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LETTER TO THE CHANCELLORS OF THE EUROPEAN UNIVERSITIES

Antonin Artaud

Gentlemen:

In the narrow tank which you call
Thought the rays of the spirit rot like old
straw.

Enough plays on words, syntactic dodges.
formuly-juggling; now there is the great Law
of the Heart to find the Law which is not a
Law (a prison) but a guide for the Spirit lost
in its own labyrinth. Further away than
science will ever reach, there where the
arrows of reason break against the cluds this
labyrinth exists, a central point where all the
forces of being and the ultimate nerves of
Spirit converge. In this maze of moving and
always changing walls, outside all known
forms of thought, our Spirit stirs, watching
for its most secret and spontaneous
movements—those with the character of a
revelation, an air of having come from
elsewhere, of having fallen from the sky.

But the race of prophets is extinct.
Europe crystallizes, sloely mummifies herself
beneath the wrappings of her frontiers her
factories, her courts of justice, her
universities. The frozen spirit cracks between
the mineral staves which close upon it. The
fault lies with your mouldy systems, your
logic of two plus two equals four; the fault
lies with you, Chancellors, caught in the net
of syllogisms. You manufacture engineers
magistrates, doctors who do not know the
true mystery of the body or the cosmic laws
of existence; false scholars blind in the other
world, philosophers who pretend to
reconstruct the Spirit. The least act of

spontaneous creation is a more complex and
revelatory world than any metaphysics.

So leave us alone, Gentlemen, you are
only usurpers. By what right do you claim to
canalize human intelligence and award
spiritual certificates of merit?

You know nothing of the Spirit, you
ignore its most secret and essential
ramifications. those fossil imprints so close
to our own origins, those tracts which
occasionally we are able to discover deep in
the most unexplored lodes of our minds

In the name of your own logic we say to
you: Life stinks, Gentlemen. Look at your
faces for a moment consider your products.
Through the sieve of your diplomas is
passing a whole generation of gaunt and
bewildered youth. You are the plague of a
world, Gentlemen, and so much the better
for that world, but let it consider itself a
little less at the head of humanity.



ART HISTORY: A LECTURER'S VIEW

Since the relevance of Art History to BFA courses has (as taught or structured at present) has been called into question, it becomes necessary that a new or at least different method is introduced, one in which the academic discipline of art history is abandoned in favour of an approach which allows the individual student to transform into an active complement to his creative development.

Since creative development is synonymous with personality development, and applicable to everyone, it may even be true that every student should be granted the freedom to make personally meaningful what is at present an unrealistic and often meaningless exercise. How often does the student feel that he is writing an essay which has been treated by hundreds of students before and of which the result has been gauged by scholars far more experienced than himself. The sense of futility. The difference between standard text-book knowledge and each student is self.

As a possible model for a revised course for BFA teaching, aspects of which could well be extended to BA, it is worthwhile examining the principles behind the method of teaching of DFA courses at the School of Fine Arts. At the present these courses are still very much in an experimental phase and since the introduction in 1971 there have been a number of changes in structure to accord with the underlying principles.

In terms of art history, the initial basis for the course is an understanding that the student's own development in a process of self-analysis his being in relation to his environment, is of far greater importance than his ability to manipulate abstract symbols. If the abstract symbols of standard learning and method become meaningful (by identification with a problem, by projection of self into), then the symbols exist no longer as symbols for they are given reality. When a discipline is pursued for its own sake, it becomes abstract and divorced from reality with very little meaning except as a game or occupation. The game concept is a good one for many students' interest and high academic ability rest on this alone. In an effort to force themselves to succeed in the system they unconsciously create a game out of the whole business; it is the only way they can make acceptable to themselves abstract knowledge. Students who fail or receive poor marks are those who are bad players or who refuse to play the game, in other words they cannot find an artificial means to project into or identify with the problem.

Students cannot identify with a problem if they have hanging over their heads a sword of Damocles — the academic yardstick. They are obliged by virtue of the system to act according to their concept of what a student is, which in turn is indicated by their lecturers and their premium conditioning. In other words they are rarely free — pushed into a false and often untenable position where they have to cough up what is expected of them, and by making a frantic effort to return to their own personal identities they run the risk of being failed. Consequently they get the impression that they are failures because society has labelled them as such, but society never explains they are only academic failures. In terms of themselves they are a success for they have realized their humanity, yet the system makes them believe they have failed within themselves — a political mystification of alarming proportions.

The University system so far has held up a standard by which a student measures himself the standard is the corporate body of knowledge gained up to the present, it is books by scholars, it is the lecturer the staff. He continually measures himself against these false standards but rarely does he measure his discoveries in relation to his own

development as a person — because he is not allowed, he is conditioned against this. Balls to the academic conscience.

When he writes an essay the books are gods, his own opinions are worth very little the subject has been treated so many times before — no wonder there are so many mediocre essays, poor, indifferent, try harder next time, try harder to efface your own personality, your own feelings, then once you have become a non-person you might be able to write an academically sound essay (which is so bloody easy if you can conquer your resistance.)

Don't make errors, we are training, torturing you to be perfect, you've got to be perfect to be useful to society. How can you possibly exist, how can you face another person if you aren't perfect. All imperfect people should be hidden. And we all try and hide. If we could only not be afraid of making mistakes, we would begin to exist as fully related human beings. Education should accept the fact that people are human. Being human is being imperfect. Let the whole of living be made up of making mistakes freely without the fear of being pounced upon.

In the histories truth does not exist. contemporary consciousness determines the historical reconstruction at any time. So why should we always be after truth. A student should be able to tackle his own subject in such a way that he measures only what he gets out of it, and this, through his human errors, his knowledge that no one will ever be right, will be a springboard to self-knowledge. My own personal truth is far more important to me than objective truth.

Through study and research into different fields, a person, if allowed, un-hemmed by outside standards, can gain more in a short time than three or four years of bondage to inhuman ideals.

The method of teaching I advocate is one in which people are regarded as the most important element, not the subject; where a student's work is directed by his own needs and interests a seminar system based on the inter-change of information and ideas between staff and students (it is not an impossibility for a student to fill the gaps in a lecturer's knowledge) that a student may choose his own subject for research in essays and ultimately that these essays are read and discussed by other students and staff and are not assessed by marks, that examinations are abolished. The need for assessment only arises once the numbers of students are so vast that individual contact becomes impossible. Through close contact and on the basis of an equal relationship with the member of staff, a student's progress can be noted, not in terms of academic standard but of personal development.

Assessment is the inevitable product of mass production. Education and carrot-dangling is the most severe and underhand method we have for conditioning people to live at peace with the system, and at war with themselves. Education should provide the necessary tolerance for people to learn to live at peace with themselves and others in a state of total fulfilment.

The degree itself is nothing more than a certificate stating that the undersigned is able to exercise a certain amount of control in intellectual reasoning, that employers are assured of a disciplined and relatively hard-working bargain, one who has survived the pressures so far and is likely to continue without letting the company down. The degree is a capitalist insurance policy, it is significant only in terms of what the graduate can do for society; no wonder the capitalist system

regards self-knowledge as an individual as a threat to its continued existence; for self-knowledge will question the ideals which have been fed into us to propagate the system — we get rid of the bait, knowledge will become what it should always have been — the knowledge of what I am in myself and in relation to others, it will extend myself to the point where I live at peace with others and my environment in realization of my full potential.

The lecture system is impersonal, it admits very little human contact. The lecture system is the theatre in which the lecturer can do nothing but act the role of lecturer. The role of the lecturer and of the student is an enforced false identity. Learning and teaching alike in such a mechanised system is unrealistic because it denies personality and contact with others. Learning is not solipsistic like masturbation of schizophrenia, it is knowledge gained through contact with others, consequently giving out in a lecture theatre is a one-way drag.

The present relationship between lecturer and student, one the omniscient godhead and the underling, has been perpetrated by the student and staff alike. In this situation it is so easy for the member of staff to become totally alienated from himself, to set up a facade which he feels his role demands of him, and to switch off his personality

when he is required to talk about something which he does not agree on principle or for which he has little or no interest. This is a crucial issue, it often happens that when a lecturer has delivered a number of classes on a particular subject, he is likely to lose interest and present the material in a manner which may be boring if he cannot by some means revive his own interest. This is the danger of a system which relies on giving out all the time, of the present lecture system. The situation escalates until the lecturer feels he has somehow to hide his disinterest which he feels — follows an attempt to feign interest; the acting begins and consent to this is a sense of futility and gross lack of fulfilment.

If, as in a seminar system, there was feedback from the class, if there were questions on the topic being discussed, the lecturer's interest and involvement would be activated. The question would differ with each class and consequently each session would be a new experience, a new life-situation at one and the same time fulfilling both parties firstly the student who could discuss the seminar into aspects which were of particular interest to him as an individual and secondly, would provide sufficient variation for the lecturer. In other words the situation would be far more realistic since the lecturer would be responding to real people who had a voice. In this way the student can open up new avenues by posing his questions, he can keep the lecturers mind open to new opinions worth discussing, in short he can open up for the lecturer a whole new world, about a student in relation to the lecturer can teach him in this way the inter-course could be mutually fulfilling. The danger is that our teaching becomes static if we are not acted upon by other people, and in the lecture system this is impossible. In a role free seminar system there is mutual enrichment. Here we approach what I hold to be the essence of learning. We learn from each other. I hate people projecting onto me an image which is first of all not me, and which to maintain produces tensions within myself.

This fear of error which everything recalls to me at every moment of the flight of my ideas, the mania for control, makes man prefer reason to imagination to the to the imagination of the senses. And yet it is always the imagination alone which at work. Nothing, neither strict logic nor overwhelming impression, can convince me about reality, can convince me that I am not basing reality on a delirium of interpretation. But in the case of the sense man, after absorbing the teaching of various traditional schools has begun to have doubts about himself; one can imagine by the play of mirrors this has been at the expense of the opposite thought process reasoning. And there have been a prey to mathematics. In trying to free himself from matter he has become the prisoner of the properties of matter.

Beyond its discoveries, surprises and improbabilities, reason's greatest triumph derives from the confirmation it provides of popular error. I no longer wish to refrain from the errors of my fingers, the errors of my eyes. I know now that these errors are not just booby traps but cunning paths leading towards a destination that they alone can reveal to me.

Similarly the role of lecturer can often be defended using the abstraction of academic standards as a security. It is easy to hide behind a role for the role is a shield and the paramon firm of attacks if it are not felt by the self beneath. But to admit and freely expose human faults and potential is far more difficult.

Alan Wright
Lecturer Art History Department



PREPARE FOR A BETTER JOB WITH HIGHER PAY

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U.S. Government figures show the average high school graduate earns \$94,000 more than the non-graduate. Here's what the extra money can mean:



Live in a home of your own in a fine neighborhood.

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Watch your savings account grow.

AUTHORITY

and
The University.

PRESENT STRUCTURE OF THE UNIVERSITY RIGIDLY REINFORCES THE AUTHORITARIAN SOCIAL STRUCTURE OUTSIDE IT.

Classes are divided into lecturer/pupils. The construction of lecture theatres makes it difficult, if not impossible, to break down this division. As students we have little or no say in our own learning.

1st. We have very little choice in our degree structure. It has been decided in advance what subjects we should take with others. During enrolment, and after, we act as pawns in a man-made world of fate. The "experts" decide whether the words on our form are compatible or not—and our destiny begins. Our relations with the enrollers cannot go beyond the momentum of the occasion. They "know" we are "ignorant". Yet at enrolment level their superiority is based on knowing how to grease the great bureaucratic machine of the university. The content of this knowledge, and the validity of perpetuating it in this manner goes by unquestioned.

Our acceptance then, and later, can only be understood in the context of an already substantial education in submission.

OUR SUBMISSION DOES NOT STOP THERE

2nd In accordance with the labels laid out on our enrolment forms we attend lectures. We are rarely given any say in either the

content of what we are "taught" or in the structure of the teaching situation. Again it is assumed that they know what is best for us and we submit.

23rd It is also assumed that we will "progress" from lesser to greater knowledge. In reality this means that by your third year you will dissect at length a subject which was considered unimportant or secondary in your 1st year. No one seems to question the change of emphasis.

Most people are, in fact, consumed with staking out their area of "specialisation". Specialisation of knowledge perpetuates the competitive backbiting and division which is one of the most widely acknowledged features of capitalist society. It is assumed that every other person is your potential enemy because he could seize "your" ideas. Whose ideas are they anyway? We are somehow taught to value "originality" and "difference from others", yet most of us read exactly the same books (before specialisation really sets in). It seems rather remarkable that exactly the same material should

produce so many "originals". (could it be that originality is elsewhere? could it be better expressed through individual choice and research of a subject which directly concerned a particular student's life?)

WE NEED BOOKS. BUT WE MUST OVERCOME BOOK WORSHIP. WHICH IS DIVORCE FROM THE ACTUAL SITUATION.

HOW CAN WE OVERCOME BOOK WORSHIP? THE ONLY WAY IS TO INVESTIGATE THE ACTUAL SITUATION.

MAO TSE-TUNG

NO ONE SEEMS TO WORRY that their detailed studies of minutiae give them very little time to study anything else. Very few of us ever study anything directly connected with present society (do they have their reasons for this?). Even when we study present society, as in sociology, we usually do so by way of systems analysis which teach us something about ordering the present structure into neat lines and boxes but nothing about criticising or changing the present structure, or of our everyday relations with other people. The academic, it is assumed, weighs all sides of the question and remains "neutral". Very few people ask whether there is such a



ing as neutrality. If you look upon yourself as neutral, look again. Being nothing about anything is tantamount to saying: I accept everything about the present society, nothing can be changed and everything's for the best. If you criticise the status quo and don't rest upon your criticism, you may in fact be supporting the status quo.

PECIALISATION HAS SOCIO-HISTORIC REASONS TOO

We not only choose within a particular subject—the existence of that subject itself can only be understood in the context of a class divided society. We are—manual workers, technicians or intellectuals—and it is assumed that there is not much overlap between these divisions. The highly questionable division between hand and the head, is being perpetuated. In any physical work, even the most degraded and mechanical, there exists a minimum of creative intellectual effort. The idea of purely physical labour is therefore conceived with difficulty. Yet many of us accept purely mental activity, completely divorced from practical activity, for a good deal of our university lives. What function does the University of specialisation have? The bread is proliferating, the categories of specialisation are multiplying—and no one asks what function they have in relation to the majority of modern day society.

WHAT IS AN EXPERT?

Often an expert is someone who has staked out his field of knowledge a long time ago. He has put up a barbed wire fence around it by setting it all down between the heavy covers of a book, in the archives of "unpublished theses". He thinks he knows almost all there is to know about his subject, so there's no need to learn any more. He's got all his lectures written out too. Every year he trots along and delivers them to a different set of neophytes. (If you were "stupid" enough to fail his unit you are punished by having to sit through the same material, including the same jokes). A university expert is a tomb of dead knowledge.

TO CHANGE THE WORLD — MARX TO TRANSFORM LIFE — RIMBAUD

The learning process as it exists at present is import for other reasons. Above all, we learn about "progress", about "success", about "grades" and about submission. We learn, in other words, that there are various levels of knowledge through which we progress. At each of these levels there are further distinctions between us and our fellows. Being successful means progressing up the scale of knowledge and defeating all the other people along the way by means of your higher grades.

Most people are hardly aware that their initiation into these ideas has been confirmed. IN their third year they rarely stop to question their feelings of superiority with regard to first years—and most people still feel gratified by a high mark. They also feel more "ready" to tackle more "difficult" subjects.

At every stage we submit.

OUR SUBMISSION DOES NOT STOP THERE.

Most people become fatalists of one sort or another—that is they find themselves believing that they can't really change the way society is run. Society is thought of as something outside them, something with its own momentum & own laws. Marx blasted this myth when he said that men are the subjects of their own activity (not the objects, as our educators would have us believe). Men can "change the world". At University level this means that students can control their own education.

LET'S NOT DECEIVE OURSELVES

about what we are learning at University any longer.

We are learning about hierarchies and about competing in the hierarchies.

We have been through a rite initiating the future's "good" citizens.

Or have we?

The present system is perpetuated only by virtue of our continuing passivity. A University cannot exist without students. In 1968 students all over the world discovered their power. For brief seasons each group became the subjects of their own activity. They ceased to be the objects of "experts" guidance. They talked about things which really mattered. They talked about changing society.

IT IS RIGHT TO REBEL

MAO TSE-TUNG



Alan Wright
History Department

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FREE UNIVERSITY AND SOCIAL CONSTRUCTION



THERE have been sundry complaints that the program of examining authority from all its main aspects is dull fare. This indicates that the complainants are neither following the programme intelligently, nor are they prepared to work. In fact, they have come solely for entertainment.

Let's do the dog-work first, get some real telling evidence on the tapes, prepare a statement with some guts, THEN look for the entertainment when authorities and authoritarians are challenged to reply to our statement. We need workers, not only on the rostrum and the floor, at sessions, but in editing, advertising, raising the necessary, and always discussing with others what we are on about. 10 min. papers from the floor are also hoped for on any aspect of the chosen subject.

The formal University of today has built up a mountain of knowledge and yet suffers from a peculiar form of institutionalism where its previous freedoms are falling before the pressures of commercialism. Concern for the economic future of students is weighing more in directing the design of courses and shifting the accent on the importance of disciplines and the direction of their enquiry. Have we learned so much of truth as it concerns man and his aspirations that we can afford to downgrade the once dominant Philosophy and discard the humanist side of Psychology? From where do we take our directional orders? What is the Authority we obey? Certainly little notice is taken of that social phenomenon the evergreen student, and academic revolutionary concern. The main concern of the establishment is to smother these manifestations.

It may be no exaggeration to say that the best and most socially useful aspects of Philosophy, Psychology, and Anthropology have migrated to other disciplines or gone underground.

In adopting the principle and developing the technique of social construction, Free University aims to establish continuity and broaden its social impact. It is hoped also to serve the original concept of University where people of concern and learning gathered together in open forum to exchange views and receive light from each other.

The following was the original concept of Social Construction and how it should work.

1. First reduce the subject to its elements.
2. Discard any aspect which fails to meet the values agreed.
3. Search for new elements which might forward these values.
4. Attempt reconstruction of the subject.

If the total group agrees that the subject reconstructed is sound, it becomes part of their opinion on which they are prepared to act socially.

This years chosen subject concerns Authority.

One might say that Authority is neither in you or in me, but between us.

With the explosion of knowledge has come a rapidly widening communication gap between the disciplines and a break in cohesiveness of purpose in the University. The pursuit of an Arts degree has suffered a distinct eclipse, its active outlets now being teaching and social service. Yet a modified Arts course should become the aim of every student as a necessary aid to the art of living and being socially relevant.

The main function of Free University using the principle of Social Construction could very well be to bring together the spirit of revolutionary concern, academic, student, and public, in open forum to refine their ideas, their realities, and share their light. From this may develop the courage and knowledge to seriously challenge the power of the profit motive, which has no concern for higher aspirations, harmonious relations, or the environmental health of the great mass of humanity.

The aim of Free University is not to attract a crowd of indolent people looking for something new and sensational to entertain or ease their boredom, but to sharpen their intellectual perception and help them to more effectively frame their questioning. To strengthen their will to work for and shape the world of tomorrow.

Free University is for those preparing for social commitment and living to their full potential.

Bill Tong
(Servant of Free University)

THE FREE UNIVERSITY proceeding with Social Reconstruction on the subject of Authority, will be examining "AUTHORITY IN A MULTI-RACIAL STATE" Tuesday May 30th 1 to 3 pm at the Old Synagogue in Bowen Avenue. Speakers will be Rangi Walker, Kevin Ryan, Peter Williams.

UBS SALE

STARTS AT 8.30 a.m.

WED

7th JUNE

workers

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TODAY, TYPED AND DOUBLE SPACED

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THE OPPOSITE TO GAY IS SAD

Gay Liberation From
P.O. Box 3132
C.P.O.
AUCKLAND.



Reprinted from RAMPARTS

FOR GAY PEOPLE, THE ESSENTIAL POINT is to see limited sexuality as an end result of male supremacy and sex roles. Gay, in its most far-reaching sense, means not homosexual, but sexually free. This includes a long-range vision of sensuality as a basis for sexual relationships. This sexual freedom is not some kind of groovy life style with lots of sex, doing what feels good irrespective of others. It is sexual freedom premised upon the notion of pleasure through equality, no pleasure where there is inequality.

Straight people (and some gays) cringe when we chant "Two, four, six, eight, gay is twice as good as straight!" This slogan reflects our understanding of homosexuality as a superior way of life to heterosexuality as we experience it. Heterosexual relationships are encumbered by notions of how men and women are supposed to behave. It is a system which has male supremacy built in—although I have seen many straight people engaged in honest struggle against sexism. Homosexuals committed to struggling against sexism have a better chance than straights to build relationships based on equality because there is less enforcement of roles. We have already broken with gender programming, so we can more easily move toward equality.

Gay is good for all of us. The artificial categories "heterosexual" and "homosexual" have been laid on us by a sexist society. Children are born sexual. To protect the power of straight men in a sexist society, homosexuality becomes prohibited behavior. As gays, we demand an end to the gender programming which starts when we are born (pink for girls, blue for boys). The nuclear family, with its man-woman model built in by the presence of parents, is the primary means by which this restricted sexuality is created and enforced. Gays experience rejection by the family in a society where familial love is considered important. The family oppresses women and children as well as gays. The phenomena of runaway teenagers and increasing divorce rates are signs of the erosion of the nuclear family. Gay

liberation is another sign. We attack the nuclear family when we reject our parents' plea to get married and have a family. We are committed to building liberated communal situations where children can grow strong and free.

Straights who are threatened by us like to accuse us of separatism—but our understanding of sexism is premised on the idea that in the free society everyone will be free of sex-determined roles, i.e., gay. It may be utopian to think that all people who now define themselves as "straight" will become gay, but it is not utopian to ask people who call themselves revolutionaries to struggle against sexism by working toward establishing a gay identity and combatting male power. We have a separate movement of gay people because we are fighting for survival; that is the only way we can establish an identity and advance our struggle.

While we have a vision of a free society, we do not claim to be a superior breed of people. We do pride ourselves on our commitment to struggle, and we know that most, if not all, straight men will do everything in their power to resist gay liberation because by staying straight they stay privileged and powerful—at least in the short run. I can say this much about myself: I obtain a sense of well-being and confidence when I blend in with straight men which is directly linked to power and privilege, and that is hard to give up. There are rewards in the other direction, however. As I develop a gay identity, I feel much more in touch with my humanity than when I was regularly passing for straight. I am swept up in a process of change which allows me to define myself in terms other than some masculine ideal. I have a growing awareness of myself and my relationships to other people which is exhilarating and deeply satisfying. My understanding of the need for revolutionary change is deeper than ever. I dance more, I laugh more, I cry more, I am learning how to listen to others. I have sex less often but find it infinitely more satisfying. I am finding out how to love my sisters and brothers, how this love is the vital revolutionary force we all need.

One of the longest-running gay male consciousness-raising

A GAY LIBERATION—PART OF THE REVOLUTION

While gay lib. does represent a very broad spectrum of society, and has within its ranks people of almost every ideological persuasion, it does nevertheless represent part of the growing revolutionary trend in our culture.

The aims of gay liberation, a universal state of sexual freedom, and non-repression, can be grafted on to the broad aims of leftist movements. It is our desire that our revolutionary brothers, be they Maoists or young Labourites, recognise us as "comrades", and extend to us the fraternal hand of solidarity. Only through unity will the revolution be achieved, and only through understanding will that unity come about.

Fidel Castro has termed gay people "symptoms of a sick society". The Soviet Union and her Eastern satellites have strict laws against "deviant" behaviour. They have what they term a "morality law". It brings to mind South Africa and its morality laws. Many minor Socialist states outside the range of the Soviet Union (such as Yugoslavia, Albania) also legislate against and persecute gay people. Needless to say, no state has achieved ultimate socialism; those that profess to be moving toward it seem bent on a path of sexual repression.

Gay is a fact. There are at least (according to the medical profession) 50,000 homosexuals in New Zealand. THINK, comrades, of the revolutionary potential. A persecuted, despised minority awaiting liberation. A vanguard for the armies of the revolution.

GAY WEEK CONTINUED MONDAY 29 MAY—MONDAY 5 JUNE

THURSDAY 1st JUNE: 1 p.m.

Varsity Exec. lounge: Dr. Rex Hunter on V.D.

8 p.m.

Varsity Top Common Room: Socialist Action Forum G.L.F. Panel.

FRIDAY 2nd JUNE: 8 p.m.

Varsity Cafeteria, Princes St. TRAMLINE, Grog, Floorshow. Door Sales \$2.

SATURDAY 3rd JUNE:

Maclauren Chapel, Princes Street.

GAY LIB. TEACH IN. 10 a.m.—4 p.m.

Frank Haig, Alan Frazer, Volkerling, Mark Rowley, Rev. Morris Russell and Gays.

SUNDAY 4th JUNE:

Of course we need a rest.

MONDAY 5th JUNE:

QUEENS BIRTHDAY. Gay Open Day in Albert Park.

ing groups recently published a paper which sums up much of the revolutionary humanistic dimension of our struggle:

"Gays must organize because it is the only way a class of people that has been cut adrift by society can deal with that fact. Everywhere we find hostility, prejudice and condescension, even amongst ourselves. Most gays accept, in self-defense, the straight man's mythology that says we're sick, immature, perverse, deviant, and thus should hide our love away in tearooms [i.e., public toilets], park bushes, or cruising streets, and in Mafia- or otherwise pig-controlled bars. Those who reject the mythology, developing positive attitudes toward their homosexuality, are even more offensive to straights. We all risk brutalization and imprisonment and have little alternative but to use the traditional oppressive cruising institutions. These myths and institutions keep us isolated and distrustful of each other. And don't expect any help from our straight oppressors in creating alternatives. We're on our own.

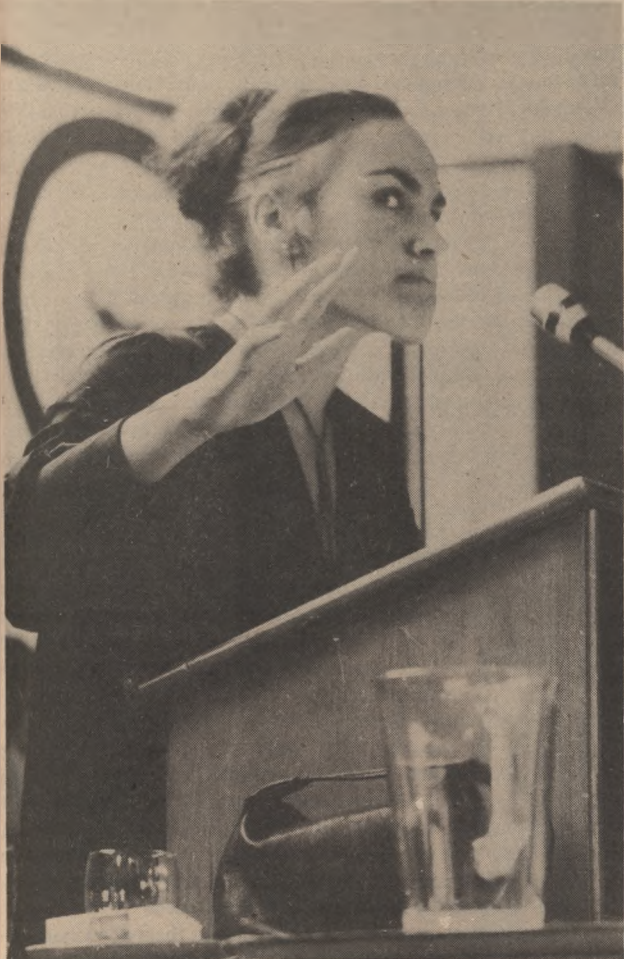
"In our consciousness-raising group, we have been trying to step outside the straight man's myths and institutions, to suspend the limited ways we deal with each other, and experiment with new ways of relating. Everyone's feelings are considered in consciousness-raising, and instead of shouting each other down, consensus, a solution that is to each person's interest, can be reached. If people are silent, they are asked to contribute. This is part of the collective process. We as men are struggling with our eagerness to dominate and ego-trip by being aware of the needs of others in the group, and struggling with our tendency to intellectualize by speaking from our experience. We are also learning what has been forbidden us—to relate to one another with respect and love."

Allen Young

Greer on Gays
Interviewer:
Volkerling.

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GREER ON GAYS & TRANSVESTITES



Greer on Gays and Transvestites. Interviewer: Mrs Ngahuia Volkerling.

Ngahuia: You've rapped so much about womens lib in the past three days, in fact from the first minute you arrived in godzone, so I thought it would be a better idea to talk about something else, something related, that is the gay liberation movement. You've mentioned that you've dabbled in homosexual experiences yourself.

Germaine Greer: I'll tell you of the kind of loving experiences I've had with other women. The first one was a case of a girl I knew who was going out with a bloke, whom she desperately wanted to go to bed with. He was so nervous about going to bed with this girl that he couldn't do it. He asked me to teach him and I was silly enough to take him at face value and attempted to teach him what he was supposed to do like a village elder in some tribe or other. And when it came to the point he still couldn't do it. In my bed, in my house, I was out at a party, he couldn't do it still. All I could think of was how desperate she must be feeling. She was a really lovely girl and I just went upstairs where she was in my bed and just made love to her like I thought he should have done. I understood how she she must feel; she must have felt so unattractive apart from anything else. I found myself making love to her before I realised I was even doing it. The awful thing about it was that I had done it in this sort of special way in special circumstances. It had a much greater effect on her than it had on me. I was pleased she had an orgasm but I wasn't prepared to marry her, if you see what I mean. And of course for the next few months it was just incredible. She kept turning up all over the place and she went through a real neurotic phase of going to bed with all the men I'd ever had anything to do with. She was trying to do a l'on cherche thing, trying to find me in the men I'd been with. I was rattled by this because I thought I had done something really thoughtless and cruel by making love to her in this way if I wasn't prepared to take the consequences. I felt like a middle aged man who has a nymphet throw herself into his

CENSORED BY PRINTER

The last situation is a bit like the situation I had with Jill Johnson who in that chauvy way said what I needed was a good from her. In this case I resisted but there was another case of a beautiful black girl who I met about the same time Jimi Hendrix died. We were both friends of Jimi's. She was terribly upset about it really, deep down and miserable about it. And she used to have a trick of wearing Jimi's clothes. Jimi used to give all his clothes away among his friends. And she had these purple trousers, beautiful, beautiful trousers. They were just about rotten because he'd worn them about a hundred times on stage.

She was wearing these trousers one night and she was just so crazy it was just like she had a terrible jinx on her. She was just screaming. We were in a club and I see that she was going to get thrown out of the club, because she wouldn't stop crying. So I just took her in my arms to comfort her. But it was a bit like taking an m16 rifle in my arms. She stopped crying and said 'don't leave me, don't leave me'. The maddest situation possible

developed because I ended up. And I thought yes sister, going home with her and another you're one of us. It makes no bloke who I was very keen on, difference to me whether you join and I didn't quite know what was the National Organisation for going to happen, because I wasn't Women or Gay Liberation or very sure just how butch she was, nothing at all because your life is She was coming on very meek and exactly the same as mine. What female but I had a feeling there The thing about lesbian was more to it than that. And experiences is that they are nearly then bless my soul, if she always successful. Its very easy didn't—it was really the most for a woman to satisfy another magnificent sight I had ever woman. For a lot of those girls its seen—she took off all her clothes, the first time they felt trusting She's six feet tall and walked and relaxed enough in a sexual around the house, this jungle situation to actually have an goddess, beautiful hemispheric orgasm, and that just blows their breasts with black nipples, just minds. And it really makes me stalked around the house. Glaring nervous because I just know that at this man with narrowed eyes its not the way I get my kicks, who just ran! And I thought oh you know? I don't know whether bugger, So I sort of said, I'm I could learn it or something, I really tired I've got to have some don't think you can.

sleep. She's as quiet as a mouse Ngahuia: I think its something and doesn't say anything. I went thats either there or its not. to bed, really very tired, and Maybe it's there in you but is not suddenly there was this lady. She being brought out. But I won't moved in on — I p, quote Jill Johnson. Something else to discuss is the drag queen.

'I Where do you think she fits into the scheme of womans liberation or gay liberation? Because she does get the shit really thrown at her. She more or less epitomises the manufactured essence of commercialised femininity, particularly here in Auckland. Someone said to me today that it really upset them to see some glamorous queen with a body and y face like Raquel Welch, you know 'I magnificent hair, false eyelashes, stilletto heels, a marvellous tan, 'I being picked up on the corner of eg Queen Street and Karanahape ed Road by some obviously in successful and terribly prosperous the Remuera patriarch, in his green mos. s ontaneous lesbian. I've Mercedes.

ever known. There is simply no Germaine Shall I tell you a funny doubt at all that her sexuality is story about that. The drummer of simply geared this way and she a certain very popular rock and understands it very well. She says roll group which recently visited she's in love with me which is a NZ, went to a very famous girlie responsibility, too. But I don't bar in Sydney and he might have think its overwhelming. She's in been a bit pissed or a bit stoned, love with lots of other people as but the other boys didn't explain to him where he was. And the

See I didn't dabble in lead lady of the show, and she is lesbianism. It was a question of incredible, she has these amazing my responding more or less silicone boobs which point SSE 'e spontaneously to situations and NNW, incredibly thin and involving the sexual demands slinky but she still has 'daddy's another woman was making on fixtures' as she announces every me or the affection I feel for night, this immense mane of I another person. It was not a auburn hair, and this incredible 't matter of 'Ah gee, I wonder what heavy makeup, and this innocent it its like to a bird' youth ended up with her in his the Ngahuia: This is actually a hotel room. And he suddenly problem we've got in Auckland, appeared, ran into on of the in that a number of birds in the other's room and said 'It's a feminist movement, and this geezer'. And everyone really has happened, have become collapsed and rolled around and very eager to experiment with he said 'But I dont care!' And for their own sex, I think in a bloody the next two days, which is a life shallow way.

Germaine I'm prepared to utter as was completely involved in her. many warnings about that as you She just had him by the short like. Women are priveleged in a hairs. And one of the others said certain strange way, because of to me 'We're going to have to tie their oppression. Their sexuality him up to the bed end with a and their emotions are still in very picture of Raquel Welch for the close contact with each other. next six weeks to get him back to And if you fool around with a normal.' And I said 'Look I'm woman's sexuality in a detached sorry, but he is normal because kind of way, you're really playing she is the female stereotype'. It with fire because she has very doesnt make any difference what strong feelings about all intimacy she was born as or even if she had that occurs between them. This certain pudenda because the I've discovered in every case. pudenda of the stereotype don't Because what happened with that matter. What matters about the other girl I was involved with in stereotype is her behaviour. And Manchester, I was doing a her behaviour is as masochistic, as television programme and she longing and adoring as any came to the studio every day and pussycat you could ever meet.' she was separate. She was She came up to me the night waiting, waiting, she couldn't we were at Les Girls together and come in because we were on air, said, 'I've read your book. I think and she would wait and half the its marvellous and I'm going to time I could just say hi and march with you! Went into the goodbye and catch a plane whole act, you know, 'I'm going somewhere. It was really awful to write a book and tell And I felt so bad about it because everybody what its like to be a she was in love and I wasn't. And girl because I've been both and I thats the worst problem of all. know.'



really bugs me about Les Girls and it bugged me into almost leaving, though I had certain vested interests at the table myself, was that the show is so anti-female. They have their yearning numbers where they're being the female stereotype, and they're caressing their own bodies, lost in admiration for themselves; and they always have the joke female with the droopy tits or guge tits and falling down stockings, and a mop and the working class woman in those shows appears as the most grotesque and disgusting old pus bag you can imagine. And really, if you are a real woman sitting there, and you do menstruate and you do all those other things which they're making coy references to, you really feel so bloody degraded, its unbelievable. So that what's happening is that the poor old stereotype is acting a kind of pathetic revenge in those shows. Its really weird. Its all there, all the sickness of our sexual society is thrown up there in 'brilliant coloured lights and tinsel for everyone to look at and vomit. I think its really tragic.

And the worst thing of all is those girls who've had those big silicone implants and everything. They're very uncomfortable and there's been one case in NZ where one of the boys was in hospital for weeks having a huge abcess drained from under one of his tits. And they take constant dosages of estrogen to keep their beard growth down and so on and the result of all this heavy dosage is that their life expectancy is not very long. Ngahuia: Oh, god! Germaine: So it's even more tragic. Its this supermasochism and female stereotype. It's all there. And I reckon, like I said in the book, all those girls, the sex changes and everybody, they are emblems of our condition, because it doesn't have anything to do with our genital makeup. It has everything to do with our conditioning. They've just opted for the conditioning which is usually opted out to us. And in all their tragedy, their short life, the desperate promiscuity of all their contacts because they're mostly just semi-whores, there's no way in which they can establish really permanent relationships because they are just a kinky thing you do on holiday, that's what it amounts to. I don't think they

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 2. 53 Middleton Road, Newmarket
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 4. Or phone Beth at 604-252.





FROM THE GAY MANIFESTO

Gays are oppressed because by their very existences as gay people they challenge the stereotyped or gender roles. It can easily be seen that gay people don't fit into the stereotypes of masculine and feminine, and this is one of the main reasons why they become the object of suspicion, since everyone is taught that these and only these two roles are appropriate.

Our entire society is built around the patriarchal family and its enshrinement of these masculine and feminine roles. Religion, popular morality, art, literature and sport all reinforce the stereotypes. In other words, this society is a sexist society, in which one's biological sex determines almost all of what one does and how one does it; a situation in which men are privileged, and women are mere adjuncts of men and objects for their use, both sexually and otherwise. Gay men and gay women do deny these 'values' of our civilisation!

The present gender-role system of 'masculine' and 'femine' is based on the way that reproduction was originally organised. Men's freedom from the prolonged physical burden of bearing children gave them a privileged position which was then reinforced by an ideology of male superiority. But technology has now advanced to a stage at which the gender-role system is no longer necessary.

AND NOW, LIBERATION...

Gay Liberation does not just mean reforms. It is because of the patriarchal family that reforms are not enough. Freedom for gay people will never be permanently won until everyone is freed from sexist role-playing and this straight-jacket of sexist rules about our sexuality. And we will not be freed from those so long as each succeeding generation is brought up in the same old sexist way in the patriarchal family. Sexism is not just an accident—it is an essential part of our present society, and cannot be changed without the whole society changing with it.

AIMS

The long term goal of the Auckland Gay Liberation Front, which inevitably brings us into fundamental conflict with the institutionalised sexism of this society, is to rid society of the gender-role system which is at the root of our oppression. Before we can create the new society of the future, we have to defend our interests as gay people here and now against all forms of oppression and victimisation. We have therefore drawn up the following list of immediate demands.

- 1) That all discrimination by society against gay people should end and that all means should be utilised to remove the present attitudes existing so that gay people can live in freedom—now.
- 2) That all discrimination at law against gay people should end.
- 3) That all people have the right to sexual self-determination. We believe that all people should have the unhindered right to be homosexual, heterosexual or bisexual, according to their own free will, and appreciate the validity of their own sexual preference.
- 4) That we shall oppose all oppression against gay people and fight to overcome individual cases of discrimination, so that all gays shall have full civil rights... ("the right to life, liberty, and the pursuit of happiness.")
- 5) That we shall provide counselling services, legal (including bail) services, and medical services for gay people; and help them to define their own identity and remove self-doubts, guilt and confusion engendered by society as it now exists.

HETEROSEXUAL HYPOCRISY

The Auckland Gay Liberation Front was recently attacked by a mob of heterosexual hypocrites. The assault took place at Unity Hall where the Society For The Promotion Of Community Standards was being addressed by its national secretary, Miss Patricia Bartlett.

G.L.F. made the mistake of arriving just as a Resistance guerilla theatre group was being removed. Three or four very angry promoters of community standards were blocking the doorway to the hall and refusing both entry and exit to one and all. The bloody guerillas, armed with wooden guns, were being shunted out amidst a volley of abuse from enraged moralists.

We attempted peaceful entry—"Look, we're just here to hear what Bartlett's got to say," but it didn't work and the next thing you know there's this senile geriatric with an arm lock on your neck.

A virtuous lady on stage was seen to approach the microphone and say, "Go home and play with yourselves." Such was the catholic, Christian atmosphere before G.L.F. had even fully entered the room.

Meantime, back in the ring a little old man was in the process of bashing Mrs. Ngahuia Volkerling's body inside out. He didn't get very far however and 5 seconds later the G.L.F. banner was being proudly displayed in front of the stage. Sister Patricia—oops, sorry—Miss Bartlett made a swipe at it.

Then for some unknown reason the women went wild. Ngahuia was dragged down an aisle and thumped by females with hand bags and brollies. About this time the names 'Black slut' and 'Maori bitch' were dropped. We were told to behave ourselves and go home like good kids because we really weren't old enough for this sort of thing and we didn't know what we were doing.

Of course we didn't know what we were doing! We didn't turn up to be assaulted and abused. We were bloody dumbfounded.

The work of SOCIETY FOR PROMOTION OF COMMUNITY STANDARDS takes the form of a moral crusade—a battle for the soul of New Zealand. That's what they preach, and by Christ do they mean every word of it. G.L.F. was bruised in the name of Jehovah, thumped in the name of Jesus, and spat on in the name of decency.

Things quieted down a bit and then the police arrived. There were no arrests. This must have come as a shattering blow to one guy I had my eye on because he spent the rest of the evening tripping people up in the aisle in protest. Another guy got into the rather delightful habit of turning around to us, waving his finger while muttering some incoherent mumbo jumbo.

After Bartlett had spoken on the need for another Indecency Tribunal (any volunteers?) to help stamp out the rotten filth in our literature and plays, she then spouted on the necessity for clinics to treat homosexuals.

Now far be it from the writers to suggest that Miss Bartlett didn't know what she was talking about. From a heterosexual's (?) point of view she had it all figured. Homosexuals are sick and a nice dose of medicine will fix it all up. According to Sister Patricia, Gays are a field day for a Freudian, and nice clean clinics with nice clean padded cells and nice clean virgin nurses are the answer.

Pat prattled on for a while and then took a pew. It had been fully forty five minutes since the battle at the door, and the bruises were beginning to hurt. They hurt all right, and when the custodians of the public's morals agreed to apologise in return for our repentance and abject apologies for disturbing their meeting, the pain got worse. The meeting was such a great big mess that the writers don't even know if there was an apology.

Why should we apologise anyway? We were ridiculed, insulted and slandered then asked to forgive and forget. Question time came as did the abuse:

G.L.F. member: "I am a homosexual. Do you think that I deserve to be bashed up and called a 'Queer' because I love men?" Miss Patricia Bartlett: "Well, legally you are not allowed to be hurt—" Interjection: "—We're not interested in pervers."

Forgive remarks like that? Like bloody hell!

G.L.F.'s strength lies in its brotherly and sisterly love—rather Christian in a way-out way. G.L.F. will not forget that it was the Society for the Promotion of Community Standards that brutally attacked it in the name of morality and decency. G.L.F. will not forget that Unity Hall was covered in blood that night-ours.

Damn your Community Standards. Damn your heterosexual hypocrisy. Damn your Christian ethics. Damn you



G.L.F. COUNSELLING

G.L.F. has formed a counselling group which is now undergoing training, with the aim of dealing with the problems of homosexuals, and helping them to adjust to a hostile society. It was felt that the counselling services which existed in Auckland or which were being established did not cater for the needs of Auckland's gay people adequately.

Youthline, which has been operating for some time, caters not specifically for gay people, but for any person who needs to talk

over his or her problem, and both its name and its image tend to frighten off the older person. Lifeline, which has been operating even longer, seems to be even more out of contact with the very special problems arising from being gay in a gay-hating world. It was because this large gap existed in Auckland's counselling services that a new counselling group, Homosexual Aid, has been formed, to deal specifically with the problems of female and male homosexuals, but even this is inadequate since it firstly aims more at immediate treatment of immediate problems, with the emphasis on telephone counselling rather than face-to-face discussion of the problem, and secondly because only a small percentage of the counsellors are themselves homosexual. The only people who can really understand the problems of gay people, are gay people themselves.

The G.L.F. counselling group aims at helping people adjust to the attitudes of society over a period of time, and through a succession of counselling sessions, and we intend dealing at least as much with the older, as with the younger, person. One of the great advantages of the G.L.F. counselling service is that our clients are brought into contact with gay people who have accepted their position and have adjusted to the hatred of their fellow man.

But this hostility is not the only problem the homosexual faces. Along with all other members of our society, he has been presented from birth with an ideal of femininity or masculinity, and his obvious difference from this can lead to feelings of inferiority and inadequacy. He has also been taught that homosexuals are undesirable people, and the realisation that he is himself one of these people he has been warned against, is often accompanied by the severest problems. This realisation may come very late in life—a man may reach the age of thirty-five or forty, and be married with several children, before he comes to acknowledge his true sexuality. The position is similar for women.

Loneliness can be another of the homosexual's worst problems. Surrounded by people from whom he must hide his true personality, constantly living and acting a lie to retain his unreal friendships, and cut off from contact with others of his kind by all the myths, taboos, and prejudices of his upbringing, the gay person, especially one past the prime of his youth, has a prospect only of a terribly empty, persecuted, future. It is for people such as this that the G.L.F. counselling service has been introduced.

It is our aim to help all gay people accept themselves and adjust to the hostility of others around them, and learn to look on mankind as composed not of homo- or heterosexual beings, but of people.

P.R. Whaley
G.L.F.
Box 3132, Auckland

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Navigation	Modern Writers
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Samoan Language & Culture	Introduction to Antiques (Takapuna)
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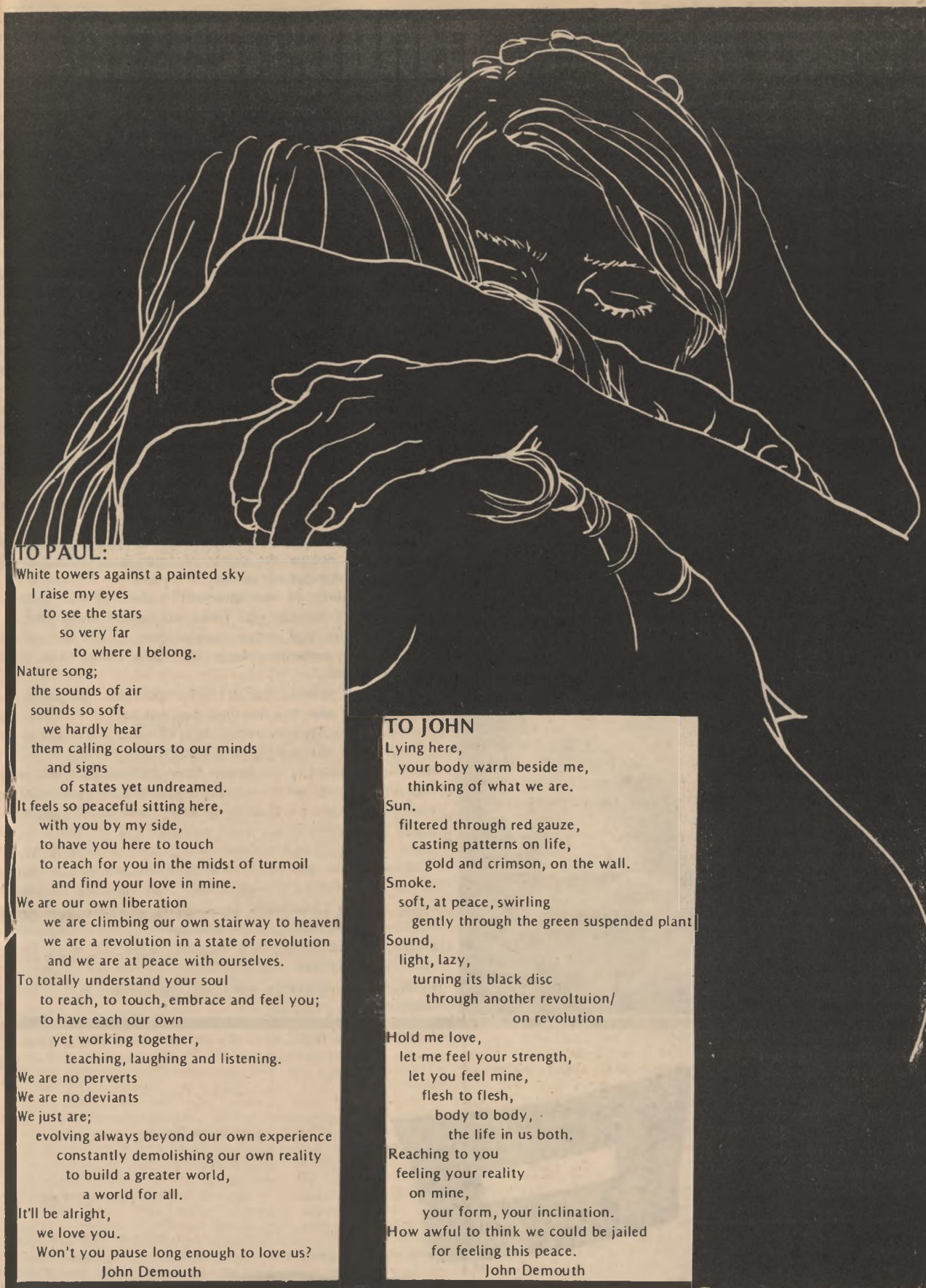
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TO PAUL:

White towers against a painted sky
I raise my eyes
to see the stars
so very far
to where I belong.
Nature song;
the sounds of air
sounds so soft
we hardly hear
them calling colours to our minds
and signs
of states yet undreamed.
It feels so peaceful sitting here,
with you by my side,
to have you here to touch
to reach for you in the midst of turmoil
and find your love in mine.
We are our own liberation
we are climbing our own stairway to heaven
we are a revolution in a state of revolution
and we are at peace with ourselves.
To totally understand your soul
to reach, to touch, embrace and feel you;
to have each our own
yet working together,
teaching, laughing and listening.
We are no perverts
We are no deviants
We just are;
evolving always beyond our own experience
constantly demolishing our own reality
to build a greater world,
a world for all.
It'll be alright,
we love you.
Won't you pause long enough to love us?
John Demouth

TO JOHN

Lying here,
your body warm beside me,
thinking of what we are.
Sun.
filtered through red gauze,
casting patterns on life,
gold and crimson, on the wall.
Smoke.
soft, at peace, swirling
gently through the green suspended plant
Sound,
light, lazy,
turning its black disc
through another revolution/
on revolution
Hold me love,
let me feel your strength,
let you feel mine,
flesh to flesh,
body to body,
the life in us both.
Reaching to you
feeling your reality
on mine,
your form, your inclination.
How awful to think we could be jailed
for feeling this peace.
John Demouth



THE FUTURE RE-VISITED
(† THE CRISIS OF MAN # 43)

We've heard a lot recently about the decline of morals, moral disintegration, lapse into permissiveness, and all manner of descriptions lamenting modern man's decline into wickedness. It has always amused me how our self-righteous citizenry think in these terms: any behaviour different from their own is a *decline*. Note movement defined in negative terms. Their so-called perfect morality is *eroding*.

Now of course anybody with an eye for social change will be able to see that there is no "perfect" or fixed moral state, and that changes are inevitable, and dependant on the social circumstances in which they occur. How sad for our traditional moralists who can see nothing but decay around them. "All seems yellow to the jaundiced eye," wrote Alexander Pope. The decay is not in our new moral behaviour, but in the ability of our citizenry to accept change—and, I might justifiably add, in their ability to love their fellow humans, even if they are Different.

Now, all you turned-on students who have found new ways to love and live, and are grooving along, will be asking at this point, "So what else is new?"

But wait! I can feel a burst of Consciousness Five coming on! The little prophet in me is scratching to get out (wish he didn't have such long fingernails). However...

To establish a few basic points:

Each new generation in our highly-developed society is acquiring an extension of consciousness that supercedes previous generations. This is an obvious result of mobility and mass-communications. It is the infusion of an ultra-diversified environment into inner space (the mind). Through electronic media, man's senses are blasted in countless qualitative ways; the actual mode of presentation of the phenomena of media are constantly creating new awareness of the possibilities

of three dimensional space, and infinite combinations of substance and movement.

What has happened is that man's spatial and conceptual awareness of his world has departed the narrow, two-dimensional tracks it was limited to a few decades ago. The psychological implications of this are far-reaching. Modern man is now, even though the individual may not see it in these terms, the centre point of a huge sphere, with radials of awareness extending into three-dimensional space. The centre point is man's "raw" conscious being. The radials are life-possibilities, in abstract, qualitatively differing modes. The sum, when taken as a whole, suggest a complete three-dimensional sphere—a progression from man's previous two-dimensional track, in which his consciousness was committed in its horizons to consideration of his prescribed future, which was laid down like a road before him. (In concrete terms, career, family, conformity, Death.)

The sphere of awareness has been more or less a gradual growth: perhaps best seen as the addition of more and more radials. With just two or three radials (linear tracks) of awareness of life-possibilities and environmental diversification, the consciousness cannot conceive of an expansive globe. The greater in number these become, the more they begin to suggest the infinite whole sphere.

Now, important entities (radials) in this scheme of consciousness is human behaviour, and the abstract values (and morals) that humans place on behaviour. Human values and actions have multiplied in reciprocal interaction with the environment. But there is a bind here: man's products in society, his great technological inventions and achievements, while products of man's consciousness, are *objectified* parts of himself, apart from himself; that is, independent of him. His values, on the other hand, are interior to human consciousness, they are dependant on the slower human evolution, the evolution of morals and behaviour, as partly determined by environment (i.e. empirical observation) and partly by human interaction—socialization by parents, and others of the parents' generation, whose socialized consciousness reflects largely and obsolete (superceded) state.

The connection between human values and human products is a two-way dialectical process. As I have said, values arise partly from the environment to begin with but their function (their essence) is to give meaning to the world as it confronts the individual, and what is more, meaning which provides directions and self-justification for each individual. So, values are products of men and environment, and seek to explain the environment. But in a world in rapid change

(ours, that's for sure) values in general necessarily lag behind actual material situations and processes of our lives. And the factor that is holding them back is the one of socialization. The world, at the moment, is suddenly present before our awareness as too big and complex to be explained by lingering linear and retarded conceptions of values and morality.

Thus we are out of phase with the products of our society, and the young, perceptive individual is caught in the bind between the diversified environment and traditionalist modes of behaviour. The traditionalist, as I have said, is least aware of what this all means. So there is tension, anxiety, and bewilderment. There is conflict and the famous "generation gap."

In a similar vein, Professor Lloyd Geering recently spoke of "the spiritual crisis which man must face as the fabric of accepted and traditional values crumbled." Man was increasingly suffering from a loss of identity and was no longer sure what it meant to be a spiritual being. "We are being crushed by the sheer weight, complexity and inhumanity of our technology." (NZ Herald report, May 1).

But there are other facets of the human consciousness. Those of totalization and reflection, as explored by Jean-Paul Sartre, are important in considering a next stage of human awareness. Totalization is the process of the consciousness where the individual sums up his life experiences and the objects of his awareness, and through reflection passes critical judgement on this totalization. This is the foundation of moral action for Sartre. It is a conscious overcoming of the past, and by implication, the present.

Applying this to cultural and human diversity, and consequent diversity of values, the future reflective person will come to a new conscious moral appreciation of the divers ways of behaviour—many of which are now branded as immoral. As far as old traditional systems of values are overcome, we will reach a new plane where everything is presented with equal status.

The ethical element which comes from the totalization of all these radials into a whole, will be of a higher order than the present (disintegrating) linear morality, and will be a justification as well as a fertile base for numerous forms and patterns of social relationships. This means that any way of asserting human individuality will receive support and encouragement from the ethical system. The present guilt, fear, and shame, and apprehension present moralists experience when confronting new forms of organization and behaviour will disappear, and will be replaced by feelings of satisfaction and well-being which we experience in performing genuine, beneficent, and creative action.

The new morality will be one centred on the integrity of the individual in a spiritual sense. It whus will differ from present morality which prescribes structures and frameworks of behaviour,

which are essentially exterior and non-spiritual—that is do not derive directly from present spiritual and emotional needs and characters of individuals. Include in this analysis the impoverished nuclear family and material (status, success) orientation—values and structures which were not questioned, and therefore appeared as absolute to those living in them. They are merging into the spherical globe-situation I have described. There are innumerable styles of life or alternatives of behaviour. But the proscribing effect of the old linear pattern (of 10 or 15 years ago) is still present in socialization: therefore individual personal decisions—whether it be to experiment with psychedelic drugs, to develop homosexual relationships, to opt for a life of communal polygamous love relationships—can loom large in individual anxious minds. These will carry much less anxiety and social reproof, as I have suggested, in the future.

The expansion of awareness will be thrown back on to the individual: a determining part of the new morality will be a more sudden awareness of the individual as infinitesimal in an expanded world, but from a total point of view, it will be a world which has grown closer together. A fundamental character of the new morality will be the obligation and necessity for the individual to be Himself in the face of greatly expanded role possibilities. Being Oneself is one of the most difficult things an individual can accomplish in the jealous world we live in, where the prime activity consists in watching Others, in Measuring Up, Toeing the Line, watching out for Our Interest and preparing ourselves as a product for the depersonalized market our society has produced. It is no wonder we are faced with spiritual insecurity in the face of mass society and its inhuman contradictions.

I think man will turn more towards his fellow individuals to overcome the infiniteness of his environment, in seeking a selfless spiritual sharing of the human quality with others. This will abolish the spiritual crisis Prof. Geering referred to, and will also bear out Teilhard de Chardin's vision of the recoiling of humanity upon itself.

The fact that modern sociologists and philosophers are talking more about human fragmentation, spiritlessness, and alienation, indicates that there is an awareness—gradually becoming more solidified—of what is needed. The power of man in evolution, is his ability to project himself into the future, through his imagination, and more importantly, through Will. And it is these qualities that begin to give shape to the future, as it determines ideals and actions in the present.

We have come, technologically, thru a stage of rapid, sporadic, fragmented, disconnected growth on all fronts. When human consciousness totalized all this, the totalized consciousness will turn back on our material achievements, and reconstruct them according to the spiritual needs of man. It will be a movement back towards the centre.

If you take time to listen closely to what our visionaries and revolutionaries are saying, you will see that this has already begun.



The Circus

IN order to deal with certain irrational difficulties people might raise to escape belief in Christ I will forget for a while to mention my knowledge of Jesus as a living presence in my life and I will talk at a merely intellectual level.

There are those who commit the error of believing that all of reality is an emergent phenomenon. They believe that it has arisen or evolved from the disorder of the primaevial chaos. The human existence or being, they postulate, comes about through an extended cause and effect chain stretching into antiquity. Without asking what began it, we may consider this chain giving rise to all human events except one. This is thinking or 'reason'. Reason has an object, i.e. it is about something, unlike any other natural event. This means that a thought may be 'true' or 'false'. If, in fact, thinking can be completely analysed as a psychological phenomenon then it need be accredited no validity. Let me explain. A thought can be considered true if it correctly apprehends or reflects some aspect of the reality which is its object. It is not necessarily true if it is only evoked or 'caused' by a preceding event. This 'true' or 'ground-consequent' type of relation can have no basis in an emergent reality which will only have a place for the incidental or 'cause-effect' (inferred) relationship of psychology. However any science which claims that reality is such that reason is invalid is testifying to its own inherent invalidity. It is proving itself to be nonsense. Without a 'valid' condition in our reason we not only cannot have logic but we also cannot have psychology or biology.

If reason, though not limited by natural invalidity is only a manifestation of a supernatural reality which has arisen in the course of nature then it still remains inherently nonsensical. Reason must be preceded by reason and hence the Christian conviction of a prime reasoning being existing before and manifested throughout nature. The Christian, in short, has an eminently reasonable belief in a transcendent, supernatural God who constantly interacts with man whereas the atheist must cling to his blind faith. You may ask whether reason could have just arisen and been selected for in the evolutionary history of man. Let us examine this claim. A system geared to react only in 'cause and effect' terms could never, without the insight of pre-existent reason, spontaneously give rise to reason. On the basis of experiential growth we can well imagine the development of a complex 'expectancy' system but never a system

which would understand or grasp the difference between 'black things are not white' and 'I have never seen a black thing which is white'.

This understanding of tautology, comparable to that involved in the statement $2 \times 3 = 6$ is basic to the growth of science (if tautology is that which is 'time' (-a priori) inflexibly). However too often science misguidedly attempts to undermine its own logical foundation by an irrational belief in the adequacy of a materialistic view of nature.

To consider another point it has always seemed strange to me that scientists should seek an order and regularity behind nature when, to be consistent with their scientific materialism, they should expect none.

Similarly I have boggled at the moral prescriptions (involving judgements such as 'we are responsible to others', 'we should value human life and happiness of others' or even 'life is better than death') which proceed from the lips of those who in their own philosophy, must deny the validity of any moral conviction at all. I have never heard of one relativist philosopher who was, consistent with his own view, a moral apathetic and unaffected by the plight of his fellow man. To the Christian, an absolute God with an unchanging love and value for all men introduces a moral prescription the moment he enters a man's life. From the recognition of the need for a morally imperative dynamic in our lives the Christian makes the step of faith which brings every reason to believe is real.

If by looking hard at the glass pane of reason through which we view the world rather than the world itself we can recognise God but that is all there is to it then I would surely not have bothered to write this article. If God was merely intellectually satisfying I have every reason in the world for writing what I have.

AND FROM SCM

WAS JESUS A FREAK?

So it seems you can 'trip out' on Jesus. Alan Watts (p.4, 31, *The Catonsville Roadrunner*) asks "Whose Jesus? Billy Graham or mine?", and to the response "Well, it's all the same, isn't it?" he categorically states "It is not." He goes on to say: "... Billy Graham follows a long tradition wherein the gospel (or "good news") of Jesus has been eclipsed and perverted by pedestalization, by kicking upstairs so as to get him out of the way, and by following a religion about Jesus instead of the religion of Jesus.

Obviously, Jesus was not the man he was as a result of making Jesus Christ his personal saviour. The religion of Jesus was that he knew he was a son of God, and the phrase 'son of' means 'of the nature of', so that a son of God is an individual who realizes that is, and always has been, one with God. "I and the Father are one."

When Jesus spoke these words the crowd took up stones to stone him. He said: "I have shown you many good works from the Father and for which do you stone me?" They answered "We're stoning you for a good work, but for a blasphemy, because you are a man, make yourself God."

But the self-styled Christians, and especially the fundamentalist bibliolaters, always insist that Jesus was the only son of woman and was also the son of God, and thus call upon us to follow the example of the one human freak who had the unique advantage of being the Boss's son.

This is not a gospel: it is a chronic hang-up, a self-frustrating guilt trip. It isolates the career of Jesus as an exhibit in a museum case—for worship but not for use.

It is obvious to any informed student of the history of the psychology of religion that Jesus was one of many who had an intense experience of cosmic consciousness—of the vivid realisation that oneself is a manifestation of the eternal energy of the universe, the basic "I am".

The good news is that if Jesus could realise his identity with God, you can also—but this God does not have to be idolised as an imperious monarch with a royal court of angels and ministers.

So it turns out that our new breed of Jesus Freaks are following the old non-gospel of the freaky Jesus—of the bizarre man who was unnaturally born and whose corpse was weirdly reanimated for a space trip into heaven. (End of Quote). (These ancient images can of course be interpreted in a more profound and non-literal way: see Lloyd Geering: "The Resurrection—a Symbol of Hope.")

The question thus posed by Watts is whether the missionary zeal of the Jesus Freaks is misdirected. Their emphasis on Jesus as a freak, and on Christianity as an oddity thereby, must call into question the psychological wholesomeness of the Christian attitude to life; and moreover such emphasis does not make for a harmonious dialogue with the various cultures and religions of the world whose adherents will find repugnant such a parochial fanaticism.

Grant Gillet



jean city
AMCO

AMERICAN
Wrangler

BELTS

BODY SHIRTS

Civic Theatre Building,
AUCKLAND

King Street
PUKEKOHE

202 Karangahape Road,
CITY

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TENANTS' PROTECTION

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Mrs Jacobs comes from up north. Her family has a house there which is almost paid off bar \$1000; it has just been refurbished and is looking really nice. Mrs Jacob's husband has got promotion, but the job is in Auckland, so they have let their house for \$4 a week and now they are renting a condemned house, a house that is literally rotting away, for \$18 a week. Mrs Jacobs likes Auckland, she does not want to go back up north; "It'll be better for the kids down here."

They come from the rural areas to get employment, excitement or freedom from the more rigid moral and social codes of the country. They come because they know if they don't come, their children will come anyhow and they will be left behind. If they can't buy their own house, they will find that if they want to rent a place that is as nice as the one they left behind, they will have to pay as much in rent as many of them are earning, so they settle for what Mrs Jacobs settled for — \$18 a week for a condemned house.

Some come from the Pacific Islands like Tungi from Tonga. He paid \$9 a week for a 6ft by 10ft room; his son came to stay and the landlord wanted \$9 a week from him too, and then a friend came and another \$9 was asked for — for one room, \$27. Some overstay their permits and are blackmailed by the landlords, so they either pay the exorbitant rents or face deportation.

While the intellectuals talk of going up country and growing a few vegetables, tending the country air and being free from the pressures of city life, those people who are doing precisely this and being killed by the boredom of it all, keep coming to the city so they can work 50 hours a week, spend 10 to 12 hours a week travelling so that they can work those fifty, live in poverty, suffer discrimination, fill the coffers of the rich and go to the pub on Saturday night.

DISCRIMINATION

Discrimination in housing is rife: about 25% of landlords, when asked will openly state that they won't permit Maoris or Islanders or even Pakeha-Polynesian couples to stay in their flats. There are many more landlords who will discriminate, but won't admit to doing so, and there are those who discriminate without even realising what they are doing, like the lady who wouldn't object to a Samoan family in her flat "as long as they were the right type." Not many Samoans were going to fit her definition of the "right type". There are, or course, those champions of equality, the rack-renters, who are prepared to exploit anyone who has got the money, and there are, submerged in all that dross, a few decent, non-discriminating landlords.

Of course, it is hardly ever the landlord himself or herself that discriminates; "oh no, I've nothing against the coloured people, it's simply that I have other tenants in adjoining flats and it wouldn't be fair to them, now, would it?" The fact that you are a Pakeha and your Maori wife works in a bank does not alter the situation.

But that's just the most obvious kind of discrimination; more insidious and more prevalent is the discrimination against children. One land agent has said that 90% of all landlords would not allow children in their flats and houses. The most often quoted reason for this discrimination is that children tend to do a lot of damage to a property, more, in fact, than party throwing adults. However, possibly the major black mark against children is that they are not wage earners, and as such are difficult to exploit. Also, as an added disadvantage, they tend to tie up one adult member of the household preventing him or her from being a wage earner as well. This usually leaves only one wage earner in the family and about \$25 dollars a week maximum is about all he can afford in rent. The moral of this story for landlords is; if you want your \$30 plus a week for rent and you want to get it without any fuss, then, for heaven's sake, don't let children in. As for solo

mothers — how they ever manage to rent accommodation most landlords will never know. Susan, who has three children, lives on a social security benefit of \$36 a week of which she pays \$16 a week in rent. She manages, or has done so, but now she has been given a weeks notice prior to eviction. She's actually entitled to a month's notice, but as she does not know this the landlord won't tell her. Susan is prepared to pay \$20 for a two bedroom flat, but everyone she has rung up so far has turned her down because she is a solo parent. Nobody is to know this, but Susan is ill with what is believed to be cancer, and her plight resembles one that so many New Zealanders are in when another crisis is heaped upon their already difficult struggle for a reasonable standard of living. She will probably end up in a State house in some anonymous State housing area along with a lot of other solo mothers and families for whom a state house is the end product of a series of failures to compete in our materialistic society.

Not quite as bad as having children is having pets. One landlady, on discovering that her hitherto respectable tenants owned a cat, promptly asked for a \$60 bond (on top of the \$40 already paid) to cover the damage that the cat might do.

At the bottom of the barrel are the 'untouchables', those tenants on the blacklists compiled by landlord organizations such as 'Flatters World'. There can never be any guarantee against malicious intent on the part of the landlord who lays information against a tenant, and lists can stand in perpetual condemnation of the unsuspecting flat-hunter.

At the other end of the spectrum are those most favoured of tenants, the "bus. couple" (white, no children, no pets and no friends). These people are respectable, tidy, quiet and best of all, they both work and can quite easily afford the \$20 to \$35 asked for rent. If landlords ever have a vision of paradise, it probably consists of row upon row of one bedroom flats filled with "bus. couples."

RENT INCREASES

Like everything else discrimination has probably gone up in the last twelve months. When the housing market is tight landlords can afford to give reign to their prejudices. Just how tight the housing market is can be seen by comparing the rents of twelve months ago with the rents of today. Over this period the cost of one bedroom flats has increased from \$16 to \$20; two bedroom flats, from \$24 to \$30, one to two bedroom houses, from \$23 to \$30 and three to five bedroom houses from \$29 to \$40. The percentage increase is over 25%. This isn't like other price increases either—you can avoid a good deal of these by judicious buying or by making more things yourself, but accommodation is not something you can do without; you have really got no choice but to pay the price the landlords demand. It is not uncommon for landlords to put up the rent on one and two bedroom flats by \$8 a week. If the average income for a working family man is \$46 a week, he will be lucky if he can afford a one bedroom flat at today's prices; even with a 25% increase in his wages a 3 bedroom home that he could afford would be difficult to find.

Houses to rent close to the city are becoming more and more difficult to find anyhow. Some have been demolished to make way for the motorway, others for industrial and office buildings; some have come down to make way for blocks of flats, or for the 24 year old Freeman's Bay Slum Clearance Scheme, but most often, if they are being rented out, a house is a much better letting proposition if its not a house, but partitioned into either three one bedroom flats or two twobedroomed flats. Partitioning works better in terms of the amount of rent that can be asked—\$60 a week for flats vs \$40 a week for a house—and from the point of view of ease of letting and duration of tenancy. Two or three tenants are easier to find at any one time than a larger group and they are, perhaps, less likely to split up and leave the landlord with an unlet place on his hands. If the high rents being charged for houses forces families to live in these confined spaces, in the next generation of New Zealanders there will be a substantial number of people suffering from the social diseases produced by poverty and overcrowding prevalent in the slums in the rest of the western world, but until now still of manageable proportions in New Zealand.

EXPLOITATION

Rent is the devil that we have always known, but recently new methods of exploitation have been steadily increasing in popularity. The bond is becoming a permanent fixture asked in almost every case. The bond is justified by landlords as a kind of insurance against damage to property, despite the fact that almost every landlord will have ordinary insurance cover against damage; cover that the tenant already will be paying for. If damage does occur to a property then the landlord gets paid twice for its cost.

How much a landlord withholds of bond money is entirely up to him: one withheld \$50 because of holes made in the bathroom wall where the tenant had put screws for a towel rail and a toothbrush rack. The bond can be withheld for a multitude of reasons many of them unrelated to damage to property. For instance, one landlord, after giving his tenants three weeks notice, was told that his flat would be vacated within a week, whereupon he withheld the \$30 bond on the grounds that the tenants had not given him sufficient notice of their intention to leave. Many landlords don't even bother to give an explanation for the withholding of bonds, they just take the money (which is usually two weeks rent or \$100) because they know that most tenants will be unable or unwilling to go through with the legal procedures required to get their money back. There is one landlord who owns 150 properties each with a \$40 bond on them; he boasts that he never returns a bond, it is his perk. Some perk \$7,500 a round.



Even if the landlord does repay the bond, he does not repay the tenant for the use of his money over the duration of the tenancy. For the landlord, if he has a block of ten flats and he is charging \$50 in bond for each of them, than that is \$500 of other peoples' money he has got almost permanently (as one tenant leaves his bond money is replaced by the incoming tenant) and free of charge for him to put to any use he wants, regardless of any objection that the rightful owner of that money might have to that use.

'Flatters' World' has come up with a new method of exploitation in the form of compulsory insurance. Anyone who rents through this organization has to buy personal insurance cover equivalent to one weeks rent. This means that anyone wanting to rent a \$40 house through Flatters' World would have to pay, before setting a foot in the door, \$80 for two weeks rent in advance, \$80 bond, \$40 insurance and \$5 membership fee; in all an outlay of \$205. The cost through a real estate agency would be roughly the same, except that instead of getting \$40 worth of insurance cover, you would pay that sum as the cost of placement through the agency. Some agencies will charge \$10 to \$20 on top of this as a fee for allowing the prospective tenant to look through their files.

All in all \$200 plus is a massive outlay for a working class family to afford if they want to move into a house, when they get almost nothing in return. This does not take into account the additional burdens that will be incurred such as the cost of travel in looking for a place and the cost of removal of their furniture from the place they left or were evicted from. If poor families can amass these required sums of money on what little they earn, it can only be assumed that someone must have suffered somewhere along the line. The increase of malnutrition and rickets amongst children, and the high rate of infant mortality in the Polynesian families may give some indication of who is footing the bill.

HOUSES OF THE POOR

What do people do when they cannot afford a reasonable place to live in? Like Mrs Jacobs they are forced to live in condemned or substandard housing. Mrs Mamaku pays \$13 a week for a two bedroomed house that has got holes right through the walls, wooden stairs and floors that are rotting away and a bathroom that has nothing in it but a bath. The toilet is in the corner of the section hidden in the undergrowth, and the wash-house is out in the backyard where there is no tub for rinsing and no shelter for the washing machine or Mrs Mamaku when she is washing for her five children.

Then there are the Henrys. Mr Henry once had a state house, but lost it when his first wife died. Mrs Henry's first husband was killed in a car accident. Together they have five children. Not so long ago Mr Henry fell ill, lost his job and consequently got evicted. Now the family are living in a house without power and without a bath. The place used to have a bath, but when the previous

landlord sold it he knew it was going to be demolished so he stole the plumbing. The Henrys like Mrs Mamaku, hope to get a state house, but their wait may be a long one.

The Wihongi family live in a house with faulty wiring which one day caught fire and extensive damage was caused, leaving the house fit only for demolition. But the Wihongis stayed on without power and without a good deal of their furniture and clothing, for the landlord had taken these away and refuses to return them. After living in squalid conditions for nine months, the State Advances Corporation came to their rescue and the Wihongis will be resettled in Mangere.

These are just a few examples; there are hundreds of people living in substandard accommodation. They don't dare complain to the city council's health department, because they know that the cost of any repairs will be added to their rent. Nor do they want any photographs taken of their living quarters, firstly because they feel that it is degrading, that people won't believe that they have to live in such conditions, and secondly they are afraid of being evicted by the landlord if he sees the photograph. But you can stand out on the road and see the fire escapes that old men have to come down in one of Friendlander's properties. They are just chains hanging from the windows, and in many cases dragged up into a bundle so as to prevent them from hanging over the window below; you might be burnt to death before you could undo some of them.

In one week four evicted families were placed in State Advances houses through the agency of the Tenants Protection Association, but this cannot be a continuing process. The corporation has a waiting list of thousands in Auckland alone; it represents the only hope that many families have to pay the rent that they can afford, but in an area that stretches from Mercer to Wellsford there are only 480 vacancies a year; so while the really desperate cases do get help, they have literally got to be out on the street with a very real possibility of spending the night there before they can be sure of a house.

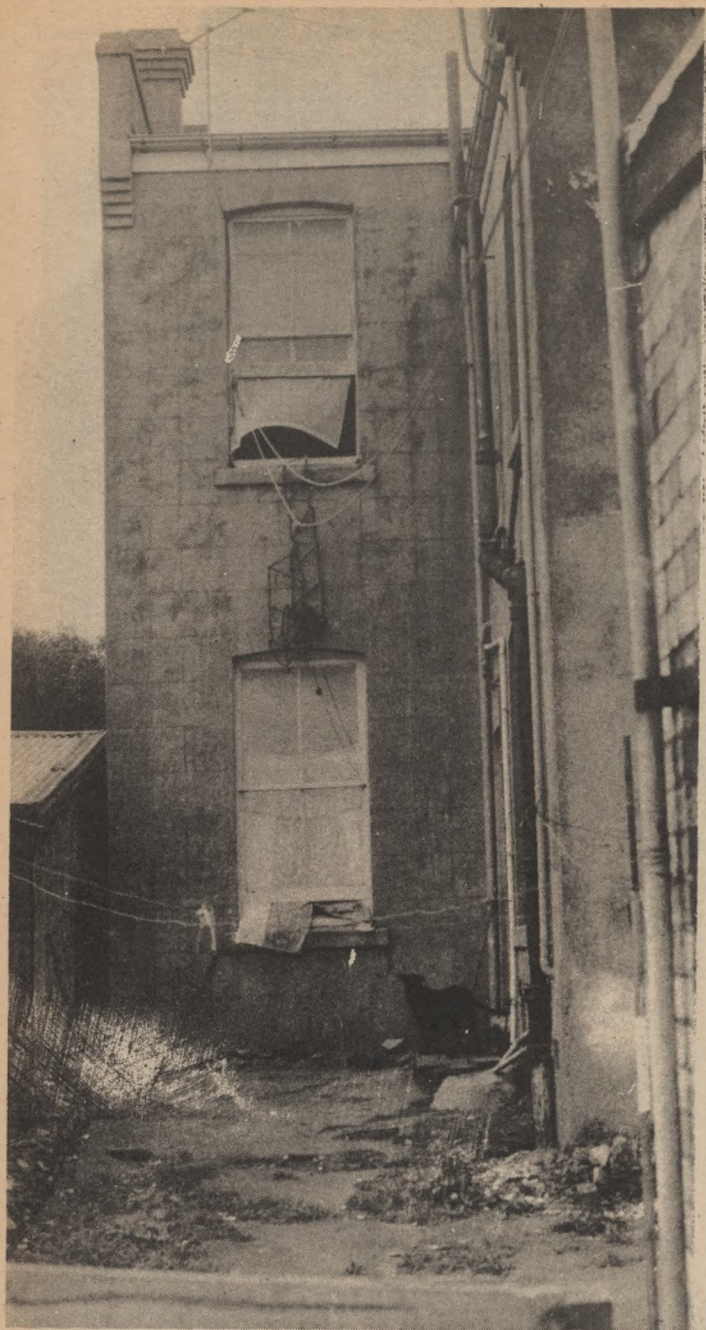
In Britain, one of the very few developed countries in the world which spends a smaller percentage of its gross national product on housing than does New Zealand, there are a quarter of a million people living in cars. It has not come to this yet here, but the way things are going this might not be too far away.

CAUSES OF THE HOUSING SHORTAGE

Just what has happened to our housing? The facts are that considerably less houses are being built now than six years ago. In 1966 25,700 houses were built, in 1969 only 21,764. In 1970 23,258 homes were built, but in 1971 the number dropped again to under 23,000. The Royal Commission of Inquiry into Housing has received various estimates of how many houses will be required in the next decade. All suggest that the number will be in the vicinity of 300,000. To fulfil



The Wihongis stayed on without power.



Fire escapes that old men have to climb down.



There are hundreds of people living in sub-standard accom

PHOTOS: JILL CHAPLIN
GLEN BUSCH
JOHN HARRIS
TEXT: GEOFF BRIDGMAN



The wash-house out



Faulty wiring caught fire one day.





ub-standard accom



The toilet hidden in the undergrowth.



e wash-house out



The landlord threatened to use security men to remove the tenants' furniture.

Squatters' world—soon to become the dwelling place for those who cannot afford the \$18,000 cost of the town houses to be built there



HOUSING CRISIS ctd

this requirement, 5,000 more homes should have been built in 1971 than was the case. The projections for 1972 indicate that 26,000 might be built; 3,000 more homes being built as the result of an increase in the limits of earnings permissible for eligibility for State Advances Corporation loans. Even assuming that rising costs don't swallow up these extra funds we will still be 3,000 homes short in 1972 and with each successive year the shortage will worsen. Already we are at least the 20,000 homes short that we were during the depression.

Of course people in the lower income groups have been the hardest hit. In 1960, when family benefit capitalization was first introduced as a means of helping poorer families towards home ownership, 7,800 homes were built under the scheme, but by 1971 only 3,200 homes were being built under the scheme. This means that over 10 years thousands and thousands of poor families have been denied homes of their own, simply because the Government was prepared to let this perfectly workable scheme drift into obscurity. It is true that since this year is election year, measures have been introduced which will allow 3,000 more homes to be built under benefit capitalization, but the number is still far too small for it to represent anything more than a sop to public opinion and attempt to cool the housing issue until the elections are over.

We are always hearing how the building industry is having to lay off people; well in the ten years between 1961 and 1970 there has been an increase from 63,300 to 68,700 in the numbers employed in the industry. However, in that section of the industry involved in building houses and flats, over the same period, numbers have dropped from 15,600 to 13,100. There is an old story about whenever there is a depression in the offing, the banks and insurance companies start the construction of new buildings because there is no more secure investment than real estate.

MORTGAGE INCREASES

The biggest single reason for the drop in the number of houses, is the gradual withdrawal of Government financial assistance to home building. In 1961, the Government spent \$101 million on housing, in 1970 this had dropped to \$83 million. When rising costs are taken into account (and these have risen nearly 60% in ten years), then the percentage contribution of Government money to housing has fallen from 70% of all money invested in housing in 1961 to 45% in 1970. In the same period the value of houses built as a percentage of our gross national product has fallen from 5.53 to 4.03.

The thing about Government money for housing is that it has been traditionally cheap money. Most State Advances mortgages are either 3% or 5%. Twelve years ago 20% of all home mortgages were at 3%, and 36.5% were at 5%; only 6.8% were above 6%. In 1969 only 2.3% were at 3%, 15.4% at 5% and 63.8% at greater than 6%. Ten years ago 80% of all mortgages were under 5%, today 80% are above that figure. This means that even if wage increases have kept pace with the increased house prices, the cost of borrowed money is so much higher today, that it could be more difficult earning enough money to pack back a mortgage, than it is to rent a house. A first mortgage from a private lending institution will probably cost in the vicinity of 8%, and a second up to 14%, so that house buyers can easily find themselves paying off \$16-\$18 a week just in interest, without depreciating the size of the capital at all.

It is this increase in mortgage rates which is the undefeatable part of inflation. It means that people have to pay up to a fifth more of their income — \$10 — in paying off just the interest, not the capital, of their mortgage, than they would have had to ten years ago. It is no surprise that the money lenders like Broadlands (a general finance, house and land developer) have shown staggering increases in profits and assets over the last five years: 1030% and 1400% respectively. As the Herald headline said, "the sky the limit for Finance Firms gains," even if it bleeds the country dry.

ROYAL COMMISSION

The Government has actively pursued a policy of withdrawing Government money from the housing industry, because it feels that private enterprise should be left with the responsibility of providing the nations' homes. The Royal Commission of Inquiry into Housing made its recommendations on the basis that state finance—almost all of which is channelled through the State Advances Corporation—should be restrained and restricted. The Corporation, whose every action is monitored by the Minister of Finance, Mr Muldoon, is, as we have seen being gradually withdrawn from the financing of housing. This is in spite of the fact that the Corporation is not a drain on Government funds, on the contrary, it is a profit making organization which pays taxes on a modest profit of about \$5 million a year. People who live in State houses or get State Advances loans, are not receiving something for nothing, they are paying a fair price for a service, one which allows their landlords or mortgagors to make a profit.

While the Royal Commission's recommendations are, on the whole, meritorious in that they aim for a solution of the housing



Mrs Manukau hopes to get a State House.

shortage, for provision of low rental flats and homes close to the city, for a stop to the planning of huge, lifeless complexes of State houses and a start to the planning of integrated communities for rich and poor, Polynesian, Maori and Pakeha, and the provision of a better housing environment for all; none of them will come to pass unless finance is available for the dispossessed to build the homes they so desperately need. When "40 to 40% of all potential clients for new homes have to be turned away because of their lack of finance", no amount of private enterprise can help them, for they have nothing to exploit; they will be left to sink in the mire of their own profit-making incapacity. However, even as the recommendations stand, and have stood since April of last year, nothing has been done about them, in line with Government policy in other areas. The National Party hopes that if it ignores the problem for long enough, it will go away.

The effect of the Government's lack of a housing policy on the rental situation is to force thousands of people who have owned their own homes to have to continue to pay rent. Demand for rental accommodation has thus been pushed up, especially in the cities, and as the demand has increased, so have the prices that landlords can get. The people who have been hardest hit are the very same families who should not now be renting homes; they cannot afford the money that groups of single people or childless couples can pay. A rent freeze, if it comes, will come far too late, for already the rents are much too high, and once a rent freeze is in the air, rents will go up again before the freeze is enacted. What is needed is a fair rents act where the rent for reasonable accommodation is a fixed proportion of what the average worker can be expected to earn. The Royal Commission of Inquiry into Housing suggest the one-fifth of the average wage is probably a reasonable amount to pay for accommodation. Where in Auckland could you rent a house for \$10 to \$12 a week?

TENANT'S PROTECTION ASSOCIATION

The need to do something to alleviate the situation, especially in the high density rental areas around Auckland city, resulted in the formation of a group called the Tenant's Protection Association, which is involved in social, legal and political activities on behalf of tenants.

The Association has already had to deal with a number of evicted families. Often the landlord has given only a few days notice

even though where there is no tenancy agreement the tenant is entitled to a month's notice in writing. Some landlords employ strong arm men to frighten or force tenants into leaving before they legally have to. Some of these families were placed in State Advances homes, others were found alternative accommodation. A member of the Association put one family up in his own flat. Since it was not possible to find accommodation immediately for all the families, the Association decided to commandeer an empty city council house which was due for demolition some time in the future, and use it as a transit house, where people can stay until somewhere else is found for them to go. The City Council has now permitted the Association to use the house until such time as a more suitable place can be found for use as a transit house. At the moment, two families are living there.

On the legal side, the Association is suing landlords for nonrepayment of bonds, and ensuring that such rights as the tenants have in law are observed by landlords. However, since there is so little legal protection for the tenant, and the social assistance that can be given by the association members can never do more than scratch the surface of the problem, the major aim of the organization has been to put pressure on the City Council and the Government to implement policies which will eliminate the housing shortage and bring about an equitable rental situation. While the Association is involved in as much 'social work' as it can physically manage, its function is not to do a job, the responsibility for which must ultimately be Government's.

The Association has attempted to bring political pressure to bear by the staging of protests. Members of the Association held a demonstration against one Auckland landlord who was evicting his tenant because rent was withheld in an attempt to force the landlord to pay the \$200 required to repair the electrical wiring. This landlord also threatened to use security men to remove the tenant's furniture from the property. Unfortunately, in law, the only reason that a tenant can withhold rent to pay for repairs to his dwelling is in cases where that dwelling has been damaged by earthquake or flood. All that was achieved here was a stay of execution.

More effective as a protest was the establishment of a weekend tent town called "Squatters' World". This was set up to highlight the housing shortage. At the time the Association had four families on its hands and no permanent accommodation for them. While none of these actually camped out the protest was indicative of the possibility that in the near future people may have to do just this. In fact, a welfare officer recently advised a solo mother of five children, who was having extreme difficulty in finding a place to live, to try and find accommodation in a motor camp. "Squatters' World" was staged on a piece of City Council land which has been vacant for six years, and which is soon to be the dwelling place of those who can afford the \$18,000 cost of the town houses to be built there. In this the City Council has totally abdicated its responsibility to provide Ponsonby immediately with some low cost housing to make up for the housing it has indiscriminately destroyed for the motorway and slum clearance schemes.

Hundreds of people came down to "Squatters' World" to talk and to find out what was going on and what could be done, but noticeable for their absence were Auckland's political figures. Only Michael Bassett and Cath Tizard from the Council came to see it (although Dr Lindo Fergusson took time off to meet the association at the Transit house), and none of the candidates for the general election or members of parliament from any of the major parties came along. The only political party who showed any interest in "Squatters' World" were the Communists; they also brought along some food. Over the weekend hundreds of signatures were collected for a petition drawn up by the Association which asks for 1) a rent freeze, 2) an inquiry into house and flat letting and 3) implementation of the recommendations of the Housing Commissions' report. This petition is still circulating, and will be presented to Parliament on the 6th of June.

In the pipeline for the Association are plans to extend their social and legal services and to conduct an in-depth survey on the rental situation in Auckland.

It is imperative that housing be one of the major issues of the coming election. If something is not done soon, the cost for New Zealand in the future could be enormous. The rack-rental slums that are becoming a reality will be the breeding ground of bitter racial and social discrimination and oppression. Thousands of lives will be wasted for the sake of filling the pocks of the few.

TENANTS' PROTECTION ASSOCIATION
Phone: 768-149, 280/2095D
Write Box 7172, Ponsonby



Decided to commandeer a building and use it as a transit house.

Dear Sir,

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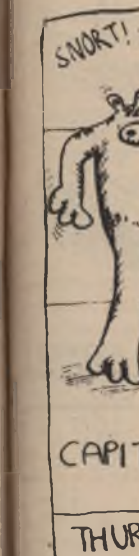
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(Editorial Not
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Dear Sir,

FRENCH TESTS

The invitation in the last issue of "Craccum" to send to Monsieur Pompidou letters of protest against the French atomic tests in the Pacific is so naive that only a short-sighted bookworm could entertain any hope of making an impact on the French Government.

Students should show more imagination and more insight. We should also give a more energetic and sincere example of involvement in this issue which is a confrontation between an arrogant Government and peoples living in the South Pacific.

There is a much more efficient means of bringing swiftly to the notice of the French Government the fact that we strongly disapprove of and oppose the explosion of nuclear devices in the Pacific.

Our High School, University and Adult Education students should stop now, in this second term, attending all French lectures, classes and club meetings. The French Government could not ignore a protest which threatens the cultivation of French language and culture abroad. After all, French culture is the spearhead of French economic penetration. It is another more subtle and more persistent form of colonisation which we endure because of vested interests and pay for.

We should not stop at this. We should, as taxpayers, ask our Government their reason for continuing to finance the teaching of French language and literature in our educational system. Is French really needed by us in this age? Is it so important in the Pacific, where the French presence is limited to a few, tiny colonial territories? Can we afford to spend \$2.5 million per year to teach French in our secondary schools and universities, instead of devoting this sum to other more vital subjects such as the sciences and medicine?

If someone asserts that our economy needs trade with France, it is true to say that France needs our wool and primary products even more than we need her cosmetics, cars and culture.

Miso Gallo

Monsieur le President Pompidou,

Keep your own ~~garbage~~ garbage in the same place I assume you set aside to deal with your personal excesses, and then personally excess upon it.

Your faithfully,

All Intelligent and Unintelligent Peoples Everywhere.

Dear Sir,

Grammaticus Rex didn't half get himself in a knot on the back stage May 4!

He seems to think Founder Press's Little White Book is SERIOUS.

His hysteria matched Bartlett's, tho his words were better chosen. Unless the review was a double-leg-pull I submit that G.R. is witless - he's got no sense of humour.

The book's a big joke. It says V.D. can be picked up from public gots by hand or MOUTH contact and it warns the faithful never to use public conveniences.

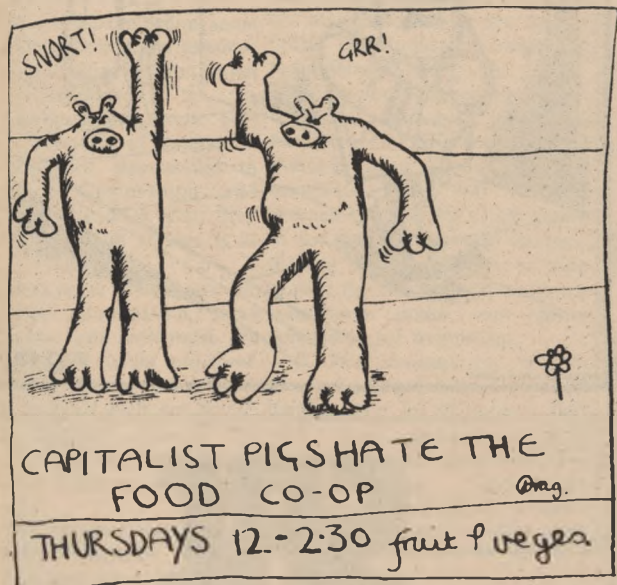
But mostly the Little White Book takes God to his logical conclusion.

The joke's on Patricia Bartlett and Grammaticus Rex.

On anybody who crosses his legs all the way home, and on G.R. for believing anyone could be stupid enough to lick a public laboratory.

Winton Cassets

(Editorial Note: Grammaticus Rex declined to make comment on this and went back to his lavatory licking.)



Dear Sir,

Some odd remarks:

You youngsters have not been under a heavy air-raid, as I have, being an ex-Londoner. So here is some idea of how long standing repetitive propaganda can affect thinking. Army drill is an example of this: makes the victim "receptive" to orders!

Now in WW II Hitler's Luftwaffe used to mount a feint attack on a town to draw off fighter cover, and then put in the main force of bombers on the real target.

So when we had an air-raid and heard next morning the BBC announcer say "a heavy enemy air attack was made on a South East town" you thought it was your town. (The difference between 1,000,000 lbs of bombs and 100,000 is hard to distinguish when you are underneath) so we tuned into Deuchlanzender (Radio Hamburg) to get the Nazi version which gave the names of the towns. Now they would say "The Luftwaffe mounted heavy attacks on X town, the targets being: tropp concentrations, marshalling yards and road junctions etc. This would come out on the British radio as "The Nazis raided schools, hospitals, churches and working class homes last night" The losses were also quite different by going half way between the two we got close to the truth. NZ only has the US version.

Fred Barker.

Dear Sir,

The other day we were arguing about who is the best group to listen to stoned. People were talking about the Grateful Dead, Hendrix, Pink Floyd, Merle Haggard etc.

Suddenly this strange duck-like figure materialised from out of the heavy smoke, in the room and said: "The Goons." Well we got hold of a record of goon shows and, you know the duck was right. Just thought your readers would like to know.

Ziggy Walker

Dear Sir,

Michael Colgan (Blood Money - Craccum 4/5/72) show me the Maori educational disadvantages. You obviously don't know the Maori well enough to realise that he prefers "blood money" to "brain money". Maoris are a privileged minority in New Zealand society.

V.L. Compton

Dear Sir,

There are some factual errors concerning the Lecturers' Association in Stephen Chan's article in Craccum 9, last term, "How Students Will Be Ruled", that need to be corrected.

First it is false to say that the Lecturers Association "is a breakaway from the present Auckland Teachers' Tertiary group." Apart from our not knowing who or what this group is, we should like to point out that the Lecturers Association has been in existence since the 1930's. However the Association has not been active for the last six years because the Association of University Teachers, a national association of which there is a branch at Auckland University, took over a great many of its functions. Those responsible for reviving the Lecturers Association are also members of the A.U.T.

Second, the Lecturers Association was not revived because lecturers were "anxious for self-protection". It was revived because it was felt that the sub-professional representatives on various committees in the university ought to be formally responsible to some organisation of lecturers. It was also realized that the existence of the Lecturers Association would, as Mr Chan points out, lead to a more "effective" presentation of the point of view of lecturers.

Next term the Association will hold a general meeting to re-determine its franchise, redraft its Constitution and redefine more fully its aims and purposes in the university.

R.A. Sharp, President

R. Nola, Secretary

Dear Sir

After a day's court hearing in Timaru, over Mt John (three convicted) we adjourned to "Old Bank" Hotel, Shamrock Bar for drinks. After three servings to different people, repeats were refused on three occasions ("not serving that table") with no excuse given. We were extremely quiet and well behaved and had women in the party.

The "Old Bank" in Timaru is a well known travellers' pub. Since the twenties it has been run-owned by ex-coppers. In 6 o'clock closing days, they had "continuous service" but were never prosecuted.

No doubt some "pig" witnesses were stopping there, or court officials had come for after-tea drinking. They told the "misus" who we were. She made the refusals and would not give any reasons.

The publican tried to square off but did not serve drinks. He ran into a hornets' nest for among his guests were editorial staff from Canta and Otago Students' Vice-President. We are relying on you to give them the works from the north.

In the struggle

Jim Andrews

Keith Duffield

Brian O'Brien

NGA TAMATOA SOCIAL
23rd June in the Cafeteria
Tickets: \$1.00 single.
Lots of good food and drink.

special notice

A.U.S.A. has an Insurance Scheme.
N.Z.U.S.A. also has an Insurance Scheme.
Both claim to provide Life Assurance "at favourable rates".
But there's quite a difference!
For quotes, ring 74-197. No charge, no obligation.

from heather

When Greer says she didn't "dabble in lesbianism", she is in fact talking about our cramped-out concepts of sexuality. We think only in sexual polarities. She is talking about her own sexual liberation; that she can respond "spontaneously to situation involving the sexual demands another woman was making on me ... (and situations involving) the affection I feel for another person."

And this is what gay and women liberation movements are asking for. A society where there are no roles, no games, no bullshit, but honest and spontaneous interactions.

To say that Greer is a lesbian is obviously absurd. In the interview she seems rather afraid of the possibility of this classification but, on second reading, I think this is really her failure to articulate more precisely her fundamental concepts of sexuality. One cannot claim that she is homosexual on the basis of her experiences with women. One might be tempted to claim that she is heterosexual but, according to society's need to polarise sexuality, she cannot be truly hetero. And to say she is bisexual is equally inadequate.

Because we need so desperately to classify sexual relationships, we destroy the possibilities for sensuality. How could anyone describe a sexual experience with the sun other than "it was orgasmic", when it is unlikely that it was. Yet the sun can be as much a sexual stimulus as the most physically beautiful person. Our language is not a sensual language, but deals in terms of sexual intercourse, fucking, sleeping with, putting ships into harbours, making babies. How practical and puritanical! And it is our language which constrains and moulds our actions and reactions.

And in polarizing sexuality, we mystify sex. And in mystifying sex, we create neurotics, who cling to the polarities. So the circle is closed, and we are trapped, each in our dreary little fantasies, not daring to touch each other, building machines to make our babies.

ARTS

The dates for this year's New Zealand Universities Arts Festival are August 20th to August 26th. The place is Auckland. Some of you will be aware of the spectacle that the Arts Festival has become. Some will agree, some will not. We as controllers have been continuously appraising our attitudes towards the Festival; but as the structure grows and the administrative burden becomes greater, the chance of becoming a detached observer lessens. We have been living Arts Festival for 7 months; Arts Festival is a reality.

But to communicate is the question. At this particular moment you may be aware that Arts Festival exists; or you may not. Let us tell you.

This will be the 14th annual New Zealand Universities Arts Festival. The Festival is a product of the New Zealand Universities Arts Council and is held at a different campus each year. This year presents the culmination in the concept of the Arts Festival. Initially a gathering of like-minded students for a mutual exchange of ideas related to forms of art, the Festival has recently become a spectator sport.

With the awakening of a Woodstock consciousness in New Zealand, the emphases have been twisted into the provision of a super-real environment on which one undertakes a super cool trip. Maybe one day the Arts Council will produce 'a big rock show', but Arts Festival should never really get away from its original concept. Arts Festival is the place to give something; to participate in experiences that mirror the cultural attitudes of New Zealand university students. But we are aware that this concept can result in an anomalous situation. Because the Festival has become an important event on the student calendar and because the quality of the art forms produced is so high, a large number of students will wish to acknowledge it. It is not difficult to involve 300 people but the estimates for this year's Festival is 10,000. Is there any way to involve 10,000 people?

The controllers believe that this can be achieved by laying the basis of the festival geared to participatory action. This is the course that we pursue. Participation becomes the key word. Participation in the environment, in the concerts, in the workshops, in the films, in the music, in the visual art forms. Touching, seeing, feeling, smelling, hearing and tasting. The one thing this Festival has, that ensures a true festival of people, is the fact that it will be a 24 hour a day festival. The Festival does not function between certain hours of the day. Rather people are thrown together in their living, sleeping, eating and smoking hours. The Festival is the translation of these normal functions into vivid experiences by the structure laid down by the organisation. Thus people can not expect to come and be entertained. They must come only wanting to live for a week, and give something to the whole.

It is these notions that are moulding the Festival. To this extent conventional arts forms are by necessity at a minimum. Multi media presentations with audience participation now become the norm. Time becomes a meaningless notion. It is our belief that this is the reflection of the student culture of the time. We cannot say more than this. You now know the basis of our structure. We implore you to try and fit into it. You now may be working on aspects of the Festival. From an administrative point of view, we must know about them. To have 10,000 participants requires careful planning. One of the great paradoxes in producing a free-form participatory Festival is that it requires greater organisation than the bureaucratic counterpart, where one festers from one event to another.

You will hear about specifics at a later stage, just think about what the Festival means and what you can offer it. Can you possibly affect the whole by contributing to it. Then let us know about it and work towards making it. This Festival is being planned as the largest gathering of people ever before in New Zealand because we fear that is what it might be. Think about it.

Bruce Kirkland
Bill Spring

BARTLETT COMES! at last

To the small-minority who advocate sexual license on the grounds that there is not sufficient scientific evidence that pornography in any form is harmful, I say that the only way to obtain this special scientific proof is to cold-bloodedly expose youth to pornography in films, stage and print while the experts annotate the young peoples sexual responses, rise and fall of temperature, pulse, size of sexual arousal, resulting acts of masturbation, possible rapes etc.", she said. (N.Z. Herald, 19/4/72)

"You can't put man's mind into a test tube. There's no scientific way by which you can analyse a man's mind and his thinking process and what directly affects him." (Affairs, March 1972)



V.D. WHY ALL THE FUSS?

In a study on the sexual behaviour of University students carried out in Auckland in 1971, it was found that the subjects had not only an appalling lack of knowledge on venereal diseases but also a complete lack of responsibility towards V.D. in general. Although most symptoms manifest themselves in women either cryptically or not at all, they are recognizable in most men who have contracted the disease. Yet less than 30% of the promiscuous men, and 43% of the experienced men studied, stated enough symptoms of V.D. to show that they would probably recognize the diseases, and thus prevent their spread. Although it may be argued that most men would realize "something was wrong" if the "typical symptoms" occurred, this is not enough to prevent the rapidly increasing incidence of these diseases—particularly as less than 50% of the men didn't know the "typical symptoms". Furthermore, although 70% of the men knew of some precautions one could take in helping decrease the spread of the diseases, only 15% of those questioned actually took any precautions—replies such as "Wipe it in, wipe it out, wipe it" only emphasize the irresponsibility which prevails.

Cures are becoming more and more difficult to achieve, with an ever increasing development of immunity by many spirochete strains. Untreated cases of V.C. lead not only to sterility, but in many cases to blindness, insanity, and eventually death. Congenital cases of gonorrhoea (and less frequently syphilis) often lead to stillbirths, or blindness, deafness and mental retardation in the child.

Each month, the V.D. Clinic at the Auckland Public Hospital treat more than 300 cases of Non-specific-urethritis (N.S.U.), 300 cases of gonorrhoea, and 20 cases of syphilis. These probably number less than one third of the actual treated cases in Auckland. As it is not a notifiable disease in N.Z. (unlike most Western countries), it is impossible to accurately assess the number of cases staying untreated.

Knowledge and a responsible attitude is one of the main weapons we can use to fight this social evil. It is to this end that Dr. Rex Hunton of the Department of Community Health, Auckland Medical School, and Director of the Auckland Hospital V.D. Clinic, will give a talk at the University on V.D. This will be held from 1 to 2 p.m. Thursday, 2nd June, in the Exec. Lounge, 1st floor of the Student Union Building, and is a must for everyone—not just the self-confessed fuckers.

Paul Kells

NZUSA COUNCIL

A cynical report from
Parliamentary Correspondent at the Un.
Jean-Baptiste Piggini

The Capitalist Press customarily expects every get-together to have a theme—if not it will make one up as the Herald did for the Labour Party Conference. So using schematic thematics the NZUSA appears to have been the time for a lazy drift down a slowly left-ward flowing stream of political involvement and sitting pretty on internal matters. Inevitably, matters of welfare, finance and accommodation are left to inner groups one of which moved "a gentle reminder that welfare schemes are more relevant" to us and worth "as much attention and loving care as International or National (remits), as important as they may be."

But Craccum is not the Good News Weekly; we turn the light on International National and Education Committee motions, which are by and large couched in such expressions as 'urge, recommend, welcome, support' and 'censure'. Most of the quibbles (hardly debates) in plenary sessions were on matters which we have no control over except as voters. As student members, our control over these policies is if anything even less. NZUSA's federal structure prevents both majority opinion and majority apathy filtering through. There are no conservatives, reactionaries, John Birchers, or Bible bangers holding the floor there at all. As example, the council escalated its previously daring support of the NLF, to a call for a total military victory and New Zealand war reparations. A motion that we "support the current offensive . . . being waged by heroic men and women of the liberating armies against the colonialist running dogs of yankee imperialism . . .", despite its facetiousness gained discussion for a time and was rejected, it seems, only because it would alienate sympathy. Ultimately this is going to weaken the associations claim to speak for 36,000 students.

There is a sensation of watching a parliament game for two or more players on the patented bureaucratic board with dice and pawns. The dispirited debate only came alive with short-temperedness in the last hours. Auckland, the California of the votes, seemed one of the questest constituents (perhaps, to give credit, because of being spent from organisation, coffee-brewing, beer-testing and the like which was borne by a small group of the majority delegates).

The mechanism of councils is confusingly intricate. Policy is supposedly decided with reference to SRC and AGM decisions from the constituents with conscience voting on new or particular issues. But this does not completely explain why dissents were frequently noted after motions were voted on without discussion nor Auckland's failure to project itself. "Legalisation" of abortion went through according to a set vote without debate, except a quibble as to whether it is more diplomatic to demand or request the doctor to suck the child out.

POLICY

Other predictable policies favouring marijuana, enforced bi-culturalism, China (The Peoples Republic of), Trade boycotts, Gay Lib etc. and opposed to nudity laws, State Aid to private schools censorship and the Commonwealth steamed straight through. Significantly, motions denouncing pollution and various social menaces and asking for warnings and extra taxes on cigarettes sailed through until one innocent moved to change standing orders

to forbid smoking at meetings — all hell broke loose, even the civil liberty to pollute being invoked until it was abandoned.

In all seriousness the age of homosexual consent was discussed, one delegate alleging that adolescence was an artificial and imaginary period designed by a cynical society to repress reformers: the question was resolved by "legalising" all consented to activities outright. The only surprise was adistaste for examination or marking reform in the universities.

Support of OHMS (with Robert Reid as IVP what could you expect) has lead NZUSA to a cosy exhortation to the boys not to obey the National Military Service Act; more loot for the lawyers. Then there was the recommendation to for standardised identity cards with photographs — one step ahead of Patricia Bartlett (Victoria President Cullen meanwhile reports more trouble with police or security inspecting catalogues of mug shots).

PEOPLE

Council was honoured with the presence of the boys from the big time, Australian president Ken Newcombe of AUS, feeling us out for a joint association. Another venerated guest, Trevor Richards was made a life member.

Elections for a vacancy on the executive brought in Taura Eruera, president of Nga Tamatoa.

MEANWHILE back at the ranch . . .

Presidential reports predictably reveal letdowns behind the scenes: Instinctive Impulses Ltd, publisher, wholly owned by the associations seems to be floating in the middle air, and President Cuthbert reveals that "Living with Sex" was held up for a considerable time for lack of information.

NZUSA is planning to educate us ignoramuses that it exists, also on the "truth" about African Freedom Fighters and the Ovambo people of Namibia and to persuade vacation workers to join their friendly trade unions (solidarity with the FOL).

A student journalism award is being set up in an effort to raise the standards of this rag (considering the achievements of Oscars, Feltex Awards, Keliher Art prizes and carrots they ought to know better).

If our takeover of STANZ comes off, however, NZUSA will probably be voluntarily wound up, and a new empire started from scratch — which makes the whole exercise vain and superfluous!

MORE DOOM

That Parilamentary Correspondent again (Jean-Baptiste Piggini)

Over May there have been two meetings of that altruistic coven of failures from business, the Executive. Breathtaking decisions include another No to equal pay for females (we heard unexpected foul comment from IAO Foley, but what will Uncle Tom Skinner

say?), the affixing of the common seal to the deal with the condo merchant, the giving up of the Music Meeting Room 143 to Radio BoSom and the third deferment of any discussion of Instinctive Impulses business including the fabled 'ID.'

The Newman report on capping has appeared, revealing a \$2,500 loss on the capping book (Ideas wanted on what to do with 15,000 of them — use as NZ's most expensive toilet paper suggested.) Also a mighty crash with the charity collection with few collectors, unventuresome collectors or dishonest collectors bringing in only \$1100. Entertainments were a success, again proving the premise that if it is free it will boom. Neil promises to write his story so that others may learn by his mistakes.

Another report reveals that the catering complex is going horribly broke and that unless there is more gluttony and seven thousand starving ATI students accept our generous invitation to join us, either the prices will be hiked up again or the place boarded up forthwith.

Precedent-setting, almost historic moves were, the favourable attitudes discovered to wiping out the Speakers' fund by directing the SCM's bookstall profits to the creche (babies being more important than politicians) although a final decision will be delayed pending talks with SCM; and a decision permitting a candle seller to set up shop in the quad.

There had been a policy until then to prevent commercialism in the Union, pursued most strongly by Treasurer Garlick. He was entirely jesting when he suggested that there would be "a rush of bums" jam-packing the quadrangle every Thursday setting up bazaar, dealing in leatherwork, headbands, pottery, rival vegetable and dirty postcards and he drew attention to the difficulty in differentiating according to profit margins between a kindly candle seller and some common shark specialising in sandals. Winslade on the other hand declared that he was prepared to support anyone wanting to see his wares at cut price: the meeting took several minutes to recover its gravity. It was also feared that it would interfere with Forum and during this discussion, the chairman idly remarked that Forums this year had been ———— poor and explicitly implicated in his criticism two venerated demagogues whose names will pass unmentioned, as this person does not want his back stabbed. The rest of the gathering charged the reporter to broadcast these ignoble reflections beyond its walls, which your correspondent is only too happy to do, since he was cheesed off to realise that he himself was included in this blanket shitshot.

There are of course a great many decisions at these meetings which demand nothing of the intelligence of the officers: thanks to those who organised the NZUSA council or the receiving of extraordinary accounts for the Orientation Handbook which underspent the budget, or the setting up of an insurance scheme here (with a broker around every corner) or the final paying of ancient accounts. These are not usually reported since they are available to the watchdogs in the minutes.

There are also decisions which have repercussions at a distance without affecting students individually: a letter to the Anglicans complaining of their stinginess over chaplains, disavowal of the STANZ merger on account of the cost of paying off debts before the intermediate winding-up (although it was suggested that we walk out just before and rejoin after — nocando) and disbelief that anybody would not want standardised computerised identity cards (to fly south for a change with NAC).

The next four hours of solid boredom will be on the 15th May at 6.30 p.m. Bring a friendly dog with you. Practise heckling — the yahooing at a recent meeting was the only worthwhile part of the evening.



SRC

THURSDAY

8th JUNE

7pm Library B28

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by Robert L. J.
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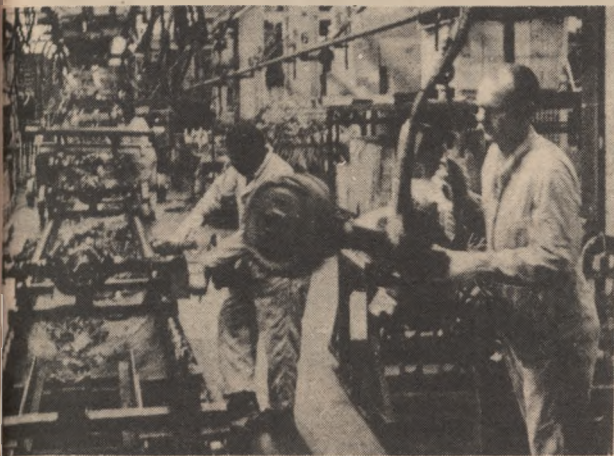
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TOTAL PARTICIPATION IN INDUSTRY

PART I

by Robert L Meyer

The author is a toolmaker-worker, shopsteward and a part time student.



Of the inter-related values of joint consultation, joint responsibility, participation or co-determination and workers' control, the latter is expounded to absurd degrees nowadays by daydreamers as a change in political management: in effect control from the top again, could institute a change in attitudes of most head and production workers. Many are unfortunately well glued to the belief that all ideas and gifts are handed down from above, the chief, instead of activated by the people for the people.

Why participation? To use a belly argument: why not.

For one it stands against de-humanization. If scientific education has proven that learning is a continuous process and its elements absorbed because of quantity participation, or call it the social huddle if you like, then you can ask, what is left of life for the down trodden who must work and are completely alienated from the processes they alone bring to completion? No need here to read only Marx for support, there are countless books on this subject (eg Mayo, Industrial man, ed Tom Burns, Penguin).

The only escape of boredom is the pursuit of hobbies in which one can perform.

Before you like to follow some aspects of participation, consider the main groupings of ideas which relate to the subject:

1. Autocratic, we know best attitude, Molochs of capital to popes of ideas, monopolies to shopkeepers. Competition and ultimate eradication is what they are after, they will receive it in turn.

2. Shares only. "Feel sorry for you chaps" paternalism, have some paper, you will/must get interested, work harder and some of the profits land in your pocket. No democracy of decisions. In NZ Lincoln Laidlaw (Herald 10 March 72) has a well meant bonus scheme. Carrots without psychology.

3. Participation and fellow directorship. Postulated from the top, often instituted by law ie West Germany, phone to abuse, bribery; now law in the Scandinavian countries for factories with 100 and more workers but management boards can insist on secrecy. No redress or recall. The Belgian "Federation generale des travailleurs" considers that capitalism should not be assisted by this type of participation, insisted instead on workers' control (read Paul Piesse, March issue NZ Monthly Review).

4. Workers' control through shopstewardship or councils. Aims: open the books, recall and

prevalent economic mess. We should ask ourselves where we stand on this crossroad. Many who are aware of the situation follow a group, others prefer to be an observant: IF the masses in NZ become class conscious, perfect. For the time being, I would like to cling to the thought that participation if applied now and partially, will stimulate awareness plus understanding of economics and management. For too long we have been in an impasse. I would like to call this a

7. humanistic point of view as we must also consider the therapeutic values. If society is sick so are most members. It will be an applied humanization through the great social huddle that will take place especially for that part of the population that is completely alienated from their achievements. Therefore the movement must start with industry, eventually a must for anyone in the learning institutions, service, distribution. It could be said that students have their books plus brains (where is the result of true representation? Read Chan, Craccum 27 March), others have some share of responsibilities or maintain a profession. Participation is the main, humanistic issue, any political explanation, it could be argued, contains retardation and not unlike the premise that capitalism uses religion and racial discrimination to divert the workers.

8. Anarchism as a concept applied to our case or influencing its structure. Rudolph Rocker describes: "Anarchism is no patent solution for all human problems, no Utopia of a perfect social order, since, on principle, it rejects all absolute schemes and concepts" ... "but-it believes-in an unlimited perfectibility of social patterns and human living conditions ..." Perpetuating, catalytic.

In short: participation, control, which or both, where Marx pronounced that labour is a social relationship which must

be abolished if work is ever to be free.

Some details, some answers. Not only workers, to some degree we all go through the same mill of socialization, a.o. accepting that wherever the individual is put on the hierarchical ladder, he has to look to the top from where all orders are received, eventually his own interests are interwoven with the machinations of the top, what happens under him is not significant.

At the same time drip-drip techniques make us accept this gigantic hoax that we have to grab the bigger carrot every time without concern that it is hollow. Such is the situation that some shop stewards and organizers are holding the carrot aloft in order to move the people instead of explaining why and what in fact leads to diversity, fight, strike, why rat racers set up fragile hierarchical ladders, throttle each other for misplacing the comma's. However, with an eye on Abbie Hoffman's expression "ideology is a brain disease", another theoretical gospel or far fetched activist program would not, as history shows repeatedly, bring about a projected change unless supported by the people.

Therefore this article does not try to produce an all round solution: with all the experienced personnel managers and industrial experts around the attempt might

be tantamount to profanation. We ought to unravel in an existentialistic elan the concepts behind the motives we see around us.

Through demand and solidarity, or by law if some government sees the lights and wants to eradicate alienation, participation is a must. For the time being, while the new education is having effect and slowly understood, our self appointed chiefs will rather spend money on unemployment, hate to see workers getting educated, talk about profit sharing and refuse any application on social psychology, research,

questionnaires or accept trust, extending an a-social role. Outside This system of power structure industry he is subject to pressures does not allow stagnation or of mores where only "the other" people might ask questions.

The system can be broken we will see, he is mentally down of course by continuous perpetuated with his workship. strike action, armed intervention Stresses and strains are however and other methods that cannot recognized and he receives easily be accepted by most, being graciously the right to relax and not humanitarian and against be opiumated, all in a regulated which stands monetary manner in order to work in order manipulation and adaptability of to exist.

In respect to the word As a first move out of this "individual" and here: the appears participation with full worker: some comparison and responsibility through works deepening of the term should be councils who must function by a defined. For whatever role process of continuous change, to playing and conformity to any - avoid buy-offs and passivity as we relative - chosen status is notice in some Western European achieved, (a worker changes often countries, in order to act as a into various jobs, or he makes a catalyst and educational agent. few grades up and acquires with it Contemplations beyond that are a different status), his role playing in fact semi-political and therefore not enlarged here. As a as well as his "belonging to", practical furtherance of industrial sociologically so important, is democracy, a share in very much minimised. The management, but not necessarily conclusion drawn after reading M. in profits, in order to increase Kerr's "People of Ship Street" production in order to obtain true will underline this but much of freedoms and reach that total what is mentioned goes well for affinity with our fellow man, is say scientists engaged in something that can be achieved, unimaginative, irresponsible prior to developing ideas. If it is work.

Another factor: as analysed by world then this article will try to Jennings (1950, book: Second and analyse why it should be possible Backman, Social Psychology, p266), he might, with some generalizations, be classified into

The individual a "psyche group"—leisure time must be illuminated against the affinity and higher mutuality—or complex industrial pattern which to a "socio group"—where he hardly dares to grasp, plus the working or living concepts are increasingly difficult role as taken as a higher criterion. In played in his personal relationship departing from a group he might with kinship and group outside break group cohesiveness, often industry. Inside, the individual other workers follow. Either way, becomes a mere worker trying to he is mainly small-group cope with the mental orientated with all the tensions straightjacket made up by a that go with it. He seeks leisure in conglomeration of un-natural small groups and feels inhibited to laws, established and executed by move freely in big gatherings. frightened men who want to preserve their social status while

(CONTINUED ON PAGE 19)

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Drum Orchestra and Chorus
Nigel Olsson
SDJL 934331

To get into this record you really need to have graduated from the school of karmic bubblegum and be a serious follower of the new era country rock and travelling band sound. This can probably be traced back to Buffalo Springfield which was the cradle of Crosby Stills and Nash. This group of course has now split up (if it was ever together) but its influence still remains and becomes apparent on this record. Then of course there was Mad Dogs and Englishmen. The travelling band had come into its own with an entourage of forty-three gathered together to make music and money, managing to create a new legend, a few new stars and pay the hotel bills. While this was all happening there came a madman across the water — Elton John.

This is really where the story starts as Nigel Olsson was Elton John's drummer and with him on this record are Dee Murray and Caleb Quaye, EJ's bassist and guitar player respectively. In the backing vocals (amongst others) Cocker's road show has given us Claudia Linnear and Kathi McDonald.

CSNY while not making a direct contribution in the way of personnel have (in the ears of his humble reviewer) given something very tangible to the overall sound of the album. This becomes obvious in the first track, *Sunshine looks like Rain*. Without Olsson's plaintive vocalization this could be a typical Neil Young Number, with acoustic guitar riding gently over the piano bass and drums. *I'm Coming Home* employs a similar instrumentalization and on both these tracks Olsson's overdubbed vocalization is superb.

The chorus coming in on *Natures Way* manages to salvage the weak vocal line or possibly the fault lies in the song itself. As the name implies it's about ecology, a bandwagon that can't sustain itself in the repetition of this track although the orchestration would be hard to fault. Leon Russell's song *Hummingbird* is the fourth track and Kathi McDonald on Lead vocal more than justifies it with her Joplin-like voice. A gospel-like sound is heard on the last track — *Some Sweet Day* which gives the ladies of the chorus a chance to give their

lungs a work-out behind Olsson's lead.

The second side opens with *I can't go home again* which appears to have been recorded live through there is no mention of this on the cover. Again Kathi McDonald's vocal is perfect and carries well in front of the instruments. Olsson's drumming is most apparent on this track, the longest on the record, the jam towards the end is abruptly cut off when it could well have taken the place of three of the four remaining tracks. *And I know in my Heart* and *We've got a long way to go* are merely proficient and deserve no special mention.

Weerdhouse is just that, weird, in the style of Emerson Lake and Palmer — a pleasing sound to the ear. The album winds up with *China* a slow number with Olsson's vocal becoming even more plaintive than the rest of the album.

Olsson's vocalization is reasonable, his drumming proficient if a little uninspired, his production of the album as a whole is excellent. However with all this behind him, I feel it is Kathi McDonald (the only singer I've heard who out-Joplins Joplin) who is the star on this album, whose only fault is perhaps a lack of continuity. To Nigel Olsson something like Chivalrous Musician of the year award for standing back for the lady.

Sidewinder



AERIE
John Denver

An aerie is of course an eagle's nest. The eagle makes that nest in the highest most inaccessible places, breathing as he does the clearest air the world has left and seldom shows himself within gunshot range of human beings.

What can possibly be said about John Denver? Obviously there is something of the eagle buried deep inside him. It seems absurd to substitute the written word for sound and music. You will never get to pigeon-hole or

classify John Denver without having even cursorily glanced at or listened to something of what he has to say.

*I am the hawk and I live in high country
In Rocky cathedrals that reach to the sky
And all those who see me and all who believe in me
Share in the freedom I feel when I fly...*

A myriad subliminal influences at work in Denver's music have produced a striking range of similarities to such musicians as James Taylor, among others, ranging from Buddy Holly to the Mommas and the Poppas. It all comes out, however, as his own reflected images of clarity, confusion, obscurity and all the tangled images of urban life. There are Spanish pipe dreams — sixty second songs for banks, love songs, war songs, good songs, sad songs. Almost everything he has to say is direct, simple and to do with life and its survival.

There are, of course, a few songs that might not make absolute profound and instantaneous contact, but in balance with the like of Kris Kristofferson *Casey's Last Ride* which Denver plays with great restraint and pedal steel guitar the produced effect quite possibly could warm the cockles of even the most jaded and cynical city man's heart.

Half forgotten memories for me drift back with a superb and wholly memorable rendition of the old number of the Buddy Holly vintage *Every day (It's getting closer than a roller coaster)*. Something similar is evoked with a brand new song written by Denver called *The City of New Orleans*. A train song in the best traditions, peopled by old grey men, nameless towns and hoboes playing poker in the freight cars. If you tend to think "o yeah... hoboos, jumping freights etc. etc." you might still appreciate the splendid guitar work of back-up musicians Mike Taylor, bass work from old stalwarts like Eric Weissberg and Toots Thielman (on harp). All outstandingly competent and perceptive musicians.

Another friend of Denver's is Bill Dannoff who wrote *Readjustment Blues*. A song which must be heard to be appreciated as it denudes an upright and almost naive serviceman, just back from "the Nam" to "pay his dues across the sea" of all his myths and his securities.

*And there was the flag I fought against so often
The one I fought for hanging upside down
The wind was blowing hard, the dirt was flying
It made the city sky seem dark and brown...*

You will not begin to know John Denver, or understand his music from the written ravings of an almost tone deaf critic. Ears and eyes will serve you better should you decide to put them to this record. And if you are just a little tired of city life: the cars, the bars, the rip-offs, clip-ons uptights, outasights and right on brothers — John Denver among others has a thing or two of interest to say to you — and maybe even speed you on your way.



Osibisa
MAPS 4740
C'sibisa Woyaya
Osibisa
MAPS5617

It is a pleasurable job to review Osibisa, a group with what might be called a new sound, although basically the root of the music is native African. The line-up of the group is black and due to lack of time too long to list here. This is unfortunate as it means the two LPs of the group will not get the lengthy review they so richly deserve.

The instruments used by Osibisa stagger the mind, flugel horns to congas to pea-whistles. The music is predominately fast, a heavy solid beat laid down by conventional instruments, organ, drums, bass etc. and embellished by the use of the unconventional instruments already mentioned and flowing voices. A sort of BS&T with guts drive and originality. The songs Osibisa play are mainly their own creations which stem from their native background



TICKET DOWNUNDER DL 1502

This is the first N.Z. Album to be accepted for world-wide distribution on the Atlantic Label.

This is the first time I have felt motivated to review a New Zealand group effort.

This album had to come. Ticket formed itself in Christchurch in quite recent times and became exposed primarily at the Elton John concert. They subsequently did a major campus tour and made the charts (a nautical term) with *Country High*. Then the album came and then they went to Australia and they are still there. It's a nice story, a mirror of yet another successful migrant group.

But the firsts make the story more interesting. The fact that the album has been enthusiastically received in the United States, Germany and who knows where else, hints as to things to come. One suspects that the story is not at an end, as so often Australia is the end. For anyone who has savoured the live Ticket you realise you are swimming in sounds that you have not had the experience of before. (You know, they performed in our own cafeteria once—surprised.)

And so the album:

It's very good. One almost believes that there exists a New Zealand sound. The similarities that occur in this album to that produced by Highway are marked. But having

although on the second LP one of the tracks *Spirits Up Above* is written by Roland Kirk which gives an indication of the jazz influence within the group.

The theme of the first LP, simply entitled Osibisa, is "criss-cross rhythms that explode with happiness", an apt description of the sound produced. *The Dawn* which opens the LP is a superb track with an original opening. Amongst the other tracks is *Ayiko Bia* originally released here by Miriam Makeba (remember her?)

The theme of the second LP is "we give you our treasure" and that is what the music of Osibisa is all about. They're a happy group playing music that will cure a hangover, knock the sleep out of your eyes, get your mind working and your feet tapping. If you haven't heard them, beg, borrow, steal or even buy a copy. If you don't you'll get worms, diarrhoea, chest phlegm, terminal halitosis and five years in purgatory sidewinder

experienced the many dissimilarities between the two groups live leads me to suspect that the New Zealand sound is contained in the recording facilities here. However the quality of the sound is good, largely due to some tricky processing in America (compare with the poor technical sound of Spacefarm.)

But it is the musical content that one considers foremost. You cannot help but notice the extreme Hendrixian (I may use that word) influences in this album. And you like the extreme Hendrixian influences, because this guitarist, Hansen, plays his Fender with the crisp, phraseology that rises above the mere repetition of the best clichés. He darts from statement to statement, creating such a relentless pattern on the fretboard, that the heaviness of the rhythm section (bass and percussion) does not have time to become cumbersome. The vocals are good, although they appear to have lost something in the recording. A vocalist that is not an instrumentalist must be a calculated luxury or very good indeed. Suffice it to say, Trevor Tombleson does not help to fill the sound. But the ever occurring variation in rhythms does not give you the opportunity to notice empty places.

AWAKE, HIGHWAY OF LOVE, BROKEN WINGS, REIGN AWAY, all pursue this relentless Hendrixian course with lyrics that show good, stoned sense (all tracks are originals)

DREAM CHANT, ANGEL ON MY MIND spell out some hypnotic rhythms with notable vamping from Hansen that one might call beautiful

COUNTRY HIGH is also on the album. Might I suggest that this is the most imaginative and highly skilled group to leave our shores for some time. For the album to reflect that imagination and skill, it is enough. It does.

BERT RILEY

Director/Producer
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KLUTE

Director/Producer: ALAN PAKULA/Photography; GORDON WILLIS/Players; JANE FONDA, DONALD SUTHERLAND, CHARLES CIOFFI/Distributor; WARNER BROS/American. Panavision. Technicolor. R.16. 113 mins. Plaza, Queen St.

unseen presence that hovers throughout the film behind a half opened door, on the roof above, or out in the city at night on the other end of the phone. Is it just Cable the nut, or is it Bree's mixed up incomprehension of herself and her world, or is it maybe these and something else besides. Bree tells Klute that she is afraid of the dark, what dark? the unknown maniac, the nighttime dark, or later on the dark unknown of developing a real relationship with a man. "I wish I could go back to feeling numb," she tells her head shrinker. But don't get the idea this is a complicated film, it follows a rather simple plot, and could be thoroughly enjoyed just for being the well structured detection thriller that it is. However there are times when

apprehension, fear, and mystery all merge to create moments that, as one critic said, 'reverberate.'

Jane Fonda's performance is just about faultless, she gets right inside the role of the call girl. She's scared of things she can't control, so her job suits her right down to the ground. She has perfect control over her clients. But to have that control she must withdraw into an act, a harmless act most of the time which finishes as soon as the customer has had his "trick". Trouble is that by moving into this artificial world she's not just selling her body, she's had to trade something else beside. Fonda's call girl is the logical end of the capitalist ethic that she is part of, 'after the money you don't owe me a thing, just to enjoy yourself.' One of the

things the film tells us is that we do owe something to one another, you just can't buy real satisfaction. To accomplish the act (pum, haha) Bree has to cut herself off from any real emotions that might allow her to understand herself. But one time her act sparks off something that gets out of hand, she's almost forgotten it but it's been growing up behind her, it's already killed three people and now it draws closer to her. The only thing that can help her is John Klute, and she's not so sure about him.

What's KLUTE really about? I could not say any one thing, there are multiplicity of things, all spreading out together, intermingling, winding back to start again. Things that come back with new meanings and overtones.

The censor has left this film pretty much alone, a few dialogue cuts seems to have been the only thing he bothered about.

Howard Willis



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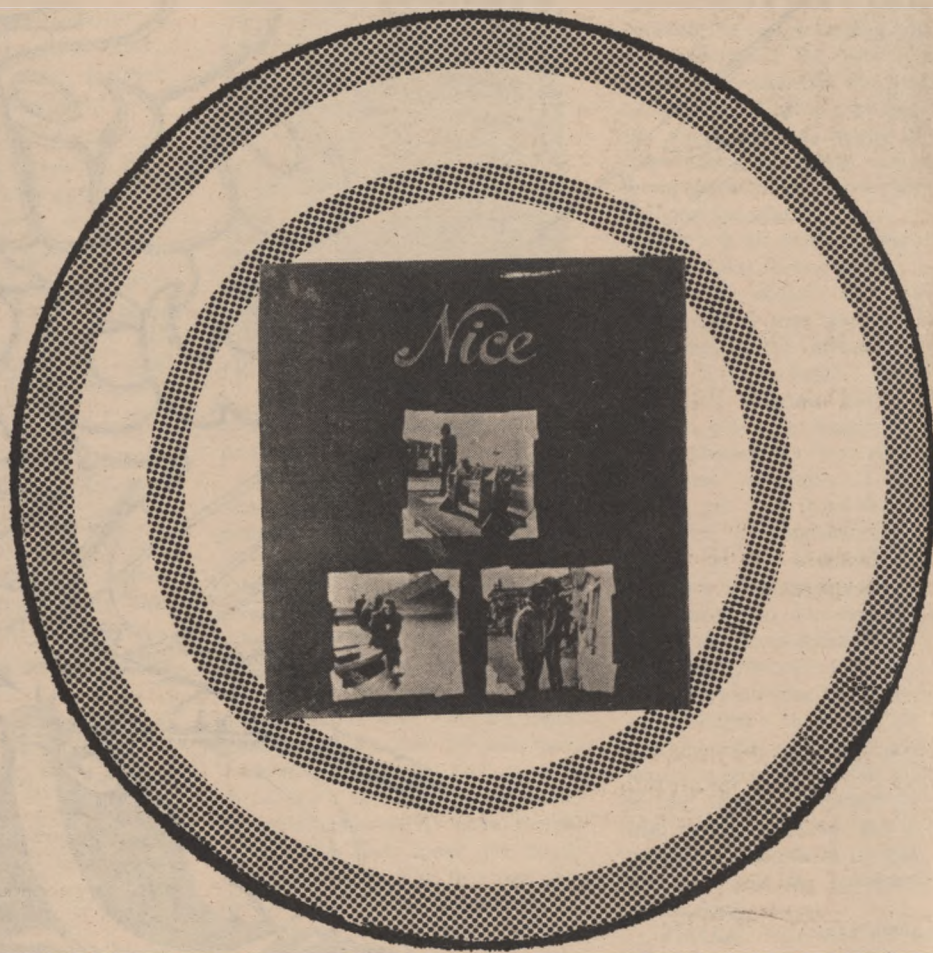
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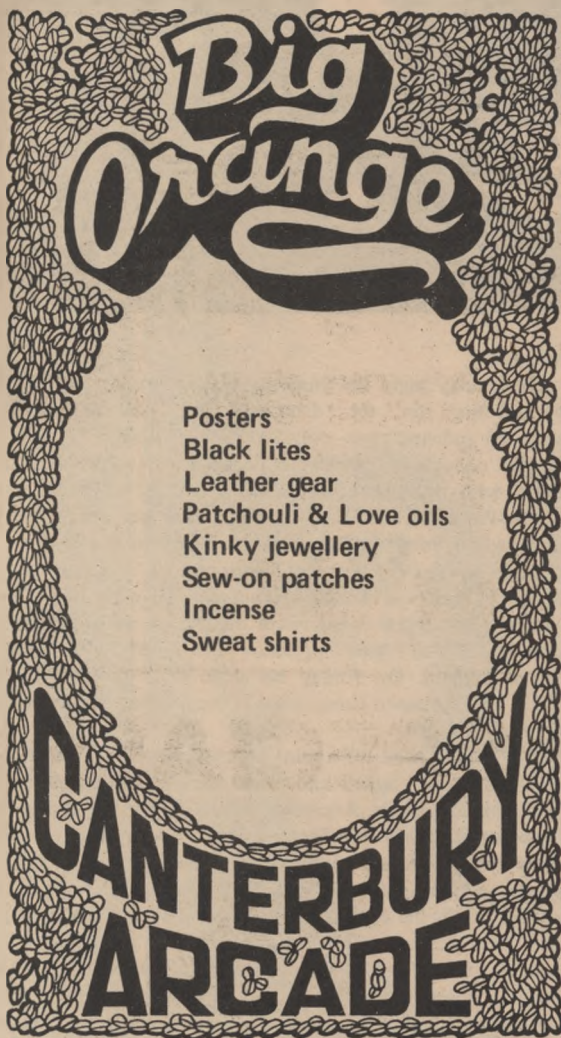
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Total involvement is consequently rare but it would be more therapeutic if he did.

From this point too, participation in industry, on which we will enlarge later, will serve the individual cum worker with an improved perception of his social surroundings and understanding of the "totality". H.B. English (p321 in Readings in humanistic psychology, Sutich and Vich ed.) underlines these aspects in detail and says: "Thus it is becoming increasingly clear that personal growth and the development of personality depend on the communion of persons".

J.A.C. Brown in "The social psychology of industry" stresses: "The worker must be studied as an isolated unit, but his book, rightly so, places the worker as an integral part of the industrial environment. The escapers and the statics

The stresses and strains and long drawn out achievements for the individual in industry as compared with commerce will not attract the intellectual average-best, but the absorption and total manpower required draws most of the working force through economic compulsion. Those who are technically inclined and with an above average intelligence will therefore part from institutional industry and work on their own or will seek a role in which he/she can pursue his technical abilities without the stringent influences from others or from regulations. Because of capital flow NZ was and is to some degree an ideal place to become independent by borrowing available capital and set up shop. This was possible for a mechanic: garage, there are no huge garages employing many, save VW as a chain group; a

carpenter: small time builder, some expanding in a big way, or labour only; plumber; electricians: shop, installations; lately the designer-draughtsman; who shops around for labour contracts only, getting between \$2 and \$4 p.h., ironically sometimes from their former employers who refused to give them \$2 p.h.

The other skilled tradesmen such as printers, boilermakers, fitters, toolmakers cannot escape as too much capital is required.

Most technicians and institution certificated (A.M.I. Mech etc) engineers would seek a staff appointment which includes pure technical execution and research instead of a "line" officers job with the emphasis on production processes and/or authority of production personnel.

M. Dalton (in "Industrial man", Tom Burns, Ed. p265) forwards an analytical approach in which he justly, paints the frictions and tensions between these two A.O. line officers have to cope with the lower echelons, have more responsibility: a mistake costs more, without receiving more rewards.

Higher schooling can be found (in America) amongst the former (p272), 14.6 years against 13.1 and 11.2 for the lower, e.g. foremen. In his summary he

substantiates points of friction and one concludes that those dealing with personnel are generally more frustrated, unhappy and probably more neurotic.

Another facet, there is less role "play" in a staff function, one is one-self. M. Banton (in "Roles" p55) describes the "level of ignorance which cushions the changes and delays".

The main group however are the "caught" technicians who cannot escape a factory plus the broad masses of semi skilled—one has to meet an unskilled worker in a factory yet—; those "low status groups who have high cohesiveness". The latter way from deduction to conclusion fits the pre-war era better, I would like to conclude. Even solidarity does not always come to the foreground.

Work role

It is not in support for the workers only that an upheaval and change such as participation (co-determination) and ultimately communal control is envisaged, indeed necessary, there are after having won a 5 day sick pay economical and political implications (planning, price control) which must lead to improving our environment.

1. One facet will be explained in some detail: the emptiness of role existence as against role play which is a sociological necessity: compare the role behaviour and relative happiness of the "primitive", the closed farming community, in groups where people "belong". This sense of belonging should not imply a road to a semi-religious or transcendent sociologism or get lost in phrases as uttered by A. Maslow (1962) on "being-psychology".

H.L. Wilenski (Industrial man, Burns Ed. p128f) describes an American outcome: seven in ten of the white collar workers experienced some movement across occupational strata, and six in ten of the blue collar workers." NZ figures are probably higher. Furthermore, he describes the unnatural compulsion to conform: "these men play it safe, seek security... they put down many but shallow roots... a pseudo community pattern... if I don't do this, I'll get into trouble."

Peter Leonard in "Sociology in social work" (p56) relates: "Titmus (1938) in looking at the efforts on the fathers role of work

in mass production automated industry, has been concerned with the same problem of role conflict: the different norms expected of the worker in the factory and the same man at home. For the manual worker however stability is not stressed and with increased rationalisation and automation comes the uncertainty, irregularity and impermanence of work. Loss of status at work can be damaging to a father's role in the family, and where the worker is dominated by the machine, there is submission, dependence and loss of initiative".

Thus, continuing his factory role, mentally polluted, he dominates or he rejects his original family role. The damage done by the capitalist class is never to be forgotten.

2. Should there be priority in developing political awareness first, or should there be a practical solution such as participation? It can be brought about by concerted action: establishing, stabilizing, education and then another concerted action to further new left socialization.

After 130 years of formulation, lack of solidarity is still prevalent, the analysis of abstract political thought requires that amount of intelligence that most workers still do not possess,

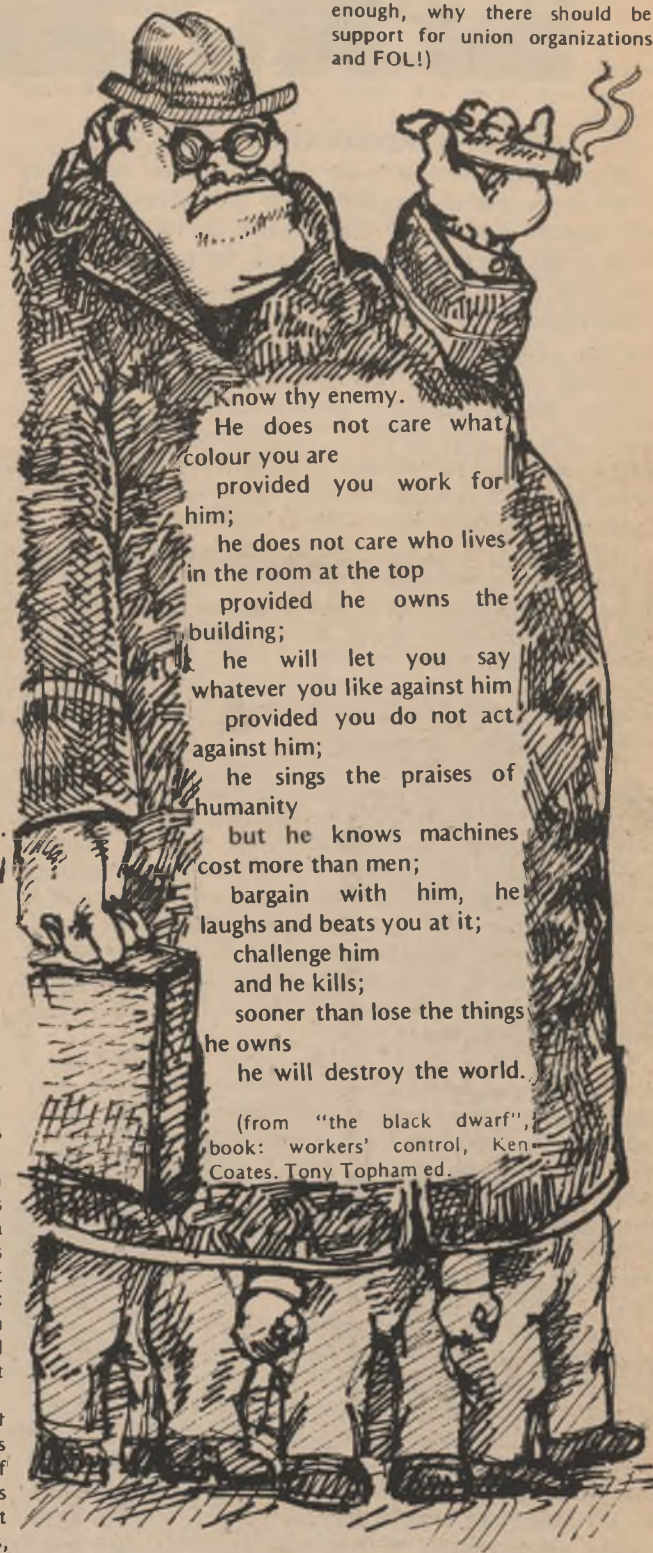
To obtain the various backgrounds of our theme, to be understood, I thought it better to draw extensively on existing material and composed, I apologize, a rather scholastic piece. It is indeed easier to base any human perception on premises of emotions and motivations but this will invite counter emotions.

Consequently the intellectually orientated will never get on the street and into the factories to ferment once again social implications. For facts must

be accepted, conclusions can be left to the interested individual who in any case forms them according to his/her psychological make-up but it is the social radical who will interact and convey to the mentally inert.

The situation, you see, is rather bleak, workers having no interest in work, in each other; being herded between the unpainted walls only to dream about the next week-end, soothed by salivated politicians/parasites, cajoled by top appointed managers: carry on mate. What the hell happened to that glimmer of hope: student-workers' solidarity?

(to be continued; more on participation and remarkable enough, why there should be support for union organizations and FOL!)



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P.B.E.C. DEMONSTRATION AT V.U.W.

When watersiders hold up giant container ships they incur the wrath and opprobrium of the nation, magically and speedily divined and disseminated by the daily press. When a seamen's union is deregistered, the parliamentarians and press gloat that 'its their own fault!' When J.B.L. Consolidated goes into receivership, the government is blamed, people weep for the Jeff brothers and their executives and forget the J.B.L. companies' ordinary workers. Just as there is an obvious ideological bias in the Soviet state's imprisonment of political opponents in mental asylums, so there is a similar bias in the N.Z. capitalist state's attitudes to, and treatment of, dissidents and troublemakers.

THE reaction to the demonstrations against the Pacific Basin Economic Council conference at Victoria University on May 18 and 19 should be understood in its proper context. Friendly relations with businessmen means money for Victoria University—money from conferences, money for halls of residence and money for academic studies in 'disciplines' such as marketing. It is really no wonder that the Students Association Executive have reacted so hastily and stupidly to the demonstrators.

The arrangements for the Pacific Basin Economic Council Conference at Victoria University were first made in 1970. The fee for the use of the whole Union building (apart from a relatively small dining room, the SALIENT office and the Students Association offices) was approved in 1971. However most students on campus when the conference opened were probably unaware of the nature of the P.B.E.C. and the fact that the conference was on. P.B.E.C. executives apparently asked for a meeting with any students who would oppose their conference. This request doesn't appear to have got past the Union officials or the President of the Students Association, Peter Cullen.

On Wednesday 17, the V.U.W. Labour Club published a pamphlet exposing the P.B.E.C. as an international capitalist body which planned and co-ordinated the exploitation of the Pacific Basin, including South-East Asia and New Zealand. The members of the council are Japan, Australia, New Zealand, Canada and the United States. The 'representatives' of these countries are leading businessmen and the council's members include the three biggest multinational financing institutions in the world: The Bank of America, the First National City Bank and the Chase Manhattan Bank.

The Labour Club's pamphlet did not call for any specific student action against the P.B.E.C. but a group of students decided on Wednesday to organise a picket of the Conference for the following day when the conference was thought to be holding a plenary session. The action of Thursday was comparatively minor—students sat on the stairway leading up to the conference hall and distributed leaflets to delegates. Later demonstrators gathered outside the hall, sang the "Red Flag" a couple of times and got into arguments with delegates and the union staff who were guarding the doors. No 'violence' occurred, unless you can describe a borer bomb, ineffectually set off in a committee room, as being violent i.e. causing damage to persons or property.

The Conference had not in fact gone into plenary session on Thursday so we decided to return on Friday in time for Muldoon's luncheon speech to delegates. About two o'clock on Friday people gathered outside the cafeteria in which Muldoon was prattling, and sang the "Red Flag". Then people sat along the wall and started banging on it to quite noisy effect. No-one seems to have established who said it but someone at the luncheon, possibly disturbed from sleep, called on N.Z. delegates to "go out there and throw the rabble over the bank." The N.Z. delegates acted on this sage advice, came out and got stuck in. Curiously enough some people seem to have forgotten that this happened. While the DOMINION highlighted this incident on Saturday morning, the EVENING POST forgot about it on Saturday afternoon. The Students Association Executive, in a dodger advertising a special forum on the demonstrations, showed a

similarly convenient lack of memory when it ignored the P.B.E.C. delegates actions in a list of acts of violence. One student, Alick Shaw, is taking legal action against N.Z. delegate, Colonel H.J.G. Low, an 'antiwar' candidate at the last general elections and a big Wellington property investor.

This incident did nothing to cool students' tempers and students decided to block the stairs and prevent delegates returning to their conference. The stairway I sat on was fairly effectively blocked by students and delegates had difficulty climbing the stairs. Most of them managed to get through and some on their way could not refrain from kicking the seated students. Sitting at the top of the stairs I saw two serious incidents. Bill Logan, who was sitting in front of me was hit by a passing delegate, and retaliated. Shortly afterwards a delegate, standing on the landing, leant over the railing and struck several seated students. His action provoked more trouble. SALIENT made quite a relevant point about the violence on the stairway. "... Its hard to kick if you're sitting down, as the demonstrators were, the striding delegates on the other hand had no difficulty putting the boot in."

According to President Peter Cullen's interpretation of Friday's demonstration incidents on the other stairway forced him to call the police, i.e. when a delegate had his leg jammed in a doorway. I didn't see this particular incident (about which there is apparently some dispute) but I think Cullen was foolish to call the police because the arrival of the cops on the campus only provoked demonstrators even further. When he announced his decision to call the cops to the assembled multitude Cullen was asked what the police would do when they came. 'I don't know what they'll do until they come', he replied. 'Run a raffle', interjected a law student present.

The ugliest incidents of the whole day (according to Cullen's account) occurred when most of the demonstrators realised that there were still some cops left in the building. Most of them had left without doing anything. However four cops and a boy scout remained in a small committee room and someone set off a borer bomb inside. The cops charged out, punched a demonstrator who hadn't 'thrown' the borer bomb and tried to drag him back inside. This action resulted in further scuffles, and the cops were barricaded in their room. Eventually they were rescued by police reinforcements (in the best Baden Powell tradition) and Cullen asked all the cops to leave, which they did. It seems to me that the presence of the police did nothing to calm anyone and only provoked more trouble than might have occurred anyway. A couple of flour bombs and a borer bomb were thrown into the conference hall but the last important incident of the day was the harassment of the President of Lockheed Aircraft International, George C. Prill as he left the hall. Prill was jostled and flour bombed and eventually escaped the demonstrators shaken and upset. This incident has received a lot of condemnation and however nasty it might seem to pick on one man, people should remember that Prill is head of a company which is a leading death-merchant in the Vietnam War. Dick Werry, a Labour City Councillor in Lower Hutt and a second year Arts Student, put the incident in the proper perspective at the forum on the demonstrations. "I was one of those who threw flour at Mr Prill", he said. "The time it took me to do that was the time it took Mr Prill's military hardware to kill about a dozen Asians. The German arms manufacturer Krupp at the height of his activity in 1943 spent about \$50 million on defence hardware. Mr Prill's company, Lockheed, spent in 1965 \$10-12 billion on defence contracts. Krupp got a twenty year gaol sentence, for Prill a handful of flour."

Saturday's DOMINION came out with a fairly accurate report of the demonstrations, stressing that the delegates started the fighting during Muldoon's speech. The DOMINION called the demonstrators' actions 'boorish' and failed to explain the reasons for the protest, despite the fact that Rob Campbell, a member of the Labour Club, had given every media representative at the conference a copy of the Club's pamphlet on Thursday. The EVENING POST on Saturday afternoon came out with an hysterical editorial on the demonstration. The POST concluded with what was in fact a call for political exclusions from the university, "The ranks on the campus at Victoria", it said, "badly need

thinning out."

On Sunday night the Students Association Executive held a special meeting on the demonstrations. Its actions were ill-considered and vindictive—only SALIENT editor Gil Petersen was cool-headed enough to oppose the 'decisions' that were made. The Executive, with two dissenters, passed a vote of no-confidence in Men's Vice-President H.T. Lee for his actions. Lee was told about the meeting on Sunday afternoon—according to the V.U.W.S.A. Constitution he was entitled to 12 hours notice. His active part in the demonstrations was limited to Thursday when he asked for the U.S., Taiwan and South Vietnamese flags to be removed from the conference hall as their presence conflicted with students association policies. On Friday he acted as a photographer for SALIENT. Lee abstained from voting at the meeting and announced his intention to resign.

The Executive asked for a joint inquiry into the demonstrations with the university council and asked the Professorial Board for strong disciplinary action. According to some reports of the meeting (held in committee with the Secretary and Deputy-Secretary of the University Union) certain people were mentioned in this context. Disciplinary action apparently included permanent banning of two non-students from the campus: COCK editor Chris Wheeler, twice a graduate of Victoria, and former SALIENT editor, Roger Cruickshank. On Monday the University Council rejected the Executive's requests as conflicting and improper—Council is, as the Executive must have forgotten, the appeal authority for any disciplinary actions.

To complete their frenzied actions the Executive decided to freeze the Labour Club's funds. Peter Cullen later said that this action was taken to prevent the club from withdrawing its funds. However, as the EVENING POST recognised on Monday, the Executive appears to have simply been acting in a vindictive fashion to try and 'punish' the instigators of the demonstration and prevent them from publishing anything in their defence. Like Jack Marshall's price freeze, the Executive's freeze failed. To protect its money the Labour Club took the action the Executive was, according to Cullen trying to prevent.

A number of things need to be cleared up about this demonstration. The Labour Club instigated it by publishing a pamphlet and a few Club members participated throughout. The club did not at any stage control or lead it. The Executive at its Sunday meeting didn't bother to call in any Labour Club members to find this out.

Muldoon and others have spoken about the number of non-students involved in the protest. As far as I can make out there were no more than ten, not a very substantial number out of a total of about a hundred at the height of the action on Friday. Moreover most of the non-students, including Wheeler and Cruickshank, did not play a leading role in the demonstration.

There has been a lot of talk about the violence that occurred during this demonstration. At the special forum a lot of students, either pacifists or right-wingers, were shouting about the violence, from the students rather than the P.B.E.C. delegates. No one seems to have bothered to define the word 'violence'. As far as I can see, flour bombs and borer bombs (which incidentally can't be thrown—apparently it spoils the effects) can't be considered as violence. Fisticuffs on the other hand, can.

About 140 students have signed a request for a special general meeting of the Students Association to discuss the demonstrations and a motion of no confidence in the Executive. I cannot predict how this meeting will turn out. Although most of the people at the special forum seemed to be pissed off with the Executive's decisions at its Sunday night meeting especially the motion of no confidence in Lee and the action against the Labour Club, a lot of students applauded nicely when P.B.E.C. public relations man Feslier left waving his hand. Students here seem to be easily upset by 'violence' against businessmen on campus. Of course similar incidents at demonstrations down town don't seem to make so many people upset, but then its not on students own property.

—Peter Franks

"Bitte Pukekawa is 17 June 19 with his wi murdering J who live in their curtain there is still Arthur Thor I believe but innocent. innocence th convicted on conspired aga because it pu