

N2CC
378.96
C08

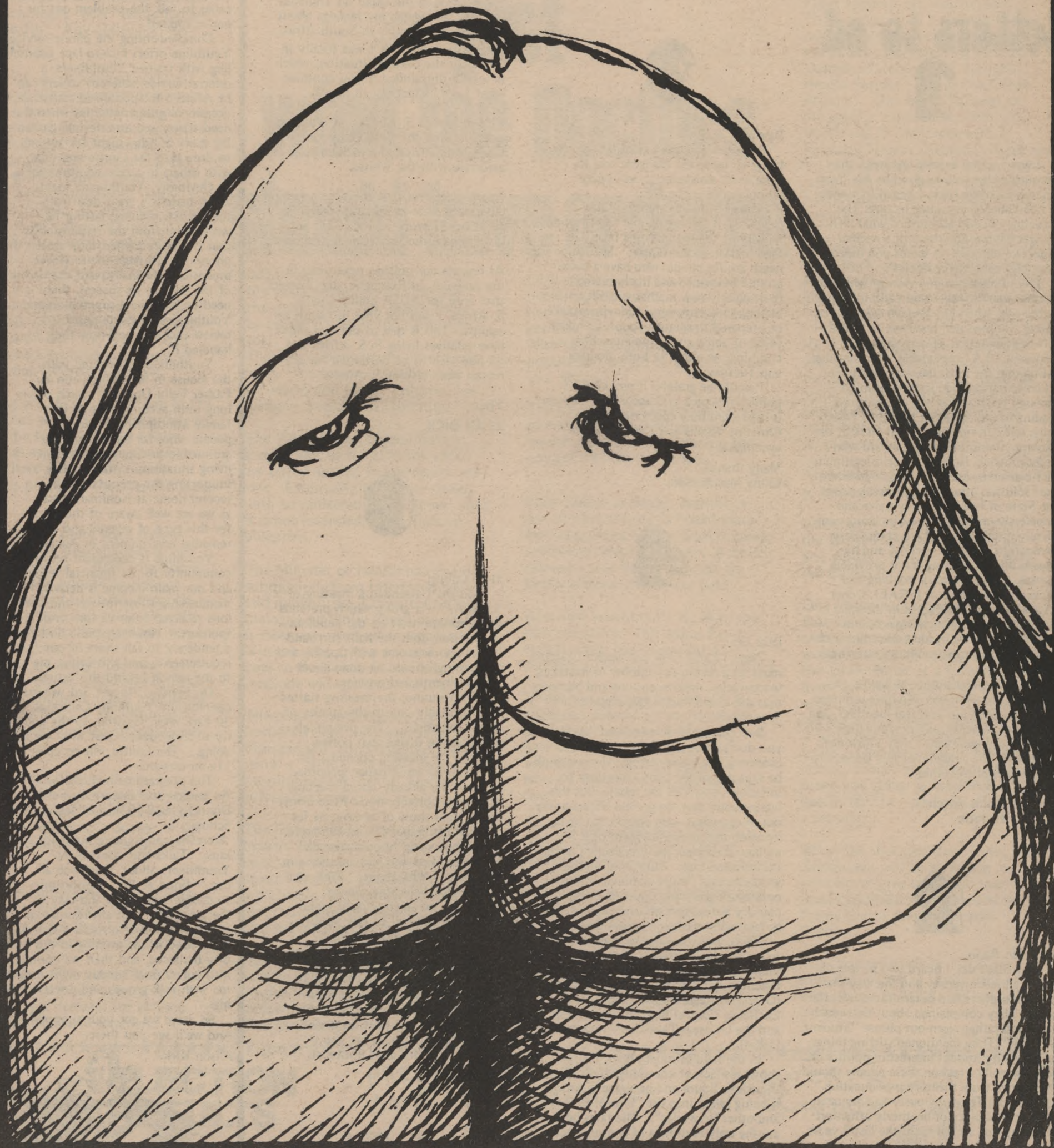
Crassum

THE UNIVERSITY
OF CALIFORNIA
LIBRARY
10 JUN 1975

Volume 49

Issue 17

ROSS



credits

EDITOR: Mike Rann
TECH EDITORS: Malcolm Walker & Paul Gilmour
ADVERTISING: Adolf Hitler & Eva Bloom;
DEFENCE: Napoleon Solo.

JANITOR: Vacant Position.

Thanks to

Anne Chambers, Barry, Brian Humberstone Tina & Pam, Rose, the coffee lady and all round good girl, Malcolm Ross, Roger Horrocks, Alan Bell, & many others.

Craccum is published by the Auckland University Students Assn. All items may be freely reprinted provided acknowledgement is given (which we DON'T).

Despite some Architecture students who don't know any better, Craccum is open to any contributors on any subject. Deadline for copy is the Monday of the week before issue (it is sometimes possible to bribe the editorial staff on this point)

letters to ed

1

Dear Sir,

I was amazed to read last week the account of the lecture given by Mr. Sami Chadawi a while back. I began to wonder if I had been at the same lecture. The amazingly biased account of what went on was beyond the reach of a normal objective reporter - it seems you indeed have big reporting problems!

I feel I must give my view of what our "reasonable" speaker said - and I'll start at the end, when Mr. Hadawi said, quote: "Well, the Jews will just have to find their self-determination all over again." Fantastic!! A "reasonable" speaker suggesting that the most deserving people entitled to nationhood should again go through the traumas and persecutions leading to nation-hood. I support Palestinian self-determination - but NOT at the expense of another people's hard-won independence. Israel is a fact, a legitimate fact backed by the U.N. and any Middle East solution attempting to break down the State of Israel is totally naive and hopelessly unrealistic, besides being completely immoral. Israel is a completely democratic, humane society, and has shown this by the way it has provided houses, jobs, electricity, roading and economic assistance at ISRAEL'S cost to the Palestinian refugees in the West Bank and Gaza - something no other country did in the Arab world - but such humanity gains no headlines - but slogans do!!

And one other point - as well as an unbiased reporter, lets also have unbiased chair-people at our political meetings, and not pseudo-intellectuals pushing their own little band-wagon which they know nothing about. The students of this University deserve better than that.

Yours sincerely,
R. Jaffe

2

Dear Mr. Rann,

The other day I heard two people discussing the University and the way that the atmosphere had deteriorated over the years. They complained about that much used and rather worn-out phrase "Student Apathy". They mentioned stirring things up, reviving student interest in politics etc. Well by golly I reckon these people should be banned from this tertiary education institution. They obviously had connections to that place of brotherly affection Training Col. I have spent the last 3 years

quite happily pursuing my studies and appreciate the peace and quiet which has surrounded the Campus this year. People should be happy with their lot. If you don't like your Bursary well get the hell out of here as there are plenty more people just dying to get into this place. French Tests are none of our business, the French own those islands and it's up to them to blow off bombs. Abortion is murder and in civilized society people should be able to control activities that lead to unwanted kids. Why the hell should we be concerned. Our job finishes at 6.00 p.m. and we don't get overtime. I'm not sad to see the last of those days of student agitators. Let them have an ego trip in Albert Park on Sunday afternoon with the rest of the clowns. I say 'Ban these do-gooders' and follow the Engineers chant "Eat more; Rest more; Drink more piss."

Yours confidentially,
A Couldn't Give a Stuff Student

P.S. Do the Engineers know that it is illegal with sheep?

3

Dear Mr. Rann,

A homework and coaching centre is being set up in the Mangere area to offer extra assistance to secondary school pupils in the area.

A major problem faced by the organisers is finding people who would be willing to help out on a fairly regular basis at the centre. The major needs are for people who have a background in science and mathematics (particularly new maths), english, history and geography, and who would be prepared to spend a couple of hours (4-6pm) doing either some teaching or coaching, on either or both Monday and Tuesday.

I would be grateful if you could publish this plea in Craccum. If anyone is interested they could ring Miss Christine Challis at 27/48983 in the evenings.

Many thanks,
Cluny Macpherson.

4

Dear Ed,

Pages 12 and 13 of last week's Craccum must set a record for number of mistakes, inaccuracies, misconceptions and blunders that one could find in two pages of a newspaper.

Bob Hillier's article entitled "everything you don't want to know about the economy" has many errors. For example, he says one of the USA's solutions to inflation was a 12% tax rebate, but this was actually done to get the US economy out of recession. He doesn't see fit to mention that unemployment of 9.2 million at its peak has drastically cut the US inflation rate. Further on in the article he says "multi-nationals and monopolies are gradually crawling across this country amassing more and more wealth as fast as the recession allows them."

This is not true, and he does not seem to realize the controls already existing in such fields through such acts as the Trade Practices Act (1958), the Capital Issues (Overseas) Regulations (1965), the Exchange Control Regulations (1965), and the Overseas Take-Overs Regulations (1964).

In the field of monopolies, Hillier shows his lack of knowledge by saying the whole liquor and beverage industry is being swept into the "bins of Ballins and other Breweries". The facts here are the only breweries of consequence

in this country are 'tweedle dum and tweedle dee' (Dominion Breweries and NZ Breweries).

Another mistake is his inaccurate, sweeping generalisation that "the private sector has few qualms or complaints about Labour's New Society." Therefore according to this self appointed political philosopher, since 1972, New Zealanders have been living in "Labour's New Society", which is the wrong term to apply to a Government that has so far been primarily concerned with putting right the mistakes of 12 years of National administration.

Yours sincerely,
N.O. Curtis.

5

Dear Ed,

I wish to answer a question asked by Mike Treen in the Quad on Thursday 25 July, as regards my feelings about the Apartheid policy in South Africa. Mr Treen stated that I was totally in favour of the present situation, which is totally unfounded if you consider what I did in fact say to him.

I have been in S. Africa and obtained a feeling that the Coloured people living in S. Africa do not wish to associate with the Whites.

I personally feel that the theory behind Apartheid, that is, Separate Development would work well if it did not discriminate the way it does at present.

As regards my policies next year, in my position on Executive, any matters that arise for AUSA policy about S. Africa, I will not vote in favour or against. This is due to the fact that I have relatives living in S. Africa and do not wish to be prevented for any reason from visiting S. Africa.

Yours,
ALAN DICK.

6

Dear Editor,

Tonight I attended a meeting of S.C.R.A.G. - a group which pretends to formulate itself on the nebulous postulation, that the halls surrounding us are overcome with apathy and 'something' should be done about the aforementioned problem.

Well I dunno, the meeting started late (probably due to the apathy of those attending). The person who was chairing (make that coffee-tableing) the meeting opened a bit of apathetic white paper, proposed to open the already bored meeting, then with aplomb, not a little irony, and a great show of apathy, he let the piece of paper fall on the table. "Well," he said, "should we talk?" So we smoked and had another cup of coffee. Whatabout? Well, and another loud slurping silence ensued, as we apathetically wondered what the hell to talk about. Quantities of headscratching.

Four unapathetic people at that meeting. The rest were all too busy. Funny that, but I have a feeling that apathy doesn't exist. The problem is in effect a myth. If everyone is too busy to attend they're not apathetic, are they? Q.E.D. Apathy does not exist.

Yours forever,
The Busy Bee

YOUTH LINE

A REVIEW

After five years of operation Youthline can claim to be a well established community service. It provides immediate contact through the phones for over 200 people per week, of all ages, many of whom may be ringing with a problem while others are merely wanting someone to talk with. Youthliners try not to regard themselves as problem solvers, simply because none of us are perfect enough to be experts on the subject of people. We try to present ourselves firstly as listeners with the aim of encouraging the caller to talk the problem out for her or himself.

Complementing the phone service Youthline offers face-to-face counselling with trained Youthliners, a referral service, whereby callers can be referred to specialized assistance, occasional group activities when the need arises, and an informal gathering every Sunday night for anyone to drop into the Centre and mix with others in a relaxed atmosphere.

Obviously, Youthliners themselves benefit a great deal from their initial training, lasting 12 weeks, and from the responsibility that is required when they are on the phones. Although the service is presented informally, and that is one of the keys to its success, there is a need for continual supervision and Youthliners are encouraged to review each call and how they handled it.

Youthline is connected with the House in Mt. Albert, run by Father Felix Donnelly which offers long term accommodation in a family atmosphere for young people who, for varied reasons, are unable to cope in their own living situations. We are also supporting the proposal for a second home at Kohimaramara, as we are well aware of the need for this type of relaxed and remedial environment in Auckland.

Youthline is dependent on the community for its financial resources and our main income is derived from membership subscriptions and donations received from Patrons and sponsors. However, these do have a tendency to fall short of our requirements, and this brings me to the reason behind this article.

On Sunday, August 3rd, we are opening the Youthline Centre at 30 Park Ave., Grafton, to the community to show people just what we are doing. The Centre will be open from 11a.m. onwards.

The programme includes:

An audio-visual lecture by Felix Donnelly at 2.30 in the Medical School.

A creche and treasure hunt for kids. Talks and displays by Youthliners about Youthline all day. Food at 12. Opportunity to dabble with paint and clay in the art room. An environmental experience. Audio-visual displays. More food in the evening in the form of a barbecue, and then we continue into our normal Sunday night programme with folk groups and poetry readings.

So, have we got your support? And we'll see you there.

Alison Kirk.



Like W.G. R Borough Co dents must t Government on Health'. surprising.

Most of us, some of the critics, have while many decided the 'responsibili from giving grounders o chose insteaduction of L in 1974, to l column inch side - and i

Anyway, Mi cleared up a confusion o when he ans last week's F

Dr Bassett (I said that wh describe Nev services as a that there w serious prob ling.

He said that geographical health servic the area the One only ha the telephon extent of 'ar Auckland. Yet the area were the pla of small chil and a less he which badly facilities.

Dr Bassett sa 'State of the that 20% of neglected go last 12 mont cost'.

Public hospit unable to de for surgery fi sillitis, varicc

A 'run down over the year panied by a medical insur

* ausa



just what the Doctors should have ordered

Like W.G. Ralston, the Northcote Borough Councillor, many students must feel confused over the Government's new 'White Paper on Health'. Any confusion isn't surprising.

Most of us, including I suspect, some of the proposals' most vocal critics, haven't read the report - while many of our newspapers have decided their election year 'responsibilities' preclude them from giving readers good backgrounders on the issue. They chose instead, as with the introduction of Labour's Super Scheme in 1974, to heavily weigh their column inches in favour of one side - and it's never Labour's.

Anyway, Mike Bassett must have cleared up at least some students' confusion over the White Paper when he answered questions, at last week's Political Forum.

Dr Bassett (M.P. rather than M.D.) said that while it may be unfair to describe New Zealand's health services as a 'disgrace', it was true that there were a number of serious problems that needed tackling.

He said that there were serious geographical discrepancies in our health services. Often, the poorer the area the poorer the service. One only had to glance through the telephone book to realise the extent of 'area' inequalities in Auckland.

Yet the areas with too few G.P.s were the places with large numbers of small children, racial minorities and a less healthy environment - which badly needed strengthened facilities.

Dr Bassett said that the recent 'State of the Aged' report revealed that 20% of age beneficiaries had neglected going to a doctor in the last 12 months 'because of the cost'.

Public hospitals, he argued, were unable to deal with the demand for surgery for problems like tonsillitis, varicose veins and hernias.

A 'run down' in public facilities over the years had been accompanied by a demand for private medical insurance schemes. A

large industry developed around the private schemes to convince the public that their needs could be better served in the private sector.

There have been many other problems. The infant mortality rate for Maori and Island children, for instance, remains far too high.

The White Paper, argued Bassett, is only part of the reforms which are badly needed in our health service. Essentially the Paper deals with administrative problems. And it is not intended as a definitive blueprint.

The Minister of Health has invited submissions from interested groups and individuals. Consultation and dialogue on White Paper proposals is essential. And when legislation is eventually drawn up, and the bill goes to the Select Committee, submissions will again be invited.

The present structuring of public health services was, said Bassett, a disorganised 'administrative nightmare' - with areas being served by hospital boards, health department, private and voluntary services.

The Government pays all hospital boards' incomes - yet has no real control on how the money is spent. This was an anomaly. There were also a need to co-ordinate and rationalise the present fragmented hospital board system.

Bassett said there was a need for a unified structure - a New Zealand Health Service - to be directed by a New Zealand Health Authority. The Authority would be vested

with an important planning role, deciding, for instance, which areas had the greatest need for increased geriatric or maternity facilities. With such a planning authority the population would be better served as a whole.

The new Health Service would be sub-divided into 14 Regional Health Authorities, replacing the present 29 hospital boards.

Each Regional Health Authority would have six of its board members appointed by the Government, with seven elected locally. Administrators, said Bassett, would be better trained and better paid.

And how would G.P.s fit in to the new structure. The White Paper, says Bassett, has suggested six possible alternatives - for discussion.

Under the existing system a G.P. charges a patient for some of his fee, while the General Medical Services' Benefit pays the rest. There are no regulations to say where a doctor can or cannot practise.

Yet it is clear, argues Dr Bassett, that for some areas the present system is inadequate

In 'frontier' areas on the expanding urban rim - like Glenfield and Henderson, the increase in population outstripped the supply of services. Bassett says he has several complaints a week for people who say that it is almost impossible to get a doctor at night or at the weekend.

On the relationship of G.P.s to any new Health structure, the White Paper suggests six alternatives. These range from a completely open system - like the U.S. - where the patient pays the full cost, to a 'completely socialised' National Health Service - similar to Great Britain's. One other alternative proposes a 'contract system' in which a G.P. contracts with a Regional Health Authority for a list of patients. Under such an arrangement, the doctor would be paid a salary - with incentives for overtime and weekend calls.

Although he believes there should be a check on how much doctors are charging, Bassett expressed his liking for the present system - for most of the country.

He acknowledges, however, that some change will be needed to better serve 'frontier' areas. Here, he argues, the Government should build medical centres, then contract with a panel of doctors to serve the area.

After hearing Bassett it seems hard to fathom all the hysteria.

Admittedly, and Bassett agrees, the White Paper is cumbersome and wordy. It was, after all, written by doctors.

One of the problems seems to be that various leading medicos don't understand what is meant by the word 'alternative'. Instead of using the White Paper as a focus for dialogue and discussion they have seized upon one listed alternative - rushed to the press - and said 'this is what the Government is going to do'. One spokesman, for instance, proclaimed that the Government was going to 'nationalise' the health service - and pay all G.P.s a set salary.

When the shouting dies down, New Zealanders will be served by a process of 'give and take' over proposals to make much needed reforms to our present Health Service.

The changes made in 1978 can, says Bassett, be as significant as those made in 1938. All we need is the will.

MIKE RANN.

ausa

**ELECTION
RESULTS**

PRESIDENT: M. Walker

A.V.P.: N. Confidence

* not me (Tech Ed)

TREASURER: A. Dick

W.V.P. J. Curnow

c'est la vie

80 "11"

your Craccum VOX POP

270,000 New voters will be eligible to vote in this year's General Election. With the extension of the franchise to 18 year-olds, the vast majority of university students will be able to vote for the first time.

Craccum decided to check on whether Auckland students had responded to a national advertising effort to get new voters on to electoral rolls. We were pleasantly surprised. Most students interviewed said they had already registered.

We also sought student opinions on how they will vote in November - and why. Over two thirds of students approached declined to be interviewed. Reasons cited for such shyness ranged from "not really interested in politics", "don't know" and "couldn't care less" (the most common) to "my hair is such a mess" (something to do with our camera). One cynic thought we were a "front for the SIS". Women, in particular, were particularly reticent.

Though 'registered as electors' many students did not know either which electorate they live in or the identity of their local M.P.s or candidates.

Anyway, despite the setbacks and abuse, Craccum presents its Election Vox Pop for your perusal.



JUDY SIMPSON, 20, Arts Student.

"Values is the only party that takes a realistic look at social problems and reappraises the whole basis of our economic development - from a humanist point of view.

Labour and National are going round in circles. Both major parties are short-sighted. Neither take a long-term point of view.

Muldoon and Rowling seem diametrically opposed as far as personality is concerned - but are really not that different in policies.

I was annoyed by the abortion decision. Social problems won't be solved by the two main parties."



CHERYL McKANE, 21, Arts Student, Remuera.

"I'll be voting Labour. The bastion of socialism must be kept upright. Hitler

showed us why we shouldn't vote National.

Labour has done some good work in the last three years, and should be given a chance to carry through its programme before National gets a chance to ruin it.

Anyway, my Union-leader-grandfather would turn in his grave if I voted National.

Rowling has shown himself to be a diplomat of the first order. He doesn't resort to the low wrangling tactics of certain members of the Opposition. I think Muldoon has a 'little man' complex, although I think Labour should offer his son a job".



GREG TAYLOR, aged 20, Commerce Student.

"I haven't yet completely decided how I'm going to vote in November. I'm still waiting for all the election promises.

I have been disheartened by Labour's efforts in government over the last three years. They said they were going to do things - but haven't come up to expectations.

Economically, the country has gone down hill drastically. Labour cannot blame world trends entirely, for Norm Kirk was not a good economist and let the economy run down.

I once would have voted Labour. Now I'm doubtful - but I will probably vote National".



DEBORA WOOD, aged 19, Arts Student.

"I'm on the Waitemata Roll, and will be voting Labour in November. But in many ways I'm voting for Mike Bassett, more than the party. I haven't liked Labour's moralistic stands, and wouldn't vote for Dr Wall if I lived in his electorate.

I don't like Muldoon. I didn't like the way he used unemployment - laying off carpenters - as a measure to ease the recession in 1968.

I have listened to Bassett on the radio and he sounds pretty good".



GRAHAM BOWERS, aged 21, Science Student.

"I'll be voting Labour. The Labour Government has done a fairly good job and overall it's the best party to govern the country. Labour deserves more time to implement its policies. It would be artificial to only give them three years. Although I'm voting for the party I have a good opinion of Richard Prebble, the Labour candidate in my electorate - Auckland Central.

I prefer Rowling to Muldoon. Muldoon riles me - it's a personality thing. I agree with Labour's economic policies."



ROBERT MULDOON, Politician.

No Comment.



MARK PHILLIPS, 19, Engineering Student, Pakuranga.

"I probably won't vote but if I did it would be National. I suppose it's apathy really. I haven't registered. At the moment I'm not too concerned about the elections. Industrial relations will be a key issue. I think National will help students with bursaries."



KATHERINE WALLS, aged 18, Science Student, Tamaki Electorate.

"I'll be voting National in November. I don't agree with a lot of Labour's policies. I prefer Mr Muldoon to Mr Rowling, and think that National will be far better for the economy. People think that Mr Muldoon is obnoxious at first, but he has great financial knowledge".



PETER ELDER, 21, Law Student and Politics Graduate (Waikato).

"I live in the Birkenhead electorate, and will be voting National in November - partly on grounds relating to my parents. Voting tends to be 'hereditary'. It's a question of leadership. Labour members are not up to scratch compared to National M.P.s. National has more to offer in terms of man-power.

Although I don't agree with all his policies, I think Muldoon will handle the economic situation better - even though he seems to hold personal vendettas. I don't think Rowling is professionally adequate for the job, and doesn't come across as well".

MARY DA
"I won't b
don't want
I've got a g
and "Big B
outside thi
harmless, b
gerous - an
people pre

There's no
National ar
attitude to
regressive."

The id
have an
effect on
a myth, i
perience.
votes wil
party.

It is ea
cal streng
their acti
ground s

It is m
es where
critical in
of an ele
that you
alike.

There
people ir
eligible t
Election
is unclear
what effi
election
tion to tl
can be e

The lo
to 18 acc
half this
have bee
the votin
people h
the last e

It is te
group as
amic elei
After all,
the emer
groups w
berships,
youth ca
Vietnam

Overs
Eugene I
States ar
who sup

Yet th
people w
proved t
Govern t



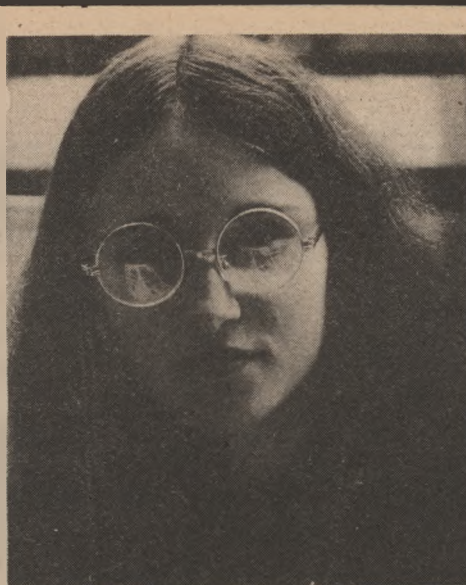
MARY DARROW, 19, Arts Student.
"I won't be voting in November and don't want to be on the electorate roll. I've got a general aversion to politics - and "Big Brother". I want to live outside this. Rowling seems pretty harmless, but I think Muldoon is dangerous - and will upset a lot of people pretty fast if elected.

There's not a lot of difference between National and Labour. Parliament's attitude to abortion was really regressive."



RALPH VOSSELER, 22, Law Student.
"I'll be voting Labour. I don't like the National Party. I don't really like the Labour Party - but it is the only worthwhile alternative. Hopefully Labour won't support the tour.

It's not that I support Labour that much - but there are more things in the National Party which I don't like. Muldoon seems dangerous to me. He represents capitalist interests - as does the National Party as a whole, while Labour is more for the workers."



PAM ROBINSON, 18, Arts Student.
"Values are my choice. I think I have a moral obligation to vote for them. What they stand for is what I think.

I don't like National Party policy. I live in the New Lynn electorate and probably would have voted Labour but they didn't fulfil their promises. But Rowling seems a nice average person - but doesn't seem to do very much. Mr Muldoon seems a loud boorish sort of person".



DAVE WEHNER, 20, Law Student.

"I'm voting Values. It's a good party, whose aims are now realistic. Values is the only alternative. With National it's simply a case of whose who's going to be Prime Minister. But Labour is making equally as big a mess as National.

I was quite pleased with Labour over the Standard Tertiary Bursary. But it is still insufficient".

The Myth of the youth vote.

The idea that young people can have an important, even decisive effect on elections may prove to be a myth, according to overseas experience. So has the idea that their votes will necessarily go to any one party.

It is easy to point to the numerical strength of young people and their activism as evidence of a strong ground swell of youth power.

It is much harder to find instances where the youth vote has been critical in determining the outcome of an election, or to find evidence that young people can and do vote alike.

There are nearly 270,000 young people in New Zealand who will be eligible to vote in this year's General Election for the first time. While it is unclear at the moment exactly what effect they will have on the election it is likely that little disruption to the normal pattern of voting can be expected.

The lowering of the voting age to 18 accounts for approximately half this group. The other half would have been eligible, whether or not the voting age was lowered. These people had become eligible since the last election.

It is tempting to see such a large group as composing a new and dynamic element in the body politic. After all, the last decade has seen the emergence of many protest groups with substantial youth memberships, and a distinctive set of youth causes, like opposition to the Vietnam War and apartheid.

Overseas youth campaigned for Eugene McCarthy in the United States and for many other politicians who supported their views.

Yet the claim that the young people were able to decide elections proved to be a myth as Senator McGovern found out in 1972.

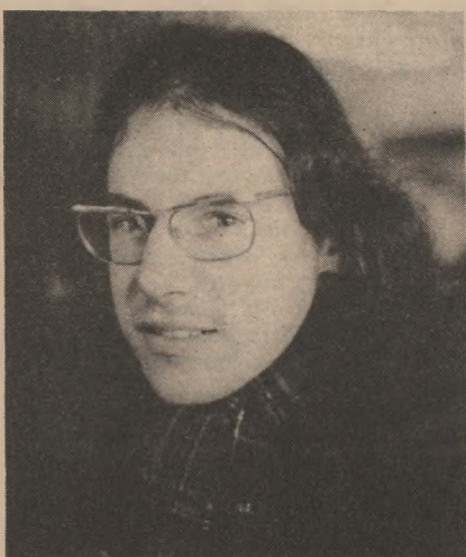
Although a large block numerically, young people turned out to be hard to organise, quite unhomogenous in their policy views, priorities and composition. Many were not even interested in politics or tended to follow the line of their parents. Despite abundant evidence of activism in various causes, this eagerness to express their views in a political manner was not shared by all young people.

In Britain and the United States the voting age has already been lowered to 18. It is clear from their experience that young people tend to be less eager to enrol for the elections, and even of those enrolled many more do not bother to vote. The 18-25 age group in the United States has the poorest percentage voting figures of all the age groups up to 76 and over.

Why this should be so is difficult to explain. Some would say that young people are not interested in mainstream party politics. Yet in New Zealand both the major political parties have active youth wings and Values is conventionally regarded as a young person's party.

Others would say that politics are only peripheral to the lives of most people and that young people have much more to occupy their minds than other generations. Alternatively, some people argue that young people have no stake in the system or are alienated by the party system and the politicians and policies it generates. All these claims are untested by proper research.

One thing is certain. The idea that any particular age segment has an essential unity of its own which can be mobilised for political purposes has been demolished. The political views of young people spread themselves right across the spectrum - just like those of their parents.



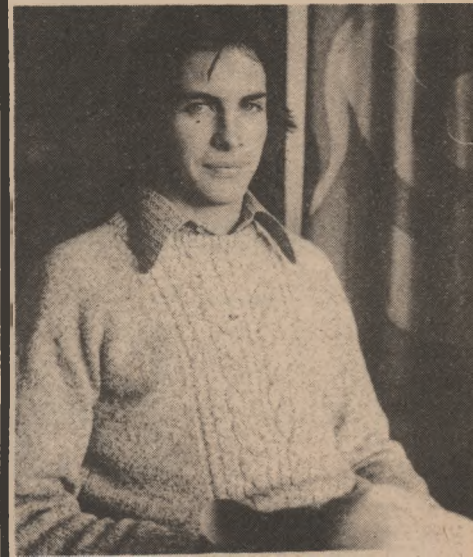
ALAN LESLIE, 21, Science Student.

"Labour will get my vote - mostly because I don't like Muldoon. If Muldoon wasn't the leader of the National Party it would be much harder for me to make up my mind. On the surface National appears to be a one-man band.

I think a Labour Government, unlike National, is better for the people - rather than the companies.

I don't think Rowling is the strongest Prime Minister New Zealand has seen, but Muldoon is strong in the wrong way.

I don't think National's Immigration policy will benefit New Zealand as a whole."



ROWEN KINGSTONE, aged 20, Science Student.

"I'll vote Labour in November - mainly because of its social policies. They seem to care for the working man rather than capitalists. I was pleased when they abolished national military training.

There are good men in the National Party, but Muldoon is too unpredictable. Muldoon is a good debater, and I wouldn't mind him as Finance Minister - but not Prime Minister.

I prefer Labour's Super Scheme, and believe that if National became the Government they would increase unemployment to decrease inflation".

In New Zealand the newly-eligible young voters will comprise 12½% of the total electorate of just over 2,000,000 people. A similar situation in the United States showed that this percentage has little effect overall, even if the young people were united on their views.

Plainly they are not, and the intensity of their interest and participation in politics also varies. Where they will have some effect is in campaigning for party candidates. As the electorate workers upon which urban candidates in particular depend, they can expect their views to be taken into account. Of course, this applies to both the major parties so once again it is hard to see a coherent "youth view" emerging from the election, whichever party wins.

Nor are young people concentrated in any particular area in sufficient numbers to comprise the majority of any electorate. Students may vote either where they reside during term time or where their parents reside - whichever one they consider to be home - so that the potential power of the student vote is also dissipated.

Anyway there is no reason to claim that students would vote the way that their representatives wanted them to. Why people vote for any particular party is seldom determined by one issue, but by a bundle of ideas, impressions and information about what they feel is important. Young people will be no exception in this respect.

TEA

THE DEADLY COST



On July 6th many New Zealanders were shocked by a 'World in Action' documentary entitled 'Tea - the deadly cost'. This Granada T.V. programme examined the economics of the tea industry and the conditions on tea plantations in Sri Lanka.

The report revealed the appalling poverty, hunger and disease in which many thousands of plantation workers and their families live. Viewers saw 3 year old children who weighed less than new born babies. Viewers saw one worker whose family had been forced to live in a lavatory for a year. The children were dying of starvation - their tiny bodies wracked with disease.

In the first seven months of 1974 between 6000 to 7000 tea estate workers in Sri Lanka died - mainly from malnutrition. Women tea workers in Sri Lanka (formerly Ceylon) earn 32 cents a day for picking 30 pounds of tea.

Remember that the next time you pay 53 cents for a half pound packet of your favourite brand. Remember that too when you next see those smiling Ceylon tea pickers in one of the regular television ads.

The plantations shown in the World in Action report were mostly owned by the giant British tea companies. Subsidiaries of several of these companies have large holdings in the New Zealand tea industry.

During his recent visit to New Zealand Father Tissa Balasuriya, from Sri Lanka, wrote in the Listener: "After a hundred years of Ceylon tea plantations there are quite a few British millionaires, some quite affluent Sri Lankan owners and planters, a small class of subordinate staff and a million paupers.

Here Sri Lankan journalist Gamini Seniniviratne looks at the problem

In Sri Lanka's beautiful tea country the morticians have had a good year. On March 16, in the hill township of Hattonton surrounded by the leaf that cheers, one man sold 16 coffins. It was a freak day.

But the records of the Planters Association Medical Scheme do show that deaths (per 1000) among plantation workers almost doubled in the first four months of 1974, compared with the previous year. The figures were: 18.12 as against 10.32 in January, 17.6 to 8.52 in February, 18.12 to 11.2 in March and 21.84 to 11.2 in April.

It was a critical period for the 25,000 square mile Indian Ocean island (pop: just under 13 million). Sri Lanka has never known real starvation. But the United Nations Emergency Operation (UNEO), following joint studies with FAO, UNCTAD, IMF and the World Bank, has included it among the 32 Most Severely Affected (MSA) countries in the current food crisis.

Within these countries there are identifiable groups which are particularly vulnerable in times of food shortage. In Sri Lanka, far and away the most severely affected community is the 1,198,000 men, women and children, classified as Indian Tamils, who make up the labour force of the tea industry.

Cheap Labour

This must seem odd because tea is the island's chief export. In 1973 it accounted for 48.2% of Sri Lanka's total foreign exchange earnings - compared to 60% before 1967. The decline has been in spite of increasing production; and the main reason has been that world market prices have fallen steadily.

In the last quarter of 1974, the price of tea at the Mincing Lane and other auction centres has steadied and begun to climb. It is clear, however, that the increased income will not be reflected in the pay packets of the estate workers. Sri Lanka tea is still the captive of foreign mainly British, agency houses; and large sterling profits in London become rupee losses in the balance sheets of the estates. Besides, as a senior civil servant in Colom-

bo put it, "that little bit extra we get has already been absorbed by the rocketing price of fertilizer among other production costs."

In fact the tea estate labour force has never had a buying capacity much above its barest needs. It has never had the voice to ask for more - neither before nor after Sri Lanka's independence in 1948.

Still Without a Vote

Initially these people were imported as cheap labour from South India. They have lived for generations within the confines of the plantations, poorly housed and worse paid, prisoners of their work. Contact with the indigenous population has been, at best, minimal.

Politically nearly all of them are non-persons - 'stateless' is the official term - and without a vote. Shortly after Independence, some 134,000 were given citizenship. Since then a number of overlapping agreements between India and Sri Lanka have provided a rough procedural framework, which could eventually lead to five-eighths of today's adult population being 'repatriated' to India and the rest absorbed as citizens of Sri Lanka (the natural increase always included).

No dates have been fixed for completion of the 'transfer' and progress is leisurely to say the least. By October 1, 1974, some 10 years after the so-called Sirima-Shastri Act (which followed an agreement between Prime Ministers Bandaranaike of Sri Lanka and Shastri of India), Ceylon had given citizenship to 76,000 stateless workers and India had accepted a proportionate number.

The vast majority of this community is still without a vote, while in at least four of Sri Lanka's 144 parliamentary electoral districts the stateless outnumber the local population. For their part the Sri Lanka governments, particularly in the past few years, have been mindful of the estate workers' plight.

The plantations have been pressured to improve - as it happens, only marginally - the workers' housing, sanitation and med-

ical services. Most important, perhaps, the present government recently introduced a parcel of minimum wages. Now the men must be paid at least Rs.4.28 (four rupees and 28 cents) for a day's work, women Rs. 3.63 and children between 10 and 15 years Rs. 2.16 when work is available.

Short Pay

Comparisons are invidious, whether they be with other workers within the island or with tea plantation workers abroad, but everybody seems agreed that what the Sri Lanka tea estate labourers need now is not more pay but more work. The opportunity to work has declined sharply in the past few years. In terms of tea-growing, the year is divided into two seasons: a boom period of between seven and eight months, depending on rain, and a 'non-boom' period making up the balance. The women are most affected by the seasons. Mostly they are engaged in tea-plucking and in non-boom months nature takes twice as long to provide the two-new-leaves-and-a-bud to pluck.

To earn their daily minimum wage the women must bring in 25 pounds of green leaf each evening. In boom months this is not difficult. But in non-boom months it is impossible to get more than 18 pounds. In a few well-managed estates they are still paid a full wage and expected to make good the shortfall in the better months. But in the majority of cases they have to be satisfied with short pay.

Throughout the country, the plucking cycle - the time between working a particular site and returning to it - lengthens from three days in boom months to seven in the others. The female labour force simply has no work for half the week in the bad months. The government has initiated administrative efforts which guarantee, after 1975, a minimum of 18 days work a month for every adult worker.

Worn-out Tradition

But how much this will help remains to be seen. In terms of food the tea estate workers of Sri Lanka are vulnerable on another front. Intensive tea-growing has left little room for any other cultivation. The labourers' lines (as their housing is called) are set in the least productive areas of the estates.

They have never reared poultry or cattle. Items like bread, vegetables, cooking fats and sometimes milk and meat have been traditionally available, sometimes at prices subsidised by the estates, at the so-called estate co-operatives. These shops are nearly all run by entrepreneurs, usually from the south of Sri Lanka and, as far as the workers are concerned, all foreigners.

Until the food crisis began to bite early in 1974, the island-wide prices of basic foodstuffs were within the purses of the estate workers. But outside the plantations a revolution had been going on for several months.

The worn-out tradition of government subsidies on basic food items, which the World Bank, UN and international agencies had been arguing against for years, was quickly discarded. Importation of chillies, onions and lentils, among other items, was banned. The free rice ration was cut by half, to one pound per person per week for all non-taxpayers, and removed entirely for others.

The drastic and complex changes meant island-wide belt-tightening but had beneficial effects as well. The farming community, the social backbone of the island, became viable again after decades in the wilderness. Counter-measures shored up the rest of Sri Lanka. But the plantations had no second line of defence.

Faced by Starvation

Sam Prem Kumar is a youthful member of the Christian Workers Fellowship, a voluntary organisation which took up the labour force's cause. He says that in the crisis of early 1974 both management and merchants vilely exploited the workers. There are, he says, three types of tea estates in Sri Lanka today: those which are privately owned, including foreign company estates; those which have been taken over under Land Reform and con-

tinue to be run as estates ; and those which have been taken over and turned to other uses.

Land Reform must be briefly explained. It is part of a government drive to intensify agricultural activity in unused or under-used lands. It includes compulsory purchase and redistribution of some estates. According to Prem Kumar, those estates taken over from private owners and given to co-operative movements to be run as estates, in fact did best when worked by the stateless workers. "They tried their hardest to provide six days work a week and the food distribution was good."

In the other two areas conditions were bad. The re-allotted estates displaced entire work forces. Many private estates cut down on work as well as on rations. Bread, rice, flour and every other food item which was meant for distribution in the estates at subsidised prices found itself on the open market.

The workers sold what few valuable possessions they had (including family jewellery) to buy food. Bad distribution on the estates meant not only higher prices but losing a day's work to queue up with the local community at village shops.

When it is Kindness to be Blind

Official action has tightened up the distribution system. But the ration on the estate is still limited to two pounds of rice and a pound of flour per person per week at Rs.2.20 and Rs.1.40 respectively. Once a month each person can buy a pound of dry fish at Rs.2.20, and occasionally an extra pound of flour at Rs.1.20. There are no condiments, cooking fats, milk, meat or other items in the estate co-operatives. Prices on the open market have, on average, tripled in the past two years, and nearly doubled since the end of 1973.

On unofficial estimates, 200,000 estate workers have been completely displaced. Because they are aliens they have little chance of getting alternative employment. As Prem Kumar says "they can't even beg with the same success as a local man." With some estates taken over for other crops and others being deliberately run down by private owners for a variety of reasons, many more workers will be joining the unemployed.

The effects of the crisis are noticeable in curious ways - as well as in corners of the island far removed from the plantations. In certain areas of Colombo, for example, where Tamil-speaking citizens of Sri Lanka abound, everybody seems to have at least one young child as a domestic servant. The practice is spreading.

This is against the law. But, as one senior police officer says "the law knows when it is only kindness to be blind. These children are lucky."

The less fortunate have filled coffins or are on the way. The death certificates and the official records do not yet admit starvation. But nobody bothers to deny it. One of those coffins sold by that man in Hatton on March 16, 1974 was for a 26 year-old mother of two. Her body weighed 22 pounds.

INSIDE THE NICK

Growing pot, drinking home brew and poaching trout are among the diversions of inmates at the Hautu prison farm, according to a man who has been an inmate there.

In an interview, he gave this description of life on the farm, part of the Tongariro prison farm complex, where escapes have averaged one a

week over the last six months.

"Drink is illegal on the farm but there is a lot of home brew and a lot of aftershave and hot water drunk." "Prison officers didn't seem to mind inmates who worked outside the prison having a drink in Turangi as long as they didn't cause a disturbance."

"Pot is grown on the farm by some of the inmates - I've seen it - and poaching trout in the river is quite common. The drugs are a serious offence but a blind eye is turned to the poaching: some of the officers do it."

"There is no really strict discipline and it's hard to get into trouble. Three or more inmates were involved in passing about \$300 of dud cheques - stolen from the property of another inmate before they were discovered. The only disciplinary action taken by the authorities against those caught was seven days in the pound and 28 days loss of privileges, which means no sport or use of canteen and being locked up at 6.30 pm instead of 9.15 pm."

"The work is very easy and includes gardening. We grew our own vegetables and there was a lot of waste. Out of 20,000 tomato plants intended for planting nearly 15,000 were dumped because they were not needed. Other jobs include shearing and general farming."

"The living quarters are good, each man has a hut which contains a bed and a writing desk. Many inmates have built shelves and some even have curtains."

"Breakfast is at 7.15 am and consists of porridge, and cooked course which could be bacon and eggs, scrambled eggs, meat loaf or sausages. Lunch is usually soup and four slices of bread. At 11.45 am. Dinner is at 5.30 pm and consists of either roast mutton, fish on Fridays or corn beef, stews and curries. In the summer cold meat and salads are common."

"The prisoners are very free. They have an hour and a half between the end of work and dinner and from 6.00 pm to 9.00 pm to relax and to do what ever they like in the compound."

We had a billiard table and television besides our sports teams. We also had a library and could get books from the National Library Service."

"We are allowed to bring electric guitars and amplifiers, personal radios and other hobby materials, into the prison."

"We had a soccer team, darts team, football, basketball and indoor bowls team. Once a month our indoor bowls team went to Turangi to play the locals. The basketball and soccer teams also played outside the prison. The soccer team has played the Codelfa team - they are Italians from the power scheme, I think."

"The pay isn't marvellous but things are subsidised in the canteen. Tobacco is 16c, soap is 4c and chocolate, the large size is 38c. The minimum wage is 16c a day and the maximum is 72c a day. This is worked out by the value of work you do I got 46c a day. A shearer got 72c a day. 60 per cent of your wages were banked for you and the other 40 per cent credited to your canteen. You never saw any money."

"The type of people you find inside Hautu varies from petty thieves to rapists, con-men, those in for

assault, car conversion, disqualified drivers and even drug offenders."

The prison is made of different groups of people, the 'Maori Battalion' group, the druggies who think because they're on drugs they are enlightened and a few intelligent people who generally keep to themselves."

"We had a medical officer and a doctor who called once a week. We also had a resident chaplain. The Catholic priest and sisters visited once a week. But the church following was small."

"The farm has its own garage mechanics and carpenters among the inmates. They also have instructors in carpentry, plumbing, painting and cooking."

"The farm has cattle, sheep and a garden. The garden is to supply the prison. All the rest of the farm produce is produced for sale. We milked a herd of about 200 cows. None of the milk was used on the farm."

"There is a lot of free time and people are continually idle. Mt. Eden provides far more choice of work. This is a problem."

"Hautu has no bars and an open gateway with no gate, the escapes average one a week but none as far as I know have ever got away, they all get caught in the end".

★ ★ ★ UNIVERSITY DANCERS DANCE

FRIDAY AUGUST 1ST
UNI CAFETERIA
8.15pm

WITH BEECH & FEATURES

★ ★ ★

ACARYA KASHYAPA TALKS ON
THE WAR OF DHARMA:
the struggle for a society of spiritualists and moralists.
EXEC LOUNGE, S.U.B., 1st floor
WED' 30th JULY 1.00pm.
contact ANANDA MARGA
27 Bellevue Road
Mt. Eden.
phone 601-438.

★ ★ ★

2ND HAND ROCK N' ROLL
RECORD SHOP
in the old
Goldsmith & Silvermith
73 Symonds St. Building

We want your rock LP's to sell
for you at the price you ask.
This is the only rip-off freeway
to buy and sell records.

Need Money?

Ask the National.

If you need a loan, or simply a little financial advice, call at your nearest branch of the National Bank.

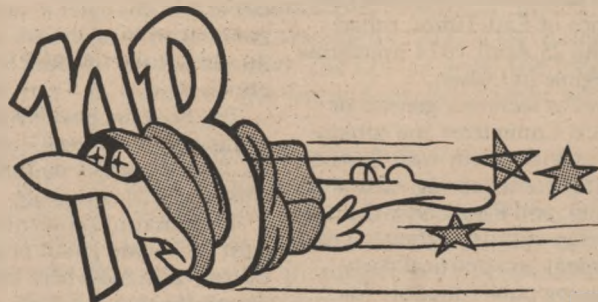
We've helped hundreds of students complete their studies with a simple, flexible loan scheme which provides assistance when you need it most.

If you're working to a tight budget, open a cheque account with the National. It'll make payments easier, and give you a record of your spending - for about 15 cents a week on average.

We specialise in banking for undergraduates, so choose the bank that wants your business.

AS THE FIRST STEP PHONE DON DAWSON
AT 32649 OR CALL AT ANY OF OUR BRANCHES

The National Bank
OF NEW ZEALAND LIMITED
—YOUR FRIENDLY BANK



7025

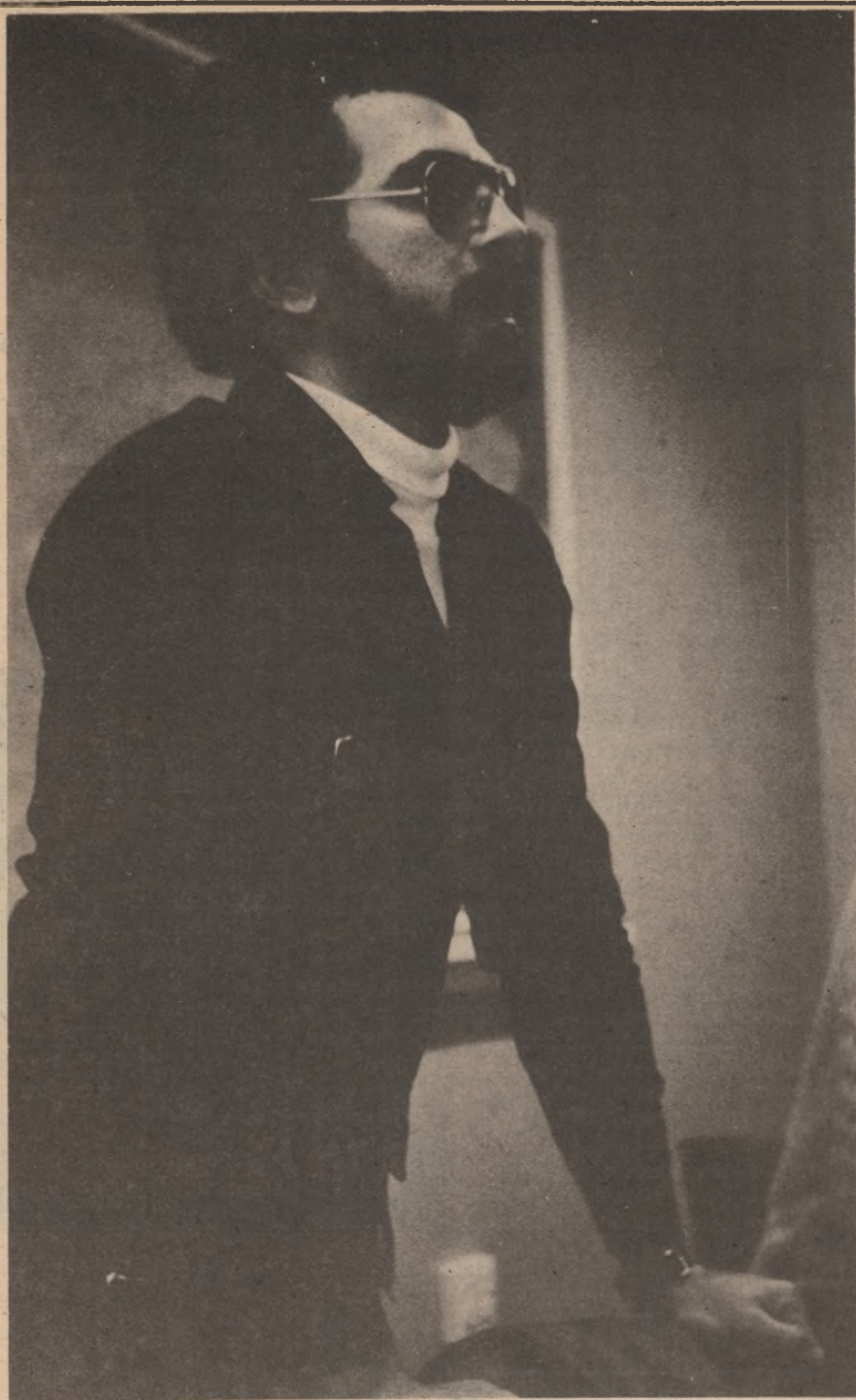


PHOTO: MURRAY CAMMICK

EAST TIMOR

a new nation emerges in asia

"We want friendly relations with out neighbours," said Jose Ramos Horta here last week. "But if we are attacked, we will fight. That would be a disaster for the whole region."

Jose Ramos Horta is an intense young man with dark good looks and a compelling voice. He has political maturity beyond his 26 years, for he participated in clandestine political discussion groups while still in his teens, served time in jail for speaking against Portuguese rule, was exiled to Mozambique where he served as a reporter on the Portuguese side of the war against Frelimo. Jose was one of the founders of the Revolutionary Front for the Independence of East Timor, called Fretilin, after the 25 April 1974 overthrow of the fascist regime in Lisbon.

He now serves as secretary-general of Fretilin's Political Committee and spokesman for relations with South West Pacific nations. He is at present touring Australia, New Zealand, Fiji, and Papua New Guinea speaking to foreign ministry officials, consulting with student and political party leaders, and rallying public support for his cause. His visit here is sponsored by N.Z.U.S.A.

Ramos Horta's determination to fight for independence is not idle, for behind it stands the 1959 Uatulari uprising against Portuguese excesses and Timorese peasant assistance to a behind-the-lines Australian army company which tied down 15,000 Japanese troops with guerilla harassment during World War II.

Prior to that was the War of Monofahi of 1912, when Chief Dom Boaventura gathered 2000 followers in central Timor to defy the Portuguese authorities in a popular uprising in which many fought to their death.

Ramos Horta's mother is from Dom Boaventura's village, and Ramos Horta celebrates this chief as an authentic hero and precursor of the present Timorese movement for freedom from foreign domination.

But now the possible aggressor is neither Japan nor Portugal - but rather Indonesia. Timor borders on Indonesian Timor, whose capital is Kupang.

Both occupy an island 400 miles north-west of Darwin about one-seventh the size of New Zealand where the Portuguese and Dutch fought each other to a standstill and then agreed on the island's partition in 1904.

After four centuries of Portuguese rule the new regime in Lisbon is prepared to cast the "overseas province" of Timor adrift. Majors of the Armed Forces Movement, dispatched to Dili, have already recruited Timorese into the higher ranks of the civil service and army and supervised village elections to displace the conservative headmen who served the prior regime. They plan to hold a general election for a constituent assembly in October 1976, after which a date will be set for complete independence. None of the political parties of Timor wants immediate independence, but all want it within five years. Popular feeling, too, overwhelmingly favours independence.

Now Indonesia sees an independent Timor, free from the restraining hand of the Portuguese, as a threat to her security. Jakarta's fears are manifold:

- that Portuguese communism will take root in Timor;
- that Timor's Chinese community will follow Peking;
- that Timor's new government will accept aid from outside powers who would then establish a beach-head on Indonesia's flank; and
- that the new state would become a sanctuary for Indonesian rebels and secessionists.

A latent fear expressed by far sighted Indonesians is that East Timor might become a showplace of economic and political progress under the leadership of Fretilin, and thus attract the envy of other Indonesian island peoples and encourage secessionist movements such as the Republic of the South Moluccas or the Free Papua Movement to agitate for independence from Indonesia.

Fretilin is the most progressive of Timor's three major parties, and the one most likely to win next year's election and lead the country to independence. Its philosophy is neither Marxism, Maoism, nor social democracy, but "Mauberism."

Maubere is a Tetum word signifying the common person, the poor, sick, ignorant, oppressed Timorese under colonial rule. "Maubere is the people," says Ramos Horta. "Mauberism means a struggle against starvation, illiteracy, illness, and oppression in all its forms; it means a better life and a good government for all the people."

The Fretilin programme is inspiring in its idealism but hardly radical. Present and future foreign investments will be welcomed, albeit "in a controlled and balanced fashion so the people will benefit." Foreign aid, technical co-operation, and trade are invited on the same basis.

The economically predominant Chinese community of about 15,000 which is oriented towards Taiwan and Macao rather than Peking, will be allowed to continue business as before. Fretilin will encourage the revitalization of native producer co-operatives in the villages and will establish central consumer co-ops to sell basic necessities to the poor at low prices. Agriculture and animal husbandry are to be the basis of the economy, with supporting roles to be played by natural resources exploitation - oil, minerals, fisheries -, handicrafts, tourism, and, eventually, some light industry.

Fretilin has already sent "revolutionary brigades" of youths out from the capital city of Dili to set up primary schools and adult literacy classes in the mountainous countryside, and has organized unions of students, teachers, workers, and women.

Its blueprint for post-colonial government includes a hierarchy of local councils each electing delegates to the next higher council, culminating in a national assembly which will then choose a president and a cabinet of "people's delegates" or ministers. While serving in office the president and his ministers will be obliged to spend a portion of each year living and working in remote villages to keep in touch with the rural majority's needs. They will not be permitted big houses or cars or excessive salaries.

Rival political parties will be allowed as long as they do not violate the constitution, which is to be drafted after the constituent assembly election late next year, or the unity and independence of East Timor. There is now no communist

party in Timor, no members of Fretilin are known to be communists, and Fretilin's leaders are determined not to offer sanctuary to any anti-Indonesian movement whether communist or otherwise.

Contacts with Russia, China, and other communist countries are not favoured, partly because they are too distant to be of concern, partly because such contact would excite a negative reaction from Indonesia. America and Japan are seen as potentially dominating and contact with these countries will not be sought.

Fretilin's attention focusses on three groups of nations: (1) non-communist Southeast Asia ("Timor should join the Association of Southeast Asian Nations"); (2) Australia, New Zealand, and South Pacific nations ("They should apply their professed support of self-determination of people to our case in East Timor"); and (3) Portuguese-speaking countries ("We would like to be part of a Portuguese Commonwealth"). From these three groups of nations Fretilin would solicit economic aid and diplomatic support for Timor's independence and polite exclusion of big powers from the region.

It is fairly clear that Indonesia's fears regarding Timor are largely groundless. Fretilin is not radical, does not support anti-Indonesian movements, and does not favour contacts with the major powers, either capitalist or communist.

Neither the Portuguese soldiers, who number less than 200 now, nor the Timorese soldiers, about 2000 on active duty now, nor the overseas Chinese in Dili have displayed communist inclinations.

It is doubtful that Timor, with a per capita income of \$40 per year, 90% illiteracy, primitive infrastructure, and endemic trade and budget deficits, will seduce the neighbouring Indonesians, whose standards of living, education, and health care, while modest, are substantially higher than Timor's.

This notwithstanding, it is reported that President Suharto's aide General Ali Murtopo has been appointed "Project Officer for the Acquisition of East Timor." In February and March units of the Indonesian army in Sumatra were placed in a state of readiness, sparking press reports that the manoeuvres were a "dress rehearsal" for an invasion of Timor. Many Timorese believe only the glare of world publicity, vigorous cautionary statements by Australia's Senator Willesee and Mr. Peacock, and protests by Australian students have restrained Indonesia from unilateral action to solve the Timor problem.

Indonesia has denied any plans to annex Timor by military means against the will of the people. Nevertheless money continues to flow from Indonesian sources to Timor's pro-Indonesian party, Apodeti, anti-Fretilin propaganda broadcasts will emanate from Kupang radio, and Indonesian military instructors train young Timorese attracted across the border by promises of cash, clothes, and future jobs. These recruits are told they will be defending their villages against an attack by communist Portuguese, but their real mission may be to precipitate political strife which will give Indonesia justification to intervene "to restore order" and protect Apodeti, which she believes to have majority support, from harassment by Fretilin, which she believes to be a minority of leftist extremists.

"If Indonesia intervenes, naturally we must resist," pledges Ramos Horta. "If our independence is at stake, we will seek assistance from any country. This would bring outside powers to Indonesia's doorstep, which is the opposite of what she wants. Timor would become a mini Vietnam. So Indonesian interference in our affairs would be counter productive."

It is Ramos Horta's and his Fretilin colleagues' job to convince Indonesia - and neighbouring Australians, New Zealanders, and Papua New Guineans - that the majority of Timorese prefer independence, not Indonesian rule, and that the birth of the Republic of East Timor under Fretilin's leadership in about three years will not constitute a threat to either Indonesian or regional security.

Steve Hoadley

ISRAEL REPLIES

RACIAL ISSUES

Douglas Davis

The comparisons made by certain elements in the New Left between Zionism and Apartheid would be laughable if they were not so sadly lacking in fact. South Africa is essentially racist in its philosophy and practices; Israel is essentially anti-racist - a state, in fact, that was created for the victims of racism.

The South African regime quite crudely deprives people of certain races of basic human rights. It deprives them of the vote and of any say in the way they are governed; it breaks up families to suit labour needs and bureaucratic niceties; it restricts their opportunities for studying and acquiring skills, and it prevents them from forming trade unions and bargaining freely for their wages.

In contrast to South Africa, which actively enforces racial discrimination and stunts the intellectual and economic growth of members of these racial groups, the Israeli Government has launched programmes that seek to close the gaps and remove the elements of inequality.

All Israelis - Jew and Arabs - have the vote. Basic education is compulsory and free for all, and equal opportunities exist for higher education. Trade union membership is open to all, as are the facilities of the health-care services.

In the agricultural sphere, great strides have been made by the Israeli Government in developing Arab villages: An \$85 million five-year plan was completed in 1967 and a second, costing \$115 million, was immediately launched.

Before Israel was established, hardly an Arab village had either electricity or running water. By 1972, every village was connected to the national electrical grid and



"May I have your undivided attention . . .?"

every home had running water.

On the international level, Israel has never missed an opportunity in the United Nations to vote against the racial injustices in South Africa and she recently underscored her protest by making a substantial contribution to the liberation committee of the Organisation of African Unity.

If there is one charge against Israel that is totally without any basis in fact it is that the Israeli Government practises or preaches - privately or in public - racial discrimination. That Israel has been in a constant state of war with her Arab neighbours since the establishment of the State in 1948 has in no way tempted her to regard Arab Israelis as anything but full and equal citizens.

Such anti-racist sentiments formed a cornerstone of the Israeli Declaration of Independence made by the first Prime Minister, David Ben-Gurion, on May 14, 1948: "Even amidst the violent attacks launched against us for months past," he said, "We call upon the sons of the Arab people dwelling in Israel to keep the peace and to play their part in building the state on the basis of full and equal citizenship and due representation in all its institutions, provisional and permanent."

Jews, perhaps more than any other group, know what racism means. For thousands of years, in one part of the world or another, they have suffered similar disabilities to those experienced now by black South Africans. Their experience, however, goes a lot further. All the way to the extermination camps of Nazi Europe where six million were murdered - one-third of all Jews. It is an experience that has no parallel in

the modern world.

As individuals and as groups, Jews have demonstrated their abhorrence of racism in South Africa and other parts of the world. They have always been in the forefront of the war against racism and in the campaign for civil liberties.

If the Jews of these countries are concerned about the iniquities of racial injustice, the Jews of Israel - many of them survivors of the Nazi Holocaust - are doubly so. But sympathies and sentiment are not quantifiable; they cannot be neatly placed in statistical tables to prove anything. What matters are the realities. And in Israel the realities of equality before the law and respect for human dignity have always been evident.

Of course, Israel is not a superstate whose citizens are continually engaged in marching hand-in-hand towards a glorious, utopian future. There are problems and there are racial problems.

Unlike South Africa, however, the problems are not compounded by laws that impose racial discrimination. The contrary is true. The roots of many such problems in Israel are to be found - as they are in New Zealand - in different standards and values of the various groups within the society.

These are differences that very often produce inequalities in educational and financial achievement. They have nothing to do with the law or with the legal status of the individual, but rather with custom.

The provision of free and compulsory basic education, the existence of national health services, the umbrella of the trade union movement and the equality of opportunity in all spheres of the political, social and economic life will go a long way towards achieving a solution.

THE CASE OF

the myths & realities one p

by Michael

This article is written in response to the recent appearance in Craccum of a supplement entitled 'Zionism and Palestine - the case against Israel.' The article is intended to present the 'Case for Israel' not by outlining the history of Zionism or the creation of Israel, nor necessarily by countering the statements made in the previous article but rather by concentrating on several points, which it is believed will allow a more balanced representation and at the same time help "explode" some of the "myths" that have developed vis-a-vis Israel.

These inconsistencies are "myths" developed by the Palestinian (and Arab) cause in order to justify their position, "myths" which have largely been perpetuated by their supporters in the West. It is believed (by the writer anyway) that these myths illustrate the basic inconsistencies in the Palestinian claim, and despite any intrinsic humanitarian 'rights' or claims they may legitimately have, until the disparity between the "myth" and the reality is closed, the Palestinians have little hope of realising any of their claims, both from the world at large or from Israel.

Jewish Claim to Israel

(1) What rights have the Jews to Israel anyway?

The Jewish people and the land of Israel have been linked together for nearly 4,000 years. Anyone who "denies" this historic tie understands nothing of history in which the continuity of the Jewish people and Jewish culture is rooted. He may feel he is armed with a "scientific" historical approach, such as Marxism-Leninism, but in the first instance when he views the Jewish question, he denies the facts - and the fact of the yearning of the Jews for Zion over hundreds (even thousands) of years is a historical and social fact. To fail to see this is to fail to see history.

Anyone who holds that the attachment of countless generations of Jews to the return to Zion is "mysticism" is himself hovering in the clouds of would be "scientific" mysticism, for he overlooks a cardinal fact of life, and in so doing abandons all understanding of historical processes as they are. Also Zionism is first of all relevant to the Jewish tragedy in the lands of the Diaspora.

It is most relevant that a people without a homeland should find itself a homeland, most relevant to the victims of persecution and progroms, the remnant of the Nazi holocaust, Jews discriminated against in anti Semitic countries and lately even in some Communist countries.

Finally the Jewish claim to Israel rests on juridical and legal rights vested in the creation of the State in November 1947. This was derived from rights surrendered by Turkey under the Lausanne Treaty (1923) in which the League of Nations conferred on British the mandate for Palestine.

But What of Palestinian Claims to Palestine

(2) Unlike this set of relationships - legal, historical, religious and social, Palestine has at no stage implied a unique national or holy significance to the Arab. Since the Roman days the country was never a separate national entity as such, but rather a geographical entity. Palestine was always part of the Vilayet (provinces) of Syria and Syria in turn was part of the Ottoman Empire, in which Turks owned almost all the land (except Egypt and Iran) of present Middle East states.

During the whole period of recorded history Palestine was never ruled by the Arabs of Palestine. The rule of the various Caliphates, which was a foreign Moslem rule, extended over a period of 432 years.

It is significant that early Arab nationalists never referred to Palestine but described it as Southern Syria. On July 2 1919 the Syrian General Congress adopted a resolution stating:

"We ask that there should be no separation of the southern part of Syria, known as Palestine from the Syrian country";

And as late as May 1947 Arab representa-

tives at the UN General Assembly stated that,

"Palestine was a part of the province of Syria politically the Arabs of Palestine were not independent in the sense of forming a separate entity".

In turn the so called 'Palestinian Arab entity' is a myth, since prior to British mandate in the area Palestine was an area of Arab emigration. In 1922 there were in the whole of Palestine 557,000 Arabs (Moslems and Christians) and of these only 30% (185,000) lived in the area that is now the State of Israel. Most of these were also considered Syrians.

From 1922 Arabs began immigrating into Palestine from many Arab countries especially Syria, Lebanon and Transjordan. The regeneration of the Arab population of Palestine came with the growth of Jewish immigration and impact of Jewish development.

In the period 1918 - 1939 there was an increase of 375,000 in the Jewish population in Palestine and 380,000 in the Arab population. Most came from immigration, and natural increase of the migrant population, with the Arab increases being greatest where Jewish development was most marked.

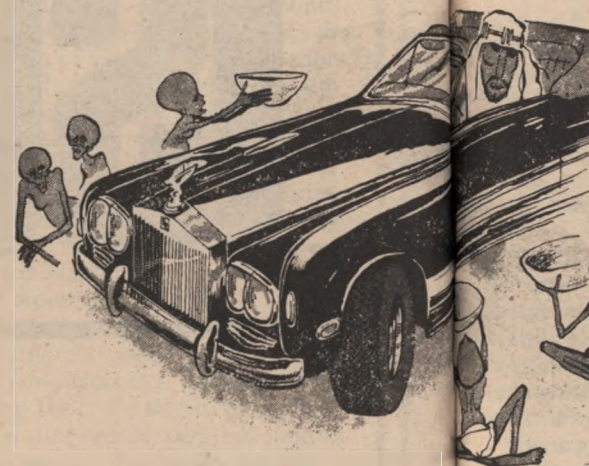
Thus in Haifa the Arab community increased by 215%, in Jaffa 134% and in Jerusalem 97%. In areas of no Jewish development Arab increases were smaller e.g. Nablus 42%, Jenin 40% Bethlehem 32% Beit Jalah 23%. Jewish development served not only as an incentive to Arab entry into Palestine from other Arab lands but also to Arab mobility within the country.

Palestine was described by the 1937 Report of the Palestine Royal Commission (Chapter 9 para. 43) to be in 1914 *"a land of overwhelming desert; lacking elementary facilities; peasants wallowing in poverty, ignorance and disease; a land with a growing neglect of the soil with a flight from the villages, with a mounting concentration of land in the hands of a small number of (often absentee) landlords".*

In short a social and economic order that was totally feudal in its nature. It was such a country that the early Zionists found, and it was only Jewish development that transformed the land economically and socially.

Thus as the UNRWA Review, Information Paper No. 6 (September 1962) states *"A considerable movement of Arab people is known to have occurred especially 1939-1945, when new opportunities opened up Palestine attracted many new Arab immigrants from neighbouring countries and many entered without their presence being officially recorded."*

Thus the "Palestinian Arabs" were largely migrant population, one who never had a separate political entity but rather who came into Palestine from other areas and one who had no historical, national even religious associations with the land (except for Jerusalem). Thus any claims the Palestinians (not the 3½ million quoted by



'Don't be silly. We're looking for a high probability of long-term ...'



Advances in the nation's agricultural economy have caused a veritable revolution on the Arab farm in Israel. Mechanized farming (such as the crop-spraying operation illustrated above) has been introduced, and large-scale irrigation and land reclamation schemes are being financed with the help of the Government and the Histadrut.



Mr. Hadawi, but the 500,000 - 600,000 present in 1948) may have, can not be made on the basis of historical rights to a homeland.

A Palestinian entity, a homeland - did not exist. In turn Arab claims that Zionist "colonialism" lead to the disruption and ruin of the Arab Palestinian society and economy cannot be legitimised. As shown, Arab population increased and benefitted as a result of Jewish development and improvements. This illustrates the inconsistency of the myth of a Palestinian homeland.

Refugees

(3) And what of the Palestinian refugees? The Palestinians, the terrorist groups and the Arab states have abrogated to themselves the word "Palestine". We must remember that Palestine was merely a geographical term and at no time a political unit.

It must be noted that an Arab Palestinian state was called for by the UN Resolution of 1947, but it never came into being because of the attack on the new state of Israel, in particular by Egypt and Jordan, who took over large parts of the lands set aside for the new Arab state. Thus the Palestinian (for the sake of understanding, anyone who resided in Palestine prior to 1948) refugees are the direct result of aggression by the Arab states on Israel.

In our time the "myth" of the "ousting" of the Arabs from Palestine has gained support from the tragic fact of the Arab refugees who abandoned their homes in 1948. A tragedy is a tragedy, and I do not wish to belittle its severity

or the need to find a solution.

But at the same time if the Arab armies had not invaded Israel in 1948 in order to destroy it, and had the Arab Palestinian state been established in 1947, there would be no refugee problem. As with any other refugee problem, war creates it and peace solves it, and the Arab and PLO reluctance to recognise, and negotiate directly with Israel, is delaying the solution of the problem.

Another myth is the "flight" of Arabs due to the war, and the numbers of refugees. Arab propagandists (like Mr. Hadawi) being careless with the truth, as is all too often proven, have quoted figures of between one and three and half million as the number of refugees.

The actual number who fled their homes was between 500,000 and 600,000. Terrence Prittie, a noted English Christian Journalist, in his book 'Israel' writes: *"In all of Palestine in 1945 there were just over 1.1 million Arabs, roughly 650,000 of them in areas that subsequently became part of Israel. Some 150,000 of this number either stayed during the war of Independence or returned almost as soon as the war was over and remained in Israel ever since. This means that roughly one half million Arabs became refugees"* (p.121)

UNRWA reports indicate that a substantial proportion of these, probably in excess of 20% found permanent homes and resettled in other parts of the Arab world. The remaining some 400,000 formed the bulk of the refugees who were found in camps established in Jordan, Syria, Lebanon and Egypt.

ly then there
the myth of P
ports today talk
from a very high
among the refu
number of fac
Many Arabs in J
had never lived i
that they were e
tained refugee
Until 1967 UNR
of verifying the
ness of those reg
of the rolls was i
Deaths of refuge
31.
as - UNESCO co
September 1949
refugees on the
as 166,000.
erry Labouisse,
Palestinian Refu
lem (July 20 19.
to hold as many
hards and there
moved clothing a
injunction with
bers of refugee
is the myth tha
"to leave. How
the Arabs left
do so by their
Edward Atiyah,
vice of the Arat
ays in his book
(195 p.183)
wholesale exc
the belief of
ed by the bo
Arabic pres
ple utterances
that it wou

DR ISRAEL

one palestinian claims

by Michael



're looking for with high
of long-term...



ISRAEL'S CITIZENS: Of some 2,915,000 inhabitants, 2,496,000 are Jews, 311,000 are Moslems, 74,000 are Christians and 34,000 are Druzes. To these have been added, in the areas under Israel administration, some 916,000 Moslems, 32,000 Christians and 6,000 Druzes. Many of the Jews are refugees from other Middle East countries.

b arm-
in ord-
Pale-
147,
n. As
ar
he
nise,
is delay-

Arabs
f refug-
ladawi)
all too
of bet-
n as

homes
i. Terr-
as:
there
bs,
reas
t of
umb-
r of
ost as
remain-
ans
Arabs

sub-
ly in
mes
rab
) form-
re
in, Sy-

for them because there is, but simply
for political reasons".

Or as the Beirut daily Al Hayat stated on
June 24th 1959

"Firstly it should be noted that the
Arabs today are the last people inter-
ested in the return of the refugees
..... the Arab states use the suffering
of the refugees as a weapon in their
struggle"

Thus far the Arab states have invested
little in the integration of the refugees into
their countries. Who possesses more wealth
than the oil rich Arab states? Kuwait and
Saudi Arabia alone could help solve the
refugee problem by diverting only a small
percentage of their enormous wealth into
such a humanitarian purpose. But they
have not done so.

Most of the money for the refugees has
come from the USA through UNRWA,
and so far its program has cost over \$600
million including relief for up to 500,000
non existent refugees.

Jewish Refugees

(4) But what about the Jewish refugees?
And I am not talking about the refugees
from Europe or the Nazi concentration
camps. But the 550,000 Jews who through
fear or under Arab governmental duress
had to leave their homes, property and
businesses in the various Arab countries
and find refuge in Israel. Prior to the est-
ablishment of Israel the Arabs made no
secret of the fact that Jews in Moslem
countries would suffer if a Jewish state
came into being.

After 1948 the position of Jews in Arab
states became even worse than it was be-
fore. The horrors and persecution that
preceded 1948 were exacerbated, and
such incidents as the murders in Tripoli
In June 1948 and 1967 were widely re-
ported (see New York Times), or the
hangings in Bagdad (Jan. 1969) Little
wonder that Jews in Arab countries came
to Israel, where they have been rehabilit-
ated and integrated into society.

Nobody visiting Israel can fail to be
impressed by the tremendous effort at
absorption and integration except those
who are so prejudiced that they seek out
the inevitable blemishes in order to re-
ject what has been accomplished, the like
of which has seldom been matched any-
where in the world.

Questioners of Israel's integration suc-
cess claim that the Oriental Jews intaken
from Arab lands are second class citizens.
Why do such questioners refuse to under-
stand that Rome was not built in a day.
Why do they not remember that the Orien-
tal Jews arrived in Israel only 20 years ago,
and that all immigrants to Israel received
the same conditions?

Why do they not understand that the
Oriental Jews were largely uneducated,
often illiterate people, with little or no
vocational training. Yet Israel has made a
huge effort to close the gap, to improve
socio economic status and material condi-
tions. This is not done in a day or even a
year, but a generation or more!

At least Israel strives for the ideal of
equal rights for all (which have always
existed) and equal opportunities for all
(which will be achieved with time). There
are those who complain that the tempo
is too slow and the results unsatisfactory,
this in fact may be so, but under the ob-
jectively limiting conditions that exist in
Israel what has been achieved in the inte-
gration and socio economic welfare of the
Jewish refugees from Arab lands is amaz-
ing.

Why do questioners of Israel present
us with endless "ultimatums" vis-a-vis the
position of the Oriental Jews, but show
endless and boundless understanding when

it comes to the slow rise in nutrition, in
education and in other human needs in
Cuba for example or China? Or even in
New Zealand regarding in migrants from
the Pacific?

Thus there is seen to be great inconsis-
tencies in the myth of the Arab refug-
ees - their numbers, the causes and the
solution. In fact the 1948 war resulted in
a dual refugee problem - the Palestian Arab
refugees and the Jewish refugees from
Arab lands.

Jews in Arab Countries

(5) But what of the Jews remaining in
Arab countries?

In 1973 there were no more than 50,000
Jews remaining in all Arab countries, and
of these 38,000 live in one country, Libya.

Information about the small Jewish
communities in 10 or so of the Arab coun-
tries where they live, is scant. In general,
and more specifically Syria, Iraq, Egypt
and Libya, Jews are, and were, forced to
pay special taxes and faced restrictions
such as the necessity of wearing distinct-
ive clothing; often their evidence would
not be accepted in Moslem courts; and
there is general, often official, discrimina-
tion against Jewish property, education,
and right of emigration.

Syria is probably the worst, with only
4000 Jews who are living under a system
of terror not permitted to leave the ghett-
oes they are forced to live in. With the
exception of one time in 1954 the Syrian
government has never allowed Jews to
leave the country since 1948, yet some
have escaped at the risk of their lives.
Today escape is almost impossible.

Jews in Syria carry identification cards
with the word "Musawi" (Jew) stamped
on it; Jews are not permitted to move
further than 4 kilometers away from their
homes; they are never employed in state
jobs nor in many other jobs for that mat-
ter, and most live on limited welfare aid
which they receive from overseas. When a
Jew dies his property is confiscated by
the State; letters are censored and the list
goes on.

The position in Iraq and Libya is not
much better although there have been
signs of improvement as also seen in Egypt.
After 1967 the situation of the Iraqi Jews
(3000 in 1967 and 300 in 1973 but
30,000 in 1947) worsened. Many were
arrested, others were dismissed from work
Jewish stores were closed, telephones cut,
Jews were not admitted to universities
and emigration was forbidden.

The situation became still worse after
the Baathist coup in 1968 and in 1969 a
total of 11 Jews were publicly hanged. In
May 1969 the Baath government gave
permission to register all Jews who wished
to emigrate. Although some 2000 register-
ed only a few were actually given permis-
sion to leave.

This situation remained the same until
mid 1971 when under international pres-
sure, the authorities permitted Jews to
leave, although only with a small part of
their belongings. Today in spite of the
small Jewish minority (300) the persec-
tion and atrocities continue eg April 1973
a family of five Jews were murdered. This
situation stands in sharp contrast to the
status of Israeli Arabs who have full and
equal rights before the law.

Moslem - Jewish Relations

This leads us to regard another of the
myths perpetrated by the Palestinians, the
idea that Moslem and Jew have traditionally
lived in harmony. The Arabs continually
state that Moslems and Jews have lived to-
gether in co-operation and interaction for
centuries, and that it is only Zionism and
the state of Israel that has altered the Jud-

er of weeks before the Jews were
defeated and the Palestinian Arabs
enabled to re-enter."

There would be no refugee problem (or
at least only a minor one) if the Arab lead-
ers had not urged their kinsmen to evacu-
ate Israel and return after the destruction
of the Jewish state.

Extensive documentary evidence supp-
orting this claim is available. Thus,
Emile Ghoury, Secretary of the Palestin-
ian Arab High Committee, in an interview
with the Beirut Telegraph (September 6
1948) said,
"The fact that there are these refug-
ees is the direct consequence of the
act of the Arab states in opposing
partition and the Jewish state", or
the Jordanian daily newspaper, Fal-
astin (February 19 1949) said "The
Arab states which had encouraged
the Palestinian Arabs to leave their
homes in order to be out of the
way of the Arab invasion armies,
have failed to keep their promise to
help these refugees."

In all aspects the Arab regimes bear a
heavy responsibility for the failure to sol-
ve the refugee problem. The Arab nations
have done little to ease the plight of the
refugees and in fact, they have deliberately
ignored their plight and maintained it as
a propaganda weapon against Israel.

In 1952 the UN General Assembly gave
\$200 million to provide homes and jobs
for the Arab refugees. But in 1957 Dr Elfan
Rees (World Council of Churches Advisor
on Refugees) noted that,
"the money remains unspent, not be-
cause these tragic people are strang-
ers in a strange land - because they
are not, not because there is no room

..... Case for Israel continued

aeo - Arab friendship. This myth however, does not stand up to the test of realities of the relations between Jews and Moslem Arabs. Islamic law has always relegated Jews to second class citizens (dhimmis), and as Antoine Fattal writes "The dhimmi is a second class citizen. If he is tolerated, then it is for reasons of a spiritual character, since hope of his conversion is sustained, and for reasons of a material order as almost the entirety of fiscal burdens is inflicted upon him The dhimmi is a victim of social inequality and (member of) a dispersed caste, a victim of prejudice in enjoyment of individual rights, in respect of taxation and in the courts" (in 'The Legal Status of Non Moslems in the Countries of Islam', Beirut : 1958 p.369 - 372)

Jews, like Christian 'dhimmis', in some Islamic states were forced to live in segregated quarters (mellah), were obliged to wear distinctive clothing eg in the 14th century Jews were forced to wear a yellow turban, Christians a blue turban as a mark of recognition. These measures, at the beginning designed for Christians and Jews alike, ended by only affecting the Jews, because the large Christian concentrations that survived within the bounds of the new Moslem world gradually disappeared through conversion or emigration. More and more the term 'Jew' and 'dhimmi' showed a tendency to be confounded, and Moslems attitudes became more stringent.

Documentation shows that through the 17th and 18th centuries Jewish communities were the targets of persecution (see for example H. Hirschberg 'A History of Jews in North Africa' 1965) One Jewish community after another had to endure rioting or savagery : eg examples from Morocco include Marakesh, Demnat, Megador, Tafe and Tetouan and in 1884 the

Sultan declared in an edict a series of decrees that virtually legitimized Jewish persecution.

Thus Charles de Foucauld a famous traveller who traversed Morocco in 1883-1884 described the situation of the Jews as being totally precarious. He says : "Every Jew in the district of Essiba belongs body and assets, to his lord, his 'sid'. If the 'sids' family is long established in the land, the Jew falls to his lot as part of his property. The 'sid' can take them (Jews) to market, and put them up for auction and sell them".

This position described here was scarcely better throughout the Moslem world, although from time to time Jewish equality before the law was declared. It rarely lasted, and as in the case of Tunisia in 1864 acts of violence on Jews followed the rebuking of the laws.

In light of extensive research made it appear that the discriminatory state of the Jews in Islam persisted in many Moslem lands right through into the 20th century. Perhaps the most horrific was the massacre of 130 and injuring of another 500 Jews in Tripoli and other Libyan towns in November 1945. This horror anteceded by 2 years the UN resolution recommending partition of Palestine.

In light of the foregoing it seems to me that, short of denying its principles, of rudely offending the profound sentiments of its coreligionists and of questioning its own raison d'etre, no Moslem State, however 'liberal' it would like to be (we say "however it would like" and not "However much it may proclaim itself to be") could so depart from the line of conduct followed in the past and in effect, pursued at present.

The inconsistency then of Arab claims regarding the Jews must be clear and the implications arising from Palestinian claims relating to the position of Jews in their 'secular democratic state' must also be clear. The history of persecution of Jews

in Islamic countries provides a pointer to the likely fate of a Jewish minority in an Arab dominated 'democratic secular Palestine'.

And what of the Arabs within Israel ?

(6) Today some 410,000 minority groups live within Israel (pre 1967 borders) of those 371,000 are Arabs (300,000 Moslems and 71,000 Christians) and 39,000 Druse. The Arab increase in population is brought about by an extremely high rate of natural increase, as well as by reunification of families permitted by Israel.

The only civil distinction between Israeli Jew and Arab is that Arabs are not required to serve in the army.

But - (1) Israeli Arabs have full voting rights (85% voted in the last election) and have continuously been represented in Parliament (Knesset) by their own Arab representation. Six were elected in the 8th Knesset, and until his death an Arab representative Abu Aziz el Tuabi was Deputy Minister of Health. At present a Druse member is Deputy Minister of Communications.

(2) There is no restriction on the organisation of political activities provided that these are not directed against the very existence of Israel. In spite of this, freedom of expression both in writing and speech, exists for everyone, and in the Arab sector it is not unusual to find anti government statements made in the Arab press. Three daily political newspapers in Arabic are circulated, as well as numerous weeklies and journals.

(3) Arabs, be they Moslem or Christian, like all minority groups, have full and free religious freedom (unlike Jewish minorities in Arab lands). The State of Israel concerned itself with the re-establishment of the traditional judiciary, and religious services of the minorities, especially the largest group (Moslem).

(4) With the establishment of the State, a renewed network of Arab schools was developed. As a result over 90% of Arab children attend school compared to 35% in 1947. In 1973/4 some 132,000 Arab children attended 320 schools, and with reference to girls alone this amounted to an increase of 22.5 times the number of 1947.

In 1972 there were 225 kindergartens in the Arab sector compared to 10 in 1948; 280 primary schools compared to 45 and 42 secondary schools compared to 2 in 1949. On top of this some 12,000 Arab students are studying at institutes of higher learning.

Under such conditions the Arab population has improved its socio economic and civil position beyond anything comparable in neighbouring countries for most of the population. Politically and socially the Arab regimes are military or bureaucratic dictatorships, (Syria, Iraq, Egypt, Libya) feudal monarchies (Saudi Arabia) or royalist police states (Jordan).

At the same time, I am far from thinking that the situation is ideal, or has been over the past 25 years - Israel was bound, for its own sake, no less than for the sake of the Arab minorities, to do all in its power, to prevent (or at least bring to a minimum) of any kind of discrimination and, insofar as possible to bring about equality (or to approach it as nearly as possible) civil, economic, social and cultural - for all citizens.

Despite the discrepancies resulting in the main from the political security situation, and the situation of Israel as a nation under siege, with all that this means to the Arab minority, Israel has succeeded. There is room for improvement (in which society isn't there, even in NZ the 'myth' of racial equality seems a little shaky) and I can assure Israels interlocutors that there are important groups in Israel who are fighting for realisation of the full ideal of total equality of all peoples.

the myth of palestinian ideals

The 'myth' of the Palestinian humanitarian ideal.

One of the more appealing 'myths' which the Palestinian organisations are perpetuating, but one which has at the same time more striking inconsistencies is their claim of humanitarian ideals - "Let us go home". However much the ideal of returning refugees to their home is a real one, (and even this is debatable, as there is not one refugee problem that has been solved by full repatriation) or how much the ideal appeals to our basic humanitarianism, the inconsistencies of the Palestinian programme are glaring.

For whoever is moved by the many manifestations of human longing for Palestine (such as those of the recent Palestinian visitors) and whose heart is touched by this phenomena and by the injustice of it (for there is injustice) should have no illusions concerning its significance for Israel. The refinement expressed in feeling of yearning and humanitarianism does not, by any means, become refinement towards the Israelis. In the presence of the design of annihilation, Israel cannot permit itself to become soft.

Thus the inconsistencies of the Palestinian ideals can be noted on two levels -

- (a) their actions as terrorists and
- (b) their objectives as manifested by the Palestinian Covenant.

Palestinian Covenant

(8) Doesn't the Palestinian Covenant reveal the true objectives of the PLO ? The PLO is an organisation dedicated to the obliteration of Israel.

It is an organisation whose covenant asserts that armed struggle and terrorism

is the only way of achieving that objective, and which rejects the processes of political and diplomatic compromise. This is no biased representation but rather one based on reflection from the basic constitutional documents of the PLO itself.

The PLO was established in 1964 at the Arab summit conference, and its covenant, drawn up in that year, was amended in July 1968 by the National Palestinian Council in Cairo. Endorsed again in June 1974 at the meeting of the PLO in Cairo, the Covenant represents a summation of the official position of the Palestinians.

The following are some of the more important principles laid down by the Covenant,

- (1) In the Palestinian state only Jews who lived in Palestine before 1917 will be recognised as citizens (article 6).
- (2) Only the Palestinian Arabs possess the right to self determination and the entire country belongs to them (articles 3 and 21). Any solution that does not involve total liberation of the country is rejected.

This aim cannot be achieved politically, only militarily (articles 9 and 21)

- (3) Warfare against Israel is legal, whereas Israel's self defence is illegal (article 18). Already glaring inconsistencies become obvious !
- (4) Armed struggle is the only way to liberate Palestine. Thus it is an overall strategy not merely a tactical phase (article 9).

The radicalism in the aim of annihilation of the State of Israel and the liberation of all its territory eliminates the possibility of a political solution, which is by

nature of a compromise. There remains only the way of violence, and this is provided by the next principle.

(5) Commando action constitutes the nucleus of the Palestinian popular liberation war (article 10).

(6) The objective of the PLO is the removal of Zionism from Palestine and the defence of the rest of the Arab countries (article 15)



'As soon as you help me bury the body, we can get down to serious negotiations.'

(7) The very existence of Israel creates alienation in the Palestinian for these deprive him of dignity. As long as Israel exists the Palestinian personality is flawed (article 17). The spirit of this article has been buttressed by much recent revolutionary literature, such as that of F. Fannon.

From the above it becomes clear that

we are not dealing with a group who along with their supporters, have been engaged in mere rhetoric or hypothetical theorising. But rather are committed to the destruction of Israel.

Myth of the Democratic State

(9) Yet the dominance of the motif of killing the Jews and 'throwing them into the sea' has not done the Palestinian cause much good !

Thus when, after 1967, the Palestinians realised that their wild statements, such as those of President Nasser (February 22 1965) "Arab unity means the liquidation of Israel" or of Radio Cairo (May 25 1967) "The Arab people is determined to wipe Israel off the map", had harmed their international reputation, they gave the impression of moderating their shrill demands.

Hence after 1967 the concept of a 'democratic secular Palestinian state', in which Arabs and Jews would live in peace, was put forward. This slogan was well received by the world as a good indication of the PLO's moderation, but most people have overlooked the ambiguity of the pronouncement and totally disregarded the fact that it contradicts basic Arab intentions, as the Palestinian covenant (endorsed in Cairo July 1974) indicates.

Firstly, it is clearly obvious that the slogan of a 'Democratic Secular State' is a myth, and it is only a propaganda move whose purpose has been to improve the Arab image and give it a more humanitarian and progressive context. The sixth session of the Palestinian Nation Assembly endorsed this very thing when it declared "the slogan of 'the democratic Palestinian state' is a tactical one which we propagate

f the State,
ools was
6 of Arab
ed to 35%
000 Arab
and with
ounted to
umber of

dergartens
0 in 1948;
to 45 and
1 to 2 in
000 Arab
tes of high-

Arab popula
nomic and
comparable
ost of the
ally the
reaucrat
t, Libya)
a) or royal-

om think
r has been
as bound,
r the sake
l in its
ing to a
mination
about
early as
and cult-

ulting in
rity situa-
as a nation
eans to
ceeded.
(in which
he 'myth'
haky) and
that there
ho are
ll ideal of

who along
engaged
heoris-
the des-

motif of
m into
ian cause

estinians
, such as
ry 22
idation
(25 1967)

o wipe
heir in-
the im-
demands.

of a
te', in
in peace,
well re-

ication
st peo-
y of the
arded
rab in-

int
icates.
at the
tate' is
la move

ve the
nitar-
ixth
Assembly

declared
estinian
ropagate

films

another festival



There is a surprisingly rich selection of films in Auckland at the moment. The two most important are Francis Ford Coppola's *THE CONVERSATION* (at Cinema Two) and Fellini's *AMARCORD* (at the Lido), but there are a number of other interesting films also: Billy Wilder's *THE FRONT PAGE* (Cinema One)

Pasolini's *ARABIAN NIGHTS* (Westend) and Ken Russell's *TOMMY* (Plaza). At the University, there will be a festival of political films from August 1st to 5th. And now the Capitol Theatre (in Balmoral) has announced a 'Foreign Film Festival' from July 25th to August 7th.

The Capitol's 'Festival' is not merely a publicity gimmick - its twelve titles include some important films not previously screened in Auckland. The Capitol has been trying hard to introduce Aucklanders to the idea of good films getting their first release not in Queen Street but in the suburbs, but film enthusiasts have been slow to realize that something important is happening there. Hopefully, the present package of European films - released in association with United Artists - will be successful enough to encourage the Capitol to repeat the experiment.

By the time this is printed, the first three films (all by Claude Lelouch) will have been screened, but there are some good things still to come:

TUESDAY 29th JULY
11 am and 8 pm

Jean-Paul Belmondo
"The Thief of Paris" COLOR
A Film of Louis Malle

Malle is the director of *LACOMBE LUCIEN* and *MURMUR OF THE HEART*, so this is certain to be an interesting film.

WEDNESDAY 30th JULY
11 am and 8 pm

'THE CLIMAX'

THE CLIMAX is directed by Pietro Germi, who has made a number of films including *DIVORCE ITALIAN STYLE* and *SEDUCED AND ABANDONED*.

THURSDAY 31st JULY
11 am and 8 pm

Alan Bates
Jean-Claude Brialy
Genevieve Bujold
Adolfo Celi

'KING OF HEARTS'
Directed by PHILIPPE DE BROCA

Like Malle and Truffaut, Broca was one of the original members of the French 'New Wave'. I think *THE MAN FROM RIO* is the only one of his films that has reached New Zealand. *KING OF HEARTS* is a very off-beat Romantic comedy reminiscent of Genet, although it is lighter in tone.

FRIDAY 1st AUGUST
11 am and 8 pm

Sunday Matinee 2pm

Francois Truffaut's
Classic (R.16)

She was a bride when
the violence happened...
now shes a widow and
it's going to happen again.

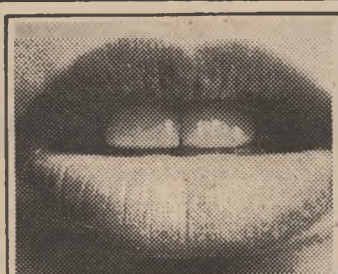


OSCAR LEWENSTEIN
for WOODFALL FILM
Presentations Limited
presents
JEANNE MOREAU
"THE BRIDE WORE BLACK"

This film has been screened previously in New Zealand but is well worth another look - presumably in a new 35mm print. *THE BRIDE WORE BLACK* is an unorthodox thriller in which the same shooting incident is shown again and again from different angles (as in *BLOW UP*). The central character is a very clever woman (played by Jeanne Moreau) who gets her revenge on a number of stupid men. The film was photographed by the famous French cameraman, Raoul Coutard.

SATURDAY 2nd AUGUST
5 pm and 8 pm

Academy Award Nominee
"Best Foreign Film"



A Film By FRANCOIS TRUFFAUT
"STOLEN KISSES"

Truffaut has said of this film: "*STOLEN KISSES* was one of my most thoroughly improvised films - to the point where I felt it would never get shown in a theatre. I thought the public just wouldn't accept a character who had no purpose in the film,

who was going nowhere. And yet, the film had a subject - I hadn't noticed it but the subject was life in general: love, feeling - a kind of 'sentimental education'. But I didn't see that while I was making the film - I thought it was hollow, that there was nothing, I thought that the reviews would be bad, that everything would be bad. And we almost didn't finish the film.

Indeed, when the film opened there was no one in the theatre. The advertising was very nostalgic, the film sounded like an old story. But I started meeting people in the street who said 'Bravo' and 'Great'. And the second week there started to be larger audiences; the third week it doubled. It was really a phenomenon. Good reviews and good box-office too. But it was interesting to make a film that way."

After that, the Capitol Festival continues with several other interesting films such as those on the rest of this page

FOOTNOTE - Since Roger Horrocks' article was written 'The Conversation' has suffered a premature withdrawal from Cinema 1. Next week Craccum looks at the film, one of the most important in recent years, and discusses why it was taken off so quickly.

MONDAY 4th AUGUST
11am and 8 pm

Sunday 3rd August 5 p.m.

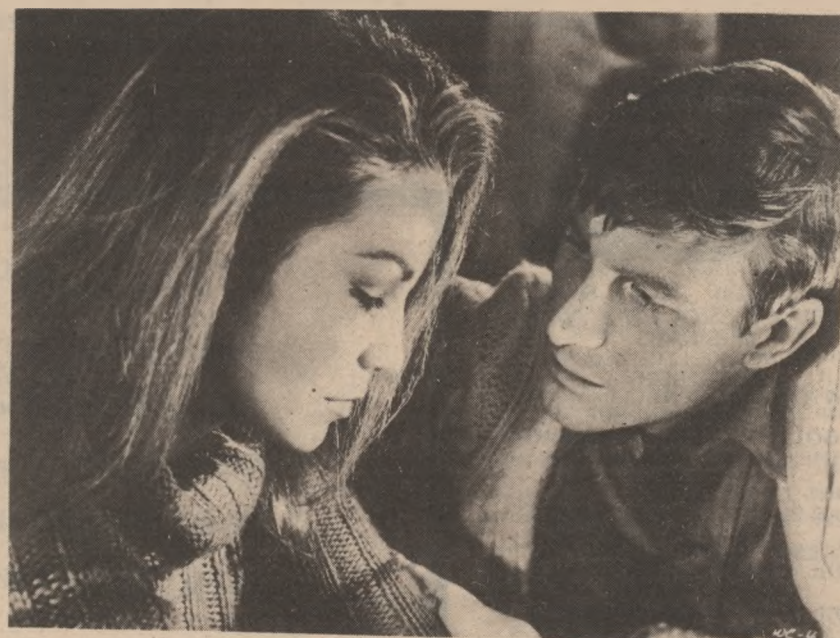
The Celebrated Classic
PETER BROOK'S

THE PERSECUTION AND ASSASSINATION OF JEAN-PAUL MARAT
AS PERFORMED BY THE INMATES OF THE ASYLUM OF CHARENTON
UNDER THE DIRECTION OF THE MARQUIS DE SADE

Persons under 18 not admitted.



The Crook, one of the Capitol Festival Films



'Waiting For Caroline', one of the Capitol Festival Films.

OS introduced

Os Guinness we find comes from the famous brewing family.

His message isn't however alcoholic in content. Rather he's asking us once again "to come rejoicing bringing in the sheaves."

Guinness, at 33, is both author and roving ambassador for Christ. His book, 'The Dust Of Death', sold 30,000 so far, is "a kind of reference book for Christians in the seventies", one young convert tells me.

In the post-Christian era Guinness says, man is robbed of meaning. The answer he offers is a trumpet-call back to the barricades of a militant Christian radicalism relevant to the concerns of today and tomorrow.

One could be forgiven for thinking that his lecture was just another Albert Park revivalist harangue if one went solely by its title - 'Collective Evil'.

Nothing could be more wrong. We find that Guinness is a wide thinker not cloistered in some narrow doctrinal faith but rather adapting its aspects to ensure its relevance will transcend mere ritualistic observance.

He is very much the Christian's Alvin Toffler, dispensing an overview in a world he sees as spiritually haphazard.

One notices a strange contrast of measured thoughts and intuitive eloquence when he speaks. One isn't sure where one begins and where the other ends.

"In Western society", he says, "we have taken it as the norm that we are developed people. This has given us the ideological justification for continuing as we are. Now however, we are beginning to see that we are over-developed societies and to continue that way is morally unjustifiable. 'The answers', he maintains, "point beyond humanism for in secular society power says who is right and who is wrong. Might makes right rather than right gives might."

Nietzsche's parable of the madman symbolizes the essence of the discontent, says Guinness.

"The madman enters the marketplace looking for God.

"Where is he," he cries. 'We have killed him you and I and who will wipe the blood off our hands now.' "

Driving the point home Guinness adds, "if God is there you know before whom you are guilty. If he's not then guilt becomes a kind of swirling that goes on under social relationships and evil is rationalized both individually and socially".

He doesn't point the finger though.



PHOTO: MURRAY CAMMICK

His favourite word is we. So, we, he emphasizes, we have to take religion out of its wrappings and make it as real and as radical as the Bible.

He can be categorical though "If on any campus the Marxists are more known for their concern than the Christians then the Christians have betrayed the gospel by which they should have stood." (Obviously he wasn't talking about the wasteland at Auckland University where any sort of concern seems to be seen as a form of leprosy or worse.)

Some of the words he uses: evil, sin, lust, guilt, aren't exactly in to-

day's vocabulary but then one finds linked alongside: consciousness, solidarity, collectivist which creates an odd fusion of Biblical fundamentalist and modern sociologist.

Guinness would claim no ideology but he has his credo. The ideology he would say was less important. "No specific political system", he argues, "is Christian per se."

He does however have a word or two in favour of both democracy "for it recognises the value of a person in society which is something no collectivist state has shown to the same degree", and socialism "the

essence of which is the response of the people to the whole."

If Guinness' theme is Christianity his method is pragmatic. The truths which are implicit will influence all actions so there is no need to set down a primer. "Christ's ministry", he says, "was built on spontaneous opportunism. We plan too much, we over-organise and yet he ministered 'when he saw the crowds'. We have lost this response to the specific moment and I wish we could get back to it." Instead, he says, we have created a society in which we see people as less than human.

There's various reasons for this: "The shorthand language of the media treats people in a stereotyped way". Partly, he says, it's also the fault of a society that treats people as objects. "So the individual in an organisation becomes an object for his organisation whether he's a statistic, part of manpower or a consumer". It's also the fault of a society that's grown too big. "So while the death of an individual is a tragedy, the death of a million is just a statistic."

Automation too is making us remote from one another. "So that the man who would never kill another man would think nothing of pressing a bomb 29,000 feet up as he cracks a joke with his co-pilot."

We evolve compartments to fit people in because we are over-burdened with meeting too many people. So we tend to have few friends who we can deal with in a fully human way.

"Our sense of responsibility has diminished. So Eichmann was a railway timetable conductor, and at Watergate Haldeman and Erlichman said 'I don't remember', 'I can't recall' because Nixon told them to respond that way'."

We have to replace, he insists, the anti-critical dimension in society and rehabilitate in modern discussion, the simple question: is it true? Otherwise, he suggests, religion, like all thought will be welcome so long as it is "privately engaging but socially irrelevant."

I was told that the reason that Guinness was brought here was to make Christians think through their faith. One can ponder whether they will do so or whether they will remain in what Guinness has termed their "ecclesiastical ghettos". Which leads us on to a talk with Os Guinness:

ANSAPHONE
PHONE
779326

RESERVATIONS
PHONE
779382

321
QUEEN STREET
CLASSIC
CINEMA

DAILY MONDAY - SATURDAY
11a.m. 2p.m. 5p.m. 8p.m.
GOLDEN YEARS OF HOLLYWOOD
MUSICALS

SURPASSING EVEN THE AMAZING
42nd STREET
NOW A MAGNIFICENT CLIMAX OF
SCREEN GRANDEUR.

THE GOLD DIGGERS OF 1933 (IG)
WITH THE MOST BEAUTIFUL GIRLS IN
THE WORLD
STARRING GINGER ROGERS
JOAN BLONDELL RUBY KEELER
DICK POWELL

ALSO DAMES (1934) G
STARRING DICK POWELL RUBY KEELER
JOAN BLONDELL

Both Directed by Busby Berkley

Special Students Discounts at all sessions
I.D. CARDS needed \$1.00 per ticket



FOLK CLUB

**MINI CONCERT OF PLUNKETY PLUNK MUSIC !
AND JAM SESSION**
Room 202 (Top Floor of Student Union Building)

THURSDAY 8 - 11 p.m.

Bring guitars banjos kazoos anything

COME ALONG AND PERFORM OR LISTEN !

"Reason — not Superstition"

**The N.Z. Rationalist
& Humanist**

**64 Symonds St.,
375-131**



Come and visit us and help promote
the cause of Rationalism.

We hold Wine & Cheese evenings with
discussion every 2nd and 4th Friday
nights from 6.30 on.

No holds barred.

Sometimes we have a "Party" - with
the necessary ingredients - on odd Sun-
day nights.

Come join us and communicate.

Everyone's future depends on all of us.

a talk with OS GUINNESS

part 1



Brent Lewis: You talked of Christians coming out of their ecclesiastical ghettos. Does that relate to you too?

Os Guinness: Very much so. I was brought up in a middle-class Christian family - but my life was spent largely as a secular Englishman.

B.L.: You seem to oppose the moralistic puritanism of what has passed for Christianity.

O.G.: Technically it's not puritanism but the sign of a defensive Christianity. A Biblical Christianity is on the offensive.

B.L.: So you not only say that Christians should define which is Caesar's and which is God's but also suggest that they have an overview so that they know the trends before they happen?

O.G.: This is dimensional prophecy - not of supernatural predictions - although that has happened - but rather we want Christians reading the signs of the times. Instead, too often, they're seeing them through secular frameworks. What they need is to understand their times from the point of Christian truth and keep ahead.

B.L.: So in your phrase they've got to be gadflies to existing structures?

O.G.: Yes, but they're only going to be gadflies if they know what's wrong and we only know what's wrong if we understand where we are.

B.L.: This is from the perspective of the outsider. But what happens when your ideas are heeded and you have a stake in seeing that things remain as they are. Won't you need other gadflies to act against you?

O.G.: First we've got to make them gadflies. So many Christians have opted out of 'the world' that they're not in that position. Instead our Western society is marked by an empty individualism that's often selfish and the churches live on such shallow relationships that they're not even close enough to each other to fall out with each other.

B.L.: But despite this the leaders of Western society, like Nixon, would call themselves Christian.

O.G.: I don't think Nixon ever was a Christian.

B.L.: So you have the tapestry of Christianity without any understanding of what it means?

O.G.: That's changing. In fact it was that unthinking sort of fundamentalism that was discredited by Watergate. The ideal time for a Biblical Christianity to emerge is in the wake of Watergate.

You see, up to Watergate, every time we tried to speak, establishment Christians would say 'look, you're radicals'. They don't say that now but we shouldn't be deluded.

What we are witnessing now is a lull. The powerful forces that created Watergate will go on unchecked unless we can look beyond the symptoms to the roots of the situation.

B.L.: So Watergate was a revelation?

O.G.: Undoubtedly. A number of people were profoundly shocked.

They had equated Nixon with Christian expectations.

B.L.: And the Magayez incident would show they haven't learnt.

O.G.: That was because they were so badly damaged. It wasn't a Christian group applauding that. Magayez gets back to the problem of the American psyche.

B.L.: Let's talk for a moment about the Third World. Where there is poverty and oppression there is obviously need for a revolution. You, yourself talk of 'an overthrowing of mentality'. But is that enough?

O.G.: I think we can see that if violence is built into the overthrow then violence inevitably continues. This is where I disagree with those like Camillo Torres and parts of the World Council of Churches' programme in the Third World.

B.L.: But look at Chile where they took the path of peaceful gradualism and found it led to 40,000 corpses.

O.G.: You don't take to non-violence because the odds are on your side. You take to it because you want to reverse the violence built into human society. Chile's against the run of history because the generals have imposed a right-wing solution and I don't see that it can last.

B.L.: You're saying there's an inevitability of change which I would think was almost the Marxist dialectic.

O.G.: The Christian can understand why the dialectic works. Paul has an interesting comment in his letter to the Romans when he says the unbelieving mind holds the truth in unrighteousness.

The Christian idea is that man is inverting God's truth and as Reinhold Niebuhr has it there is always an irony to reality so if you aim at one thing solidly it turns into the opposite and this is the Christian understanding of why the dialectic is partly true. Communism itself will over-reach itself eventually. They won't escape their own dialectic.

B.L.: So that in itself is a phase?

O.G.: Yes, the Communist myth is in saying that the dialectic stops with us, we produce the Communist state.

That's where the leap of faith is. It hasn't produced Communism at all - just a hardened form of state control.

B.L.: Okay, so let's say that ideologies invariably cop out on their adherents - that still leaves an awful lot of poor people without a solution. How do we rectify the balance in their favour?

O.G.: We could easily do that by intermediate technologies. Take India for example. There you have on one level the peasants and on another a very high level of technology introduced by the West. Now the technology rather than equalising disparities between rich and poor has only served to widen the gap because it's not labour intensive. So Christians like Fritz Schumacher are calling for an intermediate technology on a human scale.

The problem is that our society is built around innovations at the most powerful, expensive levels. We don't want to work out a simple machine. So it's our values and not the technology that's wrong. Christians realize that they've been guilty in this too for too much of their service has been verbal but now they're going to these countries to help bridge the gap practically and bring a peaceful revolution.

B.L.: Not like the old style where the missionaries used to convert the souls of the people but they really hated them.

O.G.: Where did you see this? That is very much a caricature.

B.L.: I was talking about the 19th Century.

O.G.: Were you - Do you really know much about them? That is a terrible caricature.

B.L.: Do you think so?

O.G.: I would say that 90% of 19th Century evangelical missionaries would put to shame any modern idealist.

Take a man like William Carey who went to India, who lived as an Indian despised by his fellow-Englishmen. He brought them freedom for women; he set up a printing press and hospitals; he abolished the caste system in his groups. He did more than Martin Luther King began to do. I mean don't you know about the history of 19th Century evangelism.

B.L.: Just the caricatures, it seems.

O.G.: Well it was a great period of social reform. Shaftesbury, Wilberforce, Carey, Hudson Taylor (who fought the Opium War).

B.L.: But surely there was a duality. I mean the Cadbury-Fry Hudsons, Quakers who were involved in all sorts of social reforms in England got their chocolate from, what almost amounted to slave labour, from the Congo (See 'Carson', by H. Montgomery Hyde).

O.G.: But you take these 20th Century radicals. I bet in 100 years time people will say: 'they may have fought these issues but look at the life-styles they lived.'

And that's a crushing criticism. But you look at those 19th Century evangelicals who lived out what they believed. I think this will make us look again at the Marxists. Have they really cared for people or have they used justice and injustice as a lever for revolution. When the dust clears I think there's no doubt which side the weight of evidence will come down on.

B.L.: You spoke of people who don't fit in with the tenets of a community. And you said 'if a person is wrong then you talk to him on a one to one level.'

O.G.: That is Christ's teaching. B.L.: I can agree with that. But then you said that if that doesn't work - then you get two people along and then the whole community. Isn't that a type of totalitarianism?

O.G.: I'm going to have to think through that carefully. It's a good point. Well there's one difference between it and totalitarianism. In modern statism the state is its own arbitrary absolute whereas in this group the absolutes of the group aren't arbitrary because they're going on God's standards. In other words you're taking ultimate truth seriously and that's a real distinction and of course it would have to be qualified and done with mercy, compassion and humility. Another difference is that you can always leave a Christian

group. In joining such a group you commit yourself to the Lordship of Christ and if you reject this then the group has no meaning.

B.L.: Isn't it possible that it could be the group that has departed from the truths and that the individual opposing the group may be the only one adhering to the truth?

O.G.: It's possible but that's what would be up for discussion.

B.L.: People often prejudice issues and I suggest that being one of many within a group would increase such tendencies. Aren't you - in suggesting group pressure in effect saying that the ends justify the means?

O.G.: No, because as Christians we would expect all, including Christians to go wrong in a fallen world. This is shown in Ezekiel where the feeling of group solidarity becomes so marked that he had to re-introduce the notion of individual responsibility to restore the balance. There's always a pull towards either authoritarianism or individualism. You can see it in the late sixties with the Pentagon on one hand and Haight Ashbury on the other. We have to keep a balance.

B.L.: Speaking of Haight Ashbury, what do you think of Alan Watts? (a religious mystic and author of many books).

O.G.: He was a very sensitive interpreter of Zen and Hinduism. A man who was an Anglican chaplain who rejected it because he didn't see any sensitivity and caring. He was a tragic rebuke to Christians who care.

B.L.: Watts of course believed that there were some unique aspects in oriental religions which could be reconciled to Christianity. But Christians themselves seem to be rather dubious about Eastern religions and fail to explore their truths.

O.G.: I don't deny the validity of Hinduism or the experience of the Buddhist nirvana. I don't deny they transcend the consciousness and have para-normal experiences but in interpreting it I would say that what they're having is a naturalistic experience as I would as a Christian if I went out into nature or listened to music. Where they go wrong is saying that they find God this way. It's the same with drugs - you have religious acid takers and secular acid heads. Both have the same experience but within a religious framework it's a more mystical experience.

B.L.: So inevitably we go back to one way.

O.G.: Well, I think Christianity's deeper because its truths are unique and include others as well. They may have naturalistic mysticism whereas Christianity can lead to a super-natural mysticism.

B.L.: You're very much of an eclectic - you've read widely and distilled it into a framework.

O.G.: The Christian expects everyone's philosophy to be half-true. Christianity doesn't mean rejection of everything else so I'm alive to a lot of what the humanist says.

B.L.: So Christianity's the crucible on which you test your knowledge and assumptions?

O.G.: Yes, Christianity is the highest humanism. So it's set against the self-contained rationalistic humanism in the secular sense that is too small. And it's also the highest Communism for it is the brotherhood of man through the kingdom of God which is the kingdom of right relationships.

AUCKLAND TOWN HALL AUGUST 7th

In 1966, when the masses were chewing bubblegum to Herman's Hermits and the "hip" kids were discovering the Yardbirds, the ultra jet set was gathering in Greenwich Village dancing to the dissonant rock of Lou Reed and the Velvet Underground.

Nowadays, with five albums under his belt, including the latest deck "Sally Can't Dance," (CPLI-0611), Lou Reed is no longer a cult hero cherished only by the subterranean satyricon. This is evidenced by his overflowing full-house concerts throughout the world.

With the release of "Sally Can't Dance," Lou emerges in full-scale, three-dimensional colour, garnished with crisp, brass, stinging guitars and co-production by ex-Blood, Sweat and Tears ace Steve Katz and Lou himself. The backup musicians revive the rock'n'roll animal wizardry--guitarist Danny Weiss and keyboarder Mike Fontana (both previously with the underrated rock monster, Rhinoceros), bassist Prakash John, drummers Whitey Glan and Richie Dharma, and former Velvet Underground mate, Doug Yule, guitar (on "Billy").



The LP is the realization of goals introduced on Reed's four previous albums, "Lou Reed," "Transformer," "Berlin" and "Rock N Roll Animal."

The controversial career of Lou Reed was launched during high school days on Long Island, where he assembled punk-rock bands called Pasha and the Prophets and L.A. and the Eldorados. In the mid-sixties, he and Welsh viola player, John Cale, founded the Velvet Underground, a prophesizing rudimentary New York City based group, which "sounded like the unlikely marriage of Bob Dylan and the Marquis de Sade."

The Velvets journeyed throughout the land as part of Andy Warhol's multi-media extravaganza, The Exploding Plastic Inevitable, spreading the decadent, drug-infested, sexually perverse side of life. "Heroin," an anti-junk anthem, became the band's trademark.

When the Underground disbanded, Reed pursued a solo career and became an inspiration to the budding school of third generation rockers - Bowie, Mott and the Dolls to name just a few. Throughout the transition from band leader to soloist, he maintained his

incomparable brand of black humour. On his initial LP, Reed seen in those days at Max's Kansas City dancing on dinner tables in the nude, asked, "why am I so shy?"

"Transformer," sporting a cover photo of "the phantom of rock" in stark white, featured "Walk on the Wild Side" with sparkling Do-do-do-dos. Next came "Berlin," a gory love story continuing the themes of Jerry Kosinski's grotesque novel, "The Painted Bird." Described by one critic as "a 20th century Shakespearean tragedy," "Berlin" is filled with vivid imagery and phrasing, from Romantic barroom scene ("with Dubonnet on ice") to bloody suicides.

A national and European tour followed the release of "Berlin" climaxing at the Academy of Music in New York. The highlights of the historic evening are captured on Reed's fourth RCA LP, "Rock N Roll Animal." Through all the transformations Lou has undergone, two things remain constant: his identification with New York (both its low-life and its high) and his extraordinary way with words and music. Lou Reed is one of a bare handful of rock stars whose aphoristic lyrics have the quality of authentic street poetry.

LUNCHTIME THEATRE: New Independent. Two plays by Dorian Takle. Directed by Gerard Bank with University Theatre Workshop players.

Now I must admit that when I saw these plays they were in their infancy, so to speak, opening day and all that.

I still didn't think they'd be as excruciatingly bad as they were.

The only possible review one could write is bound to sound something like a section from 'The Lamentations of Jeremiah'.

For a start, the two plays are silly. Just plain ordinary silly. The first, "Basement Blues", is a loosely constructed one actor play about a young recluse and how she finally is released from her hangups. It's pretty basic stuff, with the usual overbearing mum and the girlfriend who is everything that "you could be, too" if you only tried.

For this play an appalling set was used in an attempt to suggest an appalling basement flat. Unfortunately the effect was one of ugly, shoddy clutter, reminiscent of the high school stage setting that one composed entirely from Aunt Edith's

old lounge suite and Barbara's father's patio chairs. So much for that.

Acting for the most part was wooden and uninspiring with the exception of the scene between Suzy (Judy Boyle) and her mother (Diane Burtenshaw). Voices were constantly overpitched and overstrained so that one seemed at times to be listening to a constant barrage of high C's.

I'm sure that most of these problems stemmed from lack of direction, rather than intrinsic stupidity, for most of the cast just didn't seem sure of either moves or meaning.

The second play, "Will You Marry Me, Faye Dunaway?" is one of those surrealistic dramas that I can never quite come to terms with. Somebody telling somebody else that they resemble 'a banana soup' just doesn't seem plausible dramatic dialogue to me. However, a good performance from Sylvia Rands made this second play a little more rewarding than "Basement Blues".

I wish there was something praiseworthy and constructive that could be said, but I don't think theatre should ever be an endurance test, and this theatre, lacking in forceful energy and direction, certainly was.

Ray Waru is to produce Ibsen's "The Stranger" (for New Independent's lunchtime theatre). Dick Johnstone produced the same play, which is set in a cafe, at Wellington's Downstage Theatre cum restaurant. He had a myopic actress who mistook an audience restaurant table for the stage one, and proceeded to play her part from amidst the diners!

★★★★★

Alistair Browning, who's been in many University productions, is currently playing in "What the Butler Saw" (New Independent again). It's supposed to be an 'adult' comedy.

★★★★★

Student Drama Festival comes in August and should be worth watching out for, as there will be workshops and classes along with visiting plays.

★★★★★

Did anyone see the brilliant Mormon skit in the Dean - Edwards T.V. show, some weeks back? Shorter half of that duo was Victoria's Jim Spalding, who runs the drama course at that university. The course is from stage 2 onward, open to those with English 1. There's practical work involved as well as theory, and it's reputed to be a lot of fun as well as educational!

THEATRE



..... myth of Palestinian ideals continued.

because it is well received internationally" In turn the Lebanese newspaper Al Anwar, noted on March 8th 1970, that the representatives of the six largest Palestinian organisations had agreed that the slogan was designed for propaganda purposes abroad, that the slogan had no practical meanings, and what they had in mind was an exclusively Arab Palestine.

It is noteworthy that the Palestine Liberation Front (PLF) and the Popular Front for the Liberation of Palestine (PELP) are much more explicit and less public relations conscious than the other groups, and George Habash stated their opposition to the establishment of a democratic state in Palestine since it would contain a Jewish minority (June 17, 1971).

Yet we must ask if there was a Democratic Palestinian state, what would be done with the Jews. If the numbers of Jews was not reduced, then on a national level their quantitative and qualitative weight will dilute the Arab character of the liberated state.

In order to evade these grounds it is believed the Jews will wish to emigrate, back to their countries of origins, especially in Arab lands where conditions were so good. One may suspect that this illusion contains the psychological dimension of amour-propre and self adulation: the Arabs are so good and were so kind to the Jews that it is inconceivable for the Jews not to want to return to live under their protection.

But as we have seen, the status of Jews in Arab lands has been, and still is, an exceedingly precarious one, and points to the likely fate of a Jewish population in an Arab Palestine. It is therefore grotesque for the Palestinians to preach to Israel, or anyone else, about equality or democracy.

This is even more true when one considers how the Arabs have treated other minorities living in their countries, often Arab minorities; for example, Iraqi and Syrian persecution of Kurds; the Sudanese slaughter of Blacks, the extermination of thousands of Yemenite peasants by the Egyptians; and more recently Hussein's butchering of Palestinians in 1970.

Ultimately it becomes clear that the precondition for re-establishing a Democratic State is that Israel be destroyed, and scrutiny of Palestinian declarations and actions show that their slogans are neither liberal nor humanitarian. Even if the slogans were free of inconsistency and insincerity it is not acceptable to Israel. Israel has no less right to national self determination than the Palestinian Arabs. They do not want to become Palestinians of the Jewish faith, but intend to remain Israelis.

The suggestion that the Jews in Israel should give up their independence is of course absurd. The minute the Palestinians and Arabs as a whole realise this, the sooner a peace and a solution shall be found. That is to say -

Israel exists and has the same right to self determination, as the PLO are demanding from the world.

It is also pertinent that leftist supporters of the PLO, seem prepared to support every conceivable form of nationalism as some manifestation of anti colonialism. Yet Jewish nationalism is seen as a heretic movement. And in turn cliches that Israel represents an 'European' and 'colonial' imposition is nonsense.

The main stay of this myth is that Israel is supported by the USA. Yet statistics from the US House of Representatives Foreign Affairs Committee Report of May 14, 1971 show that during the period 1946-1970 inclusive Israel received grants of \$369 million and loans of \$907 million (there have been no military grants). Yet during the same time the 13 Arab states received \$2,184 million in grants, \$1,566 million in loans and \$230 million in military grants. Jordan and Tunisia separately received grants greater than Israel, and the UAR received loans almost equalling those received by Israel. And yet on top of this the Arab states received billions from the Soviet Union.

Palestinian Terrorism

(10) The second basic inconsistency of the Palestinian myth is the incredible acts of violence they have perpetuated. The PLO have continually given the world horrific and bloody proof of their commitment to the tactic of terrorism.

Arab 'successes' in the furthering of their humanitarian ideals include the blowing up of a Swiss airliner in February 1970 when 47 innocent passengers were killed, the bodies of 11 Olympic athletes, airport bystanders at Lod, the murder of foreign diplomats the slaughter of innocent school children at Maalot, and more recently, the attack on the Savoy Hotel in Tel Aviv which left 18 people dead and the Zion Square bombing in Jerusalem last week. We are not talking about abstract ideologists but about people who could not be more practically committed to terms of their Covenant. (The principles of which I have already outlined).

Yasser Arafat recently appeared at the UN with an olive branch and a gun. Yet there was no olive branch in the ruins of the Savoy Hotel, for which his group, El Fatah claimed responsibility. (It is significant that this action probably reassured the more doctrinally pure of his terrorist

..... continued over

come to
aussie this
summer



Auckland

TO SYDNEY

NOV 13 17 20 25 27
DEC 02 04 09 11 16 22 24 29 31
JAN 06 08 13 20*25 27
FEB 01 08 10 15 17 22 24 29
MAR 02 07 21

FROM SYDNEY

NOV 16 28
DEC 02 03 05 06 09 12 13 17 22 24 29 31
JAN 08 09 14 21 30 31
FEB 07 18 19 28
MAR 13

FROM BRISBANE

DEC 07 08 13 15 20

TO BRISBANE

JAN 26 28 30
FEB 16 19

TO MELBOURNE

JAN 23 31
FEB 14

\$150 return

BOOK
NOW

STUDENT TRAVEL TOP FLOOR
STUDENT UNION OPEN 11-5p.m.

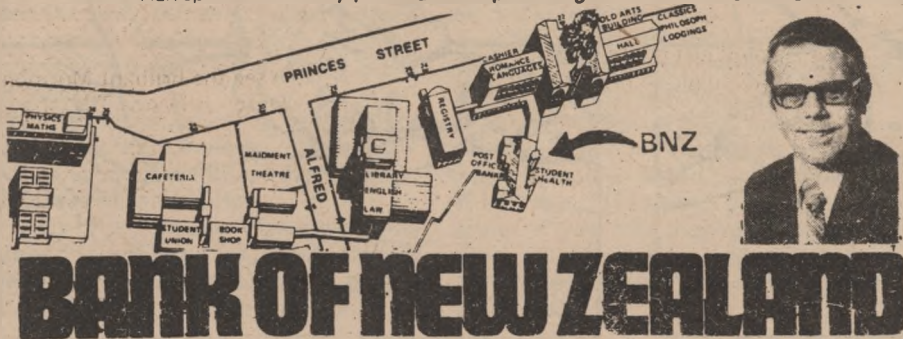
Way to go

Bank of New Zealand Travel Services

The only way to travel overseas is via your nearest Bank of New Zealand Branch. That way you'll find things a whole lot easier. We can provide you with travellers cheques in any of the major currencies of the world. If you want to transfer cash ahead, we can help you apply for the appropriate Reserve Bank permits and advise you on the latest regulations.

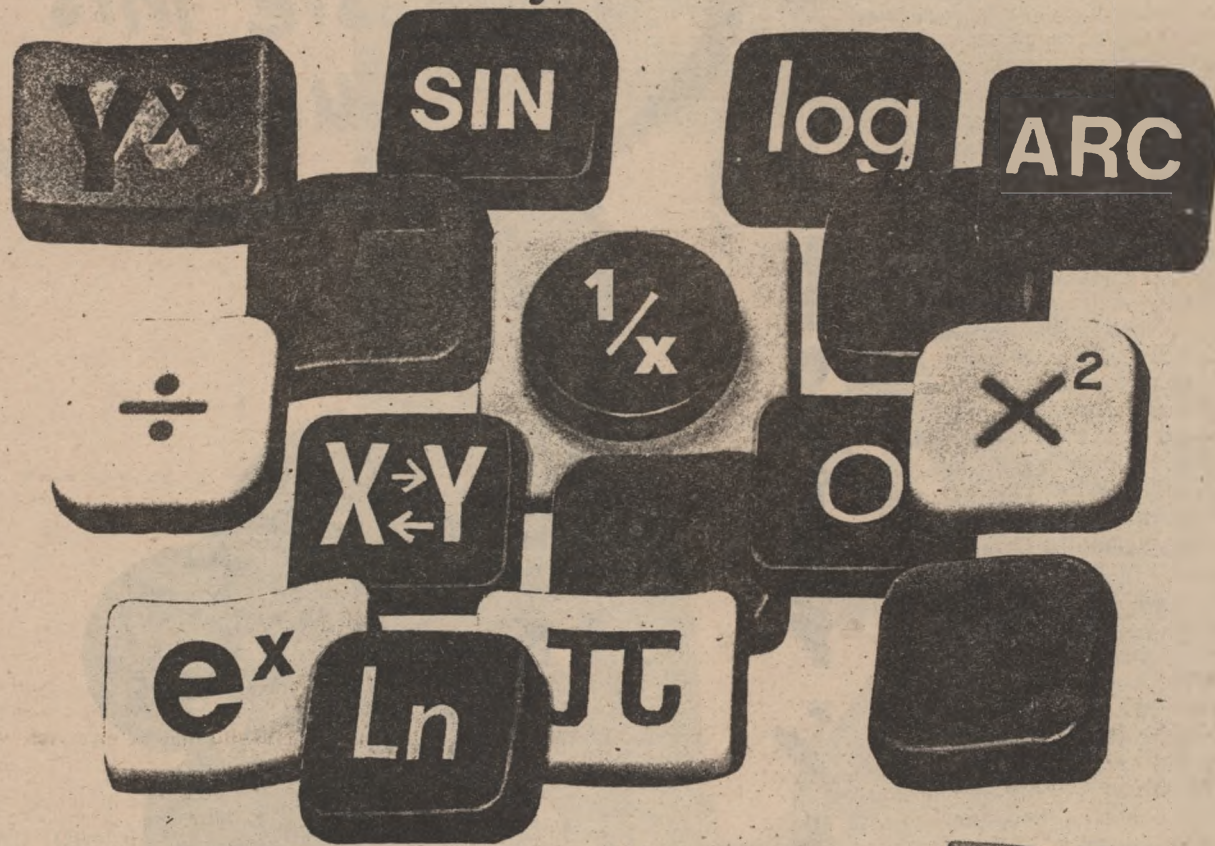
We'll be pleased to arrange letters of introduction through our overseas contacts.

If you'd like more information on any travel or financial matter, call at the BNZ Campus Branch and arrange for a chat with The Accountant Geoff Harrop. He'll be very pleased to help. Or ring him direct on 370-385.



BANK OF NEW ZEALAND

Sanyo have the keys to it all



CZ2171 Desk Unit
A 10 digit scientific calculator with 2 digit exponents. In addition to the CZ8124 features, it has yx, Arc, x², x-y and 2 levels of parenthesis. AC or DC on rechargeable Cadnica batteries.
\$139.00 with AC adaptor



CZ8124 Pocket Unit.
A complete 8 digit "economy" scientific calculator with 2 digit exponent. In addition to its basic functions, it has a fully addressable memory, exponents, log, pi, 1/x, x², ex, sin, cos, tan, sin⁻¹, cos⁻¹, tan⁻¹, radians and degrees. AC or DC power.
\$80.50 without AC adaptor.



CZ8008 Pocket Unit
A semi-scientific 8 digit calculator with all basic calculations - constant on all four functions, chain and mixed calculations. Transcendental functions - sin, cos and tan from an angle expressed in degrees or radians. Convenience functions - square root, square reciprocal and pi calculations. AC or DC power.
\$54.50 without AC adaptor

FOR FURTHER INFORMATION CONTACT
SANYO CALCULATOR INFORMATION BUREAU
Private Bag, Newmarket, Auckland. Phone 543-079
OR VISIT OUR SHOWROOM ON 142 BROADWAY, NEWMARKET (2ND FLOOR)

NAME
ADDRESS



SANYO

what the future holds, today.

In A.T.C.R.A.T

A9248

colleagues that he had not turned 'soft' after his incursion into diplomacy at the UN).

Yet if the Savoy action doesn't clearly demonstrate that Arafat is no different than other terrorist leaders, his previous record should. Thus, Arafat's organization was responsible for the murder of the 3 diplomats at the Saudian Embassy in Khartoum on 11th March 1973. Of this operation and investigatory report in the Paris edition of International Herald Tribune on April 5th 1973 said -

"Arafat was present in the operations centre when the message to kill the diplomats was sent and he personally congratulated the terrorists after the execution of the three diplomats was carried out"

There is a huge array of further evidence magnifying the association of the so called "responsible" and "humanitarian" Palestinian organisations with these and other acts of violence.

What is significant is not just the inconsistencies these acts create in the Palestinian myth but also the fact that leftists and other supporters of the PLO glorify such actions, as those of humanitarian freedom fighters. This could no further be removed from the truth, for the violent acts by the terrorists, while directed against Israel and other civilian targets, have also been used against other Arabs. This is most dramatically illustrated by the Palestinian murder of Jordanian premier Wasfi Tal in Cairo on November 28 1971.

Before police reached the scene of this assassination, Mounfer Khalifah, one of the terrorists, bent down and began drinking of the dying mans blood. Are these actions of humanitarian freedom fighters? Or what of George Habash's statement in the German weekly, Stern (Sept. 9 1970) when he said that he was not bothered if his group starts World War Three, because "the whole world will suffer losses and not only we will be the losers"

Thus in conclusion two things must become obvious:

Firstly whatever the intrinsic morality involved in the position of the Palestinian refugees, the 'myths' that they have developed regarding Zionism, Israel, the situation in Israel, and their objectives, are totally inconsistent with the realities of the Middle East. Until the gap between the 'myths' and realities lessens, peace is far removed, and -

Secondly it should be clear beyond any doubt that the PLO and the Arab states are not talking about peace with Israel, but peace without Israel.

Whatever the egregious banalities offered by apologists for the PLO, it is crucially important that they, and the world at large, appreciate the perspective that these conclusions create for Israel - both its people and leaders. The actions and words of Arab leaders have convinced Israel that they are bent on her destruction, and that to return territories without some guarantees for her security, would be tantamount to national suicide. And this is too outrageous to be considered!

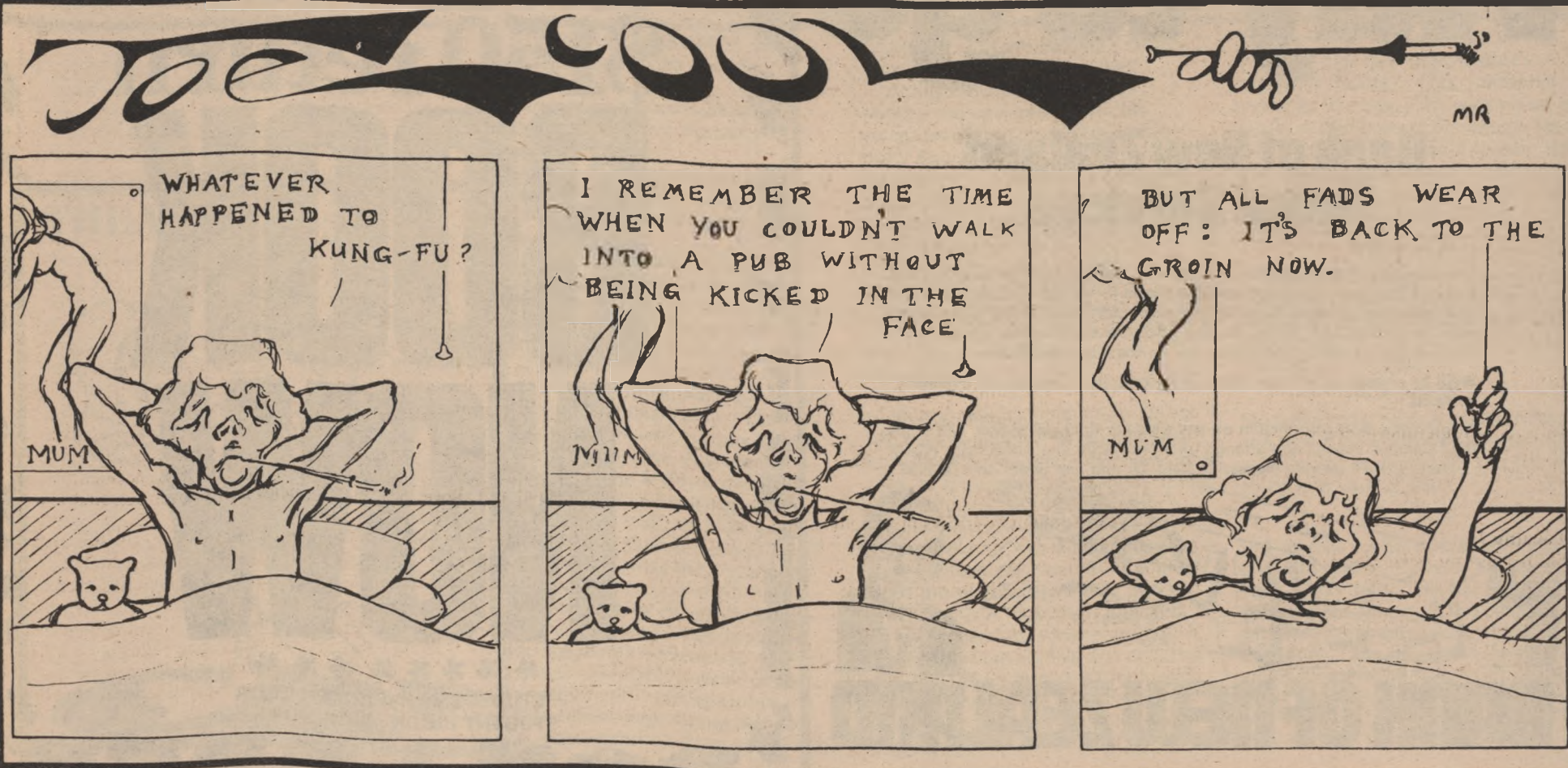


PHOTO: PAUL GILMORE

"Some got a pair the chain, Luckily for break the motorbike is the cert. the attempt dent apath Not ne "Daylight on," says eant Adria "Many ed up and Many are l who refit i

What to do when your friendly neighbourhood policeman bites you



West Auckland as a result of the introduction of the Task Force. On Campus itself the numbers of students questioned or arrested on drug charges has risen significantly.

Despite the insurgence in people being arrested or hassled the knowledge of what to do or more importantly what not to do is still abysmally low. Far too often people being questioned by the police get themselves into more trouble by actions that even a superficial knowledge of their rights would have avoided.

Means of Arrest

The Police may arrest a person in two basic ways. They may arrest by using a warrant which is a signed document by a Judicial Officer empowering a policeman to arrest the named person on the specific charge stated in the Warrant.

Arrest by Warrant

Before a warrant is issued the signing authority (usually a Magistrate or J.P.) must be satisfied that there is reasonable ground to believe an offence has been committed and secondly that the issuing of a warrant is necessary to compel attendance before the Court. If the latter is not achieved a summons will be issued instead.

A policeman armed with a warrant is in a position to do a wide range of things. He is entitled to use as much force as he thinks is necessary to overcome resistance and entitles him to enter Private Premises to arrest the person named in the Warrant.

If the Police Officer is not in uniform he is required when asked, to show his authority. The Police can arrest without actually having the warrant on him - provided it has in fact been issued and is shown as soon as possible after the arrest.

Arrest Without Warrant

Under a number of Acts the Police

have the right to arrest without a warrant. These amount to a considerable number - the most important are paraphrased below. However, because not all can be noted here if you are arrested ask the officer why and make a careful mental note. Take note of his number and go quietly. If you have a legal grievance you have a remedy later.

The following are some of the major alleged offences where a person may be arrested without a warrant.

(a) When the Constable believes that someone is offending against the Police Offences Act 1927 - Sections 41-45.

These are the 'Vagrancy' offences - and include Idle and Disorderly, Drunkenness and Riot and Rogue and Vagabonds.

(b) Any person who 'resists', assaults or wilfully obstructs any constable in the execution of his duty. (S. 77 Police Offences Act). This is a very wide section and has been held by the courts to mean "making it more difficult for the Police to carry out their duties."

(c) When a Constable has good cause to suspect a person has committed a breach of the peace or of any offence punishable by imprisonment (e.g. Drug Offences, Assault, Burglary). This is the most common and widest of the powers for arrest without a warrant.

Remember there are others.

Police Policy

It is a myth to believe, as do many 'right thinking' members of our society that every body should be arrested because what they have done is illegal. In the Police Manual which every Police Officer has a copy of it is stated -

"Even when authorised by Law to deprive a person of his personal liberty by arresting him, it is a very serious matter. The power of arrest, without

warrant must be at all times exercised with considerable discretion. A summons will often achieve the same results. Many factors will influence your decision and each must be carefully and humanely considered."

The Police then do have this important discretion. Whether they use it fairly is another matter.

Right of Police to Question

With a few exceptions if a person has not been arrested he has no legal obligation to answer questions. It is up to the person concerned. The exceptions include 'Transport, Immigration and Liquor Offences'. Yet, none require the person to say more than to give name, age, address and the fact that you have your licence etc.

If you do not wish to answer questions and are not sure whether you come under an exception or not it is advisable to only give your name, age and address.

No person (unless it is a breathalyser test situation) is obliged to accompany a Policeman to the station. If asked always inquire if you are under arrest. If answer in negative you can not be compelled.

If you are arrested you may not be questioned further unless first warned - "Whatever you say will be taken down in writing and may be given in evidence." It is advisable, therefore, not to say anything until you have legal advice. It can be human nature for comments to be misunderstood, or misconstrued.

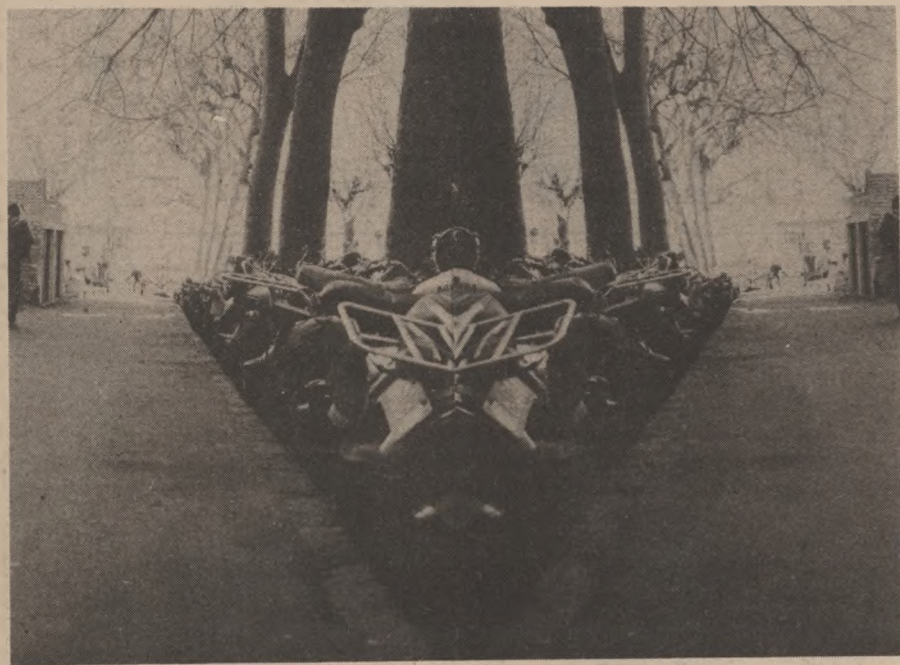
The "Caution" procedure is not a statutory Law but rather part of the 'Judges Rules' laid down by Courts. It should be remembered that any statement given before there is time to caution can be admissible in Court.

Next week - Rights of Police to enter premises and Rights of arrested people after arrest.

In May of this year over 100 Auckland University students were arrested by the Police because of misbehaviour during Capping week. Over the last twelve months there has been a huge spate of arrests in

thieves on campus....

It seems you can't leave anything standing around without someone trying to steal it! At midday one day last week Terry Meads parked his Triumph 750cc Trident outside the Engineering School in Symonds St and chained it to a tree. By three o'clock the chain had vanished apart from two broken links and the bike's ignition wiring had been savagely mauled.



"Someone," says Mead "had obviously got a pair of heavy bolt cutters and cut the chain, and in broad daylight too!" Luckily for him the thieves couldn't break the steering lock to wheel the motorbike away, but what concerns Mead is the certainty that people were watching the attempt and didn't do anything. Student apathy?

Not necessarily, according to the Police. "Daylight theft attempts are quite common," says Crime Prevention Squad's Sergeant Adrian Mowatt-Wilson.

"Many bikes," he says "are easily picked up and tossed into vans or onto trailers. Many are being taken by organised gangs who refit them with stolen plates or

change the registration numbers."

The thieves have definite preferences opting for the bigger British Triumphs, BSA's and Nortons although Mowatt-Wilson says that Japanese models are by no means immune.

Although at least 6000 motorbikes are stolen a year, some by joyriders predominantly in the nine to fifteen year-old age group, others by a growing number of merchant thieves. "There must be dozens riding around on stolen bikes," Mowatt-Wilson says. "If students suspect the ownership of their bike they're advised to check that the registered age matches the model type, and to examine the registration number."

Few people are aware that an innocent purchaser has no redress, if the true owner demands repossession of a stolen bike, except as against the seller who has usually disappeared!

Fueling the problem is that fact that motorbike theft and accident insurance isn't easily obtained.

"We're better off if we don't insure" says one insurance company Manager "and we only provide motorcycle insurance as an accommodation service".

If a student's bike is over 250 cc in size many firms may not consider an insurance proposal, and those that do look very carefully at factors like whether a person lives at home under responsible parental control, or is flatting with other students, age and attitude and riding experience and ability.

If insurance coverage against accident or theft is given, it's likely what's termed a "minimum excess" will be required: this entails payment of the first say \$50 of accident or theft damage to the bike. Factors determining whether a student initially gets insurance will also determine the level of the minimum excess payment. A student with a bike smaller than 160 cc, living at home with his or her parents could expect to pay out only the first \$25 of damage and have a markedly lower premium than an owner of a bike larger than 160 cc who might be in similar family circumstances but who'll have to pay out twice or three times as much.

Pity the student owners of bikes larger than 500 cc. Most insurance companies won't even consider insurance at and above this size.

"Payouts tend to exceed income for a number of reasons," says one insurance Claims Officer. "For example if a chromium muffler is scratched, it can't be re-chromed so the whole muffler has to be replaced and it's things like this that make for unprofitability."

Nearly all the insurance companies include a clause in their agreements re-

quiring the insured person to take "reasonable" steps to safeguard his or her motorbike. One step recommended by Crime Prevention's Adrian Mowatt-Wilson is to use the "aday" marking system.

"The motorcycle," he says "is stamped with its registration number in ten different places, for example on the chain case or the steering dampers." Chrome areas are often selected for stamping because the number can't be ground away without disfiguration. For most thieves too much work is required in alterations to make the theft worthwhile.

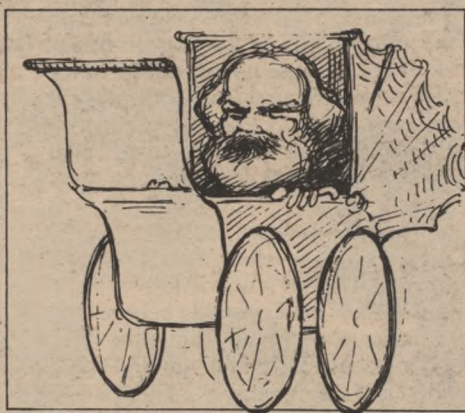
A couple of insurance companies subsidise the cost of such marking (between \$5-10) by rebating the equivalent amount from the student's premium.

Most of the firms encourage but can't oblige the use of security chains or wires. Current market prices range from \$2.50 for a thick plastic coated wire and lock device to \$13.00 for a big bar. One marine firm has found a ready market for smaller gauge chains priced from 55c to 75c a foot.

Still students don't seem too worried about motorbike thefts. The Students Association has provided a dozen metal pegs sunk deep into the pavement near the old Psychology Buildings on Symonds St. The pegs are looped over at the top enabling chains to be threaded through them, but on a typical day few bikes can be seen secured and they're likely not to be the prized 500cc and 750 cc models. In addition helmets are occasionally left on seats despite the fact most accident and theft policies don't cover personal effects.

The incidence of theft may be too small for most students to worry about but virtually every motorbike owner has heard of someone who has had his or her bike interfered with, damaged or stolen. Thieves are at work on campus, and only a concerted effort of vigilance and concern for security from bike owners will stem the rising tide.

remarxable....



marxing on



marxing music

