

Craccum

GREER 1

Germaine Greer's carcass has been shipped back to Sydney; the culture vultures are satisfied, the others remain hungry, and confused that they were not invited to partake of such a delicacy. And for myself, I should be happy that I heard the lady speak on several occasions, that I played a part in disrupting, although rather badly, the culture vulture's meal. I remain saddened, disgusted, retching.

As whenever someone with a name arrives in NZ, Germaine became just the name. Newspapers 'described' her as "witty", "Feminine", and with the inevitable "of course she can go braless, with tits as lovely as that".

Her whole trip was so hectic and inhuman, it is no surprise to me that she made such caustic and academic comments about the rabble outside the Courthouse. Yes, the lady who, upon arrival was met by Sue Kitchley & hangers-on from the Labour Front organisation, N.O.W., and a coven of screeching witches, said "We need more solidarity here, sisters." "yes yes Yes YESS" Kitchley and the Witches chorused, as we all tore just a little morsel from her.

And the next evening she was entertained at what was to be an exclusive hash party (so the rumours went) at Hammy Kleep's place. Once again a marauding gang

swung into action, determined to show the vultures up as such, and because of bad timing succeeded in dehumanising even more the atmosphere. No doubt there were attempts to relate person-to-person to Germaine. But it seems to me significant that of all the photographs which were taken of her, in none that I have seen was her warmth, and her gentility apparent. Only the hard lines of a travelling circus whore were there. It is also somewhat ironic that her human-ness was only really apparent when she was talking to women and men over the talk-back session on radio.

And comes the inevitable question, what has she changed. She is a new name-card that can be dealt out at poker parties. We have now a somewhat more precise definition of indecent language, and a more confusing ruling on obscene language. The multifarious women's lib groups have again swung into frenzied neurotic activity. And men admire her "tits". Craccum is no longer prepared to accept "sexist" advertising. About fifty more people have convictions. And the revolution chuckles along like a stream which has hit a rock, is agitated for a while, then calmly flows to the river, to be lost in the big waters.

HEATHER McINNES

STOP PRESS!

MT. JOHN . WASHDYKE. 300 OF US MARCH AGAINST U.S. MILITARY BASES IN NEW ZEALAND. 60 FROM NORTH ISLAND. 8 P.M. SATURDAY 120 OF US SURROUND BASE. POLICE MOVE DOGS IN. CUMMINGS KICKS DEMONSTRATOR IN FACE. BREAKS JAW. KNOCKS TEETH OUT. DOCTOR CONFIRMS BOOT WAS CAUSE OF INJURY. DOG ATTACKS. MORE INJURIES. 6 STITCHES NEEDED FOR BITE IN ILEG. ANOTHER SCREAMING. PANTS FULL OF BLOOD. ALMOST CASTRATED. TWO IN HOSPITAL. IT WAS AFTER THIS THAT ROCKS WERE THROWN. NO POLICE SEEN INJURED WHATSOEVER. AS USUAL DEMONSTRATORS ACCUSED OF VIOLENCE. NEWS AND PHOTOS WILL FOLLOW. REGARDS. CANTERBURY UNIVERSITY.

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Tim's Editorial

I suppose more than anyone else in the country I should feel indebted to Germaine Greer.

After making such a tremendous impact on the Nation it was however disappointing to hear her comments on the demonstrations which occurred outside the courts and police stations of Wellington and Auckland.

"Mass arrests are such a bore"—I would like to hear her say this at Berkeley, Chicago, Ireland or Vietnam.

"Prison is a waste of time—it only lasts as a Revolutionary College for about one week and anyway I have to be in Scandinavia by the end of the month." I would like to hear her say this to Bobby Seale or George Jackson or Bernadette Devlin.

"THEY only USED ME as a political pawn for the Shadbolt case." Revolutionaries don't think in terms of USING each other.

She was obviously tired and nervous. Her stay in NZ had been a tough one. I respect her position and I think she's made a terrific impact on NZ. However, if it came to a Revolutionary situation I personally wouldn't put too much faith in Germaine Greer.

Any students who witnessed arrests outside the court house, please come up to Craccum office to identify the person you saw. We hope to have a complete file of photos and names of those arrested.

On Friday afternoon while the bullshit festivities were taking place, we received a visit from Detective-Sergeant Brian Rowe. We retired to the privacy of our palatial office where, between heavy draughts of humid air (Colonial Metropolis—1972 vintage), we discussed the allegedly obscene and indecent aspects of our first issue. From "within the university" a complaint had been received (he declined to say whether it had been from a student or a member of the staff—that our first issue contained obscene material. At the centre of this controversy of near Bartlettian proportions lie the Mickey (can't get a lay) Mouse cartoon of real life sexual frustration, a slogan from Hair and the tome on court room behaviour. To this editor's eye, at least, to condemn these things in terms of their being sexually offensive is to miss their real aim which is to be POLITICALLY offensive. And we are becoming increasingly aware, through the efforts of womens liberation, that sexual relationships, in essence, are political relationships. (This is not to limit our conception of politics to a three yearly circus involving two parties, but to recognise that nearly every aspect of our behaviour is related to the existent forms and norms of society which in spite of those who would wish them to appear otherwise are clearly political.)

As far as bullshit is concerned I am being constantly offended, and have been for years now that I think of it. I have eaten it, without being aware of it in that most beautiful capitalist rip-off—pure white sugar, and so-called "brown sugar", and every other highly "processed" artificially interfered-with food stuff that I have swallowed.

I have heard it in divers forms from the childish ravings of disc-jockeys and radio announcers; seen it in the work of those psychic vandals who are known as advertising men and newspaper editors (hmm). The rate at which it is going down my nostrils into my delicate lungs is increasing daily if the newspapers are to be believed. With all this to worry about in our own immediate environment the prosecution of people for actually noting its presence is to me bullshit on the grandest scale.

The Other Editor

Dear Sirs,

I have had the opportunity to read an issue of Craccum and found it a pleasant relief from the conservative establishment press which is full of obscurities.

My wife and I recently immigrated to New Zealand from Canada. We read much about this country before deciding to make our new home. But after living here for awhile we have decided to return to Canada.

New Zealand is a beautiful country and the climate is temperate, although uncomfortably humid on parts of North Island including Auckland. There are problems in all countries I admit, but most New Zealanders don't seem to realize their serious economic and social problems.

It surprised everyone I have talked to in New Zealand that most prices are higher than in Canada. And even the ones that are not otherwise, are when related to wages. The one and only exception is milk.

Vegetables, fruit and all groceries are higher. Meat is more than double the price when related to wages. Cars are out in orbit. Bus fares are too much. Lube jobs cost the same as do tire repairs. Space permits me to list only a few.

New Zealanders are brainwashed into thinking that it would destroy the country if their wages went much higher. Why? It couldn't hurt foreign trade when the prices charged for everything are already up there. Or is it that the workers are making it easy for business to get richer.

Factory workers in Vancouver earn \$4.00 per hour minimum. Automobile mechanics draw \$5.50 per hour; some get up to \$6.00. Plumbers and electricians get closer to \$8.00 an hour while carpenters get about \$7.00 an hour now, and work a 35 hour week.

This brings me to some of the social legislation that New Zealand used to be noted for. The 40 hour week was gained here in 1936. Most of the other legislation was brought in during the depression years as well. What has happened since? Nothing. The National Party is great; it hasn't taken anything away that was brought in by the Labour

Party, I've been told. Oh yeah? Checked into the personal income tax exemptions, lately?

I'm wondering what sort of outcry will arise if times get tough and some people have to live on the nothing unemployment insurance that will be paid. The weekly rate payed in Canada is \$100.00, sic. The average worker in N.Z. earns only half that amount when working.

I have never met friendlier people than in New Zealand, except for a few including customs officials. And most people seem content to spend their spare time thinking about and doing things related to play, home and sports, at the exclusion of thinking about the real condition of their lot, the working poor.

The National Party uses the old familiar ultra-conservative argument about wages pulling up prices. Then they increase military spending and increase the Auckland police force by 150 men; one for every 800 people. Possibly they fear that the people may someday wake up—maybe during a world-wide depression that some experts predict—and the army and police will be used to keep then in line, United States style.

Canada has plenty of faults but public awareness is very high, and changes continue, generally towards improvement. Socialism of the left is the Canadian trend. But it seems to me that New Zealand, with most of the power centred in the Federal Government is headed nowhere if not toward the right.

I know full well that New Zealanders do not like foreigners trying to tell them what to do. But I am not a Canadian nationalist, otherwise I wouldn't be here now. My writings have been on many subjects and about several of the countries I have visited; I consider myself an internationalist.

I love New Zealand and its people, therefore my feelings and opinions are meant only as a man who sees injustices perpetrated on his brothers and sisters and wants to help. You can reject it if you choose.

Peace
John Dillon



POWER TO THE PEN

feedback

Dear Sir,

I wish to protest the appointment of Tim Shadbolt as editor of Craccum. I object to this position being occupied by a non-member of the AUSA.

In addition to my objection on the grounds of Shadbolt's non-membership of the AUSA I consider, under Shadbolt's editing, the paper will degenerate into propaganda supporting left wing and protest groups will lose any semblance to a publication honestly representing the bulk of the students at this University.

I suggest that the position be re-opened and if a student is not found, then publication should cease, rather than Association money be used to support a non-representative paper. I feel that the majority of students do not identify themselves with Shadbolt's policies, which appearing as the voice of AUSA could well alienate many from the Association.

Douglas Ly

and reverb

On behalf of the editorial triumvirate, I would like to remind you that we three are editors of Craccum this year, not Mr Shadbolt alone. Also that none of us are members of AUSA, that there are not regulations to our knowledge which prohibit non-members of AUSA editing Craccum, and that the previously appointed editor for this year, who was a member of AUSA, found that he did not have enough time/energy as a student to attempt even one issue of Craccum. To our knowledge, this publication has never "honestly represented" the views of most students at this university. If you had read thoroughly the "editorials" in the first issue of Craccum, you might have noticed that we regard our position simply as insurance that the newspaper appears weekly, that profuse invitations were extended to students to participate in the production of the newspaper, and explicitly in Tim's rave that students come up here and "smash us". Stop griping and work with us, smash us, whichever you prefer. Heather.

apology

Although it may have appeared otherwise, Women for Equality were responsible for the article on abortion and not Toni Church.

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

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ANTI-WAR

NATIONAL ANTI-WAR CONFERENCE

The Auckland Mobilisation Committee has proposed, and other anti-war groups throughout New Zealand have endorsed, plans to hold an anti-war conference in Auckland the weekend of April 22-23.

Two very successful mobilisations were held last year; it could be (and has been) asked—Why the need for a conference? The plain fact is that the above-mentioned mobilisations could not have been so successful, so large and the movement so nationally unified, without the conference held in Wellington, last year, March 13 & 14.

Let me restate the nature and purpose of the various mobilisation committees. What the anti-war mobilisations in 1971 aimed at was the MAXIMUM PARTICIPATION OF ALL GROUPS AND INDIVIDUALS IN NATIONAL marches educationals, pickets and other associated activities, to demonstrate their distaste of the Indo-China war. This related to the simple principle that the MORE people who acted against the war, the more effective the protest. Mobilisation strategy was just that: The mobilisation of all anti-war opinion en masse.

But, massive mobilisations don't just happen! The conference of last year enabled the April 30th and July 30th mobs to be;

- (1) nationally co-ordinated
- (2) intensively organised.

The results of this co-ordination and organisation speak for themselves—over 30,000 New Zealand people took part in each of the two national demonstrations! In our own country, as well as in the U.S.A. and Australia, the huge demonstrations have given the respective governments less room to manoeuvre. Johnson was ousted. Nixon was elected on the pledge to end the war. Australia and New Zealand have withdrawn combat forces and the U.S. has withdrawn most of her ground forces.

But the war goes on with even greater intensity. More is now being thrown into the air than ever before, New Zealand and Australia have agreed to instruct puppet troops. This is precisely why we need a national conference—to begin the task of spreading far and wide the message that the war has not ended, that the slaughter goes on and that our government has lied about the end of its involvement. All this means organizing mass action the purpose of this conference is to plan such action; it will not be simply an intellectual tete a tete.

In conclusion I stress: the National Anti-War Conference will aim at national co-ordination of mass action to end the war. All activity which builds a successful conference will help to involve the maximum number of people in anti-war activity. Our aim must be to add thousands to the numbers that demonstrated last year.

THE WAR GOES ON: SO MUST OUR PROTESTS.

Student participation in the anti-war movement has proved vital in the past. The anti-war Action Society is the student branch of the Auckland Mobilisation Committee, A.W.A.S. has meetings every Wednesday lunchtime, Rm.202, S.U.B.

M. MAYSON

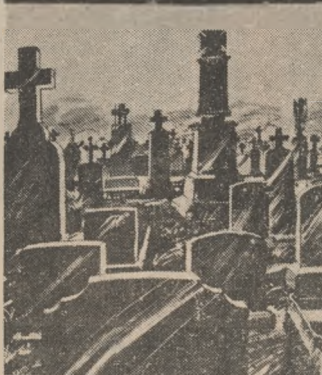
Why do houses and flats cost so much in Auckland? Well we all know it isn't just the horde of home-hunters that's pushing rents up.

We've got to deal with speculators who're revelling in a free capital gains system, that's netting them a pile of loot.

A friendly real estate agent, who gave me a lift the other day, says the land sales businessmen do 40 percent of their contracts with speculators. One guy he sold a house to on the Shore, made a couple of thousand by selling it to a young couple desperate for a home, a few hours later.

The agent says the rent spiral could be stopped by a functional Fair Rents tribunal, and of course the speculators knocked back by Capital Gains tax. And pigs will cook their own bacon.

The IRA has the final solution to the housing shortage...



but you can't live there

Terrorism hurts everybody

Posters such as this are being used by the Northern Irish Government in a bid to turn people against the Irish Republican Army. They have little effect; continued brutality by Stormont police and British troops, particularly the Derry murders, have given the IRA a hold on the minds of the people it would never otherwise have achieved.

OPEN LETTER TO STUDENTS

The Auckland Mobilisation Committee has called a National Anti-War Conference to discuss recent development in Indochina and to plan nationwide actions against the continuing war. Overseas speakers have been invited and the Mobilisation Committee is expecting over 400 people to come to Auckland to take part in the two-day conference. We suggested that the most suitable venue for such a conference would be B28 and adjoining rooms—and the Mobe Committee agreed. So we applied for the use of the rooms; following the normal room-booking procedures. But our request had been turned down. And here are the reasons that were given:

1. The Anti-War Movement drums up peoples emotions and this could lead to riotous behaviour.(!)
2. The public was being invited to the Conference.
3. There will be a security risk to the Library Building as it will have to be opened over the weekend.
4. There will be additional wear and tear on the lecture theatre.
5. University facilities are to be used for educational purposes.

To these, we reply:

1. We are proud of the fact that those who are opposed to the war in Indochina are not automatons, in fact we think that they are very responsible people because of that opposition.
2. University facilities are being used almost every day for meetings, conferences etc that are publicly advertised (Just watch the newspapers). Also, we realize that in the past students have been the largest force in the anti-war movement so we think it important that we offer the few facilities we do have so that all sections of NZ society who want to, can become involved in activity against the war.
3. And . . .
4. The library is open anyway and the Mobe Committee is willing of course to pay for any custodial, security or cleaning services that have to be provided.
5. Quite.

Although the Administration has suggested that we may be able to use the Lower Lecture Theatre, it would be utterly impracticable to hold a conference of this nature in LLT alone.

We would like to know what other students and student clubs think of this matter.

ANTI-WAR ACTION SOCIETY

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After Germaine Greer's moving speech to about 2000 people at Victoria University last Thursday, someone from the Society for the Society Against The Society Against to protect Community Standards challenged the audience to try their liberty on the line by supporting in the streets Germaine's stand on her prosecutions. 200 plus students marched down to the Central Police Station chanting 'Bullshit bullshit bullshit' and 'Give us an F . . .' and so on, ending up with a very loud Fuck! People were amazed/amused/encouraged, some even aroused enough to be members in.

By the time we arrived outside Central, many of us were surprised, and frantically shut doors and gates to barricade ourselves against the ferocious verbal attack. Hoards of cops poured out of the main door, selected a few people, and pounced on them. Contrary to reports in the main newspapers, no announcements were made over a megaphone before these first arrests. With no warning, I was grabbed and bundled inside the police station, followed seconds later by a few more people. At this stage, there was a break of some minutes before more were arrested which was, by all accounts, the time that the police used their megaphone to tell the people (who were still chanting fuck etc) to move on to the footpath. Only 20 arrests were made, and we were all treated inside the cells in a way as to cause as little friction as possible. Originally my charge was disorderly behaviour, but they changed it to obscene language. I admit that I said "fuck", and will no doubt use it again—but, if it is obscene at all, it is the context in which it is used which determines its obscenity or not.

Others who had said "bullshit" were charged with disorderly conduct, obviously because the police thought that calling "bullshit" obscene is wearing pretty thin although this happened before Germaine's court appearance). Disorderly behaviour is a difficult charge to lodge, because there is no definition of what constitutes "disorderly" behaviour. Most of us have been remanded until Friday 17th. We are expecting another mass demonstration outside the court then.

We are obviously being used to teach a lesson to the other 180 as many of them went up to cops after our arrest, demanding to be arrested. In fact, were screaming "fuck" under their noses. None was arrested. Cum on everybody—Fuck all over the indecent/obscene language bullshit. Nearly 50 people have been arrested in Auckland and Wellington, and they need support. Your support.

DENNIS COONEY

Last Sunday week, Arthur Thomas' parents led a march of about 150 people from Albert Park to the Supreme Court, where they attached a wreath to the door. The card with the wreath read 'JUSTICE IS DEAD'. This came as a response to Sir George MacGregor's report recommending that a retrial not be given Arthur Thomas, convicted of the murders of Jeanette and Harvey Crewe in 1970.

The New Zealand Universities' Arts Council will be holding the Annual Arts Festival in Auckland in the middle week of the August study break (August 20-26).

Planning is well underway for the biggest and best Arts Festival ever. Any students who are interested in assisting in any way should contact either Bill Spring or Bruce Kirkland, (Joint Arts Festival Controllers).

In particular, someone to assist with billeting, publicity, ways and means and socials should ring the Arts Festival Headquarters at 372-925, or see the controllers in Room 217 of the Student Union Building. Also there are several areas where Controllers have not been appointed, therefore anyone interested in Debating, Contemporary Music or Concert Music, Bridge and of course Pooh should contact the Controllers as soon as possible.

NZUAC

NEW ZEALAND UNIVERSITIES ARTS COUNCIL

This body co-ordinates the cultural and entertainment activities of all Universities and from this year all Teacher Training Colleges. As well as advising each University on its cultural policies, NZUAC provides a network of communication and an experienced group of amateurs in the form of Cultural Affairs Officers and Arts Festival Controllers.

NZUAC administers the annual Universities Arts Festival promotes campus tours and exhibitions, arranges seminars and grants to specific projects the Council's membership includes every constituent Cultural Affairs Officer or Societies Rep. past and present Arts Festival Controller, a Treasurer, an Administrative Officer and the Chairman. This year the Council has employed a part time Director, Graeme Nesbitt (previous Victoria Arts Festival Controller and CAO) to co-ordinate and supervise the events planned for the year. NZUAC is financed by a levy system: each student pays 12.5 cents of his Student's Association fee to the coffers of NZUAC.

The following are events planned for this year and influence Auckland University directly. They are to be confirmed with posters.

"TICKET" a Concert was held in the Cafeteria on the 11th of March featuring this Christchurch rock group. In the next week an L.P. by the group will be released through the Association Office selling at 50 cents, below town prices.

ROCK TOUR IN JULY Another NZUAC promoted tour featuring, as yet unknown, a N.Z. rock group.

MAORI SEMINARS To be held in the first week of the May holidays in Hamilton.

ARTS FESTIVAL An annual Universities Festival held at a different campus each year. This year it's Auckland and the controllers are Bill Spring and Bruce Kirkham. For any information get in touch with them at Arts Festival Headquarters in the STUDASS.

N.Z.U.A.C. FILMS Films promoted by N.Z.U.A.C. and shown once a month on campuses. Already "Superstars of the 60's" has been put on Circuit with great success. Next month's movie is "Farewell Cream".

JOHN MAYALL There is a possibility that on the 26th March John Mayall will conduct a work shop in the Varsity Cafeteria. Watch for posters.

"TAYLOR" A Wellington Rock Group put on tour by NZUAC. They will be accompanied with a light show of some repute. On April the 15th a concert and the 16th a dance will be run featuring the group.

FILM SCHOOL On May 9th and 12th a film-school will be run by NZUAC catering for people interested in this media.

FRANCIS BATTEN'S DANCE GROUP NZUAC will promote this world reknown modern dance group on a campus tour sometime in June.

GINSBERG AND FERLINGETTI Two Avant Garde American Poets who will be brought to N.Z. sometime during this year, by a promoter in conjunction with NZUAC.

For further information and enquiries get in touch with your Societies Representative. Christodoulos Moisa.

count 1 in 5 years

A FIFTH YEAR STUDENTS FIRST CONTRIBUTION TO CRACCUM

This piece of writing is precipitated by another piece of writing which may have appeared in Craccum previously. This of course with the exception of the first editorial which encouraged contributions from all students. Before I start I would like to excuse myself from the judgements I make on my fellow students. It would take too long and make me too self-conscious to try to fit myself into or out of the failure of university life. I want to underline:

Firstly those students who, in three or at the most four years, come shining through with their degree tucked under their arm and their parents arm-in-arm glowing behind them. God bless them; they made it. Now I would not for a moment suggest that a degree automatically smug, or stupid. Some of my best friends have degrees and they are admirable people; self-aware, sensitive, human and truly educated. But you only need reflect for instance, on some of the teachers that you had at secondary school or appreciate the high number of incredible lamebrains that can qualify for degrees. And what is worse, with each unit that they gain toward their degree, some of these bastards understand themselves to increase in human goodness. Well, bullshit! But I'll leave the University's processing system in

4

order to say a word about another facet of university life that gets at me even more. That is the groovers and the other types that university students slide themselves into. Now I've heard it said (and for the purposes of this piece of writing I'll take it to be completely true) that people try to live up to an image they have of themselves. The groovers—currently, impeccable white trousers, colourful tops, cork shoes on the women.

The radicals—torn jeans, long hair, no bra on the women and big coats on the men.

The intellectuals—generally seen with an unapproachable holier-than-thou look on their faces, who won't attempt to talk to you on any subject unless they are confident that they can do it at a level or in such a way as will only confuse you anyway.

The guts of this second bitch against the students is this: I admire good, frank, friendly people with some semblance of a social conscience and a proper amount of humility in their character. And I'm scared because while I know some students who I admire I see hordes of proud pricks who appear to have concerns only of their own.

I'm scared of it because I see it as reflecting a social change which has been occurring in New Zealand over the last few decades, particularly the most recent years—that is the building of a classed society. The university as I understand it, is changing from being a centre for technical progress, social progress, and humanitarianism, to being a centre of social separation, while its other roles receded and became just fronts behind which class propaganda can proceed. While once I enjoyed university life I now am sick of it and hope I can get out with any humility that I might have had unscathed by the pressure to be proud.

NOTIS

In defiance of public opinion and my own better judgment, the GREAT CAPPING FESTIVAL OF 100 GAMES (or "Centithlon") is "on," and starting soon.

Competitors and teams should hand in their names etc. to the Capping Office or Studass Office as soon as poss.

I hope soon to have some blurb and beaureaucratic bullshit entry forms available, so ask for them.

Luv,
Neil

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THE SPECTRE OF BACK-DOOR PREJUDICE

Will prejudice never end? It seems that just when we got things going to put down some bastards who were screwing the shit out of one minority group, some of the exploitative creep sneaks in the back door with a load of prejudice.

Of course we must keep up the fight, wherever the spectre of prejudice and exploitation rears its ugly head. I really does my heart good to see hundreds of eager students running frantically around campus, arms full of posters, placards, eagerly doing their bit for the cause. We've got people thinking on a big scale about how our country is helping to support South African racial slavery, and conservatives are now being made to see how the Maoris are being given a raw deal. You must realize that something has changed, too, when NZBC announcers can grow long in the tooth.

So, you must understand how pissed off I was last year when I detected the seeds of a new discrimination, in the University's own very student newspaper. Why discriminate against even poor innocent cocksuckers and motherfuckers? The article I refer to was on P.12, Issue 1, entitled The Court of the Stage. Where these names were used as terms of abuse, especially disturbing coming from good honest anti-establishment revolutionaries. What do they hope to gain in such an abusive attitude? I mean, if you've got sexual hangups, why turn them into terms of abuse against someone else?

Of course, applying the wonderful analytic approach to what it amounts to really, is a projected fear of sexual innovation, rationalized to save the conscience of the subject; and attempt subconsciously perhaps, to transfer guilt to some despised person and therefore also establish the subject's own "moral" position. But enough of that.

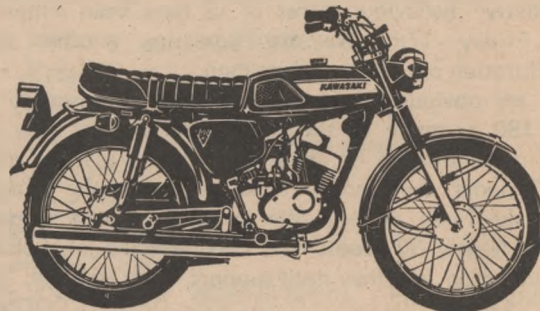
I really wouldn't want to put any well-intentioned bloke "up against the wall," especially if mother was a consent adult female (she probably enjoyed it, too).

And now that we've discovered that masturbation is good for you (not to mention standard old heterosexual fucking) why get uptight about those who want to improvise a bit on the main theme.

It has always struck me that the conscientious protesters bear a striking resemblance to the old-school Christian evangelical, and it seems that along with their evangelical fervour, a bit of the old sexual Puritan has come through too. It's a bit confused and disguised, perhaps, but it's there.

Well-meaning motherfuckers and cocksuckers have a right to be indignant about. And rightly so. It's about time the radicals corrected their attitude.

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GERMAINE GREER 2

Isbey: I'd like to just refer to the famous or infamous article in your interview with the playboy magazine in which you stated that because of the role of women in industry . . . and this is quoting you "But if we simply fight for increased job opportunities without thinking of what this means in terms of a whole economic structure, then we are paving the way for a bloody confrontation between the women and the poor" . . . Now I'd like to know what you actually meant by that speech . . . if you could.

Ahm what I meant by that statement was that . . . the principle pressure for equal job opportunity is coming from reasonably well educated middle class women who are putting pressure on the economic structure at the point of highly paid, career oriented jobs. Now if you consider it in terms of the mathematics of employment just in the short term this means that women are struggling to have the work force increased at a time when economic and other pressures tend toward a recession in employment. This not only coincides with economic recession in the United States and in the United Kingdom and I am afraid probably eventually even in New Zealand with the European Economic Community putting its economic stranglehold on Britain . . . It also coincides with the demand for a shorter working week and the recognition that labour is not now required in quite as great proportions as formerly.

Now strictly speaking automation and its concomitants should mean that you still have full employment of people for a shorter time so that the benefits of increased leisure accrue to everyone in the community. We know that this is not what will happen. What will happen, unless of course there is a revolution, is that increased leisure will emerge in economies only as an increase in unemployment.

There is a misunderstanding of the deal, the industry is the deal. People are the commodity which is squandered in serving that particular deal. So if I am on the face of it in a contradictory position . . . I'm in favour of day care, I'm in favour of equal pay, I'm in favour of employers having to supply day care and cheap nourishing meals at the place of work . . . But my only reason for being in favour of any of these concessions . . . and I think this should be perfectly clear from the outset is that they will free women in order that they may join in a revolutionary force and express their wishes within that force.

All this action is to make the people themselves the beginning and the end of all industrial activity.

Jenny Lynch: Many people object to the principle of children being cared for in child care centres . . . child dumping I believe is the word that they use. Some say a child deprived of its mother ends up with all sorts of emotional difficulties. What is your feeling about that?

My feeling is that children end up with all sorts of emotional difficulties anyway . . . anybody who argues that this is something which MIGHT come about is blind to what the state of affairs actually is. It seems to me that children deprived of care will suffer anyway. And that seeing as that we've got one third of child-bearing women involved already in the work force, . . . it's time that we began to consider what is the best alternative for the children they already have . . . rather than trembling in a state of apoplectic terror at the thought of what it would be like if everybody did that. It seems to me that having a third of women of child-bearing age in the work force means that we have, I believe the figure that has been cited to me is, 34,000 children in need of day care and only 2000 places for them.

Now you might argue, if you are particularly wedded to the idea that children should have complete dominion over one individual, you might argue that this situation ought not to exist, that the mothers ought to be shunted back into the home. But the point of this matter is that they are not and they will not be sent back home because industry needs them. It particularly needs them as an underpaid and brutalised workforce, which is another question. The fact is that the women will not go home because they can't afford to go home. Nobody works as a packer in some hopeless process line in a factory because they want to. Unskilled and boring and underpaid work that women do is undertaken because they have to in order to pay the bills. Most of the bills that they pay are probably hire purchase bills about which the communist party and I have other things to say. But the fact of the matter is that if these women weren't buying the washing machines that they make that you'd have a slump in the industry anyway.

So there's no point in being hypocritical about what the situation is. The situation is that there are children in need



of care, unsupervised children scattered around the country with latch keys around their necks so that they're cooking the meals and watching telly before mum gets home from work. There are people who haven't even got that . . . a recent survey in Sydney showed that there were 33,000 children who were running around the streets during the Christmas holidays because their parents were at work. But even if you should take it further and say all right it's lamentable that children shouldn't have their mothers. . . I would argue that even that is not necessarily true. That it's a recent perversion of the bringing-up of the child that the child should be locked in a brick-veneer house in an eye to eye confrontation with a single parent for ten hours a day . . . this is not what is meant by family life . . . and every harassed woman who is trying to keep an eye on the porridge pot and the other eye on the child knows that she is withdrawing as much from the child as she is giving him. That there comes a time when those incessant questions really cannot be answered . . . you end up at that situation of dreadful destructiveness where the child asks questions just to be annoying . . . and the mother answers with the first thing that comes into her head. So that a monstrous sort of pseudo-communication is built up between them in which a great deal of hostility is expressed. Children are entitled to a more interesting environment than that and so are their mothers . . . and this is the whole crux of the matter. Day care is important not only to the women who are working but to the other women as well.

There is no way in which a child can be habituated to dealing with people of different kinds, people who are not used to bullying . . . Their need is to be put into a circumstance where they meet people of different kinds. One of the things that is happening in England is that young mothers are gathering together to form day care centres of their own which they have managed quite simply by demanding premises from the council which they are eventually given and they operate them by cooperative effort, bring their children to the centre in the morning where there are more toys and more environments than there are at home. There are sand boxes and building blocks and finger painting and all sorts of other things and the mothers themselves draw comfort and courage from being able to talk to other adults once in a while and the children learn how to relate to a peer group of little people like themselves who are likely to punch them in the eye and scream when they are frustrated . . . It still remains to be proved that that personality which is formed by having unchallenged dominion over one woman for the first two or three years of life . . . is the one which can exist in the world. So far what we've inherited from this personality is the bloodiest century in human history.

Connie Purdue: I hoped we might particularly discuss the matter of women in trade unions, of female apathy and male hostility . . .

There are people in this room who know more about this than I do . . . because I'm bourgeoisie by definition and by profession, clothes education and everything else. I would be very loathe to refer to any kind of congenital passivity in working class women . . . it certainly doesn't correspond to what I've observed of the way in which they behave when they're with each other when they're on the assembly line. I find that you can have terrific fun talking with women on strike or women who are actually on the job full of good humour and irreverence and energy . . . I think it's really all a matter of the pressures upon those women, pressures which stem mainly from the home in which they're quite likely to work even harder than in the industry in which they're engaged. I think male hostility is easily explained because if ever you read some of the productions of the department of labour and national service in Australia or whatever its equivalent would be here, about working women, it's always expressed in terms of conflicting claims between the employer and the husband. Does a married woman have the right to work staggered shifts, overtime etc, etc.

The assumption is always that the employer is in competition with the husband and the children for this woman's time. It's never assumed that she has any right to decide for herself how this time will be allotted. And it's not surprising that women in industry have taken this description of their function to themselves; it's not surprising that they believe it . . . one of the most sinister facts about oppression is that the oppressed adopts the

oppressors view of him, and this is especially obvious in cases where you are dealing with blacks who themselves do not believe, and cannot believe that black is beautiful because they have assumed and absorbed the white man's attitude towards it. Now the same thing happens with women. They are regarded as a reserve labour force and they come to regard themselves primarily as process workers, then as women, they think of themselves primarily as women with some stake in the status quo either as would be married women or presently married women or mothers of children and so on.

Now you see it's not a simple question of them understanding the issues and refusing to fight for them, it's a deeper question than that. That of disaffection and alienation of women from the labour movement even though they form a third of it even though their contributions are particularly necessary . . . Now if I can just quote one example from this morning . . . there should have been a riot today instead of this orderly meeting on the grounds that something that was said by a person. . . "Women Only in Industry May Come Back", it says. "The implementation of equal pay will have a substantial effect on the many female intensive prices and a contraction in the labour forces employed within those industries," the Retailers Federation President Mr J.A. Newbold said in Rotorua on Saturday. There is record of him having been injured in any way . . . what he is saying is that . . . if you bring about the situation where women are not exploited I will find ways to exploit them further by sacking them. Now I don't know why such a statement is not illegal. I imagine if he'd said, "the many Maori intensive industries" it would have been illegal.

In fact one of the most disheartening aspects of women's employment is that they have discovered that in monotonous and exacting work women perform rather better than men. And have a higher productivity quotient than men and so they have replaced men in certain processes in industry in this country and yet their wages have remained fixed at lower levels . . .

I do not understand why the trade unions don't see that when someone like Mr Newbold makes a statement like that they attack him on behalf of the whole labour movement, because the labour movement itself is a WHOLE, and the working man himself is not particularly advantaged by his rather pyrrhic victory over the woman in his life, who has got to dash home, do the shopping, and sling his food on the table. You might also argue that that kind of oppression is one of the reasons why men spend so much time in the pub and so little time at home . . . I mean who wants to see this degraded spectacle of a woman working a 20 hour day.

Dr Greer, I'm president of the Auckland Clerical Workers Union with 16,000 members and two thirds of these members are, actually, women. Now therefore it seems most unusual, apart from the fact that I'm a bachelor, and of course I might be improving my odds anyway by joining such a union but it strikes me as being odd . . . that a male should be the head of such a predominantly female organisation . . . [Crowd interjection 'Resign'] . . . Laughter.

Now Dr Greer do you think that women really want equality, the majority of women, because if so they have not actually done anything about using the powers that do already lay in their hands. Now the question I would ask is how really how can we go about getting the great bulk, the mass of women, out of the state of apathy into which they have undoubtedly lapsed?

What is apathy? Apathy is a state common among oppressed people and the more they're oppressed the more apathetic they are. Now if you want to see really stunning apathy you should try doing as I did going into the courthouse in Alice Springs on a Monday morning and watching the aborigines pleading guilty to things they haven't done . . . they don't give a damn whether they go to jail to the reserve or camp on the creek bed, because it's all hell out there. You're not offering them any choice, I mean that a trade union isn't such a big deal that they're busting to get into it . . .

You will probably be surprised that the mass the rank and file of workers are nauseated by trade union politics. . . A genuine trade unionist supports a strike first and asks what it's about afterwards . . . The real reasons are not from quixottetry or being manipulated by foreign agents and so on. The usual activity of trade union officials is getting the men back to work, that's what they spend all their efforts on. So the strike is doomed from the outset because a kind of moratorium is placed on just how long it can last. You never, ever really see the principle of collective bargaining worked out to its last issue. Strikes should hurt, they



should cripple the economy . . . If the latest miners strike in England hadn't been sold down the drain the Tories would have fallen and there might have been some hope for the average human being in the British Isles.

As long as you get governments saying smugly . . . "ah if you give women equal pay of course it will have to come off the higher paid workers salaries", as long as you get them exploiting that kind of blackmail and ignoring the productivity conditions that exist in female intensive industries, then you've got the classic techniques of divide and conquer. I don't hope for much from most labour movements, partly because I can see the problem of the trade unions being caught up in this abiding fiction of a family wage. Which is ludicrous when you consider that unmarried men are not paid less, and when you consider that taxation should rectify these differences in the financial obligations of each worker, but they seem to be caught up in this fiction and it seems that we've got a long hard road to travel before we wean them off it. But in the mean time I think that I can only say that it's basically the corruption and the inefficiency of the labour movement itself which causes the apathy in women workers.

Brian Brookes: It seems that liberation, or if you like to use the term acceptable in New Zealand, womens liberation is treated in this country with various approaches either with frivolity or straight antagonism or simply by reducing it to trivia. What concerns me is that this occurs among those sorts of people who are normally most interested and even very active in pursuing social change in all sorts of directions. I'd like you to comment on whether this is peculiar to New Zealand, that those socially active people ignore womens lib and treat it in these variety of ways.

Laughter is one of the ways of distancing things that are too frightening to contemplate closely, it's one of the ways in which we express anxiety so it doesn't surprise me to discover that womens liberation is made a joke of.

You can buy, for example, in New York you can buy an ashtray which has got on one side of it a woman's face with

a pair of very penumatic breasts with a pair of little rubber nipples on top of it and it says turn me over and when you turn me over on the other side there's a big pink bottom for you to sit on. Now the sadism, the cruelty, the savagery of that joke is all contained in the fact that people laugh at it when we all know that people laugh savagely at it. They used to laugh savagely at golliwogs and black people and so on until they got too frightened to do it. Now if a black man's face had been offered for sale as an ashtray had been a black man's face being offered for sale as a hot butts and ashes, the shop that sold them would have been bombed, there is no question, it just wouldn't have been able to stay in business, but because it's women they get away with it, they get away with, what is to me, psychological murder.

Every time womens liberation is jibed and sneered at in the press, it's a tacit admission of the guilt of that press in having sold the women about whom it is talking. I think I might as well say that they're not laughing anymore in America partly because of the way women went around destroying their property, partly because they got bored with it, and partly because they realised that womens liberation was just a crackpot religion. It's a genuinely existing political movement with a number of aims and a series of questions which in order to answer we are going to have to examine and perhaps dismantle the foundations of our present way of life. There comes a time when you stop laughing. One of the reasons why there is so much giggling and sniggering in New Zealand is that you haven't got used to it yet. But it will come you'll get used to it, the joke will die down, and perhaps we might get more straightforward expression of the fear and loathing which the movement also excites. At the moment it's masquerading under a sort of liberal relaxation, yes, yes . . . you know well yes I'm in favour of womens liberation it's just that my wife's at home looking after the kids, that's because she wants to be there. I'd like her come out but she just won't come out, you know how terrible, I'm trying to liberate my wife but she's not really interested and so on and so forth and that bullshit . . .

The labour p allowed women the world at lan

I think perhaps what we're looking for are descendants of and ridiculed by Soviet ambassadors somewhat worried. The see that the questions of women both betrayed a bolshevik party to China because was fighting the system of liberalism them the more they passed the sign saying any redress, she may refers to women kept locked up eventually one come to say wife whose husband. She was organising the sanction of the them and in fact oppressing women. There have extremely un have my doubt. Certainly they seem to be a cannot look endorsement to me that w Albania, it has most depressed outlawed and back home at labour market

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The labour party and communist party have never really allowed women to use their place in the party let alone in the world at large. What do we do now?

I think perhaps one of the places where we might find what we're looking for is in the writings of one of the great descendants of the Russian revolution who was turfed out and ridiculed by Lenin and eventually wound up being the Soviet ambassador to Scandanavia, which was a fate somewhat worse than Siberia or death as far as she was concerned. The writings of Anna Kollantai in which you'll see that the democratic principles of communism and the questions of womens liberation within communism were both betrayed at the same time that she was spat out by the bolshevik party in Russia. I have some problems in regard to China because you may be aware that when the red army was fighting the armies of Chiang Kai Shek they used a system of liberating the villages which was meant to give them the more solid kind of revolutionary support. When they passed through the villages they used to leave a little sign saying any woman who feels oppressed may ask us for redress, she may ask the army to represent her cause. This refers to women who were kept almost in prison, who were kept locked up with their feet bound and so on, and eventually one woman would break free of her family and come to say what her circumstances were as an arranged wife whose husband had the power of life and death over her. She would then become a cadre and set about organising the other women in the village. Always with the sanction of the red army which would fight their battles for them and in fact reinstituted the popular trials of men for oppressing women.

There have been notable backslidings despite the extremely unsterereotype dress of madam Chiang Ching. I have my doubts about the status of women in China. Certainly their status in the Chinese Bureaucracy doesn't seem to be assured, by any means. So that you see we cannot look to existing communist states for any endorsement of the women's revolutions, because it seems to me that with the possible exception of China, perhaps Albania, it hasn't had much success at all. Cuba must be the most depressing example where homosexuality has been outlawed and women have been expressly directed to go back home and look after the kids and not compete in the labour market.

What will the liberated women or man look like?

I don't know what the character traits of the liberated person will be like. We have only slavery to judge them by: it may be that you would all be twice as graceful, twice as generous, twice as imaginative. But there is no point in my giving you a series of rhetorical absolutes of what liberated people would be like. It's enough to know that they wouldn't be deformed by the manacles which they wear, that they wouldn't find themselves contorted into the attitudes of hypocrisy.

There's one thing that I would like to refer to that's just floated up to me via the stalls . . . It says "Did I correctly hear you use the word "bullshit" in public, if so would you please confirm it as it seems only fair and equal for the police to charge you equally as they have charged one of our friends Tim Shadbolt!"

If you want someone else to contest, I mean to give the police a little extra paperwork, I'm quite happy to say bullshit . . . as often as you like.

Is advertising showing women as gullible idiots . . .

I was the daughter of an advertising man . . . and I have never been able to discover whether advertising actually sold anything and my father used to say that it put bread and butter in my mouth so I could shut up. On the radio program I did this morning, I was writhing with a series of advertisements; one was about liberated gear you could buy in a womans shop, it seemed like Jesus dresses, and the other one was about the bra that was too pretty to burn . . . pain. I read a producers manual in America about . . . trends in buying, which said that seeing the womens liberation movement was getting so big they really ought to move into the old boiler suits and levis, jack up the prices and produce a great many, and what with the bottom falling out of hairdressing, and corsetry was in trouble, well there had to be alternatives, I mean they're going to try to rip off the movement whichever way it goes . . . it's a bit like marijuana. You must be aware that the tobacco companies are actually set to go. They've copyrighted the names of most brands of marijuana, designed the packets, and they're only waiting to be given the nod to start spilling out our grass at their price and in their particular form.

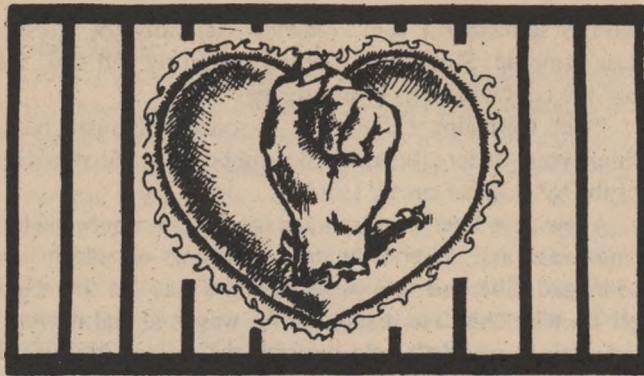
The abortion Law Reform Society will not succeed until the question of the viability of foetus is answered . . . what do you think . . .

Scientists have isolated life to the last point. Now all semen are motile, viable and so on, the question is not even

the viability, but when you agree that the creature has a "soul" and what sort of 'soul' it is that it has. I mean that you can argue that animals have souls and that zygotes have souls and so on. I don't really think that the question of abortion law reform does rest upon that, I think that it rests much more upon breaking the law with regard to abortion publically so that those 8,000 people or however many say so. We need information of how many people have had abortions, and many of them, middle class sowmen, in fortunate circumstances, could actually put up the struggle against abortion law. I don't think that any of the ideological questions, with regard to abortion are so important. I mean it's much more a question of the pressure groups in our society, much more a question of the Catholic church and important doctors and so on and so forth. We will get abortion when we have the strength to extort it from the powers that be, and not before. Regardless of how much confusion the scientists are in about where life actually begins. It's something that I've sad before that one in three fertilised ova are shed before the period begins, so that souls are being lost according to the catholic church all the time. In certain circumstances we have sex education to explain reproduction, but we have not the right to sexual self-expression, and that is where the crux of the matter really lies. Most people have no clear idea about when life begins, certainly they have no clear ideas at all, because it is the hardest thing in the world to talk against a public veil. They rely upon mystification and obscurantism to press their cause. It has even been suggested that they are interested in a population explosion in their own particular department. That's too much.

. . . should womens lib attempt to use the media?

I think it is a question of using one of the weapons that you've got, and the media is a two edged sword. I ought to know because I've buried it in my skull more than once. Now . . . anyway because our principal difficulty is in educating our people, in actually COMMUNICATING to them, the media that are likely to work on the media that are distributed personally to women, or talking to them. They are not likely to be impressed by the entertainment media which masquerade as newsmidia in our culture. But I don't think we can afford to refuse any weapons placed in our hands however trifling it may be.



<p>Dear Sir,</p> <p>I have just read an article about 'Abortions' in the latest edition of Craccum.</p> <p>I would like to point out the ill advisability of a young girl using an astringent like eucalyptus in the vagina. This could lead to burns in the area and could cause chronic ill health.</p>	<p>I would also like to point out the danger of inserting an I.U.D. in a pregnant uterus.</p> <p>I feel it is my duty to point this out in case of a young girl.</p> <p>Yours sincerely, D.H. FINLAYSON, DIRECTOR.</p>
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GREER 3

The point of Germaine Greer's case seem to have been somewhat lost. The Press has seized on the number of student arrests, the students throwing eggs and tomatoes at the police, and the general brawl that followed. I think we should clearly understand and make it understood why we were demonstrating—otherwise this has merely served to reinforce views of students as rabble-rousers etc. and to overshadow the valid arguments of Dr Greer.

Germain Greer appeared in the Magistrate's Court on Friday morning, after a lengthy game of "Guess Which Courtroom She'll Be In" between poolice and spectators. She was charged with saying "Bullshit" in the Town Hall, and "Bullshit" and "Fuck" at the Univeersity.

The woman who complained after the Town Hall meeting (one of six initial complainants; one of the complainants who had set up the complaint to be a precedent on which some ruling on indecent language could be obtained was not allowed access to the courtroom until after the case was finished) was a middle aged woman, who said she didn't know what the word meant, but would take Germaine's word that it meant literally 'the excrement of a

male bovine animal'. She was offended because she knew the law had been offended in Tim Shadbolt's cases, although she did not say that in so many words.

Germaine admitted using the word deliberately—it was in common knowledge and usage in her home country, Australia and it fitted what she wanted to say. She made the point that she does choose her words, rather than relying on clichés and expletives as such. As a response to her using this word, a question was passed up to the stage asking her was she aware that she could be prosecuted for using "bullshit". She read the question out, then repeated "bullshit" with incredulity. She had not done this with the intention of offending her audience, and in fact had found the audience's response was one of delight.

The Police Prosecutor distinguished himself by quoting from the Oxford dictionary, and claiming Germaine's statement that Tim Shadbolt had been jailed as an indirect result of saying "bullshit" was untrue. (Maybe he was referring to the second "bullshit" case.)

Sinclair, S.M. (not of the Paremoremo report fame) pronounced judgement: that in the case of Police v. Shadbolt a precedent had been firmly decided. Shadbolt's case had been one where "bullshit" was not said on its own and there had been different circumstances. According to a definition of indecency as "something which offends the ordinary modest of the average Man's—and that includes women—or offends any recognized standards of propriety" there was insufficient evidence of indecency. Sinclair agreed that in New Zealand the word was used frequently, "mainly by adolescents, and not in polite society." The Magistrate asked Greer if she was ready for the second "bullshit" charge. At this stage the chanting from outside rose to a pitch, and she had to answer "I cannot hear."

Mrs Phillipa Gratton, between 25 and 30, married with two children aged 6½ and 3½ (although she couldn't seem to remember how long she'd been married, she eventually stammered out 7½ years) had complained about "bullshit" being used at least three or four times, although she couldn't remember the context, at the University session. She went to great pains to explain that she had heard of this meeting over the radio, and that she had seen ladies in hats there. She had gone to what she believed to be a discussion on women's roles in N.Z. society, at which Dr Greer was speaking. When asked who Dr Greer was, she replied "That lady, er, woman over there". She claimed to be an average NZ woman and had found the use of "bullshit" shocking, that it was an "evil" word, although she had only heard it used once previously, and then on the televised programme of the Chicago Conspiracy Trial. Greer asked her had she ever been to football matches or into a public bar and not heard it used there. She had never heard it used at football matches, and her husband would not take her into public bars, only to private bars.

Germaine attempted to make the point that at a forum advertised as "Free Women, Free Society" one might expect language to be used freely. Mrs Gratton replied that "No man is going to respect a woman who uses that kind of word", and that she wouldn't like to hear her husband, who was she assured us "a real man", use it either. She agreed that "Cow manure" was not "evil", but felt Germaine in expressing her disgust at 'specious argument' could have used "a much nicer word", one equally dramatic (although herself felt incompetent to offer an alternative, not having studied English at university). When pressed on the question of "bullshit" being an evil word, she said that only an "evil mind can use an evil word", fluttering her eyelashes at her captive audience. One of her most quotable quotes was "I am a married woman, I know that a woman's role has a lot to do with sex".

This charge was also dismissed, Sinclair commenting that Mrs Gratton represented a very high standard of propriety, rather than an ordinary one.

The third charge, that Greer used an obscene word, namely "fuck" in a public place, was also brought as a result of a complaint by Mrs Gratton. She thought that such language was lowering the morale—"to rock bottom"—of a society which could benefit from liberation. She felt that "rape" was not as evil as "fuck," because that was something imposed on a woman against her will.

Greer: An act of violation against a human being, not necessarily a woman.

Gratton: Replied that "rape" means something, but "fuck" is just a dirty word for sexual intercourse.

Greer: Why is "fuck" any dirtier than the euphemism of "sexual intercourse"?

Gratton thought that she should have used "sexual intercourse".

Greer asked how could "sexual intercourse" be used as a verb, to which Gratton unfortunately had no answer.

Germaine went to some pains to explain that she had

not used the word as an expletive nor as a "cruel or vicious" word; nor was she trying to offend people or lower their moral standards, but rather to re-establish the value of the word, and thus revalue the act. Certainly, it was the most direct and simple word—euphemisms would have been out of place and hypocritical in the situation of her speaking to what she had presumed was the centre of the 'counter-culture'. To illustrate her point of context, she outlined her recent visit to Otahuhu College, where she had felt it inappropriate to use "fuck" but the students had protested that her use of the euphemisms had been an insult to the audience. She felt that the only way to rescue the word "fuck", and the activity of "fucking", and attitudes towards women (as they are the people upon whom this act is performed), from the present "dirty" connotations, was to use the word simply, and without shame. The Magistrate, however said "We must take the law as we find it." Dr Greer included, until the Supreme Court changed its ruling, and found her guilty. Had she anything to say? "In so far as this represents the judgement of the people of New Zealand, I have nothing to say."

Sinclair sentenced her to \$40 fine, after ascertaining she was leaving NZ shortly, then thought it wise to ask her attitude towards fines. She felt that fines were discriminatory, and that she had no intention of paying any fine as long as this discrimination between rich and poor people existed. Sinclair then modified the sentence to \$40 fine, \$5 costs, \$6.50 witness expenses and were immediate payment not forthcoming, twenty-one days imprisonment. The fine was paid, but not by Germaine, thus enabling her to leave NZ four hours later. Is it said that the Sunday Herald paid the fine, but the point that Germaine wanted made was that she did not pay it.

GREER 4

Germaine Greer is a multi-dimensional woman, and there are infinite facets to her personality; she is both gentle and acerbic, patient with other's naivete, but absolutely withering when confronted by crass assumptions, shy in small gatherings of acquaintances but at her ease with three thousand strangers. One facet of her personality is patently altruism. It is altruism that brings her to this country; her book needs no further publicity; considering the lecture fees she can command in the United States, this trip is costing her money, and it is doubtful whether she loves or has shares in the Sunday Herald: She is here because of her fierce but unsentimental love for her sisters, and all women are her sisters. She passionately believes that all women are oppressed, exploited, deluded, and debased to some degree not only by the socio-economic system, but most tragically by themselves in accepting their inferior role. Germaine is not here to beg, wheedle, or appeal to male conscience, she is here to exhort and provoke. Sometimes it is humiliating, as when her remarks were sandwiched between advertising copy written to get its rip-off from Women's Liberation 'the bra that's too pretty to burn,' and 'the panty hose that liberate liberated girls!' ad nauseum. Germaine Greer provokes controversy. If necessary, about herself, her actions, her statements, her language, because out of the arguments can come a general re-examination by women of themselves and their relationships with both sexes.

Germaine Greer is a very careful and controlled woman, she moves so quietly and unselfconsciously, that even when large numbers of people are waiting specifically for her arrival, she can enter a room unnoticed. Her face when she is listening to a question or remark, is unnervingly blank, and her unblinking gaze equally disconcerting. Although she uses her hands to accent her words, there is a physical stillness about her, an absence of the tension-release habits ring-twisting, bracelet-jangling, hair-tugging, often seen in women in public situations. She is not relaxed, but very self-controlled, self-possessed, and watchful. Germaine Greer needs to be all these, surrounded as she is by people some four letter Anglo-Saxon; to speak to her; to be spoken to; to be reassured; to be inspired; to be amused (and she does tell wickedly funny stories) and all this surrounded by media-paraphernalia, tape recorders, microphones, cameras and television lenses, that turn her words into instant history. There are all those faces, all waiting and watching, they appear to listen but there is no way to assess if they are really hearing what she means.

Contrary to many hopeful expectations, this is a polite and graceful lady, a garishly made-up woman gushed at her, 'I just loved your book, what I read of it anyway.' And Germaine only smiled. Another woman burst out, 'It's changed my whole life!' and everybody stared at her, except Germaine who asked with obvious concern if it had changed for the better. Not unfailingly polite though, a reporter who bullocked his way in and slung at her, 'You've obviously made a fortune out of the Playboy interview,' bought the retort 'Why can't your bastards do your research properly? I wasn't paid a damn cent from that

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interview, nobody ever is!' It is exquisite politeness when white and swaying with fatigue, she asks if everybody is finished with her and has she done everything, before saying she is exhausted and leaving.

Germaine (and she prefers to be called this in preference to what she describes as a pretentious academic title) is a formidable woman, not only because of her status as an international celebrity, her biting wit, and uncompromising attitudes, but also because of her almost encyclopaedic grasp of facts and information, for instance her familiarity with clinical drugs, their effects and side-effects, rivals that of a pharmacologist. Public figures, with professional or political status, either awed, uncomfortable, or just apprehensive in her presence, have stammered as they spoke to her, lost the thread of their arguments, or remained uncharacteristically silent.

It is impossible to gauge the effect of Germaine Greer's visit to this country but if only for the courage she has given liberation groups, things will never be the same again. Many men, and the president of the Retailer's Association will be one, will hope she is a nine day's wonder, others may find their previously submissive, docile, servile, women less so, (hopefully much less so) others will successfully rationalise their behaviour, although it's some kind of progress that they even have to do so. In any event to quote Germaine herself 'all over the world where women are concerned, the shit has really hit the fan.' Long may it fly!

ANNE GILBERT

GREER 5

I first met Germaine Greer in about the poshest motel in Auckland. The four storied Grafton Oaks. I was dropping in a copy of my book she had asked for. Several half empty whisky bottles were spread across her dresser. She picked up my book—flicked through the pages and said—"Hmmm—bit of an ego trip isn't it?"

"Yes it probably is I said. It's just that I don't read much and I'm not an academic—all I know about life is what I live." I am used to this sort of comment, and it didn't worry me too much. What did worry me was the nasty tone in which she said it. We tried to talk. Perhaps I'm a male chauvinist, but I felt an instinctive dislike of her. She reminded me of Brian Edwards. A highly intelligent person who can brilliantly expose attitudes and prejudices, but who is somehow a cold academic. Naturally the bullshit case came up. She sort of laughed arrogantly and said. 'Ha ha—the cops will never prosecute me!'

"Well Germaine I don't like to sound pessimistic but I think your underestimating the stubbornness and stupidity of the NZ Police Force," I said.

A few days later I was running up and down between her court case and several hundred protestors outside in the courtyard. She had told us to leave the court so she could get on with the case. I suppose she was tired and nervous, but again I couldn't help noticing the real nasty way she told us to move on. Instead of saying thanks for your support but now I would like to get on with the case, she cut us down in front of the press with comments about how she was carrying the cart for us. It was true enough, but that wasn't our fault, and anyway radicals, revolutionaries, and liberals should always preserve a united front against the forces of reaction—or at least that's her philosophy. Twenty five arrests and the case was over. I rushed up to the court to get the final verdict. We knew she had been let off for saying 'Bullshit'. The magistrate said that the other words used in the Shadbolt vs. Police case were the offending ones (in the first case I was fined 50 dollars for saying 'Bullshit' and 'pissed off'—I assume 'pissed off' was the offensive word. In the second case the other words were 'crap' and 'piss'—on no occasion did I use these words as an insult.) It was all over. Greer looked pretty shaken up. Although she is a great radical, it was the first time she had been arrested.

Her final statements were even more depressing. I felt sorry for all us naive kiwis. We turned out in our thousands to welcome our liberation, and all we got was an eccentric beatnik. She slapped us in the face as a country and as a people. She's got all the brains, but so little of the spirit of liberation. A selfish radical aristocrat—isolated from the people by fame, money and intellect—she flew away to Europe. The Sunday Herald supports Vietnam, Apartheid and Germaine Greer, but Liberation movements must win the hearts and minds of THE PEOPLE and great revolutionaries must have love in their hearts. I'm afraid she left me cold.

Tim Shadbolt



Liberated women—very different from Liberation! The first signals all kinds of goodies to the hearts (not to mention other parts) of the men. The other signals—HOUSEWORK. The first signal without marriage, sex before marriage, cozy home arrangements ("I'm trying with this chick" "shining dishes" "self-content of knowing that you're not the kippeny, chan who wants a doormat instead of a woman. That's do YOU later. After all, who wants that old commodity, the Standard American Housewife, all husband, hundreds of years kids? The New Commodity, the Liberated Woman, a waste of money a lot and has a Career, preferably something that. ALSO ME, fitted in with the household chores—like dancing, so you should or painting.

On the other hand is Women's Liberation, how to do it housework. What? You say all this is trivial? You'll have to wait. That's what I thought. It seemed perfectly reasonable because I don't both had careers, both had to work a couple of days and read to earn enough to live on, so why shouldn't we annoy hell with housework? So I suggested it to my mate. He agreed—most men are too hip to turn you down. "We used to You're right, he said. Its only fair.

Then an interesting thing happened. I can only imagine: Lillian by stating that we women have been brainwashed. Perfect agreement than even we can imagine. Probably too much. "We have different seeing television women in ecstasy over their skirt to your floors or breaking down over their dirty shirt again to get but have no such conditioning. They recognise the essence sure is a sort of housework right from the very beginning. What for your mind it stinks.

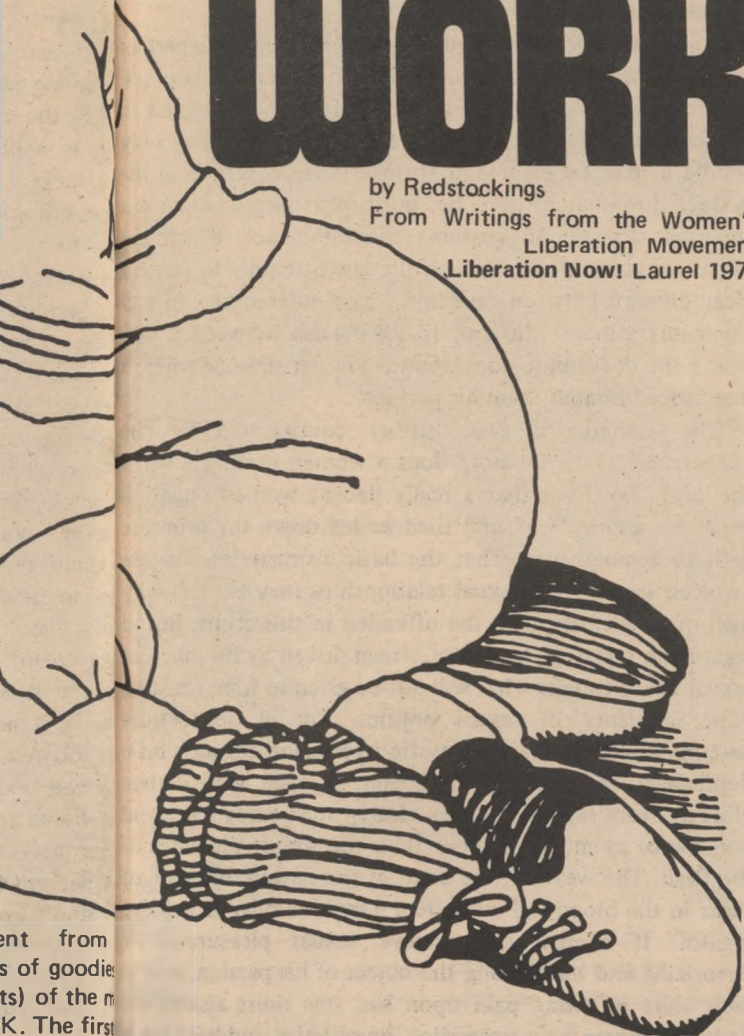
Here's my list of dirty chores: buying groceries, mending my room, home and putting them away; cooking, cleaning—if anyone washing dishes and pots; doing the laundry, digging to leave place when things get out of control; washing, you'll take the list could go on but the sheer necessities are basic. ANNING: I All of us have to do these things, or get someone else to do housework. The longer my husband contemplated himself will be chores, the more repulsed he became, and so poor half. Or I'll change from the normally sweet, considerate Dr. the work. You the crafty Mr Hyde who would stop at nothing to "I've got no horrors of—housework. As he felt himself back, he made me corner laden with dirty dishes, brooms, mops and assistance. I'll be garbage, his front teeth grew longer and his job is doing fingernails haggled and his eyes grew wild. Making out a list trivial? Not on your life! Just try to share the burden a year. If

So ensued a dialogue that's been going on for years. Here are some of the high points: "I hate it."

"I don't mind sharing the housework, but I don't like it." MEAN very well. We should each do the things we're best at. I've

the POLITICS of HOUSEWORK

by Redstockings
From Writings from the Women's
Liberation Movement
Liberation Now! Laurel 1971



someone of MY intelligence to do it. But for someone of YOUR intelligence. . . .

"Housework is too trivial to even talk about." MEANING: It's even more trivial to do. Housework is beneath my status. My purpose in life is to deal with matters of significance. Yours is to deal with matters of insignificance. You should do the housework.

"This problem of housework is not a man-woman problem. In any relationship between two people one is going to have a stronger personality and dominate." MEANING: That stronger personality had better be ME.

"In animal societies, wolves, for example, the top animal is usually a male even where he is not chosen for brute strength, but on the basis of cunning and intelligence. Isn't that interesting?" MEANING: I have historical, psychological, anthropological and biological justification for keeping you down. How can you ask the top wolf to be equal?

"Women's liberation isn't really a political movement." MEANING: The revolution is coming too close to home. ALSO MEANING: I am only interested in how I am oppressed, not how I oppress others. Therefore the war, the draft and the university are political. Women's Liberation is not.

"Man's accomplishments have always depended on getting help from other people, mostly women. What great man would have accomplished what he did if he had to do his own housework?" MEANING: Oppression is built into the system and I, as the white American male, receive the benefits of this system. I don't want to give them up.

Participatory democracy begins at home. If you are planning to implement your politics, there are certain things to remember:

1. He IS feeling it more than you. He's losing some leisure and you're gaining it. The measure of your oppression is his resistance.
2. A great many American men are not accustomed to doing monotonous, repetitive work which never issues any lasting, let alone important, achievement. This is why they would rather repair a cabinet than wash dishes. If human endeavours are like a pyramid with man's highest achievements at the top, then keeping oneself alive is at the bottom. Men have always had servants (us) to take care of this bottom stratum of life while they have confined their efforts to the rarified upper regions. It is thus ironic when they ask of women—where are your great painters, statesmen, etc.? Mme Matisse ran a millinery shop so he could paint. Mrs Martin Luther King kept his house and raised his babies.
3. It is a traumatizing experience for someone who has always thought of himself as being against any oppression of one human being by another to realize that in his daily life he has been accepting and implementing (and benefitting from) this exploitation; that his rationalization is little different from that of the racist who says, "Black people don't feel pain" (women don't mind doing the shitwork); and that the oldest form of oppression in history has been the oppression of 50 percent of the population by the other 50 percent.
4. Arm yourself with some knowledge of the psychology of oppressed peoples everywhere, and a few facts about the animal kingdom. I admit playing top wolf or who runs the gorillas is silly but as a last resort men bring it up all the time. Talk about bees. If you feel really hostile bring up the sex life of spiders. They have sex. She bites off his head.

The psychology of oppressed peoples is not silly. Jews, immigrants, black men and all women have employed the same psychological mechanisms to survive: admiring the oppressor, glorifying the oppressor, wanting to be like the oppressor, wanting the oppressor to like them, mostly because the oppressor held all the power.

5. In a sense, all men everywhere are slightly schizoid—divorced from the reality of maintaining life. This makes it easier for them to play games with it. It is almost a cliché that women feel greater grief at sending a son off to a war or losing him to that war because they bore him, suckled him, and raised him. The men who foment those wars did none of those things and have a more superficial estimate of the worth of human life. One hour a day is a low estimate of the amount of time one has to spend "keeping" oneself. By foisting this off on others, man has seven hours a week—one working day more to play with his mind and not his human needs. Over the course of generations it is easy to see whence evolved the horrifying abstractions of modern life.

6. With the death of each form of oppression, life changes and new forms evolve. English aristocrats at the turn of the century were horrified at the idea of enfranchising working men—were sure that it signaled the death of civilization and a return to barbarism. Some working men were even deceived by this line. Similarly with one minimum wage, abolition of slavery, and female suffrage. Life changes but it goes on. Don't fall for any line about the death of everything if men take a turn at the dishes. They will imply that you are holding back the revolution (their revolution). But you are advancing it (your revolution).

7. Keep checking up. Periodically consider who's actually DOING the jobs. These things have a way of backsliding so that a year later once again the women is doing everything. After a year make a list of jobs the man has rarely if ever done. You will find cleaning pots, toilets, refrigerators and ovens high on the list. Use time sheets if necessary. He will accuse you of being petty. He is above that sort of thing (housework). Bear in mind what the worst jobs are, namely the ones that have to be done every day or several times a day. Also the ones that are dirty—it's more pleasant to pick up books, newspapers, etc., than to wash dishes. Alternate the bad jobs. It's the daily grind that gets you down. Also make sure that you don't have the responsibility for the housework with occasional help from him. "I'll cook dinner for you tonight" implies it's really your job and isn't he a nice guy to do some of it for you.

8. Most men had a rich and rewarding bachelor life during which they did not starve or become encrusted with crud or buried under the litter. There is a taboo that says women mustn't strain themselves in the presence of men—we haul around 50 pounds of groceries if we have to but aren't allowed to open a jar if there is someone around to do it for us. The reverse side of the coin is that men aren't supposed to be able to take care of themselves without a woman. Both are excuses for making a woman do the housework.

9. Beware of the double whammy. He won't do the little things he always did because you're now a "Liberated Woman," right? Of course he won't do anything else either. . . .

I was just finishing this when my husband came in and asked what I was doing. Writing a paper on housework. Housework? he said. HOUSEWORK? Oh my god how trivial can you get? A paper on housework.

CHILD CARE

Contributed for Craccum by Maggie Morgan
& Judy Teirney.

Anyone who is acquainted with Women's Lib. aims should be aware that one of the many demands is for free, readily available, 24 hour child care centres. Our Women's Liberation group, Women for Equality, realise that women will not be free to take up any form of radical action, such as fighting for equal pay, until they are free of the compulsory 24 hour care of their offspring. The oldy mouldies and artsy fartsies would like to intellectually debate the rights and wrongs of women dumping their kids on somebody else. Do they really think women want to tit about burning their bras and having wildly passionate affairs, etc?

Ask any woman who feels the need for child care centres why? Usually it will be discovered she has a good reason—e.g. she is unmarried or solo and needs to work for obvious financial reasons, alternatively she is married and needs to work for the same. Perhaps she wants to work and/or has a skill to contribute to the community. Or maybe it just boils down to her not just being a mother, but wanting to be considered as an individual in her own right, earning her own money and not begging for handouts from an unwilling spouse.

Even girls in communes with kids will echo most of these sentiments—or should do if they really believe in their own worth as people.

Realising all this we decided to stop all the talk, get off our arses and do something. Relate to our sisters if we were really sympathetic to their problems and indeed ours. So what did we do—after studying the high cost of child care centres and the serious lack of nurseries where most people lived and needed them, we organised a conference inviting various interested organisations to form a group to fight for more, cheaper, better quality places. There were four speakers—a representative from the Child Care Association, Mrs Cheesman who runs a child nursery herself, stated that any interested organisation may join their association to fight on the already well established battle ground.

—Mr Slater (Dowd Associates) who organised a factory creche for employees children.

—Connie Purdue spoke about N.O.W.'s aims on the same issue and also her own stand as a Labour Party representative. (Our own comments on this speech is that we think she is barking up the wrong tree as far as the Labour Party is concerned. She is a very brave woman if she thinks she can initiate a battle of such a radical nature within the present structure of the party and their lack of any public policy relevant to this issue!)

—Lastly Judith Attenburger from the Woollen Workers Union, gave the most important facts and should receive a loud cheer from all Woman Liberationists, as her stand on what the governments responsibility is was right on!

During the discussion on action a lot of hangups were aired, however unity was established and resolutions were passed unanimously. These were:

1. That a co-ordinating committee be set up to deal exclusively with the problems of child care. One of the first actions is to contact any other similar group.

Continued on p.13

AN INQUIRY INTO THE POLITICS OF RAPE



By SUSAN GRIFFIN

(Reprinted from RAMPARTS, Sept. 1971)

I HAVE NEVER BEEN FREE OF THE FEAR OF RAPE. From an early age I, like most women, have thought of rape as part of my natural environment—something to be feared and prayed against like fire or lightning. I never asked why men raped; I simply thought it one of the many mysteries of human nature. My initiation to sexuality was typical. Every woman has similar stories to tell—the first man who attacked her may have been a neighbour, a family friend, an uncle, her doctor or perhaps her own father.

But though rape and the fear of rape are a daily part of every woman's consciousness, the subject is so rarely discussed by that unofficial staff of male intellectuals (who write the books which study seemingly every other form of male activity) that one begins to suspect a conspiracy of silence. And indeed, the obscurity of rape in print exists in marked contrast to the frequency of rape in reality, for forcible rape is the most frequently committed violent crime in America today. The Federal Bureau of Investigation classes three crimes as violent: murder, aggravated assault and forcible rape. In 1968, 31,060 rapes were reported. According to the FBI and independent criminologists, however, to approach accuracy this figure must be multiplied by at least a factor of ten to compensate for the fact that most rapes are not reported; when these compensatory mathematics are used, there are more rapes committed than aggravated assaults and homicides.

When I was very young, my image of the "sexual offender" was a nightmarish amalgamation of the bogey man and Captain Hook: he wore a black cape, and he cackled. As I matured, so did my image of the rapist. Born into the psycho-analytic age, I tried to "understand" the rapist. Rape I came to believe, was only one of the unfortunate evils produced by sexual repression. Reasoning by tautology, I concluded that any man who would rape a woman must be out of his mind.

Yet though the theory that rapists are insane is a popular one, this belief has no basis in fact. According to Professor Menachem Amir's study of 646 rape cases in Philadelphia, "Patterns of Forcible Rape", men who rape are not abnormal. Amir writes, "Studies indicate that sex offenders do not constitute a unique or psychopathological type; nor are they a group invariably more disturbed than the control groups to which they are compared." Alan Taylor, a parole officer who has worked with rapists in the prison facilities at San Luis Obispo, California stated the question in plainer language, "These men were the most normal men there. They had a lot of hang-ups, but they were the same hang-ups as men walking out on the street."

Another canon for the apologetics of rape is that, if it were not for learned social controls, all men would rape. Rape is held to be natural behaviour, and not to rape must be learned. But in truth rape is not universal to the human

species. Moreover, studies of rape in our culture reveal that, far from being impulsive behaviour, most rape is planned. Professor Amir's study reveals that in cases of group rape (the "gangbang" of masculine slang) 90 percent of the rapes were planned; in pair rapes, 83 per cent planned; and in single rapes, 58 percent were planned. These figures should significantly discredit the image of the rapist as a man who is suddenly overcome by sexual needs society does not allow him to fulfill.

Far from the social control of rape being learned, comparisons with other cultures lead one to suspect that, in our society it is rape itself that is learned. (the fact that rape is against the law should not be considered proof that rape is not in fact encouraged as part of our culture).

This cultures concept of rape as an illegal, but still understandable form of behaviour is not a universal one. In her study "Sex and Temperament", Margaret Mead describes a society that does not share our views. The Arapesh do not "... have any conception of the male nature that might make rape understandable to them." Indeed our interpretation of rape is a product of our conception of the nature of male sexuality. A common retort to the question, why don't women rape men, is the myth that men have greater sexual needs, and that their sexuality is more urgent than women's. And it is the nature of human beings to want to live up to what is expected of them.

And this same culture which expects aggression from the male expects passivity from the female. Conveniently, the companion myth about the nature of female sexuality is that all women secretly want to be raped. An advertisement in the "Berkeley Barb" reads, "Now as all women know from their day-dreams, rape has a lot of advantages. Best of all it's so simple. No preparation necessary, no planning ahead of time, no wondering if you should or shouldn't; just whang! bang!" Thanks to Masters and Johnson even the scientific canon recognises that for the female "whang! bang!" can scarcely be described as pleasurable.

Still the male psyche persists in believing that, protestations and struggles to the contrary, deep inside her mysterious feminine soul, the female victim has wished for her own fate. A young woman who was raped by the husband of a friend said that days after the incident the man returned to her home, pounded on the door and screamed to her, "Jane, Jane. You loved it. You know you loved it."

The theory that women like being raped extends itself by deduction into proposition that most or much of rape is provoked by the victim. But this too is only myth. Though provocation, considered a mitigating factor in a court of law, may consist of only "a gesture", according to the Federal Commission on Crimes of Violence, only 4 percent of reported rapes involved any precipitative behaviour by the woman.

The notion that rape is enjoyed by the victim is convenient for the man who, though he would not commit forcible rape, enjoys the idea of its existence, as if it confirms that enormous sexual potency which he secretly knows to be his own. It is for the pleasure of the armed rapist that detailed accounts of violent rapes exist in the media. Indeed, many men appear to take sexual pleasure from nearly all forms of violence. Whatever the motivation, male sexuality and violence in our culture seem to be inseparable." James Bond alternately whips out his revolver and his cock, and though there is no known connection between the skills of gun-fighting and love-making, pacifism seems suspiciously effeminate.

It was Malraux in his "Anti-Memoirs" who said that, the male, facing death was THE illuminating experience analogous to childbirth for the female. Certainly our culture does glorify war and shroud the agonies of the gun-fighter in veils of mystery.

And in the spectrum of male behaviour, rape, the perfect combination of sex and violence is the penultimate. Erotic pleasure cannot be separated from culture, and our culture male eroticism is wedded to power. Not only should a man be taller and stronger than a female in a perfect love-match, but he must also demonstrate superior strength in gestures of dominance which are perceived as amorous. Though the law attempts to make a clear division between rape and sexual intercourse, in the courts find it difficult to distinguish between a consensual act where the decision to copulate was mutual and one where a man forced himself upon his partner.

The scenario is even further complicated by the expectation that, not only does a woman mean yes when she says "no", but that a really decent woman ought to begin by saying "no" and then be led down the primeval path to acquiescence. That the basic elements of rape are involved in all heterosexual relationships may explain why men often identify with the offended in this crime. But regard the rapist as the victim, a man driven by his inherent sexual needs to take what will not be given to him, reveals a basic ignorance of sexual politics. For in our culture, heterosexual love finds an erotic expression through male dominance and female submission. A man who derives pleasure from raping a woman clearly must enjoy force and dominance as much or more than the simple pleasures of the flesh. The weather, the state of the nation, the level of sugar in the blood—all will affect a man's ability to achieve orgasm. If a man can achieve sexual pleasure after terrorizing and humiliating the object of his passion, and in fact while inflicting pain upon her, one must assume he derives pleasure from terrorizing, humiliating and harming a woman. According to Amir's study of forcible rape, on the statistical average the man who has been convicted of rape was found to have a normal sexual personality, tending to be different from the normal, well-adjusted male only in having a greater tendency to express violence and rage.

And if the professional rapist is to be separated from the average dominant heterosexual, it may be mainly a quantitative difference. For the existence of rape as an index to masculinity is not entirely metaphorical. In Stockton, a small town in California which epitomizes silent-majority America, a bachelor party was given last summer for a young man about to be married. A woman was hired to dance "topless" for the amusement of the guests. At the high point of the evening the bridegroom dragged the woman into a bedroom. No move was made to stop what was clearly going to be an attempted rape. From it. As the woman described, "I tried to keep him away—told him my Herpes Genitalis, et cetera, but he couldn't face the guys if he didn't screw me." After the bridegroom had finished raping the woman and returned with her to the party, far from chastizing him, his friends heckled the woman and covered her with wine.

It was fortunate for the dancer that the bridegroom's friends did not follow him into the bedroom for, though one might suppose that in group rape, since the victim is outnumbered, less force would be inflicted upon her, in fact Amir's studies indicate, "the most excessive degrees of violence occurred in group rape." Far from discouraging violence the presence of other men may in fact encourage sadism, and even cause the behaviour. In an unpublished study of group rape by Gilbert Geis and Duncan Chappell the authors refer to the study by W.H. Blanchard which relates, "The leader of the male group... apparently precipitated and maintained the activity, despite misgivings because of a need to fulfill the role that the other two men had assigned to him. 'I was scared when it began to happen,' he says. 'I wanted to leave but I didn't want to say it to the other guys—you know—that I was scared.'"

Thus it becomes clear that not only does our culture teach men the rudiments of rape, but society, or more specifically other men, encourage the practice of it.

PART TWO NEXT WEEK

ELAM

Today our roving campus reporters—Brutus Denise and Me—decided to sniff out a rumour about the buildup of political tension at Elam.

The first angry young artist we bumped into was Karsse Angelo. "Tell us Karsse what do you think about the state of the Union?" "I don't. Elam is just where I come."



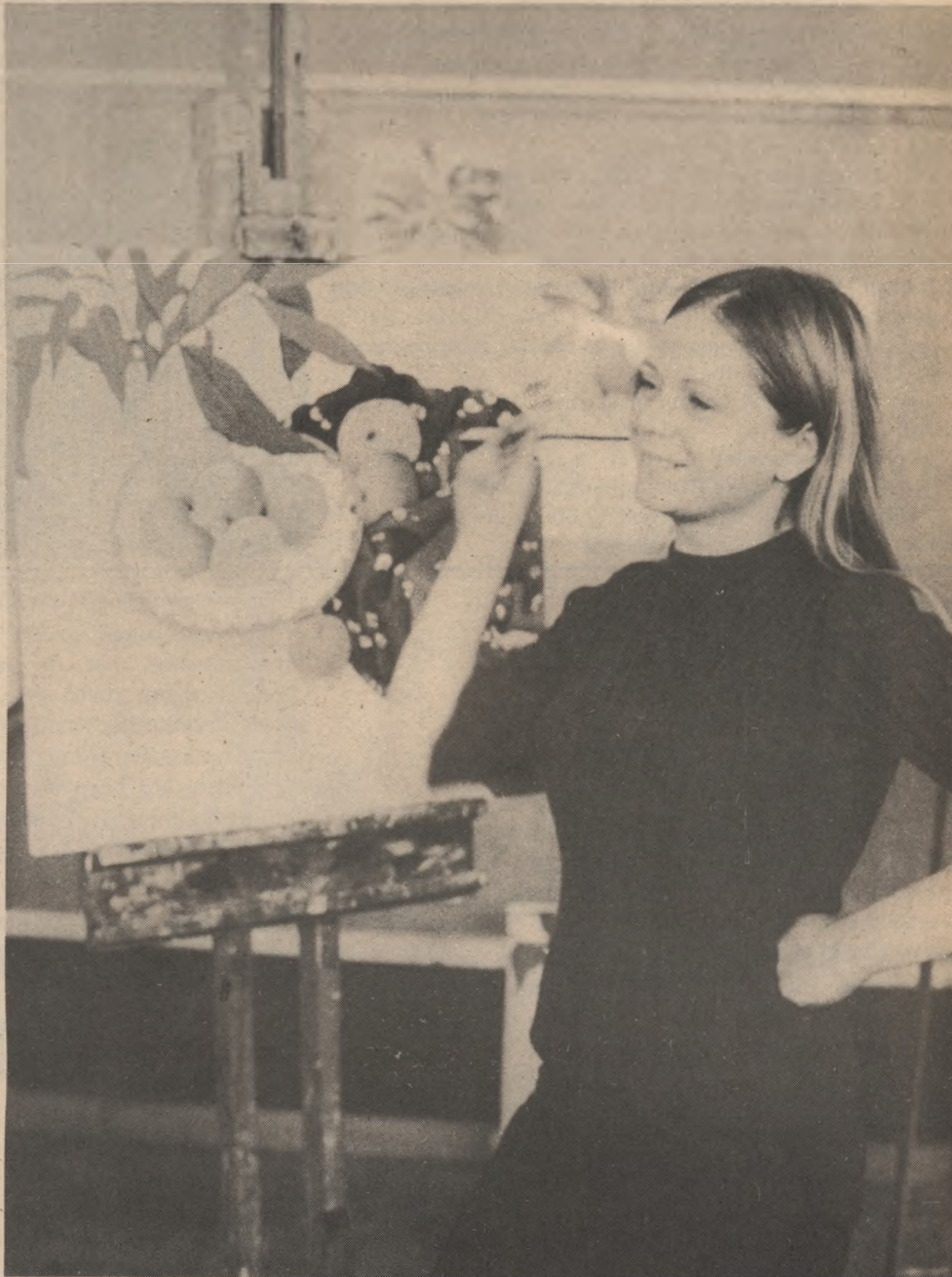
Simon Frazer a third year fine arts student stated categorically that he was and we quote "entirely pissed off" with the parking fee crises at Elam.



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I knew we were hot on the trail. We sniffed our way past a guy in a cardboard box along a corridor that was adjustable and who should be bump into but the very nerve centre of revolutionary fervour at Elam—Jacqui 'Maō' Fitzgerald. "As treasurer I find it unfair that Elam students have to pay 20 dollars Union Fees, 3 dollars to our own Association and then parking fees on top of that.

Parking fees eh! Here's a good story. So we left Jacqui with her Elam fruit and then we spotted Max Olitti and Simon Frazer in the Elam Library. You could just feel the political tension mounting in the Library but I think it was because we were talking too loud so we moved outside.



4

The car park is half empty. Students have to pay 15 dollars per year and lecturers only 10 dollars. As a result lecturers from other faculties are parking at Elam. A heated political discussion followed. Max accused Elam of not having "the spine to demand money off the grants committee for a carpark building in the first place." Simon said tickets would be issued and the cars towed away.

Fine arts students and artists have traditionally been the poorest section in society. Yet they are being economically screwed by the balls. Blessed are the weak for they shall inherit the earths bills. Until Elam students lose their political snobbery—step down from the arty ivory tower, face gut reality and organise themselves into a strong effective political force they will be economically bumscrewed till the day they drop. Such is Life in a Capitalist Society.

Dennis Snelgar



Book Review

The name ATP publishers won't mean very much to most people. It's just a small outfit. Alister Taylor, Graham Culliford and Gill McGregor. Alister was a prominent member of the young Nationals and President of NZUSA. He is the sort of guy that thinks big. In 1968 he organised the Peace Power and Politics Conference which created international controversy with the invitation of Felix Greene and other well-known figures. This also led to his dismissal from the NZBC. Graham Culliford was editor of CANTA in 1968. He almost finished his BA married a girl with an MA and they became pig farmers on 2 acres of land near Littleton. Gill McGregor is the back bone of the outfit. Shes as staunch as a mule and the first woman in 6 years to do a producers course in the NZBC. This small group have a lot of help from friends and a few casual workers. What they have accomplished for a part time publishing company is amazing.

—Sam Hunts Braken Country. Sold out 1st issue of 1000 copies in 1 month.

—Bullshit and Jellybeans—In its second printing having sold 12,000 in 3 months.

—Affairs—A high school magazine. 15,000 issues per month.

—The PPTA Journal.

—The Muldoon Jokebook—sold out. 20,000 issues.

—The Little Red Schoolbook 12,500 issues sold within a week.

the little red schoolbook

This week the Little Red Schoolbook will be appearing before the Indecent Publications Tribunal. The Education Department referred it to the Justice Department to organise and referred it to the Tribunal. While the Tribunal are deliberating another 20,000 issues will be printed. The book is released. This book has the support of many leading educationalists in the country but the Education Department is so upset because the Little Red Schoolbook is simple and honest. As usual the excuse for this prohibition or repression is 'the Indecent language used'. The book basically anti faced extreme pressure from the President of the Maori Printers Association. As a result it was typeset on the slave keeping in Lower Hutt. Secretely printed in Wellington. Folded. Remember Fielding and bound in Palmerston North. It is already the fastest selling book in the history of New Zealand before publishing, however, as with Bullshit and Jellybeans, joining our book has never appeared on the 'best seller' lists which Auckland, W run by the conservative Booksellers Association.

Every University Student should read this book as much of it is surprisingly relevant to University. When you finished give it to your younger brothers or sisters.

I don't know how ethical it is to review your own book but I found Bullshit and Jellybeans an exciting revealing documentary of the 60's. However I may be a bit biased. Many of my ideas have changed. That's the trouble with radical books—they age fast as the authors become more revolutionary. It's already a history book but it's worth reading. Beg, borrow, steal or ever buy a copy. You don't have to worry about me becoming a Capitalist—I give every penny I make to radical groups and causes.

Actually I'm not a great reader myself but there are a few books around worth looking at. These are perhaps two of them.

ELVIS

ELVIS GETS HIS WISH—UPS FEB. 1972 NEWSLETTER.

Elvis Presley was the daddy of '50's rock'n'roll, but apparently he's been on a down-hill slide ever since he went into the army. Now Washington columnist Jack Anderson reveals that the popstar idol, who is also an avid police fan, has just been made an honorary narc.

It seems that when Deputy Narcotics Director John Finlator tried to enlist Elvis to help in the government's anti-drug campaign, the sinking pop idol not only offered to donate \$5000 on the spot (gently refused, of course), but hinted he'd like a narcotic badge of his very own. Finlator politely deferred, and offered him an FBI badge instead, but Elvis was not to be bought off with anything but the genuine article.

So Elvis brought up the subject on his next visit to the White House. When his request was granted, he became so excited that he impulsively wrapped the startled President in a bear hug.

However, it appears that Elvis' extensive collection of law enforcement badges and the thousands of dollars he has donated to police charities were of no help a couple of weeks later, when he was the victim of a successful hold-up.

The music scene in Auckland is rapidly becoming more professional (one could say this of all the arts). Professionalism has its dangers, however. There are probably many young musicians who feel that they are neither well-dressed enough nor have enough competence to play in the Symphonia or the J.S.O. With these people in mind there are plans afoot to establish a new orchestra within the university. These plans are tentative, however, and they depend on your response. Briefly the idea is this; the orchestra will operate under the auspices of the Music

MUSINGS

FROM

MUSOC

Society. Anyone can join who can play an instrument. (Whatever your standard of accomplishment). Enjoyment is the keynote. The aim is to play plenty of music, and to play different varieties of music. Among other things, the orchestra will probably play student compositions.

All this depends on you. All those interested in forming such an orchestra should meet in the University Hall on Tuesday, 23rd March, at at 1.00pm. (Note this time provisional only—check with Titwitti.)

MAYALL

John Mayall, coming to Auckland on the 23rd March, a musician with a long history of well-organised bands, people by his own selection of instrumentalists who have become superstars in the great commercial world. Such people include Eric Clapton, Jack Bruce, Mick Taylor, John McVie, Jon Hiseman, Mick Fleetwood, Keef Hartley; and Aynsley Dunbar now with Frank Zappa, Hot Rats and the Turtles all at once.

Mayall's dictatorial tendencies, while helping to produce good music and compensate for his own musical deficiencies, were often sources of great argument, dissention and frequent dismissals or walk-outs.

Probably his best group was the one with which he recorded the Bluesbreakers LPs. Since then, his bands have been temporary but well-organised affairs, set up to complement his own personal dogmatism of the moment.

However the lineup he is bringing with him to Auckland with trumpet, drums, lead, bass and tenor would suggest a reversion from acoustic music to a heavier period.

It is rumoured (unsubstantiated) that Mayall might perform at an intimate workshop with local musicians, on top of his major concern at the Town Hall, to which you should all go, despite this column. It is imperative that devotees of good rock music should see this man who has contributed so much to rock music and so many good musicians to other groups.

STEPHEN CHAN, HENRY JACKSON

Late Show now sold OUT
By Demand—1 Extra Show— 6 P.M.

JOHN MAYALL

ROBERT RAYMOND
& NZBC PRESENT
**THE GIANT
OF THE BLUES**



& HIS BAND with KEEF HARTLEY, BLUE MITCHELL,
LARRY TAYLOR (ex Canned Heat) etc
limited seating • sure to be a big demand
BOOK NOW • AVOID DISAPPOINTMENT

AUCKLAND TOWN HALL
thursday 23 March 8.30 p.m.
book at John Courts — NOW



will be appealed. Continued from p.9
 1. The Education Department will be asked to organise and arrange realistic help for the setting up of child care centres.
 2. That this committee approach the government to be printed.
 3. The committee was authorised that the A.C.C. be of many leaders pressured to provide another central city creche with the Education extended services.
 Red Schoolboys. Anyone would be wrong if they thought this type of for this political action or course is an easy one. Demands of this nature are 'The book basically anti-establishment, as establishment thinking rules out of the Math that a woman's place is in the home, basically an unpaid housewife keeping 'her man' in the labour force.
 ington. Remember all you sisters who think that this is not your It is already thing, it could well affect you in the future. The time to act of New Zealand is now before it is needed. Anyone who is interested in Jellybeans, joining our action group, please contact P.O. Box 39071 'er' lists which Auckland, West.

CAPPING

On behalf of the Capping Controller (myself), The Capping Committee (myself), and all those interested in seeing something good come out of the riot of May (myself), may I take the opportunity of welcoming those of you who are attending an educational establishment in slacks and pantyhose for the first time. Your knowledge of capping may extend only to a few quick,

nervous beers during pubcrawl and throwing flour at process. If your idea of enjoying yourself and feeding your mind is to paralyse your brain cells with alcohol, make a complete fool of yourself, be thoroughly sick and spend the next week telling yourself what a gas time you had, I daresay we can accommodate you. I don't really see that it needs a special occasion, except perhaps to provide numbers to hide in. On the other hand, if it's your first year, you're lonely, artistic, and shut out, what is probably the only open clique on campus will welcome you with open arms.

Most of the Vacation planning was done by a group of third- and fourth-year undergrads this year, people who have set themselves disgustingly high academic targets. (four years - two crapouts - exclusion regs - bursary + high cost of living = shit I'd better get some work done this year) The lucky bastards are able to get out. I'm not.

I'd like to see most of the production controlling of Capping this year being handled by freshers. That's true - no bullshit - freshers! You! (Unless you're a fresher or horribly masochistic, you wouldn't have this far into Craccum).

This year I hope wholeheartedly to run a polygot "People's Festival" in which culture, sport, humanity (yes, even piss) will all play a major part. I want overseas students to consider what part their own cultural backgrounds can play in the Festival, from kite-flying to introducing the locals to "Yam Sing".

I want all those who'd like an impressive title, free admission to a lot of stirs, and a hot untidy office they can claim as "ours" to drop me a little letter giving me (amongst other things) your full name, full address, phone number and particular interest. Seal with a kiss and address it to Neil Newman, Capping Controller, and drop it into the studass office.

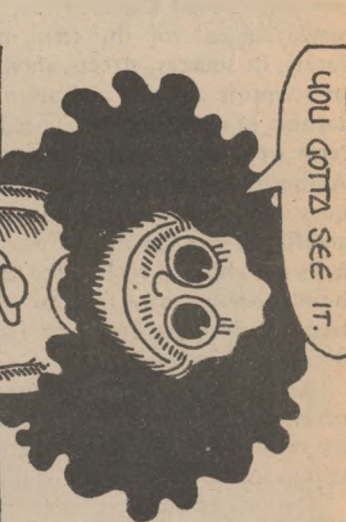
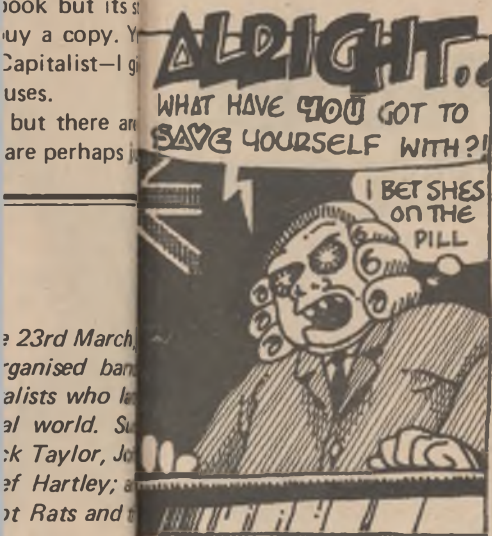
I luv you all
 Neil

AUSA

Applications are still open for the position of Student Liaison Officer: If you wish to apply see John Woodroffe or Bob Lack before 5pm TONIGHT.

Nominations close March 22nd for these NZUSA positions for the term of office Easter 1972 to Easter 1973: Treasurer, Education Vice-President, International Vice-President, General Vice-President (3), Accommodation Officer, International Research Officer, Overseas Students Officer, Welfare Officer, University of the South Pacific Officer. Details on the main AUSA Noticeboard or from John Woodroffe. Any member of AUSA is eligible.

Preliminary notice is given that the Association's Autumn General Meeting will be held on Wednesday 29th March. Business will include receipt of the Accounts for 1971, the President's Interim Report and the Report of the Committee on Association Government (which will appear in next week's Craccum). Any person wishing to move a Constitutional Amendment or a motion of no confidence or any other motion requiring special notice must give a copy of this to the Secretary by 5pm on Wednesday 22nd March.



YOU GOTTA SEE IT.



LEON RUSSELL
 AND THE SHELTER PEOPLE

SAVE 50¢
 RIP THIS ADVERTISEMENT OUT AND TAKE IT TO
MUSIC CITY IN VULCAN LANE



Sadao Yairi . . . an internationally respected name in the competitive world of guitar design and craftsmanship.

Sadao Yairi . . . Classic guitars constructed from the finest woods with an attention to detail that is the hallmark of the master craftsman.

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Sadao Yairi CLASSIC GUITARS

AT LEADING MUSIC STORES Musical Import Company Ltd., Petone.

FREE UNIVERSITY

Presenting: Social Construction (A method of impressing our protests on the structure of the establishment).

Date: Tuesday, 21st March, 1972.

Time: 1pm to 5pm.

Place: The classroom of the old Synagogue—Bowen Ave.

Since Free University went into recess after the 2nd term, 1970 the need has been felt for a free forum; a place where people may come and go as their time allows. A place to give and receive ideas; to learn from one another how best to employ that mountain of knowledge, the formal university, in the service of revolution and evolution.

It is generally agreed that our first experience of Free University lacked forward movement; that its brightest moments left no record except in the reality of those who participated at that time. While there is no doubt that much deep thought was provoked, both by the quality of the individual contribution and the warmth of group appreciation, there was a lack of continuity which might be avoided in future by a change of presentation. To this end we offer Social Construction, which proposes we take a single subject for the term, dissect and examine all its facets, its sources, effects, anomalies and idiocies in the light of scientific advance and attempt to produce a construct capable of meeting the real needs of humanity. For the first term we have taken the liberty of choosing the subject of Authority. This being one of those absolutes most in question today we believe you will examine it thoroughly and finally produce a paper worthy of presenting as a sound basis on which to rebuild the laws of society. At the end of term we hope to be able to choose a subject for the 2nd term which builds on to the 1st term's work. This will be decided by the total group.

A Core Group has been formed to provide those things necessary for Free University to function, and to care for the record. This group may be added to by those who care to join and serve the needs of the whole.

The loss of our first home in Auckland, the crypt at St Pauls, is regretted but it is hoped that the new address will serve as well.

Free University invites the participation of anyone from any walk of life. Revolution affects all and can be most effectively used when all participate.

AGENDA

Meeting: 1pm Tuesday, 14th March—Synagogue classroom, Bowen Avenue.

1. Read minutes of last meeting.
2. Discuss affiliation to Students Assoc.
3. Finance.
4. Structure and rules.
5. Discuss recruitment of core group.
6. Advertising—Advt. in Craccum 16/3/72.
7. Discuss first papers to be presented on the subject of authority for the opening session, 21/3/72.

RUBBISH

PHUKIDUP. So you want somewhere to start, childre. And here it is all you kiddies hate those Fucknuckles, The Army, so into them! On your way to schooling, stop off at the Post Office Grab a form, fill it in with some credible/incredible name. Fill in three more. Then feel to mail it. Figure out the results for yourselves. DO IT!!! PHUKIDUP CAN BE FUN!

Re "Political Unrest in Te Awamutu": The case was heard last Tuesday before the Hon. Moody, S.M., who listened to the evidence presented by the pigs, laughed and dismissed the charges, telling the police that they had no case at all—thus we got off on grounds of being incorrectly arrested—Nigel Barroud.

Patricia Bartlett, founder of the Society for the Promotion of Community Standards, sent a circular to all members of the Society asking for members to "if possible listen in for my 30 minutes on air on Sunday morning, 27th February, and ring me up on air and ask searching questions." Also to write "a formal letter of concern to the Prime Minister, Minister of Internal Affairs (Film Censor's boss), and the Film Censor that N.Z. Censorship is already too liberal, and that you request no further lowering in imitation of Australia". This was of course to take place after her Hauraki-sponsored attendance at the premiere of 'Hair.'

MUSING

AS A PART OF THE UNIVERSITY ARTS FESTIVAL TO BE HELD IN AUCKLAND IN AUGUST, I AM PLANNING A PERFORMANCE OF:

KURZWELLEN BY KARLHEINZ STOCKHAUSEN.

THE SUGGESTED INSTRUMENTATION IS—
AMPLIFIED VIOLA
PIANO
ELECTRONIUM
AMPLIFIED TAM-TAM

EACH PERFORMER HAVING ALSO A SHORTWAVE RADIO TO "PLAY".

THOSE INTERESTED IN TAKING PART PLEASE RING ME PH. 374-833.

REQUIREMENTS:

1. SOME FACILITY ON AN INSTRUMENT, (THE ACTUAL CHOICE OF INSTRUMENTS WE WILL USE IS FAIRLY FLEXIBLE.)
2. IMAGINATION, INTELLIGENCE, PATIENCE, SENSITIVITY, ENTHUSIASM, A CAPACITY FOR HARD WORK—THE COMPOSITION IS PRIMARILY IMPROVISATORY.

JACK BODD

CLASSIFIED ADS 20c each

One week old Psychology IB For Sale: Leica M4 camera with texts—complete. 17 Ring 50mm lens. 687-854. Will sell separately.

See Max Oettli, School of Fine Arts.

Waitress urgently wanted. Wanted: Guitar Amplifier, excellent wages. Ring preferably commercial (ie 373-814).

easily serviced), make. A 35

Bassman would be ideal. Free board (Bedroom) for capable girl to cook dinner for six male students on week nights. Phone 607-763.

Auckland University Students

build a valuable connection for the future

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

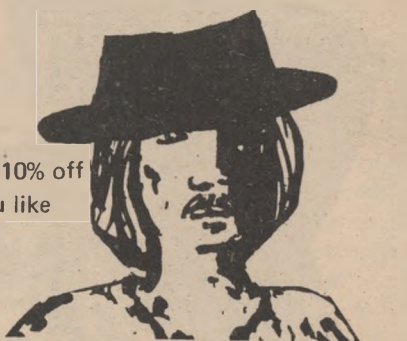
USE THE **BNZ** OFFICE IN THE OLD STUDENT UNION BLOCK ALONGSIDE THE UNIVERSITY MAILROOM
HOURS:- DAILY 10 a.m. to 4 p.m.



We're not very commercial but we do have fun

Late NITE THURSDAY

Students 10% off if you like



the original **poncho bar**

His! Hers! Theirs!
368 KARANGAHAPE RD., AUCKLAND, ph 73-320
the tiny shop with the BIG reputation!

we make: kinky hats, kurtas, kaftans, monks robes, shawls



JOHN REID'S
Suppliers of ALES, WINES & SPIRITS

The home of
TEACHER'S WHISKY
SACCONE'S GIN
GUSTAVE PIERRE BRANDY
OLD BUSHMILLS IRISH WHISKEY

JOHN REID'S OF ANZAC AVE., AUCKLAND

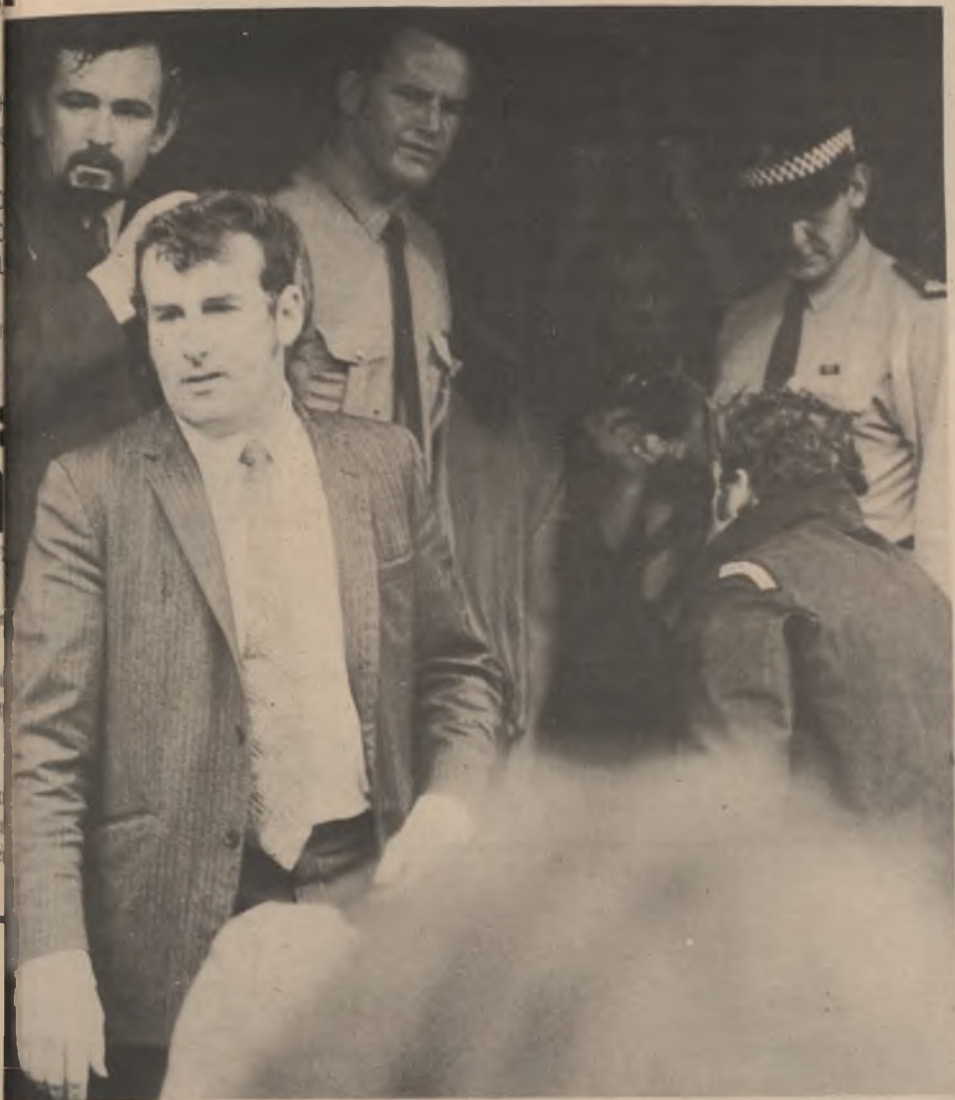
THE BULLSHIT TRIAL

3

So far \$50 has been collected for bail, court costs, legal expenses, and fines for those people arrested during the 'bullshit' trials. Please send any further donations to Craccum Offices. Also anyone who witnessed arrests, please come up and see us. All those who were arrested please come up and we'll take photos of you so witnesses can identify you.

Some people were amazed by the determination of the protesters but many of us felt that this was just a warm up run for the elections and '73 all black tour.

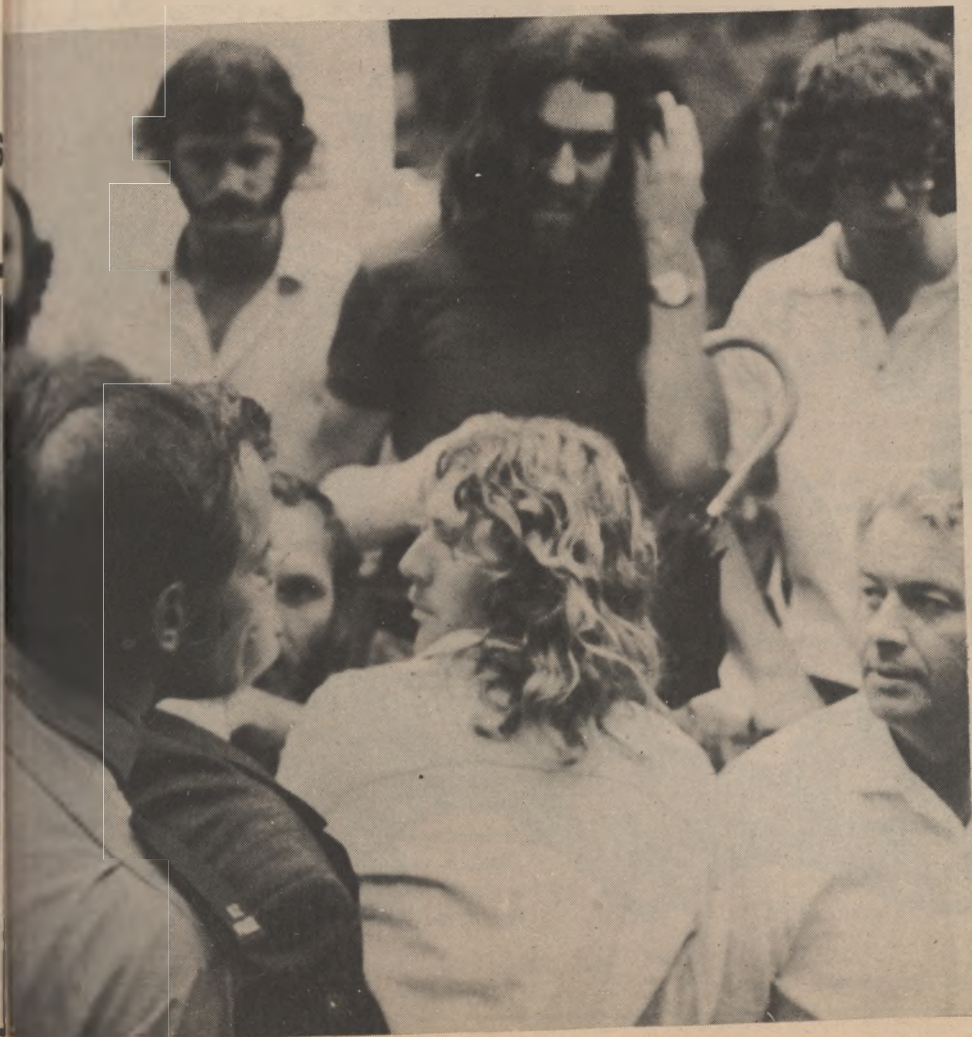
Laws change when thousands of people break them and their enforcement becomes impossible or extremely embarrassing.



The only power we have in our society is the power of political pressure. Disruption and embarrassment are our best means of political pressure. This is what forces politicians to withdraw troops from Vietnam, Sports teams from South Africa, Pot smokers from prison, and 'bullshit' cases from court. I doubt that Marshall and Muldoon will be swayed by their conscience, but I do believe that during election year they can be swayed by the political pressure which results from direct action.

4

If every time they arrested one person for saying 'bullshit', they had to arrest 50 people during massive demonstrations that follow, it is likely that the courts will become extremely reluctant to prosecute. Our greatest ally is probably the fact that the courts prisons and detention centres are jammed full.



Phillip Pithher

THIS MEANS

WAR

Major Marshall has declared open war. Enlist at your nearest CARE, HART or ATAC recruiting office. Now Your country needs you. So the chips are finally down. We know where we stand. The time has come for action. The Pentagon papers told us our government lied over Vietnam. Today they are telling us the same lies about South Africa. They tell us we're playing racist sport to build bridges—just like they said we are going into Vietnam to help the Vietnamese. Its crap. We are accepting apartheid as a result of political and social pressure and the only thing that will make our government reject apartheid is political and economic pressure. Our job is to apply that pressure.

The economic pressure on our racist government is obvious. South Africa would be a perfect trading partner for NZ. Just as our troops in Vietnam were exchanged for mutton quotas in America so will our All Blacks in South Africa be accompanied by some economic deal. After the 1965 All Black tour South Africa suddenly ordered 10,000 tons of NZ butter.

The political pressures are also obvious. Major Marshall had to show how big and strong his government is compared to dodderly old Kiwi Keith. With elections coming up the major and the corporal had to show after their military coup that they were no ordinary men but men of steel. Resolute and tough. Just like in the war comics. "We'll show those commie students whose boss, eh corporal!"

The military also realise that with elections coming up it would be a good idea to provoke the radicals into a few wild demos and then exploit the good old law'n order hack. Well they are going to succeed in this field. Just like Heath succeeded in provoking the miners and the Irish.

It is the duty of every kiwi with a conscience to make the '73 tour the bleakest, blackest blotch in the history of sport. We are going to have to tear this country to pieces and then put it back together the way we want it. Of course they will try to spread some icing over their racist shit. Like sham trials within South Africa. Or maybe one brown Uncle Tom in the Springboks team. Or maybe a sop tour by a coloured team in advance of the all white team.

Against all these shams we have to stay firm. No racist Sport. If you are liberal join CARE. If you are radical join HART. If you are Revolutionaries join ATAC (Anti Tour Action Committee). The latter was the group that organised the buses to Wellington for the 1970 sendoff. ATAC doesn't believe in debates, conferences, telegrams or delegations. Direction Action and Sabotage are its only concerns. Watch out for further information. Brothers and Sisters—prepare yourself for a long hard struggle. First we must adjust our attitudes. Thus we should always refer to Marshall by military title so that there is no doubts in our minds that we are living in a Military State. Its true that Corporal Muldoon doesn't sound very imposing but remember that Hitler was only a corporal during WW1 and he became one of the worst dictators in History. Secondly

we should begin forming revolutionary cells. It only takes 3 or 4 of you. Don't boast. Begin serious plans for attacking rugby clubhouses at night. Rocket pads for when the matches are in progress. Defuncting hotels. Examining railway lines. Perfecting puncture devices. We want to make

the tour impossible, to the extent that it is carried out with full army protection.

There will probably be full scale riots. A National Emergency. Some of us will probably die. This is where we make our stand.

TIM SHADBOLT



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