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SALLY, YOU CRYPTO-
FASCIST SLUT! - SEE PAGE 6

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EDITORIAL

THIS being the last CRACCUM of the first term, now seems as good a time as any for some introspective editorial self appraisal. Anyone who sets about the production of something like a student magazine must have some ideas about what the end product will be like, before the first issue is even assembled. We did: we called it our policy statement, which we had to present as part of the business of obtaining this job. Measuring up our Craccum against our promises gives a rough indication not so much of the objective success of the publication, as of the success of those ideals we held last year when we decided to take on this task.

Our major promise was that this year's Craccum would look nothing like last year's. Those of you who can remember what last year's paper was like will agree that we have at least fulfilled this promise, thank god. Perhaps the words I choose explain to some degree the difference in attitude that we, as compared to the other candidates for the job and to those formerly responsible for the production of Craccum, hold towards our responsibilities. I don't like to use the 'newspaper' when writing or talking about the 1973 Craccum. We come out weekly, our deadline is early when compared to those that operate in the newspaper industry (I don't like the word 'media', either), and we do not have a large reportorial staff, or a large staff of any other description for that matter. As we promised in our policy statement, we do not attempt to be a general all-purpose underground newspaper, and we do not attempt to compete with the daily press over fast-breaking news stories. On the other hand we never said that we would print no news whatsoever, and some of the stories that we have picked up have been curiously slow-breaking. That letter about Eden Park being patrolled day and night by Rugby fans that we printed, for instance; that was sent to us last year, and one assumes that the daily press were also aware of the situation. Nevertheless the matter failed to hit the front page of the Auckland Star until the day after Craccum carried the item. Scoop? Hardly. This was extremely gratifying for us at the time, in view of the nasty things the 8 O'Clock said about us the week before.

I am glad to say that our technical editor has made good his promises and Craccum is now not only the best looking student publication in the country - in Australasia, in fact - but is also a damn fine looking piece of work by any informed standard. Yes, I know that we don't print on green paper with ink that glows in the dark when waved under the rays produced by a stick of Hari Krishna incense, but we have got something that looks rather good in ordinary old daylight, and even under a sixty-watt bulb. We promised low-key, and low key you've got. Now if only we could persuade the printer to do right by our photographs...

My dream of publishing student academic work that would otherwise be read only by tutors and varsity staff has so far come to very little; the only material we have been offered has been a research opinion on certain aspects of New Zealand family law. Unfortunately, this runs to 35,000 words, so unless we decide to print a sixty four page issue this item will probably not appear, alas.

I regret to say that we also promised to print only that which was true, and that we would prefer quality writing to turgid diatribe. This has, without singling out any particular items, not always been possible. Despite the fact that any material may be submitted to us for publication by anybody, despite the fact that we are not student-eating ogres, we still find it difficult to lure large amounts of copy to our office, which means that on occasion we have had to print material that we knew to be crap merely in order to avoid printing a twelve page issue. This may be a fact of life for student newspapers, unless students themselves are prepared to change the situation. Should more copy be handed in, we would then be able to raise our standards of selection, and reject a whole lot more of the garbage that at present is presented to us. The material we have printed by Philip Soljac, Peter Aimer, Basil Williams, Colin Bowley, Gordon Ingham, Geoff Mason, Denys Trussel, John Bailey and Pat Hohepa should be the norm rather than the exception.

PAT HOHEPA

We very much regret the omission of an attribution for the article entitled 'Maori Cultural Development In The Next Decades' to Mr Pat Hohepa, who is a senior Lecturer in Maori Studies at this University. Our sincere apologies.

LETTERS TO THE EDITOR



AN OPEN LETTER TO THE EDITOR OF "CRACCUM"

What kind of monsters are you up on that hill? The massive headline on page 3 of last issue of "Craccum" - "LADIES, LOSE TEN POUNDS OF EXCESS FLESH" over an invitation to join in the march of the Women's Abortion Action Committee and their supporters, exposes an unbelievable attitude to human life. Why not re-print the article with a realistic translation "FATHERS AND MOTHERS, LOSE BY POISONING, BURNING OR DISMEMBERMENT YOUR FULL TIME DAUGHTER OR SON"?

The article in support of women's right to have an abortion at any time, and on her own wish emphasises the immaturity of this "right to choose". Surely this moment of choice comes with the taking up of a casual or serious sex relationship that could bring about a pregnancy. Evasion of the results of a chosen action does not belong to an adult world and your promotion of such a claim does no one any good.

I have become well aware recently of the high pressure campaign now being exerted by pro-abortionists on Government, on organisations and individuals and I would suggest to the University chaplains, the serious organisations of students and students with a regard for human life to take action against such propaganda appearing with so much editorial support in your official paper. Women's equality will never be won by these people with women to play the passive role, becoming pregnant against their choice, giving the father every chance to opt out with a community paid, easily available abortion as of right, with children being born only to those with absurd regards for human life and its dignity. Why protest over Vietnam or gas ovens if this is to be our standards. Looking at you from my trade union world, I am grateful that we have our Polynesian people to teach us how important life is at any age, and I can only hope that our values at your standards will never contaminate them. Finally I suggest to my co-members of the Labour Party ("prominent" your article remarked), that they look again at the report of our 1972 Conference when a pro-abortion policy was soundly once again rejected.

Connie Purdue

(well-known fighter for women's rights, sometime journalist, and campaigner [in the latest issue of Broadsheet] for greater feminist solidarity. Also rumoured to be a recent Catholic convert; at an age when one takes out fire insurance)

meaning we're allowed to read it, I suppose....

Eh???

(Actually, last time anyone counted, 72% of us up on this hill supported liberalisation of the abortion laws)

"Realistic": all yes, well, we do have our separate realities I suppose

yeah, they're all a bunch of kids, why don't they grow up, don't bother listening to the little snots etc. etc...

except for a few women, of course

Oh wow! Vision of Cath. Soc. armed with fiery crosses and sharpened stakes storming Craccum offices with Varsity chaplains at head of column. Roll me another joint, Connie!!

gas ovens??

A very strange perspective on life, that.

At last! This must be the point of this letter!

First Women's Liberation calls us pigs for running this headline, and now this! I think things are getting out of hand...

I don't see what's so hard to believe about joining in the W.A.A.C. march or in supporting the right abortion

what exactly is a part-time daughter or son?

abortion is the coward's way out! contraception is the coward's way out! screwing is the c.w.o. breathing is... etc.

I wish I was aware of this "high pressure campaign" and I wish they were too.

don't piss your pants, baby; and wait the old blood pressure!

This sounds like hakey jive to me, i.e. inverted racism. As a part Maori (a very small part, I admit) I'm glad I'm not one of your Polynesians. I happen to be my own master, which is what a lot of women, those who support new abortion laws, would also like to be.

6. you obviously feel very deeply about this matter but this is no excuse for poor expression and bad grammar. S.J.B.

Dear Sir,

Control your bodies girls, or you might have a baby. Don't worry about becoming fat, don't wear a bra, for if you control your body in this way you are conforming to that slender little female that is always being exploited. It is very very bad to be exploited.

Cry out for equality; prove yourself a female. You're allowed to make mistakes, men do; so when the contraceptives don't work, demand an abortion. You may be lucky and knock off another male before he even knows he is one. Don't worry about him though, for on the law of averages the same number of girls would have landed in the bucket too: treat the men as same as the women.

Being a women, a representative of the women's liberation movement suggested that I tend to be more rational on the subject of abortion. So listen to my words, Mr Dunn, they are better than yours. Men and women are

not breeding factories, they are human beings like you and I. They do not go on strike and stop production, although many people think they can. Actually do you know where human beings come from? Don't laugh, for many many people don't know. They come from your mummy and daddy; that's right, it's an equal responsibility. The mother doesn't have the right to monopolize over the life of a child; she does not have the right to murder all by herself. Thank goodness you're a man Mr Dunn and show concern where not only the future life of a male is at stake, but that of a female as well.

I am sorry that some women don't feel they have control over their bodies, maybe their minds are exerting a wrong influence over it. Nevertheless, I am sure that many women feel they already have control of their bodies and if anything prefer to concentrate on controlling their minds.

Cileke Gruijters

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P.O. Box 40
MANGAKINO
10 April 1973

Dear Sir,

There are many exclamations of rocketing population growth, predictions of its horrible consequences and cries for something to be done or someone to be responsible. But there is little order behind the outbursts.

We are interested in joining with others to investigate the need for zero population growth and to discuss its consequences. Publicity for the results and action on them is anticipated.

If anyone is interested in this we would be glad to hear from them and can be contacted at the above address.

Yours faithfully
Rosalind Jones
Bill Barton

Dear Craccum,

D.P. Gruschow (Craccum 12 April) must have spent the Maths student rep meeting on April 3 half asleep. I am not chairman, neither am I an Arts rep nor on SRC.

Mr Gruschow complains of problems irrelevant to stage 1 students being discussed. He is referring to the discussion on Computer Science, which he should have taken an active part in — it is precisely the stage 1 students it is most relevant to. Are the students he represents to have no part of the students' say as to how Computer Science will be taught within this University?

I will agree that the discussion went on for a long time — due to the large amount of interest — but if Mr Gruschow had other important matters to bring up he could have asked the chair to finish the discussion.

Mr Gruschow tries to lay the blame for too few stage 1's becoming reps on the stage 3's and masters. He also claims to represent a majority of Maths students, but is one of two reps taking Maths 120 & 140.

So instead of ego-tripping into print ("the silent majority ... their student rep") Mr Gruschow should help get more stage 1 students — there are no reps for Maths 170, 180 or 190.

Ralph Fox
Maths student Science Faculty rep

I would like to publicly deny certain malicious rumours to the effect that I have homosexual tendencies. Persons who indulge in this sort of gossip may find themselves subject to legal action. I insist that my deep friendship with Mr Adrian Picot is purely platonic.

Patrick Moors,
Chemistry Dept.



IMAGINE THAT NOW



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AT KEANS



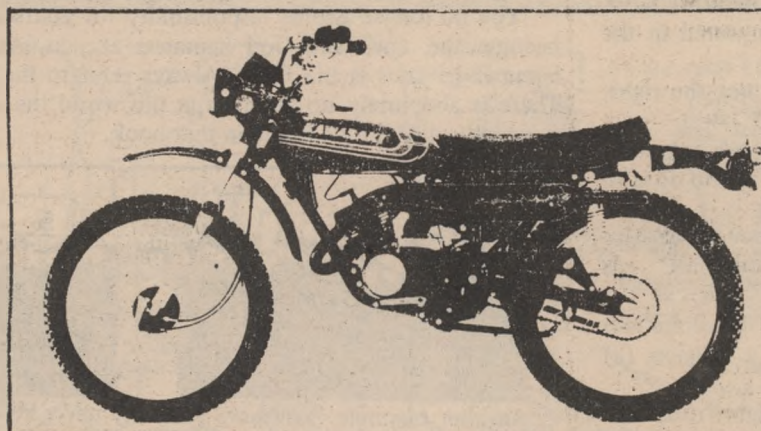
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BECOME A MILLIONAIRE THE JESUS WAY

Jesus drove the moneylenders out of the temple, but they're all back again.

Only this time they all claim to work for him.

This, however, is not a very new idea. The Catholic Church knew more than 500 years ago that, while His kingdom was not of this world, at least the Pope's should be. In those days one could pay a very high sum and buy a document, granting absolution of all one's sins for one year, two years — a lifetime.

The richer one was, the better.

One day a knight met a papal money-collector in the woods and said: "How much would I have to pay to get absolved of all my sins for the rest of my life?"

"1000 Pounds, Sire," the monk replied.

The knight handed over the money, received his document, and then he bashed the monk over the head, taking the rest of his money — and disappeared in the woods.

Which was, admittedly, the logical, if not the right, thing to do.

Nowadays such simple methods do not work anymore.

Ironically, it's almost simpler — all one has to do is to become the founder of a new religion.

Religion, by virtue of its "immune" nature — and who would want to be caught displaying religious bias? — is ideally suited for this purpose.

All one has to do is to find a new angle. There are two groups of new angles. You can create a religion (a) without God or (b) with God.

For example, you just set out certain highly ritualistic rules as to what people should eat and how they should live. Any doctor could tell you what these rules should look like. But you will gather a following if you declare that by following these rules one could become 100 years old and older. If you don't — too bad, you should have started earlier.

Second example. Like Moral Rearmament you set out simple rules how the course of world history can be changed for the betterment of mankind — and you have a new religion. Because who wouldn't want this world to be a peaceful lovely haven of blissful goodness and niceness.

Only a cynic or a communist could object to this.

And, rightly, communists are the number one foe of most of these, often California-based new religions.

Because what keeps one group of people together best is to have a common enemy. It is never wise to seek an enemy among possible new members (with money). But communists are far away, in China, Russia and Viet-Nam. And that is a very convenient circumstance, because they are out of this world and useful at the same time.

The most successful example in recent times is that of a man called Ron Hubbard, a former science fiction writer, who founded the Church of Scientology.

He brewed theosophy, spiritism, group therapy, yoga, liberalism, occultism, science fiction, individualism, Freud's psychoanalysis, Nietzsche's Superman and so forth into a cocktail and served it to some 15 million people around the world.

The basic idea is highly speculative: whatever we see is in reality an illusion; we are spiritual beings, each one of us billions of years old. Pain, sickness, madness and death are illusions which have been deliberately planted into our brains by the invasion troupes of the ancient intergalactic confederates.

If you wanted to found a new religion, you might say, perhaps that you could think something up alright, but that, such an over-obvious example aside, people couldn't and wouldn't really believe such things.

The answer is: there is nothing, absolutely nothing, that people couldn't or wouldn't believe. People will accept the most fantastic and way-out explanations that would make even Erich von Daniken look like a beginner — as long as there is a slight semblance to a rational idea in

them.

While all these religions do not feature God as their main attraction, he is still part of the program — he forms some sort of "Protestant" or "Christian" background, however vague.

It is even simpler to come up with God:

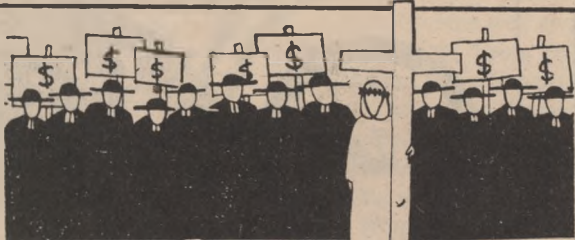
For example: you establish the fact, that God actually speaks to you and tells you to give testimony. As long as you maintain a somewhat sane outer appearance, quote the Bible in every second sentence and don't go near a psychiatrist you've got it made.

In no time at all a crew of faithful followers will gather around you and mysteriously money will pour in.

You might lack the courage to do it.

Again, the answer is: You don't have to have courage, as long as God guides your every step.

You no longer assume responsibility for yourself, you become the anvil and God hammers at you. And the hammer he uses is the Bible. Always refer to the Bible. There is absolutely no question in this world the answer to which could not be found in that book.



Another example: You have probably never heard the name of Dr Francis Schaeffer. Still, he is one of the most widely read authors in the world.

Does he write religious best-sellers. And his main insight is: God is there, and he is not silent.

Accordingly, his books with titles like "He is There And He Is Not Silent", and "The God Who Is There," expound this idea most eloquently and in a fashion as mind-clustering as Marshall McLuhan's.

In one chapter of "The God Who Is There" he will deal with

Musique concrete,
Henry Miller,
Philosophic homosexuality,
John Osborne,
Dylan Thomas,
Modern Cinema,
The mass media,
and The Beatles.

Quite properly another one of his books is titled "Escape from Reason". Which is indeed what it's all about. Then there are many world wide "evangelisation" groups, led by "brothers" of generally religious sounding names.

One of these crusades recently swept over Auckland. "Successful Living" promoted by CHALLENGE, a non-profit making limited liability company registered in Auckland which aims at providing supermarkets with "inspirational" rather than "sex, violence and occult" books.

A very good idea. Are we going to get John Barth's "The Sotweed Factor" or "The Prime of Life" by Simone de Beauvoir, or "Once Is Enough" by New Zealand's own Frank Sargeson?

No.

We are getting "A New Song" by Pat Boone (the one-time Rock and Roll singer), "God's Smuggler" by Brother Andrew or "The Cross And The Switch Blade" by David Wilkerson.

And are these people making any profit? No. Quote: "All profits are ploughed back into the work of Successful Living in order to expand its effectiveness throughout this country."

At the same time the Billy Graham Evangelistic

Association is trying to "solve our problems". Or rather they are helping God in His "way of dealing with the impossible."

And what is this impossible thing God needs help in? It is very plain to see: How possibly can a small nation like New Zealand feed, house and overabundantly pay so many different religious groups with such a uniform program?

It has something to do with money and salesmanship. God is their "product" and they sell it different ways. Since God as such is not "attractive" enough, He has to be parcelled up nicely, with a colorful filigree of "believable" humdrum arranged around Him.

And if YOU want to become a millionaire — here is a sure fire way.

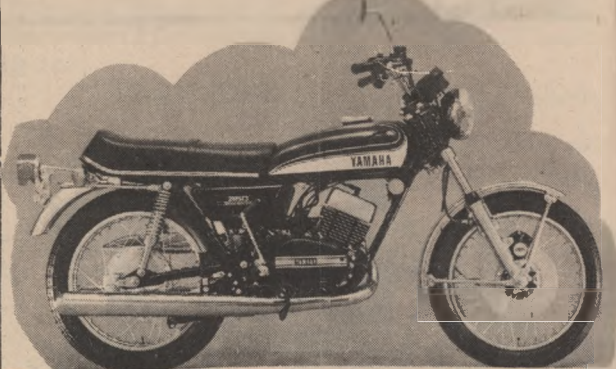
The sad thing is that so many young people follow in these corporations' tracks. They are willing to believe, and they have realized something in their lives needed change, something was wrong.

The bad thing is they never found out what it was.

End

Tom Appleton

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the thomas case

Last week I went down to the Thomas trial. Now one expects a certain amount of Defargian or Dickensian atmosphere in a courtroom, but what I struck made the mind boggle.

We had obtained seats, the person who showed us in indicated where we were to sit. Little were we to know that we were occupying the seat usually used by the mother of someone closely connected with the case.

Everyone streamed in when the doors opened, anticipation on their faces. When they saw us they started whispering among themselves "They're in Her seat". They didn't ask us to move, or swap places, but started on a campaign obviously intended to make us feel embarrassed. The thing that really surprised me was the vindictive, bigotted attitude of these people.

First of all we were branded as police informers set amongst the spectators to report on any radicals. Then we were branded as Nazis ("all the police informers are Nazis" — in case the readers didn't know — I am still

having trouble working out the link). Then of course came the inevitable "Dirty Varsity students" with the other usual derogatory remarks associated — long hair (I must explain to readers that mine does not cover my collar), immoral (I feel you will agree with me that the majority of us are not), and of course smelly. This is where the crunch came. Not content with the remarks, one lady proceeded to sprinkle liberally cheap perfume around herself and friends, and then sat back with a sigh saying "Well at least we can live with the smell of clean living". — Shatter me! I didn't think such people existed any more.

Not content with ridiculing varsity students they started to slate Counsel for the Crown on the basis that his father (father mind — not him — was head of some church or other and everyone knows that churchmen are "big-headed un-humble bigotted uncharitable souls and generally bad eggs into the bargain".

Gazing with adoration at the Counsel for Defence they continued with statements such as "Well you only need to look at them to tell who the clean living upright young Christians are".

I found the final touch was one of the best. When we were leaving one of the ladies said "Oh, you've forgotten something". We both looked, and as the seat where we had been was empty, came to the conclusion, that we hadn't. "What?" we said. "The cushion," she said. "You obviously need it more than a poor stricken mother". I nearly cracked up on that. All the seats have cushions so no one goes without.

All through this case I have noticed that no mention has been made — either by people in general or the papers, or anyone — of the pain and anguish that the Crews must have gone through in their deaths. I can't imagine it would be nice to see your own spouse murdered before your eyes — anyway, who's to say death was instantaneous and no physical pain was suffered.

I was talking to a cop outside about what had

transpired. He said that some of the people would be waiting outside the court rooms at five in the morning nibbling on biscuits etc until the Court opened (at 10 a.m. — five hours) — Man you've got to be keen.

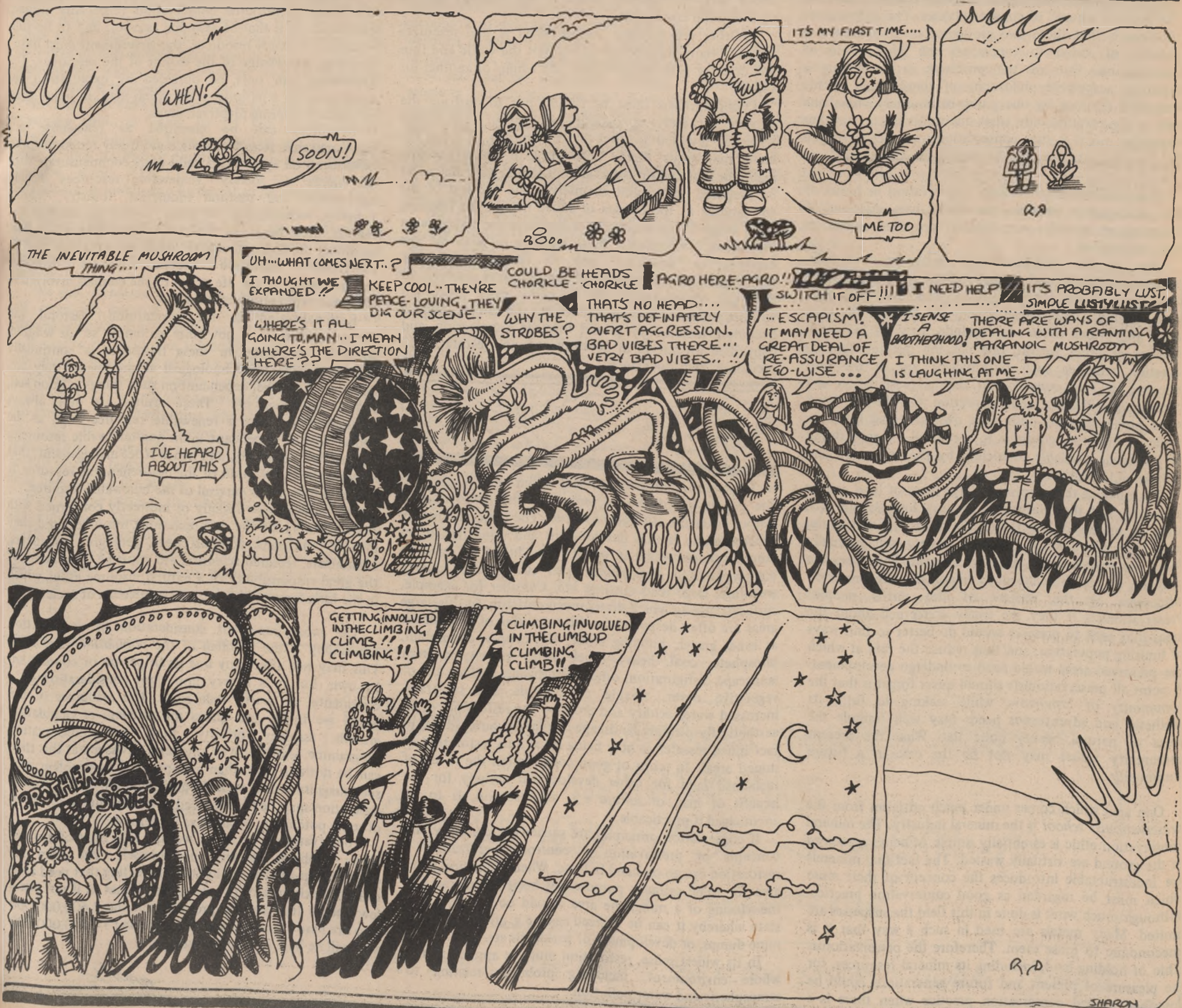
Needless to say there was the usual Defargian knitting and murderous gossip but as I explained before one should expect a certain amount of that.
And now — a brief poem!

Upon hearing a smattering
Of their thoughts
Pattering
Forth in easy time
I had to stop and wonder at mine

Tales of hate
I hear with unease
And of Bigotted humility
Our Christian disease

From five in the morning
Till five at night
They nibble their biscuits
And giggle in delight,
"They'll never get him" they
Cry out in glee
And the other side sighs
And weeps tearfully.

Vague talk of justice
And our human right
And "Look at the poor man"
"What a terrible plight"
While my thoughts fade
To that terrible night
When the victims' maker
Came calling
The Devil on his right.



Beware the Preservationist Conservationist Plot



It would be reasonable to say that a comprehensive and generally acceptable philosophy of conservation and associated principles has not been established as yet anywhere in the world. No truly systematic studies have been made on the subject, and those studies which have been made either deal with limited aspects of the problem or simply provide the stamping ground for some personal hobby-horse.

It is the preservationist movement that is popular at present. The budding conservationists who loudly proclaim their requirements of government and industry are almost without exception solely interested in preservation, to the exclusion of the wider problems of conservation. It had become the fashionable and socially acceptable thing to suddenly express a desire to preserve the environment.

It is hard to set out a comprehensive definition of conservation but it can be thought of as —

- 1) the deliberate, planned, or thoughtful preserving, guarding, or protecting, a keeping in a safe or entire state.
- 2) the care, keeping, and supervision of a natural resource by a government authority or private association, in terms of planned management and wise utilization.

The first part of the definition refers to preservation, the second part to development and utilization. The two considerations expressed in the definition give rise to the conflict between the "preservationist school" and the "Utilization school" of conservationists. The unfortunate problem is that these two groups often never have the breadth of vision to encompass the whole field of conservation. One of the problems in developing a generally acceptable philosophy of conservation is this one-sided thinking by one group or another; where one sees in conservation only what one wants to see. Another important point is that conservation measures envisaged for the short term may not be valid in the long term.

It is convenient to consider conservation in terms of the relationships between the three main divisions of conservation, namely, preservation, controlled utilization and restoration.

One of the problems with following a strictly preservationist approach is that such an approach seeks to have areas of the Earth's surface, sometimes very large areas, excluded from development for all time. As such areas may, and often do, include areas of potential mineral or other wealth, one has the distinct right to question whether such withdrawals are in the best interests of true conservation that is preservation and controlled utilization and restoration. On the one hand some preservationists push their own sectional interests, while on the other continue to accept all the good things of life made available to society by the extraction and utilization industries.

It is obvious that at present large areas of land can be preserved, but the question is for how long should such areas be preserved. It is reasonable to assume that in the long term the material needs of society will gradually force the abandonment of many reserves. This raises the problem of which is the most important, the preserved wilderness or the welfare of the earth's people? Preservationists if they are truly concerned about the areas they seek to preserve would do better to find ways of limiting population, and thus reduce the rate at which the preserved areas would need to undergo development. A point all preservationists should never forget is that the *community of tomorrow*, while seeking to fulfil its aesthetic and adventurous needs may well trample the areas of natural beauty quite flat. What the present community values may not be the case in a future community.

One area which comes under much criticism from the *preservationist school* is the mineral industry. The mineral conservation ethic is essentially simple. Minerals preserved in the ground are virtually wasted. The fact that minerals are indestructible introduces the concept of their reuse which must be regarded as good conservation practice. Although much work is done in this field the successes are limited. Many metals are used in such a way that it is uneconomic to reuse them. Therefore the preservationist ethic of holding land, including its mineral resources, for the pleasure of present and future generations could be described as bad conservation practice when there is a

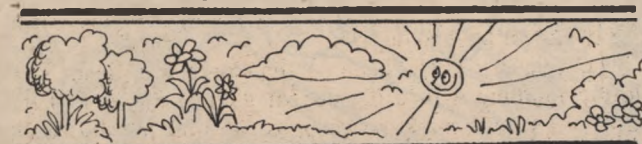
genuine need for the minerals. It is good conservation practice to extract all minerals available in an exploitable zone, that is economically practicable, as the need arises, that is, controlled utilization of the reserves. This should be accompanied by progressive restoration whereby the area has some useful secondary function.

Once minerals have been extracted from an area they are available for all time and the area will never need to be worked again.

The field of energy conservation is a very important consideration in the world today. Practically all extraction and processing industries require energy and as demand for, and usage of, material goods increase with increasing population, the energy usage will rise. The main sources of energy are water (hydroelectricity), mineral and non-mineral fuels (oils, gas, coal etc). Minor sources at present are solar energy, tidal energy, earth heat (geothermal steam) fission and fusion (Nuclear) processes. It is reasonable to assume that most of the world's larger resources of oil, gas, coal, nuclear materials etc. have been delineated. These energy sources are not renewable. There is therefore a great need to improve efficiency in the use of these fuels, that is, maximum utilization with minimum waste, to conserve them for future needs. As an example, the energy requirements from petroleum products may be expected to be satisfied, on present estimates, for only about sixty or seventy years if the present rate of consumption continues.

Another conservation consideration is that resources are not evenly distributed throughout the world and thus one country is dependant upon the whims of another for supply.

Preservationists must be careful not to obstruct the explorer at every opportunity, especially when trivial issues are involved, for they may in doing so, be biting the hand that feeds them. Conversely, if preservationists maintain that certain issues are not trivial, then they must be prepared to commit themselves and the rest of the community to the burden of added living costs resulting from usage of less accessible or harder to use materials. In such cases governments must legislate to both aid the explorer or developer and to ensure satisfactory utilization and preservation of the resources involved. In the past, development has in many cases proceeded without thought for conservation, but the climate today is becoming increasingly geared towards preservation, and controlled utilization in development, and restoration in previously developed areas.



Restoration conservation may often be thought of as the paying of *conscience money* to the *preservationist school* from the *utilization school*. The basic philosophy of restoration is that development and utilization often create ugliness which in many cases should be removed e.g. waste and slag heaps, open cut mine or quarry workings, large road cuttings etc. Consider for example, surfaced mining which draws much criticism. In this, large areas are often despoiled for the extraction of such metals as sand, gravel, building stone, tin, copper, aluminium, phosphate, coal, heavy beach sands etc. Apart from landscape disfiguration, other disturbances include loss of vegetative cover, mixing of topsoils and substrata, increased water acidity and erosion. The restoration of an aesthetically pleasing landscape is to be encouraged and in fact much research is now being done into restoration of mined areas. In terms of good conservation the re-use of reclaimed land for other development activity for the benefit of man or nature e.g. afforestation, is to be encouraged if practicable.

If conservation principles are carried out correctly, the concepts of preservation + controlled utilization + restoration can go on hand in hand. When utilization of an area for some primary purpose has been completed e.g. the closing of a mine, the area should be restored to a state whereby it can be utilized again e.g. afforestation of mine dumps, or development of parklands etc.

In its widest sense, restoration must be applied to the whole environment, including problems relating to atmospheric and water pollution.

The noted geologist, Professor C.K. Leith expressed the rather comprehensive view, in 1955, that "Conservation is the effort to ensure to society the maximum present and future benefit from the use of natural resources. It involves the inventory and evaluation of natural resources at a level commensurate with the needs of society, and requires the substitution, where the conservation of human energy permits, of renewable or inexhaustible resources for those which are non-renewable and of the more abundant and non-renewable resources for the less abundant ones. It not only seeks to eliminate waste of resources if use be economically feasible, but also looks forward to improvement of techniques of production and use, and requires that there be prompt and proper adjustments to advances in technology. It thus appears that conservation involves the balancing of natural resources against human resources and the rights of the present generation against the rights of future generations. It necessitates moreover, the harmonizing of the procedures and objectives of conservation with the conditions of the present or future economic order, and calls for the allocation of duties and powers among private and public agencies."



The role of government is vitally important. Government must arbitrate between the real needs of the society and the whims of those who wish to over exploit or restrict the fulfilment of those needs. The government must protect the rights of the individual and ensure the maximum personal liberty. It must also utilize or direct the use of the economic wealth of the country which includes not only such things as minerals but also agricultural, pastoral and other industries to the benefit of the people.

Perhaps the most important role of the government in the field of resource conservation (especially mineral conservation) is that of resource assessor; and to be fully equipped to assess resources, the government must have a thorough knowledge of the extent of the resources. This knowledge can only be obtained by exploration and assessment on a national scale which may, in many cases necessitate entering preserved areas.

Resources can be classified as renewable and non-renewable. Resources which are truly renewable may be utilized on a sustained yield basis commensurate with the needs of society. Renewable resources include agricultural and pastoral industries, forestry, marine fisheries, exploitation of some forms of wildlife e.g. rabbits, deer, trout. In the case of wildlife exploitation, including the fishing industry, good conservation, that is, controlled utilization depends on a thorough understanding of the life cycles of the animals involved so that over exploitation is avoided.

Rationalization in the agricultural, pastoral and forestry industries is not quite as simple as for wildlife. Although efficiency in these industries is continually improving, due to technological advancement, they are, and always will be, dependant on such things as good soil, water, fertilizers etc. These things are not always inexhaustible. Thus a renewable resource such as the above may be dependant upon non-renewable resources, for example fertilizers, and hence strict management, that is, controlled utilization of the non-renewable resource, is a prerequisite to the survival of the renewable resource.

All those people directly or indirectly concerned with the husbandry of the non-renewable resources, and they include politicians, administrators, geologists, engineers, economists, research scientists etc. must be truly aware of the great responsibility of a natural resource ethic, which in the long term will be in the best interests of society.

The most important consideration in conservation philosophy is the problem of the *population explosion*. This may not affect any one given person or country on its own, but it is a very important consideration on a continental or world wide scale. The resources of the world are finite, and unless the problem of population growth assumes priority then any conservation programme, short-term or long-term envisaged at this time can be nothing more than a stop gap. This problem is of such magnitude that even the grandchildren of our present generation may be hard pressed to justify the preservation of some potentially productive wilderness.

Conservation is in many ways, a side issue of a much bigger problem, namely man himself. The need for conservation and the difficulties in meeting that need arise from the existence of people on this planet. It is not just a few people that are the problem but the 3,600,000,000 who are here at present and the projected 14,000,000,000 who will be here in 50 or 60 years.

anon

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THE PATHOS OF PROTEST

Yes, pathos; from which comes the word *pathetic*; and most of the protest that goes on in this part of the world is just that. Why? Because it's so easy to think that you're doing some good. A blow for liberty. At least a step in the right direction.

There comes to mind the story of the young yachting who wanted to sail from Auckland to Sydney. He too had no overall plan. He wanted to go at least a mile or two in the right direction. So when he hauled out of Westhaven entrance he turned west in the direction of Sydney. Somewhere up by Hobsonville he started having real trouble.

All right. Sail a boat up into the testing zone at Mururoa Atoll. Sail a whole lot of boats. Have a private war with the French navy. Create a diplomatic incident. Hit the headlines. It's terrific. But in the broad picture, what is it all really about? All it really says is that the world is changing and "we" don't like it changing — we want it to stay the same. Like a kid of how old, changing from milk to solids, who shouts: "I don't like my porridge!"

Don't get me wrong here. I'm not suggesting that nuclear testing is good food. Far from it. What I am saying is that people who don't like something that's going on in this world of ours should climb out of their emotive first reactions and take a cause-and-effect look at "the other fellow". Why is he doing what "we" don't like?

Not that this kind of approach, done with no adequate measuring stick, is likely to get you much further, anyway. If you set out from an emotive reaction, you're likely to look through an emotive window at an emotively coloured scene. "The other fellow", polluting the atmosphere, is looking no further than his nose (you feel), — just like you are. He has no overall vision, you feel, — but neither have you. He's just rolling along in the same old grooves of the past, you say; but so also — if you can come out of your dreaming and really look at yourself — are you.

"We will overcome", you chant. How, when and where not specified; because this is chanted for your own emotive comfort. A waking dream.

If you're going to give leadership at all, you might as well make a proper job of it. It's no good leading a dream — however pleasant and mately it all seems to be.

All right. Let's look dispassionately for a moment at this business of nuclear testing. The French, you say, have no right to come polluting the atmosphere with radio-activity — especially in "our" part of it. If they must do this nuclear testing, you feel, why don't they do it in their own part of the world?

Here lies the catch to the whole thing: once you accept the principle of separate bits of our world "belonging" to independent sovereign nations, then your case falls flat. Once you accept the separateness of nations, then you have to accept the principle of separate nations possessing weapons and being prepared to use them to the full if



"necessary"; because that's the only known way of keeping them separate in the first place. And the logic of weapons is that, if possible, a nation must have better weapons than any other. So you think you're going to draw an effective separation between "conventional" weapons and nuclear weapons? Keep the conventional weapons but ban the Bomb? What you're trying to do here is to hang on to the feelings of *security* traditionally associated with conventional weapons ("wooden walls of Old England" sort of stuff) but at the same time to be rid of the disturbing feelings of *insecurity* and horror associated with nuclear war.

This is an emotive reaction that cuts clean across the logic of weapons. It would be just as useful really to try to get it agreed that all nations shall ban the use of gunpowder and fight any future wars with bows and arrows only. And just as futile. Oh yes, leaders of nations may support your protests (with words) in peacetime — especially if it happens to be election year. But do you really think that in the stark emergency of major war they'd make any departure from the ordinary logic of weapons? You can *hope* so; but that's different from really expecting it to happen.

Let's face it then: banning the Bomb is a dream — a lovely rainbow with a big pot of gold at the end of it. Opposition to nuclear weapons is not in any way progressive. What you're really trying to do is to keep this changing world from changing. You want it to stay not even as it is now, but as it stopped being 30 years ago.

That's it then: if you don't like the Bomb and don't like nuclear testing, then you've got to do something about this world of ours being all broken up in separate bits. Just protesting — at whatever level — against nuclear weapons and the tests that are an essential part of making them, is only leading a dream. And that's not leadership.

If you don't like where the advancing technique of weaponry is taking us, then you have to go back to what the weaponry is required for in the first place. You don't like doing that? Well, good God! You don't think you're going to get away with doing only the things you *like* doing in this world, do you? By all means let's have emotions, feelings, likes and dislikes, and sensitivity generally. That's what makes us human, and provides the motive power of almost anything that's ever done. But a ship that's all engines and no rudder doesn't get very far.

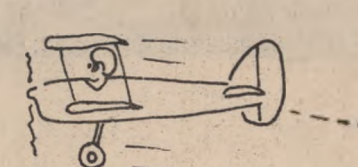
You can't stay with reality if you're leading a dream. You've got to start out from analysis and understanding. And one of the hardest things for anyone to accept is that, even then, you see the world (and understand it) through windows of your own self. If you're fighting some battle in your own self — whatever it may be, and whether you know it or don't know it — then you'll tend to understand the world in terms of the need to *fight* something. And the converse also holds true: once you've made the breakthrough, you can deduce the fact of probable conflict in yourself from the scratchy feeling of wanting to fight something outside of yourself.

This may seem a long way from what you know as active protesting. But if you allow demos to be filled up with bods who enjoy throwing rocks at the fuzz and getting clonked in return, then the media and the Marshalls and the Muldoons (and the Kirks and Finlays too just as much, for that matter) can and will — and increasingly do — represent "protesters" as a gang of scruffy ragamuffins separate from the real community and not to be taken seriously. And in so far as you do in consequence begin to feel thrown together as a band of brothers (and sisters) battling against heavy odds — in so far, that is, as you develop an actual group-spirit as protesters — you may to that extent be blinded from rationally understanding what's happening. Because that's the guts of the inner mechanics of group-living.

The point is that once you know how this group-attachment works, then you've got something of what it takes to be an individual — to be able to take part in group activities without having to depend on them for any sort of emotion support or addiction. Once you know how this group-loyalty works — not as an intellectual exercise but known in yourself in the act of living itself — then you'll have what's needed to stand aside and see dispassionately all these consolidated groups of class, creed, colour, nation, race, or whatever, as just the separate bits of our fragmented world which is the No. 1 problem that faces all of us today. Once you can see what keeps the bits so separate, then — and not until then — can you start to do anything really effective about one world of all just being people together. Put out a clear call on that basis, and the world is yours for the taking.

That's the cold logic of the scene today. That's also the clear chance of opening the future up wide. What are students going to do about it?

By Dick Southern



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LIVES AGAINST THE BOMB

G.S. MACKAY

photos by J-C. Hurni

D. MOODIE, 1973

"i am a student of the sea, a traveller and teacher of experience. FRI is an extension of my belief in the changing nature of this physical existence."

My protest; "our plan is to sail and navigate our old boat into the midst of the French preparations at Mururoa to demonstrate our shared convictions; that the danger to ourselves is of little importance."

"I believe man's tenancy of this is severely threatened due to a philosophy of violence which appears to dominate this age. We must preserve the environment in sufficient time to save us from ruin."

It is this said philosophy of violence that may in the end lead to a greater and more tragically based protest. There is the ever present possibility that these people may not survive to see the benefits of their protest. On reaching the Mururoa test zone the protest vessels will face an extremely large french naval fleet. It is stated french policy that protest vessels will not be tolerated under any circumstances. This years protest will not be dealt with the gentle accord that last years protest vessels were given. At present these vessels are sailing without the cover of the country from which they originate. This does not allow them full protection of international maritime law.

The captain of the protest vessel FRI is risking all that he has worked for over the past ten years. The FRI a 105' danish trading barque built 1902, has taken much of his life; to david and his wife; Emma the FRI represents their whole life. After the protest project has been finished David and Emma intend to return to their primary occupation;

"My career is to teach people of our way of life on the FRI, hoping to show through our example a saner slower way of life."

Thus his decision to put the Fri as a protest vessel is not to be taken lightly. He is fully aware of the tactics that will be used against the protest vessels. Any protest vessel that encounters difficulty will not be able to safely turn to a french polynesian port. If they do, then the people can expect an extended stay in the not too comfortable surroundings of a french prison. Judging by the examples of treatment handed to native prisoners, the protesters would have a better chance with the penguins in the antarctic than trying to get help from the french officials.

The fact still remains that these people have given themselves for the Peace Media anti-french bomb test project. They are fully aware of the consequences, the risk to their own lives and to the vessels they are sailing on. To make this protest worthwhile there must be support for the vessels from the government, or, do we have to wait for the loss of these peoples lives to promote the protest.



EDWARD JOHN RUTTER
married

one child joe-michael age 6 months
address, yacht; english bat, opua
occupation; fitter-turner
33 years

reason for protesting;
"Nobody likes the bomb, and i hold trust for future generations of which my son will be part, and that they will hold it in turn for others."



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EDWARD MOODIE

27 years
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on; captain of the vessel FRI
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career: "stop the bomb"

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protest project.



ANGELA PATCHOULI YEATES

20 years
married

occupation; cook on protest boat

reason for protesting;
"i am concerned about the future, generations who will
take our places on this planet: i feel they have a right to a
pollution free environment; which is what i am working
for.



cantonsville nine

THE TRIAL OF THE CATONSVILLE NINE
by Daniel Berrigan
Opened at Central Theatre on Wednesday 25 April
Reviewed by John Bailey.

When the play finished, numbers of the audience remained behind discussing among themselves the play, and its implications. This is something few plays manage to achieve, simply because few plays attempt to achieve this end.

"The Trial . . ." was written by Father Daniel Berrigan, a defendant in the court-case known to the press as the trial of the Catonsville Nine. These nine defendants admitted pouring home-made napalm over files dealing with young men drafted into the Vietnam war, the objective being to cause an effective pause to the immoral Vietnam war. This objective was achieved so, naturally, they were held to answer by the constabulary of the U.S.A. Father Berrigan apparently thought the trial did not effectively bring out the reasons why they did this dastardly deed, so being a man of letters, he thought he would present his case to the masses in the form of a play, a play so effective, that it would cause his audience to re-examine their ideas on the Vietnam War.

The play is written in the form of a court-room drama. There is very little movement possible. It opens with a statement of what is to be examined, then sets out to state all the possible arguments one after the other, arranged in such a way that the interest of the audience is maintained by having them follow through all the various arguments, stated in practically every way possible, using only the actors voices to carry the message. This is where the producer, Raymond Hawthorne, was most successful. He kept the actors from "acting" and forced them to understand their lines and bring out this understanding in their voices alone. His choreography of the lighting was beautiful. It played a very major part in maintaining the audiences interest throughout the evening. He used every possible lighting variation, and never once did this detract from the overall effect.

With this extreme lack of movement, every move and every sound must be made for some very precise purpose. The actors succeeded in retaining the necessary control throughout the evening surprisingly well. Whenever anyone did trip up on a line, look somewhere for no purpose, or if a light was slightly out of position, it jarred, and the audience was very much aware of these mistakes. Over the next few performances, these tiny errors will be

patched up, but it does serve to illustrate the absolute necessity for the actors to constantly have their minds on the argument. I was very impressed by their concentration, which significantly aided the audience's concentration when there was a great danger of falling to sleep. I was very pleased to see actors who are willing to do nothing on stage, who are willing to accept the producer's ideas on non-acting and are willing to accept these yokes to 'artistic expression' and use them to such effect.

From what has been written above, you will probably be aware of the style of the play. This style is what worried most of the audience who stayed behind after the play to talk. The play was not theatrically entertaining. If one accepted the ideas beforehand, one would get nothing more out of the play, apart from maybe a confirmation of their ideas. But to ask people to pay normal Central prices to hear a political argument, even though the argument is very effective, is not recommended practice if you wish to propound your ideas to a disbelieving public. Has a play, such as this any right to be called a play, as it does away with the basic object of theatrical art. Even Bertolt Brecht, that brilliant political playwright, spent many years working out how best to write a good political play combining entertainment and ideology. But can you expect Father Berrigan to write a good play, when he has no experience of theatre? What he has achieved here is an extremely good political argument, something he is very familiar with.

If you are still interested in the 'play' after reading what has been written above, you must go. There is a strong chance you will enjoy this production, the most polished for a very long time.



brecht

THE GOOD PERSON OF SZECHWAN
by Bertolt Brecht

To continue the theme of Political Theatre, allow me to make you an offer. At the A.G.M. of Theatre Workshop, it was decided to postpone the planned production of The Good Person Of Szechwan until the second term.

The second term has now arrived, or nearly. The production is under way again, so I would be grateful for any people who are interested in acting, designing costumes, designing sets, composing music, playing musical instruments, constructing set, making costumes, or generally wanting to get involved in helping this play onto the stage.

The play is one of the finest that Brecht wrote. It was written at the height of his career, and contains all the ideas he was working on throughout his life in the theatre. We need people with the sensibility to understand the political ideas contained in the play, and who accept them.

Auditions will be on Friday 4th May from 1.00pm to 6.00pm in the Arts Centre, 24 Grafton Road, and on Saturday 5th May from 1.30pm till 5.00pm in the same place. Come at any time you are free between the above-mentioned hours as we have only 5 books to go around. If you are unable to come between these times, or would like further information on the planned production, ring John Bailey 887-879.

capping

CAPPING REVUE

For several festive Capping seasons of late, the hallowed art of satire has lain in hibernation, waiting for the thaw of public opinion. This year it has been decided by those who think they know how to decide, that the time is now right for the staging of an indigenous-type satirical revue. Original script written specially for the occasion, and some not quite so original, will be featured — topical, witty, well-acted, in the comfortable, intimate surroundings of the Wynyard Tavern Coffee Lounge, 29 Symonds St — the scene of the great Noonan/Thwaites hits of yesteryear.

Six people — some names you will be familiar with, others destined to become household turds — jointly accept responsibility for presenting this outrage entitled: 'TO STRIKE A BROAD NORM' or 'SIX MONTHS IN LABOUR', whose success is dependent upon the existence of an audience who, ideally should endeavour to have several dozen representatives in attendance between the hours of 8-10pm nightly from Monday 3- April — Saturday 5 May.

For the efforts that have been expended in your behalf a donation of 50c from students (others 75c) will be gratefully demanded at the door.

lady moss

LADY MOSS REVIVED
POEMS
PETER OLDS
DUNEDIN, CAVE MAN PRESS, 1973

Peter Olds' first volume of poetry demonstrates fairly conclusively that poetry is very much alive and kicking (as well as raising hell loudly and effectively) in New Zealand. Taking the work in conjunction with his 'commanding' reading at the Christchurch Arts Festival earlier this year and remembering that he has been writing seriously for no more than seven years, the reader is forced towards the conclusion that Olds has already developed a uniquely individual voice, a voice that (with luck) we should go on hearing for a considerable amount of time to come.

In the main, the poems presented in *Lady Moss Revived* are strongly colloquial, successfully capturing the inflexions and tonal qualities of contemporary speech — but more important, they contain energy, vitality, a spontaneity which has its origin in a lively *libido* rather than in studied pretense.

Where the warm wind blows
a psychiatric door swings loose —
strange little men in white coats
wave fingers at me & grin like hawks
as I struggle to rope the main-sail
while the hawks themselves flap around
the smoking chimney tops.

**MATTHEW
MULVANEY'S**

Lorne Street Behind 246

PURVEYORS OF FINE ROAST AND CORNED
BEEF SANDWICHES ON REIZENSTEIN'S BREAD
«FRUIT JUICES AND COFFEE»

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The energy persists throughout the bulk of the twenty-three poems presented, roars defiantly in the V8 poems, double-declutches around Ponsonby, rattles through Grafton and switches Lady Moss on as vigorously as if she were a souped-up virgin looking for a first screw. But the poems contain human sympathy as well — and this, combined with the energy, is what gives Olds' work its undoubtedly attractive, quality. Underneath the surface patina of drop-out/drug culture, the mouldering pads, the borrowed Americanisms of Beat poetry and Ginsberg, the Ponsonb/Grafton myth, the poet feels for people, places and the things he is talking about — and the feeling gives the work a sub-stratum of warmth which feeds back and enlarges the particulars he is dealing with.

For the reasons given above, the two Lady Moss poems seem to have the greatest appeal and to represent the quintessence of Olds at his best. Yet this is not to denigrate the remainder of the work. Like David Mitchell, Olds has created a world which is exclusively his own and yet, which is at the same time firmly fixed in the three traditions of American, New Zealand and British poetry. From the blurb, one would not expect this to be the case as the implication is that the poet is almost entirely unlettered: but there is a considerable amount of craftsmanship present, a craftsmanship which springs from extensive reading in all three traditions and which echoes this background. A ready example of this can be found in 'Talkin' Where the Warm Wind Blows, which carries with it the lyricism borrowed from Shakespeare's songs, a traditional New Zealand imagery and odd echoes of Olsen; but these characteristics have been neatly and spontaneously integrated to give a poem which belongs to Peter Olds and to no one else.

Technically, the work depends a great deal on borrowings: the Olsen credo is manifest in the line structure, Ginsberg's adaptations from Whitman are apparent in the eschewing of articles (perhaps an advantage here); and there are the usual 'modernisms' of 'thru' for 'through', the ampersand and like innovations which seem appropriate enough for the material and the context. A pleasing use of internal assonance and occasional half- or full rhyme add a quality which is at times intensely musical:

But now they fly like golden swords
Ready to plunge a beautiful stream;

The poet has also, an extremely strong and generally reliable sense of rhythm which manifests itself more particularly in the shorter-lined pieces such as *Heme Bay Revisited*, *Two Ponsonby Poems* and *On Probation*. There are occasional lapses however — but who doesn't lapse sometimes?

Caveman's presentation of the work, typifies the growing strength of this Dunedin press, while the front cover gives the book a most attractive appearance and enhances the contents. We hope that Peter Olds' second book won't be too long in making an appearance.

— Alistair Paterson.



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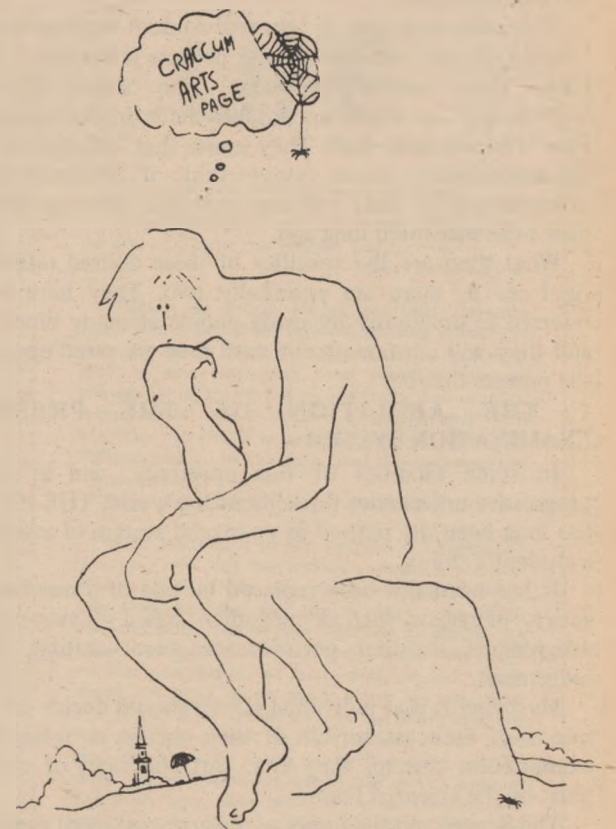
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big change or big trouble

TOM RYAN

When I look at the situation of frustration and stagnation that exists in the Arts Faculty today, I am drawn to see parallels in the process that culminated in the 1968 French Student Rebellion.

There, student dissatisfaction had its origins at the Nanterre campus where the authorities refused to acknowledge the existence of problems and thus ignored student proposals for reform. The major issue was whether the sexually segregated university hostels would permit residents visitors of the opposite sex!! ... but it rapidly mushroomed into national student demands for total educational reform.

Still, however, the authorities did not recognise a problem. In early May, De Gaulle dismissed the unrest as 'petty student brawling'. Within a few days all French schools were closed or occupied; workers had struck or taken over factories; rioting was rampant; the very existence of the Fifth Republic was at stake.

Only then was the desirability for reform admitted, but by this time it entailed total reconstruction of the educational system.

My contention is not that a similar revolution will occur here in New Zealand. But I do maintain that if the authorities in charge of the Arts Faculty do not listen to, and act upon, demands for change immediately, then the force of those reformist cries might explode into fury.

By then it will not be reform they want ... it could be virtual reconstruction of and redistribution of power within the Arts Faculty.

It seems that control and conservatism are the two key factors when looking at the retarded state of the Arts. And both of these are most evident in the hierarchy and the controlling bodies of the Faculty. For instance: when any lecturer is explaining why he cannot institute changes desired by himself or his students, he invariably blames the head of the department, or the Senate.

Having heard these two bodies ceaselessly scathed as the villains of the piece, I am now close to believing it. They are in virtual control and they are incorrigibly conservative.

Thus, if we are to effect reforms they must be the object of attack. Pressures must be brought upon them, ideally to relinquish the control they unfairly maintain

CONTINUED OVERLEAF



FROM PREVIOUS PAGE...

and to allow meaningful decision-making to be enjoyed by staff and students.

The present system of 'elected' student representatives 'sharing' in the decision-making process is by now a sick joke. They neither 'represent' nor 'share'. To be 'represented' in a process implies faith in that process. Few students have that. They know that 'sharing' in the decision-making is a ploy; that if students and non-professorial staff had any real say, reforms would have been instituted long ago.

What then are the specifics of these desired reforms? As I see it, there are essentially two. They have been referred to previously by many people at many times... and they will continue to be until they are acted upon by the powers-that-be:

1. THE ABOLITION OF THE PRESENT EXAMINATION SYSTEM

In some faculties of this university, and in most progressive universities throughout the world, THE EXAM has long been discredited as an invalid system of assessing a student's ability.

It has normally been replaced by one or a number of variety of means, such as: judgement based on year-round assignments, tutorial performances, oral testing, peer judgement.

My belief is that individual classes should decide on the means of their assessment. If they choose to retain the examination system, they can. But the right of choice must be the essential feature.

The Senate and the heads of departments must cease to enforce the absurdity of the examination as a necessary requirement, through inevitably they will respond with the reactionaries' catch-cry of 'Examinations alone will combat cheating'.

My answer is that if you are going to assume the likelihood of student cheating, then are you not in effect inviting all to try to cheat? And it does in fact work this way. I know many cases of impersonation in an exam.

Surely, it is far more moral to assume the honesty of the student from the beginning? And would not a system that requires continuous assessment throughout the year, by a variety of means, in effect make cheating almost impossible?

The examination is also iniquitous in that it often operates to the detriment of one who is psychologically disoriented in the event of an 'all-important' occasion like an exam. So too the person who suffers social strains or

personal discomfort at the time of exams. In these cases medical exemptions can not readily be obtained and hence these examinees are unjustly assessed.

Then there is the opposite, the one who excels in the environ of the examination system, so achieving a grade far in excess of his true intellectual ability.

Thus, in the examination system as we know it, there are inherent factors which permit and even encourage it to be unjustly abusive, and effectively abused. By allowing students and staff to choose from a broader and more frequent range of assessment techniques, these inequalities would largely be removed.

2. THE ABOLITION OF THE PRESENT UNIT SYSTEM

As it exists now, the unit system is commendable only in that it is truly representative of the well-meaning effluent that persists in flowing from the minds and pens of those in control of the decision-making-process of the Arts Faculty.

Only twisted logic can continue to sustain the situation whereby one must pass on an average of the two or three papers involved, before one is credited with one unit.

Nor can any sense be seen in the regulations that require one to do papers A, B, and C, when in reality one might only wish to do A. Often there is no real sameness in the content of these papers. They can be of extreme diversity, yet because the student chooses to study one, he must do one or two others in which he might have no interest.

I suggest that papers be studied as individual units; that the student do the choosing, rather than the system the prescribing; and that wherever possible papers be open rather than limited to those with the dubious distinction of being classified as of a certain stage (i.e. Stage 1, 2, 3 or MA).

Conclusions

Hopefully, these or similar measures will be rapidly effected in the Arts Faculty. To do otherwise would be to invite further dissatisfaction leading to unknown ends.

Also, perhaps now would be the time for control of the Faculty to be decentralised and given in part to students and staff, rather than retained in the hands of the out-of-touch, though certainly illustrious, old men of the Senate.

Tom Ryan

GEORGE NOVACK.

'The War of Independence and the Civil War originated with demands for reform. The socialist revolution will come from the inability of decadent capitalism to meet demands for an end to its injustices.'

George Novack born in Boston in 1905 and educated at Harvard, is an outstanding authority in the field of Marxist theory, philosophy and politics. Among his many books dealing with these topics are An Introduction to the Logic of Marxism, Democracy and Revolution, Understanding History and Humanism and Socialism.

He will be speaking on 'American Radicalism Today' on Friday May 11th at 8pm in B28.

On Saturday, May 12th starting at 10am, Novack will give 2 lectures on the 'History of American Trotskyism'. These will be held in the McLaurin Chapel.

This visit is being sponsored by the Young Socialists and further information can be obtained by phoning 607-519.

ELECTIONS COUNCIL REPRESENTATIVE EXECUTIVE VACANCIES UNION MANAGEMENT COMMITTEE

Nominations are called for the following: Student Representative on University Council; Student Representative on Management Committee; Public Liaison Officer; Education Officer; Welfare Vice President; Publications Officer. Application forms are available from the Students' Association. Nominations, which should be in sealed envelopes addressed to the Association Secretary, close at 5pm on Friday 4 May 1973. Election speeches will be held on Wednesday and Thursday 30 & 31 May in the Quad (Lower Lecture Theatre if wet). Elections will be held on Friday 1 June 1973

Margery Macky
ASSOCIATION SECRETARY

CONTACT

is the student information/referral service. It can find the answer to almost any question or if it cannot, will find someone who can. It is situated in between the bookshop and the association office and is open between 9am to 5pm each day.

FIJI

FIJI - ITS POLITICAL FUTURE: AN OPTIMISTIC VIEW POINT

By NARESH C PRASAD (B.A. Political Studies)

Independence had to come to Fiji sooner or later. That it came in 1970 was a good thing. By virtue of it being a British Crown Colony, Fiji progressed in many fields, for example the creation of a judicial system on British lines, establishment of an efficient Civil Service, financially it became a stable country, and so on. But by remaining as a Crown Colony, Fiji was lagging behind in many aspects of progress. To name a few, the creation of a two party western democratic type of government, attracting overseas investments and more importantly, not emerging in the international spectrum as a country which demands acknowledgement and respect. But let's not go too far with criticisms of the British type of imperialistic rule and thereby undermining its good aspects. One has only to compare it with the French, or the Portuguese or even the American types of Colonization to see how much better it was for Fiji to have been a British Crown Colony.

With the Independence came a new constitution. Fiji's constitution is unique. For one thing, it is meant only for Fiji. In a political sense, I think, it would be fair to say that Fiji's constitution is based on the lines of the two major races, namely the Fijians and Indians. The British Government, while preparing the constitution, made sure that "The Real Power" went to the indigenous Fijians - a minority race to the Indians. This is not surprising if we understand the British system of giving Independence to its former colonies. Except for Rhodesia (which so far as the British Government is concerned, is still a Colony) nearly all its former colonies gained independence on the understanding that power went back to the indigenous people. Nevertheless the constitution also guarantees equal rights in every field to all the races concerned.

Political control is based not on racial lines but rather on the majority rule by any political party.

And what is this "Real Power"? It is suggested that "Real Power" in Fiji is the control of land - traditionally owned by the Fijians and over a period of 96 years of British rule - leased to the C.S.R. Company; the expatriates and the Government. The constitution provides for the Native Land Trust Board to retain the power of lease and ownership to as much as 95% of land (productive or otherwise) in Fiji. Consequently, in the place of C.S.R. Co (which had re-leased much of cane farming land to the Indian farmers) the Native Land Trust Board becomes the sole owner of these holdings. This may I point out, is the most important factor in evaluation Fiji's political future and to understand the land problem in Fiji is to understand whether there is or is not a cause for alarm for the Indians who so heavily depend on Fijian land.

It is my belief, and as I would display down below, that in Fiji the Indians have got nothing to fear and their security is as much assured as it ever was in the whole history of that country. What has happened is merely the change of landlords. No one can say that Fijian landlords would be any worse than those that Indian farmers have had so far. Let us not compare Fiji with many of the African countries such as Uganda, Kenya or Tanzania. For Fiji's present composition and its past political history is completely different from any of the African countries. To talk of the Indians being insecure or that they would be pushed out of Fiji is to indulge in a non-existent idea which is quite contrary to the declared policy of the present Government, and the wish of the Fijian people at large.

It is important to understand what and who the Fijian people are. And the best way to find out is to be with them and live with them. The Fijian people are a dedicated race - intelligent, polite and sincere. Their society is a heirarchical setup, led by the chiefs or the

Ratus. Bearing in mind that a good and stable society is one which retains its tradition and cultural values, the Fijian people lead the world as a leader-following race. They are great believers in sharing things - power, wealth, or food. It is beyond my imagination to picture them as a ruthless race wanting to get rid of the Indians while fully understanding that Fiji would crumble overnight financially, without the Indians in that country. Its about time that many of the students, especially the ones from Fiji, to wake up to this fact and stop lamenting with the idea that one day they will have to return to a country where there is no opportunity for them or that they would be living in an atmosphere comparable to that of Uganda before the exodus of the Asians. Fiji has set an example in race relations for the whole world to follow and I am sure it will stay that way.

Fiji's two party system is a fairly new phenomenon. It was not until the 1966 General Election that the two parties - the ruling Alliance Party and the Opposition National Federation Party came to face each other for the first time. Ever since then the Alliance Party has kept its lead and if my political calculations are right, it would continue to do so for a long time to come. The most important fact ensuring the success of the Alliance Party is its multiracial composition - its ability to secure support from all sections of the community and from all races. Then there is the charisma and the intellectual dynamics of its leader, Rt. Hon. Sir Kemesese Mara who is indeed the greatest leader Fiji has ever had. So far the predominantly Indian dominated National Federation Party has made little progress towards obtaining a significant portion of the Fijian votes and has had even less success with the European voters. In my judgement the Opposition is simply a "band of amateurs" pretending to be real politicians. Man for man, it is a very weak party and I cannot see it as being capable of running the affairs of the whole nation as yet.

(printed as received)

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LIFE

"I am the way, and the truth, and the life;
no one comes to the Father, but by me."
— Jesus: John 14 v 6.

"When all things began, the Word already was. The Word dwelt with God, and what God was the Word Was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men. The light shines on in the dark, and the darkness has never quenched it."
— Jesus: John 1 v 1.

And Jesus said to his disciples, "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse or barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a moment to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well."
— Jesus: Luke 12 v 22-31.



philosophies and religions were summed up in a dear friend who in the end just threw his arms around you and you knew that God had accepted you — if only you believed and loved too. Impossible? It's true, The path of love to the father is always open. We have all so much to learn.

C. Mews

Over the last year or so, Fiji has witnessed the strengthening of the two-party system. Results of the 1972 General Election shows that none of the Independent candidates for the Liberal candidate managed to win any seats. It is apparent by the voting numbers that they fared very badly and in many instances the candidates (Independence and Liberal) lost their \$50 deposits. So what are the prospects of a Coalition Government in Fiji? To me the prospects are very slim and it will remain that way until many of the so called Politicians learn and take to heart issues of national interest. They have to understand that they are responsible primarily to the nation as a whole and only secondary to their party or to their section of the community. The Alliance Party made the first gesture towards attracting the Opposition into a Coalition when they chose an Opposition front bench Mr R.D. Patel as the Speaker of the House of Representatives. But what happened? Only very recently the House came to a Constitutional crisis when the Speaker supporting the minority opinion of the Opposition adjourned the "Session" thereby bringing a democratically elected ruling party to a standstill. Never in the history of a Western Democratic type of Government such a thing had happened before. But who are the real losers of such a crisis? Not the Government, and not the Alliance Party. But the Opposition National Federation Party. They have in fact dashed a wonderful opportunity (because of their own rash judgement and perhaps for political motives) to participate in the running of the Government, a chance they might not get for quite some time yet.

Political vicissitudes however, are nothing new. It happens in every country and in many forms. But for a developing country like Fiji, international goodwill is very important. Fiji needs overseas investments to balance its trade deficits. It is apparent that the tourist industry is booming and would continue to do so if the internal political harmony is maintained. Since Independence, Fiji has been admitted as a member of the United Nations and the S.E. Asian Development Bank. Also the World Bank has provided Fiji with a large loan for the construction of a highway linking Nadi and Suva. Suffice to say that today Fiji commands respect in many countries of the world. It has proved itself capable of leadership of the South Pacific Islands especially in the United Nations. All this hinges on the condition that Fiji remain the peaceful country with a good racial and social relations. Fiji's politicians will have to wake up to the fact that they cannot be irresponsible towards its international image.

The future looks bright considering the fact that the country is moving towards the right direction, that is balancing the powers of the two major races thereby ensuring that no one race could establish hegemony. Uneven distribution of power is most definitely going to cause alarm and disharmony. Internally what Fiji needs today is mutual Trust and Reliance between the two races. Fijian ownership of land should not give Indians any cause for alarm if they can convince themselves that the Fijians are trustworthy people. By the same token, the Fijians will have to be careful not to abuse their newly gained political power by oppressing the Indians, especially in Land control. It is highly unlikely that Fiji would reach a stage where the latter would occur. And it is to the young and upcoming Fijian Citizens (Indians and Fijians) to carry out the task of spreading trust and friendship between the two races, for, the lack of it will affect Fiji's generation of today — and must I say that racial strife could tear that country apart in no time.

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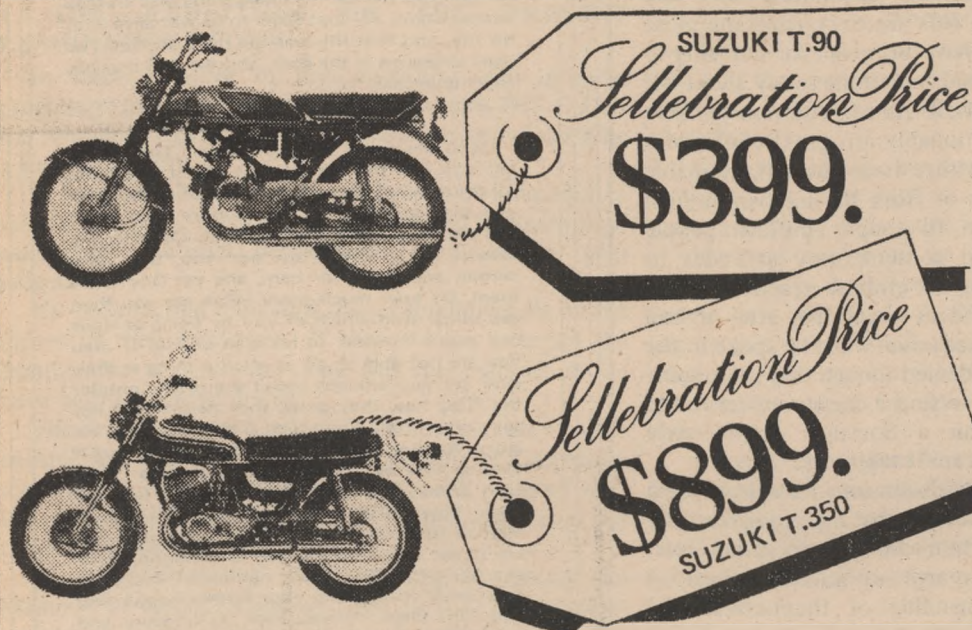
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chess

Not many interesting games were played in the first round of the A.U. championships but the second round produced at least one of some interest. The game given, played by R. Waayman, one of the top contenders shows how a slip in the opening can lead to disastrous consequences. The player of the Black pieces, R. Taine played the opening (a Moller attack, which has theoretically been analysed to a draw) he played the opening rather well, but for a slop on the 9th move which cost him the game, despite his resistance thereafter. The game went as follows:

White	Black
R. Waayman	R. Taine
1 P-K4	P-K4
2 N-KB3	N-QB3
3 B-4	B-B4 (2)
4 P-B3	N-R3
4 P-Q4	PxP
6 PxP(b)	B-N5 ch:
7 N-B3(!)	NxKP(c)
8 O-O	BxN(d)
9 P-Q5	O-O?(f)
10 PxB	N-R4(g)
11 B-Q3	N-KB3
12 B-N5(h)	P-Q3(i)
13 Q-R4(j)	P-QN3
14 Q-R4	P-Kr3(k)
15 BxP!(l)	N-N5(m)
16 B-N5	K-B3(n)
17 Q-R7ch(o)	K-B2
18 B-N6ch	K-K2
19 QxNP ch	R-B2
20 QxR mate (p)	

(a) The Guiooco Piano, old as the hills, but it often leads to exciting play

(b) Not the only move: 6 P-K5 and 6 O-O are often played here; both lead to equality.

(c) Around here, players of moderate strength often go wrong. If 7 ... BxN ch 8 PxB NxKP, then we are in a similar line to the text. e.g. 9 P-Q5 N-R4 (or K2) 10 Q-Q4 or 10 B-Q3 with a position similar to that arising in the text after 11 B-Q3 except that neither side has called.

(d) 8 ... NxN is also possible eg. 9 PxN BxP 10 Q-N3 P-Q4 11 BxP O-O BxP ch K-R1 13 QxB RxB (if instead of 10 P-Q4 Black

plays 10 ... BxP, he gets eaten by 11 BxP ch K-B1 12 B-N5 with a force attack. Also inadequate are 10 ... BxOP or 10 B-K2

(e) The Moller Attack. If 9PxP, P-Q4. 10 B-R3 PxP 11 R-K1 B-K3 12 RxN Q-Q4 Black seems to get an even game.

(f) This is Black's mistake. Normal in this position is 9 ... B-B5 or 9 N-K4, when Black can (with good play!) hold off White's attack. Now it is incumbent on White to "find" the refutation.

(g) Is 10 ... N-K2 any better?

(h) White's Bishops make the K side.

(i) To free his own Q Bishop

(j) Attacking the Knight and forcing the reply, and preparing for a switch to the Kings side to reinforce the attack.

(k) Because White was threatening 15 BxN, attacking Black's Queen and threatening mate.

(l) White continues to force the issue, prising open Black's King position.

(m) If 15 ... PxP, 16 QxP and Black faces a fearsome attack eg 16 ... R-K1 17 N-N5 threatening 18 B-R7 ch to which there is no defence except return of the R to K1 17 ... R-KB1 18 N-R7 ch and the threat of 19 NxN is killing. If 17 ... N-N5 18 B-N7 ch K-R1 19 NxP mate. The more played attacks the B and Q simultaneously.

(n) A Queen move results in 16 Q-R7 mate

(o) The rest is a straightforward mating net. There is no escape.

(p) One could scarcely believe that Rod Waayman was half pissed when he played this - could one?

Readers of this column will remember in the first week this column there appeared an ending in white White with a K and P was required to win against K and R. I received a letter the other day claiming a draw for Black. I commend this person's trying out the problem, and his critical look at the solution given. He gives the following variation!

1. P-B7 R-Q7 (not even attempting to prevent white's queening! One would have expected that this was Black's prime concern! But this writer has a point, here)

2. P-B8 (=Q) R-N7 ch

3. K-R4 R-R7 ch

4. K-N3 R-N7 ch

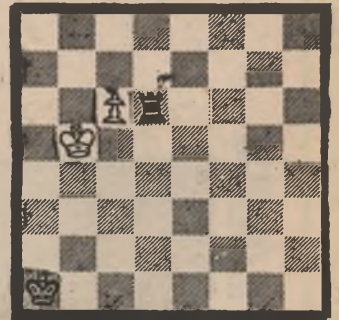
5. K-B6 K-N8

6. Q-B5 ch K-R8

7. Q-R5 ch K-N8

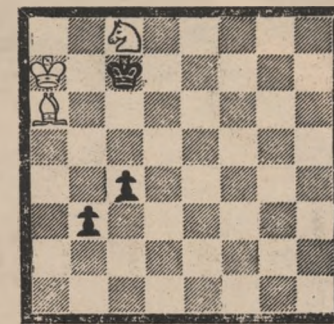
8. Q-R3 R-B7 ch

9. K-N3 R-Q7



And at this point he gives a draw, and he has a strong argument there. It is difficult to demonstrate a win for White in this position. However, let us go back to move 8 for white. There is a good alternative to 8 Q-R3 by White, namely 8 Q-R4. If 8 ... K-B1, 9 ... Q-R6 at least wins a rook. A rook move loses the rook eg. 8 R-N1, 9 Q-Q1 ch K-R2. 10 Q-Q5ch K-R8 11 Q-R1ch K-R7 (or 11 ... R-N8 12 Q-R8 mate) 12 Q-R7

8 ... R-R7 9 Q-K4 ch K-R1 LO. Q-R8 ch K-N1 11. Q-N8 ch. Whenever the rook goes, the Queen can fork it with the king eventually. K and Q vs K and R are notoriously difficult endings to win, but they normally do win. Continuing on this theme, readers may like to solve the following Q vs R endings.



White to move and
and win

White has B and N, if he loses either or both he can, at least, draw. If Black succeeds in promoting either of his pawns, he wins. On the other hand, if Black loses both his pawns for free, he loses, since K, B, and N vs K is a Theoretical win, although bloody difficult.

Solutions to last week's problems.

1. P-R8 (=Q) P-R8(=Q) (so that 2QxQ stalemates)

2. Q-N8! (A finesse - if 2Q-Q8 (with the same threatening K-K7 mate) then Black plays 2 ... Q-N7! draw

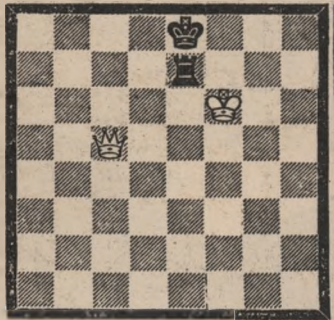
3. Q-Q8! (now the White K cannot be cut off on the 8th rank)

3 ... Q-R5 (A last try - a Q check results in a K move, check and mate)

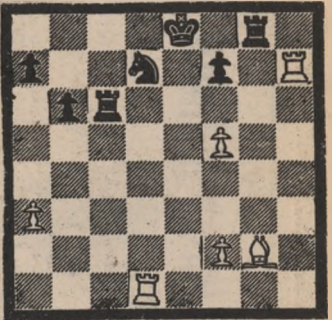
4. Q-Q5 ch (Forcing the K to R1 on the same file as his Q. Now the Black Queen cannot offer itself to protect the Black K)

4 ... K-R1

5. Q-R8 (Now Black is in a Zugzwang and cannot avoid a quick mate)



Black to move
White wins



White to play his 28th
move and win.

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