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CRACCVI

Volume 48 No.8

16 April, 1974





It's necessary for any group to fathom where it's going and what its aims are.

This is what's happening in the National Party with the emergence of Pol-Link which aims at debating the more conservative of the National Party's policies.

It's also what's happening to the youth part of the Labour Party because of meeting being held at Hunua this weekend - the meeting of Socialist International Youth.

The Socialist Internationale is a rather vague organisation, consisting of the Social democratic, as opposed to the Social revolutionary parties of the world.

All of the parties call themselves Socialist, although there are wide differences in how they interpret this term.

Unlike New Zealand where the youth organisation is welded to the parent party, in many overseas parties the youth organisation is virtually separate, existing under the party umbrella. In West Germany the Social Democrats Youth Organisation, the Tusos, have long been a thorn in Willy Brandt's side, advocating nationalisation of industries.

If the meeting creates the climate for the youth section to demand its autonomy within the party, then it will be worthwhile, for then maybe it will have an increased relevance as a vehicle for social change.



CRACCUM is on the top floor of the Student Union Building. Our phone number is 30-789 (Ext. 67 for editorial, or Ext. 66 for advertising). We welcome help and visitors... come up and see us sometime (except Thursdays).

Craccum this week was the result of chance, more than design, but anyway,

it was amicably edited by Brent Lewis, terribly laid out by Chris Brookes and Gordon Clifton, awfully photographed by Garth Kennedy, and horribly reported by Mike Rann and Bill Ralston.

Among the list of those who contributed or otherwise to our pride of place must go Lyall Duffus. Others who were nice to us and to whom credit must be given are notably our veritable advertising manager and publications officer Graeme D Easte, but also George Packard, Murray Cammick, Malcom Walker, Roger Debrecey, Linda Tizard, Mary Nacey, Jeremy Templer, Bob Lack and his team, John Woodroffe, Thelma Gribblehurst, Paul Halloran, and Mick and Ian Sinclair.

Lest we forget, Wendy Morris typed and added her comments.

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LETTERS

46

Dear Sir,

Brother Haysom has come in for a great deal of criticism for his handling of the AGM a few weeks back; and I feel it is timely that I - as an exec member who showed no ability at all at controlling the crowd, should speak in his defence.

Wendy Morriss, after an accurate description of the engineers' behaviour, claims that Haysom should have ordered them to leave. Perhaps he should have, constitutionally. But what a futile gesture. The engineers would not have left and who was to shift them? A dozen exec members? Or should Haysom have risked a mass brawl? I suggest not.

Another critic claims he should have closed the meeting. Well he could have. And the engineers could then have elected a new chairman and having a quorum could have continued as before. So another futile gesture.

Lyn Wytenbrook claims that Haysom "cleared" all the early motions "by means of totally illegal and unconstitutional procedures" and a number of other people have echoed this point. Again there is some truth in this. But as a particularly involved and frightened observer, it seemed obvious to me that that the meeting was not in the least bit interested in the earlier motions, that it wanted them out of the way. The constitution is a legal document to be interpreted and argued over by legal minds. In a nasty situation Haysom used his interpretation to "clear" the early motions. He got away with it because the meeting desired it and because there was no other legal mind with either the will, or the capability of gainsaying him. After days in the magistrates court I would opine that that is common legal practice. So no use griping. Know your constitution.

Wytenbrook continues by saying that Haysom was "weak" and we needed a chairman and need a president with more

"strength of character", before AUSA is "plunged into total chaos". No I've heard this one before. In Napoleonic France. In Nazi Germany. In Chile, in Greece. In every country where the petite bourgeois are frightened of the masses. Give us a strong man. Well I know the kind of strong man Wytenbrook wants; and I for one want none of it. We've had them before and believe me they can be far more independent in their interpretations of the than constitution than Brother Haysom ever was. Witness last year's "Stripper" SGM. Ed is not a strong man. He is a consensus chairman, in the best tradition of New Zealand liberal democracy, so he must be good.

Again we are told by a number of people people that Ed played to the masses, by smiling and joking with the engineers. Well, ye Gods, what the hell was he supposed to do? Cry? I was very nearly doing that to little effect. Or throw a wobbly? And be laughed at. Haysom's human. Like most of us he wants to save face and be popular. He had two choices: Play strict and increase the chaos, Or jolly the masses and get on with the business. He chose the latter and I don't blame him. Besides good New Zealand politicians always court public approval. What better tradition to be following?

It's incredible how little people seem to have learned. Hasn't the last decade taught us one thing at least? That when a sufficient majority refuses to accept the rules nothing can be done without recourse to force if the rules are to be maintained. Ireland, France '68, U.S.A. 67-71, Germany and Japan '68, even to a degree Vietnam, Mozambique, Angola, Zimbabwe, South Africa. If the United States army couldn't stop a few Vietcong in 1960 is Haysom to stop a relatively much larger number of dissenting engineers? The whole crisis of democracy is mirrored in miniature in that AGM, there's even a thesis there for someone.

Which isn't to say that Haysom played it immaculately. He made mistakes. And I can see them all - with hindsight. And time and again, when in desperation I've

been looking for someone to blame, I've asked myself - could I for one have been a better chairman in that situation? And in all honesty I have to answer "No". Will Haysom's critics now ask themselves the same question?

DAVID COLBOURN

47

Dear Editor,

We wish to make a complaint about the facilities offered by the Student Health. At 12.20 on Tuesday afternoon I limped up the stairs to the Student Health. My little toe had been broken the day before and the strapping come loose. I wished to have it restrapped as it was giving me considerable discomfort. On arriving, I was asked if I had been there before and was I a student - I answered "No" to the former and "Yes" to the latter and whereupon was told to go away and come back at 2.30 which was impossible as I had lectures at that time. This would have only taken a few minutes to do and they could have at least given me access to some sticking plaster so I could re-strap it myself!

PULVERISED PINKIE

48

Dear Ed.,

I notice that 'layout and festering' for your last Craccum (No. 7) is credited to Mr Malcolm Walker. I distinctly remember writing and losing that piece for the issue before last (No. 5), and I distinctly remember not laying out any Craccums since.

Odd.

Sincerely,
MALCOLM WALKER.



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SCRATCH
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In October last year, a third-form pupil at Onehunga High School, Philip Edwards was suspended from the school because of the length of his hair. It was another event in the series of "purges" carried out by the school on pupils whose hair was deemed to be against school policy.

Earlier in the year nearly 100 pupils including Philip were ordered to have their locks cut or be sent home. On that occasion he concurred. In October he was once again picked out and ordered home. This time he refused to comply and his father supported him.

Philip Edwards' hair length at that time would be considerably shorter than the average for pupils from most other schools in Auckland. In fact it would have been acceptable in Auckland's two bastions of conformity - Kings College and Auckland Grammar.

The law under which Phillip was suspended is contained in Schedule 130 of the Education Act 1964 which gives the headmaster power to suspend pupils who "from gross misconduct or incorrigible disobedience may be considered INJURIOUS OR DANGEROUS EXAMPLE TO OTHER PUPILS" and whose continued attendance is likely to cause a detrimental effect upon himself or other pupils.

Phillip's school report for the period contains the remarks signed by the Principal - Conway Joseph McCarthy that he had made an "excellent start at the school and was a polite and attentive pupil". Suddenly because his locks had crept over his ears he was guilty of gross misconduct and incorrigible disobedience.

Phillip's father asked for and got an interview with Principal McCarthy. He submitted to him that the cutting of his son's hair was a moral matter and was an infringement on the personal rights of the individual.

McCarthy did not agree.

Three days later Mr Edwards and his solicitor, Donald Dugdale attended a meeting of the School Board's Suspension Sub-Committee. They suggested to the Committee that hair length should be decided by the pupil, provided it was neat clean and tidy.

THE HAIR TRIAL

The Committee replied that they had liberalised their hair cut regulations from short back and sides to the present regulations which do not allow hair over eyebrows, bottom of the ears or the collar.

In Phillip's case the breach, if there was one was definitely minimal. The Board in their wisdom confirmed the Principal's decision.

Mr Edwards on behalf of his son then filed an application in the Supreme Court before the Chief Justice, Sir Richard Wild, who just happened to be in Auckland, on the grounds that Phillip Edwards' hair style did not amount to gross misconduct or incorrigible disobedience. The honourable judge disagreed saying there were ample grounds to the contrary. The case went to the Court of Appeal, which dismissed the application.

Phillip Edwards, now can not return to Onehunga High because of his stand on a matter of principle. He now attends the Auckland Alternative School where Education takes priority over rules.

The case Edwards v Onehunga High School Board is one of a number in recent years dealing with the conflict of petty school rules and pupils' stands on conscience. The Education Act and its subsequent interpretation and enforcement by



Principals, School Boards and the Courts is a distressing interference on any efforts to allow individualism in the Education System.

If we are to avoid the "plastic mould" type of education which the Education Development Conferences throughout the country have condemned, the Act and the thinking of the people that enforce it must be changed.

The sincerity of the School Boards is not questioned but the type of people who sit on them certainly is. The Boards consist normally of local parents whose attitudes seem to be to uphold Establishment

values and in most cases uphold decisions of the principals. There is virtually no hope for any persons of pupil age to get onto the Boards. The result is that matters of Principle are quashed by a zealous desire to uphold petty rules. The system rests on having reasonable people governing the rules. What happens when unreasonable ones do so?

Accordingly a 14 year old school boy is denied a minor expression of his individual character.

ROB GREENFIELD



Halloran's

SCRATCH UNDERNEATH THE SURFACE OF ANY NATIONAL PARTY SPEAKER, OR EVEN THEIR

SMALL BOYS ON CAMPUS, and you find the nervous, insecure, defeatist attitudes of those who are accustomed to being in power and nervously undecided as to what they should next do when they are out of power.

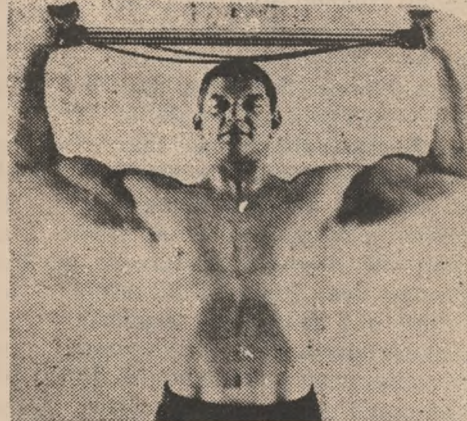
Muldoon last week was no exception and where his flippancy and smart comments did not go over, he showed his customary display of political evasiveness which is characteristic of his party when reminded of areas that are an embarrassment to them.

Take, for instance, the issue of housing. He was quoted facts which he did not refute, but attempted to belittle. He cannot refute them because they are true and this was shown to everyone clearly in the meeting.

They are trying to get an early start for 1975 which is probably to their advantage, as they have a cumbersome machinery and the paucity of eligible and clear thinking candidates is causing them severe embarrassment.

Have a look at their present front bench: heart conditions, dodderiness, and the glazed look about the eyes which is commonly associated with alcohol, and then you realize what the poor young hopefuls are up against. Look immediately behind them and you will see the future leadership of their parliamentary party, which is a collection of not too bright farmers, property speculators, and retired military personnel.

Have a good look and ask yourself; do you want these people running the country? On anyone's money, the answer must be no.



Come to the International Union of Socialist Youth Seminar at idyllic Hunua Falls this weekend. Enrolment forms available from Brent Lewis at Craccum, or phone 32-156, or 32-157.

In keeping with Cracum's "open-to-everyone" policy, it seems only right that Jesus Christ should get a look-in. After all, there must be a very large number of nominal Christians on campus, and more than a few active practising Christians. A Christian view of issues of the day has been something noticeably absent from Cracum in past years. It is hoped that the following series of articles will rectify this situation.

CHRIST ON CAMPUS.

a catholic view of abortion and contraception

Abortion and contraception are really two quite separate issues, their only point in common being their connection with pregnancy. The killing of the human foetus is quite a different and more serious matter than the avoidance of conception. However since many people seem to disregard this fact, treating abortion as just another form of birth control to be used when contraception fails, I have chosen to discuss both questions together in this article, if only to emphasize the difference there is between them.

Being a Christian, and in particular a Catholic, does not automatically imply violent opposition to all forms of abortion and artificial contraception. There are many Christians and Catholics who hold quite unorthodox views on these matters, or who are uncertain about them. But a practising Catholic, and, one would hope, any committed Christian, has faith in a system of beliefs based on Christ's teachings which make it appear fairly obvious that abortion is definitely wrong and that contraception is, at best, regrettable.

ABORTION

Opposition to abortion stems directly from the Christian concept of the sacredness of human life. As Pope John said, "From its very inception (human life) reveals the creative hand of God". The human foetus cannot be regarded as some "lower" form of life which may be sacrificed at the convenience of the parents. From the moment of conception a new, wonderfully unique individual is being formed; there is no sudden transformation from sub-human into human life, but rather a continuous process of development of life which is inherently human, and the interruption of this process, for whatever reason, is to be avoided at all costs.

Of course the developing foetus may be a burden to the mother. All children are, to a greater or lesser extent, a burden to their parents. The emotive term "parasite", so popular with advocates of abortion-on-demand, could be applied to children of all ages. But we don't kill our children because they are a burden to us. The only situation in which abortion may be justified is, I believe, in order to save the life of the mother; this might be described as "killing in self-defence", although I doubt whether many mothers would deliberately kill a born child to save their own lives. Abortion to prevent the birth of a child with congenital defects is comparable to euthanasia, and as has been pointed out quite often, could be equivalent to "killing Beethoven".

Abortion and infanticide are, in effect, synonymous; the fact that a human being is in a primitive stage of development (i.e. is small and helpless) does not make the killing of it any more excusable. And support by Catholics for laws prohibit-



ing abortion does not constitute an effort to impose Christian morality on the populace by force, but quite simply a desire to protect the innocent.

There are many reasons why the birth of a child in a particular situation may be undesirable, from the point of view of the parents or of society in general. If the parents wish to avoid pain and suffering in such a situation they must avoid conceiving the child. Once conceived the unborn child constitutes a unique human person with a fundamental right to life.

CONTRACEPTION

The Catholic Church's position on contraception is not as clear-cut as its stand on the simpler question of abortion, nor, perhaps, as readily comprehended by people outside the Church. The official teaching was given in the papal encyclical "Humanae Vitae" (1968). This is that (ideally) "each and every marriage act must remain open to the transmission of life". But it must not be assumed that "Humanae Vitae" is the last word on the subject as far as the Catholic Church is concerned. The encyclical constituted a restatement of traditional values in the face of continuing debate within the Church, and a point of departure for further discussion. Furthermore the doctrine given in the encyclical is not as rigidly orthodox as is sometimes assumed; its main theme is that contraception is always a "disorder", a deviation from what is right and natural, but never anything approaching mortal sin.

The various Catholic hierarchies throughout the world, who have the job of applying on a practical level what has been stated by the Pope in general terms, have approached the encyclical in different ways. Quite a few have recognized that

particular circumstances may lead people, in order to safeguard their mutual love and the welfare of their family, to come to a decision of conscience which is in conflict with a literal interpretation of the encyclical's teaching.

I think most people in the Catholic Church have recognized that in this time of population explosion some form of birth control is necessary, and that official doctrine on this matter does not always provide a realistic answer to the problem: The words of Pope John best express the feelings of the Church in opposition to the adoption of wholesale birth control methods in developing countries — No solution is acceptable "which does violence to man's essential dignity" and is based only "on an utterly materialistic conception of man himself and of his life. The only possible solution to this question is one which envisages the social and economic

progress both of individuals and of the whole of human society, and which respects and promotes true human values."

Birth Control in these countries is often quite a secondary issue. In the countries of South America, for example, the main concern of a socially aware Catholic priesthood and laity is for social reform. A limitation in the size of the family of oppressed people is of little use if the people remain oppressed. In these situations the Church is quite likely to turn a blind eye to the use of artificial contraceptives by individual Catholic parishioners, since this is quite a small matter in comparison with the need to lift the people out of poverty through a change in the social structure of the country.

The Catholic Church is not against family planning, only against the wholesale use of birth control methods which involve direct positive action against the possibility of new life. Nowadays the Ovulation Method of birth control does provide a realistic and effective alternative to the use of contraceptive devices or the pill. After all, apart from objections to them based on Christian principle, the artificial methods of contraception are hardly ideal. Condoms and other devices, I think, distort and degrade the act of sexual union, and there are numerous medical objections to hormonal pills.

The love of a man and a woman for each other can only be truly expressed in sexual intercourse if each gives totally to the other, with no holding back. And the act can only have its true meaning (in Christian terms, be true to the will of God) if it is open to procreation. With the improved methods of charting the menstrual cycle that are now available it is possible to preserve the true meaning of the act of sexual union, to provide for the fullest sexual expression of mutual love, while permitting the avoidance of undesirable pregnancies.

Mike Witchalls

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A.M.S.S.A. THE END IS NEAR?

The 8th Annual General Meeting of 23rd March of the Malaysia-Singapore Students' Association, considering the low turn-out and the high non-committance of the crowd, was a big flop.

This was not at all surprising since members of the association are traditionally 'meeting shy'. But what has made this AGM a specially disappointing one was due to two reasons: Firstly, for the first time in many years, notices of the meeting were sent out by post to most if not all the members (and for a change, nobody complained that he didn't know about the Meeting!) Secondly, nobody, just nobody, was interested enough to become the new President (imagine that!) Naturally enough, questions such as: "Is A.M.S.S.A. a going concern?" "Has it really lost its relevance?" were raised once again.

A request was even lodged for a hand count on the number of Singapore members present. No hands! Although it was later discovered there were in fact at least two perching passively high up in the back of the lecture theatre. But that was enough to add bitterness to some of the staunchest supporters of the association. Have we (Malaysians) been let down by the so-called rugged elitist Singaporeans? The feeling was not born there and then. Some indignation was expressed at the time when most Malaysians were in high-water, following the accusation of Jack de Silva on Malaysian Students' communist subversion activities in New Zealand. Not a single Singapore student came out to morally support his counterparts.

Although there is no question that even after that big 'flop', there are

still a large number of Malaysian students who prefer to see an association running true in principle and ideals to those of A.M.S.S.A. than that of the present A.M.S.A. (Auckland Malaysian Students' Association), nonetheless, there is now a major change of attitude, and a reluctance to argue against the dissolution of A.M.S.S.A.

All the evidence put together, one is indeed more tempted to accept that the balance between greater Malaysian Students disunity and the friendship with the Singaporeans now weighs very heavily on the former. There is also a growing willingness to accept the fact that more and more Singaporeans are getting less and less interested in the association either because they are misled into believing that joining such a grouping is unwise or more probably, they wish to identify with anything exclusively Singaporean — A.M.S.S.A. obviously fails to fit into their classification. Whatever the reason, the stage is now clear for a serious and thorough re-appraisal of the whole situation.

Despite strenuous denials to the point of putting a deaf ear to all allegations that A.M.S.S.A. was and still is a 'running dog' of the Malaysian High Commission, the A.M.S.A. Committee, whether past or present, has repeatedly failed to present a piece of credible evidence to satisfy the vast majority of Malaysian students. Consequently, all the argument about creating a national identity (by forming A.M.S.S.A.) remains no more than a piece of grossly misleading rhetoric. In the whole of the four years of its existence, the association operated nothing more than a fun-club, offering free food

and drinks from time to time. On the surface, such a gesture could easily be passed on as 'looking after the interest of Malaysian students by creating opportunity to know each other better.' But, whether, through such means, could a Malaysian identity be forged remains highly questionable. It was precisely under his rather naive motivation that the now famous 'fourteen Malaysians' took to the crusade of forming A.M.S.A. in 1969 much against the wishes of other Students.

The crux of the problem remains: could national identity be formed without recourse to understanding the national politics which all Malaysian students were and are 'advised' to stay away from by the Malaysian Government officials? A national students' association, if it were to 'instil into all its member students a sense of love and patriotism not only to their country but to the aspirations of its masses' should not keep itself aloof from politics, as it is indeed the very kind of politics that has created so much feeling of frustration misery and division among the Malaysian people.

This is precisely the dilemma of those who are prepared to support the motion of dissolution of A.M.S.S.A. but wanting to see a more worthy association take its place. Over the years, they have lent their support to A.M.S.S.A. in the belief that it could effectively challenge whoever and whatever is against the interests of its member students. Whichever succeeds its place, according to them, must at least uphold this principle.

There is also a growing number who are prepared to dissolve both associations (A.M.S.S.A. and

A.M.S.A.) — carried out in black and white — and form a completely different grouping for Malaysian students while not discriminating against other students and at the same time capable of courageous and responsible representation under all circumstances.

With the increasing number of Malaysian students in Auckland and the growing interest in Malaysian affairs among the local people, it is important to have an effective body to liaise between them. Welfare workers, either appointed by the University or other institution could never be able to provide liaison as intimate as could be provided by a national students' body. But somehow, this is often taken for granted. It must therefore be emphasized that these (Welfare) people could only do so much (in physical terms) not forgetting that their resources have to be distributed, at least theoretically, to every overseas student in Auckland.

Whatever else could be said, the AGM of 23rd March decided to call an SCM on April 20th to give all its members a chance to decide, hopefully once and for all, whether the existing status quo is indeed in the interest of Malaysian students in Auckland.

It will not be a referendum in the true sense of the word, but one which will shed some light on what could happen in the near future. Meantime, the Pro-tem committee, set up in the AGM, is now holding the ground. Whether it could become a 'permanent' one or ended up as an undertaker in the event of the demise of A.M.S.S.A., depends very much on the response of April 20th.

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NOMINATIONS ARE BEING CALLED FOR THE FOLLOWING AUSA POSITIONS:

BUSINESS MANAGER

The Business Manager is responsible for the business management of all publications published by or under the auspices of the Association of the Annual Capping Carnival and all Arts Festivals and Tournaments held in Auckland and shall assist the Treasurer in his duties.

PUBLICATIONS OFFICER

The Publications Officer is responsible to the Executive for the due management and control of all matters relating to Association Publications controlled by the Association and is chairman of the publications Committee which has wide ranging duties covering aspects of Association publications.

STUDENT LIASON OFFICER

The Student Liason Officer is the Liason Officer between the Executive and the students as a whole and shall be concerned with the welfare of students, particularly those not living in Auckland and of non-European origin. The Student Liason Committee is responsible for Orientation.

EDUCATION OFFICER

The Education Officer is responsible to Executive for all matters concerned with Education.

Nomination forms are available from the AUSA Office.

Nominations, which should be in a sealed envelope addressed to the Association Secretary and accompanied by a photograph, brief biographical details and a policy statement, close at 5pm on Thursday 2nd May, 1974.

Sha'ryn Cederman,
ASSOCIATION SECRETARY

'NEW LOOK' FOR UN AND UN ASSOCIATION

There were signs that the United Nations was beginning to come to terms with the facts of life and that a new U.N. was emerging, said Dr. Martyn Finlay, Minister of Justice, when he opened the annual conference of the United Nations Association of New Zealand at Victoria University recently.

The revitalised U.N., he added, would be a better instrument than in the past because, while still basing itself on the moral imperatives of the Charter, it was learning to marshal and deploy its resources in a way which corresponded to the real world.

The U.N. was now universal and those who had knocked it for its failure to prevent wars had overlooked the multiplicity of roles in which it had been engaging. These were the issues — social, economic, technological, environmental, humanitarian — which may be even more important to the world's long-term future.

"There is a positive and necessary role for New Zealand to play," Dr. Finlay added. "To play it we need to be more receptive than in the past to the genuine needs which are brought to the U.N."

Speaking for the Opposition, Mr W.L. Young M.P. (Mirimar) said that the National Party had always supported the U.N. and the cause of justice. Under this head, we might consider whether New Zealand had not been the first to introduce politics into sports exchanges with South Africa. (Next day, I pointed out to the conference that, at South Africa's insistence, Maoris had been excluded from All Black rugby teams to S.A. from 1928 to 1970).

The association's President, Mr James Belich (Wellington), spoke of poverty today being as unacceptable as war. He saw the likelihood of the U.N. playing an even greater role than before in the challenge facing the world in the next generation "to move towards a real peace, away from the balance of terror, away from the balance of power and towards a balance of justice."

ASSN. EXPANSION

Mr. Belich, who was re-elected President by the conference, also announced that the U.N. Association itself would acquire a "new look" for expansion this year. With the increase of the annual Government grant from \$4,000 to \$10,000, the association would have a fulltime Director — the Rev. Haddon Dixon, former Director of Corso. Inter alia, Mr Dixon will activate the association's branches where necessary, recruit new members (especially younger ones), liaise with Government, voluntary associations, the World Federation of U.N. Associations (Geneva) and the U.N. itself and promote the sale of U.N. publications and the association's magazine, "World Affairs". Annual subs. to the association are: students and pensioners, \$1; ordinary rate, \$2.50; married couples, \$3; corporate membership, \$15. The association's address is P.O. Box

1011 Wellington (Auckland branch, Box 263).

As a frequent Auckland delegate to association conferences, I also suggest that it streamline its meetings, engage a Wellington journalist, part-time, to publicise them and arrange billeting and reduced fares for visiting delegates.



As usual, Auckland submitted most of the remits for action and so became the Aunt Sally for less enterprising southerners. Following are the most interesting proposals adopted.

DISARMAMENT AND BOMB TESTS

At the request of the Women's International League for Peace and Freedom, the association is supporting the formation of a National Committee on Disarmament by all interested groups. The committee will seek a meeting with the Defence Minister, Mr A.J. Faulkner, during International Disarmament Week, April 22-28, to discuss Government action.

In its efforts against nuclear tests, the association will urge Government to ask the U.N. Decolonisation Committee to investigate the status of French Polynesia and New Caledonia (both involved in French nuclear testing). The committee has been blocked from studying these areas because Paris claims they are part of metropolitan France, though they receive U.N. development aid. Meanwhile, the U.N. is preparing to investigate the New Hebrides, jointly ruled by Britain and France. (Each is waiting for the other to leave).

The association will also urge Government to initiate, at the U.N. General Assembly next September, the establishment of a South Pacific zone free of nuclear weapons, following the precedent of the Latin American zone set up in 1967. (The North Pacific is out, since Hawaii

and Guam are packed with U.S. missiles).

Finally, the association will support the establishment of a N.Z. Foundation for Peace Studies to help foster a climate of peace here (New Zealanders have fought in big and little wars and are now known as the "Prussians of the Pacific"). The foundation would also promote the formation of a peace studies department at a local university. Peace study centres are now functioning in Stockholm, London, Vienna, New York, Perth and other cities overseas.

NEWS MEDIA AND THE U.N.

The new broadcasting organisations will be urged to give the fullest possible coverage to TV and radio programmes about the activities of the U.N. and its agencies. The association will also seek the co-operation of the press and broadcasting services in providing regular information to the public on the full range of U.N. activities, including specific decisions and votes cast by N.Z. The association will study the possibility of involving the Press and Broadcasting Councils in cases where the news media may have failed to help in this work.

In addition, the association will propose that Government ask the U.N. to set up an information centre in N.Z. or that, failing this, the U.N. and the Government will pay the association to distribute U.N. information.

HUMAN RIGHTS

Government will be urged to liberalise the criteria used by the Film Censorship Board of Appeal. (Censorship is tightening. A Soviet political film on the China dispute has been banned along with "Last Tango" and "Lion's Love".)

Government will be asked to accept the repeated invitation of the U.N. Committee on Apartheid to join it. (The N.Z. delegation at the U.N. says it has been too busy so far. The committee chairman, Mr Edmund Ogbu, who is Nigerian Ambassador to the U.N., will visit N.Z. in June as a Government guest).

Government will be urged to ensure that in all new community centre development projects, provision is made for family planning services as an essential part of community health. Government will also be asked to observe a Universal Children's Day on an annual date to be set.

The conference held over a proposal that Government set up a committee to study discrimination against men as a parallel to the Select Committee on Women's Rights. (It has been suggested that the women's committee be broadened to cover all forms of sexual discrimination).

ENVIRONMENT AND POPULATION

Government will be asked to set up, as an independent agency, a National Institute of the Environment. This would initiate and co-ordinate research and monitor activities, establish standards and make recommendations on national and local environment policies. As a public advocate, it would also conduct studies and make recommendations in the areas of population and economic growth.

Many delegates thought N.Z. already had a population problem because of the drift to the north from the south, and the concentration around Auckland. For example, 70 per cent of all British immigrants to N.Z. settle in Auckland and now make up ten per cent of the population there, compared to three per cent in Christchurch or Invercargill. One delegate suggested that Government encourage or oblige immigrants to settle in the South Island. (The Immigration Minister, Mr F.M. Colman, is studying this idea).

A Wellington girl reporter who covered the conference opening wanted to attend the evening session, on population. Unfortunately or significantly, her editor would not pay her overtime. Should this come under working rights or sexual discrimination?

Philip Soljak
Vice-President
Auckland Branch
U.N. Association of N.Z.



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THAT BOMB

A FEW FACTS

At present, five nations — U.S.A., U.S.S.R., Britain, China, and France — possess nuclear weapons; many more are envious. The nuclear club has now stockpiled weapons with the explosive power (not to mention radiation) of approximately twenty tons of T.N.T. for every man, woman and child on earth. Indeed since the signing of the 1963 Test Ban Treaty, the two superpowers have built nuclear arsenals far larger, with far more sophisticated delivery vehicles, than was ever envisaged in 1963.

The hypocrisy of it all was again evident during the recent Strategic Arms Limitation. Talks which saw both powers race to further increase their nuclear stockpiles in a vain bid to keep just one step ahead. The argument was given that the United States, for one, must escalate in order to have something worthwhile to agree to give up at SALT — the "bargaining chips" concept. So much for the "spirit of detente and negotiation" that Nixon lauded.

China and France, not signatories to the 1963 Treaty, continue to test atomic and hydrogen bombs in the atmosphere. France maintains that her recent "small yield" tests are not harmful. The Australian weekly, "THE BULLETIN", on the other hand, reported in February last year that a United Nations Scientific Committee had found (in late '72) that radio-active iodine has been found to cause thyroid tumours in human beings. Babies are the most vulnerable. The U.N.'s information was prepared with the help of scores of specialists from a host of countries, including France.

The French Test programme is also undertaken at the expense of the Polynesian people (see Craccum 12 March).

"France treats us like nothing — a guinea pig for dropping nuclear bombs for the glory of France,"

said Francis Sandford, French Polynesia's representative to the French National Assembly. France continues to ignore the pleas of her Polynesian "citizens" for either a cessation of the test programme or for self determination.

But what about fall-out? How can it affect human beings? Is it really harmful? In his 1963 Nobel Prize address, Professor Linus Pauling described "fall-out".

"The explosion of nuclear weapons in the atmosphere liberates radio-active fission products — cesium 137, strontium 90, iodine 131, and many others. In addition the neutrons that result from the explosion combine with nitrogen nuclei in the atmosphere to form large amounts of radio-active isotope of carbon 14, which is incorporated into the organic molecules of every human being. These radio-active fission products are now damaging the pool of human germ plasm and increasing the number of defective children born".

Professor Pauling went on to point out that carbon 14 deserves our special attention because, with its mean life of 8,000 years, it will be the main cause of genetic damage if the human race lasts that long, and because the so-called "clean bombs" actually produce more carbon 14 than other kinds of nuclear bomb.

There is no argument among experts about these facts. Nuclear bomb tests in the atmosphere cause radio-active material to enter our bodies. Some of this fall-out will still be significantly radio-active after thousands of years. Leading specialists like Prof. John Gofman, for many years one of the U.S. Atomic Energy Commission's experts on the health hazards from low levels of radiation, and now professor of Medical Physics at Berkeley and Professor James Crow, a past president of the American Genetics Society, agree that any extra radiation as fall-out is likely to cause damage to health in this generation, and inherited defects in future generations. The idea of a "permissible dose" or "safe threshold" is a myth.

Even disregarding the effects on generations yet unborn, Pauling estimated that the fall-out up to 1963 would cause the deaths five, ten or fifteen years early, from diseases such as cancer and leukemia, of about two million people then living. There is little doubt that the French Government's testing programme is designed to perfect hydrogen bombs as an integral part of its "Force de Frappe." Yet Pauling estimates that the atmospheric testing of even a single 20 megaton hydrogen bomb would sacrifice (if the human race survives) about half a million children, of whom about 50,000 would live but be "grossly defective", and perhaps also about 70,000 now living, who may die prematurely from diseases such as leukemia.

Some apologists for the nuclear club have argued that medical x-rays would subject a patient to a higher radiation dose than he would receive from bomb test-induced radiation. Maybe so. But here lies the faulty logic. Nuclear bombs are of no benefit to anyone. They do not, like medical x-rays, have any compensating benefit for the risks involved. The peoples of French Polynesia and the South Pacific have no say in a matter that is our concern. We have no reason to accept the health hazards from nuclear testing — no matter who the offender may be.



A 10 MEGATON HYDROGEN BOMB....

..By blast would flatten every person and thing within an 8-mile radius.

..By fire would cause second degree burns to people within a radius of 25 miles.

..By radio-active fall-out would sacrifice one quarter of a million future children of whom 25,000 would live but be grossly defective and perhaps also about 35,000 people now living who may die prematurely of leukemia or other forms of cancer (calculations by Professor Linus Pauling, twice Nobel Prize winner).

"Total war makes no sense in an age when a single nuclear weapon contains almost ten times the explosive force delivered by all the allied air forces in the Second World War. It makes no sense in an age when the deadly poisons produced by a

nuclear exchange would be carried by wind and water and soil and seed to the far corners of the globe and to generations unborn . . . The loss of even one human life or the malformation of even one baby — who may be born long after we are gone — should be of concern to us all. Our children and grandchildren are not merely statistics towards which we can be indifferent."

John F. Kennedy — July 1963

"It is my estimate that about 100,000 viable children will be born with gross physical or mental defects caused by the cesium 137 and other fission products from the bomb tests carried out from

cont'd next page



Midnight Usel

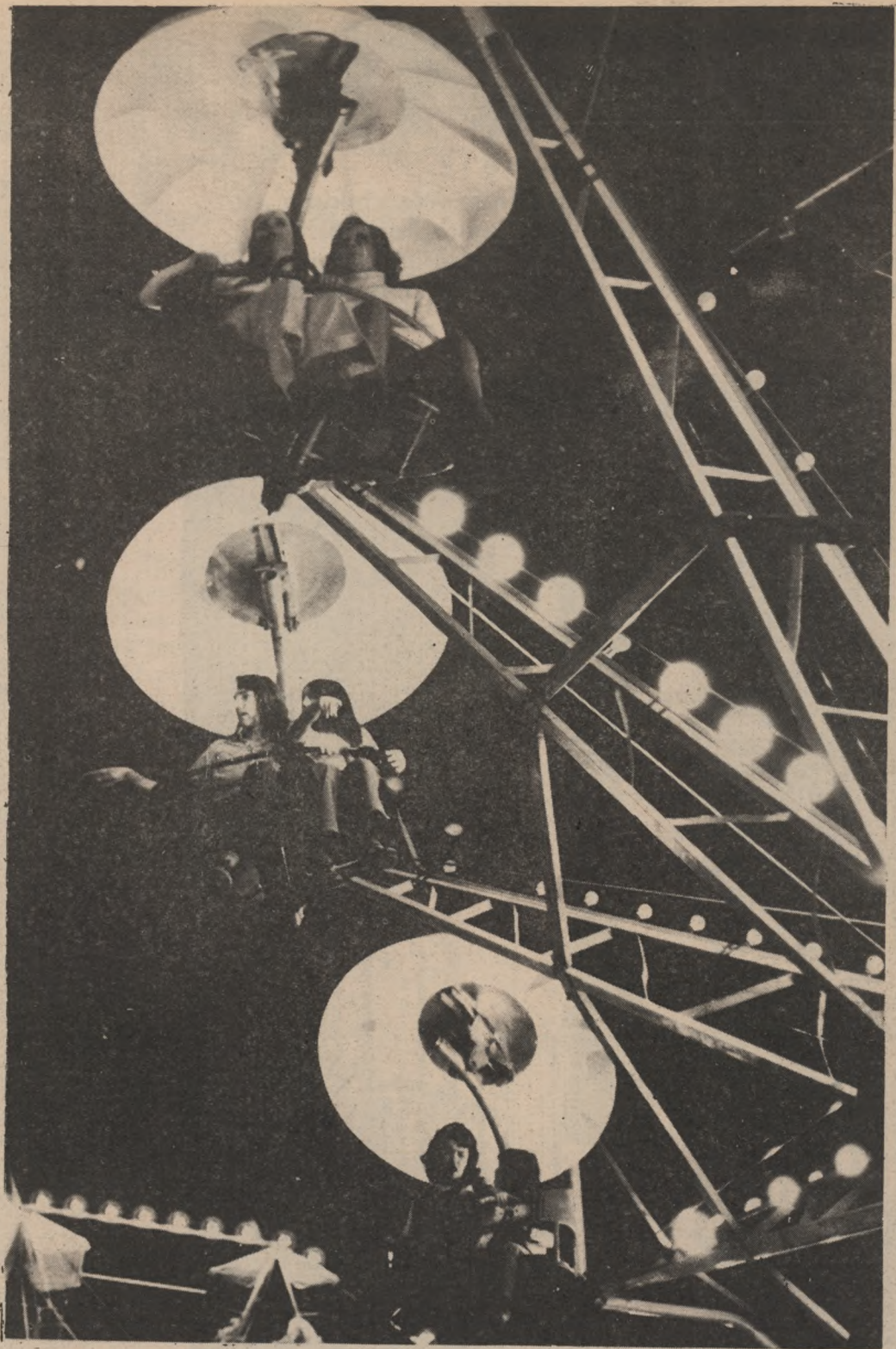
PHOTOGRAPHS by GAREDY





ght Counsel

PHS by GANNEDY



PRISONS

Walls may keep the physical self from your children
But no wall is yet invented which imprisons souls.
And so your spirit dwells amongst us, lifting those that fall
Encouraging us further once we've risen from the dirt.



Paul Morrison, labelled, classified and categorised, wrote that in Paremoremo. More despairing is Tramp's cry—

Someone, somewhere cares,
This unwanted feeling can't be real.

It just can't be this way always:
There must be another soul out there

To whom I could give my love,
Which I'd want them to share.

For the time being we must accept the existence of prisons. More importantly we must accept the existence of people inside them. People. Ordinary people in an extraordinary environment. As far back as 1895 the British Gladstone Committee reported: 'The great majority of prisoners are ordinary men, amenable . . . to all those influences which affect persons outside.'

Incare, Students for Prisoners' Aid, was formed and resuscitated this year in order to increase the supply of those 'influences.'

There is much one can do as an individual.

Visiting immediately comes to mind. Quite a few of us do it already. You don't really need to join a group to do that.

There's a danger here though. Visiting is a commitment.

When you're 'inside' life is lived from event to event. A visit is an event. Letting the recipient down can cause all the hurt of a romantic disappointment.

Romance? The analogy is not a drastic overstatement. There is a certain similarity of emotional reliance. Student . . . commitment; are not these terms mutually exclusive? Perhaps Incare can relieve the burden of commitment by bringing together three or four people who visit only once a month instead of weekly, who

can swap places with one another so that someone can go to hockey trials or scuba diving or whatever. That's one of our functions. But not everyone is suited for, or indeed even cares for, visiting. In the words of Midge . . . I fell in love because . . .

. . . you cared
In five minutes we had said all
WE COULD SAY. We say looking the hour away...
...I'll send another 'visiting slip'
so we can um
and ah and talk some more shit.

It is not easy to be conversational in a set and sterile situation, where you share only a faint, stale communion. It is easy to be insensitive, to trample and destroy faith readily grasped. But visiting need not be our entire universe.

How? Sport. . . hobbies. . . interests. We're currently pursuing elusive campus club secretaries and suggesting to them that they organise some of their activities in the luxurious setting of Mt. Eden or the lush pastures of rural Paremoremo. Rock-climbing is obviously out, so's Labour club. . . but there are a vast number of apolitical, superficially harmless groups who could be prodded into useful activity within the walls. To achieve anything two ingredients are needed. Firstly, we need to motivate such groups, secondly, interest the prison administration in your activity. We will bully and cajole to achieve the initial motivation. The second factor is not so easy and we will tread warily here, using our experience and occasional inspired flashes of diplomacy, in an effort to combine the two ingredients.

Our activities are not limited to campus. We are trying to infiltrate subversive groups like Rotary, and Round Table. In particular we're attempting to get them to sponsor some extension of educational facilities in more specialised subjects than the Justice Department budget can be justifiably stretched to include. In addition there are groups like the People's Union, who run the buses to Paremoremo and Waikeria, the Project Aroha who have both the manpower and the motivation but lack a little in resources. Also there are groups like Nga Tamatoa which necessarily become involved in prison work and will continue to do so whilst our judicial system proceeds to enmesh young Polynesians at an alarming rate. We hope to be of some assistance to all of these organisations. One of the saner fragments of Uncle Albert's Organic Orchestra hopes to repair enough friendships amongst entertainers to be able to set up concerts; various film societies are about to be asked if they can help boost the supply of 16 mm films; an amateur theatrical group who are unfortunate enough to have an Incare member in their midst are being psyched into doing something in prisons.

In short we're in the 'awareness' scene too. Quite unashamedly we're manipulating people with talents and resources by showing them the prisons and saying: Look, there's one of our greatest social sores. Why don't you help the healing process?

But we're not out to insult the inmate. Offering him menial's privileges, extending our charity just far enough to sate our meagre consci-

ences. Ours must be a contribution commensurate with an acknowledgment of his basic human dignity, a dignity stripped from him by the starkness of simple incarceration.

I didn't mention it. That's a different scene. Leave your idealism at home. We don't want it. Painful as it may seem we must simply accept the reality of our bastilles, our social laundry bins and try and work within the abhorrent structure. Reform is something else, something we would all dearly embrace and do actively pursue as individuals. Perhaps, indirectly or simply by establishing a certain mana, we will give the prison administration the strength to loosen their tight grip on the pettiness which today serves as their security and the justification of their distasteful job. But we must put this firmly beyond the scope of Incare as an organisation.

Incare: Students for Prisoners Club.

If you are interested in our group or would like to offer us your services, contact:

Simon Jefferson 540-209

Hazel Armstrong 763-868

Graeme Colgan 685-462

Maria Jungowska 542-649

or write to Incare, C/- Studass.

THAT BOMB cont'd...

1952-1963, and 1,500,000 more, if the human race survives, with gross defects caused by the carbon 14 from these bomb tests. In addition, about ten times as many embryonic, neo-natal and childhood deaths are expected — about 1,000,000 caused by the fission products and 150,000 by Carbon 14. An even larger number of children may have minor defects caused by the bomb tests."

Prof. Linus Pauling
twice Nobel Prize winner

"It is more generally recognized that the very existence of mankind is in danger. It is endangered from three different sides: war, pollution and over population. Of the three things, war is the most acute one, not only because it can end our existence in one blow, but also because it taps the resources which we need to meet the other two."

from the CRAZY APE
Albert Szent-Gyorgyi, M.D. Ph.
Nobel Laureate for medicine

"A balance of terror is still terror."

Professor George Wald

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As I Please... Giving Money Lowers Morale

Mr Kirk and his intrepid Labour Lads have saved the nation. Everybody knows this.

Amongst entry permits and things like that he solved the land speculation problem by high taxes on property sold less than two years after it was bought. Brilliant solution. Had the effect of reducing the amount of property available and putting up prices even more.

Undaunted, Norm introduced the Rent Tribunal. The idea of this was that before our greedy landlord could raise rents he had to justify the rise before the Tribunal — just as the M.P.'s have been forced to justify their salary rise — by showing that they had improved the property or something. You know, installing safe electricity circuits, stopping the roof from leaking. Luxury things like that.

Now if there's one thing our self-made landlord hates, its luxuries. The idea of having to install them in order to squeeze out more rent is abhorrent to his puritan soul. So he's been forced to circumvent our brother Norm.

Well, they're cagey, our Ratlanders. They find some typical tenant, bloke with two kids below average wage, say \$60. A bloke who's paying say \$35 for his rented house and keeping his wife and nippers on the other \$25. Having found him — not difficult to do — he must comprise at least 30% of the population, they wait until he falls sick.

Now our bloke hasn't been a good, enterprising, enlightened, all-Kiwi, self-sufficient, capitalist. He hasn't saved. He hasn't progressed. In short, after feeding and clothing his wife and kids with his \$25 he hasn't used his excess money to invest in property or oil, or shares in gold mines. He's wasted it all on riotous debauchery, and he can't pay his rent. He gets a couple of weeks behind.

So if our enlightened little proprietor can get in quick he can kick him out for nonpayment, bung up the rent, and relet. Avoiding thus the Tribunal, you see.

The methods used by our proprietor are extraordinarily legalistic and subtle. He sends in his heavies. Nice blokes these. Friendly chat with the wife while husband is at work. Help

her move the furniture around. Suggest they ought to leave.

Sometimes they move in while our couple are absent and lock them out. Sometimes our couple arrive home and find their furniture in the street. Just your friendly neighbourhood well-adjusted capitalist helping them to move out.

To protect these people from their friends, the People's Union have a "Squat Squad", people who, on receiving a phone call are prepared to go to 'our block's' house and help him put his furniture back. People who are prepared to say, sit on our bloke's lawn and wave and smile at the heavies till they leave.

Unfortunately, these friendly squat squadders have to work, or sleep even and can't be got quickly enough, and they're being called out more and more often as property becomes more short in supply and more expensive. In fact your average landlord is having a bit of a field day.

So you can help. If you are friendly, like meeting new people, or having a drink on the new friend's lawn, get your name down on the People's Union Squat list.

All you have to do is give me your name and phone number, or leave it at Studass. I can't promise you a party every night but your potential presence will be reassuring to a lot of people.

Or even better you can stroll down to the People's Union on Ponsonby Road, and hand your name in there. If you go on Monday you can help sort vegetables at their food co-op.

Apparently 15% of our population lives below the poverty line in New Zealand.

That's a lot of people. And they need a lot of help. If you've got the time.

DAVID COLBOURN.



"Happy Birthday to you... Happy Birthday dear King. Happy Birthday to you!"

chinese food

The aim of your humble reporter is to investigate and report upon those establishments which he feels are within the means of the average student, and which because of reasonable prices provide a reasonable alternative to eating at home. Hence those places charging a total bill of more than \$1.50 — \$2.00 a head have been omitted.

YUK KING CAFE — SYMONDS STREET:

Prices are reasonable: \$1.30 Chop Suey, \$2.50 for half a chicken. I was unimpressed with the standard of service and the food. Port chop suey left a lot to be desired both from considerations of ingredients and the manner in which it was served. I didn't enjoy it.

DYNASTY:

A number (6) of happy and obliging chinese chefs, together with spartan surroundings add up to a most enjoyable meal at a give-away price. I had Sukiaki (Beef and Blackbean sauce) served with chop suey vegetables, bean shoots and a side dish of rice — \$1.70. A cup of china tea — free. Everything was cooked and served to perfection, and the service left nothing to be desired.

The menu was wide and the prices ludicrously cheap. Highly recommended.

PAPER RECYCLING

Ecology Action is organising the recycling of waste paper throughout the University. We propose to place clearly marked collection bins throughout the University and hope that staff and students will put clean waste paper in these containers. They will be emptied by voluntary labour and the paper sent to the Sheltered Workshops and the Auckland City Council, who both run paper collection services.

At present there is a world paper shortage. By recycling paper the demand on existing forestry resources can be reduced and many problems associated with Waste Paper disposal avoided. New Zealand has presently the lowest percentage of recycled paper in the industrial world.

The Auckland City Council has started a paper collection service in the Ponsonby area. It is hoped that the successful organisation of paper recycling at an administrative institution like the University will encourage the Council to extend their service to the Central City area. It is here that the greatest quantity of waste paper is generated and paper recycling is likely to be economic.

Ecology Action has placed bins around the Students Association building and has a large holding bin placed behind it. We are negotiating with the University Authorities about extending the project into the whole university. To date we have not been able to get authority to do so because a large percentage of the paper used in the University is considered Confidential and must be disposed of with security.

PLEASE CO-OPERATE.
PLACE CLEAN WASTE PAPER
IN THE RECYCLING BINS.

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190 FEDERAL ST. (Between Wellesley & Cook Sts.)

MIXED SAUNA & STEAM BATHING
HOT POOL · COLD POOL · SHOWERS
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MON-FRI 8-11 pm SUNDAY 2-10 pm

TOWELS FOR HIRE

Premises available for hire - Phone 378-375

FILM

2001 - a space odyssey

7-45 pm B28 april 18th
Thursday night

PART-TIME WORK

The Students' Association has acquired a new IBM Standalone Composer at great expense. This magnificent machine is to be used for typesetting for Association publications as well as outside work. The machine is very similar to an IBM typewriter and requires very little extra training to use.

We are looking for operators. What we have in mind is for two people to share the job on a part time basis. A short training course will be given and we will pay for your time during this. So if you are a competent typist and would like a part time job on this basis please contact the Association Secretary, Sharyn Cederman phone 30-789 ex. 85.

Our Man in Lusaka



Lusaka is the capital city of Zambia, a city of some 300,000 in a land-locked independent African state of 4 million persons. It is a western-type city with its broad avenues lined with jacarandas and modern concrete and glass office blocks. Here in this fusion of African and European cultures on the plateau of Central Africa there is one unifying talking point: the South.

Over 50% of Zambia's borders are bounded by hostile regimes of the white minority powers of Southern African states: Rhodesia, Namibia, Angola and Mozambique. Under the legacies of colonial rule when Zambia was Northern

Rhodesia all its trade was orientated to the South through Rhodesia South Africa and Mozambique. Since the border closure of early 1973 by Ian Smith, a new orientation of trade is taking place, and from late 1974 the eastern flow of goods along the Tan-zam railway to Dares-Salaam will radically alter the Interdependence of Zambia with its neighbours.

What are they saying about this in Lusaka? 'This will make us independent of the illegal regime in Zimbabwe (Rhodesia)', 'This will allow the freer flow of our copper exports to the world markets without putting freight rates into the pockets of our enemies, this will ease the shortages which Smith's border closure has presented us with'. It has led to closer co-operation with Tanzania with whose help the railway is being built by China's massive overseas aid — the opening up of remote areas that had no major communications before the new railway.

Perhaps the more significant effects of the railway and border closure will be the change of attitudes and activities that will emerge from this re-orientation of trade. Zambia will become more independent and thus perhaps take a harder line with the white regimes to the south — certainly this is what Lusaka is saying. What forms will a 'harder line' take? More support to the Liberation Movements that struggle for the liberation of their homelands, is one possible demonstration of harder line action another might be the imposition of further economic embargo on Portugal's colonial territories and the white settler regimes; Zambia after all is a major copper producer and a member of CEPEC (the association of Copper exporting countries). With 97% of its exports being copper it may follow the example of the oil producing states to put pressure on South Africa and her allies. To put pressure for example on those regimes which sell arms to South Africa and Portugal which sell napalm and chemi-

cal defoliants to Portugal for use in Angola and Mozambique.

But there are other aspects of the situation which may change the picture when the 'Uhuru' railway is completed. Frelimo, the movement for the liberation of Mozambique has deliberately stayed their hand in attacks on the Beira-Umtali railway that links Mozambique to Rhodesia, so that imports to Zambia etc. can percolate through Beira and up through Malawi. This will not be necessary when the new trade route is available and Lusakans say that then Frelimo will step up its attacks and smash Mozambique's communications. Also by moving into these regions along the Mozambique-Umtali railway, the power lines that carry electricity from the Cabora Bassa Dam to the Republic of S.A. will be exposed to Frelimo's demolition teams.

Other talking points concern prospects for the Smith regime in Salisbury. There are many who think that this will be 'the first white egg in the box of minority regimes to break'. Internal dissensions appear to be a very real problem for Smith. His Defence forces stretched to their full capacity have had to seek help from the army of the Republic of South Africa. His blacks in the army are rebelling against the savagery of the detention camps into which their 'brothers' are being herded. The white Rhodesian officers are finding it's not like world war two, and the 'good old days' of the Alamein campaign. Many whites are territorial and insufficiently trained or motivated to cope with the dedication of ZANU's and ZAPU's forces.

There is also dissension between the S.A. troops and the Rhodesian. Rhodesian are less professional as soldiers but it is the South Africans who are suffering most of the casualties along the borders. The arrogance of the Afrikaaner does not go down well with the arrogance of the white Rhodesian settlers, the

Rhodesians considering themselves a cut above the Boers socially.

Sanctions too are hurting the Smith regime say the Lusakans. Rhodesia is in need of new agricultural machinery and its mining equipment is worn and outmoded. The oil embargo is having a drastic effect on the economy. Smith must compromise. He is being pressured by all sides for compromise with Bishop Muzorewa. The British have a catastrophic economic problem on their hands and do not wish to bolster Smith any more: the South Africans have not forgiven him for the border closure without prior consultation with them the Portuguese have many reservations about the operations of guerrilla parties of freedom fighters from inside Smith's border. All the white regimes resent the spotlight that the border closure focused on Southern Africa, and on Kenneth Kaunda's methods to alleviate the situation. A calm face was a major effort of the South African Publicity and Propaganda Department.

What about compromise with Muzorewa? Even the Rhodesian press is speaking of the necessity to reach some sort of agreement and 'to put some more black faces in Parliament'. But whereas this might have worked three or four years ago the situation is different now and political awareness and conscience have reached a stage now where the African will not be caught napping. Too much hardship and inhumanity have been caused to him and his brothers since the Pearce Commission episode for him to trust the white regime at all. Muzorewa will seek talks, but those talks will be aimed at creating a real policy of self-determination, not a facade to appease some white consciences.

FROM
TOBY TRUELL
IN LUSAKA

BEFORE YOU BUY A NEW BIKE

COUNT
THE FORBES AND DAVIES STICKERS ON THE BIKES OUTSIDE
COUNT
THE NEW HONDAS THAT GO PAST
COUNT
THE PEOPLE THAT HAVE BOUGHT MORE THAN ONE BIKE FROM US
COUNT
YOUR PENNIES AND COME IN AND BUY YOUR NEW HONDA FROM US.
THEN LATER YOU CAN
COUNT
UP WHAT YOU SAVE IN AFTER SALES SERVICE WITH OUR 10% STUDENT
DISCOUNT ON PARTS AND ACCESSORIES.
WHEN IT COMES TO BUYING A NEW HONDA, WE MAKE YOUR PRECIOUS
BUCKS **COUNT**

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FORBES AND DAVIES
L.M.V.D.



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THE DRUG (PREVENTION OF MISUSE) BILL

When our laws are regarded as unjustified by many people then they are no longer operable. In such a situation social cohesion is lost and law loses its meaning, which is the lesson of prohibition.

It is one reason why the Narcotics Act of 1965 needed revising - but whether the Government's proposals are equal to the change required is debatable. Instead of facing the challenge in terms emphasised by the Report of the Board of Health Committee on Drug Dependency and Drug Abuse in New Zealand, the Government chose to sneak quietly out the back door.

The Report is an entirely cautious approach to the problem. And yet even this Committee stated: "We cannot stress too strongly our belief that legal sanctions should be used as sparingly as possible, when other methods have been tried and failed".

Their recommendation in respect of cannabis was clear: That cannabis plant, but not cannabis resin (hashish) or extracts of cannabis, should be placed in a schedule (or part of a schedule) containing drugs with a lesser potential for harm."

Further the Committee recommended: "That except in most unusual circumstances a penalty of imprisonment should not be imposed for the mere possession or use of a drug in a schedule of lesser harmfulness".

The Drug (Prevention of Misuse) Bill, introduced during the final week of the last Parliamentary session, does not seek to enact the recommendations of the Report. Under a facade of classification of drugs according to their potential for harm, the Bill effects a complex re-enactment of the provisions of the Narcotics Act 1965. No distinction

is drawn between the possession and use of cannabis plant, and possession and use of cannabis resin. The present penalty in respect of both offences - 3 months imprisonment or a \$500 fine, or both - is retained.

The Minister, Mr Tizard, justifies this omission because of a U.S. University Report which is said to raise some doubts about the effects of cannabis.

It is a case of sheer desperation - for the one report which hasn't even been studied properly - every other report from the Indian Hemp Report of 1889, has found the contrary.

Presuming the Report is no red herring, then the correct procedure for the Minister to follow would have been to have delayed the Bill's introduction until it could be comprehensive - in other words after the report had been studied. The other alternative was to refer the Bill to the Select Committee sitting on it. Instead the status quo is entrenched because of a hypothetical report which no one knows anything about.

Much will be made by the Government of the classification of drugs which the Bill puts into categories according to potential for harm. But when such an innovation is not a vehicle for a more rational approach to the drug question it becomes merely a meaningless embellishment.

Some eyebrows have already been raised at the proposals incorporated in the Bill, to restrict

the powers of search and seizure by the Police, without warrant. The powers of search and seizure without warrant are retained for LSD, opium, morphine, cocaine, cannabis resin (hashish) and cannabis plant. Under the masquerade of progress, thus time stands still!

The Bill represents nothing new in its approach to drugs. It is no advance but a recognition of stalemate.

Laws ultimately recognise the currents of society's thinking. The objections we have to them must be on the basis that they fail to articulate the social concerns of the society they legislate for. This then is the real objection to

this Bill, as it re-enforces a status quo under challenge.

It does nothing to ameliorate society's understanding of a complex subject insofar as it still stipulate criminal penalties rather than recognising changing social values.

Laws that are out of touch have little validity and may themselves be inducements to criminality which paradoxically is what they set out to constrain.

The basic objection, however, must not be to the laws that exist in our society but to the society that seeks their enforcement.

For too long New Zealand has been a monocultural, conformist society whose laws are traditionally based. Revision comes slowly and inadequately and creates discontented minorities. That is not the yardstick of a responsible society but rather of an introverted and timid one. Social experimentation is needed and our laws must not be inimical to it.

Ultimately whether the Bill is extended to include lesser penalties for drugs of less toxicity will depend on the Select Committee.

Of these Dr Wall, Mr Downey and Air Commodore Gill are expected to be against lesser penalties while Mr Marshall and Mr Rogers can be expected to favour them. The swingers are Mr Smith, Mr Gander and Mr Wilkinson.

As the Bill is more Cabinet's than the Minister's, Mr Tizard as Chairman is there to represent its collective decision. Although personally against the status quo his ability to advocate opposition to it is hindered by this factor.

Murray McCulley and Brent Lewis.



'THE THREE SISTERS'

The Three Sisters is about central Russian life in the 1890s. It is an exercise in characterisation and is prophetic on two levels.

On a mundane level the play idealises the worker state where conformity and utility are of supreme importance. Secondly the piece develops characters who epitomise a life of tedious ordinariness. This aspect brings Chekov into recent philosophical speculation and into the world of the Absurd.

The Mercury's new production is tolerably successful at emphasising these various thematic directions.

The world at the plays opening and at its conclusion is that landscape of rubble, devoid of meaning and peopled by etherised slow moving human shadows. This is the desert of razed civilisation that is the background of Godot and Endgame.

The play has an intelligible core, it is about frustration and loneliness; it is about the world that represses

individuality and fails to return significant values; it is a time of flourishing effete science, where any attempt to handle current ideas is dilletante and comic.

It is easy to be enthusiastic about the play and Mercury's version has its own merit. It has one tremendous virtue, it is funny.

Chekov wrote the piece as a comedy and this production successfully out not only the broad comic situations but the less obvious elements of comic repartee.

In this respect Grant McFarland steals the show with his relentless farmyard imitations. Elizabeth Coulter, perhaps a little too Coward too camp, makes Natasha irritating and boisterous. She and McFarland provide just the right counter balance to the sombre portraits of the sisters.

Jan Bashford and Ilona Roberts are a superbly appropriate tour-de-force as Olga and Masha. Bashford has a kind of plaintive domesticity that Rogers off-sets at first with en-

igmatic aloofness and later with the sense of sensible resignation that all the sisters come to possess. Anna Campion has been given a complex, demanding role which she obviously had great difficulty in sustaining, but her youthful zest which distorts into her own sense of waste is at times quite moving.

The production itself moved a little lethargically but time should give it the sparkle that the first night performance suggested lay beneath the surface.

RAY WARU

I.U.S.Y. BUREAU MEETING: NEW ZEALAND 1974

International Union of Socialist Youth is an International organisation of Democratic Socialist Parties representing Argentina, Australia, Austria, Belgium, Burma, Canada, Costa Rica, Denmark, Dominican Republic, Finland, France, Germany, U.K., Greece, Iceland, India, Indonesia, Ireland, Israel, Italy, Korea, Luxembourg, Malaysia, Malta, Mauritius, Nepal, Netherlands, Norway, N.Z., Panama, Paraguay, San Marino, Singapore, Spain, Sri Lanka, Sweden, Switzerland, Tanzania, U.S.A., Uruguay, and Venezuela.

Come to the I.U.S.Y. Seminar this Weekend!

INTERNATIONAL UNION OF SOCIALIST YOUTH

Come to the IUSY seminar at Hunua Falls this weekend.

Saturday. Migrant Workers, Germany, Singapore, Samoa.

New Zealand. Industrial Democracy.

Sweden, Israel, N.Z. Evening Polynesian Reception.

Sunday. Conference Issues

Northey, Bassett, Maysa. Socialism in N.Z. Goff, Lewis. Socialism in South Pacific: Samoa, Fiji, Niue, Papua New Guinea, New Hebrides, Tonga, Phil Amos,

Get enrolment forms from Brent Lewis at Craccum, or ring the Labour Party at 32-156 or 32-157, or 687-064 (evenings)

ATTENTION, MASOCHISTS!

When Douglas McIntosh banned "Last Tango In Paris", and the Film Appeal Board upheld him, there was a great furore in New Zealand. After all, hadn't Pauline Kael said it was a cinematic masterpiece.

Other people differ — Vaughan Robertson saw it in Australia and here's his impressions.

Jesus this is dull, I thought, halfway through Australian Movietone News. Christ this is boring, I mused, halfway through some banal epic about two greasy looking Eskimos stuttering across Outer Iceland searching for albino seals.

God, this is enervating, I muttered, quarterway through LAST TANGO IN PARIS.

The message is clear; if this cinematic sleeping pill ever does get to New Zealand, don't go out of your way to see it.

One fine day earlier this year I managed to stir myself from my usual catatonic state to trot along to a Chatswood (Sydney) theatre to see this film so much in the news lately. I never regretted drinking those four cups of weaslepiss coffee. I did regret that I didn't stay at home and read my book on Gurdjieff and listen to the Doors.

For LAST TANGO IN PARIS is the most monotonous, the most insipid, the most nauseous film I've ever seen. Which is of course Bertolucci's whole point; the film is about alienation, apathy, the loss of all values, the decadence, the ennui, the anomie, the pointlessness and non-direction of modern life. Nothing, in essence means anything; life is chaos.

O.K. All well and good. But this reduces the potential viewing audience to masochists, morons and perverts. For people like me and you (i.e. pessimists) the film is just an extension of everyday life. Bertolucci would have better made the point by not making the film at all.

Thus the film is deliberately made to induce snoring, vomiting, stupor. In a world where contingency is king, where any semblance of positivism is soon swept aside (Thus Paul is shot as soon as he shows any kind of life), where sex is about as exciting as a loaf of stale bread, people are one-dimensional marionettes in a pallid, insensible dance in a pallid, insensible void. Because of this Brando never once mutters a coherent word — his stock line is "Gnnur plugh nmmr mnnr"; the girl remains a mindless clockwork body. The music drifts; communication dies; no-one does anything human. Life is reduced to animal sex between people without identities, fucking to forget is all there is left.

One could go on and talk about the death, the unfulfilment, the juxtaposition of past and present, the film within the film, the overall modd as achieved by the lighting, the use of colour, the sheer actionlessness of the film. But there is no need, just as there is no need for LAST TANGO IN PARIS.

What there is need for is films glorifying man as man. Where something decisive, something meaningful happens. Where, for example, the Kierkegaardian ethic "Choose yourself at every moment with absolute responsibility before God" is taken as the raison d'être for a film. What we need, Godammit, is a film about the true Existentialist Hero.

Perhaps then I might stop listening to Jim Morrison singing "The End."

integral yoga

The address was chaired by Robbie (a longtime believer and practitioner himself in the yoking together of the physical and mental elements of the body and mind in healthy living). In the background are Mr Lew Postlewaite, President N.Z. Divine Life Society and President Auckland Uni. Yoga. Society with Mrs L Astley, who organised the address, herself a longtime practitioner and follower of yoga.

Swamiji spoke on the Life Divine; a life free from pollution and worry; from unhappiness and disappointment, founded on basic precepts of love, purity, healthfulness and self-inquiry. . . . Those people who heard and saw Swamiji speak in the quad recently will remember the living example of peace and love this enlightened man radiates, truly a joy to have shared with him a few moments of peace, far from the sensual distractions around us.

His teachings of yoga are not intolerant of the attachments of ideas that the individual nature has, rather providing the techniques by which that individual can discipline and transcend that attachment (if he sees fit). This implies voluntary preparedness and a strength of purpose that allows the particular behaviour to fall away without struggle or regret — it comes about only through the fact that the individual has come to a higher or

more fulfilling state of being that renders the previous behaviour unnecessary.

For example, just as many yoga practitioners personally known to the writer have overcome the need for drugs of all kinds, so also have others overcome greed impulses (overeating of wrong foods, attachment of the ego to sense-objects, etc. . . .) We do not make any practice of asking people to give up "vices" in our classes (this would be like a doctor expecting a patient to cure himself before he has received any treatment), but many people do come to this state eventually, through their own will.

Yoga is a scientific system for awakening the Divine Consciousness in man. It is a process of overcoming the mundane physical material bondages of the earthly plane; of yoking together jivatma (individual soul) with



Taken on the occasion of Swami Satchidananda's last public address in New Zealand before returning to the United States where he now resides, propagating a life of goodness and purity. The interest aroused at Woodstock where he appeared has guaranteed a need for a number of centres of Integral Yoga throughout the U.S.A.

paramatma (supreme soul) — the word itself means "union", so anything practising the above is a form of "yoga".

It is the basic core of all religious teachings. Rather than dividing, it brings together the physical, mental and spiritual aspects of each individual into harmonious balance. It helps one to understand one's own religion better, but makes no demands to change that religion.

The penultimate learning of yoga is the learning of the meditative aspects, which are difficult and take some time for a sincere practitioner to mas-

ter. All meditations are transcendental, when practiced to a sufficient degree — lesser degrees bring physical relaxation, mental release from tensions, expansion of the consciousness and siddhic powers. . . from this practice the soul can be seen striving for the Source of all Creation, a "back to Godhead" — hence the overcoming of the physical bondages are the first step.

Thus we teach the three-fold path of Self-Inquiry, Self-Understanding, Self-Realisation.

Note that things aren't done to you, but you do it all yourself by the practices we make available to you. Understanding lies within your soul, delusion lies within your ego/personality (so well known as a player's mask to shield us from the emotional woundings of the world). So if anything makes you experience anger or fear, look deeply for the cause and fault within your own being.

We only wish to present Truth as it has come to us through the practices of yoga as a way of life, in states it has brought and is constantly bringing us all to — even though words can not describe these states, we humbly wish to present to you, our brothers and sisters, the techniques by which it is possible to come to an understanding of the higher states of man's being, which is your birthright — for hath it not been written "It is the Way, the Truth, and the Life."

Our Varsity class (and many others throughout Auckland) are always open to people: do not think that 'yoga' is sitting in the lotus or other difficult postures — the best asanas are the simplest ones, for it is here that the body is in complete rest, and the mind is free to turn its powers inwards to the movement of breath and directed consciousness within the body.

We hope our contributions in Cracum will only generate a spirit of self-inquiry and raise personal questions of mundane/ethnic concern, according to the individual's own realized nature.

May we all ever strive towards the light.

SHANTHI SHANTHI ZIO

Caught...

Every so often cases come into the courts which are amusingly trivial. By way of example, the neighbourly dispute in which Mr Russell, a 50 year old clothes salesman was charged with threatening behaviour in public. An argument over the state of his neighbour's garden that had apparently been running for years culminated in a showdown 15 yards from the sidewalk, when Russell allegedly threatened to knock his neighbour's "Block" off. Legally this constitutes an assault. However the magistrate took one look at the defendant and could be seen to make up his mind on a conviction and discharge under s.42, before the defendant's lawyer had begun.

The importance of using a lawyer unless you are somehow competent to defend yourself should be greater stressed to those who are arrested. In the case of a Mr Ayres (20) found sleeping in Vulcan Lane without sufficient means of lawful support it made the difference between a conviction and a discharge. It is certain

that a lawyer would charge, particularly for a first offender. In this instance Ayres, who had originally stated that he "couldn't be bothered working" had a talk with a lawyer while in custody and it was found he was owed an amount sufficient to get him off the vagrancy charge.

Behaviour in courts is a subject on which some may be expected to quote cases like the Chicago Seven! In my opinion though it is advisable to submit to the particular discipline imposed by the courts. An example of someone whose overgrown sense of their own importance earned them a week's custody was ironically a girl who was an addict and was charged with possession of a prescription drug. On being told by the magistrate to appear the next week, she apparently told him what to do with himself as she left the dock. The result of the courts immediate gratitude for this advice could be considered a "state holiday".

On the other end of the scales is the jail sentence for streaking imposed

on Wayne Munday (18) by J.H. Murray, S.M., in the North Shore Magistrates Court. Because he had "stricken" past the Surfside ballroom in Milford it was felt by the learned magistrate that a seven penalty was in order. The reasoning was that the group of people there were still of youthful age. The puzzle is what were such unsophisticated 'surfsiders' doing up at the naughty hour of 12.30 am?

Meanwhile, out in the wild west.... A Henderson cowboy, Leslie Cunningham (17), convicted of causing bodily injury, shot at and hit a 13 year old boy twice, once with a slug and once with a matchstick. He was fined \$120 with \$10 court costs. It seems Clint Eastwood could have some heavy competition.

"One day little boy blue begins to slip and what crawls out would make an ambulance attendant puke" (Barroughs). The fact that he had confessed to being on drugs became the focal point of a case on remand of a Mr Blackwood. He was accused of trespassing in the N.A.C. Building when he refused to leave. As the police were talking to him he became irate, and hit one of them. But in reply to the magistrate's question of his being on drugs at the time, Blackwood replied that he had been drinking a lot of coffee and smoking many cigarettes.....

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CULTURE:

Progress is often a criminal action.

"Culture Shock" aims to be a series of articles documenting European contact with less technologically orientated ethnic groups in various parts of the world.

Through several articles it will be shown that the inevitable result has been the reduction of a socially and economically viable cultural group to a shattered "minority" of people now occupying a cheap-labour niche of little to no political status in a European-derived culture.

THE ACHE INDIANS GENOCIDE IN PARAGUAY (Condensed from IWGIA document 11 by Mark Münzler.)

The Ache Indians are groups of wandering hunting Indians living in Eastern Paraguay. The traditional hunting band is of about 40 to 60 persons, each group having a certain territory, the limits of which are bounded by tradition.

The hunting grounds are divided into sub-zones successively hunted in rotation in order to permit the re-establishment of the ecological balance in one sub-zone whilst the others are being hunted. Social grade within the group is determined by hunting ability. Women in the group are well respected; monogamy, polyandry and polygamy exist together. Special care is devoted to pregnant women, who have a right to a greater quantity of meat. The soul of the child is believed to be formed by the meat the pregnant mother eats during a special ceremony; the name of the child denotes the species of animal eaten during this ceremony thereby engendering a mystical relation between the animal and the child's soul. To change an Ache's name is to deprive the soul with its connection with nature and its after-life.

Several bands totalling more than 200 persons, form a group united by common feeling, linguistic uniformity and peaceful relations. Between different groups there exist cultural and linguistic differences, so that the common all-Ache feeling is weak.

Since the 16th century the Ache have been reduced in numbers and driven into the Paraguayan hinterland by the process of colonization.

Some Aches have been persuaded to adopt a settled life and in the early 20th century were paid to build roads into the hinterland, thus making possible the present development of Paraguay. Having built the roads the Indians were taken as slaves by the incoming settlers, the Paraguayan police and military being party to this slave-raiding.

Up to the 1950's systematic man-hunts were carried out to provide cheap labour for the Europeans. This practice was partially ended in 1958.

"By 1958, our people, from Asuncion to Paranua-mbu, and from Anambai to Itapua, knew for the first time in history that in the eyes of the law 'The Indians are as much human beings as the other inhabitants of the national territory' (Circular of the Supreme Court of Justice 9 Sept. 1957). And that hunting and selling of Indian children are crimes to be punished according to the penal code." (Resolution of the Ministry of the Interior, 13 June 1957.* If the remotest parts of the country were to be opened to foreign investment and to international roads, the anachronism of slavery had to be eliminated to make the country exhibitible to foreign eyes.

Since 1968 the situation of the Ache has worsened. Commercial penetration of the forest is destroying the Ache hunting grounds. The Ache try to adapt to the new situation: if they neither wish to starve to death,

nor enter the bondage of working for Paraguayan masters, they must steal food from the Paraguayan ranches. The resultant reprisal of the ranch-owner is to massacre the Ache group.

Manhunts for Aches have increased in volume and violence since 1968.

In December 1971 the "abc colour" newspaper of Asuncion wrote of "murders of fathers and mothers as the only way of seizing Ache children, who are then brought up as servants."

In 1972 the same newspaper, "They (the Ache) are hunted; they are pursued like animals. The parents are killed and the children sold . . . and there is no family of which a child has not been murdered." The price of an Ache child is falling, due to the great supply; an Ache girl of five years old is worth \$5. It appears the Native Affairs Department is aware of this traffic, but does nothing.

The following incident is one of many that have been documented since 1968.

"This raid was organized towards the end of August 1971, by Pavini's foreman Marcial Enciso, who contracted for the purpose some specialists in killing Aches, paying them with money from the funds of Estancia..... The killing..... was carried out with machete knives, as proudly described by the killers themselves. There were between 12 and 20 killed, some of them most probably mothers of kidnapped children. At least five small children were captured 'alive'."

The Department of Native Affairs remained inactive; the paper La Tribuna, 30.6.1972: "The image of this country abroad will deteriorate when these facts become known, as they certainly will be."

The officially recommended solution of this 'problem' does not include the limitation of the massacres by means of legal pressure, but by the installation of a "reservation" to which the Aches who are a "problem" may be deported.

The foundation of the reservation occurred in 1959 when a well-known Ache-hunter, Manuel de Jesus Pereira, connived to avoid legal prosecution by claiming that the Indian slaves on his farm had sought his protection because they loved him. His 'protection' had been sought because he was infertile, which meant more tranquillity with him for the Indian women than with the other slave owners.

The authorities sought to control him by integrating him into the official hierarchy, and thus the reservation was set up.

Pereira's first administrative act was to plunder the goods of his wards to sell as tourist souvenirs. The food sent to the Aches by the government was diverted and sold by Pereira.

In 1960, Pereira's dismissal was recommended.

In 1965, Pereira killed an 80-year-old man.

In 1971 he shot and crippled another Indian. The police agent hid in order to avoid involvement.

In January 1972 Pereira raped a 10-year-old girl.

Pereira has encouraged reservation Indians to capture others who are still free. "Many Aches you will catch, a white man you will be!"

In June 1962 there were 100 Aches on the reservation; by July 1968, 68 were left. The main reason for this reduction of this particular group is hunger, caused not by the lack, but by the non-distribution of food.

In September 1972 pressure by anthropologists resulted in the dismissal of Pereira. Public pressure had some effect; it must be remembered that Pereira had "solved" the Ache problem in a large area by manhunts, had prevented the Reservation from becoming too large, and was not becoming prejudicial to the final goal of eliminating the "problem" as quickly and as quietly as possible. His authority had by now been undermined to the extent that soldiers were required on the reservation, and that he was also getting too old. Public attention was averted by his dismissal.

However, manhunts against the Ache are still carried out and Ache slaves still exist throughout Paraguay.

On 10th September 1972 an Ache family was found dead 8 hours' walk from the Reservation.

There were many Manual de Jesus Pereira's, and the Paraguayan Native Affairs Department considers the policy which it applies to the Ache as of "experimental character" for the elaboration of a "general plan to be applied to other tribes."

The "final solution" for the Paraguayan Indians can only be averted through international protest.

The course of events described above has historical parallels with the events that occurred in the early colonization of New Zealand, Australia and Tasmania; the prevent events in South Africa stem from a similar history, and there will be similar occurrences within the next ten years in the now independent Papua/New Guinea.

This article was written by Survival International, an international organization whose aims are to arouse public opinion to the plight of indigenous people. We are at present based in New Zealand, on the Auckland University campus, and any help will be appreciated. Contact S.I.N.Z., C/- Studass, Auckland University.

BOB FINDLAY.

Book Review....

HOUSEHOLD ECOLOGY by Julia Percivall and Pixie Burger. Published by Ure Smith Pty Ltd. Paperback. 230 pp. Price \$1.50.

The authors of this comprehensive and very practical book convincingly explain that ecology begins with the individual at home. In great detail they show how the householder can create a well balanced and ecologically constructive home — the home as an organism that affects other living organisms.

Ecology is defined as the right balance between creation and destruction creating a cycle; a chain of building up and breaking down which forms the wheel of nature and of life. Man is a part of this continual chain of activity.

They give a variety of hints and methods on how to cut down on pollution and unnecessary waste; the compost heap, using soap instead of a non-biodegradable detergent, saving paper from shopping and recycling etc. etc. The useful information, for leading a less expensive and wasteful life, and taking on a greater responsibility as an individual, is exhaustive and intelligently compiled. There are chapters like "The Mother as Environment" "Natural Aids for Facial Skin" and "Safe guarding the Future: A Reverence for Life". The advice in the book is specific, constructive and inspiring. The authors argue that the world's ecological balance is so precariously geared towards waste and destruction that we have less than 30 years left in which to clean up the world.

Their message is serious and compelling. And everyone, not just multi-national corporations need to adhere to nature's laws.

I quote: "Whether he owns a home or rents an apartment, if each person's cycles are balanced and beneficial, then all of us benefit from each other's cycles in multiple form. Homes, garden, community, countryside — the cycle of influence grows gradually wider and wider. Be it in planting a flower or in the letter of protest against a belching factory stack, or in the refusal to buy an insecticide that is harmful to the song birds, the ultimate power does lie in the hands of the individual.

"Which is why, in the final analysis, we must all play a part in initiating change and restoring the ecological balance."

This is a book that should be read by at least one person from each household. I would like to see it in secondary schools as a book to discuss and chew over. Our young generation needs to be super aware of our world's ecological problems. Ultimately it is up to the individual, you and me.

Nicholas Henry Spill



HE'S IN THE MUNDANE THE INCREDIBLE

PHIZGINK!

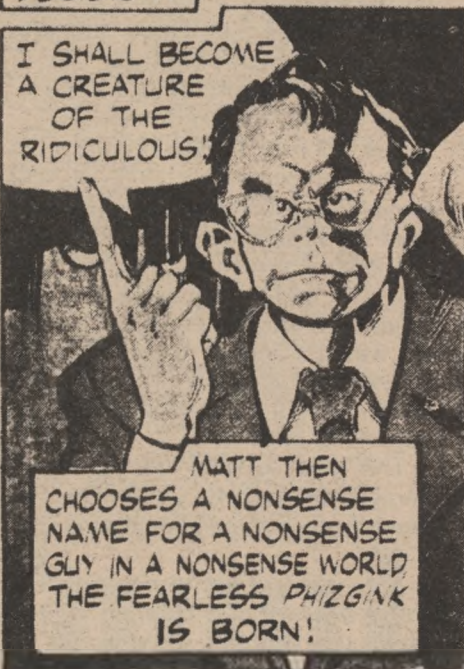
MATT HATTOR, RELATIVELY MILD MANNERED (WITH MANIC DEPRESSIVE TENDENCIES), APPRENTICE NUCLEAR ANNIHILATOR, COMES TO THE REALIZATION THAT KEEPING ONE'S FINGER ON THE "DEATH OF EVERYTHING" BUTTON CAN GET TO BE A DRAG!

I FEEL SOMEHOW... UNFULFILLED!?



HIS CELL STRUCTURE IS SUFFICIENTLY JUGGLED BY LONG HOURS UNDER LEAKY RADIATION TO GIVE HIM THE POWER OF ATOMIC FANTASY! THIS, COUPLED WITH A BIT OF INCREDIBLY PLASTIC SURGERY, LEADS TO A SOLEMN DECISION!

I SHALL BECOME A CREATURE OF THE RIDICULOUS!



MATT THEN CHOOSES A NONSENSE NAME FOR A NONSENSE GUY IN A NONSENSE WORLD. THE FEARLESS PHIZGINK IS BORN!



IF A HUMAN BEING COULD BE A PRIZE IN A CRACKER JACK BOX, PHIZGINK IS IT! HE BATTLES THE EVILS OF BOREDOM, APATHY, MILITANCE AND DEHUMANIZATION IN AN ANTISEPTIC GEOMETRIC, LIFELESS, LOVELESS, STAINLESS SOCIETY!



THE FANTASTIC PHIZGINK HAS THE UNCANNY ABILITY TO MAKE PEOPLE BELIEVE THAT THERE ACTUALLY WERE SOME GOOD OLD DAYS. HIS GREATEST POWER IS THAT OF RETURNING LOST TIME IN RETURNABLE BIO DEGRADABLE CONTAINERS!



YOU SAY YOU DON'T KNOW WHAT IT ALL MEANS? YOU SAY YOU'D LIKE TO BLOW DOWN AND ENJOY LIFE? YOU SAY YOU WANT YOUR LIFE TO HAVE MEANING BUT YOU DON'T KNOW HOW TO GO ABOUT IT? WELL, CALL PHIZGINK... HE DON'T KNOW THE ANSWERS BUT HE CAN SURE MAKE YOU FORGET THE QUESTION! REMEMBER HIS FAMOUS BATTLE CRY...

WHAT HAS REALITY DONE FOR YOU LATELY?

