

INSIDE: CARE  
PAUL'S PIZZA  
TIMOR ENZ

# CRACCUM

15 March 1976

Auckland University Student Paper

Vol 50 No.3

## SENATE WHITEWASHES PHILOSOPHY CONFLICT

In 1975 there were stirrings of protest from the students in the Philosophy Department concerning the kinds of courses being offered. After an exchange of verbal blows between staff and students and between two groups of staff, Senate set up a special sub-committee to look into the matter. Submissions on staff-student relations and courses were received by the committee, which presented its final report to Senate on March 8th. *Craccum* looks into the implications of the findings.

Before commenting on the report, it is appropriate to look at the 1976 figures in Philosophy Stage I and Masters compared with 1975.

	1975 Enrolment Week	1976 Enrolment Week
29.100 Metaphysics/Theory of Knowledge	201	200
29.101 Logic I	171	146
29.102 Ethics	161	154
29.103 Social Philosophy	227	176
Masters Papers	31	10

The papers show a drop of between one and fifty-one students at the end of enrolment week for 1976 compared with the same time in 1975. Most alarming is the two-thirds drop in Masters enrolment, not surprising in view of continual thesis disputes.

The drop in enrolment is attributable to several factors:

Bad publicity last year.

The feeling of frustration amongst students that they cannot advance the topics of their choice.

The general feeling that the department just does not listen to their pleas for more relevant studies.

The sense of disunity and intolerance, especially among the majority of the staff towards their existentialist/humanist colleagues.

The report deals adequately with the last category, but blithely ignores the reasons for internal ferment. To its credit, the report makes a plea for consensus within the department and endorses the principle of democracy that allows freedom of expression for the minority. However in the next breath it says such differences must be treated in a responsible manner. Gloss: 'the minority must toe the line'. The sub-committee saw no evidence of an overall bad deal for students within the department, which ignores the individual cases of injustice which have come to the notice of Senate.

The major weakness of the report is its ignoring of student pressure for course changes by brushing aside any suggestion that the emphasis of the department is in any way out of step with student needs.

Philosophy apparently is to be an intellectual discipline not intended to solve the problems of human existence or of personal life;

It is a matter for concern that two of the three permanent staff members involved in the teaching of humanism/existentialism will retire within three years. The report makes no mention of the future direction of the department, nor does it guarantee the integrity of the present allocation of papers when these staff members retire.

Student preferences can be clearly seen in the breakdown figures for enrolment in 1975 and the dropout rate for those papers. These figures are supplied by the Registry, and point to the tendency of students to stay in the humanist/existentialist courses and to drop out of the logic/analytic courses after Stage II:

	1975 Final Enrolment	Actually Sat Exam	Dropout Rate
29.100 Metaphysics	221	156	30%
101 Logic I	177	124	30%
102 Ethics	171	138	20%
103 Social Philosophy	229	184	20%
29.200 Philosophy of Mind	33	23	30%
201 Logic II	13	8	40%
203 Philosophy of Science	15	11	25%
204 Greek Philosophy	33	27	20%
205 Political Philosophy	25	18	30%
207 Philosophy of Religion	27	21	20%
208 History of Philosophy	12	10	15%
210 History of Political Thought	19	14	25%
211 Existentialism/Phenomenology	45	34	25%
29.300 Theory of Knowledge	5	2	60%
301 Metaphysics	9	6	30%
303 History of Modern Philosophy	6	3	50%
305 Logic III	3	1	65%
306 Contemporary Analytic	11	6	45%
307 Philosophy of Language	3	1	65%

As can be seen, the dropout rate during the year averages nearly thirty percent for Stage I and II papers. Although there is no recognised norm within the University of what constitutes a satisfactory dropout rate, a report presented to Senate last year submitted that a pass rate of below 70% in a paper was reason enough for questions to be asked of a department.

It is the Stage III dropout rate which gives most cause for alarm, with between one and two thirds of the classes not sitting the exams. It may be argued that with such small numbers at Stage III a high dropout rate can be caused by only a few individuals. This avoids the issue. Stage III students are usually dedicated and mature, and are highly likely to know the course requirements and to sit the exam. The high attrition rate evident in the largest Stage III class belies this reasoning.

This important issue was not covered in the report of the sub-committee. Neither was it discussed at all when it was raised at Senate on Monday. It is these figures which objectively testify to the level of student dissatisfaction with both the courses offered and the way they are taught.

It is worrying that the majority in the department may use the report as a justification for their own philosophical thinking. The report has not dealt with the issues but papered over the cracks to put a stop to further dissent. In the future this particular battle will be won or lost in the bias shown by appointments to the staff.

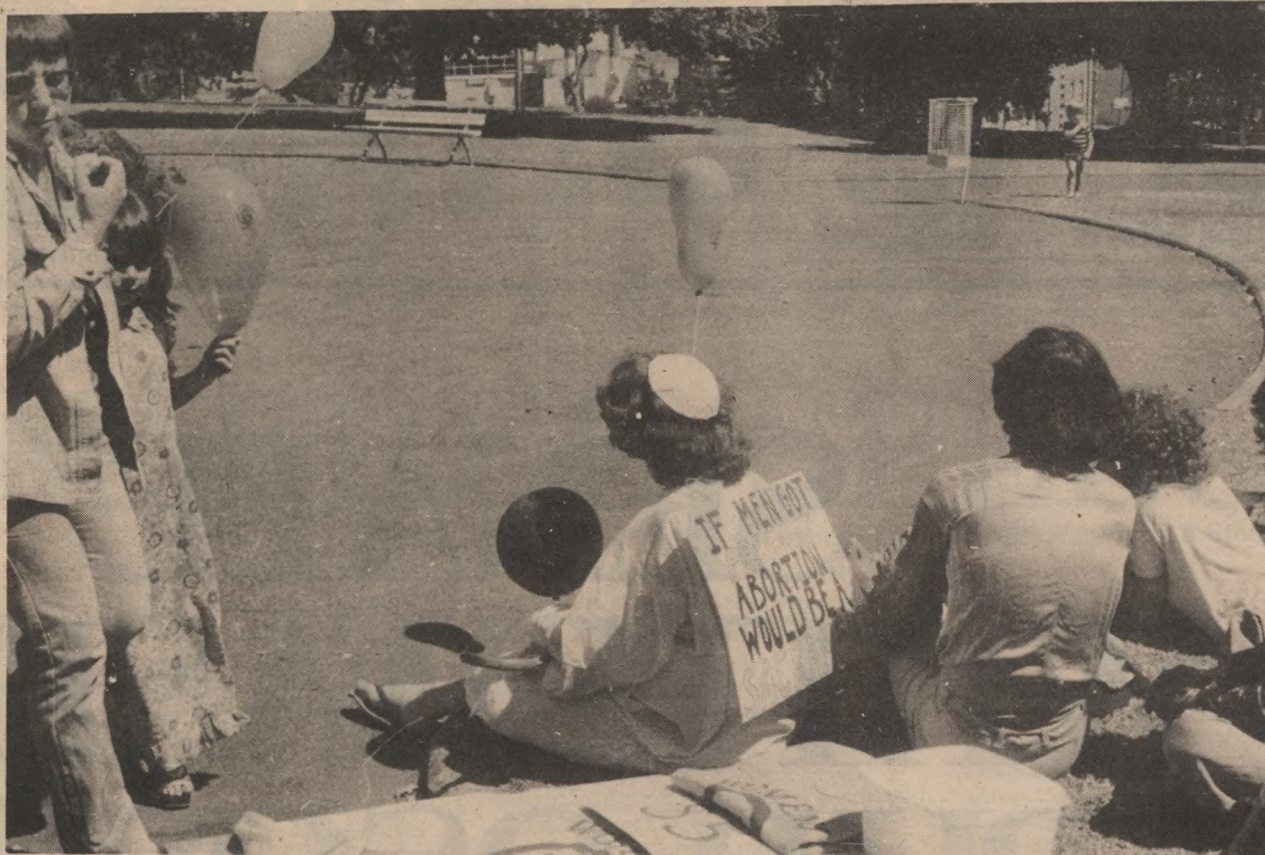


## WOMEN'S DAY

On Sunday 7th March, a combination celebration was held in Albert Park. Several hundred people attended the first anniversary of the Auckland Women's Centre and the anniversary of International Women's Day.

The Women's Centre Drama Group presented five skits on various aspects of women's lives including what happens in the doctor's waiting room and a depiction of the emergence of male and female roles.

An unusual item was a feminist rock band formed only a week before. Setting aside the issue of technical competence, their choice of material was surprising. Obviously



Sharyn Cederman

limited by beginner's skills to simple songs with few chord changes, one would have expected songs at least sung by women even if not with some kind of feminist message.

James Taylor, Neil Young and the Bee Gees seemed sadly out of place amongst the rest of the items which were concentrating on women's contributions in developing a feminist awareness and culture

The programme was pacy and

moved along with few holdups and delays. There was no "hard sell" of Feminism. Everyone was out to have a good time and be amused by light entertainment.

It was tantalising to imagine what could result if any of the performers put serious time and energy into the fields they had begun to explore. The small amount of feminist music, theatre and writing that we obtain in New Zealand leaves a healthy

thirst for more. And as the movement matures and more women seek channels other than the usual verbal ones to communicate the message, as they start to explore these channels, and as a critical appreciation of their efforts grows, so will the feminist movement reinforce the message it is promoting. For art is a crucial adjunct to politics.

Sharyn Cederman

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(NZ IMPORTERS)



By now, unless you are completely ignorant or illiterate, you will have heard or read about activities of that bastion of American Democracy, the CIA. Speculation about alleged CIA activities in Godzone has cropped up periodically since the late 60s, but until the release of CIA files on New Zealand at the beginning of this year the groups who believed that they were subject to some sort of political police surveillance had no concrete proof. The files, obtained through the American-based Socialist Workers Party, who took out a court order against the CIA, contain reports on supposedly subversive activities in New Zealand.

The files refer to the 1970 visits to the US of George Fyson, prominent member of the Socialist Action League, and also to reciprocal visits to NZ of US anti-war speakers. The files are all part of Operation CHAOS, which was set-up to infiltrate and accumulate information on anti-war, black, feminist and student organisations worldwide. CHAOS was so effective that by the early 70s the CIA had over 30,000 people on their files as known political activists - probably including Craccum. The most significant thing to come out of the CIA files disclosure is that it makes nonsense of U.S. Embassy and New Zealand denials of political police surveillance of some of our own "subversive" groups.

Repercussions from the disclosure are just starting to be felt in New Zealand as well as overseas. Lew Stribling of the Socialist Action League was unable to gain an interview with the US Ambassador in Wellington, and was told that the Embassy "had to seek guidance from Washington". When contacted later by T.V. Two the story had changed, and the Embassy "would neither confirm nor deny" that the CIA operated in New Zealand.

At the moment the Socialist Action League is circulating a petition among various prominent political groups around New Zealand which calls for a "full and public enquiry into the activities of the CIA in N.Z., including any connections these activities may have with the Security Intelligence Service." The petition also requests the public release of the report by the Ombudsman on his enquiry into the N.Z. Security Intelligence Service.

The SAL has sent an open letter to the Prime Minister containing the following questions:  
Was the CIA operating in NZ in 1970 with the approval of the New Zealand government? (We note that this was a period of a previous National Government).  
Why was it watching the Socialist Action League and the anti-war protest movement?  
Did it obtain information by itself, or did the N.Z. Security Intelligence Service help provide it?  
Are the Central Intelligence Agency and/or the N.Z. Security Intelligence Service still spying on us?

The whole question of spying on "subversive" groups in New Zealand raises some interesting questions on the rights of the individual. Neither the CIA nor the SIS have justification under the Security Intelligence Act 1969, which set up the SIS to protect little old New Zealand from "Espionage, sabotage and subversion". Subversion is defined as attempting, inciting, counselling, advocating, or encouraging -

- The overthrow by force of the Government of New Zealand.
- The undermining by unlawful means of the authority of the state of N.Z.

## The C.I.A. File

Chief, (CIA Unit) (Administrative Matters)  
Chief of Station, (Foreign City)

Operation Chaos) George FYSON's Comments on the American Protest Movement

(City)  
Reference: Symbol 2292, 27 February 1970

Action: FYI

Attached herewith is a copy of an article written by George FYSON (Subject reference) and published in the 7th March edition of the Wellington University student newspaper Salient. As will be noted, FYSON bases his remarks on the American protest movement on observations made during his recent visit to the United States. FYSON gives high marks to the Young Socialist Alliance, while remaining generally critical of other protest groups.

(CIA Employee)

Attachment:  
Salient article h/w

Distribution:  
3 - (CIA) w/att h/w  
Unit)

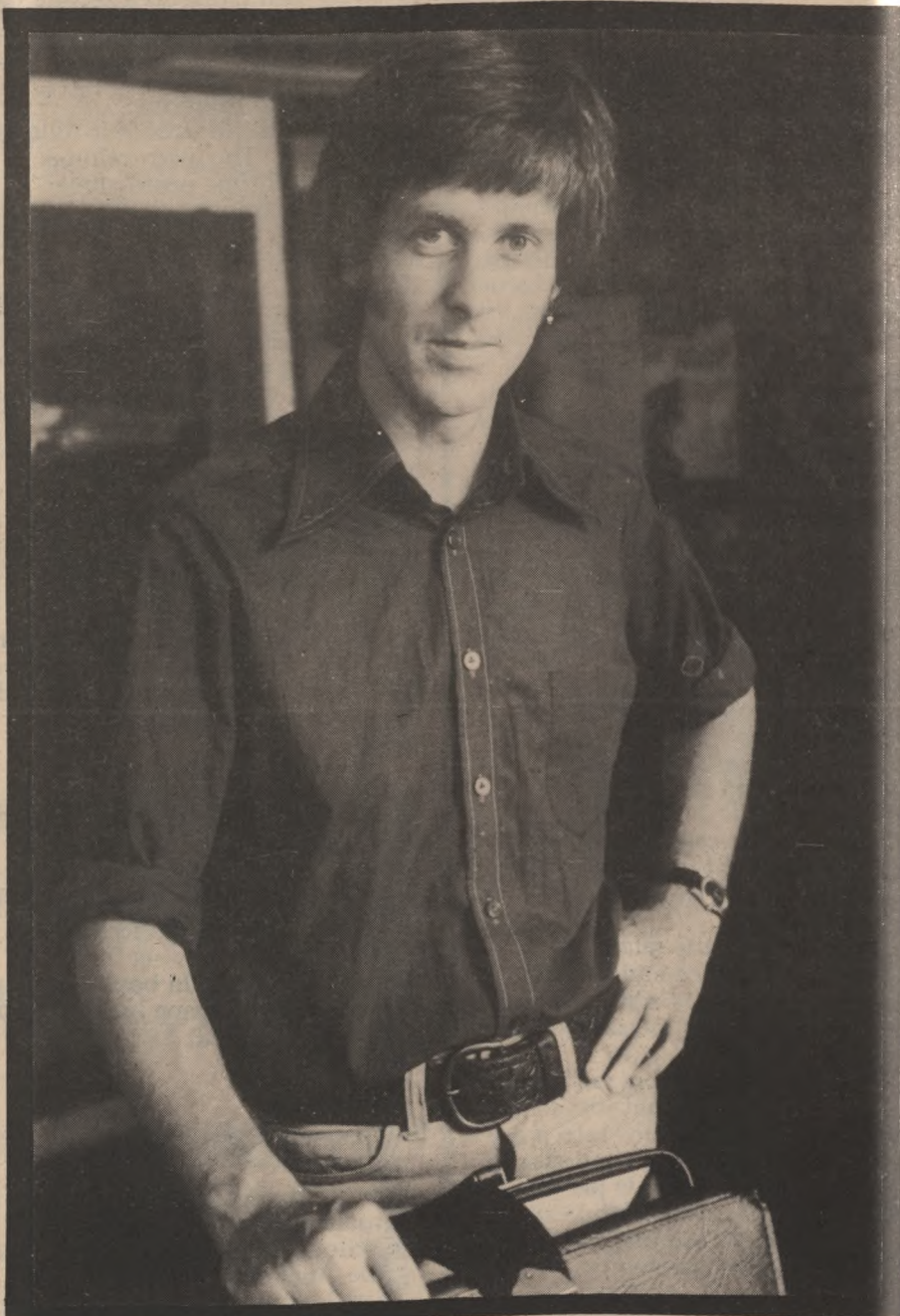
0003i

(Administrative Matters) 24 March 1970

not want a repetition of that.

The leaders of the anti-war movement are more often than not interested only in pushing their own political line, in building the independent movement. They may be sincere, but they are not interested in the welfare of the people.

Others continue to see the SDS as a threat to the American way of life. However, each remaining fact SDS regards Stalin as some sort of hero. This is surprising when one considers that the reasons for the fall of Marxism was through the crimes of Stalin's crimes with the Nazis.



George Fyson

In a recent interview with Craccum George Fyson pointed out that the Socialist Action League "operates completely openly. We have nothing to hide from New Zealanders. We want to explain our policies, we want to win the majority of people to socialism. These files show that the activities which were under surveillance in 1970 were non-violent. They were not illegal activities, we were just ordinary people organizing, speaking out, we were just putting out a particular point of view. It's the point of view that they are investigating ----- not because of the fact that we are violent or undermining democracy in any way what so ever. They were obviously scared of the anti-war movement, not because it was a minority movement but because it was a majority movement. We think that the real undemocratic organisation in this society is the political police themselves. They are the real subversives, the real threat."

CIA chief William Colby recently stated on NBC-TV in the US that "to look into the activities of potential subversives, we may ask some friendly service (abroad) to help us on that problem". Thus the CIA says that it has the right to spy on "potential subversives" anywhere in the world. But isn't everyone a political subversive in this view? Even voting for Labour could be twisted to a potentially subversive act. And so with the law on the side of the CIA, who are we mere mortals to stand in the path of "peace, justice and the American way of life"?

So far, although the Socialist Action League had a good turn out at its press conference on February 19, the result has been far from encouraging. Only the Christchurch Press and the Dominion have reported at any length on the affair.

T.V. One interviewed Fyson as the main NZ news item, but TV Two gave the whole affair only minor coverage. The two daily Auckland papers have not seen fit to report on the matter yet. The newspapers have shown themselves to be most reluctant to provide coverage, and of course only in the newspapers can the CIA files be printed for the public to examine properly. (Perhaps the media are afraid of being labelled "subversive"?)

These files are only the tip of the iceberg. Since they refer only to the period in 1970, this raises the question of whether surveillance existed before 1970 and whether this spying continues today.

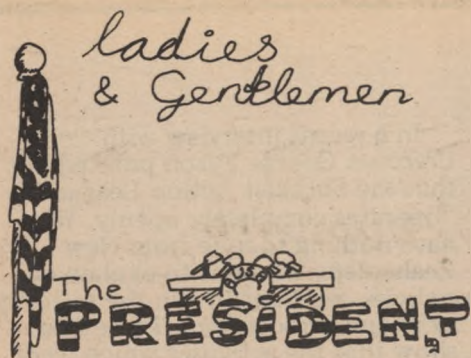
We don't want the presence of Big Brother here in New Zealand. Police surveillance is revealed in these files to be widespread and well-organised. The matter will not be allowed to rest here but will be pressed until a full public enquiry takes place. Our civil liberties have been encroached on by political police spying. If enough public support can be roused to see the end of such activities, the CIA/SIS can be forced back. Witness what public opinion in the US can do to the mighty CIA, all because of public indignation.

As George Fyson puts it: "The more people that find out the facts about political police operations, the sooner they will bring about the day when we can see these political organisations abolished forever."

After all, it's enough to turn Superman in his Grave.

Dave Merritt





The first thing I want to do this week is bitch. I'm getting a bit brass-ed off about the personpower situation around the Union. At the last two Executive meetings we've had a couple of Executive posts become vacant to add to a string of other empty positions of varying importance.

Last year *Contact* helped the Association by putting people up for posts. While these people did their jobs quite capably many of them were only secondarily interested in officially running the Association. This reduced the ability of *Contact* to serve its welfare function. The result was that those who needed the assistance of the Association most at the welfare, administrative and political levels suffered. Consequently the Association suffered poverty of personpower when it should have been loaded down with volunteers. So if you've got any sort of community spirit at all, it's way past time you came down out of your ivory castle and offered to help out!

Which brings me to my second bitch. The Cafe. The greatest costs of running the Cafe are cleaning, especially after stirs, and staff wages. There's not much we can do about cleaning immediately but we can save on staff wages.

This year thanks to the Evangelical Union's Keep the Cafe Clean

Campaign only one person is clearing tables instead of three. This saves us about \$70 per week which should come to \$2,500 by the end of the year - if you take your plates back. So even if you don't feel like becoming active, you do have to get off your chuff to get out of the Cafe. Each of us can make a contribution to a clean Cafe and happy community by dropping off our plates.

I can't avoid mentioning Orientation and the efforts of Adrian Picot and Henry Harrison. I have been told many times that Orientation has been the best for some years. All the credit must go to the Controllers who have worked consistently and at times brilliantly for nothing but thanks and a little bit of money. Thanks to the registration scheme this has been done at very little cost to the Association although I would not have been worried if it had cost more - it's money well spent.

Important political issues for the Association at the moment are PhD student bursaries and materials fees for students. The first issue appears to have got off the ground all right with at least a 30% turnout of those contacted. Xerox material charges are adversely affecting students in all faculties. All I can say at this stage is that the Association is starting to get involved in this issue.

Finally a supplication. There's a helluva lot that's worthwhile going on round the Association. Now that Orientation is over we will feel the shortage of personpower very acutely. But things are going well and there's a good atmosphere around the Union so now is the time to get involved in helping run the Association.

Mike Walker.

## Food File

How to bring Italy into your life.

My first recipe folks is Pizza (which is Italian for pie). The most complicated part of this meal is the pastry. However in order to give that added lift to your pizza, it is best to have a yeast pastry base. If you follow the recipe, you can't go wrong and the result will be most pleasing in that when you take your first mouthful, the toppings of the pizza will not separate from the pastry as it goes down your alimentary canal.

So folks the greatest advantage of the yeast pastry is that it is so light you don't feel as if you've eaten an old boot. Anyways here's the recipe for the yeast pastry.

- 1/2 oz compressed yeast
- 1/4 cup milk
- 1 egg
- 1 1/2 cups plain flour
- 1/2 tsp salt
- 1/4 tsp sugar
- 1 oz butter

Warm the milk, add yeast but crumble the cube of yeast as you add it; stir until dissolved. Add beaten egg; then add yeast mixture to well in the centre of the sifted dry ingredients; blend well, cream butter and work into dough.

Cover the bowl, stand in a warm place for 40 minutes, or until the pastry doubles in size.

Press the dough on to a tray or pizza dish and brush lightly with oil.

Then on top of the pastry add a thin layer of tomato puree or if you grow your own, some freshly squashed tomatoes. Lightly sprinkle some oregano, chopped onion and then add a layer of cheese. Finally add anything your little stomach desires, some suggestions being: black or green olives, mushrooms, salami, pepperoni, chicken pieces, peas, capers, green peppers or maybe pineapple.

Now some of you may think this an expensive meal but you should have the pastry ingredients and the cheese in your larder anyways, so these are fixed costs. The pizza toppings therefore are the most expensive part of the meal, but well within a student budget. The olives you should get in bulk form i.e. not packaged in a small bottle. Places like Supervalve have olives in loose form. 4 oz of each would only be 30c and last several meals.

You would only need a few mushrooms; one green papper (cheap in season, but too dear in off-season). The capers however have to be bought in a bottle, but these last months since you only use them sparingly.

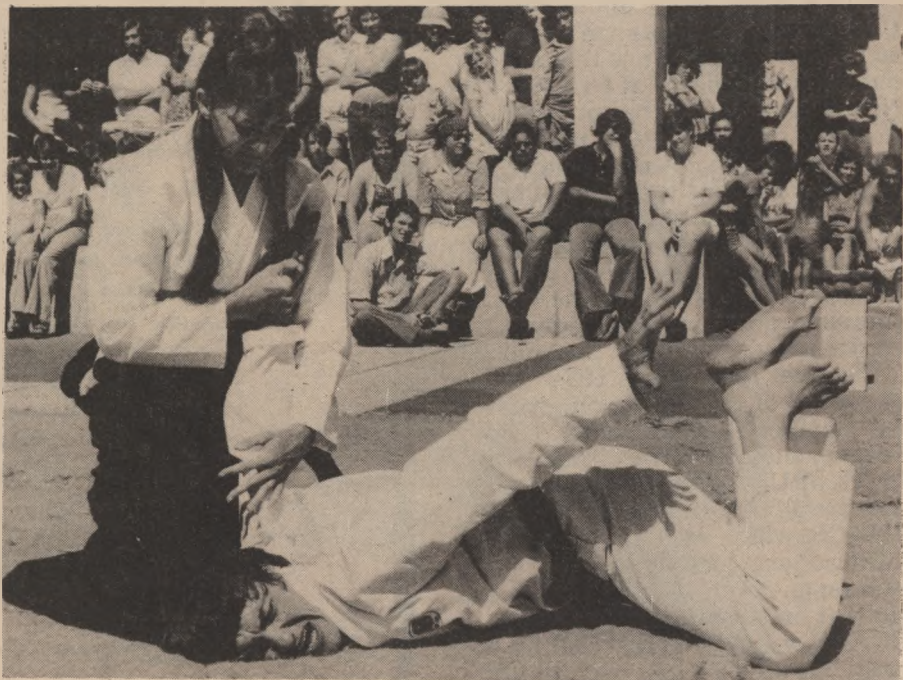
Similarly with the salami - you only need about 4oz and this would cost approx 50 cents. One pepperoni is sufficient for a big pizza and costs about 35c.

The best part of the pizza is the amalgam of flavours that just send those little old taste buds into pure ecstasy and at the same time satisfy both your kitty (50 cents per person) and your stomach. Now you can settle down to an evening of belches and assignments.

Paul

## Clubs

### Judo & Karate



The University Judo and Karate Club will this year be offering tuition in Judo, Karate and Aikido. For anyone not knowing the difference between these, Judo is considered a competitive sport whereas Karate and Aikido are martial arts. Judo involves strong throws, holdowns, strangles and armlocks as opposed to Aikido which features very graceful throws using a person's own force against himself or herself and is more popular with women.

Judo instruction is given by Kevin Bradford a third dan black belt while Aikido instruction is given by Ben Griffiths a second dan black belt in Aikido. Judo and Aikido are scheduled for Tuesday and Thursday nights in the Student Union Building.

Karate has the strongest following in the Club. The instruction is given by full time professional Japan-trained instructors headed by Jack Sims, a fourth dan black belt and the Director of the Chidokan Karate Association in New Zealand.

Chidokan Karate involves strong stances, blocks, kicks and punches all designed to swiftly disable the opponent. Karate as a martial art can not only offer the obvious physical aspects of self defence but to a serious student can bring increased peace of mind.

Beginners can attend lessons in Karate on Monday, Wednesday or Friday nights, and these will be complimented by lunchtime lessons which proved very popular last year. Fees for this year will be \$12 for a half-year plus \$2 Annual Registration of your grade in Japan.

Any person interested in learning either Judo, Karate or Aikido is welcome to come up to the Clubroom at the top floor of the Student Union Building above the old Women's Common Room and attend one or two lessons before officially joining the Club. Any inquiries should be directed to the Clubrooms during lunchtime or phone Chidokan at 364-021.

### Goethe

Many students who enrol for German, will have participated in the school examinations conducted by the Auckland Goethe Society and will be familiar with this aspect of its activities. Though an independ-

ent organization which promotes German culture, the Goethe Society has close links with the Department of Germanic Languages and Literature. Its meetings are held in the University (usually the MacLaurin Chapel Hall) and all those interested in German culture and language are warmly invited to attend. Some Goethe Society programmes are in German, others in English, some are scholarly lectures, others are of a more lighthearted nature. The Goethe Society has strong links with the Conservatorium of Music, and from time to time we organize joint evenings at which works of German composers are performed.

### Swords

Auckland University has had a fencing club since 1934. We've had various homes: the old Student Union Common Room (where the BNZ now stands), the crypt of St. Pauls Church, and more recently, the gym behind the Student Union. We've had variations in membership. In 1971 there were about two and a half active members: last year there were over 20, of whom five were members of various New Zealand teams.

In recent years, our competition record has improved considerably: the Winter Tournament shield shows no Auckland victories before 1967. In 1968, the shield again came our way, and then there was a gap till 1972, when we started our present winning streak. That was the year that Wayne Hudson (now a New Zealand team member) and Dene Egglestone (now a New Zealand Under-20 team member) first represented us. In 1974 Stephen Strother joined the club, Wayne was away fencing in Australia, and we had no women's team. In spite of all these disadvantages, we snatched victory from the Cantabrians on a count-back on bouts. Last year, we won without much trouble, and this year we hope to do the same, despite a strong challenge from Canterbury.

The Club meets in the Varsity gym at 7.30 on Wednesday nights, when coaching is available for beginners. On Wednesday, March 17th, a six-week introductory course on the rudiments of attack and defence starts, for which no gear other than sandshoes is

necessary masks, and is welcome fairly low Paul Lyon

### Dance

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necessary. We can supply weapons, masks, and some jackets. Everyone is welcome: the mortality rate is fairly low. Be seen' yer.

Paul Lyons (Club President)



## Dance

Dance may be an alien form of expression to a lot of "Fred Daggs" but it is still a universal language able to communicate across ethnic and age barriers.

Many students enjoyed the modern dance classes conducted last year by the University Dance Club. The club is again functioning this year, starting Tuesday 16 March.

The classes offer physical and creative recreation to study-weary students and much satisfaction can be gained by this balanced activity. And it is not just for the girls. Modern dance can appeal to the most masculine of guys. Romantic fairy tales - often the subject of classical ballets - are not the norm for modern dance! Modern dance is of the 20th century and for the 20th century person.

In classes, control and co-ordination of the body is taught along with the elements of dance composition. Two of these classes are held weekly and taught by Susan Jordan Bell.

Tuesdays especially for beginners who have never danced before. Thursdays especially for those who have had some dance training. Contrary to previous advertising these classes will start at 6.00pm and go till 7.30.

For the past two years we have had much difficulty in locating a suitable venue. Hopefully this time next year the dance studio will be ready in the new recreation centre. Meantime, for Tuesdays and Thursdays the club will be using the Old Synagogue building in Princes Street, now an arts centre. The times may change later in the year when the Operatic Society have finished rehearsals.

Wednesday nights 6.15 in the gym is club night. Films and guest teachers in jazz, tap, folk dancing etc. are being arranged. Prices - \$1.50 subscription for mailing list and \$5 per half term for as many classes as you wish to attend.

Finally a word about performances. The club exists for casual dance activity for the harassed student. Kinetikos Dance Theatre has been set up for the dedicated dancers. The club and company are separate but complementary (rather like the two T.V. channels). There will be no major production planned for this year although the keen student may want to participate in the Maidment Theatre opening festival and in other performances planned by Kinetikos. Should you want to perform or have choreographic ideas please tell Sue and we will try to let your creative talent come to light.

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# Editorial

## Dirty End of the Whitewash...

Our *Academic Notebook* columnist writing in last week's *Craccum* had the right idea when he asked: Did anyone who checked your course card at enrolment look to see if the University was fulfilling your requirements? In the current Philosophy Department debacle, it's a case of *res ipsa loquitur*, with the Philosophy Department drop-out figures supplied by the University. Student interests don't appear to be met by the University's successors to Socrates, and their pupils are voting with their feet.

The current conflict began last year when a Philosophy student put out a pamphlet suggesting that the Department offer a Stage III paper on existentialism. The student also suggested that undergraduate and postgraduate courses be restructured in the form of a widening of course options to accommodate more papers within a broad existential-humanistic framework.

Student response to these suggestions was overwhelmingly favourable since the Department offered few 'existentialist' courses. Mainline teaching were biased towards the rival analytic tradition, and that was the way Head of Department Professor Montgomery seemed to want it: "The criticism misses the central fact that philosophy in New Zealand is by tradition squarely in the mainstream of British Philosophy and this is where any study of Philosophy at this University should start," he told *Craccum* last year.

In late October the University Senate set up a subcommittee of four Professors (later adding a token student representative) to investigate the teaching and examining procedures in the Department, as well as staff and staff-student relations. The subcommittee called for staff and student submissions. Given that part of the brief was to probe the teaching aspects, Senate's step of co-opting Professor Montgomery on to the sub-committee was extraordinary. There's no doubt that his presence would have been intimidating to any students making complaints or suggestions that ran against the grain of his thinking, but perhaps this might have proved convenient for the University administration. Fortunately, Professor Montgomery didn't attend the hearings.

The gist of many student submissions made was that there was concern at the staff imbalance between lecturers orientated towards the logico-linguistic-analytical tradition and the humanistic philosophers. Currently there are three of the latter, all of them approaching retirement age, as compared with nine who range from Professors to Junior Lecturers from the rival analytic school.

The University, through the appointments it has made, has in effect chosen to give a special emphasis to the Philosophy Department. One is tempted to wonder if, when the three existentialist lecturers do retire (it's very easy to pick them out in the *Calendar* - they're the three who held their first appointment at Auckland fifteen to twenty-five years ago), the Department will extend this emphasis by not replacing them with lecturers from that particular school of thinking. In fact a cynic might suggest that the shortage of cash that has occurred because of Government's tight-fisted attitudes to education expenditure may provide an excuse within this quinquennial period not to replace them at all!

And if this seems a little unrealistic then it's no more so than the subcommittee's responses to pleas for a widening of course options. The subcommittee conveniently reads this as calling for a split in the department into two teaching sections, and then proceeds to demolish this straw man by observing that a large number of papers are taught jointly by staff members who would be in different schools if a split were effected.

Fears expressed by some students that their Stage III and postgraduate papers in humanistic-existentialist subjects might be assessed by philosophers in the British philosophical tradition are also fobbed off. The subcommittee throws back the *Calendar* rules for appointing assessors.

Ironically, one of the subcommittee's summarised recommendations suggests that through the departmental handout students should be given a clearer perception of the purposes of the department. If you're a Philosophy student advancing a course past Stage I level, did anyone who checked your course card at enrolment look to see .....

Fraser Folster

# CRACCUM

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This copy of *Craccum* reached your hands through the sterling efforts of Julian Isphording, our Distribution Manager. Jill Ranstead, Paul Gilmour (who?), Dave Merritt and Penny Brereton wrote this and that about that and this. Alastair Dougal, Paul Chrystall and Helen Rea were the dogpersons. And it was all typeset with great speed and accuracy by Barbara Amos and Lorraine McArthur.



# Tactics for Change

Janet Eyre is AUSA Education Officer.

Every year dozens of students get screwed up at enrolment over what courses they can and can't take, what bursary assistance they're entitled to, and whether they can get into a particular hostel. There's sometimes a mass of adminstrivia that bogs students down. But the 'system' that's often used against them can also be manipulated for the benefit of students. To use it successfully one needs to be aware of its structure and its origins in the 1960's, when there was a massive growth in the student roll.

Towards 1969 the University of Auckland Council appointed a Committee, on which students were represented, to examine the effects of this growth on University government and to make recommendations as seemed appropriate to strengthen the system. This Committee decided that the administration, whose growth had been on an ad hoc basis, needed rationalising. Most importantly, it decided that student representation at different levels of administration needed to be increased.

Students now have representation at many levels of the administration. The effect of these representatives is limited by the ignorance of the student body as a whole of their presence and of the function of the body or committee on which they sit.

The organisation can be explained in diagrammatic form but what does it mean to a student trying to change University policy? Start at the bottom because that's where the bulk of students are: in the departments. Believe it or not, staff members are people and usually co-operative. It will often save lots of bother if you go straight to them. So where applicable approach the required staff member.

After having seen that staff member and failed, see the Head of Department. If all else fails, see the student representative on the departmental Staff-Student Committee. These can be quite a powerful means of activating change.

As far back as July 1968, Senate decided that Staff-Student liaison committees be set up in each department. They stipulated that meetings be held regularly and that the minutes be forwarded to the appropriate faculty where further action could be taken. These committees now serve two functions. They are aimed at solving problems or changing policies directly through consultation and discussion between student representatives and staff; and they act as a channel to Faculty if the problems aren't solved satisfactorily.

If nothing constructive is gained at Staff-Student committee level, you must go further up the ladder of authority to Faculty. Faculties represent bachelors degrees, i.e. there are Faculties of Architecture, Arts, Commerce, etc. Every permanent member of the teaching staff is a member of Faculty and there are a number of student representatives on each Faculty. There are two ways to get matters placed before Faculty: through the minutes of the Staff-Student committee, and through student representatives who can raise the matter at Faculty meetings.

Faculty meets at no set date and the number of meetings held per year depends on the amount of business. If you make enough noise, you might even be able to get Faculty to meet over your problem. Not all members of staff turn up at Faculty meetings, so the best way to get change through Faculty is to stack the meeting. Find out which staff

members are sympathetic to your cause and ensure they are present.

In larger Faculties much of the business is delegated to subcommittees, so find out if these subcommittees exist and which one could deal with your problem. Then see all members of this subcommittee

prizes. This is another important committee but it has no student representative on it.

Research Committee encourages and co-ordinates research within the University. The Marine Research Committee, the Nuclear Reactor Research Committee and Radio Research Committee are subcommittees, but again there is no student representative.

The scope of the University Press Committee (one student representative), the Library Committee (one student representative) and the Computer Committee is obvious.

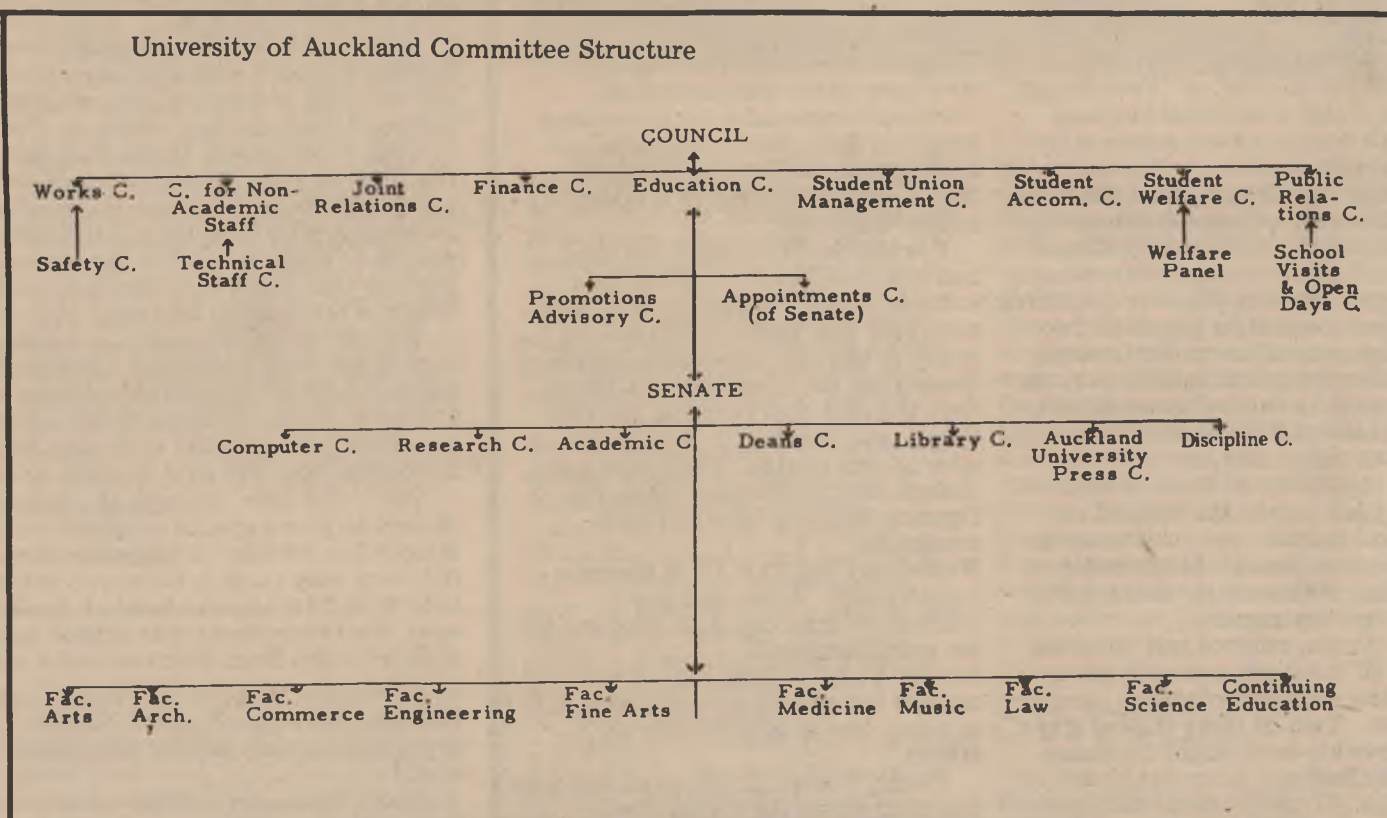
If your problem is not academic or if all else has failed you can go to the governing body of the University, Council. The Council's composition is diverse, from Governor-General's appointees and the Mayor of Auckland to staff representatives and two student reps. The Chancellor is elected by the Council for a period of three years, and is Chairman of Council and Ceremonial Head of the University. The Vice-Chancellor is the full-time academic

and administrative head of the University.

Once more most of Council's work is done through committees. The sphere of influence of these committees is clear from their titles. However Council is advised on all academic matters by Senate through its Education Committee. This Committee also reports on the recommendations of the Appointments and Promotions Committees (on which there are no student representatives). Thus you are advised to see all members of the Education Committee if your problem is to go through Council. Fortunately there is one student representative on this Committee.

By now you may be asking whether it is all worth it. If student representatives on these committees are to work for students as a whole, you must first try and achieve change. There's an established structure just waiting for you to use it. Don't hesitate to do so if you must!

Janet Eyre



and put your case personally before the committee meets. Remember they are just people like you.

Still no satisfaction? Don't give up. You're entitled to stand in an empty field and scream! The next step is Senate.

The University Senate is the chief academic body within the University and is responsible through Council for all academic matters. All Professors, Deans and Heads of Departments, representatives from the sub-professional staff of every Faculty, and four student representatives are members of Senate. If you think about it this adds up to a large number of people (approximately two hundred). So Senate can not really formulate policy-it only rubberstamps the policy formulated by its numerous subcommittees.

If you need to go to Senate to get what you want, don't worry about Senate itself. Once again find out which subcommittee will deal with your problem and see the members personally to put your case. All Faculties are subcommittees of Senate and your problem could be referred back to them.

Academic Committee is responsible for recommendations on regulations governing degrees and diplomas or courses. This is a key committee if you wish to achieve a change in a course, or in degree content and structure. There is one student representative on this committee.

Deans Committee is responsible for UE and enrolment, terms, lecture timetables, exams, scholarships and

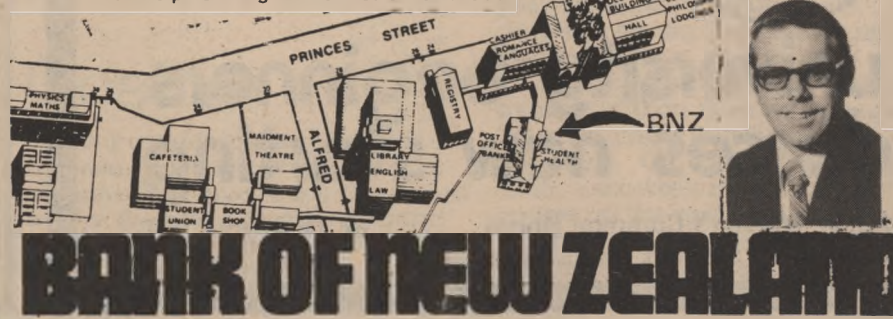
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Paul Gilmour

# Progressive Books

The 'thirties in New Zealand saw many people carting their few possessions around in sugarbags. Jack and Doris Basham were different - they hauled their idealism around in a suitcase belonging to Jack, who worked on the wharves at the time. The case was full of books that weren't escapist adventure or romance novels characteristic of the times, but discussed dangers in the rise of fascism, the economic basis of society, or contraception for women. The Progressive Book Society and the Progressive Books store, now in its fourtieth year, certainly began humbly.

Arthur Jackson-Thomas, one of the shop's early Managers remembers how sparse good reading was: "At that time, there was little opportunity to get political material,

and few bookshops in Auckland. Pauls had just opened an Auckland branch from their Hamilton base, and there was only the *Minerva Book Centre* and a couple of others."

The founders of Progressive Books resolved to stock not just progressive literature but run a general bookshop so that the rent could be paid. From the suitcase the shop moved to premises in Pitt St. later moving to Darby St.

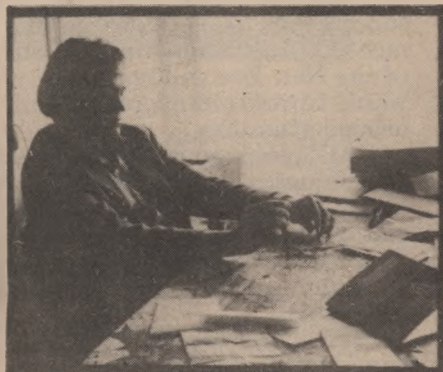
Eileen Coyne left the Workers Educational Association drama group to work at Pitt St: "I wanted a change. I came from a very middle-class background and worked in local bodies on relief work before I came to the shop. Apart from a shop in Wellesley St, Progressive Books was the only bookshop that stocked liberal literature. Sex education,

rationalism and any other subject: it was all a revelation!"

Formation of Progressive Books had been matched in Wellington by the setting up of *Modern Books* by J.C. Beaglehole, Dr. W.B. Sutch and others including Arthur Jackson-Thomas. When the latter arrived in Auckland to assume management, the premises had shifted to Darby St.

"We stocked books on psychology, family planning and birth control," says Shirley Barton. "They were sold in plain wrappers." Ms. Barton took over from Jackson-Thomas who was drafted into the Second World War: "I came from a religious background, but had a strong dislike of social injustice. When I came to the shop, my political education was only beginning."

## RICHARD PREBBLE



The National Party's decision to allow nuclear powered warships carrying nuclear armaments into New Zealand ports should be reversed. Mr Muldoon made the decision after having been in office only five weeks, most of which he spent at Hatfield's Beach. The commitment was made to a group of four Senators and thirteen Members of the United States Congress in January. It is clear that the decision was hasty - the National Party could not have had time to consider all the implications of this new policy.

The policy is contrary to the National Party's own election

statements that they would promote the elimination of nuclear testing and nuclear weapons proliferation. And contrary to the National Party's election statement that "the National Party will not introduce nuclear powered generation into New Zealand until a public enquiry into all aspects of this source of energy has taken place". A nuclear ship is a floating nuclear power plant, only more dangerous because a ship cannot carry the amount of protective shielding that a land-based power plant has. The National Party should carry out its own election policy and hold a public enquiry into allowing nuclear-powered ships into New Zealand waters.

The facts are that nuclear-powered ships are not safe. Two nuclear-powered submarines, *Thresher* and *Scorpion*, are at the bottom of the Atlantic Ocean. Nobody knows whether they sank because of nuclear accident. We do know that all nuclear ships give out some radiation, and that the Japanese nuclear powered ship *Mutsu* gave out dangerous amounts of radiation. We also know that the potential damage from a nuclear accident is enormous, and the radioactive material produced by these warships remains hazardous for hundreds of years. The effects of a nuclear accident at a port such as Auckland could be horrific. The

likelihood of an accident is admittedly small but this has to be weighed up against the fact that the destruction caused by an accident could be immense.

We know that probably all nuclear-powered warships carry nuclear armaments. The presence of a nuclear warship in New Zealand's ports would therefore quite possibly make that port a nuclear target for at least the period of time the warship is in port. Given our strategic insignificance at the moment it is unlikely that we are now a nuclear target, so the admission of nuclear warships, far from making New Zealand more secure from attack, would in fact make us more vulnerable.

The decision to let in nuclear-powered warships also means that the Labour Party's proposal for a nuclear-free South Pacific is for the meantime effectively dead. The policy for having a nuclear-free zone in the South Pacific was enthusiastically supported by our neighbours. We had United Nations support, and it was a significant step towards world peace. All this has now been lost.

The suggestion that there is a clause somewhere in the ANZUS agreement which requires New Zealand to let in nuclear-powered warships carrying nuclear armaments is absurd. When the Treaty was signed nuclear-powered

War censorship almost put the stoppers on the operation, but just before the end of the conflict people from the shop were summoned by the Customs Department. Led by a warder-like figure carrying clanking keys, they were taken into the dungeons to reclaim texts that were then rated as controversial books that included *The History of the Trade Union Movement*.

In the post-War era, Victor Gollancz red covers provided a sustaining elixir. As the Third World powers asserted themselves, literature from Anna Louise Strong, Edgar Snow and others trickled down to New Zealand. On the home front, R.A.K. Mason, Denis Glover and Frank Sargeson were just some of the young local poets featuring on the bookshelves. WEA plays and a People's Theatre were associated with the shop. The wealth of activity was only matched by the poverty of the participants, but the shop could serve as a centre point for all activity.

"However, gross and nett profit must put the curb on our dreams sometime," notes Shirley Barton. And it's this hard-nosed pragmatism that has enabled the shop to survive when all other co-operative ventures have gone under during the last forty years. Fascism and the Spanish civil war are *passe*, but today there's still apartheid sport, womens liberation, the economic crisis and super-power confrontations to be debated, discussed and challenged.

To celebrate their fourtieth year, the Society has calendared key events:

**April 24** Poets evening featuring well known Auckland poets who will read their own and other works. It's hoped that Hone Tuwhare will be present.

**June 30.** A Cultural Day for Minority Groups. The day will feature music and displays from Maori, Polynesian, Chinese and other ethnic minorities resident in New Zealand.

**August 15.** A Literary Afternoon featuring Dick Scott's Parihaka story and other selections of his writing.

Fraser Folster

warships had not been invented. There has also been the suggestion that because the United States Congress has passed a resolution regarding the payment of compensation for nuclear accidents, it is therefore safe to let in nuclear warships. The resolution is not however binding on a United States President and has no effect in New Zealand law. It raises difficult questions about how a claim would be made. And how can you compensate people for leukemia caused by a nuclear accident? How can you compensate for something which may continue for hundreds of years?

One is left with the question: why has the National Party broken its own election policy and committed New Zealand to allowing in nuclear warships when the risks appear to be so great and the benefits appear to be nil? I am convinced it was a spur-of-the-moment decision, which would not have been made had the National Party discussed the matter in Parliament and considered all the implications. It is yet more proof, if any more was required, that it is very dangerous to govern a country without calling Parliament together, and without subjecting the Government's policies to honest scrutiny by the Opposition.

Richard Prebble



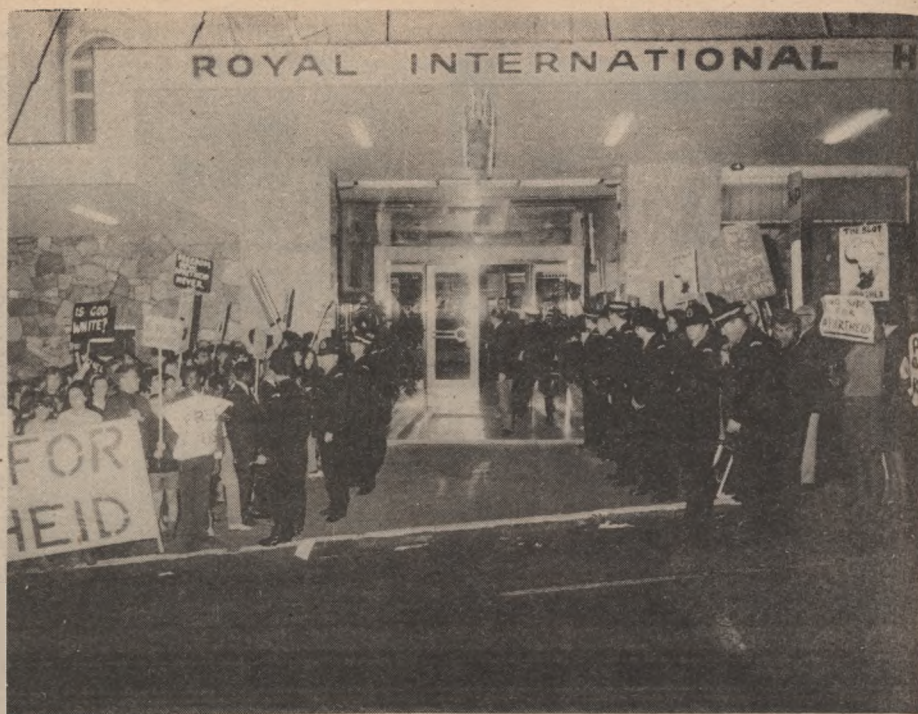
# 11 years of CARE

In the last few weeks CARE, HART and other anti-apartheid groups have been reorganizing rapidly, and have protested vigorously against the tour by a South African softball team - the first such team to come here since the present government took office. CARE has also protested actively against the recent dawn raids on Pacific Island immigrants, and other aspects of New Zealand's policy in Island immigration. The National Party used both the resumption of full sporting contacts with South Africa and immigration as issues on which they appealed to the blind prejudice of parts of the New Zealand electorate. The degree of support and acquiescence they received illustrate how much need there still is for educating and informing public opinion on matters of racial discrimination and oppression both here and overseas.

In many ways the ground has changed little since CARE, the oldest of the organizations involved, was set up late in 1964, during the first phase of the controversy over sporting links with South Africa. In those days the New Zealand Rugby Unions submitted to South African prejudices and policies to the extent of declining to select Maoris for the teams it sent there. This has gone, and Maoris may now go to South Africa as 'honorary whites'. But large numbers of New Zealanders accept this subterfuge, and while declaring their abhorrence of apartheid perpetuate many tired old arguments as well. This gives some measure of how much they realise the implications of the multi-racial values they claim for their own society, and the importance of racial matters among many international problems besides South Africa. The excuse that in playing

with South Africa we are 'building bridges' is one of those most widely proffered here.

It is claimed (perhaps rather inconsistently with this) that the pressure which has already been brought to bear has begun to cause changes in the last few years. The itineraries of some touring teams now include matches against coloured and black teams. Administrators of some sports have begun to ask for mixed trials, one of the demands of the movements against apartheid. Recently the governing bodies of the three cricket associations which represent players of the different races in South Africa, have put forward proposals for amalgamation. But even where advances have been proclaimed, their substance still requires careful scrutiny. On issues which seriously threaten its rigid policy of separation, the South African government has the last



Protest, 1968.

say, and refuses to make any concessions. The cricketers' proposal is not likely to make any real change - if it is approved in any form at all.

But CARE and the entire protest movement insist that the issue is wider than this. The whole social structure of apartheid is based upon gross inequality of land distribution and other economic power. It is maintained by the enforced movement of populations, separation of families, the denial of satisfactory standards of housing and health care and education to the black majority and the coloureds, deprivation of union rights, harassment over pass laws. Sporting boycotts will not change all this, and in my own opinion support for liberation movements is much nearer the mark (of the kind the World Council of Churches has already undertaken). But the spreading of information and the countering of propaganda, as CARE does with printed matter and films (like *Last Grave at Dimbaza*, which was shown last year at University) remain of primary importance, and boycotts are a necessary expression of moral outrage.

In the midst of this campaign and controversy, the part CARE has

played in attempting to influence New Zealand to live up to its own multi-racial ideals at home is perhaps too little known. One move was the establishment of the first Citizens' Inquiry Centre which was set up in July 1967, in a room above the shop of a CARE member. Although it did not last very long, the need which it had demonstrated spurred the City Council eventually to establish the present Community Advisory services.

The first Homework centre was also set up about this time, in conjunction with the Maori Women Welfare League. By 1971 CARE's work had expanded into related areas: coaching School Certificate candidates, helping to sponsor Adult Education classes and classes at Paremoremo prison.

Another early situation which illustrated well the indifference of most Pakehas concerned the first expressions of Maori unease at the alienation of their land. A Maori Affairs Amendment Bill proposed in 1967, which provided for the confiscation of unused Maori land (but not European land) aroused much Maori opposition. The only predominantly pakeha organisation which made submissions against the bill was CARE.

What has become a central issue, New Zealand's immigration policy, was first raised publicly in 1968, at a meeting in the MacLaurin Chapel. A CARE policy was drawn up on the basis of submissions by many speakers. It was submitted to the government, and published - the first of many representations and submissions to successive governments. At the same time the attitude of the New Zealand host society as a whole towards immigrants clearly needed attention.

CARE took an interest very early in the question of accommodation. CARE began to investigate discrimination by landlords, the standard of accommodation they offered, rents and the legal redress available to tenants.

Particularly for Pacific Island immigrants, accommodation has been at the centre of a nexus of difficulties and disabilities - above all to new arrivals, and to those who are permitted to stay for only a limited period. Rent (and air fares) represent a large part of the income they can expect to earn during their stay. And for all immigrants poor accommodation exacerbates health and social problems.

The simple human problems were obvious. But many of the injustices which official attitudes and regulations led to had to be combated with the aid of arguments based on studies of the overall place of migrant labour in New Zealand's economy.



Homework Centre, 1970.

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The spur to migration is of course the disparity between the wealth of New Zealand and the relative poverty of the islands. In Tonga, for instance, the average wage is less than \$10 a week. Work is becoming scarce, and unemployment is growing. And instead of helping reduce this disparity, many aspects of New Zealand's economic relationships with the Islands continue to be exploitative. The balance of trade is generally in New Zealand's favour. Taking Tonga as an example again, the value of New Zealand's imports in 1975 was approximately \$1.4 million while from our exports to Tonga we earned over three times as much as this. Remittances from Tongan workers in New Zealand offset this but not in a way which is satisfactory for the Tongan economy, because the money sent back in fact maintains the imbalance of trade. Besides this, the availability of work in New Zealand is dependent solely on the needs of the economy here, and on immigration controls, which hinders the establishment of skilled pools of labour in the islands themselves.

Nearly 75% of all Pacific Islanders in New Zealand in 1974 were in unskilled jobs. Short-stay permits which allow their numbers to be manipulated to satisfy supply and demand gave the temporary migrants little chance to acquire skills to take home. The inequity of the situation has been compounded by the type of restriction imposed on permanent migrants to New Zealand - just those people who are most important to the development of their own countries, those who are skilled, are to be granted priority for such places as are granted at all.



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Waihi Beach, 1971.

Zealand. Another incident occurred at Lichenstein's Wool Scourers last year. In a strike over conditions which was supported by CARE and the unions, the large proportion of the work force who were temporary migrants lost a lot of pay. In spite of representations to the immigration authorities, CARE was unable to obtain an extension of stay to compensate.

The concern of New Zealand officialdom and the police for civil rights has been plainly demonstrated in another area too. Emotional fears of street violence have led many New Zealanders to support the use of the Task Force in Auckland in 1974-5. Most of its arrests were on utterly trivial matters and could have had no affect on the problem of violence. Most by far of its victims were Polynesians. Its most signal achievement was to jeopardize immigrants' trust

in the police. CARE joined Nga Tamatea, the Polynesian Panthers and ACORD in documenting the activities of the Force, mounting public meetings and protests and making submissions to the Labour Government on a neglected principal cause of the problems of drinking. Breweries and hotel managements were largely responsible for the drunkenness and the Task Force should deal first with those who make profits from drinking.

A subcommittee on health has been in existence since 1974, and has concentrated on improving the information available to, and communication with immigrants. CARE urged the establishment of more health care centres as bases for staff engaged in communal and preventative medicine, and financial incentives for doctors to work in areas where need for them is most

acute. CARE has translated material for patients and sponsored a Rarotongan Community Health Volunteer to work in Otara, discussing Health problems with people in their own homes and liaising with local health services.

CARE has attempted to prevent N.Z. Breweries from first unroofing and then demolishing a house in Kelmarna Avenue which could have served usefully as emergency housing in the months before a tavern is built there. The insensitivity and irresponsibility of large business to social needs was clear and the inadequacy too of Local Body's powers which prevented the Auckland City Council from acting as they would have wished.

John Herbert



Courthouse, Papkura, 1976.

As we have remarked, many of the matters CARE has intervened in or campaigned in arose directly out of the basic injustice of this broad situation. On more than one occasion unfair contracts were drawn up and enforced by companies who offered to sponsor and employ immigrants, and who often regarded this as an opportunity to deny rights and make illegal deductions from their pay. In one incident at Sutherland's tanneries at Onehunga, a Rarotongan worker was forced by management and police to return against his will to a job he had left.

CARE and the Tanners' Union acted on this case and others, and secured the cancellation of many contracts, and a government investigation into the question of contract labour. These campaigns also led to co-operation with the International Labour Organization in Geneva, and to the formation of a group to press for the implementation of I.L.O. standards and conventions in New

For further detail see *Ten Years of CARE* by Joris de Bres, Tom Newnham & Keith Sorrenson.



# Kinetikos

Kinetikos is a group of dancers who are establishing a professional modern dance company here in Auckland. It came into being as a development of the University Dance Club when Sue Jordan Bell, one of the full-time members, realized the frustrations of students trying to get to a professional level while keeping up with their studies. A public meeting was called at a dance workshop during the Drama Festival last August, at which a committee was formed, and from this the group has grown into four full-time members, working over 20 hours a week - as yet without pay - and four part-timers. They are not fully professional yet, for although classes are being held, performances planned and a subscription scheme offered, the members of the group are still living on money earned from part-time jobs. However, once the group is more established, they are hoping for sponsorship from business firms, which will enable them to draw a salary and so devote more time to the Dance Theatre.

The function of the group is to fulfil what Sue sees as a very real need of the community - that of a form of communication comprehensible to a wide range of the people: 'There is quite a dance community here .... there was a marvellous response when the New Dance group performed here in 1973 - and the workshops always get a good response .... They seem to be able to associate themselves with dance because it's a modern expression of life. It's easy to approach it in a very intellectual way. But it doesn't have to be enjoyed on that level - you can enjoy it just because movement is basic to human beings.'

Distinctions between modern dance and classical and/or modern ballet can be found mainly in the

subject matter, the philosophy and the approach to dance: 'You could take any theme really, and deal with it in modern dance, while you couldn't in classical ballet - they tended to be more romantic. One stream of Romantic Art was pessimistic, the other was sentimental. Ballet seems to have concentrated on the latter'.

Sue is at present working on a piece based on *Dominion*, a collection of poems by Fairburn. There is, within a given structure, more room for spontaneous movement, for 'chance choreography', so that, while there is more discipline and more emphasis on technique in modern dance than in the creative dance, there is also less rigidity and less limitation. The concept of modern dance seems to defy any real classification, as there is no one philosophy, no one idea behind the movement. The best way to understand it is to see it.

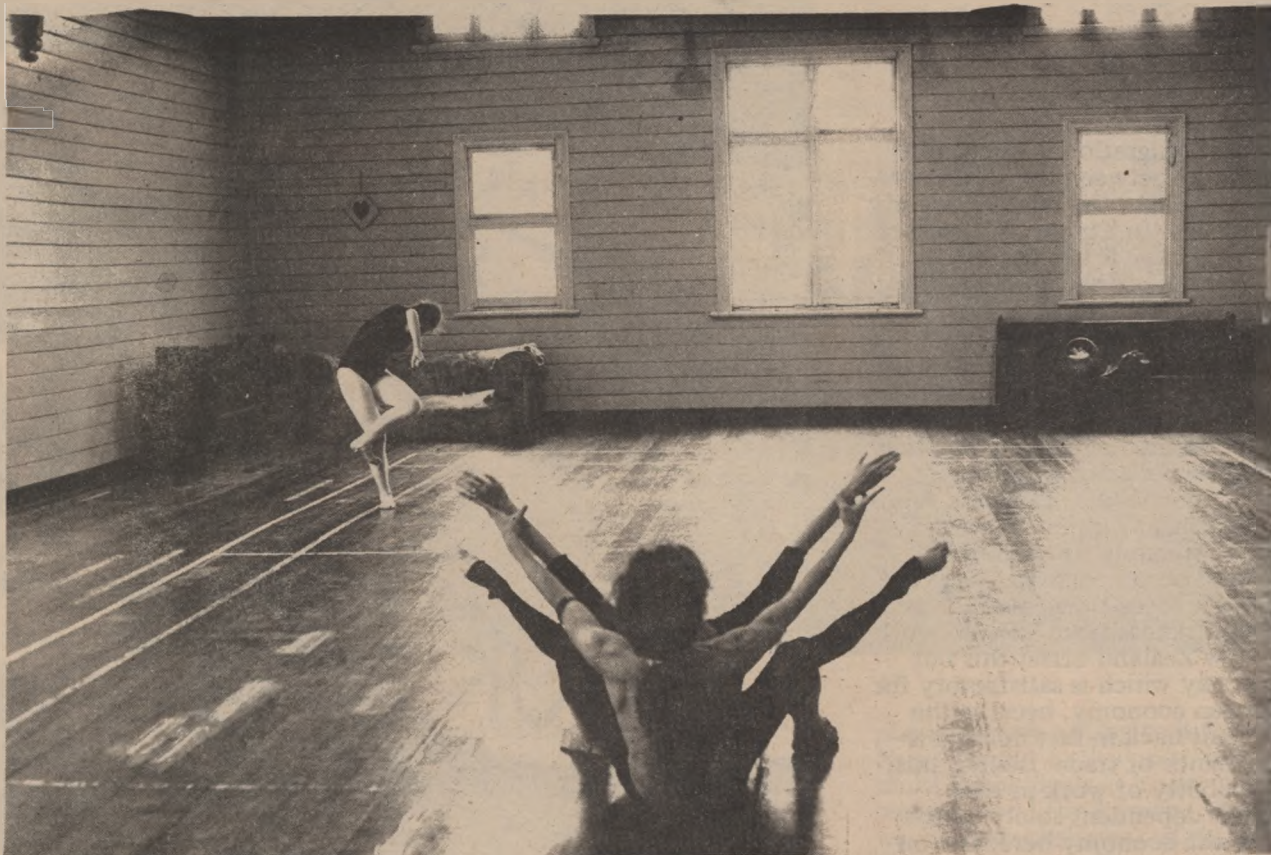
In keeping with the idea that modern dance is a communication that the average New Zealander can understand - in contrast to the elite art classical ballet has perhaps become - the group have planned a programme designed to reach out to the public. Their debut is on the 13th and 15th April as part of the opening festival of the Maidment Theatre. After this they plan to

hold lunchtime experimental works in the smaller theatre, with a nominal entrance charge since one of their aims is to build up a student awareness of modern dance. There are also to be performances in the schools, and in the shopping malls, plus a tour of the suburbs. Public classes are being held at St Barnabas Church Hall, Bellevue Road, Mt. Eden: Mondays - 6-7:30 pm Intermediate Wednesdays 6-7:30 pm Beginners

Thursdays 10:30-11:30 am Adults Saturdays 9:30-10:30 am Children

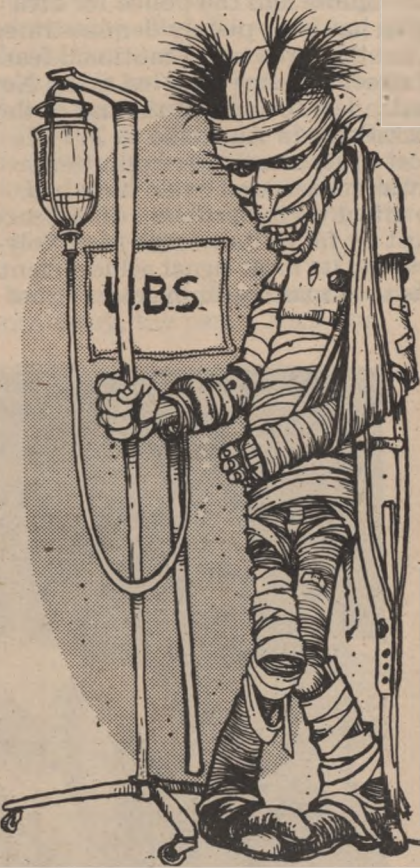
There is also a subscription scheme going: a full member, for \$10, gets a reduction on classes, workshops, performances and so on; a student member has the same privileges for \$5; and an associate member pays \$5 for a reduction on performances.

Enquiries: Phone 601-116, 452-658 or 370-449.



Photos by Paul Gilmour





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## Theatre Activities Manager

With the Theatres due to open in one month, an Activities Manager has been appointed to have responsibility for the work done there. The position has gone to Rosalind Clark, who arrived in New Zealand from the United Kingdom late last year.

Ros was heavily involved in theatre in Britain. She trained as a drama specialist at the Guildhall School of Music and Drama in

London, and was the initiator and director of three different arts centres in Britain. She has taught all branches of theatre to all kinds and ages of people, and is an actress who has also written and directed her own plays. She is currently writing a book on drama for Methuen.

Since coming to New Zealand Ros has done freelance work in radio drama. On the local scene, she has been involved with Central Theatre's Children's Workshop, with Auckland Video, specialising in social issues and the local arts, and with the formation of a new music theatre group.



# images

Edited by Jasmine Sampson

When you went away,  
You left me like a limbless veteran,  
Of so many encounters.  
Embittered,  
Spite in broken toothed cupfuls,  
Overflowing,  
To drown the sugar cubes of your last smile.

Gary Whitcombe

OTAKAU .....

Out there along the bay  
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and soar again above the sea ..... satiated.  
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and hills like madonnas sleeping  
raised their breasts to the morning light,  
rounded, undulating .....  
there is no compensation for misery.

Out there along the bay  
I walked and thought of sleep.  
love as distant as my home hills called  
across the miles I've left behind  
and all i could remember was  
that the centre of the gorse bush holds a beautiful flower .....

M. Minehan

The Other Side of the Fence

Every day I walk this land.  
It is mine  
and you there, peeping through the fencing  
have no rights at all.  
ALL becomes sullied under your gaze  
and takes days of incantations to right again!

Night I listen to rosemary, mint, & sage converse  
and I swot moths in my room when I write .....  
It gives me some sense of power.  
This is my domain  
and all that grows and breathes,  
does so at my wish.

I hang garlic at my doors,  
and a crucifix above my bed.  
New Year I am first footed and there is a horse shoe over the gate .....  
I take no chances, .... you can't if you're to survive.

I fought as much for my right to own  
as all my fathers' bastards .....  
I recall summers high on strong shoulders  
cotton dress limp, legs entwined.  
He is dead .... all my men were shadows.

Really, I have no power except here .....  
I cannot force my thoughts, words nor love on you out there .....  
you laugh at my spinsters bun,  
make dittys' about my secret orgies with the minister.  
I tell you .... hush! I keep a sharp knife under my pillow  
and each night castrate my dreams!

M. Minehan

letter to stephen

Rumour had it you'd left,  
the gate unlocked, you'd slipped out  
and headed North .... I went to work,  
to keep the soul arrive  
and yarned at the pub with our mates  
drove home boozily avoiding lamp-posts  
and stray dogs .....  
Wasn't 'til your letter came I felt the loss .....  
old ladies knitting rugs for Corso's orphans  
know the feeling .... it's a gut pain, man.  
it crossed my mind to join you .....  
a reunion of sorts, if you like,  
southern comfort from the other point of view !  
take care in your binges up there,  
they shoot dogs for worrying!  
I'll write one day,  
to you up there, from me down here,  
behind the locked gates' face.

M. Minehan

conversation with a certain maori poet '75

'Blood is what you sweat, when you write poetry.  
Like it grips you in the balls, woman.  
It's like trying to get it up after a night on the piss  
when some star struck teenybopper  
who thinks you're some kind of guru  
has been offering it free all night. JEEZ!

Man, I've listened to your raves .....  
I've seen the blood in your eyes and your hands tremble  
with emotion or the D.T.s' ....  
I've listened when sane men are in their beds  
and the sun is high .....  
I've read you poetry .....  
laughed/cried/freaked right out on it .....  
BUT!  
I have no balls  
and no young nymphet beckons me towards her virginal bed .....  
I have a problem, you'll appreciate.  
I too have a dark desire to sit on the pinnacle, beside you,  
you know Hone, one of the young N.Z. poets?

It's pretty hard yakker writing about flowers and spring  
tears lost down kitchen sinks and Womens Lib.  
Frankly man, I go to bed each night praying to my patron saint  
that I will wake with those so necessary evils  
and have what it takes to write poetry .. BALLS!

M. Minehan

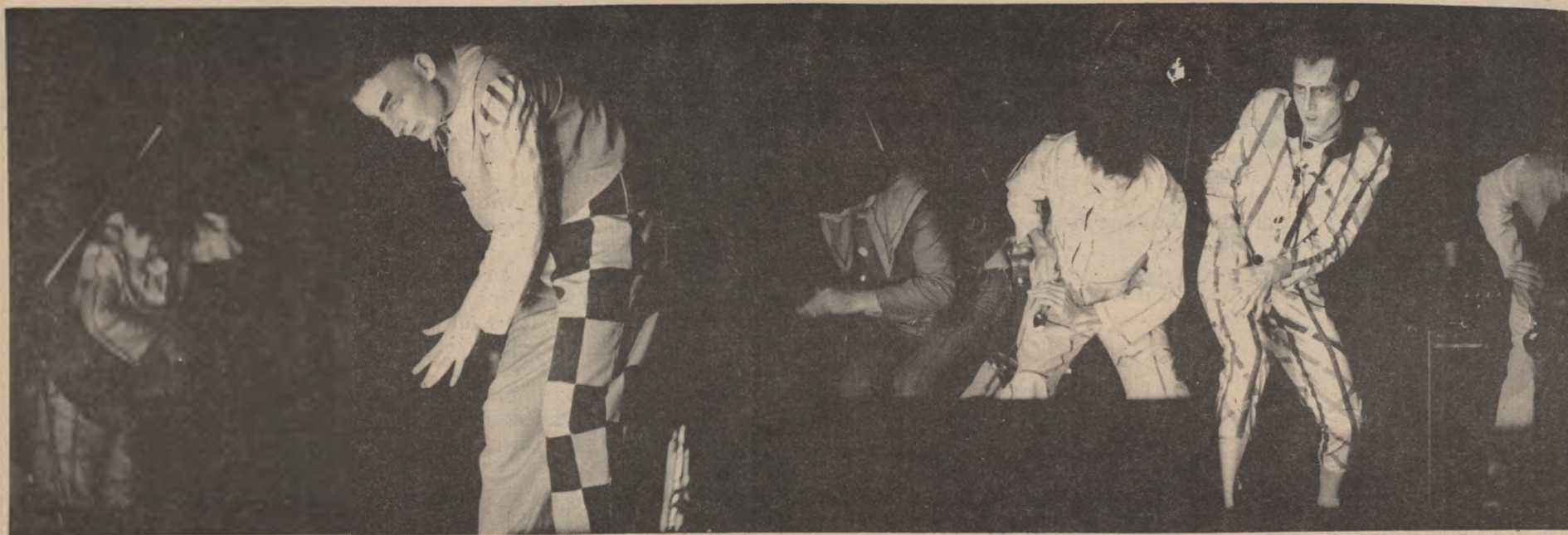
Stoppages

White lamb ancient symbol  
of peace and wealth  
strikers smirk away  
for their free day,  
you are left  
on concrete,  
motherless  
in dire need  
and simply waiting for the end.  
After your thirteen mother days  
now used up,  
how long must  
crucifixion  
take you?  
Hunger thirst  
women could  
come with  
milk, care,  
but could  
they feed you  
then let you  
go to  
another  
merciless death?  
The dilemma of  
futile loss  
accuses us,  
while you wait  
for the solution  
that solves nothing.

Mari Hunt.



# Enz Split ...for foreign parts



Photos by Murray Cammick

Auckland audiences got their last live tastes of Split Enz on 5th and 6th March at His Majesty's Theatre courtesy of New Zealand Students' Arts Council. The band is now off to London where, with Roxy Music's Phil Manzanera as producer, they will record an album at the prestigious Island studios. *Craccum* sent Frank Stark along to the concerts with instructions to suppress his blind pro-Enz bigotry .....

The climax of the *Enz of the Earth* tour, in Auckland on Friday and Saturday nights, contained enough innovations in both visual and musical elements to satisfy those who went for the surprises, while still being firmly based on the material and presentation of *Mental Notes*. This solid background was obviously appreciated by the capacity audiences on both nights, who even went so far as to applaud the introductions and opening bars of personal favourites - something almost unthinkable for a New Zealand audience listening to a New Zealand act.

However, the crowd did not display such an appreciative attitude during the performances of Neil Finn, who turned on an admirable opening spot. Restless stirrings in the Balcony and a piercing request to "Fuck Off" didn't seem to faze him too much, but it was a shame to see an audience with so little appreciation for anything but "the main event". The ironical thing was that these were the same kind of people who greeted *Split Ends*, with a less than hysterical welcome on the John Mayall tour three years ago.

Now that things have come full circle, and *Split Ends*, the local opening act overlooked by the

audience, have come home as *Split Enz*, with their own opener, and the ability to fill His Majesty's twice, it seems that audiences have failed to keep pace. One could perhaps be excused for wondering whether Auckland rock-audiences are just collections of ignorant snobs whose reception of an act is totally conditioned by the status of the band rather than the quality of the event.

When Selwyn Toogood (yes, Selwyn Toogood) introduced the "Seven from Heaven" the crowds set about enjoying themselves. Right from the opening address by Tim Finn and an immaculate, if very changed, version of 129 the band could do no wrong. A gamble was taken in centering the show around a new, sixteen-minute piece called *Nightmare Stampede*. This was introduced as a 'Western' and seemed to be aimed squarely at various facets of the American myth, dealing with "Dollar signs, peace signs" and "Cattlemen and Cadillac". The piece was built around a number of musical sections, the most effective being an almost straight-up-and-down rock and roll passage which contained the best saxophone solo of the night and some nifty synchronised dancing.

Both of these highlights in turn arise from the inclusion of Robert Gillies on saxophone and trumpet, replacing guitarist Wally Wilkinson. Quite apart from anything else, this removed the uncomfortable feeling of there being a seventh

member of the band lurking in the shadows over to the right. The necessary changes to the musical arrangements served to improve the familiar songs, with a little of the electronics abandoned in favour of melody. This was particularly evident on the second night, where the sound was well-balanced and below the threshold of pain.

However, Phil Judd did provide a few jarring moments with his lead guitar work as he attempted to reproduce many of the parts formerly played by Wilkinson. More than once, his intonation was suspect, especially when combined with Gillies' trumpet. At the same time, he demonstrated a considerable change in his on-stage demeanour from Hamlet to Clown Prince. This was mirrored in the air of menace acquired by Tim Finn, with the Mohican hair-do he sported on Saturday night. Along with the increasingly mannered activities of Noel Crombie and the manic runs and leaps of Michael Chunn, these changes showed a much higher appreciation of the possibilities of a unified stage act than was evident in the Town Hall last year. A much deeper stage and more evenly-spread lighting changed the emphasis from a long line across the stage almost to the circus atmosphere they were aiming at.

Apart from the saxophone flourishes, other music highlights of the show were the greater depth added to the harmony singing by the voice of Eddy Raynor, and the

increased use that he and Finn made of the keyboard instruments, including frequent synthesiser duets. Raynor himself contributed more than his usual startled page-



boy expressions to proceedings, even going so far as to stand up to hammer at the grand.

After the inevitable encore, of *Stranger than Fiction/Time for a Change* and *The Woman Who Loves You*, the band exited to frustrated requests for more and a salvo of spoonerisms. He said they'd be back, but heaven knows when ....

Frank Stark

## Small Talk

What to do on a Sunday .... three suggestions from the ever helpful *Craccum* team ....

Sunday music at the Parnell Village commenced yesterday and goes on for five more weeks. See elsewhere on these music pages for further details. Sounds like a beautiful concept. Next Sunday will feature Beethoven and Haydn string quartets. Space is strictly limited so be warned .... refer to the notice re ticket details and get in early.

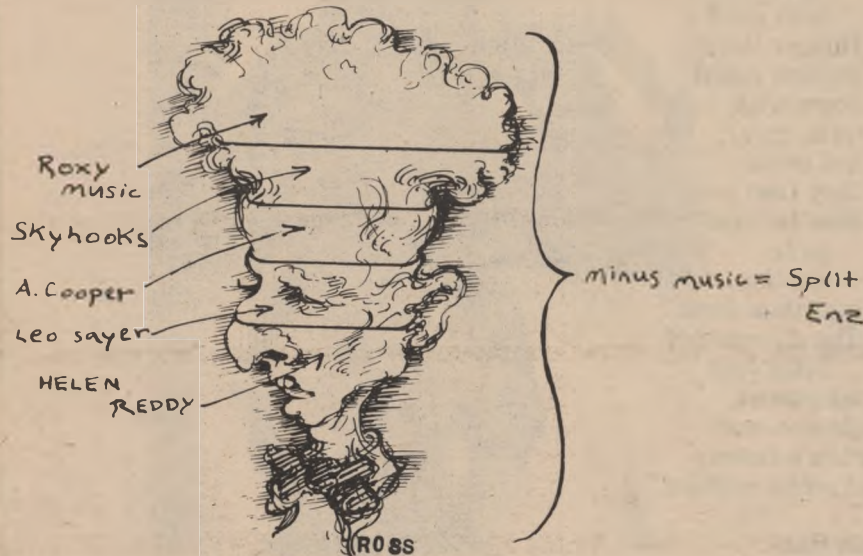
Free Rock in Albert Park is under way again courtesy of Radio Hauraki. Last week saw a Dunedin band *Mother Goose* going through their paces.

Rick Wakeman, late of *Lisztomania* soundtrack and operating table, will be on stage at Carlaw Park on Sunday April 4th with the English Rock Ensemble, 6 tons of stageing equipment, 6,000 kilos of Sound Equipment (including twelve key-



RICK WAKEMAN

boards) and the inevitable cans of beer. Ken Russell portrayed him as *Son of Wagner out of Frankenstein* .... burp and had him pissing on the fire. He should go over a treat with us Kiwis .....





# Records

**Jerry Jeff Walker**  
**Ridin' High**  
**MCA MAPS 8121**  
 Record kindly supplied by PYE

Austin, Texas is hardly one of the musical capitals of the world. Nevertheless for the last few years it has been both home and livelihood for Jerry Jeff Walker and his Lost Gonzo Band. Indeed Jerry Jeff's affection for his adopted hometown forced him to import the necessary technical hardware to record the three albums that preceded *Ridin' High*. Well for this album he's moved out of Austin and recorded in Woodstock San Francisco and more especially in Nashville but this hasn't altered the essential 'downhominess' of his music. For this is "front porch pickin' music; relaxed, natural and warm. Not the polished country-rock of the Eagles but a more ragged and authentic expression of the standard country music themes.

What it lacks in gloss it makes up in plain good nature and this lack of slickness is probably the album's real strength in that it allows Jerry Jeff's personality to come across all the more strongly. His gruff singing can even rescue the sentimentality of *I Love You* and the dumb-hippy humour of *Pissin' in The Wind*. Not that the material is merely a platform for his worldly-wise vocals. The songs, which are mostly written by members of the Lost Gonzo Band and various other acquaintances, are all endowed with the kind of sing-along appeal that, if true justice were done, would see them in the charts. And they are moreover supported by superbly economical and tasteful playing from various members of the Nashville country music mafia along with his band.

This album carries with it a rare quality - character - a pervading spirit that inhabits the music. Jerry Jeff Walker has succeeded in sharing his own pleasure in creating music with his friends and has made a record that is both joyful and enjoyable. Recommended.

Alastair Dougal

**Elvin Jones**  
**New Agenda**  
**Vanguard VSD79362**  
 Record kindly supplied by PYE

Elvin Jones, as most Jazz buffs will know, was the drummer in the famous Coltrane quartet from 1960-66. Jones' first band with him as a leader put out two Blue Note albums, *Puttin' It Together* and *The Ultimate Elvin Jones* in 1967. The band that really put him on the map as a leader was formed in '68 with Joe Farrell on Sax, McCoy Tyner on Piano, Richard Davis on Guitar, Dave Williams on Bass and Jones on Drums. On this album, this line-up is helped out in practically every track by other people Jones has played with in the past, such as Stefan Grossman, Frank Foster and Kenny Barron.

It is refreshing to hear a modern jazz-group that plays melodies at a reasonable pace and yet still retains the periods of melodically related modal improvisation which have characterised the post-Bitches Brew era of American Jazz.

The first track *Someone's Rocking my Jazz Boat* is unexpectedly funky. Elvin Jones could certainly teach a lot of rock 'n' rollers how to play funk without the superfluous flash they usually display on their unnecessarily immense drum kits. The melodic improvisation of Frank Foster contrasts well with Grossman's modal approach. *Naima*, a Coltrane composition, is typical of his later work, being very sparse chordally, allowing more freedom for the improviser. An unfortunate feature of this track is the guitar-playing, which even after repeated listening seems to be totally unrelated to everything else that is going on. *Haresah* is written by Grossman, with obvious Miles Davis influence. It has a simple melody which is easily expanded by Grossman's modal style. Dave Williams plays consistently throughout, his style being reminiscent of Dave Holland's string bass style. Elvin

Jones plays in the typically home-grown poly-rhythmic style, as popularised by Tony Williams and more recently Billy Cobham without the flashy display usually associated with Cobham's drumming.

*Anti-Calypso*, written by guitarist Roland Prince, is very similar to some of Sonny Rollins mid-forties compositions. Grossman's solo sounds very like Sonny Rollin's probably because his freedom is limited by a more complex chord progression than in most of the other tunes. This track contains the only guitar solo of note by Roland Prince (whose style is very similar to McLaughlin in 67,68) - *Stefanie* has a slight Latin feel with rather unusual three part harmony involving Grossman, Farrell and Foster. Unfortunately their solos don't appear to have any direction and the tune fades away before it has a chance to be extended. *My Lover* is a very percussive track with Jones demonstrating his ability to almost play melodies on drums. This track seems to be musical evidence of the Elvin Jones philosophy "Whenever you play, imagine it's the very last chance you'll ever have". *Agenda* has a beautiful flute introduction by Joe Farrell which leads into a very Afro-sounding rhythm, accentuated by Frank Ippolito on Congas. Listening to tunes like this, it is not difficult for the listener to think that this album was an unreleased Miles of the *Live Evil* period.

Recorded on Vanguard, *New Agenda* is actually a New Zealand pressing but is certainly up to the high standard we have come to expect of the American Vanguard Apostolic label. PYE has pressing distribution rights for this label in New Zealand, so we lucky Jazz freaks will have access to the high-quality Vanguard jazz stable on the market here.

Alan Leslie

**Black Oak Arkansas**  
**X Rated**  
**MCA MAPS8127**  
 Record kindly supplied by PYE

Black Oak Arkansas is one of a plethora of bands originating in the Middle Western States of America and specializing in playing a "hot 'n' nasty" brand of boogie-based rock-and-roll. Most seem to survive on a reputation for "getting it on" onstage, though they usually transfer rather lamely on to vinyl. This eighth album contains pretty much the standard ingredients: the power guitar-chording much like Steppenwolf via The Rolling Stones, blues-based song writing and growled-out vocals.

None of the material is exactly earth-shattering or even very memorable and the ludicrous singing of Jim "Dandy" Mangrum reduces a great deal of it to being laughable: his attempts at a macho sexual delivery sounds somewhat akin to Wolfman Jack trying to sing. Even the stronger songs such as *Strong enough to be Gentle* and *Bump 'n Grind* are ultimately destroyed by Jim Dandy's posturing presence. Still, in a decade where nothing succeeds like excess they're probably bound for great things.

Alastair Dougal

## Sundays at the Village!

Bring a friend and a cushion (and whatever else you fancy) to Parnell Village for a delicious Summer's 3-Pernon musical interlude, beginning March 14th. Pick your concert in the series or come to them all - you will hear the best in Chamber music, jazz and traditional ethnic music. Tickets \$1.50 on sale at the Village beforehand at Donella's Snuff Shop, and on the day. There will be coffee and limited seating available.

Mar 14th, 7.30pm The Philip Broadhurst Jazz Sextet - With Philip on piano, John Hammond on bass, Sam Kim Peterson on trumpet and Angelhorn Denny Boreham on sax. Ray Taylor double bass and Frank Gibson on drums. Coleridge Musician Steve Quibbles playing works by Beethoven and Haydn.  
 Mar 25th, 4.00pm Balkan Folkloric Orchestra and Dancers performing in Greek, Jewish, Russian and Czech folk traditions.  
 Apr 4th, 4.00pm University Brass Quintet.  
 Apr 11th, 4.00pm Symphonic Wind Quintet playing works by Mozart, Beethoven, Haydn and Purcell.  
 Apr 18th, 4.00pm Coleridge Musician (the full group)

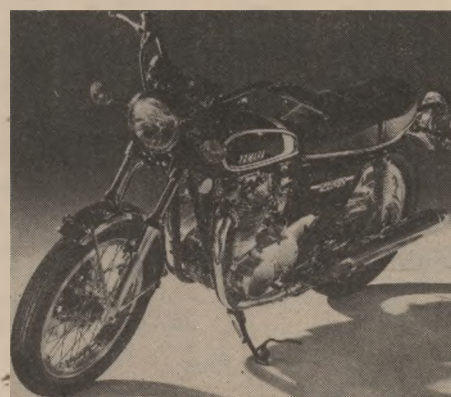
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## ECM JAZZ



# Sharpeville, 69 Killed



On Friday 19th March at seven o'clock there will be a picket outside the Air New Zealand Building (South African Airways) at the bottom of Queen Street in memory of the 69 people who were slaughtered at Sharpeville in South Africa on 21st March 1960. This day is remembered as Sharpeville Day throughout the world.

What actually happened at Sharpeville? On the morning of 21st March about 5,000 Africans assembled outside the Sharpeville Central Police Station. The atmosphere of the crowd was a quiet and peaceful one; a "holiday air" pervaded those present and men, women and children, happy at the thought that on this day at least they did not have to work, sang together in small groups or chatted quietly with each other.

To control this "violent crowd" roughly 300 police were present. They carried a variety of weapons -

mainly sten guns, revolvers and sjamboks (whips).

Without any warning or provocation at approximately 2.00 pm the Police opened fire. Their first volley caught the crowd unaware - most ran for their lives; others didn't get a chance. The Police fired for about 40 seconds or more - 705 rounds were used. The resulting carnage left over 70% of the victims shot in the back. Members of the crowd were not the only ones hit. One woman had been shot while doing the washing in her back yard. Another African had his head blown off while distributing leaflets for his firm some distance away. In total 69 Africans were killed. Of these 10 were children and 8 were women. There were over 186 wounded and over 500 children lost parents.

Immediately after the slaughter those who tried to tend to the wounded were driven away by the Police. When eventually ambulances

did arrive and the wounded were taken to hospital the Police arrested all those wounded who were not critically ill. These people were taken to cells, many still suffering from their wounds. 79 people, most of whom had been injured were charged with public violence!

Why were the Africans assembled at the police station? Some were members of the Pan African Congress who had decided to hand their "passes in to the police and so risk arrest. All Africans must have a pass which is a reference book containing the holder's name, his tax receipt, his permit to be in an urban area and to seek work there, permits from the labour bureau, monthly signatures of his employer and other particulars about him. Failure to produce this on demand is an offence and Africans risk imprisonment by not carrying these passes on them at all times.

The PAC wanted as many people as possible to participate in this handing in of passes and on the morning of 21st March they went through the streets of Sharpeville knocking on doors and urging people to join the demonstration. They stopped buses from running that morning so that many of the Africans could not go to work. The word got around that a "big man" would make an announcement concerning passes at the police station some time during the day. So many of the crowd of 5,000 had the day off work and went along to the police station to see what was going on.

The PAC organisers had previously urged that the protest be strictly non-violent. Contrary to police reports, witnesses among the crowd swear the Africans had no weapons and the mood of the crowd was

happy and never approached violence.

The tragic story of Sharpeville portrays the attitude that the South African police have adopted towards Africans. Certainly no lives would have been lost if tear gas instead of guns had been used to disperse the crowd. Furthermore, there is no evidence that the police asked the crowd to disperse before opening fire. They fired on an innocent crowd who were merely waiting to hear an announcement concerning pass laws. Of course the South African Government has passed off the incident with statements such as "the police were fired upon first by the Africans who were storming the gate". (No bodies were found inside the police station gate and not a single weapon was found on or near the bodies). Another announcement, this one to a group of Commonwealth Armed Services Officers who passed through Sharpeville in 1964, was that "all the people who were shot were saboteurs trained in Cuba and Red China. Similar claims were made by South Africa's representative at a Conference on Human Rights in Geneva in 1967.

The Sharpeville incident which shocked the world epitomises the suffering that occurs in the everyday lives of oppressed non-white South Africans under the apartheid laws. What happened at Sharpeville wasn't just something of the past - the situation in South Africa is worse today.

If you wish to protest against the inhumanity of apartheid, join our picket on Friday night and in so doing show your support for those who still must fight for their freedom. Ross Forbes  
Rewi Newnham

NZUSA



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## Philosophy

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## Philosophy Enquiry

Dear Sir,

So, the select committee of wise and honourable owls has hooted .....

They have stuck their im-peck-ably well qualified beaks together and - wisdom of all wisdoms, insight of all insights - they have *sat in judgement of philosophy*.

Why did they bother to flounce their expertise?

It would have been easier for all concerned (especially the philosophy students, staff and ex-students who wrote submissions) if the learned birds had owned up to their blindness, close-mindedness and general philosophical behindedness without pretending to go through the notions and motions of committees, reports and associated bullshit. After all, everyone knows that contemporary European philosophy (existentialism, phenomenology and all that ....) is illogical absurdity and mind-boggling depravity - Sartre is dreadful, Heidegger is intellectually degenerate, and both Kierkegaard and Nietzsche were off their rockers: students and seekers who indulge in such philosophies must be similarly afflicted.

What are the guts of the veritable 'final judgement'?

The 1975 student submissions, opinions, petitions etc have been ignored.

Staff-student committees have been closed to observers.

Students have been \* \* \* by their senate rep Kaye Turner.

Staff and students proposing alternative future 'directions' for philosophy have been told to 'stifle' Staff-student committees should focus on consultation (read: waffle!) No mention of future staffing policies.

What now?

Considering the current feeling among the depraved faction of the department, ie the loons and mystics, it appears that this 'judgement' is not as final as some owls might hope.

Tristan

## University Levies

Dear Sir,

Re: Charges levied by certain departments for xeroxed lecture-notes, etc.

When enrolling this year, I was surprised when obtaining course-approval to be asked for \$4.00 to cover the cost of lecture-notes for the course 31.200 (Physics 200, Department of Science).

Not having been forewarned in any wise of this charge, and being short on cash I was given a deferral which I have now *unilaterally* decided to make permanent: having already forked out \$80.00 in

# The Silent Majority

Letters: Leave at Studass Office or post to Craccum, A.U.S.A., Private Bag, Auckland.

## Muldoon replies...

**His Excellency,  
A.N. Kosygin,  
Chairman of the USSR Council of Ministers,  
Moscow.**

May I thank you for your message of congratulations.

You may be assured that it is the intention of my Government to preserve and strengthen the already cordial relations which exist between our two countries.

**R.D. Muldoon  
Parliament House  
Wellington**

tuition fees this year, I can see no good reason why I should be asked to pay more.

I have discovered that several other departments are making similar demands on their students; yet the Calendar makes no mention of any policy change to charge fees on top of the official scale of fees: the Act may make provision for just about anything, but the University's policy should be clearly spelled out. There may well be good reason for making such charges (inadequacy of the quinquennial grant perhaps?) but until such time as a major and basic change in policy that this would represent has been fully and publicly discussed, then the vast majority of students so affected will find the charges unacceptable. Until such time as such a policy is spelled out in the official Calendar, then I for one shall plead ignorance: and although that may be no excuse for breaking a law it certainly applies when there ain't one.

My action may be high-handed, but my presumption is only exceeded by the audacity of those departments who make the extra charges, with the complicity of the University administration.

Yours faithfully,  
Graeme Easte

## Lackbash

Dear Sir,

What is smart-arse Lack up to? It's time we had a decent Capping Book that's worth going out and selling and it's a real piss-off when students like Marion Adams start griping. She should be told to shut up, but instead we get a typically negative wise-crack. With the people who are working on it, this year's book should be a really good one, grubby, sexist, libellous and good value, so when are we going to be told what's going on? Instead of the smart put-down how about a note of what's happening, when the book is coming out and so on?

Yours faithfully,

John Ackerman

## Piggy

Dear Sir,

Those students to be seen at regular and occasional periods in the Varsity Cafe undoubtedly represent the upper clique of the student body. They seem to feel it is their god-given right to have other people cleaning up after them. They litter the Cafe with empty

cups, full ashtrays and the less delectable parts of Cafe lunches.

It seems strange that the other students, guardians of the environment, should stand by and allow this minority (?) to earn themselves a name normally reserved for the Police Force. It's like a reefer in a narco raid, nobody knows how it got there.

Yours sincerely,  
Phred

## Sacrifice

Dear Sir,

It was with a certain amount of amusement that I read the letter of Mr Van der Gurn in the first issue. Firstly he refers to HART as a leftist minority. This may or may not be true but either way it is difficult to see what bearing this has on the validity of the case against Apartheid sport.

Throughout the length of his epistle berating HART, Mr. Van der Gurn never once challenges the arguments presented by HART and other anti-Apartheid groups. He seems content to operate at the level of childish name-calling. He then has the unbelievable gall to accuse HART of having uttered "veiled threats of violence". He might have learned something by spending a day at Papakura surrounded by police and listening to an endless succession of "sports lovers" exhorting the Police to put the boot in.

He also states that he would fight to the death to protect the right of HART members to hold their opinions. We eagerly await word that Mr Van der Gurn has given his life in a valiant one-man assault on the Papakura Magistrates Court.

Finally the good gentleman urges that New Zealanders demonstrate their open-mindedness by keeping politics out of sport. How politics are supposed to be excluded from a contest between two politically-defined nation states, he fails to explain. The call to keep politics out of sport is a demonstration of simple-mindedness not open-mindedness.

Until people like Mr. Van der Gurn are prepared to enter into a rational argument on the issues involved I shall continue to regard them as nothing more than closet racists without the courage to state their misguided convictions in a frank and honest manner.

Yours sincerely,  
Don Mackay

## Events, Services

### BLUD DAY '76

8 am - 4 pm  
Wednesday - Friday  
March 17 - 19  
Main Common Room

The twice annual Rotoract Blud Day will be held this week on Wednesday, Thursday and Friday in the Main Common Room from 8 a.m. to 4 p.m. So if you are at a loss on those days for something to do and would like a free cup of

coffee and some biscuits, give some of that blood that is so badly needed. And this year, the Engineers (renowned throughout campus for their drinking ability) have extended a challenge to the Law students (known for their employment problems) as to who can contribute the greater amount of blood enmasse.

### PONSONBY LABOUR CO-OP

Casual labour.  
Up to 15 experienced men.  
On call anytime.  
Can be on your job within the hour.  
Contract or hourly rate of \$3.50 per hour plus penal rates.  
Four hour minimum.  
Everything considered.  
Ph 765-598

### CRACCUM SUBSCRIPTIONS

For non-students, it costs \$4 per year to receive Craccum posted to your address. Write to the Distribution Manager, AUSA.

### STUDENT HEALTH

For urgent medical attention during the evenings or weekend telephone the Student Health emergency number for the Doctor on duty at that time.

The number to ring : 70-095  
78-192

### TITWITI

Contributions and notices for TITWITI will be accepted at Contact each week until 5pm Thursday.

### GRAFTON HALL STIR

March 20th 8pm.  
Band: Hello Sailor  
Admission by ticket only: \$1  
Drinks: Beer and Spirits  
Drink tickets and admission tickets available from Room 508, Grafton Hall.

### SCHOOL OF MEDICINE COMBINED DEANS LECTURE

The next lecture in this year's series of Dean's Lectures will be: *William Harvey and the Circulation of the Blood*.

A new film from the Royal College of Physicians of London. Robb Theatre, Basement, School of Medicine, Wednesday 17 March, 1976, 11.30am.



# East Timor

## Denis Freney Interviewed



Communism or Democracy? Just what was planned by the Timorese ruling party Fretilin before their country was invaded by Indonesia hasn't been made clear. In Sydney last month, Glenda Fryer interviewed Denis Freney for *Craccum*. Freney is Secretary of the Campaign for an Independent East Timor movement in Australia.

What did the Portuguese Administration visualize for Timor after they left?

Well the original plan after the Portuguese coup, the overthrow of fascism in April 1974, was for some gradual process of de-colonization which however quickened in the intervening months so that by the middle of June last year they had a plan for General Elections for an Assembly to take place in October 1976.

Held in June and July 1975 was a series of elections in the villages for the positions of Chiefs. In these elections Fretilin won 90% of the vote. Before the Chiefs had been appointed by the Portuguese and now they were elected. That was the only election ever held in East Timor and the fact that Fretilin won 90% of those positions was important.

When they left they left not of their own free will of course, but they left during the fighting that followed the attempt by the UDT, the Timor Democratic Union, to seize power in August 1975. Of course the UDT took power with the help of the Portuguese governor of East Timor. But then when Fretilin counter-attacked, the soldiers went with Fretilin and Fretilin's own forces counter attacked, and Fretilin remained in control after early September last year.

What sort of Government would Timor have had if the Indonesian troops had not come in?

Well it already had a Government, and it already has a Government, and they proclaimed Independence on 28th October last year. They proclaimed the Democratic Republic of East Timor. The sort of Government can best be described by what Fretilin were planning to do and what they were doing.

They had begun co-operatives in the countryside, that is in the villages, they were organising co-operative farming and so on, and trying to bring new land into production. They were organising co-operatives for consumers and producers which were aimed at competing with the Chinese merchants who dominated the commerce of the Island. Their work on a literacy campaign had begun as early as October 1975. They were developing the health situation with People's Health Services.

One of the main features of their philosophy was its egalitarian principals. They had the idea of handing the power over to the poor. They wanted to prevent the formation of a privileged elite in the country.

They were thus for a non-aligned policy, friendly with all countries who wanted to be friendly with them.

Why did Indonesia send in troops?

The Indonesians had been preparing to send in troops for almost two years since April 1974. The Indonesians sent in troops we believe for a number of reasons.

One the interests of the Indonesian Generals in gaining East Timor was for its oil and its mineral resources. The country has quite considerable amounts of oil, and BHP, the big Australian multinational company, has been up there prospecting for minerals for the past three years or so. The Indonesians were pushed, and worked with the big oil companies who were interested in getting a good grip on the oil reserves.

They were also not going to create a corrupt beauracatic elite, and this is precisely where Indonesia is weakest. They have a very corrupt regime. The living standards of the Indonesian people have fallen drastically. And of course the example that East Timor could have set could have been quite a disturbing factor to bring doubt to the future of those multi-million dollar Generals in Indonesia.

How could the Whitlam Government have helped in the creation of an Independent Timor?

That is a sore point. The Whitlam Government, or I would say more specifically, Mr Whitlam, because in fact the Labour Party caucus in the majority were on the side, in terms of rights, of the Timorese people to decide their own future and become independent if they so wanted.

Mr Whitlam, however, ran a one-man foreign policy particularly on the question of Timor. He made up his mind that the best thing was for East Timor to become part of Indonesia. He gave the green light for the Indonesian Generals to go ahead and take over East Timor.

Now of course the region is very unstable. Indonesia is very unstable following the invasion. The whole policy has backfired and the people who are suffering are the thousands of East Timorese who are now dying in the war the Indonesians are waging with East Timor. It's tragic that a Labour Prime Minister should carry out this sort of policy - it is something we have come to expect and we are seeing now from a Tory Government.

How has the advent of the new Liberal Government helped in the deterioration of the situation in East Timor?

The Indonesians have planned each escalation in their invasion in terms of the Australian political crisis. When they first began the border war it was at the time that the Liberal Opposition announced that it was not going to pass the supply bills, precipitating the crisis. Then the second major attack was on 7th December which was right in the midst of the uproar in the crisis over here over the dismissal of the Whitlam Government by the Governor General. So as a result the Indonesians have timed their invasion tactics and their politics very carefully.

The classic example of what the Indonesians have done is the seizure of the Fretilin radio on January 20th after the funeral of Tun Abdul Razak in Malaysia. Peacock went to see Malik, the Indonesian Foreign Minister, in Jakarta, and there a deal was worked out to seize the radio.

A radio of course is a key thing for any struggle for Independence. Contact with the outside world is vital and if you have not got that contact you can not advise your people in the UN, your Ambassadors, and representatives overseas what to say and to do. It becomes a very difficult operation. In the present-day world any struggle of this sort is an international one.

So they captured the radio which had the immediate effect of sabotaging the visit of a UN representative to Fretilin-held areas, because Fretilin couldn't make contact to check out which areas he should go to. It provided ten days in which the Indonesians launched a very big attack, which fortunately gained very little ground but which nevertheless stopped the UN representative going in by sea. This was a conscious decision by Peacock. He came back on the Thursday and he discussed with Fraser and a couple of other Minist-

They must be shaking the Indonesian army quite a lot because the Indonesians have had very heavy casualties and have carried out horrifying massacres. There are letters which were smuggled out by Chinese people who were still in Dili, which said that 80% of the male population that remained in Dili (after it was evacuated) were massacred by the Indonesians when they landed on December 7. Now that is a hell of a lot of people. The estimates of casualties have been tens of thousands. When the Indonesians come they usually evacuate the villages or towns in front of them, on the roads.

Besides massacring people, the Indonesians have also been using chemical warfare to attempt to wipe out crops. The East Timor economy is a very tenuous one, it is always one that has been finely balanced between hunger and just enough to eat. That sort of attack is aimed at the East Timorese. However we understand that they are surviving in the mountains on wild game, berry and tapioca leaves and anything they can find. I have no doubt that even if they do starve and they are very hungry they will continue the fight.



ers, and the Fraser directed ASIO (Australian Security Intelligence Organisation) to close down the radio just as they were about to make the final arrangements. Now that is sabotage of the UN mission and a deliberate attempt to cut Fretilin off from the outside world. We are going to defy that. Other radios will start to operate if they refuse to give us our radio back.

What is the situation inside East Timor at the present time?

It is a comment on the heroism of the East Timorese people that after two months of a full scale invasion of some 30,000 troops the Indonesians have only taken a few of the coastal towns. They have penetrated into two places in the mountainous interior. In one they are surrounded and unable to go any further, and in the other they went right through to the centre of the Island. They are being driven out of the South East part of the Island now.

So Fretilin and the ordinary people (it's the ordinary people who have been fighting) have fought in a way which has amazed everybody.

What is Fretilin's next move?

They will continue the fight to hold the territory they already hold and to harrass the Indonesians in the areas where they are most vulnerable such as the inland towns. I do not think they can expect to drive the Indonesians out of these big towns immediately. Obviously when the major bombardments have been carried out by the warships on the coast, the Indonesians can maintain the coastal towns they occupy. So Fretilin will say that they can remain there but they can not come inland. This will save Fretilin ammunition which will obviously be a problem. They are capturing arms from the Indonesians, but they have a finite supply of ammunition.

We have to look at it also on an international plane. Any struggle like this is never won or lost on the internal plane. It is an international thing. The United Nations has come out against it, but there must be more determined action by them. Throughout the world forces must be motivated as they were against Vietnam. Indonesia must be isolated. This is what we are trying to do in Australia and I hope they will also try in New Zealand.