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# Craccum



VOLUME 46 ISSUE No 2

Thursday, 2 March

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1.



Prime Minister  
Wellington  
New Zealand

12 January 1972

Dear Mr Eruera,

It was with considerable regret that I read your recent letter on the Race Relations Bill addressed to me and to the Leader of the Opposition.

In your letter you make the serious charge that, in putting forward the Race Relations Bill, the Government has actively promoted white racist policies, racial bitterness and intolerance and socio-economic apartheid. In support of that charge you adduce two propositions: that the submissions on the Bill made by Maori organisations were ignored and that international prestige was placed ahead of the needs and aspirations of the Maori people. Even if these two propositions were true I should have some difficulty in seeing how they would support your sweeping conclusion. In any event, they are both wholly inaccurate.

In its work on the Race Relations Bill, the Statutes Revision Committee paid special attention to the submissions presented to it by Maori organisations. Certain of the recommendations made by Maori organisations (like some of the recommendations made by other groups and individuals) related to policy matters which were outside the scope of the Bill and which could not have been dealt with in it or in any comparable legislation. Other recommendations related directly to the contents of the Bill. A large number of these recommendations were found to be extremely helpful and were accepted, either in whole or in part, by the Statutes Revision Committee. Let me cite you some examples:

- (a) the Maori Council, the Maori Graduates Association and the Nga Tamatoa Council drew attention to the fact that, although the Bill was expressed by Clause 2 to be binding on the Crown, no provision was made for civil remedies against the Crown. Clause 21(3), inserted into the Bill by the Committee, permits an aggrieved person to bring proceedings against the Crown in the event that the process of conciliation fails;

/(b)

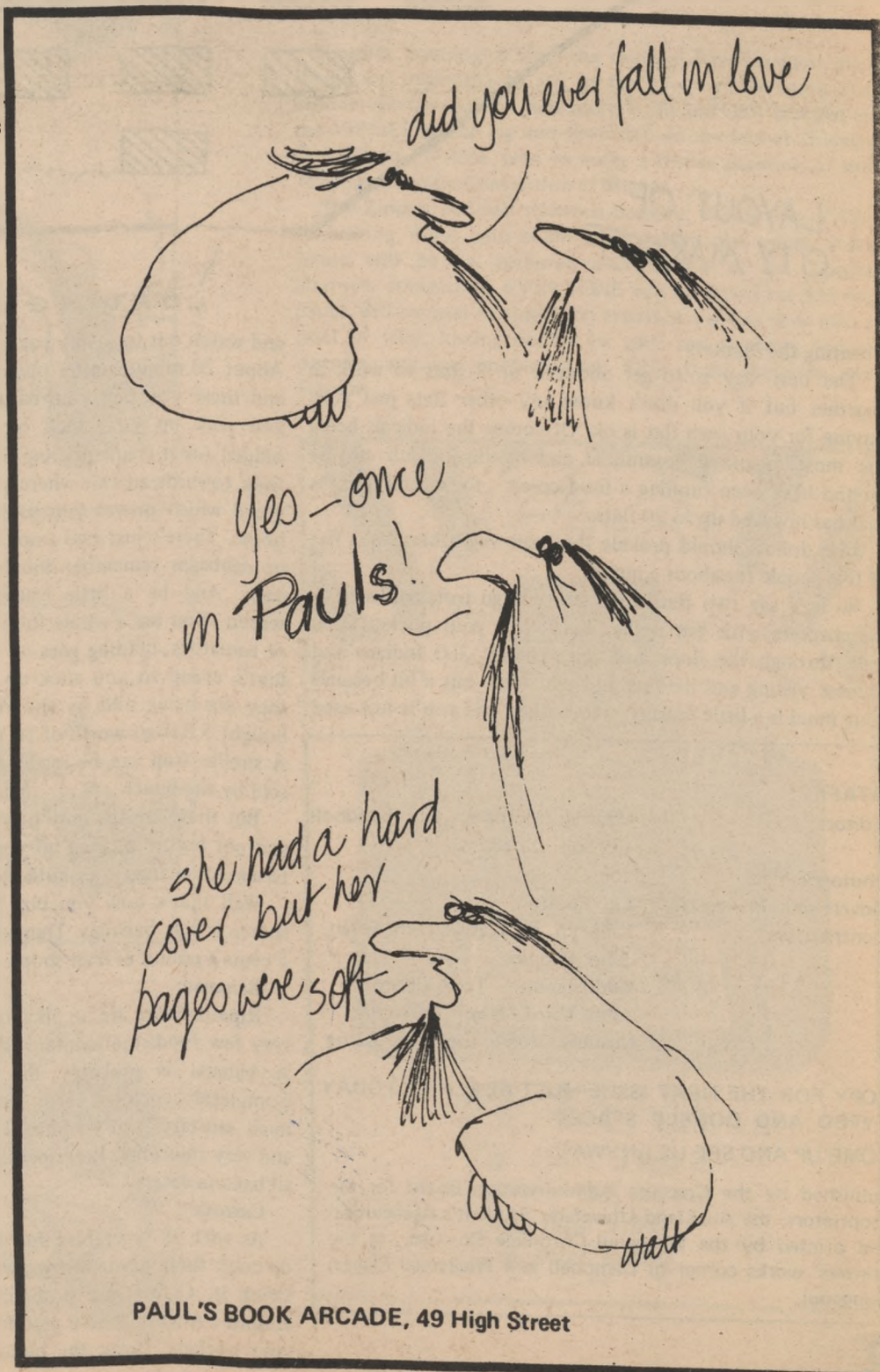
Mr Taura Eruera,  
President,  
Nga Tamatoa Council,  
Box 7245 Ponsonby,  
AUCKLAND.

- (b) the Maori Council, the Maori Graduates Association and the Nga Tamatoa Council criticised the phrase "by reason only" which appeared in a number of clauses of the Bill in its original form. This criticism was thought to be valid and the word "only" was dropped as requested;

- (c) the Maori Council, the Maori Graduates Association and the Nga Tamatoa Council suggested that the reference in Clause 3 and in later clauses of the Bill to discrimination by reference to the colour, race, ethnic or national origin of a



PANTHERS AT THE SOLEDAD BROTHERS  
DEMONSTRATION OUTSIDE THE AMERICAN  
CONSULATE ON FRIDAY NIGHT



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# CAPTIVAR

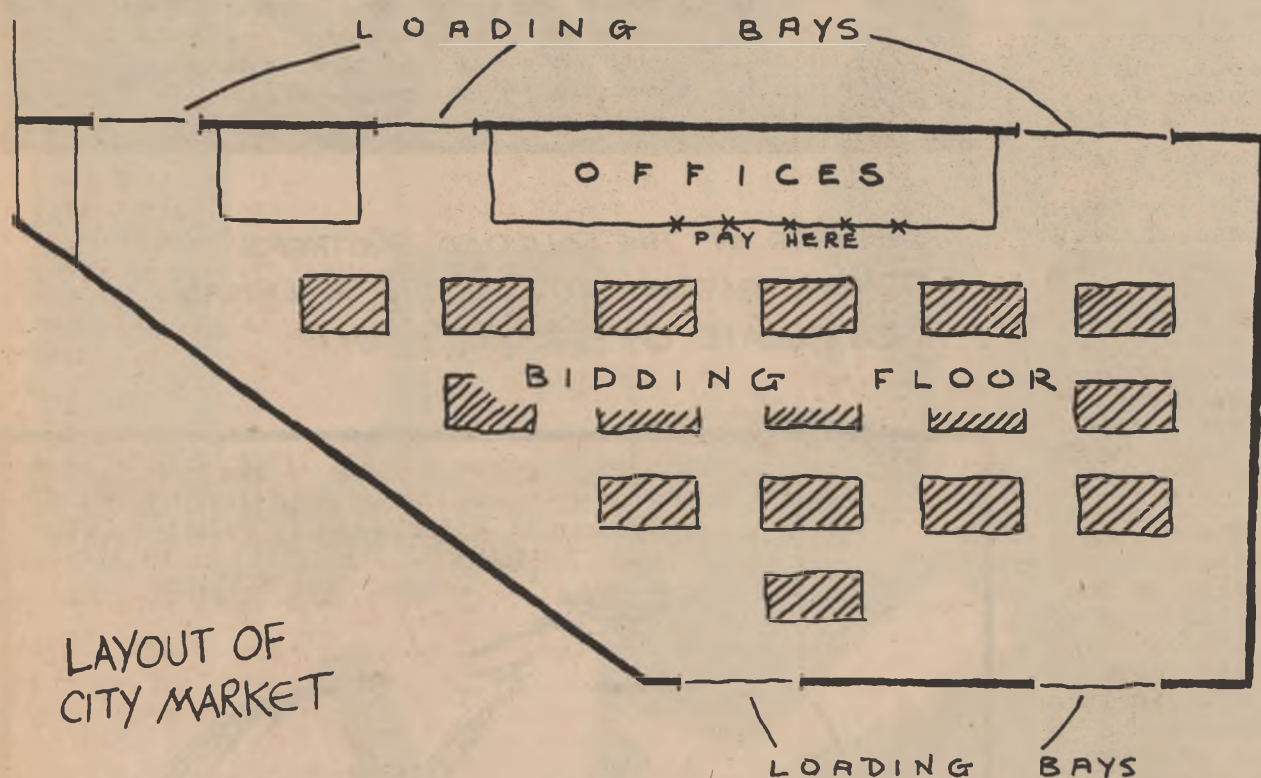
Every single one of you mothers suckers has got to eat. Its bloody important just how and what you eat. Don't just read this article—Do It.

## Survival

During the Chicago Trials Hoffman said that society would destroy itself and our job was to survive. That means our relationships have to survive in an age of decadence. Our spirit has to survive in an era of grey conformity. Our soul has to survive in an age of commercialism. Our bodies and minds must survive in an era of pills, chemicals, 'success pressure cookers' and crook food.

For those who want to avoid the artificial, over-stimulating, highly carbonised, chemically adulterated, unnaturally coloured, synthetically flavoured, commercially concocted, so-called 'soft' foods; we'll deal this week with how to get vegetables and fruit as cheap as possible.

The best way to eat fruit and veges is to grow them but that takes some time and we'll deal with that some other week. The other obvious way is to buy it from roadside stalls, but there's a lot of robbers in that game now; you have a transport hassle and you don't often get the wide variety of produce that the markets offer.



## Fronting the Markets

The best way is to get about 2 or 3 flats to work in together but if you don't know any other flats just your buying for your own flat is ok. Of course the radicals being the most organised communal and intelligent sub culture around have been running a food co-op for several months that has involved up to 90 flats.

Five dollars should provide the basic vegetables for a flat of five people for about a month.

So let's say two flats units and you go trotting down to the markets with ten dollars tucked in your pocket. You walk through the door and zap. There's 300 Indians and Chinese yelling and bidding and you freak out a bit because your mind is a little racially brainwashed and you're not used

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**COPY FOR THE NEXT ISSUE MUST REACH US TODAY TYPED AND DOUBLE SPACED COME UP AND SEE US ANYWAY.**

Published by the Craccum Administration Board for the proprietors, the Auckland University Student's Association and printed by the Wanganui Chronicle Co. Ltd., at the printers' works corner of Campbell and Wicksteed Places, Wanganui.

to being a white man surrounded by hundreds of blacks. But don't be deterred by this chaotic jumble of humanity and cabbages—it's really all very simple. Firstly you work out roughly what you want. Don't be too dogmatic. I think you should learn to adjust your diet to the seasons because its much more natural and ten times cheaper. However, there are a few basic things you need like potatoes. So you move across to wherever you see a big pile of potatoes. Just watch for a while and see what the prices are like. When you're just after one sack you seldom have to do any bidding at all. The produce is split into 'lines' and each 'line' has its own numbers. (refer to diagram).

"Potatoe, Potatoe, Potatooooeees! Now these are Pukekohe A grade 1st class giant browns in Line Y56". You ignore them because they are the dear ones unless of course you're a real potato freak. Then you hear him yell, "And next in line is Y72 and these are medium 2nd grade Mangere Bridge doubtful turds!" and you know that the variety you are after. So you listen. Say there are twenty sacks in the line. The highest bidder will probably only want ten sacks, another bidder may want five and there's five left. So you stick up your arm and he will say 'Yes sir, How many do you want?' and you say, '1 bag full sir', and he will yell, 'what's your initial', and the girl beside him writes it down and whacko—that's it—you are now the proud owner of one sack of potatoes. Feeling rather confident you start looking around. You can pick up amazing bargains if you're at the right place at the right time. A case of tomatoes for thirty cents just because a few are over-ripe. A case full of peppers for 50 cents. You learn to watch the seasons and the prices

and watch out for badly packed or slightly over ripe produce. About 20 minutes after buying you can go over to the office and there you pay your money and they give you a slip so you pick up your sack of whatever from wherever you bidded for it (remembering to check the serial number) and walk towards an exit where you give your slip of paper to a guard which proves you paid for it and he lets you take it home. There's just two traps. If you see a big box of lettuces or cabbages remember the large crates are worth a dollar each. And be a little cautious about food that's out of season. You see a whole lot of people standing around a box of tomatoes; bidding goes up to 30 cents and you think hell that's cheap so you stick up your hand and then discover they are being sold by the POUND and that you have just bought 5 dollars worth of 1st class hothouse Otaki tomatoes. A similar trap can be made with celery which is sometimes sold by the bunch.

But these are the only traps and you can always disappear and not bother picking up your ticket. Next time you come to market change your initials.

Well that's how you buy the food. Another good food source is ripe bananas. They often sell slightly rotten ones at 5 cents a pound in fruit shops.

## Bananas

Ripe bananas are an alkaline-forming food and one of the very few foods that contain all six of the important vitamins. A banana is probably the most nutritive fruit of all. Completely enclosed in an airtight outer skin it is also the most sanitary fruit we have. Unripe bananas are indigestible and very injurious—the 'riper the better' is the golden rule for all banana eaters.

## Carrots

As with all vegetables they should be eaten raw but if you do cook them never throw away the water you boil them in. Drink it. Carrots are probably the most remarkable food around. Always have a plateful handy and carry a couple in your pockets. Break the biscuit habit when friends drop in

for a cup of poison coffee. Give them a glass of water carrot. Carrots have the richest source of Vitamin A the body can assimilate quickly and it contains proportions of Vitamins B1, B2 and CIts. Carrots are a antispetic. They clean the blood, clear pimples and be the skin. A carrot is unequalled for increasing vigour vitality. If every student ate one carrot a day we'd have more healthy revolutionaries and a lot less hung-up h around the place. The present market price is about 1 for a 60 lb bag.

## Potatoes

The potatoe is the most common of vegetables and one the healthiest foods besides carrots. They are delicious have an indefinite taste and that's why you don't get tired of them. But you may as well eat sand if you peel them and them. The only way to eat potatoes is cook them unpeeled a hot oven. Steaming them isn't too bad. Just remember the valuable protein and mineral elements are concentrated in the layer directly under the skin.

Future articles will cover 'How to make your own bread', 'Instant gardening', 'Life with Soya Beans', 'Co-op buying land and houses', 'Living with the Sea', 'Exercises on bed', or anything anyone can think of. . . .

Health & Revolution



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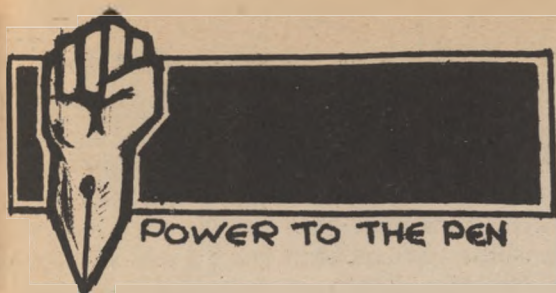
Dear Co-Edit  
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#### THE PEACE SYMBOL

During the last two or three years, the spread of the use and commercialisation of the symbol, now known as the Peace symbol, has been noted by this organisation. We have seen it blossom on the clothes of Pacifist hippies, and appear on all sides at protest meetings and is now sold commercially in the shape of badges, rings, pendants etc. . . . It is tempting to go along with this fashion for fashion is as great a dictator in the peace movement as anywhere. It therefore seems necessary to remind people of the origin and meaning of the symbol.

Its origin is a very old Scandinavian written symbol; the circle represents the protection of the unborn child; the vertical stroke and the two slanting strokes represent man in danger with his head down. Because man's survival is threatened, it was chosen by the British Campaign for Nuclear Disarmament which formed in 1957 to fight against the nuclear danger and for disarmament. In 1963 the British and Nordic nuclear disarmament campaigns joined with 25 others from the five continents to form the International Confederation for Disarmament and Peace and chose this symbol for their emblem. It will remain the particular symbol of these organisations.

The sale through ordinary trade channels of objects displaying the symbol is a good thing provided that the purchasers understand the meaning of their acquisition. The need for disarmament has grown greater not less since 1963 though it has tended to be overshadowed by other issues. No renewal of life is possible without disarmament which would show our acceptance of the misuse of technology and our vision of new human possibilities.

M. Hetherington  
35 Hastings Parade  
Devonport, Auckland 9  
Hon. Secretary, Auckland Branch,  
Campaign for Nuclear Disarmament  
With acknowledgements to  
"Alette Atomique", journal of  
the French C.N.D. Movement.

Dear Co-Editors of Craccum,  
I am writing with reference to a remark made by the noteworthy Sir Dove-Myer Robinson at approximately 10.30 a.m. 3rd March, on one of our most popular radio stations during a "Talk Back" programme.

Reference was made to a word which contained a decorative flower from which certain narcotic substances are derived. This term is rather ambiguous on its own, but when taken in context with the following word, the meaning becomes obviously clear. And specific reference to the male organ of propagation was made.

I was most deeply and utterly offended by this phraseology uttered by one of our most respected and staunch bigots. Undoubtedly due to the largest listening audience of the station, other people were similarly offended, and I feel this recent practice of politicians preaching sex and drugs must be nipped in the bud.

Signed POPPYCOCK

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queen's  
arcade  
auckland

suede & leather,  
clothing, belts,  
bags, boots, sandals -  
and such. . . .

ph. 371-063

Dear Students,  
I wish to congratulate the Association for the Stand it has taken over "Hair". It has restored many people's faith in students and I look forward to students taking similar stands in future. Both myself and many other people are right behind you.

Mrs McDonald

Dear Editor,  
Whoever you are,  
Thank you for printing the article about the Disney Show. However, I must make one complaint: the way you presented it made it look as if it was all my own work, which it was not.

In fact, I only wrote paragraphs 1, 2, 11, half of 12, 13, 14, 15, 16, 17, 18, 28, 29, 30. The rest was written by my flatmate, Al Barry, who thought the whole thing up, led the expedition, and whose photo heads the article.

Lots of credit where lots of credit's due, please.

Stephen Ballantyne



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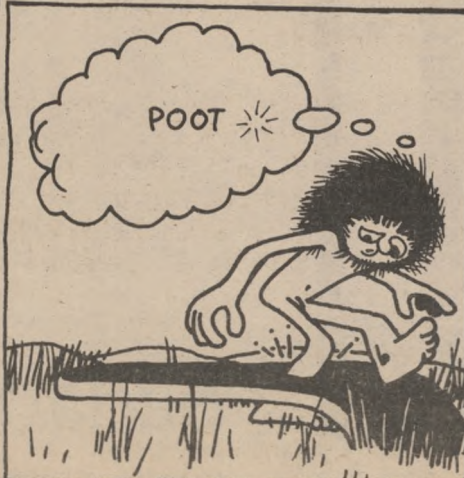
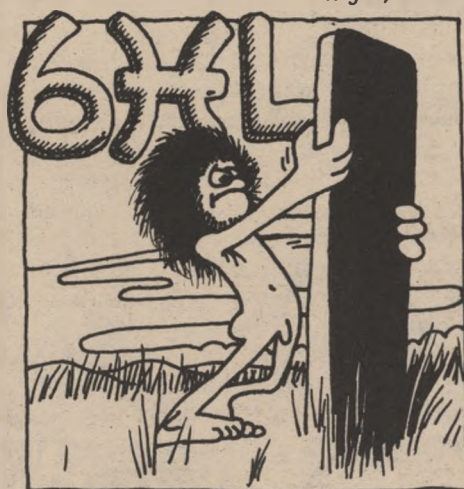
"Where have all the flowers gone, long time passing.  
Where have all the flowers gone, lone time ago. . . ?" Do you care to sing along? Perhaps you should start to practice, because the words might become relevant very shortly, so get the feel of them, hum a few bars with me. I am singing the song because I'm really curious where the flowers have gone.

You know the ones I mean. The flowers that bloomed so full, so fresh, and so vibrant in Chicago in 1968, at Woodstock, or on April 22nd, 1970 all over the U.S. This flower has died in America, it has gone back to the bud, it is not willing to bloom. This is sad, for the U.S. still has the same horrendous problems, the same incredible chaos on all levels, as when this flower bloomed. She needs the blossoming of people, this mass that we saw so vividly reaching for their goals, searching and striving for results to rid her of the sickness in her cities, her scenery, and her government. America, the mother limb, needs this flower that adorned her and helped her so; she needs the interest and life that it germinated. But it's not there, the flower has disappeared.

New Zealand has this flower now. Sure, at the moment the blossom is small and not incredibly colourful, but help it along. Give the plant good care, nurture it slowly, and surely, and, look after it, keep the life in it's limbs. For this is a special flower, one that is worth taking care of. Don't sing my song, for the thought is sad, and the results were not necessary.

Excuse me now, I hear the music, I have to start singing. You go now and water your plant, you might not get another one.

Dwight, child of America.



One of the Editors of Craccum—Tim Shadbolt was sentenced to 4 months periodic detention for saying Bullshit in Albert Park and then refusing to pay the 120 dollar fine imposed on him. You can read all about the Case in his political manifesto Bullshit and Jellybeans.

A former AUSA House Committee Chairman—Chris Thomas—appeared in Court last week and was fined 20 dollars for Disorderly Behaviour. Even though the Police only had one witness and Chris had three Rosen the Magistrate said 'just because you have three witnesses all telling the same story doesn't mean that you're telling the truth.' The fact that Chris was only fined 20 dollars plus the gentle way in which demonstrators were handled at the Suharto and Westmoreland demos shows that the police and courts are now taking a 'soft' line with Demonstrators. At last it clicked that mass arrests only helps our cause and creates more controversy than ever. The Government doesn't want another Agnew during election year—not because its humane but because they can cause 'political embarrassment'.

#### ZIPPIES

Reports reaching us from the overseas fronts suggest that things are beginning to stir in the heart of the beast. It's Democratic Convention time again in the old USA and just as the YIPPIES spread joy and confusion on the fold at Chicago in 1968 so ZIPPIES plan to make a festive occasion of the 1972 Democratic Convention at Miami.

The Zippies political stance is broadly; FUCK POLITICS, rubbishing those who claim to represent the youth vote. There will be no favoured personalities at the Zippies alternate convention, EVERYONE will be paying the \$10 fee which will be used to stage such events as a greasy slide into a pool of jelly, kissing booths for gays and straights, Indian dancers, copious underground films from America and Europe.

**HEAVENLY** . . . .

The U.B.S. is back to  
normal—call in and  
see their stocks  
& great reading



## EXECUTIVE RAVINGS

Thursday night's Executive meeting was marked more by a confusion and shelving of issues rather than clarity, reason or action.

Public liaison man Bartlett produced the first request by seeking approval for AUSA to ask leave of the Attorney General to prosecute the ARA and other organisations and businesses for their involvement in the advertising for the "indecent show" HAIR.

Then followed a witty intercourse of quips from MVP Lack and Societies Rep, Butler, an occurrence that frequently punctuated the night's activities... "sign it BARTLETT."

Having received unanimous approval for his motions, Bartlett left the meeting.

The past record and future prospects of the Theatre Company were next on the agenda. Throughout this debate, only "Tombstone" Garlick seemed to know what the issues at stake were. He described it as "an economic matter" and claimed mismanagement on the part of previous Theatre Company managements. His claim of an \$800 loss by the Company was refuted by Publications Officer Carew, who said it was the Arts Centre alone which had had discrepancies and the real loss over the past four years had only been \$150.

At this stage Editor Shadbolt entered, typewriter in hand, staying for five minutes.

Garlick continued with his mercenary criticisms of the Company, even after Mitchell (representing the Theatre) assured the Exec that Professor Musgrove would be assuming responsibility for all of the group's future productions and activities. Bob Lack passed a motion that a new committee, operating under Professor Musgrove's tutelage and a new constitution, be set up to steer the formation of a new theatre group.

A request from a female student for a refund of 25c from her Union levy—that amount being allegedly spent for political purposes with which she disagreed, was turned down with a definite NO from the Executive. MVP Lack pointed out "She had as much right as anyone else to change our policy."

Following this weighty matter of principle, was the acceptance of Sarah Lack's resignation.

The next question was discussed in committee. But

apparently Garlick did not hear the muttered "out of committee" ruling of President Woodroffe and proceeded to describe a certain member of the academic staff as "A NOTORIOUSLY LAZY OLD BASTARD." And in a further brief moment of enlightenment Garlick denied Sommerville-Ryan's request for a new sub-committee to deal with the Albany problem, as a further stage in the BUREAUCRATISATION of the Exec.

Carew went into a deep sleep.

NOVELTIES III, a sculpture some previous Exec had bought for \$340, was described by Garlick as so useless that "Shadbolt's dog wouldn't think it worth pissing on." Newman suggested that it be turned into "a machine for dispensing little rubber novelties."

The final inanity of the evening was Bartlett triumphantly returning from his new-found fame as radio-news star. At least he interrupted Garlick, who was subjecting the innocent who had chosen to mow the Arts Centre lawns over the summer to an inquisition.

At this stage I decided to follow in the path of my Editor. I had weathered one and a half hours. I had been told normal people could endure it for three-quarters of an hour...

TOM RYAN

## WEDDERSPOON: ON OPPORTUNISM



Lenin's smearing attack on opportunism is personality assassination of the lowest kind. The depths Vladimir went to in damning Kautskyism proved without shadow of doubt the man's diabolical hypocrisy. Look he actually had to have the Tsar knocked off whereas any Marxist clairvoyant would know that dialectically suicide must have been in the guy's mind if he had any pretensions to sanity. Lenin just had to rely on anarchism before he had any chance of sneaking into power. Another of the great Marxian opportunists Piggy Muldoon had to sell himself into the Cabinet past Holyoake in the first place.

The sacred cows of sincerity, credibility and consistency are undoubtedly anachronisms from the Dark Ages. I had the personal experience last year of concluding that the only way

out is sincere insincerity. Let the bloody Sprinkboks anyway and watch the bastards as they really are, grow for the ball, before the raucously insane 'footy crowd you really want some walking exercise on election day re the National Government because they are the real aren't they.

If you want to waste your breath taking on a hungry good keen Trotskyite's then tell the little old ladies Remuera that you are God's great gift to young women. When you've got bored with that go over to the West Suburbs and tell them you're Huckleberry Finn brought to tilt your straw hat to teacher and to give part of an apple pie to the parson's daughter as tithe. To get 14 votes for the Power Board and to beat Andersen of Driver's Union for Council as an independent get up a haystack and tell the sheep you don't know the difference between phone and power lines but you want to birch bashers and castrate frustrated queers.

Get it straight comrades this is not the time for logic—society does not operate that way. Give the bastards emotional satisfaction. Tell the swine that if they've got doubts whatsoever that you may be too good to be true you'll be saying no for them without taking the kid lunches off the kitchen table. Try putting your foot out as a pedestrian crossing and pulling it back in: watch the swine exaggerate your master race example. Tell the poor bastards in Ponsonby shacks that you've just been admiring their home and that you can arrange a five year hire purchase contract to give them a new home at the old address with aluminium weatherboard covering of the existing surl. Cackle neurotically as the votes come in while the Tories smoke pot to soothe their compulsive manic depression. Drive the bastards mad—it is that much easier isn't it darling.

P.J. Wedderspoon

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## Towards a New Concept of GOD

We are living in an age of cultural and social flux. Human values are changing and proliferating at such a rate that everything is called into question.

Men in groups have always been beings of ideologies. In our self-satisfied Western conundrum we have felt pious enough, in recent times, to pass judgement on all other Undesirable ideologies.

We take pride in democratic, pluralistic, "free" institutions, claiming exemption from any rigid ideology. This is the incredible deception of our society—not necessarily permeating to every part of it—but at the core of activity of all our systems, and of selves, lies the one God—MORE.

The pressure of More means that everyone in society is taught by the major reinforcing agencies and media not to be satisfied with what he is or has. We are breeding accumulators of prestige and material possessions. This is so in every imaginable field, whether social, sexual, political, economic, etc. It is the syndrome of "getting ahead" and "working hard", for who knows what end of consequences? It is killing Vietnamese with the most horrible weapons because we "had to". It is lending support to systems of racial slavery and denigration because we "can't do without" our sporting contacts with South Africa.

The self-creative possibilities of human beings through action I will choose to set apart from these materialistic obsessions, although admittedly in man's present state, this is not entirely possible.

What is necessary is a radical re-appraisal of what it is to be HUMAN, and to exist in a world of people with needs and limitations similar to our own.

### THE IDEOLOGY OF MORE

The ideology of More has its disguised substance in many popular doctrines such as Progress and Growth.

In our contemporary academic concerns—particularly psychology and sociology—this is expressed as the "hedonistic assumption," the starting point from which all analysis and experimentation begins. It means that man is taken for granted as a being who will always act to maximise his pleasure. It is necessary at this stage in human development to bring this assumption into a new radical focus. The fact that this assumption is made among social sciences is a reinforcement of the conservative status quo, it is an abnegation of moral responsibility, a refusal to come to grips with what mankind might be, NOW. It is a sanctioning of man's pointless destruction of his own kind, of which we have had much evidence in the last decade.

This column is a plea for a soul-searching reassessment of modern absurdity by everyone who is contributing to it, or actively perpetuating it. We cannot accept the "hedonistic assumption" as absolute. Self interest on every scale of human interaction must be overcome if the world is to avoid catastrophe.

The capitalist businessman walking down the Endless Corridor of Growth is a confused man, even though he mostly does not know it. He believes he has to keep on walking, because everyone before him was walking. He believes in the immediate (pragmatic) goal. He cannot see through the hollow concepts of profit, standards of living, investment. He is told he must cower before the spectre of Inflation, although he does not really know what it is. He cannot see it as a pale nightmarish reflection of himself. Growth and Progress will go on forever. That is all you know in this world, and that is all you need to know.

In our popular vocabulary, a new concept has recently arisen—the Consumer. People used to be called citizens or even individuals, but the new identity—orientation of consumerism insists that people redefine their purpose of existence. Goodbye "Birth, copulation, and death." Hello "Birth, copulation, consumption and death" (the middle two terms may be interchanged, or synonymous). Now we have the growth of consumer protection agencies. Note that these are CONSUMER protection agencies: people are not being protected, but rather the almighty function of consumerism. The products of our absurd affluent society must be consumed at all costs, else the machine of capitalist free market economy break down.

So, what is the significance of this concept for the world at large? Consumption, I will assert is the major dynamic at present in the transformation of the world. This is not only on the level of people and politics, but also with the continuing dialectic and change in the environment itself.

In the Western world, as I see it, patterns of consumption (consumption for consumption's sake) have become absurd and destructive, both for man and environment. Who needs a new car every two years? Who needs spray-on chemicals to stop vaginal odour? (I groove on vaginal odour). Who needs to look like a stuffed dummy from the advertisements of the latest Playboy? Who needs great masses of plastic-synthetic sludge floating off the coasts of our land masses?

The dilemma of our way of life is that these senseless patterns of consumption have been institutionalized and literally millions of people have vested interests in maintaining these structures of consumption. People in all walks of life have committed their lives to pursuing the goals of consumerism and status—professors no less than drain diggers. It is a part of prevailing consciousness—in its most heightened form among those who tend to the great systems of our society—that one is expected to, and does, Consume.

The commitment of manipulator and worker alike—management and proletariat—to the systems of consumption, constitutes the conservative establishment. Any revolutionary vanguard must come from the deviants and dropouts of society. Workers strike for their share of More, not through a moral disagreement with the systems of consumption.

The tragedy for the developing world is that Western Achievement is held up as their god, and this in spite of the obvious signs of decay in the West. Controlled cultural development in new countries may overcome this, but controlled development raises burning humanitarian questions, and few countries (China a notable exception so far) are uninfluenced by Western consumerism (and its socialist counterpart) in spite of controls.

The new countries, particularly China, with humanitarian ideals that surpass our self-interest, must be seen as an inspiration and hope for the future.

The Young Socialists Club has been active since 1971, promoting and involving itself in a myriad of activities. Unfortunately capitalism has not yet collapsed, but this only acts as an impetus for socialists.

1971 saw a majority of students and thousands of NZ citizens in general actively demonstrating against the war in Indochina. Indochina has been the focal point for a generation of young people the world over. It has acted upon the consciences of this generation and led many beyond simple opposition to war to questioning the type of society which supports what is essentially neo-colonialism. More and more have concluded that capitalism lies beneath the multitude of problems which curse modern society.

The Young Socialists Club believes that there is a real alternative to the crises generated by capitalism, and that is socialist democracy. Y.S.C. is, and will be involved in building the Antiwar Conference, (Auckland; April 21-23), in the Women's Liberation Movement, in the anti-Apartheid movement, in fact in every vital political and social issues.

Regular meetings are held every Tuesday night at 7-20pm (see Titwiti), activities are planned and there is also a concentration on socialist theory. All students are invited along to listen and to contribute. If you want any further information ring Tony White 605-656.

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## Political Unrest in Te Awamutu

This week the courts in Te Awamutu will face their major political trial with the case of three young students who were arrested for staging an anti-war protest in the street on 20th February when Nixon had announced intensive bombing of Vietnam.

"Me and two other guys—Grand McDonogh and Gibsen decided to stage an anti-war protest in the form of Guerrilla theatre in Te Awamutu on Friday night. Two of us dressed as Vietnamese peasants in ripped old jeans and smeared our arms and faces with plum jam to represent blood and guts. The other guy dressed as a U.S. marine and acted out the scene of a soldier beating up some peasants which ended in a ritualistic torture and murder. It was premeditated but how else can three guys stage a demonstration? People in Te Awamutu were pretty shocked and we suffered a lot of abuse but ended up with a small group gathered around us discussing the war. Then a Black Maria pulled up and three cops jumped out and told us to get in and come to the station. We were interrogated for about an hour in separate rooms left alone for about another hour wondering what was happening and were then all charged with disorderly conduct (although the cops never even saw us). Then we were locked up for 8 hours in a crab ridden cell with a bog that hadn't been flushed for a least a month judging by the stench. During our internment we were refused the use of a phone and made to stand against a wall with our hands in the air while they searched us. All that still haunts me is holding up my jeans was a small safety pin and the cops took this away. When I protested they said I might try to commit suicide with it. Grant had his belt taken so he wouldn't try to hang himself."

Nigel Barrow

Editor: Craccum went to print before the results of the election were available. It is doubtful that the capitalist press will cover the story so we'll follow it up in the next issue.

## shaddy on labour

Is the Labour Party Dead or Alive No its just squashed.

The labour party has sold out on the Seamen's issue. The Agnew Issue. The Suharto and Westmoreland issue. The U.S. and order Issue. The Vietnam Issue. The Apartheid Issue. Although they have a few 'reasonably liberal' 'reasonable liberals' they won't get the Youth vote until they pull fingers and make a stand. Until then its March in the street and Vote with your feet.

Last year the idea of a Free University where housewives workers etc could go to lectures at lunchtimes or during the off and work things out. The idea is once more being tossed around so if you're interested please contact B. Tong of the Zoology Dept.



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Since the Rhodesia people as w is an indict Zealanders detention there for the fate National Co or for the c The Afri people of I rule as th Smith-Doug asked only Parliament of free and people of I they are re: refused the use of a phone and made to stand against a wfor African that still retainir If Afr Rhodesians agitators, b against the those griev non-white Rhodesia t losing fait achieving through la come it wi to allow whites. These t lunchtime after, give Rhodesian Mrs Ho where she white Aus three wee C.A.R.E., in the m Rhodesian governmer She left Ne down-hear response c for a very In her j of Rhodes U.D.I. in of the op multi-raci and Nyas: African s politicians Welensky, settlement Between African M and until Roy Wele nationalis Union an his retirer Today Holland's liberal mu been swe the young to their l order to l the Afri: of peacef violent Africans' In a s deal und an educa and hist retained British s turned o



# no no no

## WHY RHODESIAN AFRICANS ARE SAYING "NO" TO IAN SMITH

by Gary Clover & Gavin Kay

Since the resumption of "all normal political activity" in Rhodesia prior to the arrival of the Pearce Commission, 1500 people as well as the Todds have been arrested or detained. It is an indictment of the deeply ingrained white racism of New Zealanders that great concern has been shown over the illegal detention and imprisonment of Judith and Garfield Todd, while there has been an almost total lack of similar concern for the fate of the treasurer of the anti-settlement African National Council, Mr Josiah Chinamano, and his wife Ruth, or for the other African people imprisoned at the same time. The African National Council (A.N.C.) and the coloured people of Rhodesia have not asked for immediate majority rule as the pre-requisite for their acceptance of the Smith-Douglas-Home settlement. The A.N.C. has merely asked only for an immediate parity in the Rhodesian Parliament with the present 50 white-held seats; a guarantee of free and democratic elections in 5 years time when the people of Rhodesia as a whole would then decide whether they are ready for majority rule; a guarantee that education for Africans would remain open; and security for Africans still retaining positions in the Rhodesia public service.

If African Rhodesians "retaliate" against white Rhodesians, it will not be because they are Communist agitators, but because the African people have real grievances against the 250,000 whites who are neither willing to meet those grievances, nor to share power with the 5,250,000 non-white Rhodesians. There has been a bloodbath in Rhodesia because the African people more and more are losing faith in the word of English gentlemen and in achieving peaceful progress in meeting their grievances through lawful constitutional means. When the crisis does come it will be vital for New Zealanders and Australians not to allow their countries to be drawn into supporting the whites.

These three points were the essence of the message to lunchtime students in the Quad., and informal discussions after, given last Thursday, 2 March by a visiting black Rhodesian, Mrs Sekai Holland.

Mrs Holland, living these past seven years in Australia where she is studying for a degree in law, and married to a white Australian engineer, Jim Holland, thus completed a three week lecture tour of New Zealand, sponsored by C.A.R.E., which was intended to counter the pro-white bias in the media, and to explain to New Zealanders how Rhodesian Africans regard Ian Smith and their country's government since U.D.I., and the proposed settlement terms. She left New Zealand fearing for the future of her people and down-hearted by the generally ill-informed and apathetic response of students and the public to her message, except for a very few.

In her person, Sekai Holland reflects the changed attitude of Rhodesian Africans to the whites since the declaring of U.D.I. in 1965. As she herself put it, she grew up in the heart of the optimistic liberal, paternalistic and white-dominated multi-racial politics of the defunct Federation of Rhodesia and Nyasaland. Her father, Mr H.A. Hove was the shining African star and darling of such moderate gentlemen politicians as the former Federation Prime Minister, Sir Roy Welensky, who very recently urged Africans to accept the settlement proposals because none better could be expected. Between 1958 and 1961, Mr Hove was one of the first two African M.P.'s elected to the Southern Rhodesia Parliament, and until 1962, when disgust at the direction in which the Roy Welensky's were taking Rhodesia, and the ire of the two nationalist movements, the Zimbabwe African National Union and the Zimbabwe African Peoples Union, prompted his retirement, he was High Commissioner to Nigeria.

Today, Mr Hove is a broken and forgotten man, and Sekai Holland's childhood illusion of a privileged position in a liberal multi-racial Rhodesia has during her time in Australia been swept away as her eyes were opened to the sacrifices of the young men who from far away have been ready to return to their homeland to sell their lives as freedom fighters in order to liberate her people. Now a prominent spokesman for the African people in Australia, Sekai Holland no longer talks of peaceful constitutional progress, but of "retaliation" and a violent upheaval unless white Rhodesians listen to the Africans' demands.

In a similar way, lulled by Smith's promises of a better deal under an independent Rhodesia, and "brainwashed" by an education curriculum geared to teaching English literature and history only, the African people until very recently retained their faith in the ultimate justice of the passive British system of non-violent constitutional methods, and turned over freedom fighters to the Rhodesian police. Today,

Mrs Holland pointed out, the freedom fighters are given shelter and support. The infiltration of Rhodesia has not stopped; it is rather that fewer freedom fighters are caught, so less is heard about infiltrating "Communist terrorists."

Why do African and Coloured Rhodesians now talk of a "betrayal?" What has happened since U.D.I.? Sekai Holland spelled out many reasons for this change of attitude.

She spoke with feeling about, for example, how the whites refuse to accept the findings of many competent archaeologists and historians over the years, and officially propagate the white racist propaganda that Bantu-speaking Africans did not construct the famed Zimbabwe ruins, are systematically laying waste to the ruins, and how with the height of temerity, Ian Smith's ruling Rhodesia Front has appropriated the sacred Zimbabwe bird as its party emblem.

Rhodesia proudly proclaims itself a multi-racial society in which the different races are neither segregated nor barred from access to any position. Yet, Sekai Holland revealed how African teachers get \$720 less than white teachers with the same degree qualifications. She revealed how all African males over 18 years must pay a poll tax of \$4 per annum whether they are employed or not; an imposition not suffered by any white Rhodesian. She talked about how a technical college turning out skilled electrical and mechanical engineers was forced to close because after three years the African students had to join a relevant trade union in order to seek the required practical experience. No union would open its doors, and the students were forced to complete their courses in Britain, because under the Industrial Coalition Amendment Act, skilled workers are entitled to 3 votes, semi-skilled 2, and unskilled 1, and the white unionists were determined that no skilled African workers would be allowed to move in to their privileged domain.

Above all, African grievances centre around the Land Tenure Act and the uses the Smith regime have put it to since U.D.I., and education.

Under the terms of the act, Smith's government has been very actively dividing Rhodesia up equally into white and African declared land. This act has been on the statute books for years. Only since U.D.I. has any serious attempt been made to enact its full segregationist implications. Fertile tribal lands have been zoned white and the tribal occupants have been moved to infertile areas. Their tribes have been broken up into smaller units in a deliberate policy to destroy the tribal structures and to make the African economically dependent on the whites. But in many cases the Africans have refused to move, and according to Sekai Holland, in 1968 south of Bulawayo a mass grave was discovered in one such disputed area. The official government explanation was that this was the burial place of sheep which had perished in a drought. The African people have two other explanations—that this was the grave of Africans killed in resisting eviction orders. Or that African freedom fighters who were caught and executed were buried there.

Near the Rhodesian capital, Salisbury, under the terms of the Land Tenure Act, a Methodist mission site at Epworth on which Africans have squatted for generations, during last year was declared a white area. The Methodist Church and the Africans successfully resisted the eviction orders until the arrival of the Pearce Commission forced the Smith Government to abandon its attempts at evicting the squatters lest this should prove an embarrassment. But, Mrs Holland commented that everyone is awaiting the departure of the Commission for the eviction orders to be served again.

In this instance the church stood behind the African people but Mrs Holland said that in general the Christian churches have failed the Africans and have preferred to bow down to the sanctity of the law rather than press the claims of the people, illegally if necessary.

Education in Rhodesia is also worked completely in accordance with the Land Tenure Act. In 1969, at least 90% of the African population was still educated by missionary schools. But the implementation of the act has made it impossible for many mission schools to continue to serve their African communities. In an area zoned white, the school is deprived of its African pupils. In an African area the missionaries cannot teach without the permission of the tribal council which hires the teachers and sets the syllabus which the government then has to approve. In 1964, Josiah Chinamano attempted to set up an African school, independent of the missionaries and government control. Because his syllabus, without government approval, emphasised the value of the Africans' own heritage, Chinamano was imprisoned for inciting "nationalist enthusiasms" until released in November of last year.

In theory Rhodesian education is both integrated and is

available equally for all races. In fact, Mrs Holland emphasised, the government spends \$18 per African child as compared to \$212 per white child (1970 figures). The government justifies this discrepancy by the argument that only whites pay taxes and that money spent on African education is merely a government grant to the mission schools. But in addition, African children, unlike white children, are forced to buy their own books and uniforms. As for integration, the government rigidly insists that all European schools, be they mission or state schools, must limit the proportion of Africans admitted to 6%.

Sekai Holland went on to dismiss those who argue that sanctions have hurt the Africans more than they have the whites, pointing out that it is the Europeans standard of luxury which has been hurt by sanctions more than the Africans standard of living. Deprived of their gin and their refrigerators the Europeans have vented their spite on the African people through their retrenchment policies. African public servants have been the first to be dismissed from their posts and qualified Africans have been denied employment, as the government has brought in retired European policemen and bankrupt farmers in their place. Those Africans so dismissed have been further hit, by appropriations under the Land Tenure act, when they returned to their ancestral tribal lands.

Given the fact that Rhodesia's internal "security" is dependent on the military assistance of 4,000 South African troops and policemen, and the sanction-breaking support of Portugal, Mrs Holland was concerned to direct the attentions of New Zealanders to the problem of racism in Rhodesia as well as South Africa. Asked what she felt the African people



Given the fact that Rhodesia's internal "security" is dependent on the military assistance of 4,000 South African troops and policemen, and the sanction-breaking support of Portugal, Mrs Holland was concerned to direct the attentions of New Zealanders to the problem of racism in Rhodesia as well as South Africa. Asked what she felt the African people in Rhodesia would like New Zealanders concerned with this issue to do, Sekai emphasised these three major points.

1. Above all, New Zealand's own racism must be tackled first. Until white New Zealanders can understand the racial tensions latent in their own society and work with their own non-white minority communities in overcoming these tensions, they cannot hope to appreciate the feelings and frustrations of those who are demanding racial justice in southern Africa.

2. We should assist the Africans' own efforts and organizations such as the various nationalist movements, and the work of outside groups such as United Nations agencies and the World Council of Churches program to combat racism.

3. We must recognise the human element at work in Africa. "Africans are people acting just as any other group of people would act in similar circumstances." She pointed out that over the years Africans had had no monopoly on the worst aspects of human behaviour. The worst things done in Africa continue to have their parallels in other parts of the world.

For those who wish to communicate further with Mrs Holland her address is—

Sekai Holland,  
C/- Law School,  
University of N.S.W.,  
Kensington,  
Sydney.





The problem is one of being politic—it would be much more expedient (and perhaps wise) to shut up, sit back and just accept it, like a good closet queer, the type society tolerates. But I won't! Presumably, NZUSA—needless to say—has been wise and politic.

Project 25 is a goodwill scheme sponsored by the Amerikan State Department and fostered by the National Students Union. Via this plan, applications are invited from students who feel confident and deserving enough to experience a free trip around the campuses of the U.S.—NZUSA nominates the final taker, and for the final trip in the 1971-72 programme, they chose me. Contacted by our national president, Dave Cuthbert, I was assured of definite blessing by the State Department, and advised to await their confirmation, which was to be a mere formality, 'in the near future.'

The near future stretched into weeks—although Dave has actually stated that 'there should be no trouble', I sensed that there must be.

Towards the end of February, the National Executive and

all its subcommittees and relevant appendages met in Auckland: a couple of high-ranking and anonymous student bureaucrats then chose to inform me of the following, which was passed in conversation from the Amerikan Godhead to an unnamed NZUSA minion in dire secrecy—of course. My nomination was rejected because my particular inclination might disrupt the group—they defined me specifically as a SEXUAL DEVIATE.

Fear of being 'laughed out of town' for repeating such easily refutable verbal rhubarb translates into expedient silence on the part of NZUSA; because the issue is emotionally charged, it appears they prefer not to make a stand—yet their selection of me was influenced by my deliberate presentation as a gay and radical feminist.

The State Department has spoken. So be it.

I have yet to be officially informed as to the State Department decision—departure day is scheduled 29 March. For a nomination in which NZUSA had so much confidence, they are taking one hell of a long time. And until I receive definite information, all I can do is wait —

until the State Department forwards some whitewashed

reason with deep regret, and into that nice soft slush the NZUSA ostrich will bury its brainless head.

NGAHUUA VOLKERLING

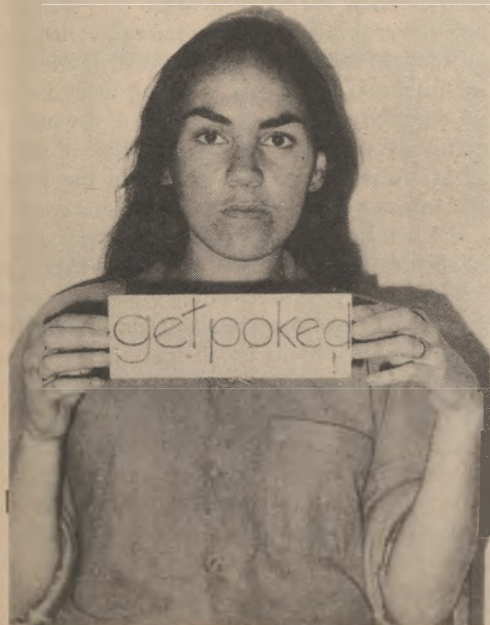
*WARNING! DEVIATE AT LARGE: ! This A VOLKERLING, cunningly disguised as a hume a SEXUAL DEVIATE. Please report any sightin' to the Office of the New Zealand Students Association*





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This was going to be something about Gay Liberation. But I no longer see Gay Liberation by itself. It cannot be separated from Women's Liberation, Sexual Liberation and People's Liberation, often known disparagingly as The Revolution.

Gay Liberation Front does not to my knowledge exist in New Zealand. I think it should. The GLF in the States has had a tremendous impact on people, especially its members. No longer are they individually neurotic and furtive about their sexuality, but proud in their group identity as homosexuals. They have literally come out of the closets into the streets.

To look at gay society, one sees a caricature of straight society, with the accompanying excesses of a caricature. Watching gays is like watching a speeded up film of our parents. Listening is like hearing the New Christy Minstrels LP on 78rpm. Participating is something I haven't grown enough to do, but it appears just as frenetic.

The drag queen is the most despised sexual stereotype we have. This is because she is male, yet prefers to degrade her maleness by appearing to be female. She is submissive, weak and pretty. Yet we women are alternately praised and abused into occupying our time and thoughts with "beauty aids". We are praised for being submissive, meek, kind, sensitive, 'womanly'. Sister, look at the drag queen and recognise your maleness. Brother, look at the drag queen and recognise your femaleness.

That anyone can believe that homosexuality is perverted/obscene/insane is beyond my comprehension. I think homosexuality is an extreme expression of natural loving and sexuality. I believe heterosexuality is as extreme. But I know of no one who calls heterosexuality perverted/obscene/insane. (Patricia Bartlett is the only possible exception—it is rumoured that she failed her Latin exams because of her inability to count beyond five). If you look at sexuality as a line, with exclusive heteros at the right end, and exclusive homos at the left (wrong) extremity, and move through from one end to the other, the exclusiveness becomes a PREFERENCE for members of the opposite sex, to a state called bisexuality, thence to a preference for members of the same sex, thus back to the exclusive extreme. Bisexuality is the middle, the average. The beer-drinking God-fearing "average" Kiwi is a bisexual!

Bisexuality, I believe, means freedom. The freedom that will come when we are no longer bound up in our masculine-feminine roles. The liberty of being able to respond to a person in terms of his/her person-ality.

The sexual revolution is a war on attitudes. It is demanding truth. It cannot start without a little honesty. A little honesty makes a gay group. Some more honesty makes it cohesive, and its individual members strong enough to fight together because they are strong individually. An honest appraisal of some frustration, and a bit of a gamble starts a women's group. Sometimes the gamble does not have a good return at first, and the situation of Women's Lib. group last year develops—where before every meeting, there was reserved an hour for bitching at each other. Many women were hurt last year. Many, like myself, were too scared to go to meetings. But I believe this can only serve as a lesson to both gays and women—that the attitudes which must be broken down are so totally pernicious that they must be countered and overwhelmed with honesty. Bitching implies ego-tripping. Honesty implies faith in each other.

Well, as I said at the beginning, this was going to be an article on gay liberation. Which in turn was going to relate to Ngahuia's article, where she talks about her being rejected by the U.S. on the grounds that she is a 'sexual deviant'. This is only because Ngahuia was honest enough to tell them she was a woman, and a lesbian. That she, were she to be chosen for the Student Leader trip, wanted to study Gay Liberation and Red Power in the States. I think the whole campus should be affected deeply by her rejection. There are a lot of homosexuals on campus. There are just as many, maybe even more women at this university. Women and gays have gained strength from their groups. Both individuals and as pressure groups. I don't understand why nobody has as yet shown the State Department That Ngahuia is representative of a large number of "sexual deviants"—and don't look smug either, men, that includes you—and as such she could well be considered a Student Leader. Is it enough for Ngahuia to lead you now, or does she have to push you into action too?





# ABORTION

Over the next few weeks the aims of Womens Liberation will be discussed in this column. They will not appear in order of importance, for all the aims are important to achieve.

The first thing to get straight, is that though we call this movement Womens Liberation—it's much broader than that. Women can't be liberated by themselves, society must change so that PEOPLE—men, women and children, can be liberated from the stultifying roles they are forced into at present.

Womens Liberation is a revolutionary organization demanding deep-centred changes in attitudes and behaviour, so that PEOPLE can CHOOSE what they want to be and do.

The aims of Women's Lib are —

1. the right to work
2. equal pay. One rate for the job.
3. equal opportunities for work and education
4. alternatives to monogamous marriage and the nuclear family
5. free child-care and pre-school facilities
6. children's liberation
7. free, safe contraceptives
8. safe, legal abortions on request

Abortion is one topic that is controversial—involving as it does morals and religious ethics for some people. There are too many people who either condemn abortion outright, or want only a liberalization of the law. What I think is needed firstly is for women to be recognized by the law as people—with the right to decide what happens to their own minds and bodies. There is no need for a law regarding abortion—it should be a natural and ordinary occurrence for a woman who wants and needs an abortion to be given one by her doctor or an abortion clinic, with no fuss, preaching or need to feel guilty.

However, this is looking to the future and the situation at present is that no contraceptive method is completely reliable—and an abortion is difficult to get legally in New Zealand. In this country it's possible to get a legal abortion if your doctor, or psychiatrist, thinks health, mind or family will be endangered by having the child. Probably only one in ten of the abortions performed in New Zealand are legal.

It is becoming increasingly difficult to get an illegal abortion from people who know what they're doing. Many have done time in prison for giving safe illegal abortions—so there's not much left for many women but the coathanger or knitting-needle.

However, there are two ways of giving yourself a safe abortion. If you're married and have had a child, then this one is easy. When you're only a few weeks pregnant, ask your doctor to insert a loop or coil (IUD). It's only effective very early in pregnancy—but does cause a miscarriage. It's not advisable for women who haven't had a baby because the cervix hasn't been stretched during birth, making it very painful for you and difficult for the doctor.

The other method has had several successes in THE PAST FEW WEEKS. About one teaspoon—less rather than more—of oil of eucalyptus is put on the end of a tampon and placed in the vagina so that the oiled end of the tampon touches the womb. The tampon is left in position until the following day and then replaced with one similarly prepared. This procedure is continued until a miscarriage occurs. This is usually within a week during the first months of pregnancy. A correspondingly longer time is required during the second or third month.

IT IS IMPORTANT THAT A WOMAN WHO HAS MISCARRIED GOES TO A HOSPITAL TO BE CURETTED, i.e. to have their wombs cleaned out to ensure that there is no infection and no possible damage. Where the foetus has not been dislodged, hospitals have gone to extreme lengths to save it (blood transfusions, weeks in hospital).

The eucalyptus works as a kind of poultice—drawing out or “dissolving” the little clot of tissue that plugs the womb. The fluid and foetus are then released. Or the neck of the womb may be enlarged with similar results.



## COMPLICATIONS

Complications have been rare using the eucalyptus method. However when anything unexpected or disturbing did happen women have been safely taken to a doctor. Under these circumstances they have found it wise to reveal anything except about the immediate symptoms, as abortion can be a punishable offense. Women who have let themselves be talked into admitting that they have attempted to give themselves an abortion have faced possible legal action.

It has been said that any substance strong enough to produce an abortion is dangerous. This is true in certain circumstances with eucalyptus oil—if drunk, even in relatively small amounts, it may kill you. However, it is used safely by many people as an inhalant to clear noses blocked by colds. To our knowledge no one has suffered anything more than mild irritation when it has been used to produce an abortion. (Any abortion, however performed, can make women feel a bit unwell).

These are methods that we've heard about that have for the most part been successful: however before you resort to these methods try to get a legal abortion.

Women for Equality meet every Wednesday night at 7.30. 48 Williamson Avenue, Phone 769-560. Right on Sisters—

## THE NECESSITY OF ADULTERY

“Adultery” is an old-fashioned word; it has connotations of brimstone and retribution. In this enlightened age we speak in terms of “extra-marital affairs.” Bergman's latest film, *THE TOUCH*, deals with such a relationship, and as always, he does a superb job. But what spoils the film for many people is the “implausibility” of the plot. Here is a woman with EVERYTHING—everything that society traditionally regards as ideal; her husband is adoring, her children are “a credit”, both house and garden are straight out of *HOUSE & GARDEN*; she is a respected member of a small community. But along comes an uncouthly maladjusted archeologist with all the charm of a Neanderthal berry-picker—and all he has to do is tell her he “loves” her and there she is flat on her back in some sordid rented room. Moreover there is something masochistic, something suicidal about it; she knows she can't get away with it, she is deliberately destroying an idyll. Is this sort of thing part of a mythology dreamed up by chauvanistic males, or does it really happen?

### EASY SEDUCTION

Strangely enough, an almost identical plot was outlined by

Thomas Heywood in his seventeenth century domestic melodrama *A WOMAN KILDE WITH KINDNESSE*. In the play, a paragon among women is seduced by an inferior of hanger-on-about-the-place her husband has befriended. There is no real reason for the seduction; the man merely makes a patently contrived speech and she succumbs. She loses everything to lose and detection is almost certain; more than a century later, in this period in time, an adulterous woman was generally stoned to death (with stones) by the community, at the request of her husband. When I first read this play I was highly irritated by the implausibility of the plot and put it down to Heywood's deficiencies as a psychologist. After the seventeenth century wasn't blessed with Freud, Jung, Adler and co (Shakespeare didn't need them, but he was a rare one). But can we accuse Bergman of this type of inadequacy? I think not.

### CINEMA HISTORY

Possibly this film was a milestone in cinema history, instead of actors playing at real people, they were real people acting out the conventional roles they naively believed were appropriate for the situation in which they found themselves.

### MEANINGLESS AFFAIRS

A few months ago, there was a double-feature re-run of two films also dealing with the subject of a woman's infidelity. One was *DARLING* and the other was *BELLE JOUR*. In *DARLING* a woman with an almost perfect mate—and she knows it—wrecks her relationship by having an affair with a man who means nothing to her. In *BELLE JOUR* another adored Doctor's wife shatters the surface perfection of her life by becoming a daytime prostitute.

### IT IS NOT ENOUGH

In this period when the western world is re-evaluating the role of women these films are highly relevant. Obviously it is not enough to be the adored darling of *EVEN THE BEST OF MEN*. It is not enough to have a home magazine-slicker's every detail, children of spockian perfection. A woman needs more than this. If she doesn't have a sense of self, if she feels herself as a real being only when she is the object of a man's desire, in accordance with the traditional conditions of women, she will have to seek it over and over again, even in the eyes of unworthy reflectors, and she must succumb to whatever or whoever can even momentarily give her a sense of Self. The prescribed role for women was just as inadequate in 1603 as it is today; maybe it's about time we did something about it. Perhaps women are indeed “killed with kindness” if kindness is to condition them to regard themselves as worthy only in relation to men, and to keep them cooped up in restricted environments performing tasks well below their mental abilities. The title of this article may be somewhat misleading. But if one must have an extra-marital affair, let it be for a better reason than what we could call the Heywood-Bergman syndrome.

Toni Church



## STOP PRESS



AS WE WERE GOING TO PRESS IT CAME TO OUR EAR THAT GERMAINE GREER, THE WELL-KNOWN WOMAN IS HAVING CHARGES BROUGHT AGAINST HER FOR HAVING UTTERED IN PUBLIC ( NAMELY THE TOWN HALL ) THE EIGHT LETTER WORD MADE INFAMOUS ON SEVERAL OCCASIONS BY ONE OF CRACCUM'S EDITORIAL STAFF. MODESTY PREVENTS US FROM PRINTING THE WORD HERE, FOR AS WE WELL KNOW THESE THINGS WILL NOT BE TOLERATED HERE IN THE COLONIES.

LONG LIVE QUEEN VICTORIA AND PATRICIA BARTLETT.

# JOHN MAYALL

ROBERT RAYMOND  
& NZBC PRESENT  
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is there  
anything  
to like in  
**CONTEMPORARY  
LITERATURE**



In its Spring/Summer issue of 1969, the literary magazine *Occident*, published by the Students' Association of the University of California at Berkeley, asked a panel of prominent literary figures the above question. We reprint here two of the more interesting answers.

**Arthur Miller**

"Is there anything to like in contemporary literature?" — There's a lot to admire, of course, even to respect, but liking is hard when there is so little love in what's written and such a fantastic, hypnotic fix on technique, especially the apparatus aimed at cooling the reader, the subject and the work itself. You can't "like" a book whose author is afraid to like you—or can't. Your question, which is legitimate, reflects the triumph of technique, packaging, fashion, spiritual orphanhood in art. It's all too bad.

**Frederick Crews**

The trouble with this question and its preamble is that an absolute standard of taste seems to be presupposed. Someone who denies that anything likeable is being written should really be understood as saying that his taste was formed through exposure to writers with a different aesthetic and that he doesn't care to see literature through new eyes. This is not to argue that he is necessarily wrong to be so resistant. Literary history has its barren wastes, and acceptance of everything new is a sign of insincerity. But your survey will only be meaningful if your readers grasp that none of us—least of all teachers who are always "working up" inert literature of the past into teachable schemes—can pass judgment on current literature in an absolute and impersonal way. What we are really faced with in reading a new book is the temptation, risk, or pleasure of suspending and perhaps altering our old aesthetic; the success or failure of our effort tends to come out rather inarticulately as "it's good" or "it's bad."

The history of stylistic change is full of comical examples of over-reaction to the new, even when, as with *Ulysses*, the innovative work was incomparably richer than its competition. One can only conclude that "ego boundaries" are involved in aesthetic disputes: the prospect of submitting oneself to an unfamiliar artistic configuration is perceived as a dissolution of mental order. Thus an "expert" who may think he is establishing the worthlessness of present-day literature may in fact be telling you that he has run out of willingness to be even provisionally disoriented. And this is why writers are so often justified in raging against the small mindedness of critics. The critic is frequently someone who needs a structure of literary history and theory, a set of moral commonplaces, and a shelf of reference books to stand between himself and the text. Don't trust what he tells you!

And while you are being skeptical, don't trust the authors, either; when you can get a straightforward statement out of them it is often suffused with rivalry or team spirit. You had better trust yourself.

The dominant aesthetic of recent times, known as "modernism," made several presumptions that are now open to doubt. It presumed that the artist was an alien in his world, disgusted with its commercialism or its vulgarity or even its democracy. He was to be uncompromisingly critical yet at the same time hospitable to the mythic powers that had been crushed or denied by scientific rationalism. His works were not meant to be readily understood, but to mark out a rival world from which philistine taste was barred; in reward for struggling to get his bearings in this world the reader could share in a rigorous intelligence, a sharp vision of human realities that were absent from more conventional writing, and a sense of membership in a minority of the avant-garde. Also, the modernist pushed against the sexual reticence and repression of bourgeois society; the experience he offered was one of exploration into tabooed territory.

Without commenting on specific authors, I suggest that much current debate over the alleged decay of literature really has to do with the wearing out of modernist attitudes. Writers still strike poses of alienation, but I doubt whether any of the good ones are estranged in just the way that Yeats, Eliot, Joyce, and Pound were. (The stereotyped estrangement of hippies, with its self-insulated passivity and its packaged symbols, can hardly be said to produce the modernist's lonely relation to humdrum reality or past culture). Mass consumption of the arts, properly emphasized in your question, must surely be altering the artist's idea of his role. The modernist's "critical realism," again, finds no parallel in the contemporary novelist's romping through a parody of our technologized landscape. Further, all but a few of the more interesting recent writers are cagey when it comes to letting us see what they believe; manic equivocation has replaced the polemics of a Lawrence or the irony of a Mann. (In fact, this ambiguity of critical stance seems to be a widespread characteristic in our time; compare, say, Tom Wolfe to Mencken or Marshall McLuhan to the Edmund Wilson of thirty years ago). As for sexual liberation, it is rapidly becoming a bore, still of interest to censors but increasingly accepted by the public it was once meant to shock. Certain critics (Irving Howe and Hilton Kramer, among others) think that the very concept of an avant-garde has been abandoned; they see the arts as having capitulated to the new possibilities for surface pyrotechnics and instant success.

Since my own background is in the "modernist" writers, I find it hard to resist the arguments of conservative critics like these. I can't get over the opinion that works of art should have formal constraints, internal complexity, depths as well as surfaces. Indeed, I'll be less apologetic and say that works lacking these qualities aren't likely to be remembered very long, even though they may be doing a useful job of destroying outworn conventions—as, for example, Andy Warhol's movies are quite properly helping to throttle the Hollywood notion of what is "artistic."

Much of what I "find to like" in contemporary writing is likeable in this narrow way; the author has at least demonstrated a wish to get along without the old clichés. That is not much, but it shouldn't be underestimated, either. It is reactionary and destructive for critics to demand that today's books measure up to a bygone generation's idea of excellence. I would expect the masterpieces of the future not to follow the paths laid out by the best modernist books, but to achieve complexity and depth precisely through the struggle to discard those paths—to declare that reality is elsewhere. The great new works, then, will probably be akin to the great old ones because they will not be like them.





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# mississippi mermaid



Scripted and Directed by Francois Truffaut, from a novel by William Irish. Starring Jean Paul Belmondo as Louis Mahe and Catherine de Neuve as Marion Roussel.

Louis Mahe chooses a bride from a newspaper advertisement. The girl who eventually arrives to marry him has however had the bride to be disposed of and convinces Louis she is the true girl. Shortly after their marriage she escapes with all his money. The dead girl's sister and Louis hire a detective to trace the girl. Louis himself discovers her in the south of France. When he discovers that he still loves her he is forced to murder the detective, sell his factory and go into hiding.

Anyone who has read Truffaut's book on Hitchcock will be aware that he is very much concerned with trying to understand why particular scenes work—why each individual construction, so carefully built up can have the desired effect. Where Hitchcock sees the painstaking creation of individual scene and its links to the rest as a job which has to be done if the film is going to work, Truffaut however is deeply concerned with the concept of style, he is concerned not so much with the techniques of construction but the philosophy of them. Truffaut is the master of texture and feeling developed very much by his way of putting his films together than relying on actors and dialogue.

As in *The Bride Wore Black*, Truffaut has taken a William Irish novel, these novels are all very much concerned with the inevitable course of actions which lead from a single act to its ultimate climax. In them we encounter almost stereotypes of the criminal underworld, an area which has fascinated most of the French New Wave directors. Truffaut uses the traditional genre of the detective story but brings into the story elements which we would not expect. The story of Marion and Louis on one hand is a series of deceptions, running

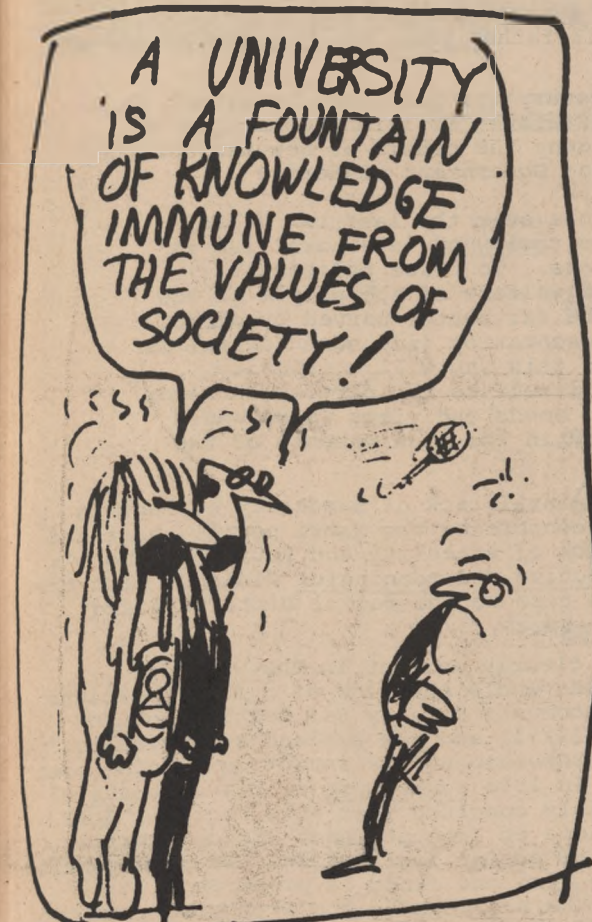
from their past, losing each other and then finding each other again. On the other it is the story of two lovers who slowly come closer and closer together, bound not by their shared murders and criminal acts but by a love which finally allows them to triumph over all odds (even Marion's final attempt to rat poison Louis).

The first part of the film which takes place in reunion is filmed in such a way that one feels very serene, the travelogue style of shot. Long takes of lush foliage and an elegance that all colonial settlements apparently have. This smooth flow of images is interrupted only when Marion appears, we feel that something is wrong this scene culminates in the very quick cutting of the scenes in which Louis discovers his wife's deception. The world of unreality and strangeness is heightened in such scenes as the marriage in the ornate baroque church and in the passengers disembarking from the steamer.

Before Louis can find out the true facts in France he goes through a symbolic form of change in that on arrival he is very ill. He arrives in France a man starting his life again. In France the vision is restricted, the camera takes and pans but nearly always in a confined space. This claustrophobic type of filming creates a tension which is rarely lifted and is finally resolved in the final scene as the lovers wander in the snow, where the emptiness itself promises a release.

It is the way Truffaut constructs which remains once the film has been seen. The mixtures of cuts, pans, tracks, voices and noises, which accompany Louis' discovery creates in a strange way Louis' mind slowly grasping the threads of evidence and threading together. Over all Truffaut's particular personal style comes through at all times and it is the seeing the film develop in his hands which is so rewarding in the film.

John Peoples.





2.

Nga Tamatoa Council,  
Box 7245,  
Ponsonby,  
AUCKLAND.

8 February 1972

Sir,

Re: Race Relations Bill 1971

We have accepted the invitation contained in your letter of 12 January to reconsider the assertions made in our recent letter, and find that the contents of your letter have done nothing to rebutt our assertions or reassure us.

1. You have misread the opening line of the first sentence of our two sentence letter, which reads - "By ignoring the requests made by Maori organisations in submissions on the Race Relations Bill 1971..." The assertion made by this Council was not, as you state in your letter (2nd paragraph Page 1 and Page 4) that Government has ignored submissions made by Maori organisations on the Race Relations Bill. As a consequence two and a half pages of your reply are irrelevant.

The requests made by Maori organisations in the submissions are :

(a) (As a result of an examination of the Bill's relative merits which showed it to be totally inadequate). That research, with Maori participation, be immediately undertaken to ascertain the degree of discrimination in New Zealand and the most effective means of dealing with it.

(b) That Government immediately review, again with Maori participation, those areas of Government policy affecting Maori needs to ensure consistency with the International Convention and ensure Maori needs and aspirations fully catered for.

(c) We quote - "We therefore ask as a minimum request that the passage of this Race Relations Bill be deferred and that a draft Bill be prepared by Government in consultation with Maori organisations and other organisations concerned in the betterment of Race relations in this country". Section 1 Page 6 Nga Tamatoa submissions. Similarly recommendation 40 Phase II New Zealand Maori Council Submissions.

That these requests were ignored, and an amended Bill rushed through Parliament at the closing stages of the year (despite further specific requests from the N.Z.M.C. to be heard) to ensure that New Zealand had a Race Relations Bill on its books before the close of the International Year to Combat Racial Discrimination (1971) and thus satisfy international prestige is self-evident and an irrefutable fact.

We question the wisdom of this decision.

The preamble of the Race Relations Act 1971 states that the Act is designed to implement the International Convention. You admit in your letter that areas in the submissions fell outside the scope of an Act such as the Race Relations Act. The conclusion to be drawn from this, is that there are other areas of Government activity which require examination in the light of the convention. We have attempted in the short time available to us for preparing submissions, to draw attention to these areas. Typically, nothing has been done.

However, when it becomes a question of removing Maori rights embodied in legislation, to ensure consistency with the convention, action is swift and sure and only strong submissions by the N.Z.M.C. prevented the loss of one Maori institution which plays a valuable role (in an honorary capacity) in helping Maoris adjust to the demands of modern urban society.

We refer you to the Minister of Maori and Island Affairs letter to the N.Z.M.C. of 14 June 1971 setting out certain existing provisions of law considered incompatible with ratification of the Convention.

We would like to share your belief that the Bill does not present a threat to Maori Institutions, however the past is so full of precedents to the contrary that we can only treat such legislation with suspicion UNTIL Maori institutions are specifically exempted from its application.

The fact that Government has ignored the requests made in submissions as mentioned leads on to the second assertion contained in our letter.

2. That Government has placed International prestige ahead of the needs and aspirations of the Maori people as regards the whole question of ratification of the International Convention.

Again, we maintain this assertion is irrefutable - let us examine Government's record on the Race Relations Bill :

(a) The New Zealand Government has been a signatory to the International Convention for more than FIVE YEARS, yet it was only in the last half of 1971 that a Race Relations Bill was introduced.

(b) The Bill was introduced without any consultation with the Maori or other Polynesian peoples in New Zealand whose rights are designed to be protected by it.

(c) The Bill was obviously a hastily concocted amalgum of similar overseas legislation - little if anything was done to sensitize the machinery provisions of the Bill to local conditions. We have already made the point in our submissions that there are important distinctions between the English and American situations and New Zealand. These distinctions could radically

affect the effectiveness of the complaint mechanism which in turn, would determine the ultimate effectiveness of the Act.

(d) Even though Government has had five years in which to undertake research into the social causes and effects of discrimination there is no evidence to indicate that comprehensive research programme has been undertaken. Such a programme could easily have been expanded to take in the whole question of adaption by ethnic minorities to urbanisation.

(e) During the period in which Government was a signatory to the International Convention the 1967 Maori Affairs Amendment Act was passed. Parts of this Act are considered to be in direct contravention of the spirit of the convention. It is of moment to note that amendments to this Act which were considered important to the Maori people only took place as a result of hard line negotiation after the passing of the Act. This makes a mockery of the ideal of legislation by consultation when the legislation is ostensibly designed to serve Maori needs.

(f) During the period in which Government was a signatory to the Convention, despite demands by the Maori people and expert linguists and educationalists Government has stubbornly refused to make Maori language available in schools, despite the overwhelming evidence of the socio-economic and educational gains to be made as a consequence of such a policy. We refer you to the N.Z.E.I. report of Maori Education 1967 where it is clear that international prestige was placed ahead of the needs of Maori Education. (Ref. Submissions Page 5 Section 1).

(g) Why, we ask, was Government in such a tearing hurry to push the Bill through the House and into the statute books? The notice given for preparation of submissions was hopelessly inadequate particularly when most of the submissions had to be prepared in the spare time available to members of interested organisations. You can rest assured that if we had five years in which to prepare submissions, the Statute Revisions Committee would have received several hundred fullscap pages of research and analysis rather than the 80 pages we managed to make available.

(h) Why was it necessary for privilege to attach to the hearings of the Statutes Revisions Committee on the Bill; and thus deny the people of New Zealand the opportunity of viewing Government misdeeds?

(i) The Government has over the last ten years, continually failed to review the electoral law in relation to Maori Seats. To place political expedience before the welfare of the people of New Zealand which would be far better served by direct and equal Maori representation (ie. seven seats) is inexcusable. Only in this way will a majority Government sensitize itself to the particular needs of a large minority. Needs and views which would otherwise be submerged in the requirements of the majority.

There is a fundamental lack of sincerity evident in Government's decisions concerning the Maori people, past and present. It is this lack of sincerity and your Government's failure to promote effective and meaningful dialogue with the Maori people that gives rise to the racial bitterness and intolerance of which we speak.

This insincerity is clearly evident in the way your Government has dealt with the whole question of a Race Relations Bill. It is clear from statements made by Sir Keith Holyoake (reported Auckland Star 23/11/71) and New Zealand's Representative in the United Nations, that Government was intent on passing some form of Race Relations Act in 1971 regardless of the contents of submissions made. We can only conclude from this that the Bill was always intended as a piece of International window dressing and not as a serious piece of social legislation. We also conclude that we wasted considerable time and funds in preparing submissions on the Bill as the hearings by the Statutes Revisions Committee were only intended as face-saving tokenism.

As a direct consequence, this Council will not be preparing any further formal approaches to Government on legislation ostensibly passed for the welfare of the Maori people. We must in future find alternative means of taking our voice to the people.

Finally, by failing to take cognisance of the fact Maori organisations considered that there are many areas of Government policy, and existing law which required urgent review and amendment both to bring Government policy in line with the letter and spirit of the Convention and to better cater for Maori needs and aspirations, your Government is seriously endangering the likelihood of further attempts by Maori organisations at meaningful dialogue with Government. In most cases the changes desired would be of benefit not only to the Maori people, but also, indirectly - to all New Zealanders. Take as a random example the request for more comprehensive legislation on Maori artefacts. The Historic Articles Act 1962 is acknowledged to be inadequate by the majority of persons dealing with artefacts.

Furthermore, your Government's failure to heed these requests means that reform urgently needed in areas such as the Education system to eradicate its rampant elements of monocultural ethnocentrism (as demonstrated in the recent School Certificate English Paper) and ensure the system caters for the educational development of Maori children as such - will be ignored. That reform of Maori electoral laws will be ignored. That reform in police training programmes and court's procedures necessary to give a sense of reality to Maori crime figures, will be ignored. That reform urgently needed to Maori land law, will be ignored. Does it not strike you as interesting - that a senior Maori member of your own party is still calling for a Maori Land policy which ensures the retention of Maori land in Maori ownership and its development for Maori benefit. We consider such a policy an essential part of a programme designed to correct the present socio-economic imbalance between European and Polynesian New Zealanders.

We have, rightly we feel, ascribed this failure to white racism, a conscious promotion of a policy of socio-economic apartheid. The onus rests on your Government to demonstrate with



positive and intelligent policies, that this belief is mistaken.

We believe that the Maori has a right to differ and be different that the Maori has a right to retain his language and culture. We believe that the Maori has a right to expect that his needs and requirements as a Maori will be equitably and fairly dealt with in Government policies.

We believe that it is vital if any form of stable race relations are to be guaranteed in this country that meaningful and effective dialogue MUST be maintained with the Maori people. That full and effective consultation with the Maori people, is necessary in respect of any legislation designed to cater for their needs to ensure its ultimate effectiveness.

We believe that policies must be established and promoted to ensure that the Maori is accommodated in modern urban society and protected against the pressures of urbanisation.

We believe that policies must be established and promoted to ensure that the modern Maori can retain his identity and play a positive part in urban society. We believe that urban marae should be given full Government financial backing.

Almost from the day of the signing of the Treaty of Waitangi Maori grievances, and recommendations to Government have been made in a courteous and forceful manner utilising all means available within the political system. That such methods have been largely unsuccessful in preserving Maori lands, fishing rights, ensuring socio-economic equality and in establishing a Maori urban identity - cannot be denied. We reiterate a statement made in our submissions Maori patience IS NOT LIMITLESS.

What is needed is a truly revolutionary programme in Maori affairs, Government policies and attitudes which enthusiastically promote cultural equality, interaction and enrichment.

A revolution in attitudes, a reassessment of priorities, a framework of policy within which flexibility to meet varying needs will be maintained.

We have taken the liberty of forwarding a copy of your letter and this reply to the Secretary-General of the United Nations in support of our case.

We also draw your attention to Article 3 of the International Convention as we feel that a law prohibiting sporting contact with South Africa would be consistent with a State parties obligations under this article of the Convention.

Yours faithfully,  
NGA TAMATOA COUNCIL

T. Eruera,  
President.

Dear Sir,

Enclosed please find a copy of a letter received by this Council from the Prime Minister, together with a copy of the reply.

Both of these pieces, of correspondence are 'open' letters and we are therefore making them available to you should you wish to publish details.

We feel sure that the Prime Minister's public relations office will supply you with a copy of the original letter should you be interested.

We would appreciate a clipping of any item you publish from this material for our records.

Copies of this letter were sent to: AUCKLAND STAR, NZ HERALD, NORTHERN ADVOCATE, WAIKATO TIMES, THE DOMINION, THE EVENING POST, THE OTAGO DAILY TIMES, THE CHRISTCHURCH STAR, THE LISTENER.

These papers printed Holyoake's comments: none of them printed a word of Nga Tamatoa's letter. This practice is known as "unbiased news reporting".

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Yours Faithfully  
R. P. Rikys  
Public Relations  
Officer



particular person or a relative of that person was unduly restrictive. The Bill, as passed, added a reference to an associate as well as to a relative;

- (d) the Maori Council and the Nga Tamatoa Council criticised Clause 5(2) of the original Bill on the ground that it was both weak and suggestive of racial stereotypes to refer to qualifications or aptitudes which persons of a particular colour, race or ethnic or national origin "may commonly be supposed to have". This view was accepted and the clause was modified accordingly. A further suggestion from the same two groups that the word "colour" was out of place in this clause was also accepted. Both the word "colour" and the word "race" were eliminated from this sub-clause.
- (e) the Maori Graduates Association pointed out that Clause 5, as originally drafted, might not cover employment agencies which do not actually hire applicants for jobs. The point was well taken and a new sub-clause 2 inserted in this clause;
- (f) the Maori Graduates Association made a similar criticism of Clause 6 which it felt might not cover land and letting agents. An appropriate amendment was made to the opening words of sub-clause 1 of this clause;
- (g) the Maori Council, the Maori Graduates Association and the Nga Tamatoa Council proposed that the word "special" be eliminated from the heading of Clause 9. This was accepted;
- (h) Clause 14 was criticised by all three organisations on the ground that the reference in sub-clause 1(c) to a "sufficient personal interest" appeared to prevent the lodging of a complaint with the Race Relations Conciliator by anybody other than the aggrieved person. The word "personal" was eliminated and a further adjustment made in a new sub-clause 1(d);
- (i) Clause 14(1) (d) was criticised by all three groups on the ground that it appeared to place undue emphasis on litigation rather than conciliation. An amendment to this provision was made to take account of this criticism;
- (j) all three groups suggested that Clause 14(2) should be amended to require the Conciliator to state his reasons for deciding not to investigate a particular complaint. The sub-clause was amended to make it clear that in the general run of cases reasons should be given by the Conciliator;
- (k) Clause 17(1) was criticised by all three groups because it was thought to confer unduly wide discretionary powers on the Conciliator. The sub-clause was amended to as to require the Conciliator to report to the Attorney-General in the event of the failure of conciliation;
- (l) Clause 21 was said by all three groups to be defective in that an aggrieved person might be deprived of a remedy if the Attorney-General declined to accept a recommendation from the Conciliator that civil proceedings should be instituted by him. This point was taken care of by a new Clause 21(4) allowing the aggrieved person an independent right of action in the event of a refusal by the Attorney-General to give effect to a recommendation from the Conciliator;
- (m) the Maori Council and the Maori Graduates Association argued that Clause 22(1) (a) might not permit recovery of expenses incurred for the purpose of the transaction or activity out

of which an act of discrimination arose. provision was amended accordingly;

- (n) concern was expressed by all three groups to Clause 25 as originally worded could be invoked to stifle legitimate protest. The Nga Tamatoa Council suggested that this difficulty might be dealt with by writing a requirement of interest into the Clause. This proposal was adopted.

There were also a number of recommendations made by Maori organisations which concerned matters of drafting. These were all looked at carefully but in many cases it was found that the existing drafting was adequate to meet the concern of the Maori organisations. To take but one example: it was suggested by the Maori Council and the Nga Tamatoa Council that the word "person" in Clause 3(1) should be defined to include persons both corporate and incorporate, trade unions, associations clubs and all similar bodies. This was, however, thought to be unnecessary by reason of the very wide definition of the word "person" contained in Section 4 of the Acts Interpretation Act 1924.

In the light of the foregoing, I invite you to reconsider your assertion that the submissions made by Maori organisations were ignored.

I also invite you to accept that it was no part of the Government's intention to place New Zealand's international prestige ahead of the needs and aspirations of the Maori people. With support from a large number of groups and individuals, including Maori groups, the Government did indeed decide that it should do what had to be done to enable New Zealand to become party to the International Convention on the Elimination of all Forms of Racial Discrimination. In the second reading debate on the Bill I pointed out that the attitude of individual countries towards the Convention was likely to be increasingly regarded by the organised international community as the standard by which to judge their approach to the problems of race, both at home and abroad.

I went on to say that it would be very odd if New Zealand, which has a race relations record of which it can be proud, were not to be associated with the Convention. Our ratification of the Convention will demonstrate internationally our continuing concern with race relations in New Zealand; it will also - and this is equally important - enable New Zealand to take part in an international campaign to eliminate racial discrimination everywhere. It will therefore be clear that, although there was more at stake than "international prestige", international considerations certainly did have a significant bearing on the decision to bring down the Race Relations Bill. These considerations were not, however, in any sense placed ahead of the needs and aspirations of the Maori people. If it had been found that ratification of the Convention required legislation inimical to the interests of the Maori people then no legislation would have been introduced. The Race Relations Bill is not, however, of this character. I believe that the apparent fear that the Bill presents a threat to Maori institutions is wholly unfounded and that it will benefit all racial groups in New Zealand and prove to be of value in protecting and promoting racial harmony.

May I, in conclusion, thank your organisation for the constructive comments contained in the body of your submissions on the Bill to the Statutes Revision Committee and suggest that if you pursue this approach you will do a great deal more to advance the interests of the Maori people and the cause of good race relations than you will by making wild accusations of the kind contained in the introductory section of your submission and in your recent letter to me.

Yours sincerely,

*Keith Holyoake*

STICK IT  
UP YOUR  
ASS STICKED!

