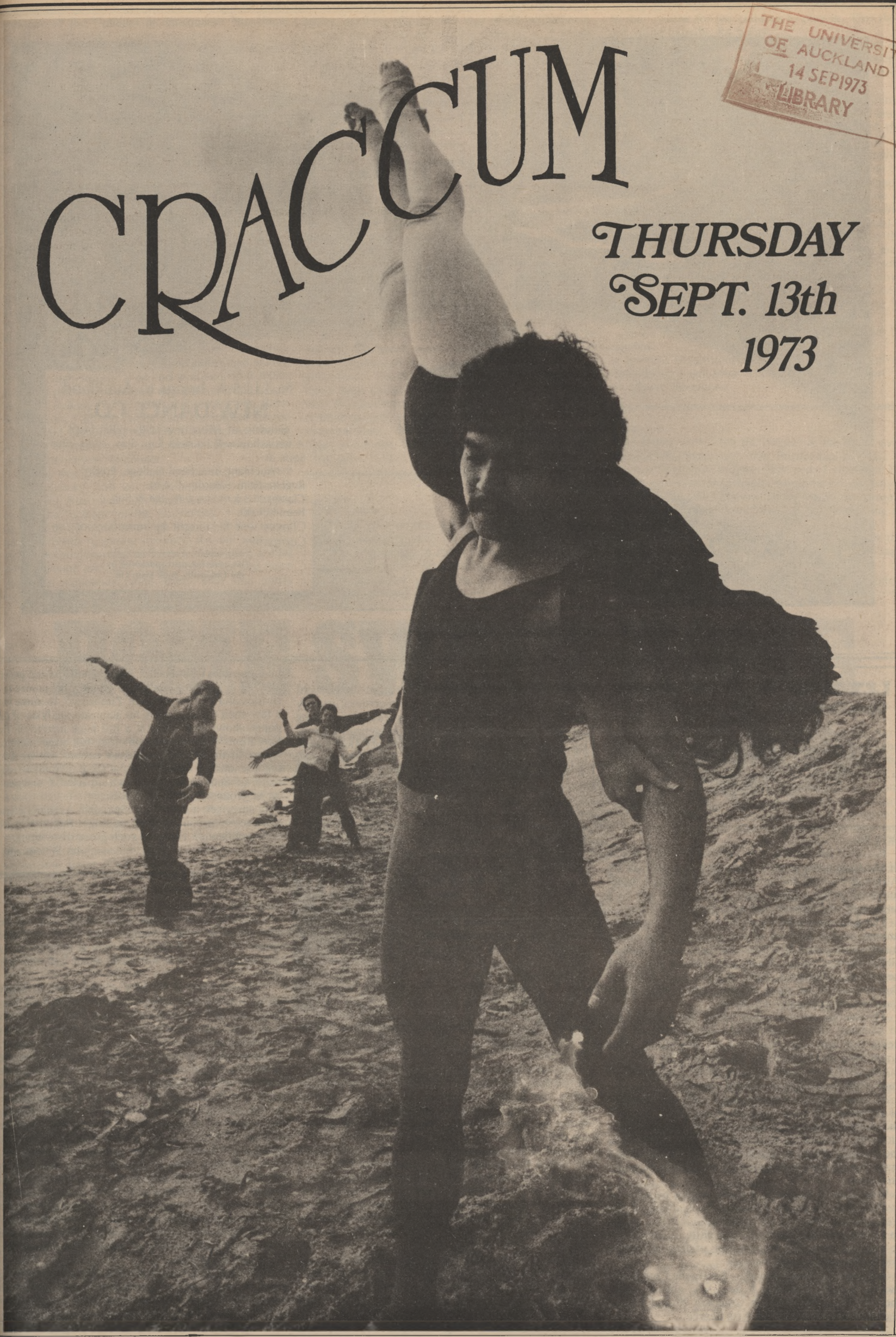


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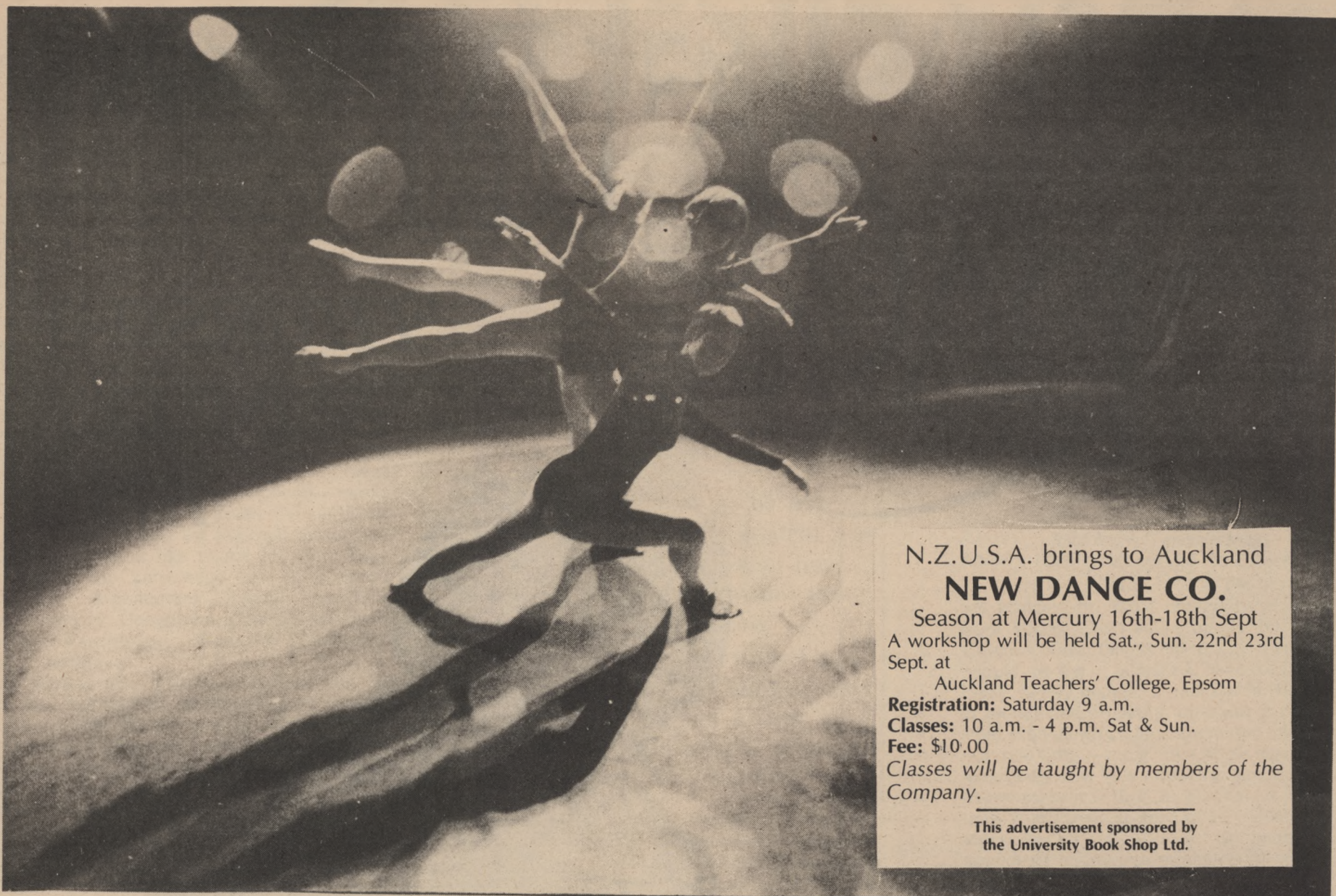
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LETTERS TO THE EDITOR



Dear Sir,

Bravo to the student who contributed the critique of the Commerce degree, published in Craccum 20. Although I would like to comment on his/her critique, much of which I agree with, I will leave this to a later issue of Craccum and pick up two other points.

The first one is how quickly some staff members jumped to the defence of the degree. I was asked by one of the staff members whether I was "responsible" for the article. I was amazed just how upset he and his colleagues were. It does show however that the article set them thinking about what we in the Commerce faculty are doing.

The second point is what taking the degree does to students. In the majority of cases commerce students are only too happy to go downtown after graduating and perpetuate the system. In my case it has turned me from support (albeit lukewarm) of capitalism to being a confirmed socialist.

Of course every socialist has a different concept of socialism. But my concept of socialism includes the destruction of capitalism in its present form although I don't see a system of state capitalism being the answer either. A mixture of worker control and state capitalism is a concept that has a great personal attraction.

Why have I changed? I think largely because of the heavy emphasis placed in the teaching of the Commerce degree on the profit motive. Profit seems to be the only consideration, and little regard seems to be given to social considerations of decisions made within the capitalist framework.

A couple of closing remarks. Firstly the Commerce faculty gets the students it deserves; and secondly the writer of the article in Craccum 20 and myself should both have done an Arts degree.

Roger Debreceeny

Dear Sir,

I wonder how many Aucklanders find such delight as I in the present, continuing, power crisis? Certainly the threat of compulsory cold showers in the morning carries little appeal, but by way of compensation evening is greatly enhanced by a necessity that stands as a great virtue. Our street lights are now not turned on in the city of Auckland until some time after the sun has set, and in consequence a whole new range of phenomena normally denied to town dwellers appears around six p.m. We now are able to actually witness a true twilight; those colours that normally hide in the darker regions of our perceptions' palette emerge in dim blue and orange opulence. Where before late afternoon clouds and bright evening stars alike were hidden by the sky-glow of our city, they now shine over our larger buildings and darkling streets with mysterious presence. Our eyes, accustomed to the unusual brilliance of the evening sky, record the streets below us dark broody shapes, that comfort with their old familiarity and new closeness. We may be cold, but by George! we've found the sky again.



Yours,
A.T. Walker

Dear Sir,

My amazement with the "journalistic integrity" of the paper Socialist Action now knows no bounds. After the blatant distortion of their reporting of AUSA election results, I read their newspaper, if that is the appropriate term, again. Savour the following delicacy:

"Some Wellington Maoists were a bit upset when we wrote last month in this column that they were pulling a fast one on HART supporters by 'incorporating' HART news into their latest venture, The Paper. We notice that the second issue of The Paper, which still carries 'incorporating HART News on its masthead, contains not a single word on racist sporting tours."

Again the essence of the Socialist Action assertion is distortion and half truth. It is correct that the issue of The Paper referred to, (No.2), contains no article on the specific issue of sporting contact with South Africa. But then HART News did not limit its' material to the issue of sporting contacts, it also contained

many articles on the situation in South Africa generally, as well as the liberation of the Portuguese territories and the liberation of Zimbabwe, to name just a few such topics. Again an accurate analysis of the paper shows that there is a full page article on the liberation of Zimbabwe, another full page pictorial report of the recent massacres carried out by Portuguese groups, and throughout the paper advertising material and publicity for anti-apartheid and anti-racist groups including HART.

It surprises me that the Socialist Action League can accuse anyone else of 'pulling a fast one' when their publication contains such gross distortions.

— John Woodroffe.

Dear Bob and Steve:

I said I'd write to you occasionally. This is the first occasion, over a month since I left Godzone again. To begin, I shall give you a résumé of my idle wanderings. It is not clear when you will hear again.

I arrived back in Sydney — there are so many people and a good variety, compared with New Zealand cities. It's a friendly place, too. At least I always find it so, and usually you're with different types with little trouble. For myself, as a Pacific scholar, I find the place exciting in a few extra ways, because Sydney was the original centre of European trade with the Pacific Islands. There are no more Pork traders to Tahiti, or Sandalwooders in Melanesia, but the Pacific mark is unmistakably part of the Sydney scene. In Bridge Street, for example, are the offices of Burns Philp, which has retail outlets throughout Papua and New Guinea, the Solomons, New Hebrides, Fiji, Tonga etc. They also display brass plates proclaiming them to be the registered agents for the Western Pacific High Commission, the Government of Tonga and several dozen (mostly in liquidation) plantation companies. There is the incomparable Mitchell Library, repository of numerous rare documents and published works about Australia, N.Z. and the Pacific.

University Life over here is a little more exciting than on New Zealand campuses. There have been some stirs — you will have heard of the controversies over proposed Women's Studies courses at Sydney University, and over the exclusion of a homosexual

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from one of the Colleges at Macquarie. But these storms in milk-shake cartons subside.

Macquarie University is another of those missile station type constructions, like Flinders which I visited in February. Only the architecture is even worse. The vast skyscrapers of concrete and glass, nobility — polbety, over the magnificent expanses of their North Ryde site, must be one of the greatest horrors of the modern world. But the staff-students seem surprisingly sane.

Then I visited Canberra for 3 days. This trip alone has justified any sudden departure from Auckland. I arrived down there about 9pm of an evening, and spent some time exploring. It was getting cold, so I went down to the Y.M.C.A., which, Sydney Y.M.C.A. had assured me, had accommodation. But all they had was a gymnasium. So I wandered the streets some more, and even dozed off in a sub-basement shopping arcade. About 1am I found a Greek coffee house open till 2.30am, so had a cup of coffee. The manager told me of Greek clubs open all night, which I could stay in. About 2.15 I left for one. After a cup of tea I felt better, and watched. We were hustled into the front room, and the doors were locked. This was, it seems, one of Canberra's illegal gaming houses where card games are played for quite high stakes. I sat and watched till 6.30am. Every so often they peeped through a curtain to see the road, making sure no raids were imminent. Relatively warm, I left the Greek Club and looked around some more, before going down to the Australian National University. There, I cleaned up and looked around the various buildings.

During that day I met all my heroes who write Pacific History, and saw them as people. This was interesting. But I was very impressed by the design, layout and facilities of the University. I should be very happy to work or study there. I found better quarters (with research students) for my next two nights, before returning to Sydney. I did have a solid drinks session and meal at the Staff Club, and more drinks in someones home after. That was pretty

heavy, drinking cliques are a way of life in Canberra.

Next day, I left by bus for Sydney — I would have hitched, but the fog and the night before left me in no fit state. After a night packing in Sydney, I left for Brisbane. Hitching was, for most of the first day a drag. It was 2 hours before I got a lift out of North Rocks Road, and 1 p.m. before I got enough rides to reach Newcastle until after 3pm. But then I was lucky. One ride took me to Coffs Harbour, about 360 miles from Sydney, or just over half way to Brisbane. And, at 10pm, I got a ride up to Grafton, some 60 miles further north still, on the Pacific Highway. After a couple of hours in a 24 hour restaurant (my usual sleeping place while hitching around Australia) I met a guy who had been in N.Z., AND HE INSISTED ON MY STAYING OVERNIGHT AT HIS HOME. Following morning, after a heavy breakfast, I hung out the old thumb again. First ride took me to Brisbane.

I am in a 5 person flat, and work 3 hours a night, Monday to Friday, for about \$6.50 per night. I wash dishes at the University Staff Club. The work's lousy, and after 2 weeks, I think 2 more will be enough.

So, where next? I'll tell you when I know. I've enjoyed the break most times, though Brisbane is a terrible place to live. Lovely climate, but little else going for it. The University of about 18,000 students has a large campus here at St Lucia, which is quite nice, though the buildings are like office blocks. There is little campus enthusiasm, and even less now it's vacation time. No worry, I'm not enrolled there, thank goodness. Hope all's well at the old A.U.

Roger C. Cowell

Dear Editor,

I went down to the creche last week. Outside was a flat piece of plastic wet with rain and gathering mildew. This was the much-publicised dome.

On August 2 the Students Association paid \$2095 for it, and a few days later it was lent, not given

to the creche for the children to play in. This they did, quite happily, for a day.

Then it sprung a leak. Then there was a fire on the Isle of Man in a plastic pleasure house and several people were killed. People started wondering about the safety of the children.

The dome has one door through which the children must be lifted to get in and out, and which also must remain closed because of the method by which the thing is held up.

At the moment the dome has to be cleaned, mended and checked by the fire department before it can be used again. It could end up being a white elephant.

I asked the people at the creche for their side of the story. Mrs McCulloch, worker, said, "We didn't know anything about the dome until it arrived." Others confirmed this. It turned out that what the creche people really had in mind for a playing area was a double-doored garage, so the children can paint there instead of the small kitchen between the stove and the telephone. This, they said, would go nicely on a verandah to be constructed behind number 30 Wynyard Street.

If the dome proves usable, the garage will not be needed.

Perhaps before the ^{new} Executive next lends or gives something, it will think to consult the recipients.

— Myrtle Freeman.

Dear Sir,

It would seem from the display in the Quad over the T.P.A. controversy that Bartlet had to come to the rescue of his surrogate Hayseem. I voted for Ed on the understanding that he would be his own man, but it would seem that we will have Mr Bartlet around for a long time not only advising but controlling as well.

I wouldn't be surprised if Hayseem consults the Western Whitehouse, 25 Kelmama Ave. (ph. 769-126) before every Exec meeting.

Disappointed Architecture Student

HOME SWEET HOME

On Wednesday 5th September, at the Auckland University I was a spectator to a vigorous forum on the Student's Association Housing policy. A debate originated from the recent purchase by the Students Association of a house in Williamson Avenue, Ponsonby for \$14,500. The existing tenants in possession were transferred to other accommodation, and the stated intention of the Students Assoc. thereafter was to remodel the house and provide six rooms for students to rent at a charge of either \$8 or \$12 (the correctness of either figure I have been unable to verify). The previous tenants had been renting the whole house from a land agent for \$30 weekly.

The opponents of the acquisition of this house saw that the purchase move had brought about community ill-will towards students, because working class families had been shunted from this house so as to satisfy the accommodation needs of students. Some speakers stated that students originating from the Auckland City area could just as reasonably live at home with their parents, without causing the ramifications which followed from the purchase of this house. Dr Pat Hohepa advanced the idea that if the Student Association was to continue its present housing policy, they would consequently lose much good will from Maori and Polynesian people who would logically comprise the majority of people to be shunted, or evicted from such purchased houses.

Other speakers stressed that the purchase price was too exorbitant, and so too was the proposed rental price to be charged to the new student tenants.

The approach of many speakers was that such a policy resulted in community-student conflict, and a division of interests occurred between students and the community.

I think that this question of the housing policy and its surrounding problem must be viewed from the short-term social needs of working people, pensioners, students (ie. the majority of N.Z. society who are suffering from the present housing situation) and their long-term interests. The short-term and long-term needs for housing must not be seen as absolutely separate needs, rather they are dialectically part of the same thing. It is in this connection, that

① Peered Pensioner ③ Mad Man
② University Stupid ④ Mr. Money



I feel the Students Assoc. should formulate an overall policy towards student and community housing, stressing a common policy, and not a division of interests.

One speaker from Tenants Protection Association (a pensioner) correctly put the question of the immediate needs of student housing in this way. That is, that if the Students Assoc. is to buy existing occupied houses of reasonable prices, then they must beforehand guarantee fixed, comparable alternative housing for those tenants already in possession.

But at no point did any speakers sound out a comprehensive policy of housing, but rather they were concerned with the purchase and results flowing from this acquisition of the Williamson Ave. house.

Accordingly I put the following points forward as part of an overall policy of the Students Assoc. towards the housing question. It is only on the basis of a united common policy on behalf of those who are suffering from the housing shortage, that I think any realistic solution can be achieved.

1) That the present Labour Government set up a commission for planning the utilisation of building industry resources and deciding priorities, of national development. This will meet the relative needs of housing, educational buildings, industrial and commercial. Hopefully, insurance company and general commercial buildings with their self-set standards of opulence for the business community will then take their turn in the queue with people's housing and industry.

2) Control of rents to be based on government valuation of property.

3) Rapid increase in state construction of flats and houses to a level where their availability and rentals can be controlled and used for all house rents. This was the policy of the State Housing Department set up in 1939 by the first Labour Government, so as to overcome the shortage of housing. But the following reactionary National Government capitalised on this and sold these state houses, flats to the tenants at bargain, basement prices. Accordingly, the whole emphasis came on own your own home — a ¼ acre paylova paradise.

This State Housing Department and the existing State Advances Corporation should regulate loans, and interests for housing. Consequently the present gold-mine that the private finance companies, insurance companies and banks are reaping from their exorbitant loan and interest rates would be washed away, and they would fall into line with the policy of the State sector.

4) The provision of housing for old people, and suitable for married couples and single people to be build throughout all housing areas.

In conclusion, I reiterate that such a comprehensive housing policy of the Students Assoc. would give a good basis for united action with all working people, pensioners etc. suffering from the shortage of housing accommodation. The present housing policy of the Student Assoc. will only result in further divisions in the community, and the only people who benefit from this are the minority of rent-racketeering landlords, speculators, finance and loan institutions.

— Ian Tucke, Law Faculty.

MISCELLANEA

Expect the knives to be out for Gavin Downey, National M.P. for Pakuranga, in 1975. A politician without a party is like a whore without a brothel and Gavin's in the streets at the moment. Known primarily for his jogging he is now experiencing the loneliness of the long distance runner, merit dictating its own reward. Bluebloods don't like rednecks Et tu Brute!

An interesting sidelight to the dismissal of Alexander McLeod as editor of the Listener is the fact that his successor, Ian Cross, has seen fit to move the controversial editorials away from inside the front page to further inside the magazine. Perhaps discretion is the better part of journalism.

Welcome back to Cock. Alternatively flamboyant or scurrilous one is never quite sure whether it is a revolutionary aperitif or the New Left's answer to Truth. Still it's well worth 20 cents as any M.P. could tell you.

We notice that the official opening of the Sydney Opera House is to be televised live, by satellite on October 20. Official openings have become bureaucrats belated recognitions of fait accomplis and we suggest that a delayed telecast of the delayed opening would be more in keeping with this charlatan's spectacle of 'kind hearts and coronets!'

Iskra, the Princes Street Labour branch's magazine, is meant if we read its title correctly, to take over where Lenin left off — much the same as Savage's pledge to take over where Seddon left off. The journal itself is, however, more social democ-

atic than social revolutionary. It's a pity that it's lead story on the Australian Labour Party, by political scientist, Peter Aimer, has been superseded by the Federal Budget which was so Tory that Nation Review labelled it a budget Heath would be proud of. The moral for Iskra: Labour can be short for labouring under a delusion.

I rather like Pat Hohepa's point that if the students association had enough money to buy up old houses, then perhaps it was time to look into Government grants to Universities.

As a result of the successful John Ford Memorial Films shown last Thursday, attempts are being made to gain "The Grapes of Wrath", unavailable in New Zealand for twenty years for showing at Orientation 74.

Talking to Ngahuia about the new Maori and Polynesian Paper, called Rongo.

"It was originally planned for November or December but is now coming out at the end of this month. Contributors so far include Hone Tuwhare, Witi Ihemaera who I think is overrated," said Ngahuia, "and some Polynesian Panther stuff."

"We're doing the layout and paste-up ourselves. John Miller, ex Craccum and Salient photographer, and has of us all the most experience in Newspaper work, is helping out. He's got some incredible photos. "What we want is something like the best that Salient and Craccum have produced. "There will be no advertising. We have about a third of the cost of the first issue (\$928 dollars), and have applied to just

about everyone (Arts Council, NZUSA, QE 2 for example) for grants". — Good Luck.

Models and photographers for Shepherd Wools ran into a bit of trouble on Monday. They were about to commence work (for a knitting pattern cover) in the Quad when students started pelting them with lunch scraps and water. They shifted to a less conspicuous spot to take their photos.

The Society for the Protection of the Unborn Child will applaud no doubt the title of M.G.M.'s soon to be released: 'A Case of Murder', original title: 'A Case of Need'. Comments Neville Gibson in the Listener, the final title is as good as any except that it could lead some people to expect a Hitchcock thriller." Hitchcock himself was reputed to be driven to Frenzy by the suggestion.

Came across this review of 'Lady Chatterley's Lover' that I thought might interest you.

"Although written many years ago 'Lady Chatterley's Lover' has just been reissued by Grove Press, and this pictorial account of the day-by-day life of an English game keeper is full of considerable interest to outdoor readers. . . . unfortunately, one is obliged to wade through many pages of extraneous material to discover and savour the sidelights on the management of a midland shooting estate, and in this reviewers opinion it can't take the place of J.R. Milers Practical Game Keeper."

(Field and Stream Magazine).

Frank Skeffington

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1 When Bob! asked me for something for this space I thought what the fuck am I gonna do.

2 But as per usual I couldn't think of anything

Transister Sister

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A DEGREE OF UNCERTAINTY

BA PAPERS SYSTEM NEXT YEAR

At last, the Arts faculty has adopted a papers system. In fact, the Arts Faculty approved the new BA degree structure in July; the Council has now given its approval too, to the system can come in next year. This is for real! Veteran students will know that the issue has a long history, and few will remember just when the discussion started, but it was before 1970 anyway; in early 1971 there was a bit of student agitation in favour of papers, and later that year the faculty voted (narrowly) to introduce some sort of papers system; in 1972 the 22-papers system was chosen in preference to a credit-points system of the kind the Science Faculty was planning to introduce the following year. In July 1972 the Dean circulated a draft set of regulations for a 22-paper degree, and asked all departments to return comments and indicate how they would operate under the new system: we waited for the replies to come in before proceeding: there weren't enough replies in at the beginning of this year — this may have been due to an impression that they only had to reply if they had something special to say — anyway, many members of Faculty became concerned at the delay and the Faculty itself actually passed a resolution deploring the delay, seeing that the amendments needed to be made by July this year for the new structure to come in next year. After a little while, the subject returned to the agenda and subsequent progress was fairly smooth.

What is this papers system we've been talking about anyway?

Well, all you Arts students will know that each unit you're doing this year consists of two or three papers with numbers attached, 'cause they're the exam papers you have to sit at the end of the year (if you get terms). Basically, these papers are the building blocks of the new BA degree, and you have to get 22 of them, corresponding to the present 9 units. However, a number of departments will require you to do two or three papers together in a block, in other words retaining their present (unit) system: it was on the understanding that they could do this that these departments agreed to the new structure in the first place.

The regulations include the following points:

- the degree must consist of five subjects, except that with special permission of the Senate you may take four, or more than five. This provision permitting more than five subjects is a notable change in the regulations: up to now you could take more than five only by getting the regulations waived.

- also notable is the fact that the new regulations contain nothing corresponding to present BA regulation 3 (2) — Faculty decided to delete it early in the year. This was the one that divided the arts subjects into three groups; roughly speaking, Languages, Social Sciences and Others; and prohibited a student from taking more than seven units within one of these groups (with some special provisions). However, this change is subject to the understanding that the Senate would be more strict about allowing students to do only four subjects, the aim being to prevent students from doing courses that are "too narrow."

- the degree must include at least six and not more than eleven papers in one subject, with at least three at stage III level.

- it must include at least twelve papers above stage I level

- it can include up to seven papers in Science subjects (which are not also Arts subjects) and Accounting. In addition to this, Law units may be credited to a BA: the regulation covering this is quite complicated but basically says that subject to certain conditions up to five LLB units may be credited to a BA, where five LLB units count as seven arts papers.

- you can't take more than nine papers for the degree in one year, without special Senate permission.

The details of subjects, papers, prerequisites and corequisites etc are given in a schedule similar to that for the BSc and BCom this year. The MA regulations have also been changed to express the BA prerequisites for each subject in terms of papers. These are probably too long and complicated to reproduce

here. The following subjects will next year basically retain their present unit structure, by offering their courses in the form of "linked co-requisite papers" (there are options in the choice of linked papers in some cases): Chinese, English, French, German, Greek, Hebrew, Indonesian, Italian, Japanese, Latin, Music, Russian, Scan. Studies and Spanish. The groups of linked corequisite papers will act like units in that they will be passed or failed as a whole, and the "compensation principle" by which (at present) a unit may be passed even though one of its constituent papers is failed (or vice versa), will continue to apply to them. The remaining subjects offer varying degrees of freedom of choice of papers, depending on the number of prerequisite and corequisite requirements. Note that in many cases you won't necessarily have to do 2 or 3 papers together and it'll be quite legitimate to do just one paper in a subject, for instance, or four, and so on. The general tendency will be to have little freedom of choice at stage I and more as you go up.

I really think it's a good idea to find out the details of the course you want to do next year now, rather than by completely bewildered by the new set-up on enrolment day, from any of the following sources:

your departmental student rep, your class reps., your lecturers, or the Students Association. The Arts Faculty will be putting out a handbook later in the year.

A further complication proposed for the enrolment procedure next year is that your lecture timetable and exam timetable will have to be filled in at enrolment. The exam timetable will be indicated by letters A to Z or AA to ZZ attached to each paper: you won't be able to take two papers with the same letter (or letters) because the exams will clash. This comes about because the large number of possible combinations of papers makes it difficult to come up with a timetable after students have enrolled.

So enjoy yourselves!

Chris Lane

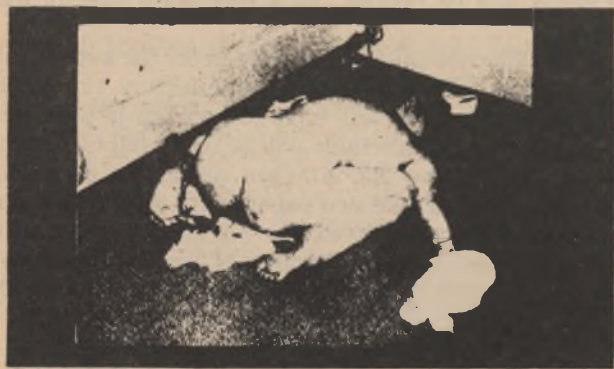
(one of your Arts Faculty Student Reps.)

P.S. — You'll also be allowed to enrol for an MA after passing 20 papers for a BA. If you got grades averaging B — or better at Stage III in the subject you want to take for MA. You have to enrol for the remaining two BA papers in the first year of your MA course, and there are a number of other conditions.



ABORTION

A PERSONAL EXPERIENCE



THIS WOMAN WAS THE VICTIM OF A CRIMINAL ABORTION. HER BODY WAS PHOTOGRAPHED EXACTLY AS IT WAS FOUND BY POLICE IN A BLOODY AND BARREN MOTEL ROOM; EXACTLY AS IT HAD BEEN ABANDONED THERE BY AN UNSKILLED, PROFITEERING ABORTIONIST BECOMING FRIGHTENED WHEN 'SOMETHING WENT WRONG' HE LEFT HER TO DIE ALONE.

Pic from M.S.

"After contraceptive failure left me pregnant, I found doctors in my home town (I tried them all) looked nervous or coldly disinterested when urgently asked for something to induce period. Healthy, still young with only one child . . . I had no chance of termination. No money either, and having walked out of a disastrous marriage. I was implacably determined, having had one unwanted child, not to bear another.

Helped by a friend this determination resulted in obtaining what must have been abortifacient drugs prescribed by a medico and chemist who were mutual buddies and members of the same club. It was strictly undercover - a friend obtained the tablets, the doctor and chemist were never seen by me. The first three prescriptions failed but the last, I was assured on the telephone, would abort me that evening, and it did. It was still aborting me after four nights of unspeakable pain and heavy haemorrhage. (My man had to spread the bed with several editions of N.Z. Herald). He was off work during winter, so he nursed me, he even stitched up a small cotton pad I could bite on for relief of pain: "How the hell would a woman manage alone? Die! lying in her own vomit and blood, I suppose" he muttered. Frightened and angered he rang a hospital, despite my protests. An understanding woman gynaecologist, new to the town, operated straight away. Afterwards, no questions were asked. She looked serious and said how extremely lucky I was."

Unluckier are those whom nobody helps. Like the middle-aged woman found in Grafton Gully with a knitting needle stuck in her uterus, or the 10 year-old mother who has colouring-in books brought to her in hospital, or the 12 year-old Auckland schoolgirl,

pregnant to her own mentally unfit father in June this year.

The unwilling mother who arouses the least sympathy among the medical fraternity is a girl like Lyn, single, 22, healthy, strong-looking, they feel she can adopt or marry her way out of her problem. After the humiliation of a hospital inquisition she was firmly refused a termination. Lyn had the child and breast-fed on demand for eight months while living in a closed-in verandha and sharing a sleeping bag with the baby, on the floor. Lyn gave up struggling a fortnight ago and handed the child to a couple to adopt. Last week she was admitted to Oakley Hospital.

Ann, with an ex-husband who had custody of her five-year-old found an unplanned pregnancy (after failed contraceptive precautions) the final blow - with no money, no family, no home and no man, she was refused an abortion, instead threatened with commitment to Ward 10, Auckland Hospital. She swallowed an overdose of sleeping pills recovering after several days total unconsciousness in hospital. There, she got her abortion.

Margaret, whose last child was born deformed felt overwhelming relief when her eight week-old search for an abortion ended in Sydney last week. She was sympathetically received by the doctor and staff clinic and after it was over, wrote these words to me "When one considers it is only minor surgery, no embarrassment, to them an everyday occurrence, and the actual op. only 5 to 10 minutes, surely it is up to the individual if they want an abortion, and not for two stern N.W. doctors to make a decision which permanently affects your life and not theirs."

Audrey Petersen

SUFFRAGE DAY MARCH

SUFFRAGE DAY MARCH FOR REPEAL OF ABORTION LAWS

A march for the repeal of the abortion laws, launched by the National Women's Abortion Action Conference in July, will take place on Women's Suffrage Day, Sept. 19, in the four main centres.

The march in Wellington will be followed by a deputation to the Minister of Justice, and the Women's Abortion Action Committee in that city will lay a wreath on the steps of Parliament, in memory of the women who have died from illegal abortions.

This lunchtime march is being held on Suffrage Day to draw attention to the fact that women are still fighting for their basic rights. Our great-grandmothers fought for the right to vote, and later for the legal right to contraceptives: we are still fighting for the control to control our bodies, the right to abortion.

But this will be no ordinary demonstration. To highlight the link between women's struggle for the vote and the present struggle for abortion, the march will resemble the old-time suffrage marches. Many women demonstrators will be wearing the long skirts,



80 Years Ago...

white blouses and purple washes of the suffragists, and some are even bringing along their horses! Paper rosettes in the purple, white and green suffrage colours, together with "abortion - a woman's right" badges to pin in the centre, will be on sale prior to the march. The demands of the march will be carried on coloured fringed banners, and the leaflet being distributed around the country to advertise the march also features the colourful suffrage rosette.

Help is urgently needed for the organisation of the march. If you can spare any time for leafletting, painting banners and placards, making rosettes, etc, please

go to the Women's Abortion Action Committee office, 1st floor, S. U.B., or phone 30.789, ext 88 (day), 543.742 (night).



And Today...

DAVID FLEMMING MEMORIAL PRIZE

is usually awarded annually to the most meritorious article appearing in a student publication during term one & two.
PLEASE SUBMIT YOUR CHOICE TO YOUR LOCAL PUBLICATION OFFICER
in your area this would be:
Graeme Easte, C/- Craccum

FUNDS URGENTLY NEEDED!

The Women's Abortion Action Committee desperately needs financial support.

Please forward donations to:
Women's Abortion Action Committee
P.O. Box 68266
Newton

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A MISCARRIAGE OF JUSTICE

WHY ABORTION IS NOT MURDER

The most common rallying cry of the anti-abortion forces is "Abortion is murder of an unborn child". To win people to this view they bring out photographs of aborted fetuses, blown-up pictures of fetus hands and feet to show how child-like they look, and allegedly scientific statistics on the heartbeats and brain waves of fetuses — all of this to appeal to peoples emotions, their sympathy for children and their horror of murder.

Yet argument that abortion is murder is an attempt to use emotion-laden words in order to obscure the real issues involved. Lets look at how the anti-abortion forces do this.

First, since murder means killing a human being, the argument assumes that a human foetus, embryo, or fertilised egg is essentially a human being, the same as a child. For many reasons, both biological and social, this assumption is not true.

A fertilised egg, embryo, or foetus is only a **potential** human being. It lives off the body of the pregnant woman, and, for at least six months, is unable to exist independently. A foetus has no contact with the outside world or with human society, and therefore has no human thoughts or emotions.

Any humanity that a foetus possesses is at most an abstraction. There is nothing abstract about the humanity of the pregnant woman, however. She has very real hopes, fears and aspirations for her future. To force her to bear a child against her will can radically change and even destroy her life.

An estimated 11,000 New Zealand women each year try to get abortions; at least 6,500 are able to get them — illegally, and often in degrading circumstances. Although opinion polls have shown that 65% of New Zealanders feel that a decision on abortion should be between a woman and her doctor, there is great reluctance in government circles to change the law so that it reflects public opinion.

Why? Because, once again, there is a powerful opposition to change, just as there was over the issues of the vote and contraception.

Obviously, any woman who does not wish to bear a child would much prefer to prevent pregnancy altogether, or terminate pregnancy at the earliest and safest point. But until a contraceptive is developed that is safe, effective, and meets the needs of women, abortion is a necessary recourse to preserve the quality of life of real, not potential, human beings.

In practice, human society has always judged that human life takes precedence over foetal life. Thus abortion has for centuries been a common method of birth control, condoned by societies throughout the world. Furthermore, while fetuses are often equated with human beings in order to justify anti-abortion laws, the law does not treat them as human beings for other purposes. For example, when a woman has a mis-carriage no one considers that a human death has occurred or that a death certificate is required.

As for the masses of women throughout the world, they have clearly made their decision that a foetus is not equal to a human being. According to the National Association for Repeal of Abortion Laws in the United States, as of 1965 abortion was still the single most widely used method of birth control on a world scale. In the U.S. one out of every four women has an abortion during her life-time, even though it is still generally illegal. In Latin America, one out of three pregnancies is ended by abortion; in France, one out of two.

What honest person would call all these women murderers who should be hunted down and punished! Punished simply for wanting to spare children from a life of poverty if they are unable to support them; or punished simply for not wanting to bear and raise a child every time they happen to conceive; or punished simply for wanting to do something else with their lives and talents other than raising children.

Who are the real murderers — the women who want to control their reproductive lives by having the right to terminate pregnancy, or those who want to declare those women criminals and force them to resort to the horrors of back-street butcher abortionists?

In fact, the leading spokespersons for the view that abortion is murder show no similar concern for the thousands of Vietnamese murdered by US bombs, or for the hundreds of Black people who have been legally murdered through capital punishment. This inconsistency demonstrates that these anti-abortion forces — headed by the Catholic Church hierarchy and the capitalist government — are not really concerned about murder. They are concerned with limiting the freedom of women.

But what about the question of the rights of those who believe human life begins before birth?

There are a great many religious and philosophical views on when human life begins. The Islamic belief is that human life begins in the foetus only after 150 days. The Shinto faith holds that the foetus becomes human only when it sees the light of day. The Catholic Church, on the other hand, has held since 1869 that human life begins at conception. But prior to that it believed human life was not present until 40-80 days after conception.

While anyone is entitled to believe that human life begins before birth, they have no right to use the laws to enforce this belief on others, thus forcing women to bear and raise children against their will.

And whatever particular religious and ethical beliefs have been promoted by various states under class society, the masses of people have declared by their actions that abortion is not murder; that it is instead a humane necessity because it aids people — especially women — in controlling their reproduction, and therefore their lives.

Caroline Lund

**THE ABORTION
MARCH
LEAVES FROM
THE UNIVERSITY QUAD
AT 12 NOON NEXT
WEDNESDAY
SEPT. 19**

We urge all those who believe that the abortion laws are unjust because they deny a woman the right to control her body, to join us on the march next Wednesday, publicly demonstrate their opposition to the present law and demand with us:

REPEAL THE ABORTION LAWS!

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(Applicable for the whole term of the policy)**

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AFRICA AND THE U.S. THREAT



U.S. imperialism is a major force in Africa today, particularly in the southern, white-ruled, part of the continent.

The economy and politics of practically every African nation, independent or colonial, are largely controlled by Western governments and corporations.

And while France and Britain continue to play the major role in their former colonies, U.S. influence—both direct and through collaboration with them—is growing.

As an example, take the somewhat extreme case of Liberia. The U.S. embassy in the capital, Monrovia, has a staff of 27 and operates from a building twice the size of any Liberian ministry. An additional 25 Americans with the U.S. Agency for International Development administer a \$13 million program of "aid" each year.

The U.S. Information Service runs a large library, with film and speaker services, putting forth a favorable image of the U.S. Its news service sends out 12,000 words daily to the local press and it runs powerful Voice of America transmitters which reach most of the continent.

MILITARY ADVISORS

The U.S. military mission to Liberia has headquarters in the Liberian Department of Defense with advisors in every Liberian Army unit. Each year, 80 Liberians are sent to Fort Bragg, N.C., for training.

In addition to the official delegations, there is a mostly U.S. missionary group with additional transmitters and radio installations and 400 U.S. Peace Corps members in the country.

Not surprisingly, U.S. companies hold most of the country's resources for their own profit. Most important are iron mines, owned by Republic Steel, and rubber plantations, owned by the Firestone and Goodrich companies. U.S. investment in the country is about \$500 million, twice the size of Liberia's annual gross national product. Even the labor unions are tied into the U.S. AFL-CIO through the African-American Trade Union Center, which is generally believed to operate in close cooperation with the CIA.

Most independent African countries have mitigated some of the more obvious aspects of these neo-colonial relations through various means, or have gone even further toward nationalizations. In many others, the

game is the same although French or British governments and companies play the U.S. roles.

U.S. INVESTMENT

In 1960, at the start of the independence decade, U.S. private direct investment in black Africa stood at \$975 million; by 1968 it was at \$2.7 billion and accelerating. Profits were at \$33 million in 1960 (a 3.6 percent return), but in 1968 they reached \$671 million (a 25.1 percent return, one of the highest in the world).

While new investment in these eight years was \$1.7 billion, total profits taken out by U.S. companies were at \$2.8 billion.

These figures tell more about the reasons for poverty and under-development in Africa today than any others. With the draining of capital, resources and the results of labor-power from the continent, with the distortion of economies and social systems for the benefits of imperialism, development becomes impossible.

But U.S. investment and political interest has been generally centered at the southern end of the continent, where it has helped make even nominal independence impossible.

Over 350 U.S. corporations have investments in southern Africa of well over \$1 billion. There the U.S. has become the main support for the white settler regimes controlling South Africa, Namibia (Southwest Africa), Rhodesia (Zimbabwe) and the Portuguese colonies.

While supplying all of these governments with arms and support, U.S. representatives—like Secretary of State William Rogers in a 1970 speech—say they "deplore governments based on racial discrimination anywhere in the world." But Rogers added, "We do not believe that violence is the answer" to changing these regimes.

In addition to these direct investments, the U.S. has other reasons for being interested in southern Africa: the military and political strategic value of this area for shipping around the Cape of Good Hope, because of hopes of finding more oil supplies in the face of growing shortages and nationalizations and because of the importance of South African gold to the U.S. dollar. South Africa produces 74 percent of the total supply of world gold stocks.

In addition to supporting South Africa, President Nixon has signed a new aid

agreement with Portugal; has ended the U.S. boycott of Rhodesian products (in violation of UN sanctions) and has appointed Kenneth Rush, former president of Union Carbide—which controls Rhodesian chrome—as Deputy Assistant Secretary of State.

This approach to relations with Africa is based on the economic needs of U.S. corporations there. When European companies began to pull money out of the area after the Sharpsville (South Africa) massacre in the mid-1960s, U.S. money began to pour into southern Africa. Charles Engelhard, a close friend of Lyndon Johnson and backed by the Dillon and Read investment firm of then-Treasury Secretary Douglas Dillon, set up the American-South African Investment Corporation and later a financial consortium which saved the South African economy from collapse by providing major loans.

The U.S. investment in South Africa grew to be 20 percent of all foreign investment in South Africa. But this figure is deceptively low since U.S. corporations are centered in the key areas of the economy, controlling 60 percent of auto production, 50 percent of oil refining and major portions of the oil, mining and rubber industries as well as the commanding heights of the financial system.

AID TO PORTUGAL

The late Eduardo Mondlane, leader of the Mozambique liberation front (FRELIMO), was only repeating a widely held opinion when he said, "We are aware that without the involvement of foreign companies and without the support of the other Western governments, Portugal could not stand the pressure on her in Mozambique, Angola and Guinea for even a week."

Portugal, the poorest country in Europe, has been able to fight against the liberation forces in these three colonies with NATO and U.S. aid. Over 30 U.S. corporations have

large investments in Mozambique and Angola, especially in petroleum, diamonds and copper. Gulf Oil has huge investments in the Cabinda section of Angola, Africa's third largest oil producer.

Since 1961, the U.S. has given Portugal \$400 million in arms and munitions. The U.S. has also supplied Portugal with napalm, several different defoliants used in Viet-

nam, fighter and bomber aircraft and 707s and 747s for troop transports. Portuguese officers have been trained in the U.S. in Vietnam-like tactics (over 100 Portuguese naval officers are being trained at any one time at the U.S. Navy Post-Graduate School in Monterey, Calif.).

Most important of all U.S. aid to Portugal was the outcome of Nixon's December 1971 meeting with Portuguese Premier Marcello Caetano in the Azores. In exchange for U.S. use of an air and naval base in those islands, Nixon promised the Portuguese \$435 million: \$400 million in loans from the Export-Import Bank (10 times the amount allotted by the bank to Portugal for the entire period 1946-1970 and over half of the total bank allotment to all Europe during this time) and other, direct aid. This amount is also more than all U.S. loans to Africa from 1946 to 1970.

This is a straight gift for Portugal's war effort since the Azores base, according to military and congressional sources, is useless because of longer-range ships and planes. In fact, the treaty for the bases lay for 10 years before the U.S. bothered to renew it.

The U.S. has also become more deeply implicated in support of the white regime in Rhodesia and the South African colonization of Namibia. Rhodesian copper is dominated by the Anglo-American Corp. and the American Metal Co., which gain profits by exploiting black workers at a surplus value rate approaching 1200 percent.

The U.S. excuse for ending the embargo on Rhodesian chrome, asbestos, nickel and copper is that the Rhodesians have reached an agreement with Britain and therefore the Ian Smith government is no longer in rebellion. This was just before the massive black rejection of the settlement, which proves embarrassing to both Britain and the U.S.

The Namibian economy is dominated by the Tsumeb Corp., part of Newmont Mining Co., which accounts for over 80 percent of mineral production there. Newmont and the American Metal Climax Co. gained more than \$15 million in profits from their Namibian mines in 1970. Even though the U.S. claims it supports the World Court decision branding the South African occupation of Namibia as illegal, U.S. companies there pay taxes directly to South Africa.

In recent years, the U.S. has been forced to meet the challenge of a number of countries in independent Africa to U.S. economic and political imperialism. Many times, the U.S. has supported coups or coup attempts against progressive governments or governments that took nationalist measures.

U.S. intervention helped overthrow the governments of Kwame Nkrumah in Ghana and of Patrice Lumumba in Zaire. The U.S. also gave assistance to the Portuguese in their attempt to overthrow President Sekou Toure of Guinea with an invasion in November 1970.

In October 1970, a month before the attack on Guinea, the second secretary of the U.S. embassy in Sierra Leone was expelled for involvement in a plot to overthrow Prime Minister Siaka Stevens who had just assumed 51 percent control of foreign-owned diamond interests in the country. Many other examples could be cited.

One of the U.S.'s major efforts in Africa has been to support the government of Emperor Haile Selassie in Ethiopia, both against his own people and against liberation forces in Eritrea. Selassie has been granted more U.S. aid than the rest of Africa combined, with many military advisors supplied.

In short, U.S. policy aims in sub-Saharan Africa are four in number:

(1) To protect its allied white settler regimes and the investments of U.S. companies in those countries.

(2) To maintain friendly, pro-U.S. regimes in as many of the independent states as possible.

(3) To stop or overthrow regimes that take anti-imperialist or nationalist measures against the U.S. or U.S.-owned corporations.

(4) To strengthen U.S. influence in relation to that of France, Britain and the Common Market, on the one hand, and continuing the efforts to exclude the Soviet great-power bloc on the other.

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GUARDIAN - AFRICA - SPRING 1973

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FRIENDS IN NEED

The so-called Malaysian Students Association which is financed by the Malaysian puppet regime will again hold a reception for the celebration of the so-called "Malaysia National Day. Reception?"

Malaysia is by no means a genuine independent and democratic state. The so-called Malaysia is nothing but a neo-colony and it shouldn't really be in existence by now. All genuine Malayan students or students from North Kalimantan should refuse to be lackeys of imperialism and oppose to promote imperialism and lackey mentality. What is wrong with Malaysia National Day? What is the historical background behind the formation of Malaysia? The following is an abstract from the article "Historical Experience Merits Attention" (from New Malayan Youth 1971) which gives a brief account of some facts behind the formation of Malaysia:—

Before the coming of the British colonialists, the feudal Brunei Sultanate held sway over the entire territory of North Kalimantan. After an unequal treaty in 1841, the British colonial pirates took control of an area which by subsequent acts of war expanded to cover the vast area of what is today known as Sarawak. The North Kalimantan people wage unceasing wars of resistance but because of the capitulationist policies of the feudal sultans, more and more territory was lost to the British imperialists. In 1888, the territory covered by present day Sabah was leased away and became a British "protectorate". Eventually, Brunei, which had shrunk to less than 5 per cent of its original area also became a British "protectorate". The discovery of oil in 1905 made Brunei one of the biggest oil-producers in the British Empire, but the people did not benefit at all, and continued to suffer hardships and deprivation. Thus, the heroic North Kalimantan people, although repeatedly betrayed by their feudal rulers and today by the feudal comprador capitalist ruling clique, have been struggling valiantly for over a hundred years against the oppressive colonial rule of the British imperialists.

After World War II, national liberation movements erupted throughout the colonial world, including the armed struggle in South East Asia. In Malaya, British imperialism had to fight its most costly colonial war in its history and became severely weakened in the process. The anti-colonialist sentiments of the people of North Kalimantan were very strong and manifested in the execution of the British Governor by a young Malay school teacher on December 3rd, 1949 at Sibul. This took place in the context of the fierce national liberation wars that raged in Malaya, Indo-China, Philippines and Indonesia. It was a constant nightmare to the British imperialists that the explosive situation in North Kalimantan might blow up into another national liberation war.

Fearing the irresistible wave of national liberation movement among the colonial people, British Imperialism adopted a new tactic to preserve their colonial interests. This is the neo-colonial trick of granting paper "independence" to their own puppets but keeping the state machinery and the economy firmly under their control. In this way they gave "independence" to Malaya in 1957 and cooked up "Malaysia" in the early sixties to include Brunei, Sabah, Sarawak and Singapore. "Malaysia" is the brain-child of the British imperialists; it is a plot to use the central government of the Rahman-Razah puppet clique to administer and defend the British colonies in North Kalimantan. The Malayan people of all nationalities firmly oppose the "Malaysia" plot as it is against their interests to perpetuate colonial control over another people.

From the outset, the revolutionary masses in all the 5 territories saw through this imperialist scheme, and opposition to it was widespread both nationally and internationally. But the British imperialists were bent on forming "Malaysia" which also had the effect of intimidating the anti-imperialist regime of President Sukarno in Indonesia, which at that time was developing close links with peoples Republic of China. The British Government rigged up the Cobbold Commission (just as last year they rigged the Pearce Commission in Zimbabwe) to "investigate" the wishes of the people regarding the neo-colonial plot of "Malaysia". There were mass demonstrations



everywhere the "Commission" went. Twenty-two trade union organisations of Sarawak submitted a joint memorandum to a U.N. Commission expressing their firm opposition to the "malaysia" plot. The Cobbold "Commission" going against the weight of evidence (which was a massive "No!") and turning truth upside down reported that the people said "Yes" to "Malaysia"!

In August 1962, the people of Brunei participated in the general elections. They voted for the anti-"Malaysia" Party Rakyat of Brunei in all the seats that were contested during the elections. The massive vote for the party was a strong rebuff to the British imperialists who reacted fascistically. They arbitrarily swept aside the elected representatives of the people, stepped up repression and put forth their nominated "representatives". Left with no choice, the people of North Kalimantan countered armed repression with armed resistance. A manifesto issued by Party Rakyat said: "In the fact of this immense threat to our people's liberty and to our national secur-

ity, and before we are sold into a darker and more terrifying bondage, the people of North Kalimantan have to exercise their inherent and inalienable right to freedom and self-determination." The revolutionary forces went into action and swiftly liberated almost the whole of Brunei. It took the British aggressor and puppet troops more than six months to suppress the rebellion. They even had to resort to such barbarous methods as the deliberate flooding of the Limbang River and causing the worst floods in living memory with 30,000 people made homeless.

There were about 1000 Anti-Malaysia leaders under arrest in Sarawak during the following month since the rebellion broke out in Brunei on 8 December, 1962. Ten years later, this figure has been increased by more than ten times. Some of these detainees have been kept in jail for about 11 years without trial or evidence. Does the "Malaysia" do any good to the people of North Kalimantan? The answer is "No!" It puts the country into a chaotic situation that the peace has been threatened and the people have been tortured. The shooting of civilians and raping of women by the troops from Malay peninsula is the main cause of the disorder.

Dear friends, I know you enjoy life very much over in New Zealand. But, you have a brain and can you imagine the sufferings of our brothers and sisters who still live back home in the villages? History has given us an important task. The shape and future of our country is entirely in our hand. Are you not prepared to accept some of these responsibilities? Let us get into it and think seriously!

WRITTEN ANONYMOUSLY BY A GROUP OF STUDENTS FROM MALAYSIA.

THEO

THE QUADRANT

Our
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SURVIVAL INTERNATIONAL

Brenda Jones reports on the progress of a society formed two years ago to protect the lands and cultures of the world's

primitive tribes. Photographs by Robin Hanbury-Tenison

Reprinted from The Sunday Times Magazine April 23, 1972

This looks like being a bad year for minorities. Two years ago, a society was formed for the protection and aid of primitive people. It grew out of the international storm that blew up after this magazine published Norman Lewis's account of the plight of the Indians in Brazil.

Since that article appeared, many people have been in contact with the society to offer information, help and money. Branches have been set up in the USA and Venezuela; and links have been established with other groups doing similar work in Holland, France, Canada and Scandinavia.

But thousands of tribal people still stand on the edge of extinction, threatened by disease and starvation, or dragged into western society to become the lowest class, the whores and dishwashers, of a backward economy.

The society has changed its name from the original Primitive People's Fund and is now called simply Survival International because the problem is as basic as that. (In America it has to be called 'Cultural Survival' because 'Survival' was already taken by a mountaineering equipment firm.) It works on two fronts: the most urgent need is to gather information—about what is actually going on in the dark corners of the world and what needs to be done. Armed with this information, Survival can then bring pressure to bear at government level so that, in future, no group of people can be enslaved or wiped out, as they have been, all too often, in the past.

The need for first-hand reports was made unhappily clear when the chairman of the society, Robin Hanbury-Tenison, went to Brazil last year to see what had happened in the areas Norman Lewis wrote about. A Red Cross team had made a medical survey of the Indian settlements some six months earlier and published a disturbing report. But the Brazilian Government assured the society that all the Red Cross's recommendations had been implemented.

When he went out into the scattered Indian settlements, Mr Hanbury-Tenison found that not one of the Red Cross's suggestions had actually been carried through. In most cases the Indian population is declining rapidly, mainly through disease—in one area half the people, including nearly every woman and child, had been wiped out by measles. And the attitude of the new Indian service is bluntly revealed in more than one settlement by the fact



Two young Cayapo women. A road is being built to their village and soon it will be difficult to protect them from becoming prostitutes



Karaja Indians on the island of Bananal will still dress up and dance for visitors. But now they live a regimented life in identical brick-floored huts

that the administration offices are separated from the Indians' houses by barbed wire.

The Government's attitude is even more destructive. Last year it drove a major highway right through Xingu, the Indian sanctuary built up over the past 20 years by the Villas Boas brothers, who were the subject of Adrian Cowell's award-winning TV documentary *The Tribe that Hides from Man*. Xingu was given other land in the south in compensation, but this land has already been settled, and the forest in places burned, by squatters and prospectors; and it holds no Indians.

The tragedy of the situation in Brazil is that its Government has been one of the most enlightened in South America in its intentions towards the Indians. It has allocated both funds and land, but little of this aid actually reaches the Indians. Survival International has sent money for medicine to the Villas Boas brothers. And since the publication of Robin Hanbury-Tenison's report enough money has come in to buy them a plane so that they can reach

the more remote tribes.

Last year the society nominated Claudio and Orlando Villas Boas for a Nobel Peace Prize (the nomination was signed by Lord Boyd, Sir Julian Huxley and Professor Claude Lévi-Strauss), since recognition on this scale would strengthen their position and might prevent further violations of Xingu. The first attempt failed when the award went to Herr Willy Brandt, but Survival was invited to renominate the brothers this year.

In the meantime, other needs and other victims have come to light. THE SUNDAY TIMES MAGAZINE published an article last December about Manuel Elizalde, who has dedicated himself to saving the cultural minorities of the Philippines. But as Tarzie Vittachi, author of the piece, pointed out, one of the biggest problems is to persuade the city Filipino that these people are worth bothering about. The difficulty is that if you suggest that primitive man may have alternative standards, values, knowledge and experiences which are worth maintaining, some people feel uneasily that this is a criticism of their

own progressive society. It is not so easy to be tolerant about human beings.

This refusal to acknowledge the basic rights of minorities was dimly illustrated in the decision by the Australian Government which got this year off to such a bad start. It announced on January 26 that it had decided not to interfere in a decision of the Australian courts last year which laid down that the Aborigines have no legal title to any land in Australia.

This greedy step means that Aborigines will have to accept mining and industry on their reservations without consultation. Nor will they be allowed to negotiate royalties. This will no doubt be a considerable relief to the mining companies, like the Swiss-Australian consortium Nabalco which has developed a big bauxite plant in Arnhem land—despite the opposition of the Aborigines who inhabit the area.

Nabalco now wants to establish a wood-chip industry over another 1000 square miles of tribal land. It is probably relieved that it will have to deal in future only with the Government, since the Aborigines' unexpected tenacity in fighting the land rights issue right through the courts has proved them to be very tough negotiators. Mining royalties, however, are desperately needed to relieve destitution on the reservations where the infant mortality rate, for example, is the highest in the world.

Such Government decisions can have enormous effects on the lives of remote tribes even though they may never hear of them. Such an upheaval is likely soon in West Irian, the Indonesian half of New Guinea. The Australian half of the island, Papua, could be given its independence this year. If this happens, it will increase the pressure on Indonesia to do the same for West Irian. Survival is hoping to raise enough money to send a reporter to New Guinea to make this the subject of a second report, so that the more serious effects of such a decision could be anticipated.

In the meantime, the problem is beginning to attract attention in this country. Next Wednesday evening (April 26) the Society is showing *The Tribe that Hides from Man* at the ICA in London. After the film, Laurens van der Post, Francis Huxley and Robin Hanbury-Tenison will answer questions from the audience. This sort of open discussion should allow some of the doubts that people have about the whole issue to

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need to be examined with concern and imagination.

The ICA is following this up in May with an exhibition put together by a Dutch group working for South American Indians. The exhibition is be aired.

People often wonder whether, for example, setting aside enclosed areas for tribal peoples is not just turning them into human zoos; whether the easiest answer would not simply be immediate education of all the children - though the continuing plight of the North American Indian shows the pitfalls which follow that policy; or whether, in fact, there can be any practical future for people who, in thousands of years, have shown no desire to integrate with the rest of the world. These are all questions which a collection of photographs of Indians from many parts of the South American jungle, taken by Ata Kando and called *Slave or Dead*, because the author believes that ex-

ploitation or extinction are at present the only alternatives. When it leaves the ICA, the exhibition will go on to open the Nottingham Festival on July 8. On July 13 Nottingham will also see Adrian Cowell's film, with a panel of speakers, including Anthony Smith, to lead the discussion afterwards. The exhibition will then go to Liverpool Museum for a month and then to Lancaster.

At the end of the year, *The Ecologist* magazine has offered the society an issue to explain its work. *The Ecologist's* celebrated *Blueprint for Survival*, with its plea for parts of the world's rain forests and tundras to be left as Wilderness areas, includes a plea for all the life, human as well as animal and botanical, to survive too.

To try to ensure that they stand a chance, Survival International has established itself at 36 Craven Street, London WC2N 5NG, where it is looking for donations and offers of help. Its hope is to see if the destruc-

tion of the few remaining tribal societies can be slowed down. In the face of civilised man's lemming-like urge to overpopulate, spread out and gobble up every inch of the world's

resources, regardless of what stand in his path, the chance of any of the simple people of the world even surviving depends on what happens in the next few years.



Young Kuikuro girl in the Xingu National Park. Here the population is not interfered with apart from medical aid, and it is increasing and happy

ROADS TO NOWHERE

PART TWO

A road is being built in the Darien regions of Panama; a road to bring settlers to plunder virgin tropical rain forests, a road down which the last Panamanian and Columbian Indians will walk in hopelessness to vanish into the slums of a technology they have no need for, and which few can comprehend.

A dam is being built in Columbia. Its hydro power for the barracks of a great power's troops in Panama, it will cause displacement of a people who are living in complete harmony with the land they live on.

Let the following article from the London Times, Saturday June 10 1972 complete the story.

AN EXPLORER'S REPORT ON THE THREATENED TRIBES OF THE DARIEN GAP THE PAN-AMERICAN ROAD TO INDIAN RUIN

In March this year I was able to join the British Trans-Americas Expedition for six weeks, and thanks to the help and facilities which they provided, to travel through considerable areas of Panama and Colombia. The expedition's object was to make the first crossing of the so-called Darien Gap, the uncompleted section of the Pan-American Highway between Chepo, 35 miles from Panama City, and Chigorodo, in Colombia. This has now been achieved and the vehicles, two Range Rovers, have practically completed the entire journey from Alaska to Tierra del Fuego.

Allied to this objective, which was supported by the Panamanian and Colombian Governments, was the desire to promote the completion of this arduous

250-mile section of the Pan-American Highway and at the same time to enable scientists and others to study the various aspects of the area which would be affected by the arrival of the road. To this end, a geographer, ornithologist, entomologist, veterinary surgeon, doctor, zoologist, and others took part in the expedition and were able to carry out detailed work during its progress. My own function was to assess the impact which the road would have on the two large Indian tribes through whose territories it would pass, the Cuna and the Choco (Embera).

There are three main cultural groups in the Darien region of Panama and Colombia. First there are the white colonists who are moving into the undeveloped regions of the country, secondly the Libres, as they are called in Colombia, the black descendants of escaped and freed slaves, who have, during the past 400 years, settled over a large proportion of the region, particularly on the rivers. They are extremely poor in all respects and scratch a living from an economy based on plantains grown in jungle clearings. Finally, there are the two Indian tribes who have been more or less in permanent contact with civilization since the time of Columbus, but who have, to a remarkable degree, retained their cultural identity and their ethnic purity. In the case of the Cuna, this has been partly due to the fact that most of the tribe migrated in the nineteenth century to the San Blas islands off the Caribbean coast of Panama, where they now have an element of autonomy. The remainder of the tribe (about 1,200) mainly live in the Bayano river valley in the centre. These have been more isolated from contact and have, to date, strongly resisted any infringement of the reserve which was created for them. They are the descendants of a highly developed culture, possibly similar to the Mayans, their social structures are well-organized and they nearly all live in villages according to a strict hierarchy.

On most evenings, there is a village congress at which their problems are discussed before the chief through the intermediary of a "secretary". I attended several of these congresses and was able, once the initial suspicion in which all outsiders are held by the Cuna had to some extent been allayed to explain my own interest in their affairs and learn something of their views.

The pioneer fronts for the road are already beginning to have an effect on these Indians. What will happen if further exploitation of their lands is allowed is most dramatically demonstrated at the entrance to their reserve. Here the land to the west has been almost totally denuded of trees and the bare hillsides are already beginning to show signs of soil erosion.

The reserve itself is still a dense forest, but tracks have been cut into it and the best timber is being removed.

But a far worse threat than the road faces this tribes. Work is in progress to build a dam which will, when completed, flood 80 per cent of their land and involve the resettlement of about the same proportion of their population. I was alarmed to learn that the Cuna I visited had decided not to move and were quite unaware of the implications of the dam. They told me that they had been shown another area, but that this was unsuitable for their way of life as it contained no plantations and little game or other food sources. They intended to stay, and, if necessary move farther back from the river's edge when it began to flood. What they had totally failed to conceive was the extent to which flooding would take place and that, instead of living on the edge of a fast-flowing river rich in fish, a vast shallow lake and swamp would be formed. Since it was only intended to take out some of the best timber before the dam was completed, much of the area covered in water, even where it was several metres deep, would still have the tops of trees showing about it. The water would also push them back beyond the limits of the land granted to them by the Panamanian Government so that they would no longer have any title to their land.

The Choco (Embera) have no reserves. Their defence against encroachment into their lands has been to retire farther and farther in the head waters of certain rivers. During several long discussions with Indians on the Balsas river in Panama and the Jurado, Nuqui and Nauca rivers in Colombia, considerable concern was expressed to me over the possibility that sections of the Trans-Americas Highway might pass close to their rivers.

Some had heard that a road might be as near as a mile away, and there was, among those I spoke to, unanimous agreement that this could only bring them danger and harm. There was a clear opinion as to where their legitimate boundaries lay and beyond which point on the river settlement by outsiders should not be permitted. However, they hold no title to their land and consider themselves in imminent danger of losing it.

At the moment their main problems arise from periodic visits by Libre traders who tend to exploit the Indians' lack of commercial sense. This is particularly easy during festivals when large quantities of chicha (maize beer) are drunk and the tawdry goods brought upstream by canoe appear more attractive. With the advent of a road near to any of these Indian areas, contact would be increased and apart from

SURVIVAL INTERNATIONAL

To bring the plight of indigenous peoples to the notice of New Zealanders an organization, Survival International, has been set up in Auckland. We are planning to organize nationwide publicity for indigenous peoples, and to obtain funds for their support. Help, advice and information are needed.

Contact Bob Findlay
C/o Studass, Auckland University

CONTINUED ON PAGE 17...

CRACCUM ARTS



Two records that have kept my turntable warm over the last couple of weeks — one because it revealed more of itself with every playing, and the other because I knew I'd get to like it (although I found less reason to than I'd expected).

John Cale's *PARIS 1919* (Reprise) is a complex and subtle record that dares you to plunge into it with scholarly fervour, the lyric sheet in one hand and 'The Aesthetics of Rock' in the other. John Cale is simply one of the best half dozen singer-songwriter-arrangers around.

He's also a Welshman now living in Los Angeles, was a member of the Velvet Underground of pimps and needles fame until '68, and said not too long ago that he was leaving rock for good. He was going to concentrate on his classical compositions, in particular a symphony he was working on at the time.

He hasn't yet managed any sort of complete break as this album stands as surely within the boundaries of rock as his earlier *VINTAGE VIOLENCE*, for all its sophistication. In fact it's as rock as the Stones but for more elusive reasons, and there's an exercise in raunch on side one, called 'Macbeth', that shows Cale's own resignation to his love of hard rock, for the time being anyway.

The title track is one of my favourites:
As the crowds begin complaining
How the Beaujolais is raining
Down on darkened meetings on the
Champs Elysée.

The way Cale sings that loads it with a kind of macabre whimsy that I can't think of any parallels for, except maybe in some of Procol Harum's lighter stuff. Full of apparently absurd juxtapositions and references and lyrics contribute much to overall mood of 'Paris 1919' and justify the inclusion of the lyric sheet, an uncommon occurrence one might add.

John Cale strikes me as a very deliberate and controlled artist; I get the feeling that this album would have been almost fully realised in his head before he made it. An approach, and in this case an end product as well, that gives the term 'concept album' some sort of meaning — something it's been looking for ever since its misapplication to Beatles' 'Sgt.



Pepper' which, let's face it, doesn't really have any prevailing mood, theme, philosophical or chronological standpoint. Much of this, 'Paris 1919' does have.

'Graham' Greene' is the only musical anomaly and doesn't seem completely comfortable on the album. It's the reggae influenced number that's become obligatory for '73 and like most attempts by non-reggae artists it turns out a little stiff. Next to things like 'Half Past France' and 'Hanky Panky Nohow' it could be seen as just a throwaway track, but what makes it enjoyable is its awkward weirdness in the midst of all that polished weirdness.

'Paris 1919' will be knocking around the walls of my room for a long time, I can put it on at all different times and listen to it at any level, a good record to have.

Any record by Doug Sahm is good to have, although you wouldn't think so by the number of them gathering dust in second-hand shops and discount bins around the place. Apart from this new one the other two available here are the Sir Douglas Quintet's 'MENDOCINO' and 'IplusIplusIequals4' for any of the other four or five you have to write to Uncle Hank or somebody in the US 'cause nobody's considered them worthwhile releasing in NZ.

'Mendocino' contains the hit of the same name (which for some reason puts a lot of people off for a start), a re-recording of their first big record 'She's About A Mover', and some real desolate, soulful country-ish songs including 'At the Crossroads' which Mott and Hoople worked to such good effect on their first album. This is a very fine album with a rough, under-rehearsed sound that was a kind of trademark with the band, and I love every song on it. Iplus doesn't have as much good material but there's some great big band playing and one of Sahm's best straight country songs, 'Be Real'.



DOUG SAHM AND HIS BAND (Atlantic) is a patchy record with high points that warm me like any of the better stuff on the Quintet albums, well almost, and a lot of nondescript tracks that I just don't remember once they're done.

The ones I do remember are; 'San Antone' which has a lot of the old Sir Douglas sound, the beautifully sung 'Your Friends', 'Papa Ain't Salty', a Sir Doug shuffle special, and the New Orleans styled 'Don't Turn Around', I also remember 'Wallflower' because Dylan wrote it and sings on it but it won't make 'Bob Dylan's Greatest Hits Vol. 3', being one of the least vital tunes he's penned for a while.

There's enough music in that lot to make the album a much better than average investment, if you like your blues and country mixed by someone who's been serving at that bar for most of his grown up life.

— Terence Hogan

MISTER KING HONGI

If it's time for a rise in Nationalism, Mr King Hongi is a key to it's mode of expression. A taste of Hongi's life, centred around his visit to England and his return. It is spiced with love songs, prophecies, sadness and topped off with by the use of the hakiwi kai as the main prop. Summed up, it is a New Zealand style Gilbert and Sullivan feastorama.

George Henare as King Hongi deserves mention, as a fine actor who subjugates himself completely to still another role. (So far this year he has acted such diverse people as Archie in Jumpers, Sandy



Tyrell in Hay Fever and Duncan in Macbeth).

Liddy Holloway is a beautifully scatty Marquise, but Lee Grant did sing a little loudly in the finale. Perhaps she forgot that she was the lady love only, not the Queen.

The drunken Reverend Gardner, (Mune) had some good lines. My escort swore he was Kendall.

I saw Catherine Styles McLeod, the author on the Tuesday night I went. "History is stretched, but it's basically true," she said. "Hongi tried to hang himself three times when his brother died: and the affair did happen."

— M.F.

THE BEST OF B.B. KING (Probe) B-PROLP 8035

Looking carefully through the very detailed and painstakingly prepared record reviews of the equally detailed and prepared Sunday papers of this land I have searched tirelessly but unsuccessfully for a review of this record. Which is not surprising. It's a B price album (\$4.99) which means no racy red-blooded record reviewer would be seen dead with it in his collection. The record company probably released it only because its contract with ABC/Dunhill said it had to. One of the intriguing things for those of you who don't know or care who B.B. King is, is the cover. It features an enlarged "miniature" painting of a supercilious B.B. — he looks like he's laughing his head off or he's got a mouthful of something hot (more about that later!). The lettering says 'The Best of B.B. King' but the actual record label says 'B.B. King's Greatest Hits'. It makes no difference, they are all worth either classification. All the recordings were made between 1969 and 1971 and include updated versions of some of B.B.'s traditional material.

B.B.'s guitar still carries its fatal sting. You could end up comatose with the casual, cool but frequently steaming feeling of some of the tracks. "I usually play this album through four or five times each side before I get bored", said Mother of Princes Street. "There is nothing difficult or forced for effect". Feature track is Leon Russell's 'Hummingbird' which just rolls out of the speakers. This was King's most popular recent single in the States and received FM and soul exposure, but was not released here. ABC/Dunhill singles have really noisy surfaces and my copy was not worth playing. So its good to hear it here on the album. Leon Russell (in Auckland November 23) plays piano on the track and conducts horns and strings. The second track is a cut from the Cook County Jail album of 1970. There is an introduction from an unidentified woman. She asks the inmates to thank the sheriff! Of course he gets booed and there is a segue into the Jane Feather song 'How Blue Can You Get', largely instrumental. King is very relaxed and confident in this track digging the audience digging the performance. On the third track, 'Caldonia', recorded in London in June 1971 there is a bunch of famous British sidemen such as Duster Bennett, Gary Wright and Klaus Voorman. Musicianship on the track is superb. A mysterious note on the cover says "At the request of a participating artist this is a shortened version of the master

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originally released." A B.B. King standard 'Sweet Sixteen' closes side one. Here, like on all the tracks, King employs alto and tenor sax and trombone to help give his band its "fat" sound. Most memorable on side two is 'Why I Sing the Blues'. King closes the album with a little piece, solo with piano, entitled 'Nobody Loves Me But My Mother! It's the only thing that doesn't come off on the album but at only 2 minutes long, who cares. All the tracks have apparently either appeared on previous albums or have been released as singles. They have been remixed and remastered so don't expect absolute originals. Anyway folks, we haven't heard enough from B.B. in recent years and this album deserves some recognition. Note that I haven't raved about his guitar — if you don't know it here's a good introduction to the old girl.

— Glenn Smith

**SOLARIS BY STANISLAW LEM
BERKLEY INTERNATIONAL SCIENCE FICTION
\$1:00**

Like most other fields of human endeavour in recent years, the branch of writing that goes under the general name of Science Fiction has recently passed through a period of redefinition that those responsible dubbed a 'New Wave'. In practical terms, this meant, as far as the English-language writers were concerned,

that a large amount of writing that previously earned no widespread attention was suddenly given a much enlarged audience. J.G. Ballard, for instance, wasn't doing anything that hadn't been done before with his slightly aimless surrealistic beach scenes and vistas of a universe rapidly crystallizing to immobility; but whereas previously the audience for such things had consisted of the readers of cliquy 'little' magazines, now Penguin books were finding a fair-sized market for Ballard and those others that they managed to pick up before the New Wave washed out. Brian Aldiss wrote tales about a Europe devastated by a third world war in which the main weapons were huge acid bombs, and in which all the characters and the narrator were more or less totally zonked, which made for a far from run-of-the-mill style, but which ultimately led Aldiss and several others in the front of the movement, such as Moorecock, right out of Science Fiction and into the world of 'straight' writing, though by way of the grand psychedelic freak scene.

Despite this, there have been some survivals from the S.F. New Wave: a few new writers and a few new attitudes. Most of the new writers seem to be Americans, for although the main thrust of the movement ran through London, Britain is now once again quiescent. Maybe because the Tory government stopped giving New Worlds magazine a subsidy, thus leading to the extinction of the most interesting Science Fiction periodical in the world. As for the new attitudes, these were chiefly related to acceptance: what the science fiction reading coterie would accept as being within their domain, and what the average reader would accept as being within his. At last Science Fiction has started to become respectable! In the United States it is even possible to do English Masters in S.F., and everywhere else the Science Fiction writer is finding that he has never been taken more seriously. Even in New Zealand there has been some slight stirring — The Hole In The Zero and Smith's Dream are both S.F., although there is no course on the subject at present being conducted at any New Zealand university. And then there are odd little events like the Literary Society seminar on S.F. a few years ago, coincident with the height of the New Wave overseas. As I recall, one of the speakers at this event claimed that, if any branch of the visual arts could be considered analogous to Science Fiction, it would surely be that of the Surrealists. In general I think this is not so; Moorecock presented a much more convincing argument linking S.F. with the now defunct Pop art, using Eduardo Paolozzi as evidence, but I must admit that there are exceptions. Take this, for example:

"Concealed at first beneath the ocean surface, a large flattened disc appears, ragged, with a tar-like coating. After a few hours, it begins to separate into flat sheets which rise slowly. The observer now becomes a spectator at what looks like a fight to the death, as massed ranks of waves converge from all directions like contorted, fleshy mouths which snap greedily around the tattered, fluttering leaf, then plunge into the depths. As each ring of waves breaks and sinks, the fall of this mass of hundreds of thousands of tons is accompanied for an instant by a viscous rumbling, an immense thunderclap. The tarry leaf is overwhelmed, battered and torn apart; with every fresh assault, circular fragments scatter and drift like feebly fluttering wings below the ocean surface. . . . this central pillar is held in place by vertical shafts of a gelatinous, almost liquified consistency, constantly gushing upwards out of wide crevasses. Meanwhile the

entire trunk is surrounded by a belt of snow foam, seething with great bubbles of gas, and the whole process is accompanied by a perpetual dull roar of sound. From the center towards the periphery, powerful buttresses spin out and are coated with streams of ductile rising out of the ocean depths. Simultaneously the gelatinous geysers are converted into mobile columns that proceed to extrude tendrils that reach out in clusters towards points rigorously predetermined by the over-all dynamics of the entire structure: they call to mind the gills of an embryo except that they are revolving at fantastic speed and ooze trickles of pinkish 'blood' and a dark green secretion".

Does Ernst come to mind? Tanguy, perhaps? The extracts are from *Solaris*, by Stanislaw Lem, and the first is a description of a "mimoid," whilst the second is a 'symmetriad.' Both are the constructions not of the planets' inhabitants, but of the planet itself, which is covered in a vast mucoid ocean that possesses a completely inscrutable but nevertheless convincing intelligence, plus powers that are vast but put to use in ways that are, in true God-fashion, totally incomprehensible. Just as the mind is a metaphor for the universe, a simplification and a model, so the planet *Solaris* is a model of some of the further recesses of the mind. Surreal in surface, its most readily comprehensible activities are precisely those which most certainly will drive the human characters in Lem's book to the limits of despair and bewilderment, for the only effort that the planet makes that could pass as communication with the scientists who study the planet is to create artificial replicas of those who represent the scientists' deepest guilts and set them loose in the research station. These androids are possessed of enormous strength and great love for their victims, who they follow everywhere, and are composed at an atomic level of neutrinos artificially held in patterns that mimic normal matter, an idea reminiscent of the Creature of the Id that roamed through M.G.M.'s 1950's film *Forbidden Planet*. By any standards, a great piece of work, one that outstrips the limitations of conventional Science Fiction and can be appreciated by anyone. Amazingly, the book was first published in 1961, the year that Yuri Gagarin was placed into orbit, but has



only recently become available in English in this country. It has taken this long for Western publishers and readers to catch up with what the Pole, Stanislaw Lem, was doing at the very beginning of this latest phase in the exploration of the universe. And the fact that we do have this piece available in English, a tiny fragment of Lem's total output, is due mainly to the efforts of Darko Suvin, who himself is a representative of the new level of scholarly attention being paid to S.F. Anyway, why shouldn't East Europe produce the finest Science Fiction writer in the world, which is what Lem surely must be if this novel and the stories published in *Other Worlds*, *Other Seas*, Prof. Suvin's anthology of East European science fiction, are at all typical of his work? Isn't extrapolation fundamental to both S.F. and Kapital alike?

Solaris, then, can be viewed as a natural outgrowth of the traditions of European materialism which has finally surfaced into the English-speaking world. No doubt Lem's popularity will be aided by the existence of an excellent film version of *Solaris* made by the Russians which screened for one night at the Greenlane Victory earlier this year, but which really deserves to run for a month at the Lido. Though lacking some of the splendid introspections of the book, the film nevertheless possesses a hypnotic grandeur of its own and provides some additional twists that are original to itself. Already the film is being favourably compared overseas with 2001.

Whatever happens to the film in this country, the book remains accessible; not so much a novel, more an obligation.

CRACCUM ARTS



FRONTIER CINEMA

Cassavetes and Jack Kelly were sleep-walking their way through one of those B-graders that Hollywood used to churn out like candymoss. I was at the movies — a midnight seance in a surban flea-house, watching them and feeling like Gary Cooper waiting for High Noon 'cause where was 'The Man from Laramie.'

The sleeper at last droned into a gritty end. The patrons drifted out, zombies in the night exchanging glances, while the smoke grew thick and the peanuts disappeared, as they waited for the last picture show.

AND there suddenly before you could say "play it again Sam" was Liberty with her golden lamp. Long live Columbia!

. . . . A search for elemental justice that was not chosen, but has possessed the searcher is the theme of Anthony Mann's 'The Man From Laramie.'

Andrew Sarris called Mann's films "style without theme" which I think is castigation without cause. While Ford, with the notable exception of 'The Searchers', always saw the west as community amidst the sagebrush, Mann, predating Peckinpah by a decade, saw it as a violent catalyst for America.

Mann's films are distinguished by their complex psychological interplay. Passion and duty, rival concepts within a man and rifting him apart, fascinated him.

The strange neurotic Will Lockhart (played by James Stewart) symbolises generations of alienated, unattached men, his modern counterpart being the characters in Sydney Lumet's films ('The Pawnbroker' and 'The Anderson Tapes' for example).

Lockhart is the eternal outsider - a Kafkaesque



CRACCUM ARTS



figure confronted by the wilderness of the western backdrop. Like Shane he counters an introverted vehemence with a quiet passivity through which he hopes to escape the tumult of an alien world.

Mann consolidates a belief in expressive cinema by graphically showing every nuance of emotion or tension. He does this by a mobile camera fluidly recording the action. Long shots and close-ups alternate and are used with quick cuts.

When Dave Waggonman takes his revenge on Lockhart, an incredible number of quick cuts succeed (s in the famous reaper sequence in Hitchcock's 'North by Northwest') in creating suspense.

The camera cuts from Dave's wounded hand brandishing hysterically, to Lockhart's quivering hand, to Waggonman stripping his above away, to his gun cocked as the camera slowly glides up to Lockhart's ashen face.

The idea of suggesting violence rather than depicting it is to be used with great effect by David Lean

in 'Dr Zhivago' when he freezes his camera on Yuri's face, recording his tortured expressions as the Cossacks slaughter the pilgrims in the square. Through such methods violence is used as to draw the spectator into involvement.

The landscape of the western backdrop in Mann is not used merely as a picture post-card, but as an integral part of a world that is savage and vicious. Not for him Ford's pastoral homestead, for his west is an embittering wilderness in which man always the outsider, either combats it or dies.

In the opening sequences Mann vividly uses landscape when he focusses on a far off body of riders relentlessly approaching Lockhart and his men as they load their salt-wagon. Mann suddenly releases the shot to a mass of dark riders (as ominous as the Teutonic Knights in Eissenstein's, 'Alexander Nevsky') thundering to their inevitable confrontation — a Wagnerian climax.

Mann's world of savage naturalism colours the action of the protagonists. Compromise inevitably is forced and finally man and landscape merge. These Themes are re-explored most recently in Sydney Pollack's 'Jeremiah Johnson', a film Mann himself could have made.

Mann's psychology begins and ends with man himself. Rather than the one-dimensional sensationalism that usually accompanies Hollywood's dabblings in the witchdoctor's mumbo-jumbo, as in the eternal chronicle of the amnesiac (e.g. Spellbound, Random Harvest) he concerns himself with the total personality — not merely bizarre aspects of it.

'The Man From Laramie' proves the continuing cinematic validity of the western which cannot be staged. It is an odd fusion being highly contemporary in its psychological analysis, but strangely of the past in its austere realism. This was Mann's dialectic and his synthesis: the western.

Brent Lewis

DRAGON

Dragon are one of the tightest bands ever to play in the Quad (Tuesday). There was no hesitation at any point, timing was impeccable. The dynamics were imaginative and the amount of sensitivity was unbelievable when compared with most other Quad bands.

Musically they were well performed and anywhere

else they would have gone down, but the good old Quad audience just carried on chewing and chatting.

Dragon played here for free, they wanted to play here, they wanted to relate to you; but you put up your walls and just couldn't be bothered. Do you really think any band is going to come back again if you don't show that you like them? Would you go back somewhere you weren't apparently liked?

To those of you who appreciated Dragon and applauded and warmed to them, my thanks. To the others, if you can't show your feelings or don't have any, my sympathy.

— Tony Dove



1

Marching upon the morning
the regimental sun
resplendent with colour has come
to awaken the virgin
from a warm bed
to a warmer one.

2

Lay her
in the long lithe grass
and bare her breasts'
bright tips,
redder and sharper
than parakeets' beaks.

3

There were times when he had lusted
after a more perfect form:
the sweet juices;
those parabolas of plenty;
but found little
save the sour lemon's nipple.

W.D. Leadbeater

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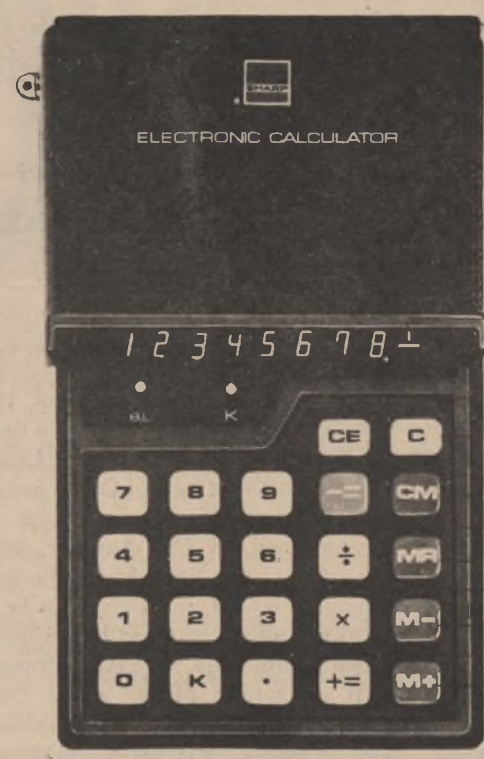
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FOR YOUR INFORMATION

WELFARE ACTION GROUP SERVICE BULLETIN Published weekly by Welfare Vice-President, Michael Tyne-Corbould

From now on thanks to the co-operation of the Craccum Editor, WAG Bulletin will appear as a weekly column in Craccum. It will continue to provide news and reminders of Student Welfare Services on and off campus; as well as reports of petitions and appeals for Community service.

CAFETERIA — THIRD TERM

COFFEE BAR — Open on Saturdays and Sundays, 10 am to 4.30 pm.

Open Weekdays, 11 am to 10.45 pm.

VENDING MACHINES — Hot and Cold Drinks. In the Library Building, 5th Floor, opposite lifts seven days a week.

First Floor of the Cafeteria, Monday to Saturday.

TAKE-AWAYS — available from Hot Food Bar, Ground Floor, Cafeteria 10am to Noon, and 2pm to 4pm.

TOWELS may be hired for hot showers, from the Gymnasium, 10 cents.

Survival International aims include —

(1) To focus world opinion on the plight of tribal people to protect them from poverty, ill-health, malnutrition and exploitation.

(2) To encourage research into the values of threatened cultures; and into ways to help them adapt to modern life without extinguishing their identity. Enquiries (written) to SINZ, Bob Findlay, c/- Studass.

COURSES IN RELAXATION

Available on campus — no cost to students.

Ausims has agreed to provide free courses in TM, a relaxation technique, for students. TM provides immediate relaxation, increased energy, mental clearness, relief from tension, self-understanding. An information booth in the Main Common Room sets out further information and supporting research results, manned at 1 pm and 5 pm.

Courses consist of five lessons each of 1-1½ hours. Enrolment on Monday evenings throughout September in Room 107, S.U.B. at 5.15 p.m.

WELFARE ACTION GROUP is now being looked after by Student Liaison Officer, Cora Baillie and Education Officer, Kevin Maclean. Ideas, enquiries, requests for and offers of help should go to them, c/- Studass Office. Walking Answer group badges and information booklets available from Contact Office or house committee room. But please leave your name and address to get updated information, etc.

CHAPLAINS ROSTER

The Chaplains have drawn up a roster to man their rooms on the Second Floor of the Common Rooms Building, north end.

Chaplains hours. You will find the Chaplains in their rooms on the Second Floor of Common Rooms Building, north end, at the following hours.

Dr John Hinchliff — Mondays, 11-3; Thursdays 1-2.
Reb Rob McCullough — Wednesdays, 11-12.30; 2.30-3.30; Fridays, 11-1; (Study groups Fridays 1-3.30).

Father Eugene O'Sullivan — Tuesdays, 11-1; Thursdays, 11-1.

Father Emmet Devlin — Tuesdays and Thursdays, 2-3.30.

If you can't find them, have a look around the Caf. (or possibly the Grad Bar).

STUDENT COUNSELLING are doing a "Movement, Relaxation and Sensory Awareness" trip with Linda Taylor on Wednesdays, 3-5 pm for five weeks, starting last week, at 51 Symonds Street.

CREATIVE LIVING does their thing Thursday evenings, 7.30 pm at the Student Counselling Services Building, 51 Symonds Street, corner of Wakefield Street, just past O'Rourke Hall.

Copy for WAG Service Column should be with Michel T-C, Welfare V-P by Thursday lunchtime — hand it in at the Studass Office. (Note that due to study pressures, Welfare Office is not being manned regularly during third term... leave a note at Studass Office).



KEEPING his feet warm with a pair of heavy socks is Evan Goonhue, another of those engineers who likes to be different. Evan isn't like that... sorry girls. He likes stamp collecting and butterflies.

THE CRACCUM ADMINISTRATION BOARD HAS ONE VACANCY FOR A CO-OPTED STUDENT MEMBER.

No qualifications required except an interest in Craccum and how it is run. APPLY TO THE PUBLICATIONS OFFICER, GRAEME EASTE, C/- CRACCUM OFFICES.

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QUIET ROOM

Many students have looked for a really quiet place to sit and cogitate or read or whatever. The Functions Room will be opened during the day as a Quiet Common Room. Basically, this means, a non-smoking, non-eating, non-drinking place. Find the Functions on the Second Floor, Cafeteria, by climbing the stairs outside the Health Food Bar, near the telephones.

STUDENT SOCIETIES

Two recently affiliated societies may interest joiners. Grand Establishment, a revival, a stirrers soc., rumoured to be affiliated with the powerful off-campus societies, Silly Party and Blue Porridge. Enquiries to Milligan, c/- Studass.

Survival International (NZ), SINZ, a Bob Findlay movement.



BROOKS

BRIAN BROOKS INTERVIEWED

"Someone said to me", what have you achieved in a year?" I said "I kept my job".

Brian Brooks is secretary of the Auckland Clerical Workers, which has been traditionally been looked askance at by most unionists, who feel that it is female intensive and white-collar.

However, Brian Brooks says as his members have to face accelerating change and potential unemployment their understanding of the importance of trade-unions will increase.

Two months ago we had a dispute over a Katho machine. Five years ago no-one had ever heard of one. This to him sums up the relevance of Trade Unions to allow his members to adapt and still keep their jobs.

Brian Brooks' history is one of incredible diversity. He is a former lecturer in law school, teacher and industrial relations conciliator.

This change of occupation has brought changes of capriciousness. However, he says typecasting is responsible. "Too many people who are lawyers set up practice in the central city and university lecturers stay that way."

The thing, he says that established his bona fide loyalty to Trade movement is the fact that he never became a barrister. This he says was "deliberate as it would mean he could never appear before the Arbitration Court".

"I fight" he says, "against people who in the first breath say that Brooks is using trade-unions as a stepping stone and in the next that Clerical Workers is just a Mickey Mouse outfit. This is absurd."

"Anything I do" he says, "is seen as the act of a shrewd political operator whereas actually my naivette makes me be used — by parties over the mediatorship, caused by some trade-unionists to advance their positions."

"One of the worst things about the criticisms is that it is always secondhand. I tend to be the reverse," for he says, "I tend to like to talk about things over a beer. It's all so insidious though but I'm not paranoid. If I was I wouldn't stay."

"It's a different style, as much as anything that accounts for criticisms. Many older trade-unionists believe ignorance is bliss — ignorance for their members that is. Whereas I believe in an open system. Still the more information you give to members, the less bliss it is for organisers."

"I have problems. Possible arrogance, as I believe that merit has its own reward. Possibly I'm too articulate and use too many big words which rebound against me."

Trade-Unionists also reflect a larger society and don't like individualists whereas my hero is an amalgam of Bob Hawke and Cliff Jenkins (a militant leader of Miners in Wales).

One of the things that also reacts against me is that in an age where people are becoming suspicious of words I'm too articulate and use too many big words.

And there is always comments "We neither want nor need academics in the Trade-Union movement."

Brian Brooks says, his views tend to be eclectic. This means that his negotiating tends to be flexible. To answer charges that his negotiations are too diplomatic he says the negotiator he has learnt most from is Bill Anderson who never raises his voice.

He says, if I'm a diplomatic than at least I won a 30% increase for my members at Kinleith. I make employers pay, he says without making them cry. His ideas on Trade-Unions were consolidated by a three month Churchill Fellowship to study Trade-Unions in Europe. I know now that in order to assert our relevance we have to ask the basic questions of what we are here for.

Wild-cat strikes account for 90% of strikes in the U.R. and this is directly attributable he says to the fact that members feel not consulted on matters and launch their own strikes.

Since January he has been to over 1000 factories to meet members of his union and to try to find out their needs, and set up a union magazine Mirimba to increase contacts.

I'm well to the left of my members he says. Too far to the left? Well, we'll find that out.

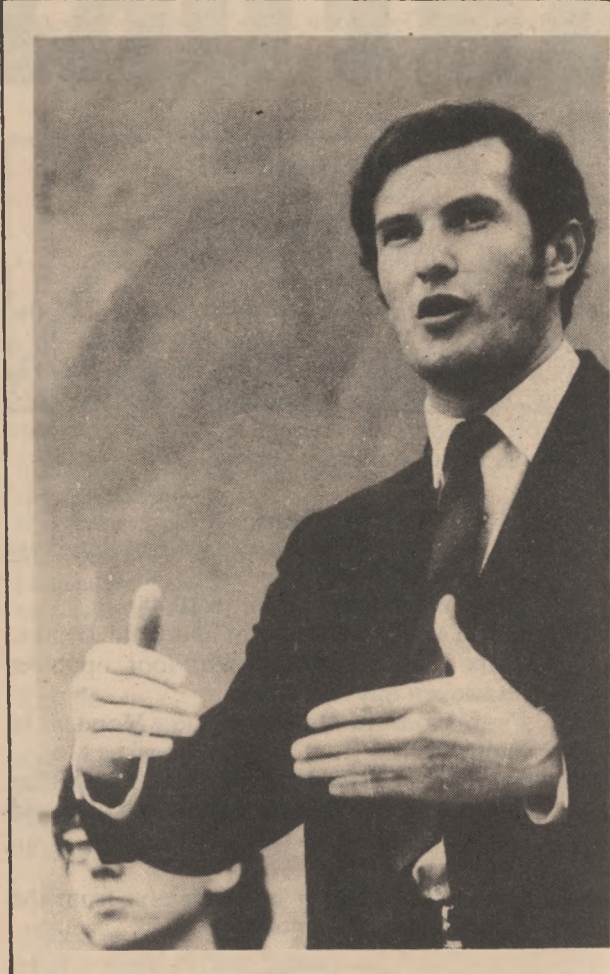
At the moment I want to be the first Trade-Unionist to announce a drop in subscriptions. With assets of clerical workers trebling in 21 months I feel I can do it. This could be done by building service oriented investments such as holiday, accommodation and buying of flats. As these would be reserved for Clerical Workers it would have a dual net good.

A union must be more than just a fee taking institution. It should assist with guaranteeing long term employment, assist with buying houses and bulk buying.

This is not revolutionary he says as the shop assistants union have flats in Levin and the PSA offer bulk discounts. However, I am aware that what militates against this is the weight of our history acting as a block to progressive innovation.

It is necessary to bring unions into the twentieth century. They must be equipped properly to deal with the better organized and run employers. Otherwise they will not realise their members aspirations.

It is however, important for the trade-unions to



rid themselves of their schizophrenic attitudes towards white collar workers. They can and will be organized and they are a part of the movement.

I don't think I'm suffering from Future Shock says Brian Brooks. But like others the turmoil is incredible. Somehow the Union has to master the drift.

The more advanced my education became the more I wanted to do with it. Trade-Unions give me a better chance of expressing my social concerns. They are thus the fulfillment of my life's purpose.

I remain he says a romantic with a capital R.

A former champion boxer I was once offered a boxing contract but decided for a degree instead. I like the fusion between the poet and the pugilist.

Brian Brooks is a man of interesting contradictions. His capacity to succeed may be conditioned however, by his ability to convince his fellow trade-unionists that he is not a mere academic dilettante.

Whether his unorthodox approach may yet defeat his union aspirations has yet to be seen.

Brent Lewis

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"ROADS CONT"

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"ROADS TO NOWHERE"

CONTINUED FROM PAGE 11.....

cutting down the jungle, eliminating the game and removing the timber a familiar patten of exploitation would develop.

In Quibdo, the capital of the Choco province of Colombia, a festival is held at Easter which attracts large numbers of Indians to the town. There they are given free alcohol, and sport is made of them as they are encouraged to fight among themselves. Previous experience in South America has shown that Indian cultures are rapidly destroyed by contact of this sort which at best results in their integration into the lowest strata of society and at worst means that they die out. My own view, after living in each of the three types of communities — white, black and Indian — is that the Indians have little need of anything we can offer, fear our imminent arrival in their lands, but now have nowhere else to go.

During the time I spent in Panama City and in Medellin and Bogota in Colombia, I was able to talk to many scientists with expert knowledge of the Darien region. All emphasized strongly the extreme dangers of tampering, thoughtlessly and hastily with this fragile and most fascinating ecological zone.

With the third highest recorded rainfall in the world the erosion resulting from extensive deforestation is certain to be acute. It also represents the only effective barrier between South and North America to the spread of foot and mouth disease, the last epidemic of which in Mexico cost the United States and Mexican governments several hundred million dollars to eradicate.

Some spoke of the physical difficulties of building the road through the jungles, swamps and mountain ridges of the region and these views were born out by the experiences of the expedition party who only just made it through in spite of massive support and 65 members using the most modern equipment and experience. Others spoke of the risk to the unique environment of the Darien and here the scientists of the expedition all agreed that there is much of value still to study and that applying present techniques of development to these areas will do untold damage in the long run.

Damming the Bayano river — the main outflow to the Pacific Coast — will also have a serious and perhaps disastrous effect on the sea fishing, upon which much of the local population depends. I even heard the view expressed by some on both sides that a physical link between Panama and Colombia might not be altogether desirable politically. Certainly I spoke to none who believed that there was any great need for the road itself as a means of transport.

COLBURN -v- BARTLETT

At recent forums I have made certain accusations against varsity housing policy concerning the price a house bought in Williamson Avenue and the rent the exec. proposed to charge students for rooms in that house. My informant was the owner of the house who also happens to work for a firm of estate agents.

She charged:

- The Association paid a ridiculously high price for the house.
- By letting to students for \$12 a room as of next year thus bringing in \$72 per week rent instead of the former \$30 a week, the assoc was raising the price of housing on the market.

My informant also claimed her preparedness to speak at a forum to this and said she would substantiate her figure of \$12 which she claimed came from the association's agent.

Since this time pressure has been brought to bear on my informant from her own employers and in response, so I am told, to pressure from another firm of agents and she feels for her job. She is now prepared to speak only to the exec., not at a forum.

Since charge (a) is a matter of opinion it can be dropped. Charge (b) is more important. However my informant is not now prepared to bring forward the agent who gave her the figure of \$12 because of what has happened 'it would not be fair.'

It follows that her charges as relayed at forum by me cannot effectively be substantiated and A. U. S. A. policy with regard to this house — and Bartlett's handling of it — is vindicated.

David A. Colbourn.



The highway may pass near these Choco (Embera) Indians washing in the Balsas River, Panama.

The existing sea ferry from Cartagean to Colon only takes a day, less than a lorry would take by land over the same distance even if it were possible to build an all-weather road. Certainly this service could be improved as the need grew — and perhaps a SRN4 Hovercraft introduced — t considerably less cost than that of building the road.

Finally there was my own particular concern for the Indians. All agreed that they were the best conservationists of us all and that any efforts to protect even part of the region from destruction should include them. Some went farther than others in expressing fears over the harmful effects roads and progress might have on them but none doubted that, without guaranteeing their lands and providing some form of insulation from exploitation by the settlers who would follow the road, the Indians would soon fragment and become a social problem.

However, most of the people I spoke to felt that there was little that could be done once the decision had been taken to push the road through and build the dam. The concept of not building a road once

the idea has been engendered, simply because there is not need for it economically, politically or socially and because it might create more problems than it resolves than it resolves it a hard one for governments to grasp.

Completing the Darien Gap in the Pan American Highway would certainly be hailed in many quarters as a major technical achievement. But the weight of scientific evidence against benefits resulting, either to the countries concerned or to their inhabitants, now seems overwhelming.

Robin Hanbury-Tenison

Mr Hanbury-Tenison is chairman of Survival International (36 Craven Street, London, WC2N5NG) which seeks to prevent the extinction of the world's remaining tribal groups

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CLASSIFIEDS

1) CHEAP MEAT

can be obtained through USIS (next to the television room, 1st floor, SUB.) Order forms can be picked up from Contact and should be returned by 5 p.m. Wednesday. Meat can be collected from USIS between 12-2 p.m. the following Friday

2) FRUIT & VEGE CO-OP

12-2 p.m. Thursday in the Quad.
All help is as information leading to sources of cheap herbs or fruit or honey or anything we can sell. Leave messages at Contact.

3) THURSDAY — CREATIVE LIVING

7.30 — 0.30 p.m.
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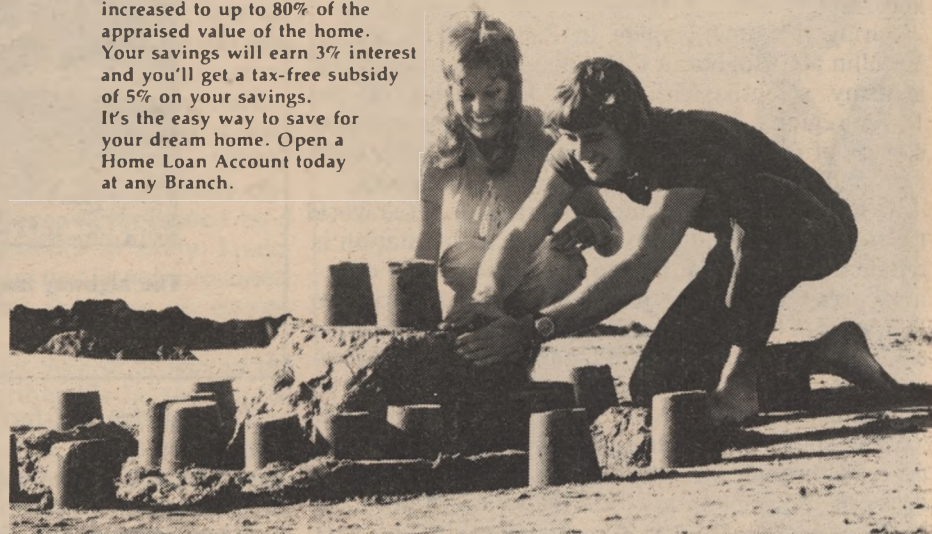
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A TEXT FOR THIS PLACE IN TIME

The university has been reduced from a place of silences and abrupt movements towards essences to a dimensionless abstraction. We have no place, no genuine core to unite our communal energies. The catchcry is "neurosis and encounter groups." This weak-sightedness has misled us from the goal of experiment and the resolution of tension in directions other than socially-provoked laughter and sentimentality. It is too easy to cry "mea-culpa." The energies relish positive contact. Let us move beyond tired theorising and gratuitous acts of self-mutilation towards Inspiration, Justification and Redemption.

Call the gods, call the fetish, call the totem. We are thoroughly deschristianised. The unhappy legacy remains in the formal edifices whose assumptions we acknowledge only too meekly. Clotted organisms with delicate nerve-ends which protrude through the exposed face. Lacking a luminous presence in this steel cage. Vortex of light and air unacknowledged and thereby rendered stagnant. Spheres of existence we must acknowledge and come to terms with. As Wittgenstein grappled vainly perhaps — though the Act was always positive and creative — with the sphere of language so we must maintain our energies as a force against the void. Wittgenstein seems the sage, the touchstone, of tome-hounded students who imagine they can re-create the life of some great figure as if they were once again safe in the womb.

Let us invoke Manes. Let us invoke rishi, the expounder. Let us change mental to metal and the

clanging flesh will recharge the myths. But this is not merely conceit. Vision lies in some fusion of Reason and Imagination. Immersion in Time is not salvation from it. The beliefs in a certain kind of reality, (our acceptance of an agreed order) remain valid. But removing the metaphysical dimension is no substitute for it. If we are to come to terms with that which lies beyond physical phenomena we have to move our consciousness to embrace and appreciate whole structures, and immediately our refusal to confront ourselves in this University becomes apparent.

We challenge the Administration for denying that every area of experience can be touched by the mental. For insisting that there are divisions in experience.

We must begin with what we feel and know to be disoriented. The Arts Faculty at Auckland University has long been under attack for its inadequacies. Why does it continue to use a mechanical system which offers mechanical benefits for an unaware mass of the current student type? By effective legalistic persecution Town and Gown maintain their fetid mutual arse-licking which keeps Varsity-trained Boobs running the Commercial and Judicial Treadmill. Their organisation is so faceless, so lacking in soul, that one is forced to resort to their essentially reality-ignorant rhetoric to define them. The individuals behind the type-casting would prefer to be wholly lost in their blind functioning as a corporation. Now, one would think the Arts Faculty more than any other group would have enough guts and clear-headedness to stand free of this deceit.

The Arts have something to do with a quest. They have to do with establishing and working from

philosophical honesty and self-knowledge. The Arts give a particular, religious sense to the word "individual."

In 1973 as the situation stands we must be rational. But knowledge us not enough. We must know what we are doing and we must create our own order as we do in the act of perception.

Of course one does not have all the answers to all the subtleties. But there is only one way to get the sluggish dead-end bureaucrats moving when they have already had all the time in the world to build up strong defense mechanisms. We must provoke and we must alienate.

The Arts Faculty can bludgeon any straightforward opposition to the ground: So we come up underground. Repeated subversive and aggressive activity cannot be beaten. Guerilla warfare anywhere in the world does the same thing. A dedicated cell can constitute and direct a programme which may appear to have little or no effect. But a group with energy and ideas, for example students with a genuine concern, will hold sway over a policy which is essentially cosy and sentimental. We have a vision as the impulse for our reforms — they have only the rigid, conceptualist mentality.

One idea which could be developed is an Arts Laboratory following on from the Free University but challenging pure abstraction and intellectual analysis with genuine growth forms. We hope to establish a centre in a room on campus with or without "approval".

David Eggleton

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CALENDAR 74

INFORMATION FOR THE CALENDAR
CAN BE DROPPED IN THE BIN
PROVIDED OUTSIDE THE STUDASS OFFICE

CALENDAR 74

Today, some short critiques on a few departments. In future critiques will be put up on notice boards. Replies to last week's critiques of the B. Comm can be read in "Letters to the Editor." To my knowledge these departments have still not replied to my request asking for informal information for the Calendar: Accountancy, Architecture, Asian Languages, Chemistry, Geography, Geology, Psychology, Sociology.

As far as critiques on courses are concerned, the response has been steadily increasing, but we still need critiques on all subjects to get as broad a view as possible. I find that Stage III students are writing good critiques for their papers, but as this Calendar is principally for incoming students, I would prefer more general summaries of departments from these students, and more detailed critiques about coursework load, lecturers, tutorials etc, from Stage I students. More Stage I information on these subjects would be useful; Art History, Latin, History, English I Renaissance, German, French, Chemistry, Physics, Psychology, Asian History. To repeat: more critiques are needed on all courses for a balanced final assessment of each department.

Articles on student life or university generally will be welcomed. A maximum of 3,000 words, deadline the end of the third term. An article from a dropped-out student is still needed.

Overseas students can do their bit by contacting their representative, Stephen Lee 485-927 with any information they think would be useful about this University and New Zealand life, as they see it, for next year's students. Including addresses as to where we should mail the Calendar overseas.

Now read on: Critiques that didn't go in last week:

CRITIQUE ON MUSIC FOR B.A.

- 1) Those intending to study Mus. I without advancing further in that subject take papers 28.10 (History) and either Styl Analysis (8.11) or Harmony (28.12). A fair enough provision since Harmony is the most difficult of these options.
- 2) Those advancing to Mus II or Mus III must take the History and Harmony courses (28.10, 28.12)

with minimum pass 37% in a pair (as in any B.A. subject).

- 3) Those choosing Mus II (Add) must have passed with B (or more) grade in Mus I. Mus III (Add) requires B (Min pass) in Mus II and Mus II (Add). A 50% pass rate is required in all papers of Additional Units.

FOR B. MUS.

In Mus I, II, III a pass of 50% required in Harmony papers. At present, if a student gets for example, 47% in Harmony, 64% Set Works, 78% History, he has to repeat the whole unit, which I consider unfair.

Course-work load is light in relation to Engineering, Architecture, or even such arts subjects as English. 40% of final result comes from the year's work, which is reasonable in comparison to 20% in most other subjects. As far as essays and assignments are concerned, the lecturers have widely differing views. One lecturer (a musicologist) looks for small detail, e.g. correct spelling of foreign names. Another prefers something less matter-of-fact, and more perceptive. One can't do much in this situation, but be prepared.

CRITIQUE ON PHYSICS 31.101 & 31.102

31.101

Mechanics and Wave Motion and Sound
Mechanics: Dr. Tindle. Speed of lecturing good. Notes will be clear if student has basic understanding of physics. Content — mainly classical mechanics, in full on board. You can get a good record of every point.

Wave Motion & Sound

More interesting than mechanics. Tells a little more of applicants, i.e. basic principles of sound reproduction, reverberation, resonance, etc. lecturer: Dr Garrett. A lot of explanations are verbal so you have to concentrate to pick these up as notes not written so fully on to the board. Notes: not clear unless have a good background — you need to do extra reading,

nothing more — similar to school syllabus at 7th form level, not so much in UE. Whole lecture is written otherwise some new concepts introduced which will not have been done in UE syllabus, will be alien.

31.102

Electricity and Magnetism, Modern Physics
Electricity and Magnetism: Lecturer: Mr Orange. Speed of lecturing, quick but does stress important points.

Course covers a great deal not included in school course — transistors cyclotron, betatron. Goes fully into basics, also R.C. circuits and L.C. circuits theory.

Modern Physics

lecturer: Mr Chisholm. Speed very slow, painfully slow, dictates all notes, voice — monotone.

Course — 1st half Special Relativity, Tricky. Usually not covered at school although the text book is good on this topic. 2nd half Boho postulates phot electric effect and de brodgeo waves reasonable — no quantum mechanics mathematics, all written explanation — not particularly inspiring part of course, 102.

Labs: Long and tedious, although not difficult to get good marks in — have to attend labs — very strict on this as it is necessary for terms.

Tests: 2 a year, 1 for each paper, not hard — usually contain questions similar in degree, many are exactly the same. It is necessary to do this in case aggregate pass is needed.

Textbook: Haliday and Resnick

Too advanced for this course — contains a lot of calculus and goes deeply into concepts not included in 101 or 102. They are trying to change this though.

Tests and Labs account for 20% in each Final paper.

A refutation of the back page critique of the B.Com structure which appeared in last week's issue is forthcoming. It is written by a junior lecturer in the Accountancy Department and goes to some length (we don't have room for it here) to refute the claims of last week's writer and Mr. Debreceny. I suggest B.Com students have a close look at it and some comments from a B.Com student who will have read the arguments for and against would be helpful for compiling what will actually appear in the Calendar. — M.W.



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