

# CRACUM

## referendum on campus

# BACKGROUND TO A WAR

In the May holidays, when most students were out trying to earn a living, the New Zealand University Students' Association met and put forward the following resolutions:

1. That N.Z.U.S.A. recognises that the Zionist rulers of Israel deny the rights of the Palestinian people, and believes that the rights of these people to self-determination can only be settled by all the peoples in the area forming a democratic and secular state of Palestine.
2. That N.Z.U.S.A. condemns Israeli expansionism and calls upon the superpowers to cease using the nations and peoples of the Middle East as pawns in a struggle for world domination.

David Colbourn voted for this resolution although he was not instructed to do so by the Auckland Executive. As an indirect result, a referendum will be held to determine whether or not this policy will be adopted by Auckland.

Opponents of Israel often seek to mask their antagonism with clichés. I propose to deal in this article with the Palestinian Movement and the opposition to Israel from a marxist point of view.

In the essence of any proletariat revolution, or any movement where workers or the masses are involved, one axiom only applies. It is imperative that the revolutionary group does not move outside the experience of the people it wishes to revolutionise or claims as its allies. Thus we can see that in the Western world, revolutionary movements are not successful as they fail to mobilise the majority, which is the middle class.

As opposed to this, the plight of the Palestinian is one of abject poverty and total despair. If the revolutionary movement was popular, there would be massive support from within Jordan where the Palestinians are the majority and massive demonstrations on the West Bank and in Gaza where the Palestinians are in their thousands. This is not the case.

Financial support for the Palestinian terrorists does not come from spontaneous donations of food, clothing and shelter from peasants, but from substantial financial grants from capitalists in Saudi Arabia, Kuwait and dictatorship reactionary regimes in Syria and Iraq. This blood money is used to buy off extremists and to perpetuate the role of capitalism in the Middle East. Behind these governments are the international oil companies and the technology of the Soviet Union and the U.S.A..

The question of refugees is a problem that all parties will solve when the threats of violence and indiscriminate murder abate. For the purist, it should be remembered that Israel too has absorbed refugees. Since the formation of the State, 700,000 oriental Jews have fled Arab countries with no compensation and under severe oppression. The refugee camps which hold about half a million Arab refugees are supported by a United Nations agency, U.N.R.W.A., the budget for this is contributed mainly by the U.S.A.

The Palestinian Terrorists, unlike true revolutionaries, have a salary which is by and large a better living wage than the per capita income of the peoples of the countries that they reside in.

All of this combined gives the picture not of a guerilla army fighting to restore the rights of oppressed or maligned peoples, but of a group of bloody-minded mercenaries, financed from abroad without the support of the people they seek to represent. Their greatest success has been in the fields of propaganda and the manner in which the gullible have been led throughout the world.

The N.Z.U.S.A. makes great use of the

that is generally ineffective and indiscriminate in its results, since it often makes victims of innocent people . . . the killing of persons of small importance is never advisable . . ." (Page 26)

In this respect, the revolutionary movement in Palestine has failed. By constant attacks on women and children and senseless murder, the revolution has meant nothing but terror to both Palestinians and Israelis. For this reason alone, popular support for an armed struggle against Israel has never been forthcoming.

If this argument is to be extended, one should ask who the real perpetrators of the revolution in the Middle East are. Be-

\$2,000 million payments for European Arms (mostly French)

NONE for the relief of Arab refugees.

Arab Oil Income 1974

By the end of 1974 Arab governments will have accumulated in world banks at least \$40,000 million.

The N.Z.U.S.A. resolution will not succeed because it is wrong. The eloquence and tirades of its supporters will not save it in the referendum to be held in Auckland. The vote, when taken, will illustrate again that the trendy left's emotional tendencies are not acceptable to the majority of students and that their thinking is neither mature nor revolutionary, but reactionary in its most basic sense.

Paul Halloran



propaganda machine of the Arabs. The middle class marxists and trendy left show their lack of understanding of the situation by the manner in which they attack the State of Israel. Any student with an inquiring mind would need only to look at some of the personalities supporting the anti-Zionist movement to ascertain just where this misguided spirit of maternal revolutionaryism comes from. Instead of condemning the working class of Israel to annihilation by Arab capitalism, they would do better to direct their attention to basic questions such as welfare, housing, the cost of living and the very basic needs of the masses on which all true revolutionary groups are based.

In his book "Guerilla Warfare", Che Guevara believes that "Sabotage activities are of the utmost importance. It is necessary to distinguish clearly between sabotage, a revolutionary and highly effective method of warfare, and terrorism, a measure

fore we draw these conclusions, however, we should have a look at the financial balance of power that is wielded by the Arab nations, and the following may be of some use for comparative analysis

Annual Income per Capita 1973  
Egypt - \$180 per capita  
(Egyptian fellah \$150)  
Arab Refugees - \$200 per capita

Oil-Producing Countries  
Saudi Arabia - \$4,000 per capita  
(Same as U.S.A.)  
Abu Dhabi - 95,000 per capita  
(Highest in the world)

Arab Oil Income 1973  
\$20,000 million accumulated in world banks.  
\$2,000 million estimated annual interest on Arab bank deposits.  
\$4,000 million payments for Soviet Arms.

## Resolution 2

1. That A.U.S.A. recognises that the Israeli govt. and the Arab governments of the Middle East deny the rights of the Palestinian people, and believes that the rights of these people to self-determination can only be settled by dialogue amongst all the peoples in the area with a view to forming a democratic and secular state of Palestine comprising the areas of Jordan, West Bank, and the Gaza Strip.
2. That A.U.S.A. condemns the political and military interference of the super powers in the Middle East.







## editorial

This argument, so far away is now brought home to New Zealand by a series of resolutions which it is asked that you vote tomorrow.

The complexities of the Middle East are frightening. There are no easy solutions; rhetorical assurances, in fact only serve to inflame a situation already in ferment.

In 'Nobody Wanted War' Ralph K. White warns against the stereotyping that creates an antagonism. The emotive words like Viet Cong, he says were capsuled prejudice. Though these arguments were oversimplified.

The objections, thus to the N.Z.U.S.A. resolutions are that rhetoric and stereotyping seem an intrinsic part of them. Rather than clarify they generalize, rather than help they hinder.

An intrinsic part of any settlement in the Middle East one would think would be the rights of self-determination to the peoples of the area. Without this, tensions accelerated and any solutions is a misnomer.

The argument of selective conscience is also an important one. N.Z.U.S.A., one would hope is as concerned for the rights of the Kurds in Iraq as it is for the Palestinians. But I have yet to see any statement of condemnation from N.Z.U.S.A.

A long dispute means that two sides are wrong. Perhaps that is how the Middle East seems to many people.

Detached from that conflict by 2000 miles and an isolationist mentality, New Zealand has shown nevertheless a sympathy for Israel during its 25 years of existence.

There are, however, two peoples living in the area. Israel, itself, as a state was created at the 'expense' of other peoples in the regions, Palestinians, who have since lived in internment camps.

concerning the atrocities committed by the Iraqi authorities against these people and also the struggle for self-determination.

If the argument is that the Palestinians are a liberation movement then why is there silence on the Kurds.

The alternative resolutions I feel, however, bridge the problem. They recognise the validity of the claims of the Palestinians while not calling for the dismemberment of Israel.

The basis of any agreement must come from resolution 242, adopted unanimously by the UN Security Council at the end of the 6 day war.

It stressed 'the admissibility of the acquisition of territory by war, and the need to work for a just and lasting peace in which every state in the area can live in security.'

Last year, in a debate in the Canadian House of Commons, the Minister of External Affairs, Mitchell Sharp, stressed Canada's support for the resolution adding that its policy 'begins from the promise that the state of Israel has the right to live behind secure and recognised boundaries.'

The traumas which result from the legacy of British-Franco imperialism which sought through a series of conflicting promises to create factions are not easily destroyed.

Today, however, the situation has been forced. The Nixonian search for peace, growing out of the need to escape the Watergate maze and also the energy crisis now means diplomatic overtures to the Arabs has become a new parlour game. In the process a solution may be found which could vere either towards justice or expediency. In such a deal both the Israelis and the Palestinians could be the victims.

The quest of the Middle East is really to solve poverty, ignorance and disease. National considerations and geo-politics unfortunately base themselves too little on such necessities and more on egocentricity.

Twenty-five years of war has only pulverized rather than solved the dispute. The chance of peace is all that can be worked on. To suggest impossible solutions that only aggravate may be a week-end entertainment for some but they are really only a farce in the midst of tragedy and a charade in the midst of despair.

David Lewis

## LETTUCE and STUFF

Dear Sir,

My participation in the celebration of refined impotence that was the demonstration against the arrival of General Marques last Saturday has intensified the dissatisfaction I feel over the feeble explanations the government has given for its diplomatic recognition as a government of the thugs who have kidnapped the people of Chile, and over its acceptance with trimmings of a visitor who is a mass murderer by most definitions of the term. We did what we could by demonstrating and gained nothing but a moral victory which could encourage only the hopelessly deluded.

It is claimed that the government is in an awkward position because they have recently established an embassy in Santiago, but I can only interpret this as meaning that they are worried about having wasted the expenses incurred - this consideration aside we're in an excellent position to accentuate our disapproval by withdrawing said embassy. Mike Moore claimed that it was the practice of 'the Left' to recognise de facto regimes - this was obviously intended as a justification, but he didn't say why 'the Left' had such a policy. (Personally I don't recognise that any such authority as 'the Left' can be said to exist.) Presumably the rationale is that by maintaining relations one continues a dialogue in the hope of effecting an amelioration, but this is hardly applicable to Chile as the generals are not to be expected to alter their fascist stance as a result of some professional diplomat saying "No offense old chap, but certain elements do feel that there are aspects of your 'management' that do not quite consist with democratic practice, ahem," as he signs another deal.

Realistically, we must accept that generals are generals and have amply demonstrated the at the language of blood and fire is the only language that is understood in Santiago today, and therefore any significant improvement in the lot of the people of Chile will only be effected by outright condemnation and ostracism by all governments in all forums coupled with the arming, training and active if not directly military support of a popular resistance. The fact that these requirements are unlikely to be met illustrates the indifference of supposedly democratic peoples to the upsurge of fascism in the modern world. Poor Adolf Hitler, you were on the right track, you just came thirty years too soon.

Christopher Hegan

SUCKED IN BADLY

Long gone are the days when yer average bloke could get a short back and sides, with or without Brylcreme, for about half-a-crown. Nowadays the well groomed young man about town can expect to have his locks shorn and shampooed for about \$3.50.

During the May holidays, Craccum heard of a petty fraud which is being perpetrated by one local hairdressing establishment.

A clearly visible sign near the doorway of this "salon" advises customers that a half-hour session costs \$3.50. One hour brings the price up to \$7.00.

Our first complainant made his appointment for 3 p.m. It was 3.20 before he was attended to. During the session our disinterested hairdresser, a girl of about 18, seemed more intent on carrying on a conversation with one of her associates than with her client's hair. Frequent trips to the telephone and out the back of the shop helped draw out the proceedings.

The girl - a hairdresser with a year's hairdressing experience - tried to convince her client of her expertise with the nail scissors (no wonder it took so long) with a series of defamatory remarks about other well-known Auckland hairdressers.

When the job was over - at about 5 past 4 - the customer was asked to pay the full \$7.00. When reminded of the many interruptions our complainant's attention was drawn to the notice. He paid the bill. Craccum h

Craccum has heard of several other complaints - where it seemed to the customer that a deliberate attempt at drawing out the proceedings seemed the raison d'etra of the day.

All three complaints concerned the one particular hairdressing salon. The laws of libel prevent us from publishing the name of the firm involved. Most Auckland hairdressers give good service. But be on your guard.

Mike Rann

### The CRACCUM Birthday Honours List Includes this week:

Lee Patterson, Roy Greenfield, Peter Gooofellow, John Katin, Garth Kennedy, Glenda Fryer, Chris Brookes, Bill Ralston, Paul Halloran, Rangi Harron, Sharyn Ced-

derman and Richard Thomas who left for post-graduate studies at Ann Arbour,

Michigan. Good luck Richard.

As usual the editor edited or something like that, the technical editor made her usual noises and the chief reporter chief reported and the advertising manager prostituted his talents or otherwise.

We welcome aboard John Marsden, new publications officer: stated objective - to put

the Craccum editor in his place. Oh well John, you'll learn the ropes I'm sure.

In a fit of nostalgia we remember the reign of Graeme D. Easte.

Dear Sir,

I notice from CORSO's letterhead that N.Z.U.S.A. is affiliated to it through the Freedom From Hunger Campaign. May I therefore, through you, appeal to students to put some teeth into this affiliation by using their feet - as collectors on the morning of Saturday 22nd June, when CORSO holds its annual ap-door-to-door appeal for money. The public is fairly well informed about this, but it is possible that donations may go uncollected for lack of helpers. Students who can't give much money may feel that they can give time, in which case if they phone CORSO office - 546 - 297 - they will be directed to the marshal in their area.

Yours faithfully,

Jean Smith.

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I.D. CARDS MUST BE SHOWN

Dear Mr Craccum, Sir,

It was very interesting to read about Mr Halloran's Nub (or something), last week (issue 13), particularly insofar as he talks about the Maximum Retail Price scheme. You see, I was in our very own Coffee Bar yesterday, and noticed that a couple of the trays of goodies (chocolate and suchlike) have had the M.R.P. shield with the maximum permissible price displayed - covered up by little red stickers with DIFFERENT prices indicated. Well, I don't want to make a fuss . . . BUT . . . is this not strange?

Yours,

Chris Brookes(Ex)

Dear Sir,

The article 'Mc Cready's Rhodesia' in CRACCUM '4 June shouldn't be taken too seriously. Neither should Mr McCready.

I don't think the majority of National Party people would be happy about him bootlicking to the leaders of Rhodesia and rubbishing their opposition. Same with Joe Walding, scoffing birdseed in Mongolia....

Yours faithfully,

Another Nat.

### WISHES

To begin with words,  
for it did so begin  
yet not begin.  
To begin with love  
for love begat the word  
and sprang from within.  
It all began  
before we became  
but we have not yet become.  
It begins for others  
much the same  
but we are not as some.  
The spirit moved the flesh,  
a dying wish perhaps -  
or was it seeking  
to preserve, conceive, nourish?  
Our love became a poem at least,  
with words not wounds  
but wishes for happiness  
in an enveloping universe.  
Yet was our love perverse?  
We took precautions.  
This and a cigarette  
brings you back.

DON COLEBROOK JUNIOR.

Police Co. Sharp has continues necessary guns. Such rather mo from the the Bashe the head force.

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# SHARP SHOOTER



Police Commissioner Sir Angus Sharp has stated that if violence continues to increase it will be necessary to have the police carry guns. Such thinking would be rather more appropriate coming from the spokesman of the 'Birch the Bashers' campaign than from the head of this country's police force.

The image of the friendly local policemen has already been affected by the move to mobile patrols and incidents such as the Gilfedder case and a rather brutal arrest last year in Vulcan Lane when a number of witnesses (including two described the indiscriminate use of force by the police)

If the Commissioner's intention were to seek a further lowering of the esteem in which police are held by the general public, he could not have chosen his words better - gun-toting cops are part of the American nightmare, not the New Zealand scene.

At present the only police permitted to carry arms are members of the Armed Offenders Squad and then a written report must be made for every incident they are called out for and a justification has to be given for every shot fired. Are we so determined to emulate the mistakes of America that we would blindly dish out guns to every policeman for possible use in every situation?

The misjudgements that can be made under pressure will only become more tragic if this move is adopted as the reflex of pulling the trigger may occur long before a conscious decision to shoot is made.

Perhaps Commissioner Sharp has romantic obsessions about six-shooters and gunfighters bequeathed by years of TV westerns or American police dramas where the police always get their man - usually in the heart? Does he think that all New Zealand needs to achieve a similar success rate is the wholesale distribution of Smith & Westons?

Is the public going to feel any more secure for the fact that the police are armed? Hardly, as the chances of innocent people being injured multiply greatly when an unselective long-range weapon is being used. The one thing more disturbing than a gang brawl in the street must be the sound or sight of shots and stray ricocheting bullets.

Then, too, a very real prospect should the police be armed is a similar move among law-breakers to carry arms and if they are at hand then the chances of their being fired is great. Thus the problem will be aggravated rather than solved as burglars and robbers take to the use of guns.

At the moment, despite the alarmist talk, guns are mostly used in large-scale robberies as a means of ensuring compliance and in these cases the fugitive is long gone before the police arrive, so arms would be useless. This is also true when people alone at night are set upon by a group and assaulted before being robbed. Then robberies are timed so the police are not present and therefore armed police would be no deterrent.

The police are, however, present at what are called gang fights and disturbances that break out at par-

Who is going to believe hypocritical fairy tales, when, behind a facade of mobile ideas, the price of revolver lubricant rises and the price of human life falls.

Yevtushenko.



ties, but to meet those who use bottles and pieces of 4 x 2 with an armoury is a gross over-reaction. What is called for is tact and restraint so that the heat can be taken out of the situation rather than adopting a get-tough, at all costs policy.

The brandishing of guns will in time only lead to a reaction in kind and then we can look forward to running battles up and down suburban streets with maybe a high-speed car chase thrown in.

To respond to violence with violence is a tragic confession of failure, reflecting an eye for an eye overreaction to a situation which would only worsen in consequence. What is needed is the realisation that the cure is ultimately a social rather than judicial one.

Peter Goodfellow.

## PRESS STATEMENT

The Youth Advisory Council of the New Zealand Labour Party supports the statement of the Prime Minister in condemning the reactionary actions of the Malaysian Government in imprisoning a former student of Canterbury University, Khoo Ee Liam.

The Council feels that closer scrutiny of Malaysian embassy staff, by the New Zealand Government, is warranted to prevent the surveillance and intimidation of Malaysian students in New Zealand.

Any society that has prisoners of conscience is a police state. The problem has now reached New Zealand.

While applauding the Prime Minister's stand the Council believes that more can be done. It thus calls on the Government to withdraw all military aid from the area, believing that Malaysia could quite easily be another Vietnam.

In giving \$5,000 to liberation movements in Southern Africa, the Government showed its belief that oppressed peoples must be supported against their government.

On the other hand, the Council believes that military aid is a psychological boost for corrupt regimes and the dalliance with Malaysia is incompatible with an independent foreign policy.

BRENT LEWIS

(International Secretary)  
for the Youth Advisory  
Council N.Z.L.P.

## SENATOR KIDD

In December of last year, Michael Kidd Senate Rep. persuaded the Library Committee of Senate to extend the Main Library hours for the 3rd term on the weekends. It was hoped to have it open till 8.00 p.m. on Saturdays. This would be of considerable benefit, because many students who come from a noisy flat or home, need the extra time on Saturdays with impending exams. Many students have shown their support for an extension of hours in the third term. Victoria, Otago, and Massey have more favourable hours in the Third term.

However, when the proposal for the extended hours was put to the library staff, they asked for the University, in the light of muggings and the little public transport available, to supply transport from the library to their home. The University refused. The staff declined the extra hours and so the student's interests suffer.



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# NIXON'S LACK(EYS)

## WATERGATE UPDATE

By now surely everyone must be acquainted with the mechanics of last week's little bugging episode. Briefly, Studass President Ed Haysom found that his office had been "entered" and that a microphone had been planted in the ceiling. The police were called in - and four students were interviewed at Auckland Central in connection with the incident. Three of the students responsible - Bob Lack, Tony Dove and Roger Ross-Smith were members of the Studass Executive. The fourth student was Wendy Dove. It is still not known whether any criminal charges will be laid against the foursome - or whether the University is contemplating taking disciplinary action. Haysom has expressed his desire to see the matter resolved internally and a special meeting of the exec decided to set up a committee to look into the matter.

Tony Dove and Roger Ross-Smith have both apologised and tendered their resignations; Bob Lack has apparently declined to resign - although a note sent to the Association indicated that we was "on strike" until his keys (held by the police) were returned.

A special meeting of the student Representative Council - held last Wednesday night - saw prolonged discussion on the rights and wrongs of the whole affair. At the meeting Haysom moved - seconded by Brent Lewis - that Bob Lack (who was not at the meeting) be requested to resign. This motion was passed with a substantial majority. A Special General Meeting is set down for next Wednesday evening. The whole incident - plus the S.R.C.'s resolution that Lack be asked to resign - will be brought up.

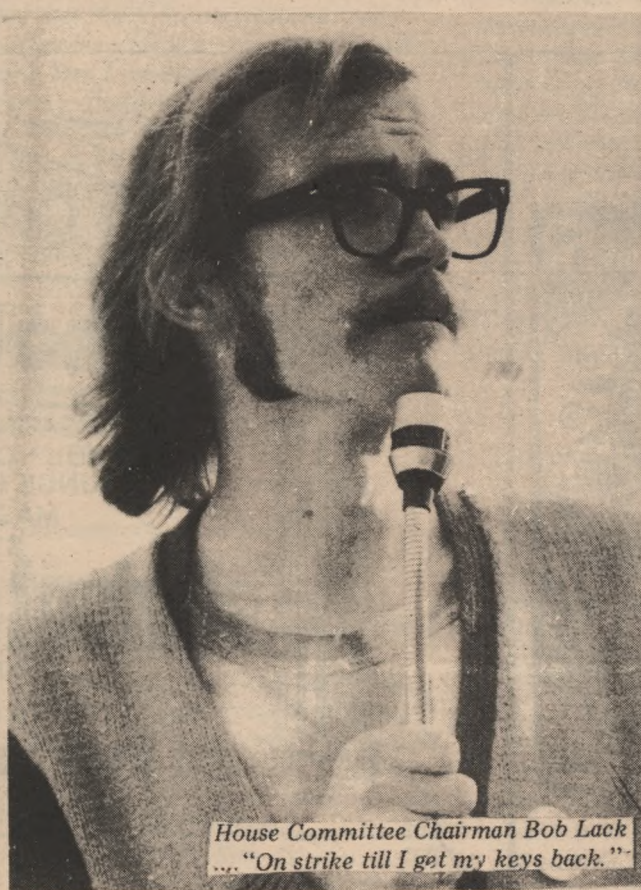
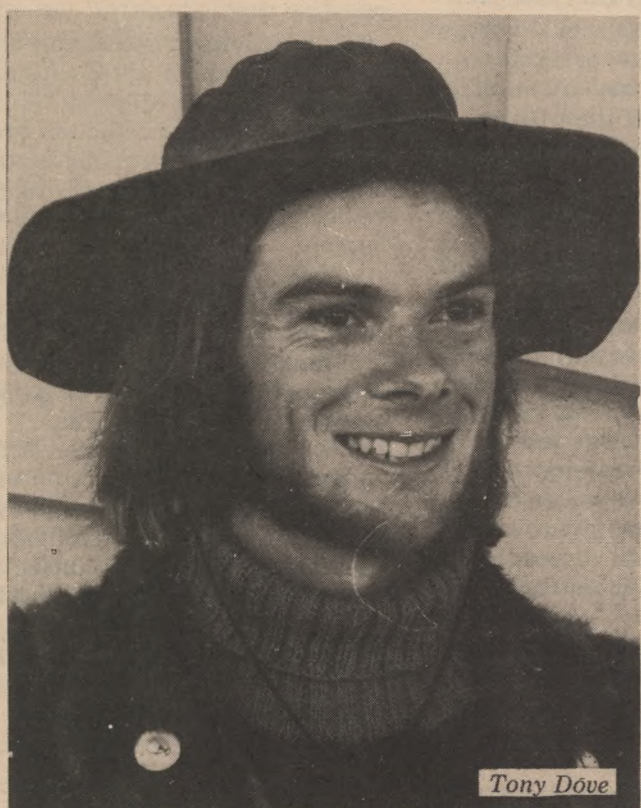
Undoubtedly there has been a breakdown in communications between Ed Haysom and a certain proportion of the executive. Again, allegations that Haysom has been "concealing information" from his exec deserve being looked into. However one can't help being disturbed by the naivety of last Sunday's "ill-conceived" balls-up. One

is doubly disturbed to discover that Bob Lack - with eons of experience in Association politics - should be party to such silliness.

If there were worries that Haysom or Cederman were not doing their jobs properly then those worries should have been aired - in the Quad, at Exec, S.C.R., in Craccum, or at S.G.M. Bugging Haysom's office was certainly not the solution - nor the proper channel by which the so-called "conspiracy" should be exposed. Roger Ross-Smith, one of the architects of Sunday's fiasco, told Craccum that they only wanted to listen in on Haysom's reaction to an "embarrassing letter" that was to arrive on Monday morning. One can't help but wonder if it wouldn't have been wiser for Lack, Dove and the rest of the Mission: Impossible team to have asked Haysom to his face.

Mike Rann

*The Buggers*



## BUGGERY IN HIGH PLACES

Roger Ross Smith talks to Mike Rann

Why did we do it? Well, it was partially a joke . . . but we - Bob, Wendy, Tony and myself - had arranged for an embarrassing letter to greet Haysom first thing on Monday morning. The letter questioned Ed on such sensitive areas as the delays in building the theatre complex, plans for the recreation centre, student housing, and his relationship with the Association Secretary. All we really wanted to do was to eavesdrop on the President's reaction to our letter. We certainly had no interest in anything else. We just wanted to keep one step ahead - be-

cause we simply felt that Haysom was concealing information from us - matters which we believe concern the Association as a whole. For instance, we have heard that the final plans for the student recreation centre are about to be drawn up - yet we haven't seen any of the amendments to the drawing. The theatre seems to be almost at a standstill. There was apparently no provision for airconditioning. Again, we can't get a builder for the Garfield street project. Students - and we as elected representatives - have a right to know what is going on. Really all we wanted to do was to hear Haysom's reaction to our letter. There was certainly nothing sinister. The bug was going to be removed immediately afterwards.

In retrospect, I can see that the whole fiasco was an ill-conceived and hastily arranged affair - and Tony and I have since apologised and tendered our resignations. However, at the time we believed we were acting in the best interests of the Association.

Inter-executive relations have been very strained in recent months. There has been a breakdown in communication between a section of the executive and the President. We - as members of the exec - felt that we weren't being kept fully informed. In may ways it seemed as if Haysom and Sharyn Cederman (Association Secretary) were conspiring against the student's association. There was certainly a lack of communication, and growing friction between a large proportion of the executive and Ed Haysom. We also do not believe that Sharyn Cederman is adequately fulfilling her duties as Association Secretary - a paid position which earns her nearly \$100 a week.

Through their relationship - things could be predecided - decisions could be made without our knowledge - or at least only after they had been already actioned. This we believe is bad for the Association.

Now, of course, this whole incident, "Auckland's Watergate" and all that - has been blown out of proportion. Of course we know that we have harmed our cause. Now the incident is going to be used as a political bandwagon. It looks like Haysom will be a le to use the "bugging" in order to consolidate his own political position.

TONY DO

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## BUGS

An emergency executive meeting was called at lunch time last Friday. At the meeting it was decided - in a resolution from John Woodroffe - that a committee, under rule 27

(2) be formed to

- look at the legality of the bugging incident last Sunday
- to inquire into the reasons and any explanations thereof, and that the committee do question all interested parties.

The committee will consist of the chairman of the Student Representative Council Fraser Folster, the Student Chairman of the Law Students Society - Mathew Casey; the President Elam, Ian McDonald; and Mr I Faulkner. Mr P Goodfellow, the Association's new Treasurer, will be appointed if any one of the above is not available.

The report of the committee is to be cyclostyled, duly distributed, and published in Craccum.

## NOMINATIONS

## 1974 / 1975 EXECUTIVE OFFICE HOLDERS.

PRESIDENT  
ADMINISTRATIVE VICE PRESIDENT  
WELFARE VICE PRESIDENT  
TREASURER

Nominations are called for the positions of President, Administrative Vice President, Welfare Vice President and Treasurer. Nomination forms are obtainable from the A.U.S.A. office.

All candidates should be nominated by three members of A.U.S.A. Nominations forms, which should be accompanied by a policy statement and a recent photograph, should be in sealed envelopes, addressed to the Association Secretary.

Nominations close 5 p.m. on Friday 28 June 1974.

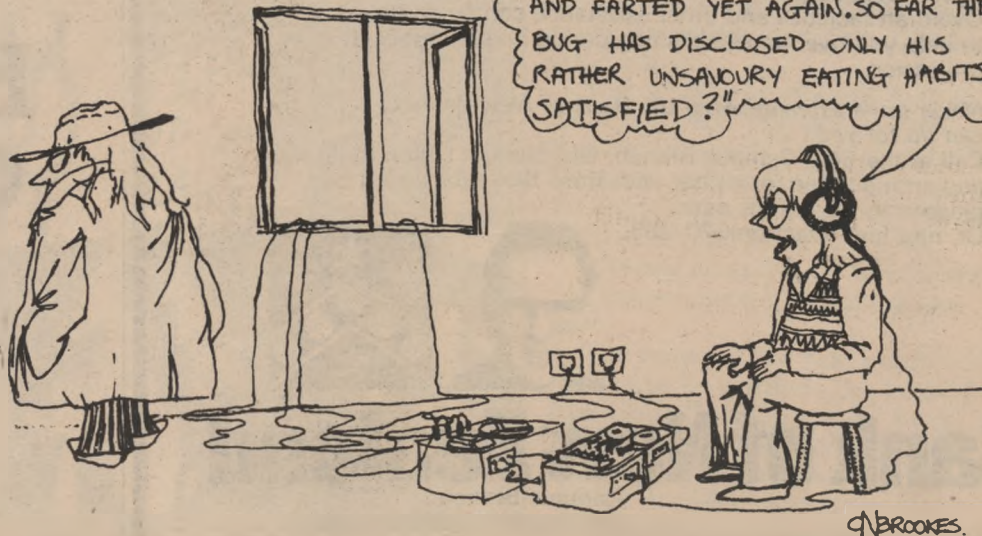
Elections will be held on Monday & Tuesday, 22 & 23 July, 1974.

Sharyn Cederman

ASSOCIATION SECRETARY

14 June, 1974

"AT 3.17 THE PRESIDENT SNEEZED, FARTED, SNEEZED AGAIN, SAID 'FUCK!' AND FARTED YET AGAIN. SO FAR THE BUG HAS DISCLOSED ONLY HIS RATHER UNSAVOURY EATING HABITS. SATISFIED?"



# buggery in high places

TONY DOVE

This attempt was made because we felt it to be in the best interests of the Association. While that attempt may seem somewhat questionable, it was, never the less, true and the following explanation, while not explicit, is made for the same reason; because we feel it to be in the best interest of the Association.

Several incidents and several pieces of information came to our attention which tended to indicate that Mr Haysom had not been and was not acting in the best interest of the Association.

These incidents and information were such that by their nature they precluded the conventional compilation of corroborative or negatory evidence, as such evidence was not in any files or records, and was largely hearsay and circumstantial. They were also such that their disclosure without corroboration would prove injurious to both the association and Mr Haysom. If they were true, and if Mr Haysom was acting knowingly and deliberately, then it would be equally injurious for him to remain as president.

As these things raised questions concerning the integrity and competence of Mr Haysom, it was obvious that a direct confrontation would be unsatisfactory as either corroboration or negation of anything he said would have had to have been viewed with suspicion. Thus, it was decided that some independent evidence was necessary. We decided that the best way to confirm or negate our suspicions was to let Mr Haysom supply the answers unknowingly, hence the 'bug' plot was hatched.

As this attempt has been discovered we have not (naturally) been able to either corroborate or negate our suspicions. The disclosure of the particular nature of these suspicions, still uncorroborated, would, in our opinion, still be injurious to the association as well as unfair to Mr Haysom; while to remain silent would not be fair to ourselves.

Thus, we present this as a compromise. We are confident that throughout, we have only acted with the best interests of the Student's Association in mind. We deeply regret any inconvenience that we

may have caused, but hope that through our actions some indication of the validity or lack of validity of our suspicions may come.

We would also like to point out that Mr Lack was not a principal behind this, contrary to what has been rumoured, and that his assistance in the execution of the 'plot' was obtained at the last minute which may explain his lack of consideration as to the ramifications of his actions.

## HAYSOM TELLS ALL

I arrived at the Association office shortly after six on Sunday night - to inspect the damage caused during Friday's burglary of the U.S.I.S. office. However I found two students - Wendy Dove and Roger Ross-Smith - inside the main office. Upstairs Tony Dove and Bob Lack were rigging up a cable outside Dove's office. When I asked what they were doing Tony Dove said that he was rigging up a line between Radio Bosom and his office so that he could "listen to the music". When I discovered that the wire went to my office they wouldn't reply to my questions. Instead they just ran off. I went inside to find that both the Council Room and my office had been opened. My room was a mess with screwdrivers, wire and electrical apparatus strewn on the floor.

I was faced with a dilemma. Obviously something had to be done about it. So I rang the Association Secretary, the Union Manager, and the head custodian and it was decided that I should ring the police - in case there had been a burglary and to find out just exactly what was going on. Quite frankly, it hadn't yet occurred to me that there might have been a microphone planted in my office.

The police came and searched - without finding anything. I decided to try and contact members of the executive. I rang Cora Baillie's flat to hear Bob Lack's voice in the background. Cora was not at home (and not involved in the incident). We, and the police, wanted to go round to talk to them all - to find out what was really going on. I was required to identify them. One by one our four grinning intruders showed themselves and Bob Lack was led in from the back by a police officer. Later in the day a microphone was found in the ceiling of my office.

Two of the three of the executive members involved in the fiasco have since apologised and tendered their resignation. The third - Bob Lack - has apparently declined to resign, and has thus far failed to communicate with the association - apart from a note to say he was "on strike" until he gets back his keys, now held by the police.

As for the allegations that I have withheld information, this is ridiculous. What is there to withhold? If they wanted to find out details on any matter why didn't they ask - instead of planting a microphone in my office.

Mr Haysom said he hoped the matter could be resolved internally but would not discount the possibility of legal action.



ARCHIE  
BUCHEN-  
WALD

## OH WHAT A BORE

Enough of Haldeman, Erlichman, Dean et al. Instead the good old Kiwi news media - Craccum, the Star, N.Z.B.C. etc. have found Lack, Ross-Smith and the Doves. Comparisons with Watergate have rained thick and fast. Can't you just imagine all the Mums in Kohi tut tutting - all the RSA's on the bus bantering about those bloody students "getting their own house in order" etc. etc..

Even Craccum has been flung into the cross-fire for not telling enough about our little fiasco in the last edition. Well, just to get the record straight (and risking taunts of over sensitivity) - Craccum's deadline is Friday 3p.m. As a rule Craccum is flown down to Wanganui midday on Sunday. The bug story broke on Monday. In other words you were bloody lucky to read anything about it at all.

As for not carrying enough about student politics. Sure, when something interesting crops up - like the bid to give away \$5000 and the resulting furore, the debate over the Hobson Bay siting of student recreation facilities, M.S.S.A., enrolment botch-up ("University Bashes Students"), Radio Bosom etc. - you can be sure that Craccum will rush forth and print - without fear nor favour. But last week's little episode - although a dramatic and interesting interlude in an otherwise dull campus year - only serves to demonstrate the pettiness. Delusions of grandeur seems to be a common complaint at 34 Princess Street. I bet that in their own sweet - they're lapping it up - network telly and all. Kind of makes you feel important - being compared to Tricky Dicky - eh?

Instead the whole fiasco has simply served to make them - and us - look like a pack of bloody idiots. Perhaps we are.

P.S. As for reporting only student news, "How to pass exams", "exec groupies" etc., - all I can say is if you want a school magazine - go back to school.



This week I shall reverse the usual order and give the tasting notes before the lecture.

**McWilliam's Cabernet Sauvignon 1968:** Medium red. Blackcurrant nose and flavour with a strong oak character. A fair amount of tannin. Had thrown a slight deposit. Good but slightly dull. Needs more age.

**McWilliam's Cabernet Sauvignon 1967:** Medium red, slight browning. Powerful oaky blackcurrant nose and flavour. Strong tannin grip. A slight sediment. Very good but has not softened and ripened yet.

Cabernet Sauvignon is the vinifera grape that gives French clarets their character. This wine is treated in the same manner as French clarets by being given a period of aging in small new oak casks which results in an oaky character above the "blackcurrant" character typical of the Cabernet Sauvignon. Unfortunately, I think that McWilliams overdo this oakiness. The Cabernet Sauvignon makes a wine high in tannin and it takes several years for the excess tannin to be precipitated along with other material and for the wine to soften to the proper balance of tannin, acid and fruit. Some wines never make it and lose all their fruit before losing their excess tannin and acid. The McWilliam's 1967, even though seven years old and showing some age, still has a long way to go before becoming fully mature. Having several bottles left I hope that it makes it! McWilliam's Cabernet Sauvignon is the best commercially available New Zealand red although it is, naturally, difficult to obtain. The 1970 was released at the end of April and even though it costs \$2 per bottle it is worth buying if you can find some. You can even drink it with pleasure now although its greatest destiny is to be nursed through its dull middle-age until it blossoms forth in magnificent maturity. (Claret has this effect on a wine-writer.)

**Vidals 1970 Burgundy SV.5:** Light red-brown. Pleasant fragrant aromatic piercing nose. Pleasant smooth flavour with a mellow hybrid undertone. Well balanced. Good. The wine was probably made from a mixture of classical i.e. vinifera and hybrid grapes and was given several years age in wood. Good value at \$1.35 but in limited supply.

**T.M.V. Pinot Meunier Dry Red:** Light red. Rather fruity nose, reminiscent of bananas and strawberries. Fruity flavour with a



dry tannin character. Should improve with age. All of these wines come from Hawkes Bay which has a better potential as a red wine area than Henderson. **Montana Riesling 1972:** Yellow gold. Slight

Very slight neutral nose. Rather coarse neutral flavour. Nasty aftertaste. A bit acid. Perhaps a whiff of Riesling character. Very poor.

**Waihirere Riesling 1972:** Yellow gold. Slight mature Riesling Sulvaner nose. Fairly coarse old Riesling Sylvaner flavour. Poor.

**Penfolds Riesling Sylvaner 1972:** Pale yellow, some floating sediment. Pleasant light mature delicate Riesling Sylvaner nose and flavour. Pleasant acidity. Very good.

**Corban's Riverlea Riesling 1972:** Pale yellow, almost a green tinge. Pleasant fairly austere Riesling Sylvaner nose and flavour. Very good.

**Babich Riesling Sylvaner 1972:** Pale yellow, almost a green tinge. Pleasant broad rather appley smell and taste. Slightly nasty old aftertaste. Good, but past its best.

**Montana Special Bine No.65 Lexia 1972:** Yellow gold. Rather mature Muscat rasin-like nose and flavour. Dry. Good, but getting too old. The Lexia is a grape used in Australia mainly for making rasins although about 15 years ago McWilliams started making a dry white wine with a sweet fruity character from it.

**Nobilo's Private Bin Dry White 1972:** Deep yellow-gold. Pleasant full-bodied

made from Palomino, Baco 22A and Riesling Sylvaner grapes that were left until fully ripe and then the wine was made from the free-run juice (i.e. it wasn't pressed) which resulted in a very deep coloured wine. The Palomino is a vinifera grape used for making Spanish sherries.

**Corban's Liebestraum 1972:** Very pale yellow. Sweet, slightly spirity, nose. Rather sweet coarse metallic flavour. Disappointing. **Cooks Chasseur 1972:** Pale-medium yellow. Sweet "caramelised" nose and flavour. Sweet. Disappointing.

**McWilliam's Riesling Sylvaner 1971:** Brilliant fairly deep yellow. Pleasant full nose, reminiscent of German Rieslings. Pleasant full-bodied slightly Riesling-like flavour of considerable depth. Fairly short finish.

Very good. I believe that this wine is not made from the Muller-Thurgau but from another crossing of Riesling and Sylvaner, the Scheurebe, which is named after Scheu, its German hybridizer. The 1972 is now available at \$2 wholesale but is in short supply.

**McWilliam's Te Awanga Sauternes 1968:** Pale peach colour. Pleasant sweet praprey nose and flavour. Only moderately sweet but with grape sugar rather than cane sugar. Good.

Well now, what moral (if any) may we draw from all this. Perhaps that it is, in general, not worth while aging New Zealand white wines for long. Taking the Riesling Sylvaners first I think that they are usually best at about one year old. Of the ones that were good the Penfold's surprised me as I have had other bottles showing much more age; Corban's have had quite a history of Rieslings which aged well and the McWilliam's, apart from being from a different grape and being picked late, also surprised me as I have had other bottles that I thought were too old. The Nobilo's and the Lexia, even though they were fuller-bodied bigger wines and thus might have been expected to age better than the delicate Riesling Sylvaners, did not fulfil their youthful promise. Of the sweet wines, which usually improve with age, the Chasseur and Liebestraum had actually deteriorated and only the Te Awanga was still sound. Indeed, the 1962 Te Awanga at 10 years of age was still perfectly sound although the corks had started to deteriorate.

However, I have left out a class of New Zealand whites which one would expect to age well. These are the Pinot Chardonnays which produce the best French white burgundies. I hope to report on a tasting of these later.

Roy Swenson.

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# COME OUT!



## GAY IS PROUD

### Fighting Back

On a June evening in 1969, New York police began what seemed like a routine raid on the Stonewall Inn, Greenwich Village's most popular gay men's bar. But the raid did not go off as planned. The gays fought back. The gay liberation movement was born.

The ensuing riots gave vent to a

tiny portion of the anger gay people have been accumulating for centuries. They gave gay people a new and refreshing feeling of pride and inspiration. They are the symbol of the combativity which our movement must develop to end the oppression of gay people.

Ever since, gay activist groups

around the world have held Gay Pride Weeks, in part as a commemoration of the Stonewall Riots.

A Gay Pride Week was held last year, being the first of its kind in the history of New Zealand. It culminated in a march of 300-400 people down Queen Street. The spirit of solidarity, in this direct

and hostile affront of straight society, engendered the nature of gay activism in New Zealand for the past year.

No longer do we allow ourselves to be put down.

No longer do we accept the straight oppressor's view of us as sick and abnormal. We are gay and we are proud.

There's nothing we can't do ..... When we're united.

"Tonight we are fighting back ... For the first, gays, the most forgotten and despised minority in the country, are demanding our rights. Neither begging nor pleading, but demanding from a position of pride and strength".

These militant words sounded out to the 300 - 400 people present at the rally, which followed last year's Gay Pride Week. They captured the mood of the march, a mood which set the stage for the last two Gay Liberation Conferences.

The first of these, held in Christchurch last August, clarified many of the basic questions surrounding the movement. It was agreed that results would not be made binding on individual groups - however it did represent the first national attempt to find agreement on key issues and basic ideology.

It was unanimously agreed by the eighty people present that Gay Liberation be for all gays. This principle of non-exclusion means that the movement include all gays, no matter what race, religion, age, sex or political affiliation etc.

It was obvious from the non-exclusion remit that we clarify our use of the term 'gay'. A gay person is any person who is capable of relating physically and emotionally to someone of their own sex. It was also added that the proportion of homosexuality in one's sexuality of the frequency of its expression not be assumed. As regards to straights working in the movement, it was decided that Gay Liberation by an all gay organisation and that self-confessed straights not participate in decision-making. Gay Liberation takes the reverse stand to straight society

in that it assumes all its members to be gay.

The other really important area of general agreement was that those people in the movement who suffer from double oppression may wish to organise separately.

The second conference, which was held in Wellington over Easter, concentrated especially on strategy and coordination. 120 people registered and a wide variety of workshops allowed ample discussion and varied views. Some discussions were however protracted and demonstrated the need for educational activities. It was also pointed out that we, as gay people, need to undertake independent research, since books, claiming to be enlightened on the subject of human sexuality, are fraught with myths and anti-gay

prejudices.

For the first time members of the drag community were represented. This group, the transvestites, transsexuals and hermaphrodites, stands in the front line against the repressive attitudes that pervade New Zealand society.

They told how the rigid straight sex roles makes it difficult to obtain the most basic rights. There are has-

sles as to which public toilets they are allowed to use. The authorities concerned will not change the sex identification on birth certificates, passports, and other documentation in the cases of transsexuals who have undergone sex change operations.

Improved methods of communications and the tactics for building defense efforts for gays arrested or

victimised were also agreed upon.

Special time was devoted to the double oppression of gay women. Despite the discussions at the August conference showing the need for greater solidarity between gay women and men, the Easter conference indicated the need for gay men to become more informed about the nature of feminism and the relation between the Women's and Gay Liberation Movements. The gay women at the conference felt that, instead of throwing their energies into expanding the 'Gay Liberator', a male/female orientated paper based in Auckland, they would rather concentrate on building 'The Circle', a gay feminist publication. This decision was leaked to the national news media as a split in the ranks of the movement. This was erroneous, as Gay Liberation had already recognised that groups suffering from additional oppression may wish to organise separately in just this way. The ability to come together in united actions has never implied a single organisation or even a single publication.

The conference decided to hold a nationally coordinated Gay Pride Week culminating in marches in all the main centres at 7.00 p.m. on Friday 28 June. The marches are all centred around these demands:

- Repeal all anti-homosexual laws.
- Ban all discrimination against gays.

The venue of the next conference has yet to be verified - the possibilities being Dunedin and/or Auckland next year. Education of various aspects of gay ideology will be one of the main objectives.





# the makeup is cracking

To Martha Shelley

Look out, straights! Here comes the Gay Liberation Front. We are the people you warned us about - the people who are not supposed to exist. We are the extrusions of your unconscious mind - your worst fears made flesh.

We are the pretty, velvet-arsed boys in Grammar school uniforms. We are the truck-driving, cigar-smoking dykes. We are the aging queens from the Shakespeare, clad in purple crimplene. We are the black studs hustling K Rd. you see illuminated in the lights of the strip joints. We are the stunning lesbian fashion models, the fabulous drag queens in tortured wigs and five-inch platforms, the women in the hairdressers with you, your best friend in the shower with you after the football match, your boyfriend, your girlfriend.

We are the sort of people everyone was taught to despise, and in the past we have accepted your straight mythology that says we're sick, perverted, immature, deviant. Ever since we became aware of our gayness, we have each day been forced to internalise the labels - 'I am a dyke, pervert, queer, etc.' But now, we perverts and misfits are affirming our homosexuality with pride, for we see homosexuality as a superior way of life to heterosexuality - at least as it manifests itself in this society.

Heterosexual relationships are tortured by notions of how men and women are supposed to behave, a system of male supremacy and female submission. Is love possible between heterosexuals? Is communication at all achieved in spite of your sex roles? Or is it merely what it appears to be - a case of women posing as sex objects, and men writing the poetry of romantic illusions to these plastic stereotypes?

It is true that some gays play the same role-games among themselves that straights do. But isn't every minority group fucked over by the values of the majority culture? It is important to remember that we are women and men who have always been in revolt against the sex-role structure and nuclear family structure. We role-play, but this can never totally obscure the fact that we exist outside the traditional structure - and our existence threatens it.

You straights - look down Queen Street, at the person whose sex is not readily apparent. Are you uneasy? Or are you made more uneasy by the stereotype gay, the flaming faggot or diesel dyke? Or most uneasy by the friend you thought was straight - and isn't? We want you to be uneasy, to be a little less comfortable in your straight roles. And to make you uneasy, we behave outrageously - even though we pay a heavy price for it - and this outrageous behaviour comes out of our rage.

## radicalesbians

As long as the label 'dyke' can be used to frighten women into a less militant stand, keep her separate from her sisters, keep her from giving primacy to anything other than men and family - then to that extent she is controlled by the male culture..... on the one level, which is both personal and political, women may withdraw emotional and sexual energies from men, and work out various alternatives for those energies in their own lives. On a different political/psychological level, it must be understood that what is crucial is that women begin disengaging from male-defined responses. We must cut those cords to the core. For irrespective of where our love and sexual energies flow, if we are male-identified in our heads, we cannot realize our autonomy as human beings.

excerpt: Radicalesbians



So you're liberal? What someone does in bed is that person's own business. Well, let me tell you that it's too late for liberalism, because gay means more than just who you screw - it's a whole lifestyle. Our consciousness is seething with homosexuality - we have been branded with your label for us. The result is that when we are with other gays we are people, not homosexuals. Observable to the straight world we become gay. You are our litmus paper.

The liberal's friendly smile of acceptance - from the safe position of heterosexuality - isn't enough. As long as you cherish that secret belief that you are a little better because you sleep with the opposite sex, you are still asleep in your cradle and we will be the nightmare that awakens you.

If you are gay, enjoy your sexuality. Look around at society and get angry. Angry at a system which denies your very right to exist. Above all, realise that your gayness is not a disease, not the result of heredity or a bad mother, but rather a healthy gut reaction against the stereotypic roles straight society attempts to force upon us all. For a man, playing it straight has its rewards - the power and privilege accorded to straight men in this society. But the acting takes its own toll. Realise that it is a denial of your humanity, and suffer in the muscle-bound sterility of your self-defined masculine ideal. If you're a woman, and gay, be aware that you can free yourself from submission to a male-dominated life style. Fight the male power system, and give women primacy in your life - emotionally, personally, politically.

Remember, straight's the function of a homosexual is to make you uneasy. What we want, we radical homosexuals, is not for you to tolerate us, or to accept us, but to understand us. And you can only do this by becoming one of us. The person who wants to kill homosexuals is the person who has already killed their own homosexuality. We want to reach our brothers and sisters, the homosexuals locked in the prisons of your skulls.

We will never go straight until you go gay. Nor will we allow you to drop us - or the homosexuals in yourselves - into the reject bin, labelled sick or perverted. You had better decide fast, because we will not wait. Nor will you ever be rid of us, because we reproduce ourselves out of your bodies - and out of your minds.



# queers in the classroom

— to my gay sisters and brothers who, for too long, have suffered in the school situation.

At long last the inevitable is happening - homosexuals, and blatant ones at that, are demanding that we not be discriminated against when we apply for teaching positions. We are asserting our right as open gays to be allowed to teach in state schools, to show that we exist, to work openly at removing and destroying anti-gay misconceptions and prejudices, and to show that we are proud of our sexual preferences.

No longer do we accept the straight authorities' ideology that we, as homosexuals, constitute a greater threat than heterosexuals to the sexual security of the school pupil. The informative occasions I have had in the staff room as a student teacher, overhearing the conversations of male staff discussing the physical attributes of some obviously well-developed female pupil, have made me seriously question the integrity of some heterosexual teachers.

What we do constitute a threat to is the sexist values of our society as reinforced in the classroom situation. The school itself is at present a heterosexual institution - with a strict dichotomy of roles. The principal and first assistants of coed schools are male. The heads of departments are male. Straight role-playing is perpetuated by the division of craft classes and sports - home economics and the less exertive, less aggressive sports for girls and woodwork/metalwork and rugby or soccer for boys.



Segregation of the sexes at assembly, play, and lunch, apart from being futile as a sanction against 'immature' heterosexual liaisons, is obviously not pro-homosexual. The homosexuality of many authors and artists studied is conveniently left out as if unimportant. Openly gay poems are

omitted from school anthologies. Celebrities are considered brilliant INSPITE of their homosexuality. How outrageous this is when we stop to realise that if one is gay, it permeates one's mind totally and reflects in all thought, especially creative ones! We, as open gay teachers, will serve as models for the homosexual school pupils, ensuring that they do not get hungup thinking that they are the only gays in the world.

As can be seen, the school is at present totally based on straight ideology. But so as to be able to accommodate us gays and our ideas, the education system will need to be completely restructured. And about time too! - we must be there to initiate and guide in its restructuring.

A few liberal psychologists and seemingly sympathetic headmasters say that they would not like to see homosexuals in schools 'for their own good'. They believe that because the school is at present so heterosexually orientated and thus anti-gay, homosexual teachers would find it difficult to continue to function in the classroom situation, having to labour under so many pressures from other members of the staff and from the pupils themselves. However, a look at my personal ideas formulated from numerous teaching situations will show how debunked this supposedly liberal attitude is!

I was not able to cope with the pressures of teaching because I acted straight and taught straight ideas - I was a closet teacher. When confronted with an anti-gay situation, I would attempt to project a straight facade - but obviously not succeed. This failure would be apparent to everyone present, including myself. The internalisation that would result from this was totally self-destructing. Thus I fled from the teaching situation on medical grounds, the authorities conveniently having given me a year's leave of absence. They are presumably hoping that I will learn not to overreact to the anti-gay situation, or that I will decide to resign. But unfortunately for their straight security and peace, I have decided that I eventually want to be a teacher, an openly homosexual teacher. I want to be allowed to dress, talk, and act in the classroom as homosexually as I do now. I want to be allowed to provide a forum for the criticising of straight ideas and values.

This will obviously mean that I will be the object for much anti-gay abuse, but we blatant homosexuals have never had it easy, not will it ever be so as long as the schools perpetuate straight ideology. At least I will be being true to myself - and responsibility to self is what makes a total human being, and not a schizophrenic excuse for one.

Remember gays - 'DOUBLE LIFE equals NO LIVABLE LIFE at all!' And remember gay teachers, you are responsible for the education of tomorrow's gays. The purpose of the homosexual teacher is to make the heterosexual workings of the school fall apart!

- Nigel.

programme

SUNDAY 23 June: DISCUSSION GROUPS for gays.

Youthline House, 30 Park Ave.  
11.30 a.m. - 5.30 p.m.

MONDAY 24 June: FORUM by GAYS FOR GAYS

Women's Common Room, Student Union Building  
7.30 p.m. All gays welcome.

TUESDAY 25 June: GAY FEMINISM FORUM

Room 203, Student Union Building.  
7.30 p.m. - ALL WOMEN welcome.

WEDNESDAY 26 June: GAY CULTURE - GAY ART

Exhibitions, Readings, Slides, etc..  
Barry Lett Galleries. 41 Victoria St.  
7.30 p.m. - Public welcome

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# Words from a gay marxist

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Russia homosexuals 'go straight  
rison' if they are caught. In  
na they don't exist (officially),  
if they are caught are politically  
educated. In Cuba homosexuality  
viewed officially as a social path-  
y. Gays are 'relocated' i.e.  
egated from the rest of society  
'notorious homosexuals' are  
ed from teaching and the arts.  
Stalinist communist parties the  
ld over propagate the theory that  
osexuality is 'the result of alien-  
n' or 'a manifestation of  
geois decadence'. They see gay  
ation as a diversion from the  
s struggle and even as an attempt  
the ruling class to split the work-  
class. Even the New Left has  
erally been uneasy or hostile  
ays. Jerry Rubin used to denounce  
opponents as 'fags' and Tim  
bolt referred to us as 'poofters'  
'Bullshit and Jellybeans'. During  
Tenth World Youth Festival  
in East Berlin last year, a British  
Marxist who insisted on carrying  
acard saying 'revolutionary  
omosexuals support socialism' and  
rights for homosexuals' was  
ched, kicked and had his placard  
ed up by Stalinist heavies. One  
It would be worth 15 years  
de to smash your face to a pulp.'  
On the surface, gay liberation and  
alism look as incompatible as  
sexed lovers do to most  
ights. Look deeper though and  
see an entirely compatible  
ance. Anti-gay prejudice on the  
took hold in the mid thirties  
en Stalin re-introduced severe  
alties for homosexual behaviour.  
in's campaign against homo-  
uality went together with a gen-  
reactionary trend that accompanie  
triumph of the bureaucracy.  
was reflected too in the abol-  
of legal abortion in 1936 and  
exaltation of heterosexuality and  
family as ideals for the Soviet  
en. This stands in marked  
trast to the advances made by  
Bolsheviks under Lenin and  
tsky who abolished the Czarist  
gay laws within two months of  
ing power. They saw this act -  
ng with other moves to extend  
ual freedom - as an integral part  
the social revolution. The  
Soviet attitude under the  
Bolsheviks was that homosexuality  
nobody any harm and that it was,

if anything, a scientific matter, not  
a legal one.

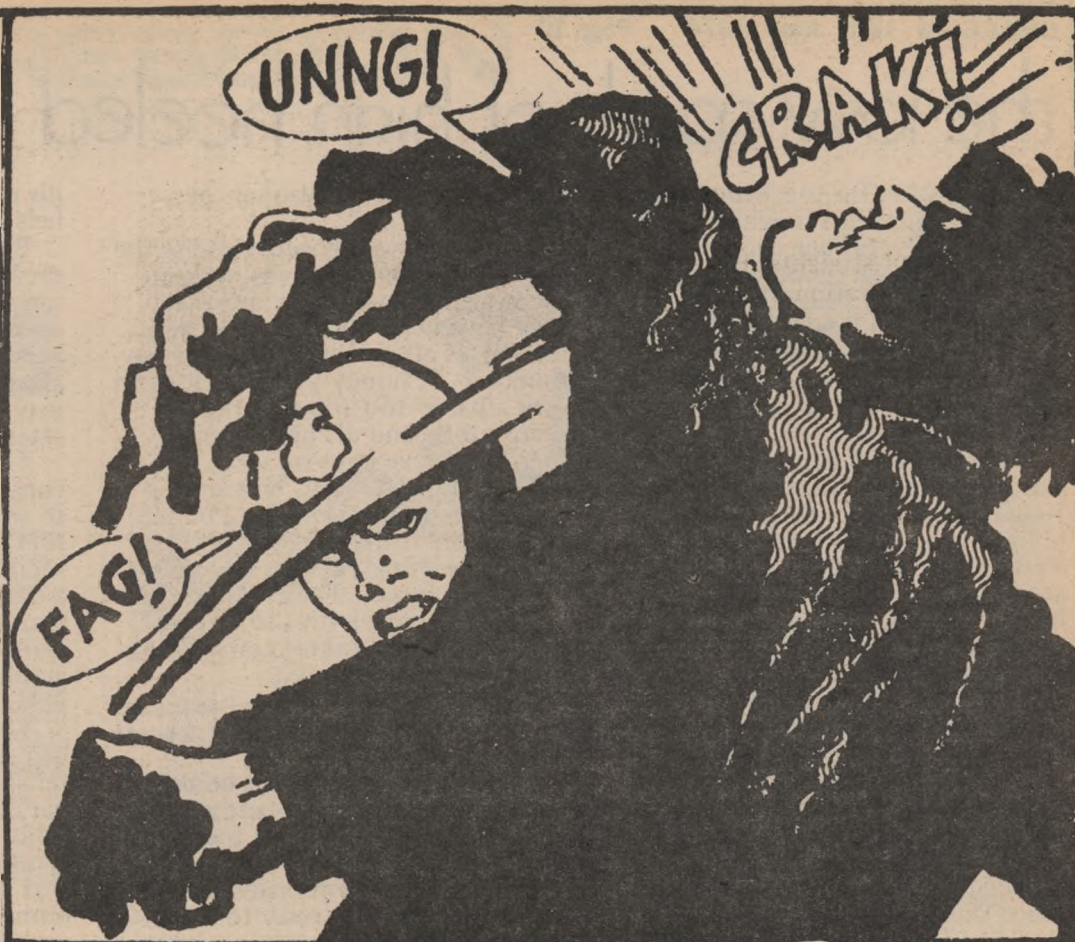
Apart from the Bolsheviks, the  
only other socialists who have shown  
a sympathetic understanding of  
homosexual rights have been the  
Trotskyists - in N.Z. the Socialist  
Action League and the Young Soc-  
ialists. They correctly see that gay  
oppression, along with all other forms  
of oppression can disappear only if  
capitalism is abolished. They alone  
have got the roots of the problem.

Gay people are oppressed because  
it suits the rulers of this society.  
This becomes clearer if we look at  
our 'natural enemies'.

- The police. (Lilly Law, Harriet  
Hnad cuffs.) The cops enforce the  
indecentcy and sodomy laws. They  
cruise gay pick-up places to scare us  
away. To a gay the grey Belmont  
with the red light is like a shark's  
fir to a bather. They keep files on  
well-known gays even if they have  
never had a previous conviction. If  
they arrest us they crack 'queer'  
jokes at our expense. They entrap  
gays in public toilets, enticing them  
then flashing their I.D. cards and  
heavy torches. The list goes on. The  
police enforce the laws made by the  
ruling class. They are easy to identify  
because they are the bully-boys but  
the magistrates, the heads of the  
vice squad and security service and  
the minister of police are the real  
controllers of the legal climate gays  
suffer in.

- The Nuclear Family  
The family is ideal for passing on  
the dead weight of tradition from  
generation to generation. It is the  
parents' job to suppress sexuality in  
their children (especially homo-  
sexuality) and train them to be  
punctual bootlickers like themselves.  
Most of the fear and prejudice which  
surrounds the subject of homosex-  
uality originates in the family. It is  
the most taboo subject in most  
households. Most parents dread  
finding signs of homosexuality in  
their children. The parents of gays  
often see themselves as having failed  
and in the eyes of the ruling class  
they have. They have failed in their  
duty to instill in their children the  
values and morality of capitalist  
society.

- The Church  
While the liberal protestants are  
becoming sympathetic, the Catholics  
and fundamentalists look upon  
homosexuality as an unnatural and



unpardonable sin.

- Landlords and Bosses

Too often keeping a job and a  
flat depends on keeping your homo-  
sexuality a dirty secret. Open gays  
often find themselves sacked or  
evicted for inadequate reasons.

Our institutionalised enemies are  
the pillars of society - the police,  
the courts, the nuclear family, the  
schools, the church and the morality  
which props them up. They oppress  
us for a purpose. As homosexuals we  
are a threat to some of the most  
cherished beliefs of the establishment  
- that sex is for procreation within  
the sacred marriage bed and that sex  
roles - butch men and feminine  
women - are natural. These beliefs  
buttress male supremacy and puritanical  
sex morality which in turn buttress  
the nuclear family - one of the three  
main pillars of capitalist society.  
Gayness makes a mockery of the  
functional view of sex; we do it for  
fun not procreation. We make a mock-  
ery of sex roles too. Women who are  
masculine by reason of their inde-  
pendence or their mannerisms and  
personality are feared and resented  
because they question the biological  
basis of the social roles and status  
awarded to either sex. Similarly men  
whose behaviour, either socially or  
sexually, is considered female are  
savagely ridiculed and oppressed  
because they break the 'natural rules'  
They threaten the status and position  
of all men by indicating that mas-  
culinity is not natural at all but is  
instead strictly learned and rigidly  
enforced.

As an organised movement we  
threaten another of the awesome  
pillars of bourgeois society - the state.  
When an oppressed group starts to  
gain self-confidence, organise and  
fight back the result is contagious.  
Other oppressed groups will take  
inspiration from our struggle just as we  
we have been inspired by them. Our  
demands 'Repeal all anti-homosexual  
laws' and 'Ban all discrimination  
against Gays' can only be met by the  
state. Any concession they grant us,  
no matter how half-hearted, will be  
a victory for it will increase our pride  
and sense of purpose while at the  
same time undermining the confidence  
of the ruling class. And, less directly,  
gay liberation has the potential to

make a crack in the other pillar of  
capitalist society - private property.  
Most gays are workers and it requires  
pride and self-confidence for the  
workers to rebel against the bosses.  
The confidence and militancy gay  
workers will experience because of  
the gay liberation movement will tend  
to make them less servile when it  
comes to rebelling against their  
economic exploitation.

The working class is the only  
social force capable of overthrowing  
capitalism. Not because they are  
'the salt of the earth' or somehow  
inherently progressive but because they  
alone possess the social and economic  
strength to frustrate and overturn  
the present system and are compelled  
to seek collective solutions to  
problems. But worker's control of  
industry and the abolition of capital-  
ism would create only the possibility  
of gay liberation. The material need  
for the repression of homosexuals  
will no longer exist after the revol-  
ution but reactionary myths and  
prejudices will linger on. It is up to  
the gay movement, along with the  
women's and Polynesian movements,  
to educate the working class both  
before and after the revolution and  
show how sexism, racism and anti-  
gay prejudices are not in their inter-  
ests but only in the interests of the  
rulers. It is a long uphill struggle, but  
at least we have begun.

The entrance of gay liberation  
into the class struggle speeds up the  
process of radicalisation. It force-  
fully raises the outlook of sexual  
revolution and of social revolution,  
each bound together inextricably.

The ultimate aim of gay liberation  
is for a society where there are no  
'homosexuals' and 'heterosexuals'  
but simply human beings expressing  
their natural sexual inclinations.  
Our struggle is for a society that  
not only tolerates gay sexuality, but  
affirms and nurtures it. Such a soc-  
iety will not be a capitalist society.



programme

- SDAY 27 June: **GAY LIBERATION FORUM**  
Presentation of Gay Liberation ideas  
Ellen Melville Hall, High St.  
7.30 p.m. - Public welcome
- Y 28 June: **MARCH - from TOWN HALL to C.P.O. QUEEN ST.**  
Demands: "Ban All Discrimination Against Gays"  
"Repeal All Anti-Homosexual Laws"  
7.00 p.m. - All supporters welcome
- DAY 29 JUNE: **YOUNG GAYS FORUM with GAYS AND PARENTS**  
McLaurin Chapel Hall, Princes St.  
11.00 a.m. - 4.00 p.m.
- AY 30 June: **PUBLIC FORUM**  
Concert Chamber, Town Hall  
2.00 p.m. - 4.30 p.m. - Public welcome.



# the low spark of high heeled boys

- MADAME GEORGE

The inspiration for this little homily lies in two incidents in which I was involved not very long ago.

The first was a supposedly square party to which a couple of token queers had been invited to lend, I expect, a note of glamour to a potentially slack stir. Naturally the entire party circuit arrived. The party proceeded.

The queers did a few high kicks and the mates began to wonder. Judging by the way they seemed obliged to mall their chicks, they were more than a little confused at the sight of all these jokers having such a good time with each other. In fact, one of them, the hostess Bruce, was forced to call the police... three times... to expell the poofers, each of which he pointed out with uncanny accuracy. Apparently he had never seen a queer before! (I should indicate here that he was neither deaf nor dumb nor blind and was in fact a university student.) He was so horrified that he was forced to rush in darling Lily Law.

To cut a long and unpleasant story short, two queers, one of whom WAS invited to the party, spent the night in the central police station.

But the most amazing thing was that these jokers were obviously and blatantly petrified of us... to the point of crossing the road to avoid us in the same way that a lone queer knows to cross the road

at the approach of a bunch of heavies.

I was really delighted, despite the infuriating circumstances, to see them tasting that bitter pill that they have been nonchalantly been feeding us all our lives. This set me thinking... honey you've got them over a barrel too and in a much more subtle and disquieting one than they have got you over.

Not long after that, this notion was crystalized for me by a bunch of similarly real (?) men who blundered unwittingly into a gayish bar off Queen Street. These blokes really couldn't cope with the array of drag queens and fairies confronting them. One of them said:

"Christ mate... Remember when you used to be able to get pissed in saftey."

Well really, what threat could a bunch of queers, freaks and cissies present to such a staunch bunch of real mates.

Then one of them made his mates sit in the doorway to the bogs, "So one of them doesn't follow me." and my dears, he was hideous.

Of course on his own one of these very integral intimate group is entirely vulnerable and often pathetic. A queer knows the ropes and knows his defences by heart. This number can't begin to. (to borrow from Miss Crowley's "Boys in the Band")

Beware the drunken square with

his mates he's lethal; on his own he's fucked.

Back to my point which is that the basis of the stereotyped reaction we all know of squares to queers is fear. Fear of that which they do not understand and are afraid to understand because they may compromise themselves in the attempt.

This fear manifests itself in the constant ridicule and often violence to which we are subjected. It is odd that we present so little physical or social threat and yet we inspire such a desperate need in jokers to reaffirm their own (obviously rather frail) masculine identity by such guilt - felt, almost hysterical reactions.

You can laugh at the queer, you can smash him or perhaps if you're terribly up to date give him a little pat on the head - the even more insidious "One of my best friends..." syndrome. The concession being that although this person is really a human being, perhaps talented, perhaps a friend, he is also odd, inscrutable and ultimately undesirable. He may not be taken seriously because he can not or will not fuck to make babies.

O.K. Each of these reactions belie the basic sexual insecurity - a confusion in being forced not only to come to terms with certain people who deviate from a stereotype norm but also to come to terms with their own commitment

to that stereotype.

These guys are not afraid of being screwed. They are afraid of being screwed and enjoying it.

Another thing which contributes to the discomfort that squares experience at the sight and thought of queers (and I'm sure they would deny this emphatically) is jealousy.

They are jealous of the glamour, the promiscuity, the wit and the audacity of the queer. (One only has to note the awe in which drag queens are held by "real" men. Here is the super-duper woman they have been trained to pursue and cherish and who, to their bewilderment, is technically one of the boys.) They know that their pre-determined, force-fed little package deal involves a hire-purchase wife and washing machine, adultery maybe, divorce and start all over again maybe and an occasional night out with the mates. And they know that the queer is comparatively free agent. They must reconcile themselves to their own stereotype and maintain the acceding attitude to that which threatens or denies it. They are afraid of the thought of a system or life-style which could substitute for or destroy Happy Families.

As I have said this fear is bred out of ignorance and so long as all these people cling to this ignorance they will remain uneasy and they will always be as frightened and wary of me as I am supposed to be of them. Get it?

## words from a gay feminist

'I AM WOMAN - HEAR ME ROAR' ... FEMINIST WORDS. A frightening thought for those reactionaries who still maintain that to be a proper woman is to stay under.

GAY FEMINISTS are committed to making radical feminism a reality - we are women who must roar with anger. We are women who must be warriors to exist where pacifism spells death. And we are wounded with the volleys of a double war one which this society initiated and has perpetuated. Acts of treachery have withered us as women - acts of violence have battered us as lesbians. We cannot hope to express our humanity in all its emotional, sexual, creative aspects, while within a society devastated and crippled by sexist chauvinism.

We will work towards a new society with our gay brothers, our feminist sisters, and with all the others of you who support the right to love without oppression.

During 1973 it was noted that although relationships with gay men on the Gay Liberation scene in Auckland were good, the movement seemed to suffer from a lack of many active gay women. It was obvious that they were looking for a group catering specifically for their needs as homosexuals and as women.



Spurred on by the progress of the S.H.E. organisations in Wellington and Christchurch, a group of gay women in

this city formed the Gay Feminist Collective, (February 1974).

We have yet to draw up a manifesto,

but our basic devotions lie in the forms of:

- (i) providing a source of contact for the many closet lesbians in this society, who for too long have been alone.
- (ii) providing as is possible, a gay women's social scene, other than the exploitative pub scene.
- (iii) re-education of the public - through school visits, writing articles for popular magazines, holding teach-ins, reaching the trainee professionals - in teaching and medicine.
- (iv) conducting our own research - i.e. those of us who are within the universities, and have access to the necessary resources.

The Collective meets once weekly (Mondays 8pm 217.7.30). So far we are very young and barely financial, and our time has been largely spent on working out our directions. We need money; we have held one social function to begin a bank balance in preparation for the expense of a newsletter-cum-magazine. We welcome any financial support, but foremostly we encourage the support of all interested homosexual/bisexual women. Contact us through Box 37307 Parnell, Auckland.

MAUREEN

TOWN HALL  
7pm

# MARCH

# FOR GAY RIGHTS

## REPEAL ALL ANTI-HOMOSEXUAL LAWS

## BAN DISCRIMINATION AGAINST GAYS

FRIDAY  
28

TOWN HALL 2pm

# public meeting

SUNDAY 30



# RECENT SUPPRESSION OF CULTURAL ACTIVITIES

## IN MALAYSIA

The Chinese Language Society is producing another series of cultural shows in April and May 1974. The shows are entitled 'Chun Lei' (Spring Thunder). More than 40 organizations throughout Malaysia are participating in producing the shows. Needless to say the government is unhappy to see the development of peoples art which champions the cause of the masses. Thus the government employed various insidious devices to suppress the development of these activities. The following methods were used by the government to suppress progressive cultural workers.

1. Active members of the various organisations were constantly harassed by the Special Branch (secret police) who interrogated and threatened them.

2. Attempt to destroy the cultural programme by heavy censorship and by using delaying tactics such as issuing the permits for the show at the very last minute.

3. Putting active members into jail without trial for indefinite periods.

Below are specific repressive measures taken by the government to suppress progressive cultural shows and art.

1. In 1973, a group of Malaysian Students in New Zealand organised a cultural troupe that performed at various universities in New Zealand. The Malaysian High Commissioner, in an act now recognised as being utterly baseless and as verging on the paranoid, branded the students as subversive, pro-communist and supported by a foreign power. He threatened stern action against them.

2. In 1973, the government refused to issue a permit for the cultural show in Ipoh organised by the Chinese music group of Hokkien Association of Ipoh. Similarly a cultural show at Teluk Anson organised by the Temporary Teachers Association of Perak was suppressed.

3. One of such activists detained was Wu Chan Yong of the Youth Section of the Kengchew Association of Kuala Lumpur. Wu was detained at about 6 p.m. on 19th February 1974. Wu, who incidentally had entertained a group of friends from Singapore cultural group had invited some members of other local organizations to meet his guests, quite incredibly was charged with 'helping cultural aggression by a foreign country'. Wu has now been transferred to Batu Gajah 'concentration camp' where he will be detained indefinitely.

4. Goh Kean Seng, chairman of the 'Chun Lei' Cultural show was arrested on 12th March 1974. His arrest together with that of other members was meant as a warning and threat to the organisers of the show. Goh is 24 years old teaching in the Catholic High School, Petaling Jaya. On the morning of 21st March while at school, Goh received a fake phone call from the Ministry of Education asking him to go to the Ministry to fill in certain forms. On arrival he was arrested by the Special Branch. His rooms were also ransacked, plus those rooms of his friends. For many days nobody was allowed to see him. The authorities charged him with being a Communist and told his mother that

they would release him if he was willing to admit it. The real reason for his arrest is to disrupt the development of further progressive cultural activities.

5. Chong Ling and Chong Voon Cheng, age 35, a resident of Serdang New Village. Ching is an active member of many local organisations such as the Serdang New Village Primary School Old Boys Association and the Rubber Small Holders Assoc. The Old Boys Association has organised cultural shows in Serdang which were enthusiastically received by the villagers. It is also one of the six organisations which formed the organising committee of the 'Chun Lei' cultural

Stout in Petaling Jaya. He was detained in march 1974.

9. Ng Guan Long, age 26, an electrical engineer graduated from the University of Malaya. Ng is a member of the Chinese Language Society of the University of Malaya, and held the post of Stage Manager in the Chun Lei Cultural Show Organising Committee. He was held at about 12 o'clock at night on 24th April.



show, of which Chong is the Vice Chairman. Chong was detained a day after Goh was arrested. The Special Branch accused him of being too active in too many organisations which are legally registered. He is now in solitary confinement and subjected to both mental and physical torture. He was assaulted and woken up in the middle of the night forcibly many times.

6. Soo Kok Choy, age 27, a construction worker in Petaling Jaya. Soo is Vice President of the Jing Sung Art Society and programme organiser of the 'Chun Lei' cultural show. He was detained at the same time as Chong and no reasons are given for his arrest.

7. Liew Kok Meng, age 23, electric technician and resident of Sungei Way New Village. Liew is a member of the Sungei Way Youth Club and was detained 23rd Feb. 1974.

8. Wong Ching Meng, age 25, also a member of the Sungei Way Youth Club and a factory worker in Guinness

10. Lai Moo Lan (Miss), age 26, a school clerk, Committee member of Chun Lei. She was detained on the morning of 25th April.

11. Song See Chor, age about 35, Treasurer of the Organising Committee, also detained on 25th April.

12. Lee Kim Wong, age about 30, Committee Member of Chun Lei. He was also detained on 25th April.

13. Another member of Chun Lei, Fong Swee Meng, was detained at 3 p.m. on 26th April.

Besides all the merciless arrests of all the above people, the government also used all kinds of psychological tactics to prevent the show from being staged. The Chun Lei Organising Committee booked the Stadium Negara for the show early in 1974. The booking was then cancelled later by the authorities despite the fact that the deposit for the booking was paid and accepted. The reason given was that a trade fair scheduled in August had been brought forward!

The organising committee was forced to change the venue to the Chinese Assembly Hall.

Mounting pressures and vile intimidations were resorted to against the various cultural organisations aimed at stopping them from participating in 'Chun Lei'.

The government muzzled the press by calling all the editors to a special meeting to warn them not to publicise the cultural show and not to print anything about the arrests of

the members. The organising committee was prevented to buy advertisement space in all the newspapers.

On 27th April, the authorities finally decided that the show which was scheduled for 28th April 1974 would be cancelled.

Progressive Art and Culture in Malaysia:

In 1971, progressive cultural activities were revived with the performance of the Silver Star Art Troupe. The Chinese Language Society of the University of Malaya played a leading role in spearheading these activities. It succeeded in uniting a large number of organisations to produce various cultural shows throughout the country in 1972 and 1973. These shows were held both in cities and the countryside and were very well received by the people.

Concept of progressive Art and Culture.

Culture is not value free; in fact it reflects the ideas of the ruling class.

In a society like ours which is neocolonial, and where the vast majority live in abject poverty while few live in opulence, culture and art are used by the status quo to perpetuate this distortion.

As cultural workers, we take pride in taking the standpoint of the dispossessed and are committed to articulating the problems, aspirations and needs of the masses through the medium of art.

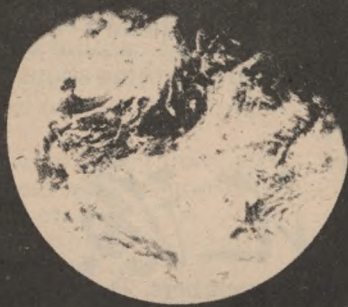
Our society is going through a period of convulsion. The people are demanding change while the privileged few stubbornly resist and oppose it. In this context, with the corrupt against the just, the masses against the elites, and the oppressed against the oppressors, where does the progressive cultural worker stand? The cultural worker must play his role fearlessly. He thus constantly seeks to educate the masses through art, tracing the sources of social ills and exposing their causes. The cultural worker initiates and mobilises the masses to transform an exploitative society. Only when this is done through the medium of art can it be said that art is truly serving the people.



## Next week is BAHÁ'Í WEEK

"Let your vision be world-embracing, rather than confined to your own self."

Bahá'u'lláh



"O Son of Man! Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou shouldst find no rest save in submission to Our Command and humbleness before Our Face".

Bahá'u'lláh

ONE hundred and twenty-one years ago in a remote city of Persia, a young merchant made an astounding announcement. Within nineteen years, he said, God would send another prophet made in the image of Buddha and Muhammad and Christ.

The response to this announcement was immediate and overwhelming. Thousands of persons flocked to the banner of the young merchant who assumed the title of the Báb (literally "the Gate") and announced that his mission was the fulfillment of past religions and the heralding of a prophet and teacher who would establish a new cycle in the history-long dialogue between God and man. Frightened by the brush-fire growth of the Bábis (followers of the Báb), civil and religious authorities initiated a reign of terror, martyring thousands including the Báb. But this did not damp the fire of the movement which leaped from heart to heart, fuelled now by the ancient hope that God would again speak to man through a man. Thirteen years after the martyrdom of the Báb, on April 21, 1863, the son of a Persian nobleman stood before a group in a garden in Baghdad and said that he was the "Manifestation" and that he had the same divine authority as Moses, Muhammad, and Christ.

This man was Husayn-'Alí, who assumed the title of Bahá'u'lláh ("the Glory of God").

On his rock has been erected a new world religion that claims the minds and hearts of millions of believers in 280 countries, islands, and dependencies. Members of this faith call themselves Bahá'ís (followers of Bahá'u'lláh). They believe in one God and give equal homage to Moses, Jesus, Muhammad, and other "Manifestations." Bahá'ís believe, however, that religion progressively evolves and that Bahá'u'lláh is God's spokesman for this age.

The chief principle of the faith, which is one of the fastest-growing religions in the world today, is "the oneness and the wholeness of the human race." A Bahá'í proverb says: "A rose is beautiful in whatever garden it may bloom. We are each flowers in the great garden." The major purpose of the faith is to unite the entire world in one religion and one social order. Among the dominant principles of the Bahá'ís are:

- 1) Independent investigation of the truth.
- 2) Essential harmony of science and religion.
- 3) Recognition of the divine foundation of all religions.
- 4) Universal compulsory education.
- 5) Equality of men and women.
- 6) Spiritual solution of economic problems.
- 7) Need for a universal auxiliary language.
- 8) Universal peace based upon a world federation of nations.
- 9) Elimination of prejudice.
- 10) Recognition of the essential unity of mankind.

Although the Bahá'í faith honors the "essentials" of other religions, it is neither eclectic nor syncretic. Bahá'ís have their own holy scripture and their own laws based primarily on the life and insights of Bahá'u'lláh who was born on November 12, 1817, in Persia. The precocious son of a wealthy nobleman, Bahá'u'lláh was raised in easy circumstances which he abandoned to follow the Báb. Because of his advocacy of the new revelation, Bahá'u'lláh was imprisoned, tortured, and finally exiled. While imprisoned in a vermin-infested cell, the bearded religious prophet became aware of his mission.

After Bahá'u'lláh revealed himself to his followers, Turkish officials shunted him from prison to prison in an abortive effort to destroy his influence. In 1868, the troublesome religious prisoner was sent to the pestilential Turkish prison colony at Akka near present-day Haifa in the Holy Land. Instead of destroying Bahá'u'lláh's influence, this development expanded it, for, to the faithful, the transfer to Akka confirmed the ancient prophecy that "the Lord of Hosts would be manifested in the Holy Land."

Not only followers but also scholars and high state officials sought out Bahá'u'lláh for blessings and advice. Finally, Turkish officials allowed the revered prophet to take up residence in a rustic mansion at nearby Bahji, where he died in 1892.

By all accounts, Bahá'u'lláh was an extraordinary personage. The only Westerner to interview him, Professor Edward G. Browne, the famous Cambridge University Orientalist, wrote: "The face of him on whom I gazed, I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down to indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!"

During 40 years of exile and imprisonment, Bahá'u'lláh wrote more than 100 books and tablets which are the basis of the Bahá'í faith. In his writings, according to Bahá'í authorities, Bahá'u'lláh states that unity is the central problem of the modern age. Bahá'u'lláh's approach to life and religion were founded on two concepts: 1) unity—"the unity of God, the unity of His prophets and the oneness and wholeness of man"—and, 2) progressive revelation, the idea that religion is the evolution of one faith which shows different faces to different ages. In the view of contemporary Bahá'ís, Moses, Buddha, Zoroaster, Krishna, Jesus, Mohammad, and Bahaullah were successive "Manifestations" through whom God has progressively revealed the meaning of life.

After Bahá'u'lláh's death, his message was carried to the Western world by his eldest son, Abdu'l-Bahá, who visited America in 1912. Dressed in a Persian cloak and turban and accompanied by a racially-mixed party, Abdu'l-Bahá criss-crossed the country, sowing the seeds of the new faith. Among the groups he addressed were a Howard University audience and the fourth annual conference of the NAACP. Far in advance of his time, Abdu'l-Bahá said the chief problems of the age were peace and human brotherhood. The Bahá'í sage told Americans that if they could solve their major spiritual problem, the race problem, America's influence would be decisive in the formulation of a new world order. To members of his own faith, Abdu'l-Bahá insisted on complete fidelity to the Bahá'í principle of unity. In a 1912 tablet, he told American Bahá'ís: "If it be possible, gather together these two races, black and white, into one Assembly, and put such love into their hearts that they shall not only unite but even intermarry. Be sure that the result of this will abolish differences and disputes between black and white. Moreover, by the Will of God, may it be so. This is a great service to humanity."

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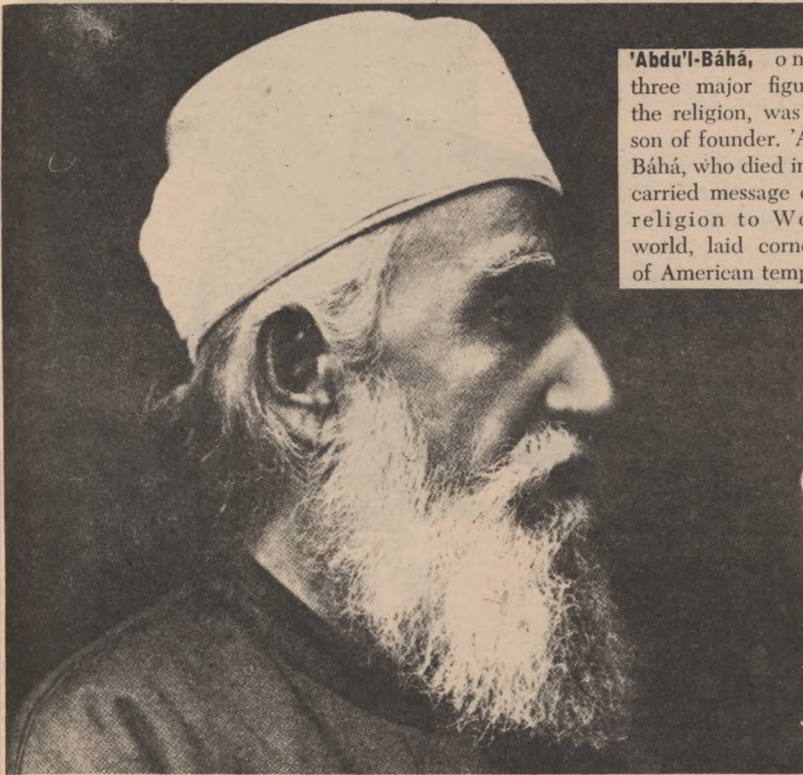
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# THE BAHÁ'Í FAITH



'Abdu'l-Bahá, one of three major figures of the religion, was eldest son of founder. 'Abdu'l-Bahá, who died in 1921, carried message of new religion to Western world, laid cornerstone of American temple.

To members of the faith, the Bahá'í community is a visible sign of the destined triumph of unity over separatism. Within the folds of the faith, sharing a practical, day-to-day brotherhood, are millionaires and maids, black men and white men, Southerners and Northerners, former Moslems, Hindus, Christians, Jews. Of whatever station, of whatever background, Bahá'ís believe their faith answers the deep hunger of modern man for wholeness. Because their belief is a form of action, Bahá'ís are proving in action Bahá'u'lláh's vision: "Ye are the fruits of one tree and the leaves of one Branch . . ."

From an administrative standpoint, the religion consists of a series of local communities. Administrative control is centered in Local and National Spiritual Assemblies. Both national and local assemblies are composed of nine members elected for one-year terms. Local assemblies are elected by the entire adult community. National Spiritual Assemblies which administer the affairs of national groups are elected annually by delegates from each region. The international control center, the Universal House of Justice, administers affairs of the faith from Haifa, Israel. Members of this body are elected to five-year terms by members of the National Spiritual Assemblies. At a 1963 meeting, four Americans were elected to the House of Justice, including a Negro educator, Amoz Gibson.

The Bahá'í community has neither a priesthood nor rituals. At Bahá'í religious ceremonies, there are no collections or sermons. The heart of the spiritual life of the community is the 19-day feast which is held on the first day of every Bahá'í month (The Bahá'í calendar has 19 months consisting of days that start at sunset instead of midnight.). The 19-day feast is conducted simply and informally in three stages. The first part consists of readings of passages from the writings of the Báb, Bahá'u'lláh, and Abdu'l-Bahá. This devotional meeting is followed by a general business meeting and a feast. In addition to the 19-day feast, Bahá'í communities hold a great variety of cultural and spiritual meetings. In the absence of a professional clergy, members are charged with the responsibility of deepening their faith by continuous study, prayer, and discussion.

Bahá'ís take their religion seriously. To a Bahá'í, there is no demarcation between religion and everyday life. The most important prayer, Bahá'ís say, is a person's daily life. Religion, in other words, is an "attitude toward God reflected in life." According to Bahá'í writings, "All effort and exertion put forth by man from the fullness of his heart is worship if it is prompted by the highest motives and the will to do service to humanity."

## arts council campus show

The New Zealand Students' Arts Council is attempting to set higher standards on the campus popular music scene.

Instead of taking the usual singer and band and throwing them in the cafe to play they've moved away from the traditional heavy rock and come up with an integrated show that could prove astonishingly good value for your dollar.

This show has a host Paul Tremewan who a few years back put life into the campus folk scene and ran the '72 Arts Festival folk scene, to weave the things together.

It has 4 talented singer/songwriters, mood-lighting, Modern Dance sequence. DARIEN TAKLE - singer/actress out of the Mercury Theatre presentation of "Waves", instrumental compositions featuring solo piano and other surprises.

They claim over three hours of brilliant sounds and they're doing a total carpet of the cafe for your comfort.

It's on Saturday June 29th at 8.00 p.m..

JOHN HANLON - Another Rata Award finalist wrote and sang "Dam the Dam" last year. His present record "Is it Natural" is getting much air play on radio. All his original compositions have strong powerful presentation and he deserves far greater exposure.

SIMON MORRIS - Wrote an incredible "The Flame of Thoriman" which at the time was a couple of years too early for New Zealand. It was pure originality but for compar-

ison's sake, similar to Stephen Still's or some of the Moody Blues stuff. "The Raven and the Nightingale" is quite a potent little tune. Simon is ex "Tamburlaine".

SHONA LAING - walked off with all the female Rata awards last year - someone said she'd be another Carole King.

She says things like the lines:- "Have you ever seen how a touch makes people pull away? And to smile at a stranger's not the thing to do today" - explains this song. We all limit the amount of affection we show - But why?

Shona's just returned from Australia and she and her backing group are presenting on our campus all new material. It's said to be some of the greatest stuff produced in New Zealand.

STEVE ROBINSON - Writes some of the best indigenous lyrical poetic image compositions i.e. "Love Song in G Minor" and "Lady Wakes Up" which won the A.P.R.A. Silver Scroll. Reminds one of John Denver perhaps. Steve sang solo before four years in "Tamburlaine".

DARIEN TAKLE. Is quite a gal, she's an actress at the Mercury. She sang one of the leads in "Jacques Brel is alive and well and living in Paris". Her songs will leave you feeling them deeply like she'd sung them with all her heart - just to you.

PETER KERIN. Plays the piano like you only wished you could.



shona laing

"WAVES" -

Kevin Wildman, David Marshall, Michael Matthew and Graeme Gash.

KEVIN WILDMAN. Previously in the group "Rosewood" who played at the Wynyard Tavern, Levis and the Ngaruawahia Music Festival.

DAVID MARSHALL. David has played in various experimental groups in the past.

MICHAEL MATTHEW. Michael was with a free-form group "Meadow" who played mainly at Auckland University.

GRAEME GASH. Graeme was also in "Rosewood". Played for a time with Dave Calder's (ex Hamilton Bluegrass Band) "Heave".

"Waves" like other groups in this country, are having difficulty in finding places where they can play their own particular type of music - apart from the occasional concert where there is no real outlet for them at this stage, as they are not really prepared to be a "cover version" band even to get work.

However, they are very optimistic about the fact that there is a new "awareness" coming about in the New Zealand music scene.



# here's another cul-chuh page!

YEAH! YEAH! MUST GET  
M'DAILY DOSE OF  
CUL-CHUH!



## the nz scene: what's up?

Was prompted to write on the New Zealand scene by a visit to Hawkes Bay during the May holidays. A gang of six of us went to a prominent Hastings tavern only to walk out after putting up with two songs by the 'band'. They were unbelievably atrocious yet hundreds were sitting there in their orlon cardies and pearls tapping their feet and even dancing.

Moved to another pub to find an Auckland band with a better repertoire of songs (including some originals) but the vocals were lost in the intensity of tape echo. (I wonder whether that guy could really sing.)

Jeff St. John did a guest spot with them there in summer and we were delighted when he came out, said a word into the mike, and turned back to the band saying, 'Turn that shit off'. There was a half-hour guest-spot this time as well - with Ebony - would expect a lot more from a name group but there was really no polish. However, all was not bad. A few nights later we found a rock n' roll band in a Napier tavern who played tightly and carried off successful stage antics. The singer/guitarist/pianist was a joy to watch as he reeled through Rod Stewart/Bowie antics. I know something original would have been better, but it was still good to see someone who could carry off these antics and not, like so many, succeed only in being a dick of the highest order.

Anyway these events raised the question - How come a band like the first one we saw, can make a living while so many other good musicians are forced to give up? The answer undoubtedly lies in that ugly word COMMERCIALISM. How often are musicians faced with the calls 'Play us something we know' or 'What about something we can sing to? It seems that there just aren't enough music freaks in New Zealand who

are willing to go along to a show and get into contemporary music as an art. How about giving a writer a chance so that when eventually faced with bugbear question number one, the writer can respond with something they know - one of his own.

There are so many good musicians in New Zealand (and no doubt a lot more than I've seen), forced to live in frustrating obscurity while the likes of Angela Ayers and Craig Scott take over out T.V. screens amidst a ridiculous throng of gyrating chicks. (Sorry Craig - I know you're not doing what you want to do).

At the risk of leaving some notables out, I shall mention some acts I am familiar with. To me, the best band New Zealand has seen in a long time was the now disbanded Tamburlaine I caught one of their last concerts on campus last year where they were billed before The 1953 Memorial Rock and Roll Band. Although the latter was what most people came to see, I thought Tamburlaine outshone them. They were tight and polished whereas 1953 were often loose and untidy. There were a lot of leaves burning as 1953 took the stage - they should have been lit an hour earlier.

Tamburlaine excel in tight harmonies and a lot of original material and I'm sure they could have come up to the standard of great bands like *Strawbs* with the addition of good sound mixers and engineers. The technical side is so important and *Fairport Convention* showed this at Ngaruawahia. All their speakers were in a semi-circle so that they had a good sound on stage for themselves, but these speakers weren't feeding out into the audience. (As with most New Zealand acts). Each speaker had a microphone in front of it and was then fed into the larger P.A. system through which it was well mixed and balanced - the result: the tightest live sounds I've heard. Surely we can do it too, *Tamburlaine*.

They have recorded a couple of albums but naturally they were not big sellers. I'm sure they could have been improved by spending more on backing musicians, but then we come up against another problem - MONEY. Records in New Zealand just don't pay. Their albums could have been improved so much if their string arrangements were played by the N.Z.B.C. Symphony Orchestra. And aren't there groups

of Maori vocalists who could match those Negro voices that enhance so many albums from overseas? Producers are no doubt thwarted by finances - perhaps Alan Galbraith does have the makings of a Peter Asher or a Paul Samwell-Smith, but will we ever get the chance to find out?

Steve Robinson and Denis Leong (who have both played in *Tamburlaine*) would each warrant solo album if the record making industry in New Zealand was a money-making one. Both have good voices, fine guitar styles and write good songs. How long do we have to hide the Neil Youngs, Jackson Brownes, James Taylors and Joni Mitchells of New Zealand?

Another group I must mention, although their style of music doesn't interest me greatly, is the *Hamilton County Blue Grass Band*. They knew the formula for presenting a good stage show. Step onto stage and BANG into the first song. That's what slick professional showmanship is all about. So often New Zealand acts are spoiled by musicians farting about on stage before starting and between songs, and have nothing prepared to entertain the audience when tuning or string replacement is necessary.

In Auckland last year we saw two good singer/songwriters get some screen time, but what's happened to them now? Lindsey Marks made an album (which agains could have been improved from good to great with money), but then he went to London and I haven't heard any news since. I would be pleased to hear from any reader who knows what's happened.

Brent Parlane was launched as a solo singer/songwriter and he writes good songs and has a great voice. But there can't have been a living in what he was doing because the last time I saw him was at a pub in Hamilton playing what-the-people-like with an electric band. And I didn't hear them do any of his songs.

Another Auckland I mentioned last week was Davey Jones. He's good if the sound equipment is good and correctly balanced which is so often not the case.

And from my Christchurch days I remember Simon Marks who was writing and singing fine songs - but

will New Zealand ever give him a chance?

Someone who has made it is Shona Laing, great songs here from such a young mind, but once again I'm sure producers could come up with a far more satisfying end result. How about flying Stephen Stills in to arrange the backing for her next album? (Tongue in cheek).

So there you have it. Enzed - a land of plenty where great unemployed musicians can sit back and watch Angela Ayers and Dyan on T.V..

WYN DRABBLE

## a record...

*Straight as a Die* - Matt Taylor

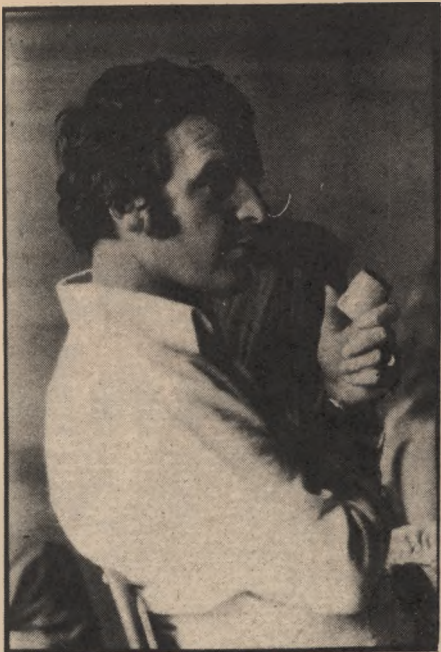
I'm willing to accept that you don't have to be black to sing the blues - but I don't think you should be an Aussie bloke singing 'I was born up in Queensland back in 1948.' It grates!! Perhaps the guy's got something to say, and to a certain extent he's speaking for Australia, but the blues just ain't the right setting to do it in. He's largely on a Mother Earth kick and I just can't reconcile lines about 'Mother Nature' and 'Brisbane to Beechworth' with a blues format. Anyway there's nothing new in the way he expresses his concern for the environment. Dull statements like 'preservatives are not healthy' have a long way to go before they're framed and hung above the shoerack in the backroom of a Queensland farm house.

And when you read the credits, you can't help but wonder whether 'Gred ('sleepy') Lawrie' is really Trev Crint from Gundagai out to make a few bob between docking and dipping the sheep.

Matt Taylor singing Aussie blues should go in the same record rack as you've put your copies of 'Mrs Mills plays Zeppelin - Live', 'Spike Milligan Conducts the London Philharmonic', and 'Stephen Still sings Yugoslav Folk Songs'.

Wyn Drabble





## Halloran's nub

In the mire of accusations and speculation many people are wondering about T.P.A. and what might happen next.

The issue is simple. The pressure of work forced us to shut the phones down for a while and we needed to catch up.

To handle a work load poorly in T.P.A. and do it badly is a sell-out to tenants. As well as the tremendous work load we suffer from an acute lack of finance.

Despite all the ballyhoo about law reform on tenancy and the Rent Appeals Act, we have never been busier. This all cost big money and we cannot continue to run this sized operation on a shoe-string. Donations from individuals are not forthcoming and are infrequent from groups.

The student executive wanked itself through and S.C.R. and other bullshit a few months ago over this issue. We along with other groups were thereby deprived of desperately needed finance even then.

We may shut up shop if things get worse, but that's really up to Government. They could help if they wanted to, but as they represent the ultimate in cynicism I don't think they will come across with any real assistance.

If we're not around next time you have a tenancy problem harass your local MP or friendly policeman.

### Watergate or Wankers Wish

Although the attempted bugging is old news some very disturbing situations remain unresolved.

The S.R.C. called for the resignation of Lack and he can and will ignore it. A committee to enquire into the whole business has been set up and the 'buggers' have not yet told their reasons for attempting to get at Haysom and his dark secrets.

Rumours of a vicious nature abound because the Executive is unable, or unwilling, to get at the bottom of the matter promptly. In this process people are being hurt and smeared in a way that will probably force resignations. If this was the object of the bugging, then it may work. The executive however has been most unfair to all parties so far by taking so long to bring the whole issue out in the open.

The obvious thing to do was to set up a committee of enquiry at S.R.C. and from that to find out what they were up to.

## AUCKLAND INTERNATIONAL FILM FESTIVAL 1974

As a buildup to the main Film Festival season (at the Embassy Theatre, June 28-July 11), there will be a series of free film screenings and talks:

June 17-27, in Room B 28 of the Library Building, University of Auck.

These activities are co-sponsored by the Auckland Festival Society and the English Department. They are open both to members of the university and to the general public.

The films -- made in Canada, the U.S.A., Belgium, Argentina, Denmark, Finland, Netherlands, New Guinea, Australia, and other countries -- come to us direct from the Adelaide Film Festival.

The talks -- under the general title, 'Films Today' -- will explore recent developments in film-making and film censorship in New Zealand and various other countries. Some of the talks will include film screenings. Next week we hope to add several other speakers to the list given below.

Wednesday June 19 1-2p.m. (Talk and Films) Geoff Steven will discuss Independent Film-making in N.Z. and then screen some examples. (Mr Steven is a film-maker, who helped to organize 'Alternative Cinema').

Thursday June 20, 8-10p.m. FILMS  
1-2p.m. FILMS  
8-10p.m. FILMS

Friday June 21, 1-2p.m. (Talk and film) Robin Scholes (of the Art History Department) on the Political Use of Film, with special reference to the British group 'Cinema Action', whose film 'Dockers Strike 1972' will be screened.

8-10p.m. FILMS

Monday June 24, 1-2p.m. (Talk and film) Roger Horrocks (English Department) on Experimental Film-making in the U.S.A.

(No 8p.m. session)  
Tuesday June 25, 1-2p.m. FILMS  
(No 8p.m. session)

Wednesday June 26, 1-2p.m. (Talk) Michael Morley (German Department) will discuss some Recent European Films, some of which are to be included in this year's Festival).

Thursday June 27 8-10p.m. FILMS  
1-2p.m. FILMS  
8-10p.m. FILMS

(Note: The dates for specific films can not yet be finalized. Further details will be given later.

We hope that different films will be screened at each session.)

THE MAIN FESTIVAL SEASON OF FEATURE FILMS BEGINS ON JUNE 28 AT THE EMBASSY THEATRE.

Contacts: Roger Horrocks, English Department (74740 Ext 9392)  
Robin Scholes, Art History (Ext 9623)

## NOW YOU SEE IT NOW YOU DON'T

The Soviet film, "Night Over China", dealing with Moscow's dispute with Peking, was officially submitted by Phoenix Film Distributors, Auckland, to Film Censor D.C. McIntosh and banned by him as "not being in the public interest." Why haven't your news media reported this incident, which illustrates a political trend that takes New Zealand back 50 years? Phoenix Films have previously handled films from North Korea and North Vietnam without having censorship trouble. "Night Over China" is now back at the Soviet Embassy, Wellington, where it may be seen. Meanwhile, your New Zealand-China Society tells me that it has likewise had trouble with Peking documentaries. Freedom of information in New Zealand is being increasingly restricted. (See Cracum, April 16).

We out here in the Hellfire club think that too many old women of both sexes are running your contry -- including the mass media.

Footnote to last week's article on Jean-Jacques Servan-Schreiber and his betrayal of Mitterand in the French elections. We now find poor J.J.S. stabbed the back himself by none other than d'Estaing, the man he helped. The new Premier, pressured into continuing the nuclear tests by an anxious military, fired Servan-Schreiber from the Ministry of Reform barely a week after he appointed him.

This occurred ostensibly because J.J. was too vocal in his opposition to the tests. D'Estaing, in actual fact knew all along that our herd would make a face saving protest about the tests and obviously decided that, having got into power, he could safely use this as an excuse to rid himself of the erstwhile minister.

If, on the other hand, one chooses to believe Servan-Schreiber's story that the military strong-armed d'Estaing into giving the go-ahead on the bomb blasts this year and it was not really as treacherous as it looked then we certainly have even more to fear than anyone expected. If d'Estaing cannot control his own nuclear armed forces but must bow to the desires of his generals then world peace seems increasingly insecure.

Anyway it all goes to prove one thing, never test a Frenchman.

## UNIVERSITY OF AUCKLAND

### MACMILLAN BROWN LECTURES

#### LADY FOX

Visiting Lecturer in the Anthropology Department and noted British archeologist.

#### 'PREHISTORIC MAORI FORTIFICATIONS'

Tuesday, June 18: THE PA AND ITS DEFENCES

Thursday, June 20: STRUCTURES AND PLANNING WITHIN THE PA

Monday, June 24: THE PA AND THE PEOPLE:

SOME BRITISH ANALOGIES

[Lectures will be accompanied by slides]

The Public is cordially invited to attend the

Lectures in the UNIVERSITY HALL, Old Arts Building, 22 Princes Street, at 8 p.m. No tickets required.

D.W. Pullar  
REGISTRAR

### ANY OLD CLOTHES? APPLIANCES?

People's Union are running a jumble sale, Friday 28th June. Drop your old gear at their place in 15 Ponsonby Road or phone 765 231 for a pick up.

## PROGGY BOOKS

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# Palestinian Case At Westminster

AS THE new British Parliament met on 19th March to debate foreign affairs, two Labour Members of Parliament spoke out strongly on the Middle East issue. Mr Andrew Faulds, who was dismissed by Mr Harold Wilson from the Opposition Front Bench a few months ago because of his support for the Palestinians, urged that the new Government recognise the Palestine Liberation Organisation as the legitimate representative of the Palestinian people, while newly elected Mr Frank Hooley asked the House to recognise the similarities of the colonial racist regimes in Palestine and South Africa. Below *Free Palestine* publishes extracts from these two important speeches:

**ANDREW FAULDS:** No major Power can any longer claim to determine the policies of any State in the Middle East. Nevertheless because of her long contacts with the Arab

world Britain has a vital political role to play in educating the West, as it needs educating, to an appreciation of the realities of the transformed situation in the Middle East. Our political interests must surely be in greeting and helping on its way the great renaissance of the Arab world, launched by factors as varied as the Socialism of that great man, Gamel Nasser, the universal dependency on oil and, strange as it may seem, the welfare concepts which flow even in the more feudal states from the great brotherhood of Islam.

The problem of the border between Israel and the Arab States, although very important, is a side issue compared to the fundamental issue—the original conflict between the Palestinian Arab and the Zionist settled in Palestine. The world somehow appears to have convinced itself that to erase the consequences of the 1967 six-day war will bring an end to the conflict. This assumption

totally ignores the fact that the conflict existed long before 1967 and will long continue unless a just solution of the problem is reached. It is a delusion we in the West suffer from that we see the Palestinians simply as a band of terrorists and allow ourselves to be blinded to the basic injustice which they have suffered—largely due, let us frankly admit, to British foreign policy—and ignore the political programme they have adopted.

The concept of a unitary and democratic State in the whole of Palestine providing equal rights for Jew, Christian and Muslim is not a goal, unfortunately, that will be achieved overnight. We must realise whether we like the prospect or not, that it is the only long-term answer. Consecutive British Governments have found it easier to ignore the Palestinians than to make any sincere attempt to ensure that their rights are restored.

There is the real prospect facing us that soon the PLO may decide to form a Government in exile. It will be a black day in the history of the British Labour movement if we fail to extend our recognition and support to such a body.

Civil rights campaigners in Israel send frequent reports of mass arrests of Arabs, not only in the 1967 occupied territories but within the State of Israel itself, of houses and villages destroyed by the Israeli military authorities and of continued torture in Israeli prisons, although at a lesser level than before, largely due to international pressures. The Government must open their ears to the cry of these civil rights workers in Israel and, with their close contacts, must advise the Israeli Government to make the necessary concessions which will create an atmosphere in which Israeli Jew and Palestinian Arab can honourably work together to establish peace in the area.

We cannot allow the Labour Party's past emotional and partisan attachment to Israel to endanger our healthy prospects in trade and development in the whole of the Middle East. We are deeply suspect among the Arabs—more particularly, if I may make a personal point, when the most promising ministerial ambitions and talent come to nought because of forthright anti-Zionist advocacy.

We must as a people and as a party explode the all-too-common attachment to Zionism by examining its racial and religious bigotry and rejecting it.

**FRANK HOOLEY:** There are two areas of the world in which confrontation could arise—indeed, to some extent, it has already arisen. One is the Middle East; the other is Southern Africa—and South Africa in particular. It is no coincidence that these two cases are linked, because the problem in each case derives from the same fundamental issue, namely, the importation into a particular area of a racist ideology, which has poisoned relations between the peoples, and set peoples of different races against one another.

In the case of South Africa this is the ideology of apartheid, and in the case of the Middle East it is the ideology of Zionism. Both these ideologies postulate that because a person is of a certain race or creed he has special rights for privileges, economically, politically or socially, which other groups, who do not share the same race or creed, are not entitled to, and are, in fact, denied. It is of no coincidence that large numbers of the nations within the United Nations itself have voted in overwhelming majorities time and time again in condemnation of the policies, behaviour and activity of Israel on the one hand, or South Africa on the other.

The fundamental issue is the same. It is a condemnation of a racist doctrine—apartheid or Zionism—which is applied to the grievous detriment, harm and disadvantage of particular peoples. In South Africa it is applied to the detriment of the black African people, and in Israel to the detriment of the native inhabitants of Palestine.

The consequences of a racist doctrine in the Middle East, namely Zionism, have been similar to the consequences of a racist doctrine in South Africa, namely, apartheid, on certain groups of people. The large majority of people in South Africa, and a minority in Palestine have suffered grievous harm and grievous economic, social and political oppression because they happen to be on the wrong side of the racist divide.

There must be a full recognition by Israel that complete recompense must be given to the 1½ million Palestinian people who have been driven out of their homeland and denied any form of compensation for their land and property.

## African Solidarity With Arab Struggle

**LOUIS EAKS** reports from Benghazi Israel's political defeat in Africa was reflected in the mood of delegates attending the fourth conference of the Pan African Youth Movement which convened in the Libyan city of Benghazi from 23-27th March. It was appropriate that Libya should host this event, following the efforts of the President to strengthen the liberation movements on the continent.

Colonel Mu'ammer Qaddafi set the militant tone of the conference in his opening address to the conference, which was often drowned by the applause of delegates. Divisions in Africa, he said, weakened the struggle against imperialism.

'It is shameful that racist regimes should continue to rule in Zimbabwe (Rhodesia), South Africa, and Palestine. This is a very disgraceful thing for our peoples, it is a blot on our history and a humiliation for us before the whole world', he said.

He continued: 'The Libyan Arab Republic is still prepared to enter a regular decisive battle against the racist regime in South Africa and in Zimbabwe, and is prepared to set up camps for the training of African youth to enter its military battles against these regimes which are oppressing Africa'.

The final communique of the conference said: 'The unified attitude adopted by African leaders towards Zionist colonialism in occupied Palestine, an attitude which was expressed through the severing of relations with the Zionist state, reflects the profound aspiration of popular masses in Africa who have always realised that the colonialist regimes of Pretoria, Salisbury and Lisbon are linked to the racist regime in Tel Aviv'.

'This historic decision has opened up new horizons for constructive discussion on the intimate relations between Africa and the Arab nations'



Kaddafi

'African people and youth must vigorously support the Palestinian people and the Arab peoples who are waging a just struggle for national liberation. This support must continue until their sovereignty and territorial integrity are restored and until the occupied territories are returned', the statement declared.

It continued, 'The conference supports the heroic struggle of the Arabs in Syria, Egypt and Palestine, a struggle that reached the climax in the October War when the myth of the invincibility of Zionist troops was shattered'.

The implications of the October War boosted the African struggle and had 'given new dimensions to the liberation struggle of the Third World peoples, demonstrating that they would launch a modern war in all its complexities and to resist enemies thought to be invulnerable'.

Speaking to the conference, Stephen Vuma of the ZAPU Youth Front praised the struggle of the Arab peoples which he said was 'an integral part of the global struggle of oppressed people against imperialism'.

The Zimbabwe liberation movement supports 'the Palestinian struggle against Zionism' and demands that the Palestinians 'should be given their legitimate rights and the right to self-determination in the land of their birth', he told the conference.

The Eritrean delegation told the conference that 'the puppet regime in Ethiopia is a bridge for Zionist infiltration into the African continent. It has licenced our land, territorial waters and islands to the Zionists; and this means that it is dedicated to the Zionist settlement entrenched in the Arab land of Palestine. Undoubtedly you would wonder why Ethiopia has severed its relations with the Zionists, and we reply that this was a manoeuvre aimed at throwing dust in eyes and a political stratagem to block all avenues in the face of the Eritrean revolution. The severance of relations with the Zionist entity is conditional on withdrawal, at a time when we view Israel as an alien body in the Arab region, and a dagger that was plunged by British colonialism in the heart of the Arab nations'.

From South Africa, the African National Congress delegate told the conference: 'We were inspired by the recent victories scored by our Arab brothers in the fight against the combined forces of Israeli Zionists and international imperialism. We consider that Israel and South Africa are a pincer-like thrust of imperialism against independent Africa. That is why we salute the newly forged Arab-African relations'.

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