

Craccum

VOLUME 46 ISSUE 9
THURSDAY 27th APRIL 1972.
FREE TO STUDENTS
5c ON THE STREET
REGISTERED FOR
TRANSMISSION BY POST
AS A NEWSPAPER

STUDENT GUINEA PIGS

For sometime now students have been used in various departments as subjects for research experiments.

Towards the end of last year moves were made to establish a set of rules to be followed by investigators whenever students are used. The drawing up of a set of rules was passed onto the University Safety Committee which was specially augmented by interested parties from Senate.

One of the recommendations referred from the Executive of the Faculty of Medicine which was unanimously supported by the augmented meeting was that...

"The Code of Ethics laid down by the Medical Research Council of New Zealand (MRC) should apply to all experiments on human subjects whether the investigator be supported by the MRC or not."

Disagreement arose in the augmented meeting as to whether or not the MRC's Code of Ethics could be satisfactorily applied when students were used as subjects for experiments carried out by staff members. Also I was particularly concerned about problems arising from the use of students in radio-isotope ingestion experiments.

Clause 6 of the Code of Ethics states "Before the research project is undertaken, the investigator must obtain the free consent of the subject or of his guardian, preferably in writing and in the presence of a witness. The consent must be obtained without the exertion of pressure on the subject and without dependence on any obligation of the subject towards the investigator."

This clause stresses that the investigator must obtain the free consent of the subject. However, free volunteering by students is impossible owing to the unavoidable coercion inherent in the staff-student relationship. In the Medical Faculty, for example, a large proportion of a student's passing grade is based on assessed marks given by staff members and it can be argued that any staff member who may influence a student's assessment (in present or subsequent years) should therefore be debarred from using students as volunteers. With all the best will in the world on behalf of the staff member I believe that the position of students with respect to staff members is such that free volunteering is impossible.

Part of clause 4 states:

"The investigator must be satisfied that the research will not impose unreasonable discomfort or hazard upon the subject."

This clause highlights the special problem associated with radio-isotope ingestion experiments. High energy radiation causes mutations in all species and geneticists agree that there is no known threshold below which damage does not occur. Concepts such as "permissible dose" are based on calculable damage to somatic cells. Effects in somatic cells however dramatic can affect only the individual in whom they occur. Effects in germ line cells, on the other hand, can be passed on to succeeding generations, and thus affect whole populations. At the present time there is considerable controversy over the extent of damage occurring in germ line cells and workers in this field are calling for more work to be done with animals. Retrospective surveys looking for radiation damage in humans from low doses (eg from fallout) can determine the frequency of transmissible chromosomal abnormalities among the offspring of irradiated people but there has not been enough time for abnormalities to manifest themselves. Incidentally another of the MRC Code of Ethics, clause 9 states:

"New therapeutic or experimental procedures which are at the stage of early evaluation and which might have long-term effects should not be undertaken unless full provision has been made for long-term care and observation on the subject."

No such long-term observation of student subjects has ever been planned. In any case what students need is protection beforehand; not surveys of damage afterwards.

One has to be careful as to what is meant by permissible dose. The concept of a permissible dose arises only in those cases where the person gains some benefit during an experience in which he is unavoidably irradiated. For example when an isotope of iodine is used to map diseased areas of the thyroid gland the radiation dose

Traditionally medical students are the most conservative group on campus and the most easily influenced by their staff members. As the majority of volunteer guinea-pig experiments are being performed in the Medical Faculty it is hoped that this article will stir them into serious debate. My own feelings on the matter can be best summed up by the following three points.

which a patient unavoidably receives is universally regarded as justified on a diagnostic cost-benefit analysis. But in the case of "volunteers" who are irradiated when there is not even claimed to be any benefit to them, the issue of a permissible dose cannot apply.

A solution to overcome any possibility of genetic damage being passed on to succeeding generations is to use only subjects who are passed the child-bearing age—not students. In my view any existing hazard that can be avoided and is not avoided is unreasonable.

At the present time safeguards to protect students are trying to be worked out. Members of the Medical Faculty insist that they are the best judges as to whether or not a medical experiment should proceed or not. However there are more than just medical considerations involved and I think it is disastrous for students for such decisions to be made only by interested parties.

A satisfactory alternative might be to have all experiments of known or potentially hazardous nature referred to a widely represented University Safety Committee (with student representation) for prior vetting. The committee should be satisfied that all hazards involved in the experiments have been explained to student subjects. This would necessitate an expansion of the University Safety Committee role which is presently little more than the university's fire-hose checking agency. Also there would need to be a change in some of the present members attitudes to problems such as ethics which can no longer be dismissed as not being any concern of theirs.

1. That the practice of using "Student volunteers" in radio isotope ingestion research experiments by staff members be discontinued.
2. That when a research experiment of a known or potentially hazardous nature is to be performed using "student volunteers", students be recruited from outside of the department or faculty concerned.
3. That any research experiment under (2) be not only approved by the head of department and dean concerned but also by the university safety committee. The committee must be satisfied that all hazards involved in the experiment are known by the student before any approved experiment is permitted to be carried out.

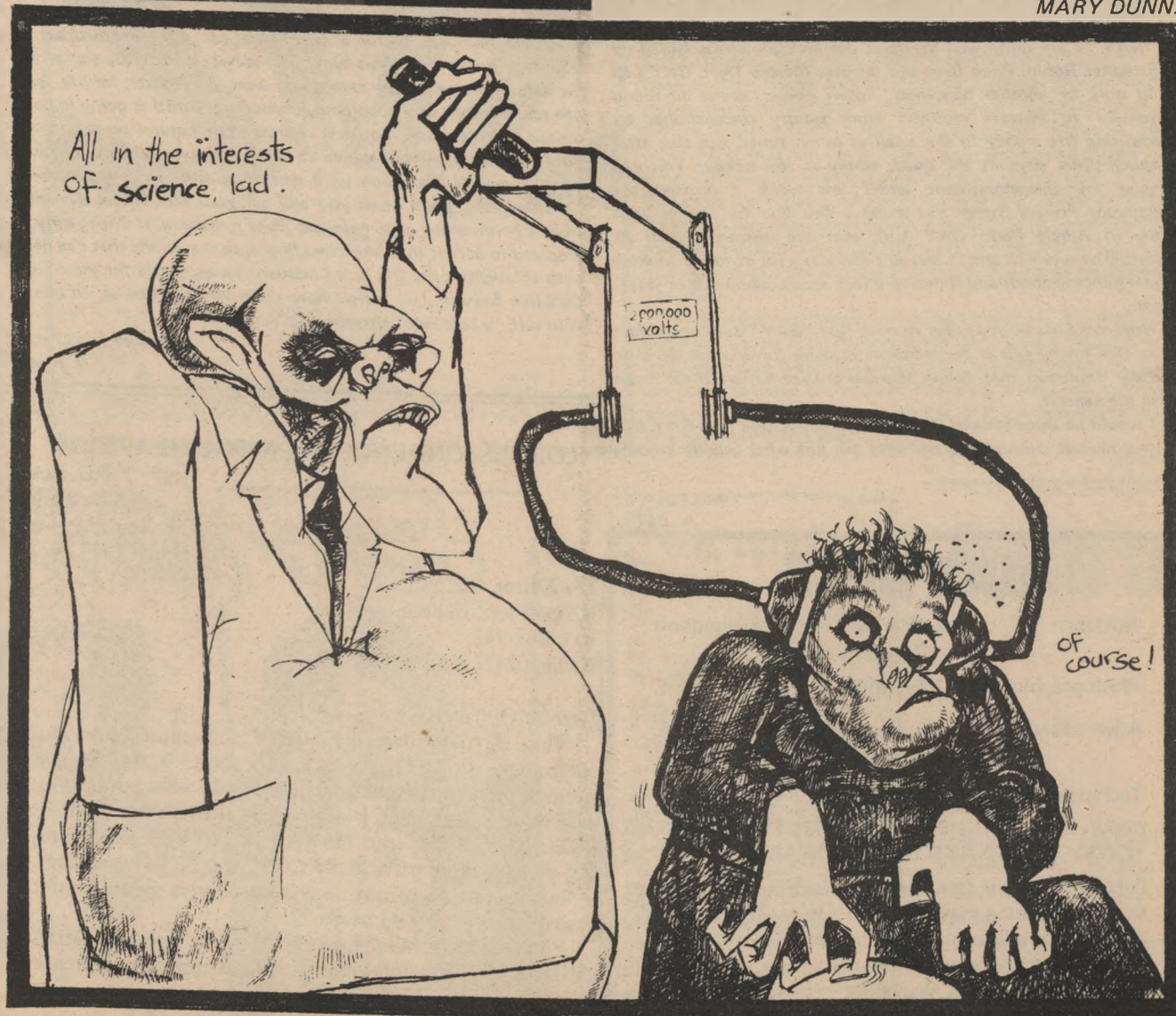
BOB ANDERSON

AUSA Senior Rep on Senate has recently complete a Ph.D in Radiation Chemistry and will shortly be taking up a post-doctoral position in Germany.

Dear Sir,

Congratulations to Nick Yule on his tremendous article—"The Real Jesus." It was really refreshing to see Christ presented in his true colours—not as a weak, slightly pathetic figure but as a strong and courageous man. Christ said 'I will draw all men to me' and two thousand years later we are still being attracted by the irresistible goodness of the man.

MARY DUNN.





GUEST EDITORIAL

Shadbolt

I hit you in the mouth at Huapai pub because you a lot of shit about Angels being racialists. We hate cops—a lot of your old mates are still doing time in Mount—we get on well with our maori brothers, you with us once—and now your sitting up there in intellectual shithouse preaching a lot of goose piss bikies. If the cops want to defend us that aint our fault do our best to bug them. Why dont you get out of place—its doing you no good. Stay in the streets—where you belong.

Anton



Dear Tim Shadbolt (alias Joe Brown),

I thought it was about time that you harnessed your ego, particularly after the remark Germaine Greer made about your book, mentioned that rather nasty column you wrote about her a few weeks back. Still, it was honest of you, for that column told us more about you and your hang-ups—your anti-intellectualism for example—than about her.

But I'm not here to discuss you and your attempts to stimulate apathetic types like me into dying on the streets during the (unfortunately) inevitable forthcoming Springbok tour—but about my ego for a change. You see, Tim, we all have egos of one size or another, and some of us don't like it if our egocentric interests don't get a fair showing. It so happens that my ego and those of a few others don't go in for this stereotyped radical emotionalism that you peddle. We are your "Arty-fartys". We find Craccum BORING, because you don't cater for what you might consider the more conservative taste in the Arts. We don't ask for much—just a fair representation—a couple of pages a week perhaps, consisting of a film section, a theatrical section, a music section (not just rock music), a visual arts section, and a literary section. And while you're about it, why isn't there a sports section?

But then all this might spoil the "direction" of your paper.

Bill Sewell.

Dear Sirs,

I am totally perplexed, as I am sure are countless other students, about the composition and function of our newest liberation movement viz GAY LIB. I feel sir that we have all been taken for the proverbial ride.

"GAY" I am quite well aware is the ultimate virtue hailed by Christopher Robin, Pooh Bear and the ever lovable Tiger. GAY LIB could only be another happiness, flower power, smiles all round movement to liberate students from sundry melancholies by distributing free honey in the quad at lunch times. But sir, after camping three days in the quad, where is the honey? You can imagine my disappointment when last week I crossed the treacherous Princes Street and made a bee line for Queen Vic's statue in Albert Park. GAY LIB, said the posters, would be liberating between 12 and 2. Sirs all I saw was a lot of funny looking people jumping about and shouting things about cupboards or was it closets.

Now there has been a queer rumour that "GAY" does not in fact mean free honey but is an insidious disguise for another word so lexically explosive that Auntie Patricia crosses herself three times when she hears it.

I would be most pleased if your office could look into GAY LIB at your nearest convenience and find out just what exactly is going on.

Yours sincerely
N. BELL.

workers

Editors: Heather McInnes, Tim Shadbolt
Gordon Clifton

Photographics: John Miller

Advertising: Jim Laing, Paul Carew
Max Wallace

Technical Editor: Jim Laing

COPY FOR THE NEXT ISSUE MUST REACH US TODAY, TYPED AND DOUBLE SPACED

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Dear Editors,

Congratulations to the politicians who worded the referendum on sport with South Africa: Holyoake could hardly have done better. The questions are unfairly and dishonestly slanted, in such a way that a person who is not opposed to the tour as it stands can only state preference that a South African team selected from whites only be invited to tour New Zealand—and this is so framed as to put such a person in a very bad light. The referendum thus paints students as either black (pro-white), or white (pro-black)—there is no scope for mere shades of grey. The question is not whether we oppose it. I resent being put in the position that my non-opposition is regarded as actual support.

Those students who are not opposed to the tour will have avoided the referendum altogether. It will thus doubtless show a completely false picture of majority support for Studass policies, just like the rigged SGMs.

D. Rabone

Sir,

I read this quotation once in Jeff Nuttall's "Bomb Culture" and it still lingers in my mind:

"The world is Hell and we are Hell's Angels!"

What they totally lack is the twittering hypocrisy of the middle-class — an hypocrisy which merely masks with fragile good intentions and viciousness the social psyche that falls on the Angels to demonstrate.

Could it not be said that Sharp's, and the newspaper's side of the story reflects with such devastating clarity the systems own profound destructiveness.

P. Beallemor

Dear Mr Marshall,

re your article in Craccum 20-4-72

Thank you for putting the homosexual on the same plain as dogs, it points towards your having little Christian understanding and sympathy. For you to condemn homosexual acts unnatural, consequently wrong, is taking the issue from your point of view alone. To a homosexual it is natural to make love to his own sex. How long do you suggest a homosexual should suppress or repress his natural desires? Someone is going to get hurt alright if he does, and that's the homosexual for a start. How can anyone, Christian or otherwise help others if his own house is not in order? By suppressing his natural desires to the extent you seem to advocate, for life, (as I can see no other way according to your argument) is going to have serious repercussions. You can suppress your natural sexual desires until you marry, what happens to the homosexual? Leave him in a state of mental repression until such time as he kicks the bucket? No thank you, that's when you will get your real sexual deviants, violent homosexual acts, rape and child molesting. If Christianity is prepared to accept that, then two fingers to the beliefs that I've held onto throughout my life as a Christian. Three cheers for your own Christian freedom, let others have theirs without you as, to quote your self, "a cold self-righteous prig".

Yours ever in Christ,
D. Wood

CORRESPONDENCE FROM SOUTH AFRICA

P.O. Box 7
Colesberg
C.P. South Africa
14 March 1971 (sic)

The Editor,
NZ Breeders' Bulletin
P.O. Box 743,
Wellington N.Z.

Dear Mr O'Flaherty,

This is to express my thanks and appreciation for sending me your interesting publication. It was a great triumph for your breeding industry to do what your horses have done in Australia. I know what pleasure the deeds of COLORADO KING and HAWAII in the USA gave to us, and perhaps more particularly to me who bred Hawaii dam.

If I can be of any assistance to you please do not hesitate to convey your needs.

Your exports here have done well. Recently MISS LINDEMAN (Marazion-Blue Flight) has run up a sequence of four wins at the Cape.

I hope our Springbok Rugby footballers will not with too much hostility on their visit to your country. I am sure they are a very good side who will give you entertainment if afforded the opportunity. With politeness what they are and Demos leaning heavily towards Communism anything can happen.

With best wishes

Yours sincerely
A.L. Robert

MESSAGE FROM THE PRESIDENT OF THE NATIONAL UNION OF SOUTH AFRICAN STUDENTS TO THE ANNUAL GENERAL MEETING OF THE NEW ZEALAND UNIVERSITY STUDENTS ASSOCIATION

Greetings from NUSAS,

I sincerely regret not being able to be with you during your conference but owing to the whims of the Apartheid Government of South Africa our union has been prevented from accepting your invitation to travel to New Zealand.

Over the past two months this government has seen to refuse to renew or to withdraw the passports of no more than five students of NUSAS, four of them members of the National Executive and thus arbitrarily prevent us from co-operating with the students of New Zealand in our common struggle against racism in South Africa.

Seen against the background of the continual suffering of the black people of this country, a people who face humiliation, oppression and exploitation every day of their lives, the withdrawal of a passport is indeed a minor restriction. We ask no sympathy. We do however urgently request you to increase your attempts to combat racism and its effects in South Africa.

Apartheid in South Africa must be understood as an extremely modern and sophisticated system of control on various levels, maintained by the use or threat of force whereby the majority of the people of the country are kept in economic, political and social subjection for the benefit of the white minority.

Solely to declaim Apartheid in rhetoric terms is futile. Those who claim to oppose it must be at the same time prepared to work actively in those areas where they can exercise influence and wield power.

The constant claims by Western Capitalist countries that they oppose racism, discrimination and apartheid are empty words indeed. The growing South African economy, the foundation of Apartheid, would not exist but for the collaboration of the countless foreign investors in the country and those traders who ensure a lucrative market for South African exports. Unless foreign firms in the South African economy are prepared to practice their business in a responsible and just manner and to apply pressure on the South African government to implement full equality for all South Africa's workers, we say they must withdraw from the South African economy.

Furthermore, when the leader of a country can stand up and say that he opposes Apartheid and at the same time welcomes an apartheid team to his country, he is at best contradictory, at worst hypocritical.

Next year a team of white Rugby players who claim to represent South Africa will tour your country (I presume that they will have no difficulty in obtaining passports). Every cheer for the Springboks constitutes a stab in the back for the rightless black man in South Africa.

NUSAS supports fully the efforts of your union to end New Zealand support for discrimination and exploitation practised through its economic and sporting ties with South Africa. We wish to express our solidarity with you in a task that we all share and we sincerely hope that your conference will be a successful one.

Paul Pretorius
President NUSAS

EUCALYPTUS

We published an article describing the eucalyptus method of abortion. We were then inundated with letters from doctors concerned with the 'tragedy of young girls' and replies from women who knew of successes using this method. Nobody offered any facts on the properties of eucalyptus oil, why it might 'burn her business', and what would happen did this happen. I asked, through Craccum, the learned gentlemen and all those in the university with suitable qualifications to emerge with some facts from the hysteria. There was no response, so here is the report from a private laboratory, T.J. Sprott and Associates:

Analysis of two samples Eucalyptus Oil received 23 March 1972, Laboratory No. 4021. Labelled No. 1 'Gilseal' Eucalyptus Oil B.P. No. 2 Pure Oil of Eucalyptus Globulus. The samples had been obtained from a retail pharmaceutical chemist, sample No. 2 was bearing the pharmacists label.

The oils were analysed according to the specifications of the British Pharmacopoeia.

| | B.P. Stand | Sample No. 1 | Sample No. 2 |
|-----------------------|--------------------------------------|--------------------------------|----------------------|
| Specific Gravity | 0.905-0.925 | 0.907 | 0.906 |
| Refractive Index | 1.4580-1.4700 | 1.4568 | 1.4590 |
| Solubility in Alcohol | Sol.1 in 5 of 70% insoluble | soluble | soluble |
| Aldehydes | 1.0 milliequival of alkali | 0.47 meg. | 1.61 meg. |
| Phellandrene | no crystals | nil | nil |
| Odour | characteristic camphoraceous pungent | characteristic light & refined | characteristic piney |

The inferences which could be drawn from these results is that Sample No. 1 complies with the B.P. requirements while No. 2 has been adulterated with oil of pine, turpentine or terpineol. I consider it is more likely that No. 1 is a highly refined oil while No. 2 is akin to being a crude oil. There are a number of species of Eucalyptus trees, the leaves of which are taken for extraction of oil. The resulting oil is characterised by its origin and subsequent treatment.

Medically, oil of Eucalyptus is used as an inhalant and expectorant where its function is to dislodge any mucus which has accumulated in the respiratory tract. It is irritant and toxic if consumed, while externally it has local antiseptic properties.

It is a fluid and volatile liquid, which when applied to the skin will spread freely over the area.

In respect to the application you asked about, I would expect the oil to have effect in most cases, with only a slight degree of irritation at the most. As your report indicated, other considerations would have to be made at the time.

APOLOGY

H.J. Jackson and the "Craccum" staff express their deep regret and sincere apologies to Mr G.F. Lyons who was WRONGLY attributed with the letter attacking Anti-War Action Society (Refer "Craccum Issues Nos 7&8). Mr G.F. Lyons completely dissociates himself with any reference to his name in Craccum issue No. 8 in the article entitled "Diatribes of the Week". The article in question referred to a letter in Craccum Issue No. 7 penned by a G.J.L. NOT MR G.F. LYONS

Because of the above-mentioned confusion "Craccum" will now only accept letters which bear the full name of the signatory. People who shelter behind nom-de-plumes and initials should not expect their letters to be published in this column.



THE RENT RACKET

Ten groups of people are thrown out of their \$22.50, two bedroom, unfurnished flats—the reason; the landlord wants to chuck in a few sticks of furniture and up the charge to \$30.

Three guys are slammed \$100 for two weeks rent, plus \$100 bond after a fortnight they get evicted, and the landlord offers them \$25 as a bond refund.

In Wellington landlords are asking for key money—that's \$200 just for the right to rent a place, you don't get a penny back.

And so the rent racket goes on, and its going to get worse because the Government wants it to. Its only now they say, that landlords can screw enough out of their tenants to make it profitable enough for the rich to build the rack-rent slums of the future. Up until now, it seems, people have been able to live in poverty too cheaply.

There's a group that has been formed in Ponsonby called the "Tenants Protection Association", and its trying to do something about this situation. If you're a tenant and you've been swindled out of your bond, then the Association will sue the landlord on your behalf for its recovery. If you're being pressured by your landlord to leave your happy home ring the Association and find out your rights (such as they are) and if the landlords out of line we'll give you moral and bodily support when those



security men arrive to turf you onto the streets.

Another thing; people, parents and children are getting evicted every day, many of them have nowhere to go—well, there are houses empty, but these families can't afford to pay \$40-50 a week and a hundred dollar bond on top of that.

So the Association plans to set up a squatters village to highlight the plight of these people. We're going to pitch our tents on a piece of land in the city where there should be a house for these people but there is not, and we want you oppressed student tenants to pitch in and pitch your tent too. So if you're paying too much rent, or you're being evicted this week, PROTEST, bring along your tent and campfire and some food, and help stir shit against the Government and City Council.

Not too much can be said about when and where—but its going to be soon so get your gear ready, keep your ears open and be ready to move.

If you want further information on the Squatters Village or "Tenants Protection Association" ring Geoff Bridgman. Don't leave it be, it concerns you, do something. Phone 768-149.

CREATIVE LIVING & LOVING

Next term, groups are going to happen at Student Counselling Centre, on Thursday nights, at 51 Symonds St for all those who would like to deepen and expand their concepts and their way of living. They are intended to strengthen our concern for other people, by pooling our skills and sharing ideas in our own lives—by giving opportunities for all sorts of creative work in various media and exchanging our views on other possibilities.

The only qualification for being in on this, is existence. Everyone has something to share, however they're living right now (e.g. single / married / living at home / solo parent / communal living / solitary)—or whatever sexual orientation (hetero/homo/lesbian).

So whoever you are—you are welcome. If you are interested in being in on this, please ring Sonia at the Centre Extn 595, 596 (ring 74740 first), or drop in, or write, or send your pigeon, so we'll know.

luv

SPEAKING AS AN OUTSIDER

I suppose having announced myself as an outsider you are going to say why don't I keep my dirty trap shut, but you Kiwis really tickle me sometimes. I have never really found any cause for setting you up on a pedestal of virtue above anyone else in the world, even though your government makes song and dance about the shining virtues of New Zealanders abroad (countries to the north of the Zambesi excepted of course).

When I arrived here your government was celebrating having won an election exactly on what I couldn't figure out, but then I am only a dumb nigger, and politics is never the best of my subjects anyway. My baas Ian Smith tells me that only civilised Christian Europeans (or Yrpeens as he calls them) are allowed politics.

As I was saying I couldn't work out what had happened to get an innocent gentleman like Muldoon in the unfortunate position of Minister of Finance. Now the country is preparing for another election, and it appears that I am not the only one who doesn't know what the election is all about. There was dust and fur flying over the New Zealand butter market when Britain joined the common market, but I don't hear much about that now. Then someone went round screaming about inflation. Manapouri was dragged into it as well plus a whole host of other bits and pieces. None of these things however, was good enough for the government to show everyone beyond doubt, how clever it was, except perhaps that time when the sea men's union got a bit uppity and the government flexed its muscles and minced them.

Now this is very serious, because only stupid idiots like me are supposed not to know what an election is all about. It appears to me that someone must have done a bit of home work to find an election topic which will interest everyone and distract them from embarrassing things like inflation, which is usually best left to deflate itself anyway. And he must have come up with an observation that hit me the very first day I landed here... your almost paranoical preoccupation to keep on reminding yourselves that you are Yrpeens, and white ones at that. Hence the daily news about Britain and Sam Pollack's weekly gossip and football. Yes football, because if you can play with the South Africans then you must be white. The South Africans are very exclusive in their tastes you know.

And so this year's election will be on football. The government is going to flex its little muscles again and stomp on those long haired hoodlums who want to disrupt your peaceful existence. And they are going to make mince meat of them and everyone is going to say good show and vote for them. Think what fun you would be missing if it were not for niggers.

MAGADZA



free u

THE FREE UNIVERSITY continues to explore the nature of AUTHORITY on Tuesday at 1.00 p.m. in the Old Jewish Synagogue in Bowen Avenue.

INSIDE THE VICE CHANCELLORY



STATEMENT TO COUNCIL BY THE VICE-CHANCELLOR, DR C.J. MAIDEN

I would like to report to Council that, as a result of my statement on "Craccum", I have received several letters criticizing the University for collecting the fees of the Auckland University Students Association and for making the payment of such fees compulsory in order to enrol. The news media have also carried correspondence of a similar nature. Briefly, the objections to our present policy are that "this is compulsory unionism" and that by collecting these fees the University is supporting such controversial Association activities as "Craccum". There are, however, a number of very good reasons in support of our policy and I would like to comment on these.

Firstly, of the \$24 fee, half goes into the building trust fund. The necessity for this fund arises as a direct result of government policy with regard to providing student amenities in New Zealand

Universities. The policy is to subsidise certain amenities, but not all, on a 1 to 1 basis, and the non-government share comes from the students. The alternative to this approach is that the government, ie taxpayer, fully finances student amenities. This alternative perhaps makes sense when one considers that, with the present system and full subsidy, it will take at least another 15 years to finance the student theatre, gymnasium, swimming pool, squash courts, and other necessary student facilities planned for the Princes Street site. At the moment Auckland has a 90-year-old university with virtually no recreational facilities on its main campus. This situation is unique among New Zealand universities and I can honestly say that I have seen nothing to compare with it anywhere else in the world. Students these days are under high stress and for mental and physical health require some form of recreational activity.

In addition to the building levy a student pays a further \$12 to the Association. Of this amount approximately one quarter supports the running of the present Student Union facilities. This includes the cost of custodians, cleaners, utilities, and the salaries of other permanent staff. If these costs are not met then the cafeteria, restaurant, milkbar etc cannot be operated. The alternatives are that these costs be borne by the taxpayer in the form of increased grants to the Universities or that the students pay more for their meals etc.

The remainder of the fees goes towards Association activities. These include subsidising food prices in the cafeteria, societies, sports clubs (mainly hiring of facilities), publications (including "Craccum"), a levy to NZUSA etc. If this portion of the fee is not collected, the above activities must cease unless the University elects to divert finance from academic requirements.

I am not particularly happy about the present situation with respect to Students Association fees but unless there is clear change in government policy I see no alternative to insisting that the students pay at least the bulk of the present fee. Perhaps a portion could be optional but I think that such an arrangement might do more harm than good and would only be justified if the students show that they are having difficulties in running their own affairs.

In conclusion, I would also like to point out that the apportionment of the fees collected by the University for the Students Association is not left completely to the Executive. The broad apportionment between Union management expenses, Association administrative costs, and Association activities is determined by a joint Finance Committee consisting of three students, the Registrar and myself. The Executive does, however, decide the distribution of the activities budget between societies, sports clubs, "Craccum" etc.

I think it important that the reasons why this University collects the fees of the Students Association and makes payment a requirement for enrolling should be appreciated. Basically student amenities cannot be provided, nor can student activities take place, without this fee.

Nominees

The following nominations have been received for the elections to be held on the afternoon of Thursday 27th April and all day Friday 28th April 1972:

VICE PRESIDENT: Rodney Lyon, George Myalls, Peter R.A. Laloli, Mike Butler.

HOUSE COMMITTEE CHAIRMAN: Cora, B. Baillie, Mike Butler.

SOCIAL CONTROLLER: David Bruce Winsalde, Mike Butler.

STUDENT LIAISON OFFICER: Michael J. McMenamin, Mike Butler.

EDUCATION OFFICER: Chris Butler, Richard J. Gyd, Mike Butler.

BUSINESS MANAGER: Richard Rowe, G.H. Guttenbe, Mike Butler.

STUDENTS REPRESENTATIVE COUNCIL

MUSIC REP: Sally A. Shearer—Elected Unopposed.

EDUCATION FACULTY: Chris Butler, John Edward White.

BSc HUMAN BIOLOGY: Johan Morreau—Elected Unopposed.

SCIENCE REP: Bob Lack, Pete Simpson, B.W. Hayward, Frank John Lane, Brian H. Roberts, Roel Waayman, Mike Butler.

COMMERCE REP: Murray Foote, Gin Tuang Tan, David Hopkinson, G. Guttenbeil, Anthony Pardon—All elected unopposed.

ARTS REP: Mike Butler, Jan Robinson, Mary Roberts, David Harris, Barbara Nagle, Gayle Bruning, Joan Poole, Paul Warman, Andre Raihman, Jennifer Brown, Jeff Saunders, Tony White, Linda F. Mayow, Jean-Baptiste S. Piggin, Martin Westbrooke, Brent G. McConachy, John Blakey, K. Hutchinson, Roger Cowell, Glen Smith, Christopher Lahatta, John Marsden.

UNION MANAGEMENT COMMITTEE: Bruce Kirkland, Kubi Witten Hannah.

SENATE: Andrea Baggott, Stephen Chan, Richard John Geoffrey Bonham.

COUNCIL: D.V. Toan, Dave Sidwell, William John Spring, LIBRARY: Sue Parker—Elected Unopposed.

NOTE: No nominations received for Overseas Students or Fine Arts on SRC.

Law, Architecture, Engineering and the Hostels will be responsible for their own elections.

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SOCIAL MYTH & THE CINEMA



a commentary form what every member of the audience has been led to think. "Why do we have to prove he did it? Why does the law have to take its proper course? We all know he's responsible!" The scene is so constrained that we indeed wonder why. Despite the fact the film shows justice to be done legally in the end, the thinness of the plot in this respect gives the impression that more effective methods could be used, the whole film tends towards this. Bogart has no qualms about using a few scare tactics of witnesses where it is likely to speed up the process of catching "Mr Big". All this may sound harmless enough and acceptable enough as entertainment, but it does propagate a certain attitude which in other circumstances would take on sinister overtones. It was not much later that the Rosenbergs were executed and that all time great of the American cinema "I MARRIED A COMMUNIST" was released.

"THE ENFORCER", was based on historical facts. Murder Inc. as it became known came to light in 1939. The public outcry was so great that the FBI had to break a tacit agreement with the mobs, and find a scapegoat. The gang obliged with Louis Buchalter who surrendered to Hoover's close friend Walter Winchell on August 24, 1939. Buchalter was murdered before he could testify and with a few minor crooks convicted, the public was given justice. Murder Inc. continues probably even now. The FBI couldn't handle the real issues of crime and corruption so it turned to minor criminals. The ten most wanted men have operated as scapegoats for the woes of American society. Before the FBI's scrape with Murder Inc it had made it's fame primarily by cleaning up the smaller crooks who flourished in the mid-west during the depression. The cinema moved in again, distorting the facts to justify what Hoover had done. These small time hoods were often made more glamorous than they actually were and their crimes bigger than they probably were, so that when the G-men finally got them, the victory was even more significant. Take the facts surrounding Dillinger. Dillinger was gunned down by the FBI agent Melvin Purvis (killer of most of the rural bandits) in Chicago on July 22, 1934. Dillinger's only federal offence was to drive a stolen car across state lines, and its doubtful if he ever killed anyone. The whole attitude behind his killing was that expressed by Bogart's assistant in "THE ENFORCER". In actual fact justice was not done, in films like "THE ENFORCER", it is shown to be done. Surely this is a form of propaganda.

"BILLY JACK" on the other hand is a more recent film and relates to more recent social events, the persecution of minority groups in the United States. The film even goes so far as to show the way police can become the corrupt pawns of local big wheels. The bigotry of small town thinking and attitudes are well shown. We are given a confrontation between freedom loving people who bear no prejudices, who are essentially the players of good in this morality play, and the nasty fat capitalist and his spineless son. I'm not trying to put what the film is saying down, but one must realise that it operates on the old forms of propaganda. If you are on the side of Billy Jack, that's fine, but be careful, the film offers American justice as a solution. In the end Billy Jack accepts the system, believing that he may get a fair trial and that anyway he can use his surrender to negotiate concrete gains for his cause. All of which may or may not be valid. What the film does is conjure up the old Them-us dichotomy and then solves this by an appeal to the social myth of American justice. Whether or not this myth has any basis in reality is another thing. By conjuring up this social ogre and then laying it to rest in our minds the film acts in a way it doesn't

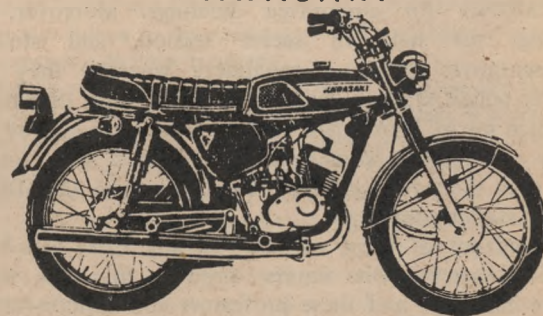


superficially appear to, it salves all good peoples consciences and lets them sleep in the knowledge that justice will be eventually done.



In concentrating on two minor films there are limitations which make it hazardous to draw some of the generalisations made. It can be said that this attitude to cinema is too limiting and excludes the real significance of much that has been done in this field. But that doesn't mean these films don't serve the function outlined above, and it is to be remembered that one of the greatest films ever made, "BATTLESHIP POTEMKIN", was purely and simply a propaganda film. By adding the social significance of a film to our criterion of cinema criticism we can only enrich this deep and complex area of study.

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It's not very often we get a real propaganda film in our cinemas anymore, if we do its usually in the category of a "short". There was one a few weeks ago telling everyone how good it is to be a black in South Africa (you get your own radio station), but generally the hard core propaganda movie of times gone past is not nearly as common as it once was. When it does crop up, it's usually in the mode of an informative little short or maybe a slanted section of the newsreel. The real feature length variety only occasionally rears its head, such a classic was "The Green Berets". Much of the work of the classic propaganda film has slipped into other departments, television being the most prominent. Television (in Western Capitalist society) has been confirmed as the medium for the transmission of political information, especially the news services, and because of this the more strident forms of propaganda have tended to diminish in the cinema. But a certain type of elusive propaganda which usually passes for entertainment persists, it has always been in the movies and it is difficult to pinpoint where its frontiers begin and end.

The sort of propaganda meant is something which arises from the cinemas unequalled power to propagate social myths. Certainly television may challenge this power, but for the moment at least the cinema still carries the mantle, the realism of the cinematic image being far superior to that of television. It is possible for politicians to tell bigger lies on television, (provided they do it ever so sincerely), but the complex business of creating and feeding social myths is better handled by the cinema. The cinema can show a life style, a social attitude, a subtle political slant with greater conviction than any other art form.

These myths become deeply embedded in the audience and unless a new film plays upon that myth, chances are it will be a box office flop. A recent example of this was Peter Fonda's film "THE HIRED HAND". It lasted a week in Auckland, the night I went people walked out in droves, but it was an incredibly good film. The reason no one like it was that it had "not enough action", (six men were killed rather graphically in the space of ninety minutes). Yet a John Wayne film which is simply so much junk runs for weeks and weeks. I am not claiming the public has no taste, it's just that Fonda created something just a bit too new, people didn't know how to take it.

For a film to succeed (pay its way) it must appeal to the public, and the safest way to do that is to follow what has proven itself as accepted entertainment values. Entertainment values of course vary from generation to generation, from society to society, but if a film can accurately identify with any particular current social myth then success is assured. It's all a matter of guessing what the public want. Because of rapidly changing attitudes, a film (even a good one) has only a limited time of appeal. There are exceptions to this generalization, "GONE WITH THE WIND" has screened somewhere in the world every day since its release in 1939, and a certain theatre in Egypt had a Tarzan movie running continuously for twenty years. The reason these films continue to appeal is simple, the social myths which are inherent in that work still for one reason or another need feeding. Usually this is not the case.

What is a social myth and how does cinema "feed" it? If we take two American films and analyse what they show as "reality", in relation to the political reality of the time they were released, the question may become clearer. The first is a film dragged up on the NZBC a few weeks ago (the showing of old movies on television is a completely unexplored field), it was called "THE ENFORCER" and was made in 1951. The second is a recent release called "BILLY JACK". Both works are American, and both are mediocre.

"THE ENFORCER", or in some releases "MURDER INC", featured Humphrey Bogart in the leading role as a crusading D.A. trying to bust up a sinister organisation carrying out murders as business propositions. In the film the organisation is broken up and "Mr Big" is duly convicted. We are given a certain amount of factual information about the organisation and then this is carefully weaved into the "entertainment" structure of the film. In other words the law in the end triumphs over evil and we can all go to sleep soundly, the cops are doing their job. The actual triumph of good over evil (a stock finish in the cinema) probably dates back to the form of old folk tales, and props up wide spread belief in the goodness and rightness of society as it exists at that time. But there is a curious ambivalence in "THE ENFORCER", it contains a scene which has often been repeated in crime films, but I doubt if any equal this one for clarity. Bogart, has just lost his only witness, it appears he will have to let "Mr Big" go, yet he knows he's guilty. He thinks about the case, he has a hunch that something was passed up, something doesn't fit. He goes on to nail his man because of a coincidence, a rather unreal way to solve as deep rooted a problem as mobsterism. But it ensures that good will triumph. While he thinks about the case standing just in front of the camera, his assistant is saying more or less in

HOW STUDENTS WILL BE RULED~:

UNIVERSITY GOVERNMENT REPORT &

STUDENTS ASSOCIATION GOVERNMENT REPORT

STEPHEN CHAN

For three years now, a small committee set up by the University Council, has been meeting weekly, ostensibly to revitalize the operating procedures of our gleaming white ivory tower; the committee was not wet up to revitalize the OPERATIONS of the University, just the operating procedures. The committee was, in effect, told to expand the status quo slightly, but to effectively retain the powers of the status quo. In practice, this will allow greater student representation in the University, even as full voting members of some rather important bodies (though naturally, not THE most important bodies).

In any crisis, this would permit the University establishment the perfect escape clause: "Look, you are represented almost everywhere; this is now the most liberal university in New Zealand, as far as voicing of student opinion is concerned—what more do you want?"

The first complaint is that only a small number of student representatives will be allowed. These few students must then spread themselves over several committees, where they must, often alone, face a large assortment of professors and administrators.

Such an arrangement will force the continuation of 'professional' student politicians, who are masochistically able and willing, not only to give up their time to sit on these committees, but who must spend even more time PREPARING for committee meetings. Moreover, all meetings are held in secret session, and student 'representatives' have no machinery whereby they can actually solicit student opinion. This is a major drawback, by which no ACTUAL mass student feeling can ever be put before committees. Student 'representatives' who are on more than their own ego-trip, will only ever be ALLOWED to guess student opinion.

Attendance at these meetings in any case, can be a daunting exercise. One enters, knowing that one is an instant minority; and these professors and administrators are really intelligent debaters. Unfortunately, their intelligence is matched by their vested interest, not only in the University status quo, but also in the LIFE-STYLE they derive from it.

The student enters the committee room, with mixed feelings of idealism, fear and contempt—and they're not good grounds to argue from. Argument is on the terms of the majority: calm reason, albeit reasonably twisted for the benefit of the majority. These people have much to lose, or so they imagine, from genuine student/staff equality in the University. Sometimes, in the drafting of the University Government Report, even questions of TOKEN student presence on strategic bodies, were treated with utmost caution and even explain annoyance.

I was appointed to the University Government Committee, by the 1971 SRC. I was the only student appointed by a student body. The other two student representatives had been co-opted by the Committee itself. Of the three students present, only Ron Mayes had lasted from the very beginning; Bill Spring had been co-opted to replace Mike Law, and eventually I was elected to replace Phil O'Carroll. The change in student representation lowered the quality of debate in the Committee's meetings. No one I know is as forceful as Mike Law in driving points home, even in intimidating anybody who dares to oppose him; and I should be presumptuous indeed

to equate my intelligence to Phil O'Carroll's.

The reason for my standing for the committee, was born out of despair. I can't really see a student revolution coming, not in my remaining years here anyway; and I find it disgusting to have no voice in an institution to which I am subject, in the name of learning, but which has taught me nothing—except contempt for those who pretend to teach.

Moreover, I don't think anybody has the right to name himself a 'revolutionary'. What is usually meant, when someone calls himself a 'revolutionary', is that someone wants to be a leader of a distant revolution. I believe that the revolution will come, but so help me, I'll not tolerate 'leaders' of what must be a mass movement. Until the revolution is born of mass agitation, I believe that radicals should follow Marcuse's suggestion, to take any openings in the establishment and exploit them as fully as possible. The idea is that the establishment will give only so much. Past that point, it will protect its vested interests. Any further demands, beyond the established limits, will then be met repressively; repression very seldom discriminates, so that many more people become radicalised. When the majority are radicalised, the situation is, at last, revolutionary.

My first Committee meeting was endured with utmost horror. I had no idea that people could talk in such small terms. The next two meetings were spent speeding on amphetamines. By the fourth meeting, familiarity had bred tolerance. Coming in half-way through the Committee's deliberations, I found that the terms of reference were purposely small, and that discussion had always been of small minutiae—obviously, I felt, to avoid calling into question the larger issues. Instead of discussing first of all, the Senate and Council as whole bodies, and thus questioning immediately their validities, Chairman Colin Maiden cleverly had the Committee discuss the various committees and sub-committees of the two major bodies. By the time discussion finally reached the Senate and Council as entities, their characters had already been determined by preceding debate.

The student representatives were thus unable to propose major changes, but were subtly put into the role of merely questioning suggestions for minor changes, put forward by the professors and administrators. Even this questioning was meant to be contained within propitious limits. When the students failed in a bid to have their representatives increased from one to three on the University Council (they said we could have two seats out of about twenty), Mr Spring and I asked for our dissent to be recorded. This was certainly not received kindly, as the Committee desperately desired a 'unanimous' report (perhaps to make up for its lack of inspiration and daring), and it was not until Professor Sinclair spoke up in support of the student position, that our dissent was accepted for recording.

As far as students are concerned, representation now exists on committees which deal with student welfare, public relations, promotions, academic development, honorary degrees, the library, and possibly publications. Student involvement in appointments and promotions of staff, is only vague and can still be bypassed. Student representation was refused for the all-powerful Deans Committee, which acts in place of Senate over the long vacation, and which frequently crafts the terms of Senate

discussion—since Senate frequently refers matters to Deans Committee for an initial report, before discussing them itself.

Student membership of the University Finance Committee was allowed AT THE DISCRETION OF THE COUNCIL. This is a pity, since a student like Rob Garlick for all the differences I have with him, or Bob Lack, knows more about finances than half the Council put together.

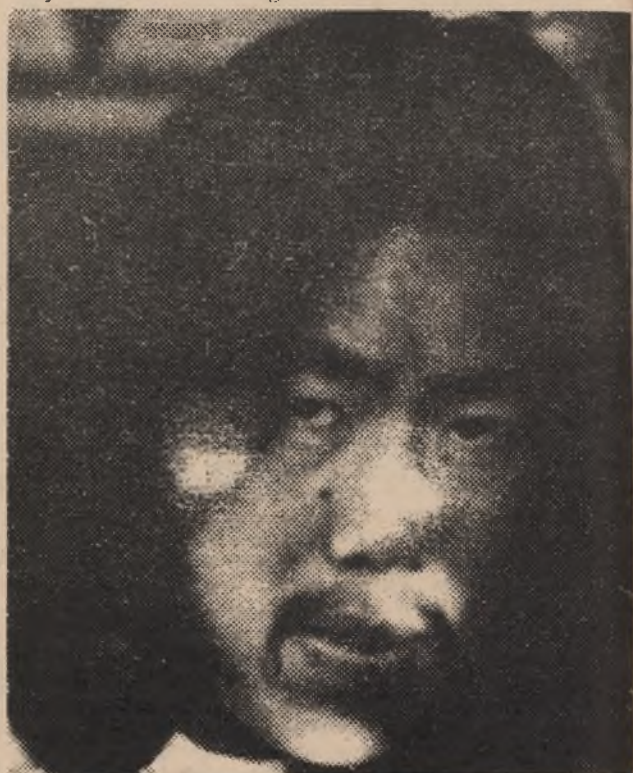
Consequently, the four MOST IMPORTANT matters concerning students at Auckland University, were left out of student hands, either entirely or partially: apparently student participation is ENDURED, while it is safe.

Otherwise, student members of Senate proper, will rise from two to four, without graduate status being required; student members of Faculties have been increased, and placing on Faculty Committees ensured; Professors must now keep minutes of all meetings with departmental student representatives, so that these meetings, at least will be held if not made effective.

The entire tone of the University Government Report is arrogant. Its introduction contains this sentence:

"... it was felt ... that sub-professorial staff and students should be treated as full members of the university."

I had always imagined that the students WERE the University! But I suppose we have all been deluded. Actually, the sub-professorial staff came out as badly as the students, as the paragraph quoted above might imply. Throughout the deliberations, lecturers' representatives (three of them) remained unvoiced and timid. In private they admitted feelings of intimidation before the



experienced bulldozer speeches of certain professors on the Committee. To some extent, most lecturers are as down-trodden as most students; their position is not enviable: a student might owe his degree to a professor, but a lecturer owes his employment! Certain lecturers who have publicly decried professorial autocracy, live in genuine fear for their jobs; certain new and naive lecturers have been used and manipulated as pawns in struggles between rival professors within the same department.

Some lecturers, anxious for self-protection and the effective presentation of their feelings, have reformed the Auckland University Lecturers' Association, a breakaway from the present Auckland Tertiary Teachers group, which has usually enjoyed chairmanship by one professor or another. I imagine that it would be highly beneficial for the Students' Association to join forces with the Lecturers' Association—which is composed largely of younger lecturers. Mind you, lecturers' protest is not always on behalf of quality education and university democracy. Often, all a lecturer wants, is a professorship; and Auckland University professors are notorious for refusing to die off.

The one matter not covered by the University Government Report, but which will shortly be the subject of another report from the same Committee, is DISCIPLINE.

After two long and arduous sessions on discipline, it became clear that the sitting of the Committee would be considerably extended. Consequently, its Report was released for consideration and eventual adoption by the University at large (and this makes even the concessions given to students, subject to reaction from professors and conservative lecturers at large; the Committee will sit again to hear objections to its Report, before its recommendations are finalised and finally implemented), while it continues to discuss discipline.

By law (the University of Auckland Act 1961), this University MUST have disciplinary regulations. The University is too timid to secure a change in its own governing act, so is digging in over the proposition that there should be regulations of SOME kind.

Here, the Committee is genuinely divided: some members apart from the student representatives, can see

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Just as there is corruption and double-dealing among administrators, professors and lecturers, so there is among executive and committee members in the Students' Association. Some of our more successfully deceitful members can stand on par with any from the University proper.

That is why I joined with Bob Lack and Bruce Kirkland, in redrafting the Constitution of AUSA. This document, as short as is legally possible, will shortly be presented to student referendum.

I hope that the document is accepted. It calls for a smaller executive, more highly professional members receiving small honorariums. (With massive resignations, the current executive is still operational, and IT is peopled by idiots.)

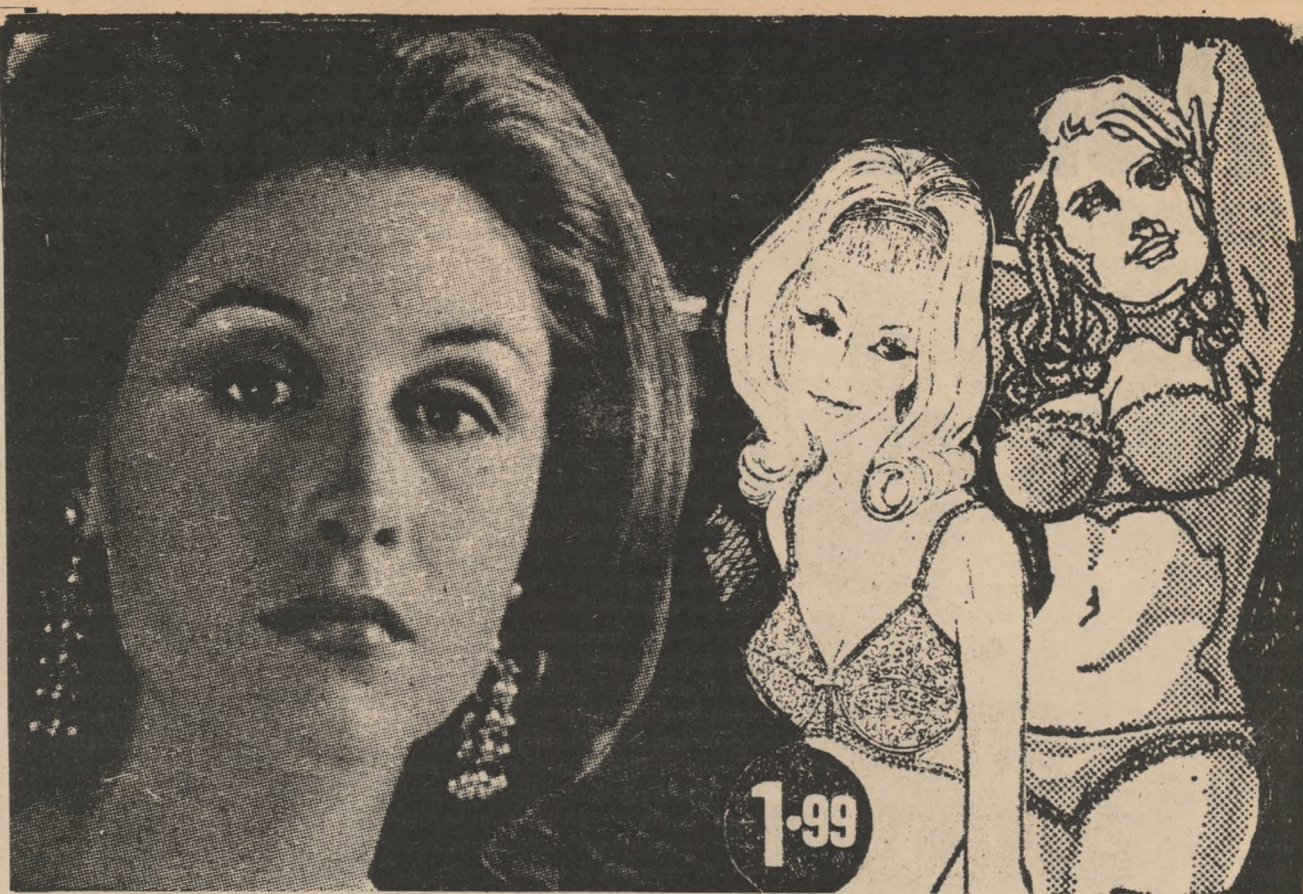
The executive would ADMINISTER policy only, answerable to a weekly policy-forming general meeting. In other words, a voting equivalent to the weekly Forum (which is attended by about two thousand students weekly), would make all the AUSA decisions. This would involve the maximum number of students possible, in DIRECT debate over the issues at hand. Moreover, it would be a boon to the average student who is genuinely interested in this place, but who either doesn't want to express his interest through a bureaucracy, or who cannot understand bureaucracy in the first place.

It has been suggested that the only reason for the suggestion of honorariums by the Students' Association Government Committee, is because its three members want paying jobs. I think the reason is more a recognition of the rather long and hard work involved as an executive member. Present executive members, involved with the Association affairs, and usually a part-time job, have no time for University studies, thus losing direct contact with students—where they are most vulnerable: dictated to by a professor!

Honorariums mean the replacement of part-time work by student and student contact. In any case, I, for one, shall not stand for any executive position, and thus have nothing personal to gain from such a recommendation. I think democracy loses its essence when it is propounded through representatives and stratified committees. That's why I envisage student politics discussed on an open face to face level. If nothing else, it would put an end to back-room stabbing. Direct involvement should be the aim of this Association, even if it is not the aim of the University.

I'm not really sure what I've gained by involvement at this University, apart from a shattering of my naive idealism. Sometimes, I look back nostalgically to the days when issues were clear cut, and the solutions equally so. Then, Mike Law gave me three years to become a realist; and I'm afraid his timing was right. I've been here as long as Bob Lack and Tim Shadbolt; we all began protesting about the same time, and as Bob said on the cover of Craccum a little while back, our protests have achieved nothing at all substantive.

What it has taught both of us, is this: that the establishment proper, out there in the real world, is pretty gargantuan and disgustingly ugly—if its representation at University, attended to by establishmentarian lackeys, is anything to go by. Government must be gigantic intrigues; I can't even believe to imagine it. And think: the struggles between super-powers must be the very DIRTIEST black! And where do individuals like you and I come in? I think we should all struggle on—that's probably the only meaningful thing in this depressing world. But I gave up my delusions of messiah-hood some years back.



WOMEN in CAPITALIST SOCIETY

There has been some talk of a 'split' in the Womens' movement. The rumour is old news. The 'split' was already deeply embedded in the womens' movement by the beginning of this century when Alexandra Kollantai, one of the founders of International Womens' Day, celebrated by Greer and fans at Trillo's, dated its origins back to the 'split' between women Trade Unionists and Suffragettes in 19th century England.

It is about time we learned from both sides and put the halves back firmly where they belong, in an overall analysis of women in capitalist society.

The Suffragettes fought for the right to vote. In itself this was an important progressive demand, but it was seldom tied to a radical critique of the economic system which was, in fact, using the inequality they noted for its own ends. They detected, in other words, the oppression of women which manifested itself in the political superstructure. The demand for an equal vote remained in line with the superstructure and didn't affect the economic base of society. This was in keeping with the class position of the Suffragettes who were usually from the middle class, and thus economically secure, although still oppressed as women.

The women Trade Unionists, on the other hand, tended to limit their action to purely economic demands, and neglected the way in which the idea that a woman is too inferior to vote—reflected and reinforced the struggle they were carrying out.

The split therefore reflects class divisions in the movement. Both groups are OPPRESSED in their position as women but the working woman is EXPLOITED as well as OPPRESSED.

The oppressed position of women is older than capitalism, but capitalism has made use of it to further its system of exploitation. Our analysis of women within capitalism must therefore be conducted with these two inter-related aspects, oppression and exploitation, in mind.

One of the things which the owners of the means of production have counted on in the past is their power to treat the family as an economic unit.

As Marx pointed out: "The value of labour power was determined not only by the labour time necessary to maintain the adult individual, but also by that necessary to maintain his family."

Yet the machine has released all members of the family for labour—some of the major most visible effects of this process are, firstly:

A depreciation of the man's labour power as a result of its being spread over the whole family. You can see this in the common situation of wives who go out to work to "supplement" their husbands income. This means, in fact, that his wage, calculated on the basis of the subsistence level of his family, is often insufficient to meet the cost of "extras", like school uniforms and clothes for his wife. A wife's earnings tend to limit the demands her husband might make to be paid above subsistence level. The calculation of wages on the basis of family subsistence is surely a rather feudal attitude on the part of the capitalist owners. We live in a society where technology could ensure the production of the subsistence maintenance with a minimum amount of labour spread equally over the whole society—that is IF technology were organised rationally to meet real needs instead of irrationally to satisfy the greed of a few.

Secondly, in direct relationship with the first point:

A woman's demands for equal pay are potentially very hazardous, because by demanding equal pay she is coming close to criticising one of the capitalists methods of assessing labour value. She is in a position to see that if she receives as much money as her husband—together they earn in excess of the subsistence requirements of the family unit. If you multiply this situation and free all women in the labour force, capitalism would be unable to fulfill the increased demand for work and wages UNLESS IT CUT BACK ITS ACCUMULATION OF SURPLUS VALUE AND CAPITAL INVESTMENT AND ALLOWED MORE PEOPLE TO WORK FOR LESS TIME AT AN EQUAL BASIC WAGE.

Flowing from this it is easier to see why capitalism is so anxious to preserve the nuclear family structure. By keeping the woman in the home with her children, capitalism keeps her separated from the work force as a whole. The same, of course, applies for children whose prolonged infancy keeps their rebellion with in the home and does not allow it to identify with the class struggle.

Just imagine the potential power when women are unleashed into the labour force alongside men. The weakness of the minority who control the means of production would be transparent. Society HAS the technological means to supply—free contraception and abortion, state-run child care and education centres, restaurants, communal housing, free laundries etc, but it must hold back the threat of women unleashed in class alliance with men as labour power.

Women must also be tied to the home because the home is the means by which capitalism keeps individual units competing with each other to fub off its inessential products and further mask where the real needs (some outlined in paragraph above) lie. This aspect must be born in mind when pro-capitalist sociologists point proudly to the so-called "affluent working class" as prefiguring capitalist Utopia. The "affluent working class" are valuable to the capitalists because they transform the potentially subversive demands for EQUAL pay and job opportunities into MORE pay and job opportunities along the lines of capitalist competition between individuals and demands for one better than the next man (family).

In fact, capitalism still has the worker in a double bind. It is still in a position to exploit the worker twice. Once in the workplace where it extracts surplus value from the worker's labour and a second time in his home where it sells back the same products, which in fact belong to the working class, the aggregate of whose labour constitutes all value in society.

As women we must recognise where our true alliance lies. If we belong to the middle class we must not let our analysis of woman's oppression on a financially secure basis, mask, and even perpetuate the double FINANCIAL EXPLOITATION and SOCIAL OPPRESSION in other people.

If we belong to the working class we must realise that our place is in an alliance with that class, in a fight against the exploiters of our labour. As a class we create the wealth of society and as a class we should enjoy the products of that labour. In attempting to accumulate house and "household goods" we are involved in capitalism's double bind. We can think that we are achieving a "standard of living", with a new car, a TV, a carpet—but take another look. The standards are still set by our exploiters. They still have much more than us when, at the end of a life dedicated to a house we rarely sit in, we have no more than it, and maybe some cash to pass on to our children. Cash en ough for them to perpetuate the capitalist swindle, either by becoming exploiters themselves, or by buying more useless commodities to make the rich even richer.

The renaissance symbol of a snake eating its own tail is due for a timely resurrection—because it can equally symbolise our fate under capitalism. Competitive greed makes us blind to the fact that we are eating our own flesh.

As a working class based group Women for Equality faces a double task. While we fight against the exploitation of working class women we also fight against the social oppression of all women.

At present our activities include campaigns on both equal pay and unemployment. We are distributing leaflets in specific work and redundancy situations. Our action stems from a wider critique of capitalism, a critique which will appear shortly in our publication "Everywoman's Guide to Capitalism" which covers issues related to our campaign—such as education and job opportunities, the frauds of superannuation and insurance, the history of recent strikes and sell outs, unemployment and how to fight it and etc.

We meet every Wednesday night at 7.30pm 10 Ponsonby Road. If you are interested, female or male (ie a person) come along—or contact Robin Scholes 74-740 ext 9623, Judy Tierny 84-543 or Bronwen Banks 769-560

INSIDE THE ARMY



Stand by folks for this week's President-to-log-cabin-story. In two versions—FREE.

STORY FOR STRAIGHTS:

Ian Langford, 25, student-teacher, graduated BA in English at Canterbury, 1971. As a late-registrant called up for service under the National Military Service Act 1961 in 1969. Service postponed for one year. Entered Burnham Military Camp 5 January 1971, and served Phase 1 of Whole-Time Training. Served Phase 2 of Whole-Time Training January 6 to February 21, 1972. Commissioned in the Territorial Force as a Second-Lieutenant on 15 February 1972. Applied for registration as a Conscientious Objector, March 1972. 10 April attended Inaugural Meetings of OHMS, joined committee.

Stick it up your ~~ass~~, Major Marshall.

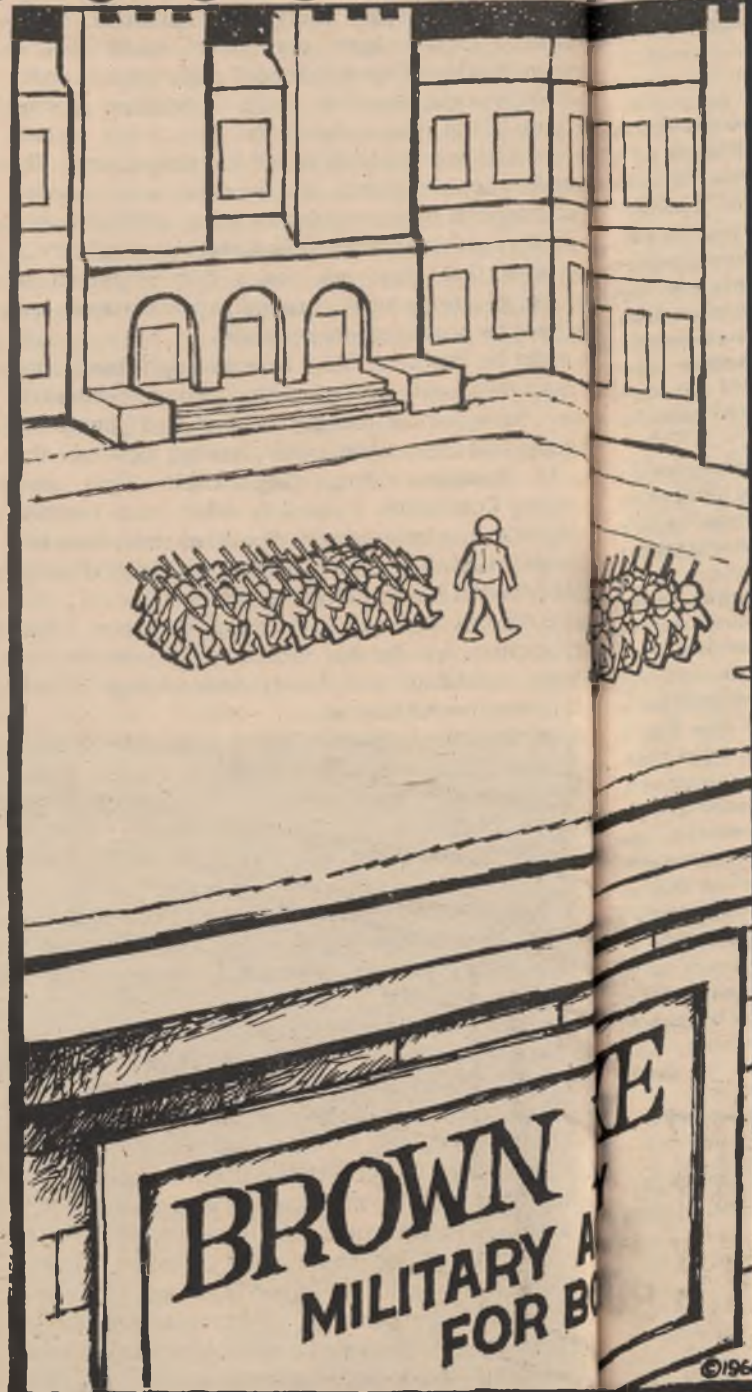
STORY FOR OUR CULTURE:

This is one or two words for you about my experiences, people. Words maybe don't signify much any more as the shits who run Godzone showed us long ago. Here are a few, in the pig language sure, but how else do we relate in this newspaper. Had a go at making it in the plastic world and won their conformity prizes. Used to be Right as hell (Pro-S. Africa, pro-Vietnam, pro-career, pro-possession)—you name it man, I was sucked in. Then came this weird scene strutting around and running in the sun underneath Mt Ruapehu, a really beautiful mountain, different every hour. Great mates—every one in a crisis, trying to get by—imprisoned for being old enough, well

enough to learn fire and movement. Crazy, looking back. But there is this system, man, it runs on rules, not people deciding—the individual is a function designated. Group pressure is supreme, twenty-four hours a day, total brain washing through forced-doing, doing. What was civilian life like? Nobody could remember much.

Come out and hit bottom in Auckland, completely radicalised. Kinda lost faith in the straight world after it tosses your personality about enough. I am now involved with some kind, friendly, good-hearted people trying to stop the pig culture shambolising our thing with its weird laws and ideas. Specifically, we are out to rat and stamp on Godzone's special-Holyoake-straighten-'em-out recipe, The National Military Service Act, 1961.

We're doing this by refusing to comply. Making this law irrelevant to us. As far as we're concerned, registration for military service, registration as conscientious objectors, the conscientious objection committee, just don't apply. We are standing by the refusers, getting more to refuse, helping the convicted with payment of fines and friendship. We're helping CO's too—legal advice, grounds, discussion—they're the middle-of-the-road people—good people. As far as I'm concerned, war is just another aspect of the systemisation of human beings. Along with nations, government departments, schools, universities, the house-car-job society — war just happens to stink extra big. To stop it, we've got to think and act different, have our own culture. We've got it. It's here! FUN NOW! Without conscription, the pig empires cannot fight, and never have. I'm not fighting



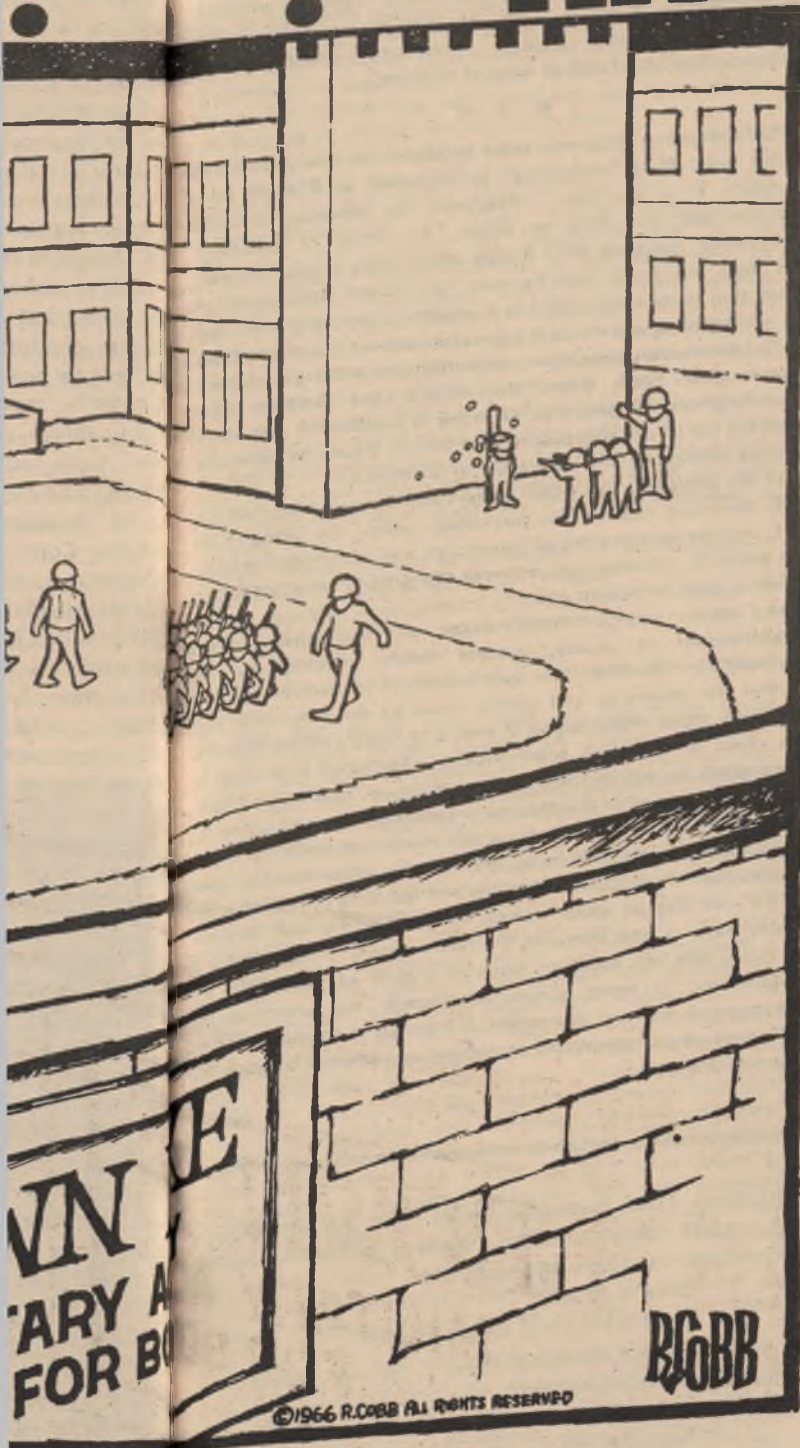
Marshall, ~~or~~ or Robbie ~~or~~ or Wattie ~~or~~ I'm interested in making our culture liveable. Who needs snorters and their super-sties when possessions, good citizens, systems, the economy, responsibility, and education are just a joke. Man, they're dedicating stamping out joy, clean air, peace, dreaming, idling, good times, dear friends, clean food, clear bright emotional action, and free free freedom.

The principle for action in such cases is step aside stepped on. (And laugh).

Love you



AND OUTSIDE



When I first arrived at Waiouru, I was greeted with the information that they had no knowledge of me, and that I would have to wait until my papers caught up with me. Until my papers arrived, I spent two days wandering round the camp with the foreboding that I'd made a mistake and not having the courage to go home and face my family, who I had left in a blaze of glory. I had signed on for a term of four years as a rifleman and was looking forward to spending two years in the fleshpots of Singapore. But after my first taste of army thinking, doubts were beginning to form.

That my army career came to an inglorious end was partly my fault. Any new recruit for the army undergoes a basic training course. This course is designed to give all new recruits a knowledge of the equipment the army uses, and the drills and methods. What the army never says is that it is an indoctrination designed to discourage thinking, as a civilian, and to make you think in army terms. The army doesn't want individuals, just people who will do what they're told. When I joined however, I still believed that the modern army encouraged initiative and a certain amount of individualism.

I kept this notion for approximately a month until it gradually became apparent that I had made a grave error. It was during an orientation lecture on why we were fighting Vietnam that I had it impressed upon me that the good soldier keeps his mouth shut except to say "Yes, Sir". The lieutenant had given the official lecture based on Communist aggression, the Domino theory, forward defence, and how the Americans were in Vietnam because of the democratic wish of the people of South Vietnam. When question time came I didn't make the obvious mistake and rubbish the shit out of him on the points he'd mentioned. Instead I asked the questions in a very respectful tone of voice, and I didn't quote any figures since that would have made me look like a wise guy. It didn't do any good however, since after a bit of muttering the lecturer apologised and said he couldn't answer them at that moment because there was no time. Lectures usually lasted an hour—this one finished after forty-five minutes. Later on in the barracks, my NCO had a long talk about how he hated shit-stirrers and that he was sure that I wasn't going to ask any more questions on political matters ever again.

What finally caused my discharge was my growing sense of fear. This could be divided into two categories—one was on the simple physical level and I was just scared of physical violence upon myself. The other was caused by those in power who had so much authority over me. On the first level, physical violence was a basic fact of barrack life. Every room of four men had a room commander to make sure the room was kept, not just clean and tidy, but, glistening with everything laid out to the army pattern. In my room the commander took great delight in delegating the work so he could devote his time to his uniform. He had complete control and his power was maintained by his size and with the backing of the NCO's, who didn't give a

damn what he did as long as the room was up to inspection standard. The other category was more intangible. The army has a procedure for the redressing of grievances which, if followed, protects you against victimisation. In practice, it is quite different no matter how you make your complaint against ill-treatment you are regarded as trying to undermine the army. I never had a specific complaint but one person who complained against an NCO who struck him showed me how powerless you are. The complaint went before your CO who made the sergeant apologise, and that was meant to be the end of it. What actually happened was that the sergeant let it be known, discreetly, that anyone who straightened out the troublemaker would gain favour in the eyes of the sergeant, who had a lot of say in making your life tolerable or hell. Needless to say, the boys in the barracks responded and a beating was duly administered. But this whole episode had an upsetting effect on me. It made me realise that because I'd signed some papers, I was placed under the authority of those whose concepts of the world differed was alien to mine, and they had almost absolute control over me. In civilian life, the only parallel is prison.

These tensions made me want to leave the army, but to apply for a discharge did not mean you got it. But the action of applying for one exposes you to the full venom of the army and I was too chicken to go through that. Finally, matters were taken out of my hands when I had what is politely called a nervous breakdown, but was actually a delightful furniture-breaking busting-out. This necessitated a short stay in "Lake Alice Psychiatric Hospital" and, when I returned to Waiouru, my remaining month in the army was spent either on sick leave, in the military hospital, or in a little hut set aside for those who might have a detrimental effect on other people. I was discharged three and a half months after signing on.

I can only blame myself for what happened to me in the army, since I did volunteer. But the treatment given to Noggies (National Servicemen) is at best the same as the regulars which, as I've tried to point out, leaves a lot to be desired. Contact between regulars and noggies was limited, but those I met fell into three categories: those who were loving every minute of it, those who weren't particularly keen but thought it provided a nice break in the routine of their lives, and those who were there against their will and hated every minute of it.

I joined OHMS not because I'm anti-army (although I am), but because I didn't believe that the Government has the right to force people to undergo this type of experience. There is not one valid reason to justify forcing a man to do this. The result of a period of National Service Training is not a well-trained soldier, because he isn't there long enough, and this is the opinion of some NCO's. On military and economic grounds, National Service is wasteful. I believe that OHMS should do everything it can to make conscription a national issue, especially in election year, and force the government to repeal the act.

(ex Pte Harris G.C.
Regimental Number 45700)





UNI-VERSITY (part 2)

In which our Hero, having delivered his polemic in the previous issue, now continues in Revolting measure...

So now that all of you luvvies have some idea of the misery and pointlessness you are wallowing in here at the university—after reading my rave last week—I will now propose the Remedy, including, of course, Sufficient Reason, and also (as a special bonus, for this issue only!) insights into the Meaning of Life, and the Ultimate Course of the Universe, etc. etc.

You must have guessed by now that I am not very happy with the state of our possessive Western society, and the university's place within it. But I think there is much to hope for in human development (an optimist!!!), otherwise I would obviously be Up North growing kumeras and muttering certain old Celtic words under my breath, waiting for the End.

If we are on the brink of a Revolution, we could expect to see signs of it—provided we are not totally blind—in certain key points of society's fabric. Last week I tried to show how I observed these stresses in the university. The key, as far as I am concerned, is in understanding the feelings of people, and trying to conceptualize their view of themselves.

Universities are unique in their function (which is in rapid evolution) and magnify many of the absurdities of society-at-large.

The university is above all schizophrenic. Students, while faced with spending maybe three or four years here seek to identify their lives with it to some degree. But what is the university for? What does it represent? Is it some sanctuary for a preservation or creation of knowledge; A service industry for society? A place for individual enlightenment? An employment agency for middle-class academics? Or does it even have some supra-societal function in the striving of man to reach a higher level of existence by throwing into question all of society's present forms and institutions? If you think this last option is loaded, you're right. But to answer the question, the university is all of these.

There is no clear-cut function, and divergent pressure from outside, and from within is not generally conducive to mental health.

But with Alienation being a modern favourite in the analysis of society, let's put on our glasses and look at the university.

THE MASS: individuals are channelled from school into a situation where there are people everywhere, unknown, constantly moving from Point A to point B, often with too little stimulus to communicate on a meaningful level. It might be tolerable for a while if you have plenty of schoolmates. But what a freakout if you haven't, and have difficulty in meeting people as well. Thousands of people going everywhere in a hurry. What or who can an individual relate to in these circumstances? Isn't this quite like society-at-large: a walk down Queen St perhaps? If there is any one thing that people need, it's some sort of recognition and appreciation from other people.

THE JUDGMENT: a constant reminder that you must Measure Up. You are not for-yourself at university, but are for your Achievement; and what is more, not achievement for yourself, but for a system. Is it any wonder that the self-esteem or sense of intrinsic worth of a person will crumble (or even suicide) when his existence is equated with C-, D+, E, FAIL. Let's start now to appreciate people as individual unities, valuable as themselves, above all else, and not for the sake of some external standard.

The categorization of people is a main function of university as it now stands. Remove the examination and the grade: what is left? Suddenly people might be more aware of what an essential part of life is—creating your own movement and direction in participation with and appreciation of your fellow individuals. When we stop competing with others, or with absurd images of ourselves, or a monolithic system, we will be thrown into a direct confrontation with the human element that remains—and this must be a new radical point of re-assessment for the whole of society. An acceptance of self as a motivating reality will lead to a more totally cohesive, self-actualizing human individual. Self-worth must be taken out of the System and returned to the Self.

As long as people are valued as functioning elements in a system, we will continue to breed impoverished, schizophrenic "failures" and impoverished, cynical "successes". This is what grades and examinations do. Let's kill it, man. Power to the people!

AUTHORITY: something circumscribing your life over which you have no direct control. Democracy in our society does not exist if we do not have direct control, collectively or individually, over the circumstances that regulate our lives. A worker in a factory cannot determine the goals and processes of production which subsume him. Marketability, as interpreted by the managerial elite, determines what is produced, and how. The relevance of these for human beings in general cannot be questioned and transformed at present from within the closed system of the factory. The decisions are prescribed beforehand, and have force from the dictates of an authoritarian elite.

This is the situation in the university. Courses of study—and therefore the premises on which we should examine society—are dictated by a closed oligarchy. Students cannot decide the manner in which they are taught, or by whom.

The important thing, always, is to be able to decide what sort of questions and challenges to throw at society from the university and the means to realize them. An elite of academics, holding virtually absolute power, practically guarantees the institutionalization of archaic ways of thinking.

• • •

The university, to survive, must be kept fluid. New priorities are needed now. Total democracy, as imperfect as it might be, is necessary. It is the right, collectively, by students, to decide priorities and not have to accept, by virtue of hierarchical subservience, someone else's dictate about what is good for them. This does not mean that harmony will appear miraculously. It means that people are placed in a position where they must think and act regarding society. It is a dynamic, not apathetic, alternative.

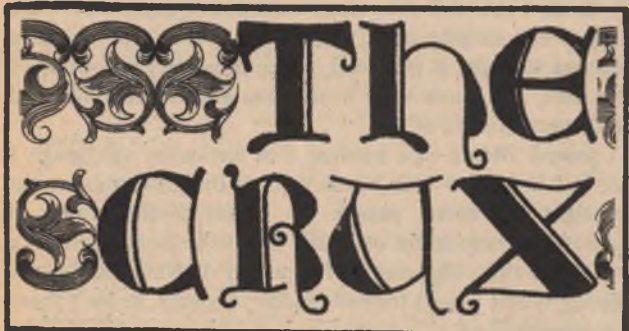
To abolish dehumanization, all institutions and organisations in society must break down the rigidity and jealousy which hierarchical control generates. Wherever a position of authority is necessary for its decision-making function, it should be determined by those individuals who are subject to the authority.

In the university this means giving students, in consultation with staff, the major control over curriculum, policy, the hiring of new staff, and the appointment of department and administrative heads. The artificial, dehumanized, one-way situation of lecturer to student audience, must be broken down.

In many ways, transformation of universities implies transformation of society, because society requires that the university be a mirror (if only approximately) of itself. It is clear to me that the university, and society, must be restructured in their most basic social relationships, if man is to avoid a mindless decline into chaos or repressive totalitarianism. Abolished love must be reincarnated to replace the arrogance of power, over other people.

If I have seemed in this column to concentrate my attack on the academic life, it is because I see the moral responsibility of the intellectual, as a reflective being, as of a higher order than any other "occupation". Professional "thinkers" of our time should be at the forefront of creative social change. Where they are not, they will humbly have to bow down to the revolutionary. Responsibility is the thing; let's not have any abstract criteria of rationality; the revolutionary, in being committed through his actions to the betterment of mankind as a whole, is infinitely more moral than an intellectual who is committed to preserving a place or function in a dehumanizing system.

(Amen)



Some people have the most remarkable beliefs. I don't know why they hold to them. Some of them are quite useless. No practical values at all. To quote from the Dagenham Dialogues:

PETE: Tea's up, Dud.

DUD: Here, did you put the sugar in before the milk?

PETE: Yer, I think so.

DUD: You'd better stand up, close your eyes, and turn around twice while I throw this lot out the window.

PETE: What's the point of that?

DUD: It's very unlucky to put the sugar in before the milk, didn't you know that? . . .

Few of us would confess to being bound by this kind of superstition. But I think many of us are bound, in a similar sort of way, to things like this. Take, for example, the religious person whose conviction drives him into social and political involvements on a large scale with a concern for humanity (but not people) but doesn't affect his attitudes and behaviour in the mundane, everyday, gut-level areas of life. Then there is the great mass of relativistic 'thought' around the University. I'm sure many people are bound to this, perhaps without realizing it, even though it is of little use to them in facing the practical, everyday demands of life. Any philosophy or faith to which anybody holds must be able to stand the test of its usefulness in all practical, down to earth, real life situations. Otherwise it's all in and only in the head of its holder, and it may as well not be there for all the good it is doing.

Now aht are we to say about Christianity? How should a personal relationship with God, through Jesus Christ affect a person's relationship with the world and with people? Is a faith in Christ in the same category as Pete and Dud's tea superstitions or is it something that results in a truly unique realistic approach to the practical business of living? Jesus said "I have come that men may have life, and may have it in all its fullness." Here are two examples of how this can be true in practice.

First, there is the Christian's attitude to THINGS. So many things just seem to have been put there to annoy us. Caf queues, for example. Not many people seem to enjoy

standing in a long, slow queue because it seems so divorced from the real business of living. The Christian, however, should see the wait in the queue as an integral part of life, because he sees God as the giver of all life of which the long queue—the boring situation which teaches us to accept life on all levels—is a necessary part. Further, he not only has this 'philosophy' of life which gives a sense of purpose to all situations, but he has the resources of Christ's Spirit to put the 'philosophy' into practice. That is why Christ's Spirit is called the Spirit of Life—because he is concerned that a person find fulfilment in all of life's situations.

Then there is the Christian's attitude to PEOPLE, which must of course go deeper than his attitude to things. Not only must he be able to cope with people as he copes with things but his faith should result in a deep regard for the other person's feelings and opinions, in fact for his whole status and being as a person. The other person is important not because he is like you or because he agrees with you but simply because he is a person, whom God loves. Anyone who has tried this will realize that it is very costly but that it is also very rewarding and fulfilling. It is costly because the Christian has to surrender his emotional comfort, his security, his time—in fact his very self to God in order to be freely available to the other person. It is rewarding because he is now loving a person in the way that

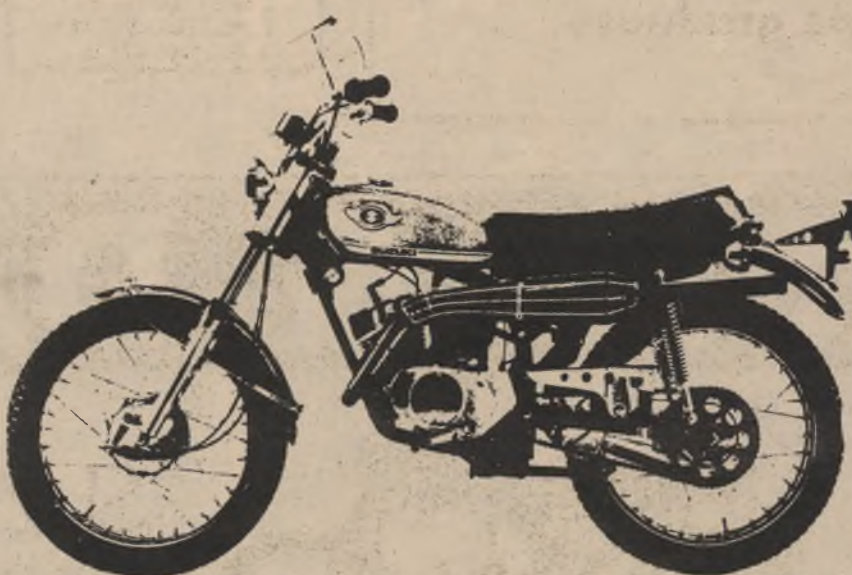
Christ loves. He is sharing in Christ's love for that person. That ancient Christian, Paul, knew a lot about human relationships when he wrote this poem:

Love is patient
Love is kind and envies no-one
Love is never boastful,
nor conceited,
nor rude;
Never selfish,
Not quick to take offence.
Love keeps no score of wrongs,
does not gloat over
other men's sins
But delights in the truth.

There is nothing love cannot face
There is no limit
to its faith,
its hope
And its endurance.

It is this kind of love that Christ demands of us. Consider it deeply. Who of us would be able, or even willing, to pay the cost?

—J. Blow



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Reserve on the Poor Knights ?

MARINE RESERVE FOR THE POOR KNIGHTS ISLANDS

The Environmental Defence Society this week forwarded the Secretary for Marine its application to have the area around the Poor Knights Islands declared a Marine Reserve. The Government acts wisely it will uphold this application to protect for recreational and scientific use one of the most exciting parts of our marine environment.

The Environmental Defence Society met considerable difficulty in drafting the application in so far as some of the provisions of the Marine Reserves Act did not seem particularly suitable to the Poor Knights situation. In particular, the Act required the Marine Reserve to be marked by means of buoys, and this is not feasible in the 100 feet of water surrounding the Poor Knights Islands. Moreover, the Act would prohibit totally all fishing in the area. EDS recognises however that some species of fish, notably pelagic fish, can be taken from the area without interfering with the many species of reef fish which are unique to the Islands. EDS also had doubts about whether the Act guaranteed the public's right to anchor in a marine reserve, despite the provision of the Act guaranteeing a right of access. For these reasons, the application lodged by EDS has been made conditional upon the Act being amended in the following ways:

To allow fishing subject to conditions to be imposed by the Management Committee of the Reserve.

That the marking requirements of the Act be amended to make it clear that the reserve need not be marked by buoys.

That the Act specify that the public have the right of anchorage.

EDS feels that all of these conditions would be better met by an exercise of the Minister of Marine's discretion, rather than the blanket provisions contained in the Act. Thus it is felt that the Minister could define satisfactorily the area to be included within the Marine Reserve without requiring the boundaries to be marked by buoys. Again, EDS has recommended to the Minister that a condition be imposed preventing the removal of reef fish, including several species unique to the Poor Knights Islands. In making this recommendation, EDS is following the lead of the New Zealand Underwater Association, which last year imposed a voluntary ban on its members to prevent the removal of these fish from the area. The Association reports that this voluntary ban has been widely respected by its members, and most divers are now using the Poor Knights area for observation rather than spearfishing.

Evidence in support of the application being made by EDS has been gathered by members of the technical sub-committee of the New Zealand Underwater Association. These individuals have spent much of their own time in collecting together a detailed summary of the scientific knowledge concerning the Poor Knights. All this evidence has been collated by Roger Grace of the Auckland University Underwater Club who organised the public meeting last month which forwarded recommendations to the Ministers of Marine and Environment that the Poor Knights area be made a Marine Reserve.

The Minister for the Environment, Mr MacIntyre, has indicated that he is keen to discuss the matter with interested groups. On Friday 28th April he will give a public address on his role as Minister for the Environment at 1.00 pm in B28. After this meeting members of EDS will be discussing the Poor Knights question with the



A University Underwater Club diver, Brian Moorhead, makes friends with a shy terakihi at the Poor Knights Islands.

Photo: Roger Grace

Minister.

Now that the application has been lodged, the Secretary for Marine is required to prepare a map showing the area affected by the application. As soon as this is done, the application is to be advertised in the Press, and there is then a two month period in which objections to the application might be lodged. EDS then has a further month in which to lodge answers to those objections and the whole matter is then forwarded to the Minister of Marine for his consideration.

It is therefore expected that it will be approximately four months before any decision will be made by the Minister. The Society is confident that the application will

be successful, and is presently preparing submissions to make to the Minister to have all mining interests made subject to the Marine Reserves Act. Such a declaration would ensure that at no future date can any mining company carry out any mining activities within the Marine Reserve, and would avoid the type of fear that last month sparked off a widespread public controversy over the Poor Knights issue.

EDS, in the course of preparing the application, has become aware of a number of shortcomings in the Marine Reserves Act, and a group of scientists and lawyers are now engaged in preparing submissions on amendments to the Act.

1972 GRADUATES

The Graduation Ball will be held in the Mandalay Lounge, Newmarket on Friday 5th May at 8pm. The all-inclusive cost is \$13 per double ticket and tickets are available from the Association Office You MUST be a bona fide graduate

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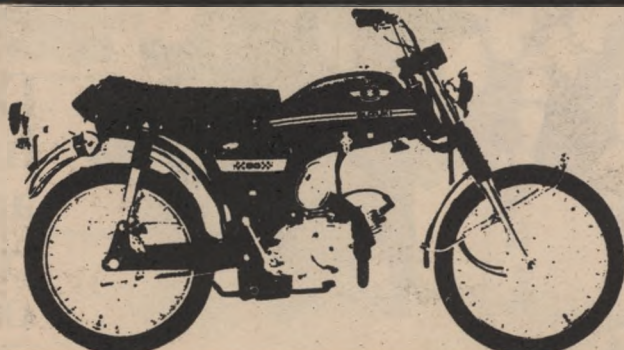
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Uphill All The Way
Unicorn
Tansatlantic Tra 238

"Unicorn" from Liverpool yet! Pink Bears, The Late (with Billy J. Kramer), influenced by Traffic and Neil-Young rechristened Unicorn by Tansatlantic—what a metamorphosis! what a buildup! What a surprise! Pete Ferrier; percussion and vocals, Trevor Mee; lead guitar and vocal, Ken Baker; keyboards and vocals, Pat Martin; bass guitar and vocals. The group also utilize congas, 12 string electric and acoustic guitars, flute, organ, harmonium, etc.

The expertise of unicorn as instrumentalists is staggering considering that this is a first LP. Their vocalization is very similar to that of the early Hollies (though without the nasal tones) or Yes (though a lot tighter). On the first side the tracks are basically slow and vocals show a harmonic quality of their own. The side culminates with a version of James Taylors "Country Road". Taylor has a style which is almost unbeatable and Unicorn, rather than challenge this, compliment it with their easy harmony and flowing instrumentalization.

Side two opens with Joe Cocker's "Something to Say". The influence of Neil Young becomes apparent here and the track really moves along with lyrics like:

"Soon I'll have to go"
"Get back on the road"
"Then I'll have no reason left at all"

I doubt whether Cocker himself could do better and I'm sure he'd enjoy this version. Another familiar song on this side is "Never going back (to Nashville)". If you like the song you'll LOVE this. The side winds up with a short track entitled "Please sing a song for us". Driven along by a thumping piano this is the only (thank God) even vaguely heavy track on the entire album.

In the age of heavy rock and cultist superstars, Unicorn are a welcome change. Thanks for a very pleasant afternoon boys.

sidewinder



Tobacco Road
Spooky Tooth
Island SIL 934230

Spooky Tooth have of course, been disbanded for some time now, but this should not lessen the appeal of this ten track album of the Toothy's better known recordings. The tracks are in the main, co-authored by Gary Wright (vocals and organ), whose individual talent is somewhat submerged here and he appears better on his two solo albums released after the group disbanded. Mike Harrison on harpsichord and vocal, shows a sense of style which will probably make his solo album a success. The general style of the album is one, which when released might have been called nouveau-rock but now merely sounds dated.

There seems to be little point in going through the album as the record will probably only appeal to Tooth fans of old or Wright, Harrison or Grovesnor fans of the present. However tracks of note on this album are; on side one: "Society's Child." A slowish number, perhaps spoilt by the falsetto vocal but compensated by the accomplished organ work of Wright. "The Weight", made famous by The Band and "Easyrider" is a good vehicle for Wright and Harrison's vocalization. This is followed by "Sunshine Help Me" on which the third member of the group to release a solo album, Luther Grovesnor, shows his ample capabilities on lead guitar.

The highlight of the second side is "Tobacco Road" the theme of the album. Tooth's treatment of it is taken quite slowly as is fitting with its presumably folk origins. Perhaps not the best version of this

song but certainly the heaviest. Which leaves only "Forget it, I've got it" and "Bubbles". The commendable points are; "Forget it" etc is a minor English R&B-rock classic and "Bubbles" has a rather curious background effect.

The main reaction to receiving this record was one of confusion. Spooky Tooth were a good group, but, now disbanded there seems to be little point in releasing, let alone reviewing, this LP. Harrison, Wright and Grovesnor have all released accomplished solo LP's, maybe someone is getting greedy (Island?) Spooky Tooth followers will probably disagree. Address all abusive letters c/o Craccum

sidewinder

ELVIN JONES



ELVIN JONES "POLYCURRENTS" BST 84331.

Personnel: George Coleman, tenor sax; Joe Farrell, tenor sax, Bass Flute, Flute, English Horn; Fred Tompkins, Flute (on "Yes" only); Peppy Adams, Baritone Sax; Wilbur Little, Bass; Elvin Jones, drums; Candido Camero-Conga recorded September 1969.

Elvin Jones wrote "Agenda", which features the cor anglais of Joe Farrell rather interesting sounds are being added to jazz these days by people like multi-instrumentalists Roland Kirk and Joe Farrell with their use of many instruments which they play well. "Agenda" is in 12/8, and features solos by Farrell, Adams and an evocative and excellent Jones-Candido percussion exchange. Jones uses accents in the most unexpected places, yet brings this unexpectedness off beautifully. Truly, "Poly-Currents" is the correct title for this album. He does not dominate a group, he propels it. Musicians are led to greater heights with Jones driving from behind their solos. Listening to the drums behind the theme statement of "Agenda" is a good illustration of Jones playing for the group.

"Agappe Love", a Farrell Composition follows straight from "Agenda". Farrell this time is on flute. A mature reflexive solo from Farrell is followed by Coleman on tenor. George Coleman comes from a solid background as a sideman—from r n b, BB King, Kenny Burrell, Max Roach, Miles Davis, and Lionel Hampton. Coleman builds well while Candido provides interesting textures behind his solo. Hopefully he will be heard a lot more of—perhaps as a leader in the future.

"Mr Jones" comes from the pen of Mrs Keiko Jones, Elvin's wife. A jazzy tune in the truest sense. The rhythmic swing that is often missing in much of the 'new thing' jazz is the essence of this. The tenor solo is played first by Joe Farrell. A little harsher than the Coleman solo on "Agappe Love", it is full of dynamics and excitement. Peppy Adams' on baritone is next. Being a baritone player myself, I am always listening for a good biting throaty tone of the baritone—Harry Carney, Peppy Adams, Cecil Payne have it; Gerry Mulligan hasn't, to my ears anyway. John Surman, the English baritone player, lacks for me the feeling that these American players get.

"Yes" is beautiful. Played by the composer Fred Tompkins on flute, and Joe Farrell on the very difficult bass flute.

"Whew" is written by bassist Wilbur Little, and features him. Jones added Little after Jimmy Garrison left. Garrison is one of the best bassists in jazz today with Wilbur Little not far behind. The example of excellent group construction can be heard behind the tenor solo, presumably by Joe Farrell. Influences of John Coltrane appear all over the place and especially during this solo. In fact it sounds like a Trane solo. Wilbur Little uses double and triple stops, creating an excellent solo.

Of the three LPs, the Elvin Jones albums appeals just a bit more than the Graham Moncur III album. Horace Silver is good, but repeated playing would, I feel sure, tire the listener, as much of the material tends to be fairly predictable.

\$5.75 is the price of these LP's supplied by Lewis Eady.

—BRYAN JONES

JEFF BECK: ROUGH AND READY EPIC. BN 30973

About three years ago now, Jeff Beck, Ron Wood, Rod Stewart cut an album, which in my estimation has few peers in the type of rock music that was represented on it.

I play it regularly, not only because it is very enjoyable to listen to, but because there is no suggestion on any track that the musicians are taking themselves too seriously. It is pure and simple rock music, Waller and Wood laying down beautiful bass and patterns, Beck gliding over the top with his flax guitar work and Rod Stewart manages to convey the reality present in most of the lyrics. This L.P. works because Beck & Co. picked really great material—mostly 12-bar blues written by some of the great blues musicians, and thus fills the rest of the album with either standards such as Morning Dew (SUPERB), Old Man River, or reworked numbers (Shapes of Things). It all comes off rather splendidly. In the next album, a few hang ups are presented by choice of material—Jailhouse Rock is horrendous, but Beck's flashiness is there. The style on Beck-Ola is more Stewart orientated, and similar to his later work with faces. Waller is replaced by Tony "Sound Incorporated" Newman. The L.P. has a beautiful track by Neil Hopkins called "the Girl from Mill Valley."

Now we have Number Three. Beck has got himself a whole new band (Stewart leaving when Waller and Wood sacked). Their rawness is extremely evident by their having to fall back on rock cliché when stuck for ideas. I think being off the road for two years has made a big difference to Beck's style, because the music seems to dated, in fact reminding me of Butterfield in his Pigboy Crabbers days. Beck is on a West Coast trip on this album and has hired a black singer to make you believe it.

On the whole, "Rough and Ready" isn't very bad. It's just that the few good moments are spoiled by bad arranging and stale phrasing. Although Beck can't write songs to save himself, the L.P. is full of his stuff, which after a few listens tends to become monotonous, even though on a first take they are quite catchy. One is saved by complete disinterest by his super-powerful guitar gymnastics which although not as prominent as on "Truth" and "Beck-Ola", still you know who in the group is boss. The pianist starts the album well but tends to be lost by the end of the first side, while the sax has the rest of the instruments balanced over him, and his words are inaudible.

The saving grace of the record is that Beck has picked a shrewd drummer and bass-player, who pull things together. The co-ordination (especially the drummer, Cosy Powell) is worth having a listen to. In my opinion, Beck should be supporting the other musicians rather than dominating them. I think his trouble is that he didn't go to the same college of music as Eric Clapton and Peter Green. John Maynall really knew how to sort out these spunky guitarists.

Ed HAYS



J. Cale's LP due out here shortly (single "Crazy Mama" riding high in the States and here) on Shelter . . . Neil Youngs "Harvest" gets bad reviews in the states also out here shortly along with . . . Osbourne "Woyaya" same style cover, watch out for review in Craccum. "Queen of rock and roll" Little Richard coming via R. Raymore rumour is it'll be the greatest ten minute happening in Auckland. another rumour: Iron Butterfly coming here "on holiday" and has offered to play at A.U. for charity. Uh-huh, we'll see . . . Sucking of the week Dept; Jerry Reed's "Have a Puff" . . . Miguel Brown (Hair) rumoured (again) to be releasing a 45 here soon . . . readers invited to review our reviews send to Craccum . . . is nothing sacred: In Redding, California, two Boy Scouts admitted stealing \$215 from a little old lady during a Scout meeting. In a Morning church. On the last day of National Boy Scout Month.

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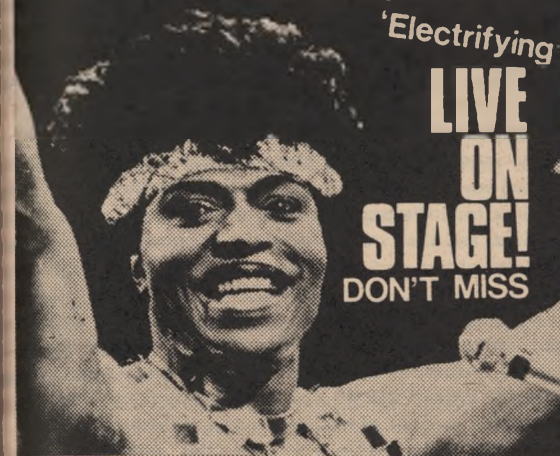
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I CHING.

Ed. R. Van Over
New York, 1971
(u.b.s. \$1.90)
The Complete I Ching For Millions
Edward Albertson
New York, 1969
(u.b.s. \$3.25)
I Ching or Book of Changes.
Ed. by C.F. Baynes.
London, 1971
(u.b.s. \$7.75)

The Master said: What is it that 'I' does? The 'I' opens up the knowledge of the issues of things, accomplishes the undertakings of men, and embraces under it the way of all things under the sky. This and nothing more is what the 'I' does.

The I CHING is no ordinary book. Confucianism and Taoism developed from its early, mythic origins; and Confucius himself both edited and annotated parts of the book. It has the terse, lovely Chinese way of expression, drawing its images from a natural cosmos, which forms a unity. That this cosmos is a unity, a natural unity, is of great importance: it means that it is translatable to men of perception, and is of a graspable pattern. Because it forms unity—a cyclic unity, and is of a pattern—order may reveal itself. In the Book of Changes this order is manifested in 64 hexagrams of divine, or mythic, origin.

These hexagrams are not so much keys or signs as the western mind might understand them: they are images of change. Each hexagram marks in the ordering of its lines a state of change such as conflict, peace, standstill. That these states are subject to eternal change is important. By the tossing of three coins, or the throwing of yarrow sticks, the basic hexagram is made up. That this owes itself to chance denies the whole concept of western casuality; it is a microcosm of the Chinese idea of the moment being entire, and total in its arrangement of itself, down to its tiniest detail. Change throwings give a pattern characteristic of the moment of throwing in a way conscious arrangement would fail to do so. Indeed the I CHING rightly distrusts the conscious forces and elevates the unconscious. For what each hexagram gives, in its Judgment, Comment and Symbolism, is a flow of events. It does not predict as such: rather it presents a series of images, states of action, which leave the individual to perceive as well as he can, and to ponder over. The Book does not merely present, it demands: it tests the individuals awareness of his state and seeks to draw him to an awareness beyond that which he is conscious of. The example of the Superior Man is instructive: he discriminates among the qualities of things, and the different positions they occupy.

As such, any european presentation of the I CHING has three crucial points: the correctness of its imagery. The ease of its explanation, both of the I CHING as a book and how to use it: its organisation and form.

Perhaps it would be as well to dispose of the least successful I studied: this is The Complete I Ching for the Millions. Its title is a good fore-warning. It is a caricature of a book issued for public consumption, based on an idea of a mind which is unable to grasp what is not simplified to the exact point when reality controverts itself and masquerades as readers digest fiction. In their vapid race to bring Chinese wisdom to millions of American coin purses the printers forget entirely, at least on the cover, that Mr Edward Albertson of Kingsport, Tennessee is indeed not the I CHING's author. He is merely the perpetrator of the foreword. The introduction is of breath-taking silliness. 'A little later on, perhaps two million years or so . . . ' Mr Alberson writes: and on the very point at which clarity is most essential—how to use the I Ching—the book returns to its native state of stupidity. Knowledge of its presence should be prelude to avoidance.



I CHING

HEXAGRAM 18:WORK ON WHAT HAS BEEN SPOILED

Much better, and less expensive, is the James Legge translation, edited by R. Van Over. This book, based on a translation done in 1882, and the only extant translation directly from the Chinese, is of a good standard. Perhaps its main fault derives from its earnestness. This manifests itself in the way it is presented—to include as much comment on sources, translation and origins as to confuse understanding, rather than aiding it. The book's earnestness comes through also in its literal language. It has no poetry: or what poetry it has comes from the simplicity of its words, its almost starkness. This is of interest especially besides the more expensive Richard Wilhelm translation, edited by C.F. Baynes. This is an

indirect translation from German, aided by a Chinese sage, one Li Nai-Lsuiian by name. This book has far more fluid, poetic imagery. Where Legge is tentative Wilhelm is unfaltering. Legge's book remains forever what it is, a translation: Wilhelms book is manifestly a work of art.

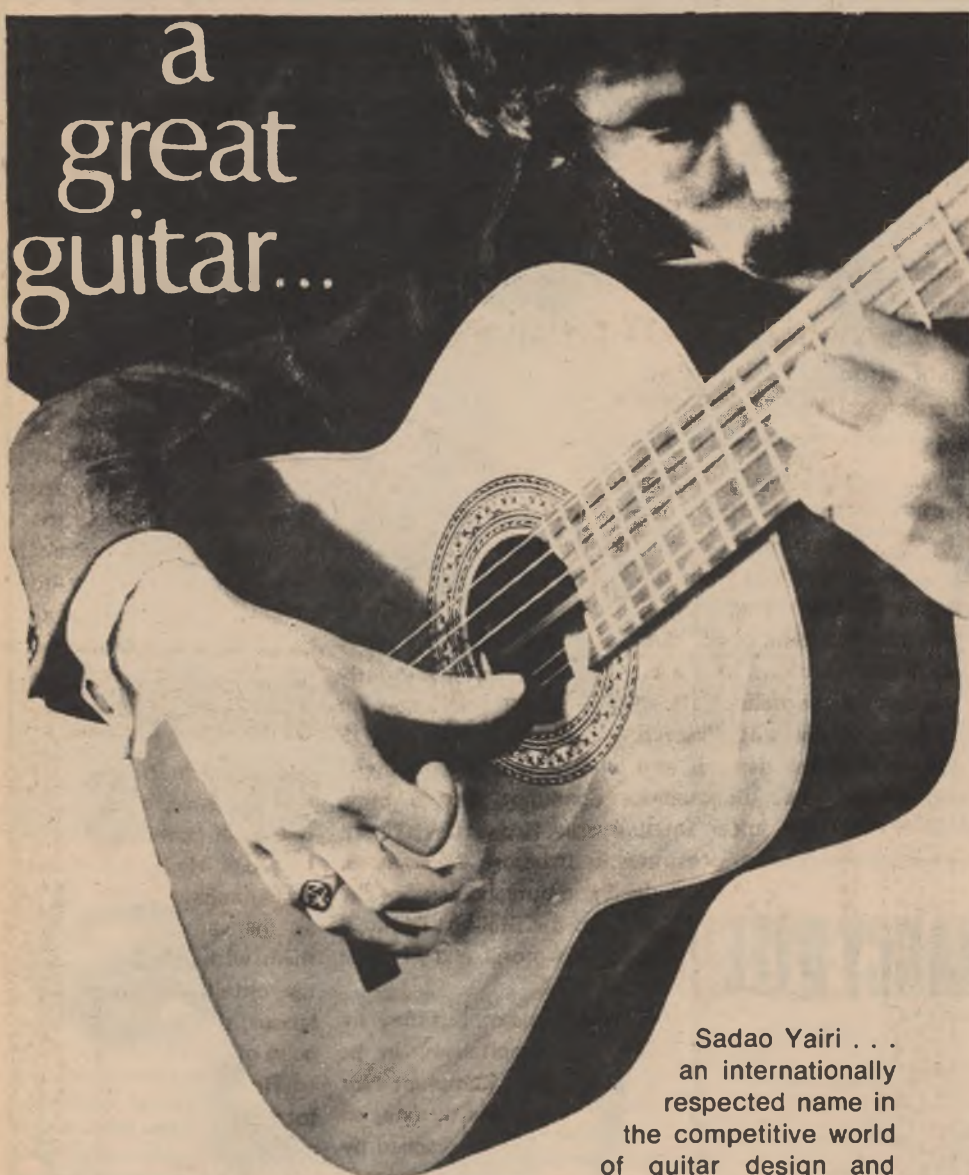
This is not to denigrate Legge's book: it is perhaps preferable construct for oneself poetry from its raw sources when language of crucial importance. And in the I CHING it patently is. Where book is used to aid and expand awareness, and words are the means by which this awareness may expand, then it is crucial these words should be as direct as possible. The Wilhelm translation manages this through poetry and a loose, rather lovely translation. Legge's book is more literal, but one runs the risk, constantly, of attention being subverted to brackets and commas: to what is obviously a painstaking translation by a late victorian scholar of a work of poetic enlightenment.

The Wilhelm has the advantage of clarity. It is well organised, has an introduction by C.G. Jung. It is, as all books are, a testament to experience: and its large expanse of white, its correctness and conciseness of print are more conducive to thought than the rambling, cheap, and coarse Legge paperback. This is no light matter. A book which is a source of quiet should not be a book which is difficult to keep open, and feels bad. The Wilhelm translation has none of the disadvantages. Its translations, hexagram by hexagram, are both detailed and well-written. It has a degree of sophistication the Legge translation lacks, and demands a correspondingly more sophisticated reader; it is essentially for those who have already the basics of the I CHING.

These books are all translations. Their prices vary not according to value so much as to greed; that they even have a price is some comment on our society. They share the irony of being books which compete in a truly Western tradition, in the manner in which they are presented, and their respective merits. Each casts cursive glances at their competitors and address passing remarks on the other's merits.

The thing of most importance, in all translations of this sort, is language; understanding through this language. Comprehension of the circle of them both, the unity. How this comes about owes to the individual. When I CHING was first read by the sceptic Jung he asked it what it thought of his reading it: it replied indicating Jung's scepticism and commenting on what this indicated of his. Consultation of the I CHING is not a diversion or an entertainment. Reticence is at its heart, a form of quiet. Doubtless it will be used and abused, by people whose sole aim in life is an answer. The delusion of self is as indicative of the self as it is revealing. Gertrude Stein was correct. AS she lay dying she reached and touched Alice Toklas. Alice, she said, what is the answer. Alice Toklas looked at Gertrude Stein and said, but Gertrude you know there is no answer. Stein was quiet a while. Then she smiled. Ah, she said, but what was the question?

(reviewed by)



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Jack Howard speaks out on SURVIVAL



The Thoughts of Jack Howard on 'Saturday Night SURVIVAL'

- Amendment to Title:**
You say "establishment racism"—I say a combination of establishment racism and STUDENT racism.
- Are Students Really Racist?**
Certainly not!!—But a few are! Add to racism, a combination of ignorance and police pimping, and you have a dangerous combination—dangerous enough to call the cops on the Maori boys at least six times this year, FOR NO REASON WHATSOEVER.
- For No Reason Whatsoever?**
Yes!!!! How do I know? I was present on each occasion. No broken bottles. No fighting. No Threats—in fact NO REASON WHATSOEVER.
- Race Relations:**
Calling the cops on innocents is hardly the way to cement race relations. On several occasions, the Maori boys have been threatened with arrest—wrongfully. All these students had to do was ask the Maori boys to leave. They would have gone. No need to call the cops.
- Heavies No!**
Heavy in weight—Yes!—in Disposition—No! Angels—No! Deliberate Troublemakers—also No! No! They did not intend to either bash or rob students. How do I know? I was present on 30 to 40 occasions. There was no trouble. There were no incidents. Also, I know the Maori boys personally.

- III-Feeling:**
It would be wishful thinking to deny that calling the cops on the Maori boys did not tend to create ill-feeling. They said—"Despite the fact they always seem to be calling the cops on us—we have never called the cops on them—but we could if we wanted to!" NOTE: No Maori boy has, to my knowledge, ever called a cop on a student.
- Owens Road:**
Unfortunately the tension came to a head at Owens Road—WRONG—FULLY. The Owens Road people has treated them fairly. If the students had been at fault previously, one Maori boy was badly at fault at Owens Road. He flogged some old clothes. But, keep in mind, it was ONLY ONE YOUHT, and he was NOT one of the original group.
- Innocents Arrested:**
Came the cops. The source of the trouble was Not arrested. But two INNOCENTS were. Both the INNOCENTS had already suffered lost of liberty.
- Revenge:**
The injury to the girl was caused by Revenge over Owens Road. Sadly a completely innocent girl was hurt—Once again by a TOTALLY DIFFERENT PERSON, who wrongfully thought he was helping his friends. He simply did not fully understand the position.
- Wiser Counsels have Prevailed:**
Wiser Counsels, led by Murray Jones, and aided by equally wise counsels on the Maori boys side have succeeded in bringing sanity to a difficult situation. Hands have been shaken. Talks have been held.
- Genuine Remorse:**
The Maori boys have shown Genuine Remorse and have called around to Unconditionally Apologize to the girl. They have given their word of honour that such a thing will not happen again.
- The Injured Girl:**
I understood that she is going to be alright. Her extremely reasonable attitude has been most helpful. Thank you very much indeed, on behalf of ALL factions.
- An Appeal:**
- An Appeal:**
Please fellow (and girls) just a little more understanding, on all sides. And please please please, do not be in a hurry to call the cops—particularly so when nothing has actually happened! Finally
Alls well that ends Well.

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POLITICS OUT OF TESTS

KEEP POLITICS OUT OF NUCLEAR TESTS

Why can't these short haired, clean shaven agitators do something constructive instead of interfering with French bomb tests. If French Generals want to play their war game then they should have the democratic right to do so without publicity seeking protestors interfering with their sport. OK—so Craccum is first to agree that everyone has the right to protest—but protestors must learn the rules of fair play, and must keep their protest within the law. The tactics of disruption advocated SNARE (Stop National Radioactive Erections) and FART (Forces Against Rightwing Thinking) are undermining the whole principle of law and order. We must not let Anarchy triumph. Craccum agrees with Tom Pearce—if it hadn't been for the activities of SNARE and FART then the majority of good honest fairdinkum kiwis would have been ignorant that radioactivity could possibly effect this

Despite Rugby Union cries to keep politics out of sport a full page article by Mr. Vorster appeared in the programme of the Barbarians vs. Auckland match played last Sunday.

Let's put an end once and for all to these right wing reactionaries who claim that the vast silent average majority of students support their point of view. Although a supreme court injunction can stop a referendum nothing can stop an opinion poll. We plead that every student please fill out this questionnaire. You'll see the ballot boxes beside any Craccum box on Campus and there's a large one in the Quad.

The poll will last Today and Tomorrow so fill it out now.

| | |
|--|---|
| Age | cross out those not applicable |
| Course | Do you support the editorship of Craccum? |
| Do you support the editorship of Craccum? | yes no not sure don't give a stuff |
| Do you support Contraceptive machines on Campus? | yes no not sure don't give a stuff |
| Do you support the Springbok tour? | yes no not sure don't give a stuff |
| Do you support legalising grass? | yes no what did yer' say man |
| Are you a virgin? | yes no not sure get stuffed |
| Where do you live? | at home hostel mixed flat flat board Salvation Army Home |

country. New Zealand has had a long history of clean air—a reputation that has earned her respect overseas. By allying ourselves with the bomb tests perhaps some of our oxygen will rub off on French radioactivity and will change their policy when they see how clean our air is. Muldoon who is in France to get good trading agreements, said we should build bridges to France. If we treat them politely, trade with them and play sport with them—then they may stop the bomb tests—anyway he said “whats a bit of radioactivity between friends”.

The President of France said France faced a lot of problems and her situation should be seen as unique—Pacific Islanders have to catch up with French culture in just a few centuries and it can't be done overnight. That's why we are giving them small doses of civilisation. Muldoon said he could understand the French problem. “Pacific Islanders are much different to OUR maoris”, he said. Pompindoo said “things would be different if the boot was on the other foot” and Muldoon said “would you let your sister marry one” to which Pompindoo replied “fuck the blacks lets have some more wine.”

WHO DUNN MARY

Once again we have spectacle of professional reactionaries exploiting the silent majority's silence by propagating right wing propaganda in their name. Agnew used the silent majority to propagate his propaganda. Holyoake used the silent majority to support his unpopular war in Vietnam. Now we have Mary Dunn and a reactionary minority getting tremendous coverage in the Sunday Herald, on television and over the radio as they wage their campaign against contraceptive machines, Craccum, Tim Shadbolt, student fees, and anything else they don't like. Then when it comes to a referendum on some issue like racial sport its the right wing dissident minorities that serve Supreme Court Students Association that prevent the silent majority from expressing their point of view.

First we had massive headlines in the Sunday Herald saying how students get exploited because they have to pay 24 dollars a year to their Association. Some trade union official said this was real exploitation and Union fees are far less. Of course the Sunday Herald didn't ask the Union official how many Unions provide their members with a four storied building, dozens of sports and cultural clubs, a cheap travel service, a weekly newspaper, an annual arts festival, an annual capping festival, a private radio station, a cheap cafeteria, a cheap restaurant, a massive discount scheme for just about everything a student would wish to buy, and numerous other advantages that no other Union supplies for their workers. This was followed by Mary Dunn on local TV who insinuated that the majority of students are reactionaries but feel too intimidated to oppose the fascist left wing regime that controls University and therefore will not express their views. As an example she chose the sinister spectre of Tim Shadbolt who had seized control of Craccum. This is a lie. I am editor of Craccum because the majority of students are NOT opposed to me. There have now been three mass meetings at University to discuss Craccum. No editor has ever done more to ask the students if they want him, even though most of the previous editors have been non students over the last five years. At all of these meetings the editorship of Craccum was endorsed by at least 80% of the students.

The main point was that Tim Shadbolt had advocated that students drop out for a few years. The article on destroying the Universities was a quote from an American yippee, the article was written by someone else and that section of the paper was edited by Gordon—I didn't even see the article till it was in print.

STOP PRESS

Figgens/Waters; motion overwhelm ingly defeated. Waters and Mary Dunn didnt even turn up at SGM despite T.V. appearances etc.

KEEP KIRK SPEAKS OUT

Mr Normal Kirk—Her Majesty's Labouring Minister of Opposition (to protestors) said in Whangarei today that SNARE and FART should be more concerned with pollution in the Manukau Harbour, than concern themselves with events taking place hundreds of miles away. “Lets clean up our own backyard before we worry about whats happening overseas,” he said drawing his analogy from that great Greek philosopher Plato in his thoughts on Democracy Volume 24 page 245 entitled ‘Fuck them—what about me’ The deputy minister mr Snot said a referendum should be called in Greenland so that the majority of New Zealanders could decide the fate of outer Mongolia as a Spanish chess team would be visiting Alaska in 1975. He denied the suggestion that a referendum was irrelevant

Freinds of France ask for Dialogue

Mr Brycream Bellymore the public relations officer of the public relations sub committee of the public relations committee of the Friends of France said they were a liberal organisation and wanted to talk things over with SNARE and FART. So long as can keep these Commie Gooks talking and not doing anything the tests will go on. Discussions are scheduled to take place in 1992 and Fart is busily preparing its submissions.

THE PEOPLES VOICE OPPOSES BOMB TESTS

The Peoples Voice—propaganda organ of the New Zealand Communist Part has come out in opposition to the bomb tests. Craccum is not trying to suggest that only communists oppose the tests. Some are genuine New Zealanders who hold sincere views but by opposing the tests they are making themselves Communist stooges and propaganda fodder for Communist Left wing and Anarchist groups who are bent on destroying our society.



FRANCE CONVERTS