

Craccum

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Auckland University Student Newspaper

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AID

How can we share?

Last week, several common myths regarding poverty in the Third World were discussed. Our conclusion was that often these myths betray a lack of serious thought over the real issues and are merely a means by which we evade our responsibility. This week, we will deal with some of the solutions to the real problems; the practical (and often inconvenient) yet positive answers that we feel can be achieved both individually and corporately. This article calls for involvement - words are cheap.



AID

MANY, if not most, people at varsity view the whole concept of aid as a total farce - and, traditionally it has been one in many respects. Aid programmes since World War II have been plagued with problems and contradictions and have made some outrageous mistakes. Nonetheless, it is important to remember that the problem of poverty in the Third World has only been attacked on a large scale in the last three decades, and as such is still a relatively new phenomenon. Those in aid programmes have realised increasingly the foolishness of many of their optimistic 'solutions' as well as their ultimate harmful results.

Present aid programmes need to undergo radical changes.

They must be:

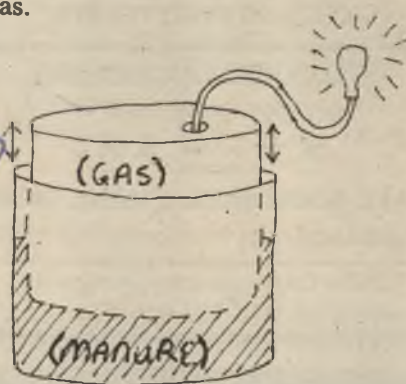
Orientated to long term solutions. Instead of rushing around, spending vast sums of money on emergency relief, aid programmes need to concentrate more on the root causes of the problems e.g. providing funds for tube wells in areas perennially beset by drought rather than saving drought victims each year by sending in fleets of expensive water tankers.

Appropriate to the needs of the country. Capital - intensive aid and Western-style technology are not appropriate to the needs of most Third World countries. Donating a bulldozer which will take away 30 labourers' jobs and force the country to become dependent upon foreign parts and expertise is pointless. Aid



programmes must promote small scale, labour intensive projects. This is what Schumacher describes as the need for "intermediary technology" - small production units rather than grandiose, highly mechanized industrial plants. Instead of building massive nuclear power plants in India, the money would have been more profitably and efficiently utilized for building and promoting 'gobar gas plants' - an extremely simple and cheap contraption which uses two sliding tanks, one inside the other, to trap the methane gas emitted from cow manure. The manure from five cows is sufficient to provide

the power and lighting needed to run an average farm. The idea has been highly successful in many areas.



Aid programmes must be self-continuing. One of the biggest mistakes of past programmes is that nationals are not trained adequately to take over when the 'foreign experts' have left. A typical example: a few years ago five highly expensive Rolls Royce engines used in an agricultural programme were burned out within a few months of their installation. No one had bothered to explain the need for oil changes to the Nigerians.

Aid is not just food and machines but perhaps even more important - it is knowledge. Teaching skills, and thus enabling a man to earn his own livelihood pays a much higher dividend both financially and in dignity than mere handouts.

Finally, 'Aid' must become aid.

Private investment - most government figures on aid are completely misleading. First, they include not only money given by them, but also money invested in the poor world by private companies of rich nations. There is no justification for this - investment is not aid. If a NZ company invests in Australia it is called investment; but if the same company invests in Tonga it is labelled "aid" and included in NZ's total aid statistics. Private investment accounts for almost two thirds of Britain's total 'aid'.

Continued on p 14

Pleasant, but...

Rabbi Druckman, deputy leader of the National Religious party was in Auckland last weekend to talk to the Jewish religious youth movement, Bnei Akiva. Virginia Shaw interviewed him for CRACCUM.

RABBI Druckman is no Ian Paisley-type religious warmonger. He fits more into the Gandhi mould - deeply religious and beguilingly oblivious to some of the more distasteful facts of life, such as Palestinian nationalism.

Gandhi disavowed birth control, preferring instead to believe that India's population problem could be overcome by universal celibacy, an ideal to which he was deeply committed. Rabbi Druckman sees the answer to Palestinian discontent as lying in a rather peculiar solution - Israel's annexation of the West Bank. A clear decision on the status of the West Bank will, he feels, put an end to the indecisiveness and flux that has characterised the last ten years and effectively prevented the Arab West Bank populace from integrating and playing a significant role in Israeli life and politics. 'We don't know their (the Palestinians) deep feelings. They definitely don't claim to be happy. But by making clear the fact that the West Bank will be ours this will make them happy they will know not to be afraid.' This at any rate is what Rabbi Druckman prefers to believe, although

many would find his line of reasoning difficult to follow.

One of the founders of the ultra-religious organisation Gush Emumim (Block of the Faithful), Rabbi Druckman has been in the forefront of the movement to settle Jews on the West Bank. He sees such settlements as helping to bring about better relations between Jews and Arabs, through bringing people closer together. With the situation now clarified, he believes the Palestinians will have the incentive and no fears about adopting a friendly attitude towards their Jewish neighbours.

Continued on p 7

WITHIN~

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NAME

ADDRESS

seats reqd amount

PUBLIC \$2.00

STUDENT \$1.00

enclosed TOTAL \$

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Dear Rod,

Ms J. Gibson (Craccum Issue 16) says with reference to the current Presidential elections "Students should take these elections seriously" I agree wholeheartedly but I have one question. Surely the Returning Officer can be expected to do the same?

"forgot" the important quad forum on 14th July, which he was supposed to chair.

- did not arrange the traditional speeches (at hostels, school etc), except one, the engineers forum!

- did not have the polling booths open at the official time on Monday morning.

The association, the candidates, and some students take these elections very seriously. Surely it is not too much to ask the Returning Officer to do the same.

N.B. This letter was written on the 18 of July, ie: before the election results were known.

Yours,

Slightly Interested Student

Dear Rod,

It is a pity that the 'Slightly Interested Student' was sufficiently uninterested to fail to ascertain from the constitution the full extent of my responsibilities. As I had no specific directives from the Executive, as provided for in Rule 8 (iv) of the Second Schedule to the constitution, I had only that schedule to follow, and thus the following points arising from that schedule are relevant to his remarks.

1) Rule 16 (i): "The Executive before an Election for the officers and Executive shall arrange for a meeting at a suitable place at either 1 pm in the afternoon or 8 pm in the evening of the day immediately preceeding the polling day". Therefore, not being a member of Executive or directed by them, I had no responsibility for the pre-election forum.

2) The only election meeting provided for in the constitution is that under Rule 16 (i) and thus I do not see myself as campaign manager for the candidates. Perhaps the 'Slightly Interested Student' would have me putting up candidates' posters? The forum held in the Engineering School on Monday at 1 pm was organised by me as only I could approve an exception to the rules preventing such activities on voting days. This was necessitated by the fact that the Engineers did not return from holiday until the Monday morning and therefore had had no opportunity to attend the pre-election forum or peruse the published policy statements. This is a constitutional anomaly I intend to rectify at the W.G.M.

3) Rule 7 (iii): "In all not less than six (6) hours (not necessarily consecutive) shall be allowed for voting."

Rule 8 (i): "The Returning Officer shall be entrusted with the whole conduct of the election," ... Rule 8 (iii): "The Returning Officer shall have the power to and shall generally do all things necessary, expedient, or advisable in his opinion for the proper conduct of the election" - thus I maintain:

- (a) there was no "official time" for voting to commence on Monday morning;
 - (b) I may decide upon the voting as and when I wish;
 - (c) I am, unfortunately, unable to manufacture polling clerks out of thin air.
- So go to hell.

G.J. Pirie,

Returning Officer

Dear Rod,

We were deeply moved by the sufferings of the Chileans under the present JUNTA regime. Mr Sef Townsend in his sketch performed at Little Theatre truly portrays the conditions in which the Chileans are living nowadays.

Mr Townsend as professor brought us to visit the South American continent and spend most of our time visiting the tourist resorts there. Apart from the cheap native handicrafts and exotics we were also shown the history of the magnificent INCAS OF THE WEST. The wonderful peace loving mountain hill tribes and their customs. 1970 marked a new era in Chile with the election of the Allende government.

President Allende introduced equality for all! "Milk for the children suffering from malnutrition!" "Education for the illiterates!" "Jobs for the unemployed!" and the most crucial of the reforms were the "multinationals have to go!" "The nation's wealths for the interests of Chileans!"

All these reforms were new and the people weren't ready to accept them. President Allende's ideas were bound to fail! The Americans' big copper mines were threatened. The C.I.A. prepared and engineered a brutal military coup and over threw President Allende's government.

The new page of Chileans' history came and went. Under the Military Junta the country's economy deteriorated and people opposing the FASCIST junta were arrested and blatantly tortured; pregnant mothers were ruthlessly treated with electric shocks in the vagina. The hill tribes were butchered like animals in the freezing works. 25,000 people were in the many detention camps.

Despite the inhuman and fascist practices of the junta AIR NEW ZEALAND still operate as the sole agent for LAN-Chilean-Air Ways for tourists to visit the exotic narrowest and longest country in Latin America. New Zealand continues to maintain diplomatic relations with Chile! We have the opportunity to meet some Chileans friends after departing from Buenos Aires back to Auckland. Mr Townsend brought us to see the past history but first hand information was expressed by a leading

LETTERS



Dear Rod,

Dear Rod,

This week I am not going to talk about Assessment or such things, but comment on recent articles about Student Travel Bureau Ltd.

In broad terms, STB is owned by NZUSA, and therefore by the seven constituent University organisations. In recent years, STB was separated financially from NZUSA and now runs as a limited liability company. This was done to protect NZUSA from a possible collapse of its commercial wing.

Last year, word reached us of the collapse of an equivalent organisation in Britain and this, of course, sent shudders through the minds of student politicians here. So NZUSA has two wings - a political (in its broadest sense) and a commercial wing.

Last last year the Auckland University Students Association fought a losing battle to stop the purchase of an IATA agency called Exclusive Travel Ltd. We fought this saying it compromised our political views on trade with South Africa. The question involved is whether the commercial arm should compromise the political arm. I gather Craccum will run an account of this later in the year.

Also at this time, NZUSA had proposals to purchase two companies - viz a promotions company and a printing company. The former was turned down because a lack of constituent money, the latter because in the majority opinion, it was an unnecessary development. Also considered was the question of the commercial arm expanding too quickly.

This brings us back to STB Ltd. Until the audited accounts of the company are available, we cannot really comment, but in my non-accountant's mind, there can be two reasons for a loss. Either the company is expanding too fast, or there is not enough management control to keep costs to a budgeted figure. Like all companies, STB Ltd will trade out of its difficult position (*Deus vult - Ed*) and measures have been implemented to achieve this result. There is no way the Students' Associations will have to bail out the company (unlike the cafe). As shareholders, we have the right to ask questions and Auckland already has some lined up, but we cannot jump into the middle to correct the situation. Directors are appointed by the shareholders to do such things.

Incidentally, this is the first time that STB Ltd has made a loss and it could simply be a result of inflation. However, if there aren't satisfactory answers, heads certainly will roll!

Yours in finance Bruce

P.S. Don't forget Arts Festival

member of the late Allende government who experienced life in a detention camp. Members of the Wellington Committee for the Defence of Chile, P.O. Box 27-329, Wellington also talked on the campaign against the Fascist Regime in Chile.

As not many people in New Zealand are aware of the evil happenings in Chile it is important that student papers like Craccum should help to publicise the issues and help campaign for a return to a FREE AND DEMOCRATIC CHILE!

Krist Ra'at

Dear Rod,

In anticipation of flak regarding the two articles on poverty, we would like to present our personal beliefs and motivations concerning such an emotive subject.

We mention both explicitly and implicitly throughout the articles the problem of greed. We believe that it is itself a symptom of the intrinsic alienation of people from God, resulting in their alienation from each other. Thus, for example, any solution that simply tries to patch up poverty by charity alone, or by even trying to change the political structures of donor and/or recipient countries, falls short because it strikes at the symptom, not the cause. Furthermore, experience reveals that there is no way that humanity can resolve its own internal and external conflicts.

It presents a dilemma to humanity that only God could solve, and He did so by entering history in the person of Jesus Christ, who, the Bible says chose to take on himself the guilt of humanity and so present people with the opportunity to resolve their conflict with God and each other.

Some choose to accept this; most don't, but we believe that it is only when we understand humanity as being the creation and re-creation of God that we can begin to glimpse the real value of the individual, someone worth infinitely more than an object of economic or egotistical exploitation.

Love,

Stuart, Dick, Ela, Lana, David, Martin

Dear Rod,

Do students really need more money? After the resignation last week of the 4th person to fill a small part-time job I am offering this year, I'm wondering! There is nothing arduous about the position - flexible hours in the afternoons, from 6-9 hours for two or more days per week, at \$2 tax-free per hour. The work involved takes me under two hours during the many weeks in between employees.

Although I've always had a soft spot for students (being one myself), my experience has shattered my sympathy or belief in the cause of an increased S.T.B.

M.J. Harris

Dear Rod,

With regard to the letter written "humbly" by M.K. Loh, and as an attendant at the S.R.C. meeting mentioned by Mr Loh, I feel obliged to take up my pen to make some comments so that readers may become enlightened by the enchantment created by our friend Mr Loh.

In my opinion Mr Loh owes a public apology to our kiwi friends and students attending the S.R.C. meeting by branding them "robots" groundlessly. I feel that it is bad enough for a leader of AMSA to view his resentment in such a provocative manner.

The down to earth fact is that our kiwi friends have more brains to reason logically than our friend here. If Mr Loh is an upright person with principle (in according to his adherence to "democracy" and "freedom") he might like to reveal the history of the formation of AMSA to the readers. I hope he will not leave out the role played by the Malaysian Student Department and the Malaysian High Commissioner. Any sensible students be they "white" or "coloured", (terms used by Mr Loh) who gain an insight into the events of bribery and intimidation in the formation of AMSA by the Malaysian Government and their overseas representatives (NZ is not an isolated case, these events occur throughout the UK and Australia) will react totally and promptly against the affiliation of AMSA.

The Malaysian High Commissioner has for years offered MUMA (Massey University Malaysian Association) a Malaysian House. One of the many conditions is that MUMA must restrict membership exclusively to Malaysians; disregarding the Students' Association principle of open membership. But the offer was and is still turned down. Perhaps Mr Loh may be able to explain the "generous" act offered!

It is interesting to note that our friend raises the issues of democracy and freedom. Any students who attended that SRC meeting will reject his deplorable charge of lack of democracy in the proceedings of the SRC meeting.

Democracy and freedom must be concrete and practical, not abstract terms as often paid lip-service to by the Malaysian government. In the case of the SRC meeting discussing the affiliation of AMSA the views for and against were aired. It is only after making their own judgements that the majority of students opposed the affiliation.

Perhaps it is healthy to see that Mr Loh will discard the excuse of unavailability of free expression and facilities to join the rank and file overseas students in opposing the cutbacks instead of keeping silence. To subtly utter the words of "constant harassment" without concrete evidence will not be acceptable. I personally do not oppose and harass the ordinary MSA members (How many are there?).

Last but not least, I must advise Mr Loh not to lift a stone, only to drop it on his own feet. Perhaps CMSA (Canterbury Malaysian Student Association) in its turning point this year is a good example for Mr Loh to follow. Any attempt to sabotage the true friendship and unity between the kiwi students and overseas students will be to no avail.

An Ordinary Student

This letter is somewhat abridged.

PROUD GAYS

New Zealand's first National Gay Pride Week is upon us, coinciding with the announcement of the formation of National Gay Rights Coalition.

Perhaps the only really noticeable thing so far is the singular lack of interest among the gay 'community' in their own welfare, both on the level of consciousness and legal rights.

Surprisingly, a little centre of this apathy exists at Auckland University. The varsity gay liberation group has again gone into recess for lack of an effective and strong leader.

Although there are people who would like to form a gay liberation group here, nothing has happened. Considering that Universities are the few areas where there are people with energy for social activism and changes, it is a strange comment on Auckland that this group is not flourishing.

Gay Pride Week is, or should be, the most important week of the year for gay women and men.

A peaceful week of social events and activities ranging from art exhibitions to public forums, so far little response has been had.

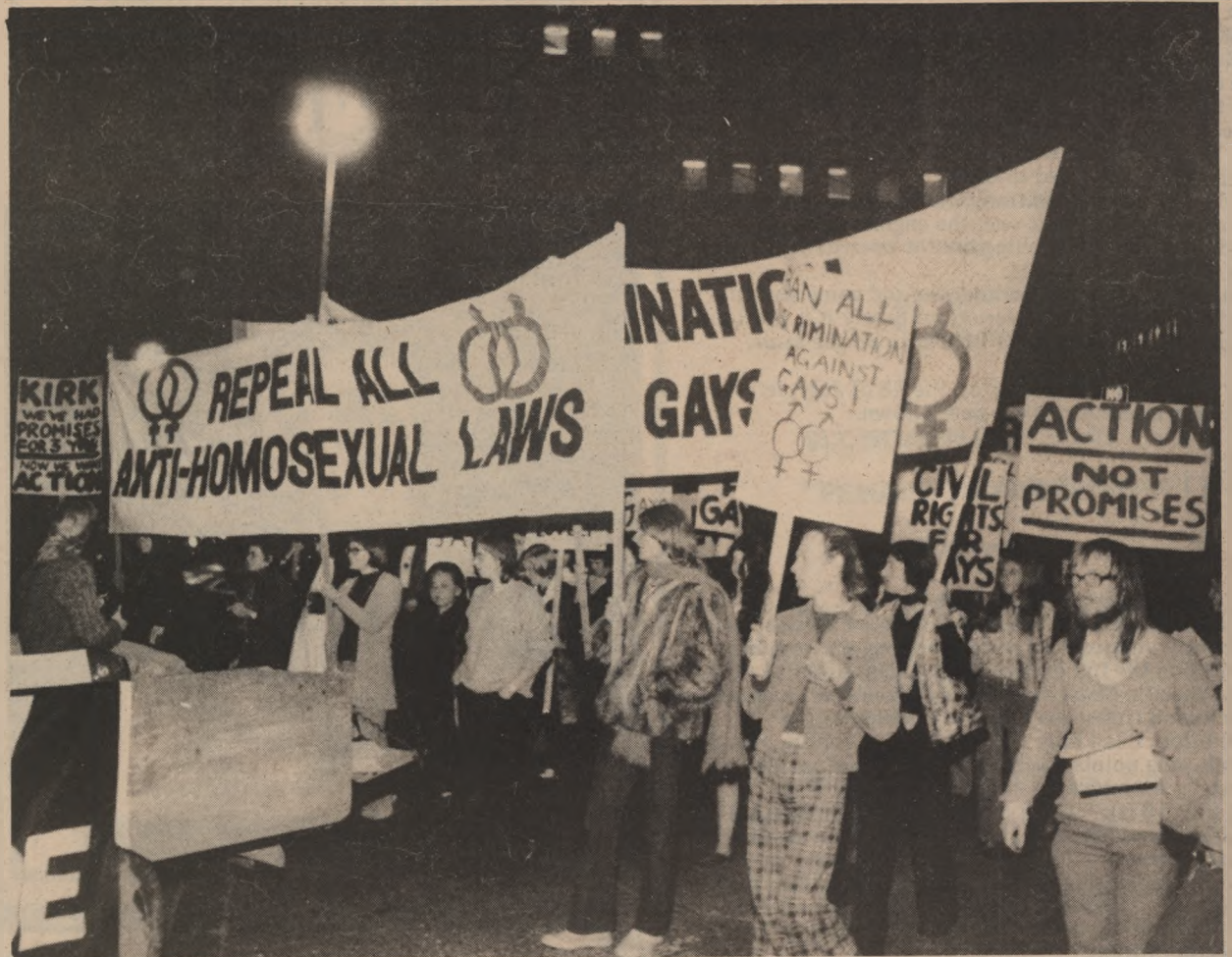
GPW originated as the anniversary of the much publicised and violent first battle when gay people in New York first fought back against the unwarranted police persecution at the Stonewall Inn.

The battle occurred after a 'routine' police raid on the bar when the patrons finally decided that they had had enough. They fought back.

In this country, while no one really wants a repeat of the Stonewall riot, there is more need perhaps than anywhere for people to be aware of the hassles that gay people face daily.

Thirty years after the dreaded period when Hitler annihilated 250,000 gay men and women in his gas chambers (a fact forgotten while the reign of terror against the Jewish people is remembered), gay people are daily subjected to ridicule and even physical abuse.

Our society remains obsessed by homophobia



and the very accusation of being homosexual in New Zealand is enough to have a person fired from their job and to be evicted from houses and flats as well as raising the old spectre of blackmail.

Thus New Zealand's first National Gay Pride Week, also more or less coinciding with the



defeat of the 1974 Crimes Amendment Bill, a move considered by some to be the greatest Parliamentary blunder in recent history, is a crucially important event for gays. It gives them an opportunity to feel a sense of solidarity with others and gives the public a chance to come into contact with gay people instead of basing their opinions on fear and rumour.

National dates for Gay Pride Week are a wreath-laying ceremony at the Cenotaph on Saturday July 24, public forums on Tuesday, July 26 and Gay Balls and social events will be held throughout the country on Saturday July 30. The information centre for Gay Pride Week in Auckland is Gay Publishing Collective, phone 373-813 or Room 214 Victoria Arcade, Shortland St.

DAVID MURRAY

QUI CUSTODES CUSTODET ?

As you may have noted, a new custodian is now prowling the beat. He is Mr Morrie Brockliss who has taken over from Mr Jack Sissons, who resigned last month. (And now a note for our non-classical readers. If my scratchy Latin is correct, the title of this little piece means, 'who guards the guards?')



PADDLE YOUR OWN CANOE

For a man 'tis absurd to be one of a herd,
Needing others to pull him through;
If he's got the right grit he will do his own bit
And paddle his own canoe.
He'll look without dread at the snags on ahead,
Wine, Women and Highbrows too;
He won't run aground but will work his way
round,
With a smile, in his own canoe.

Chorus: So love your neighbour as yourself
As the world you go travelling through,
And never sit down with a tear or a frown,
But paddle your own canoe.

(Parody)

SIR ROBERT BADEN-POWELL BART



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SWEET DAYS

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NEWS cont.

INFERNAL ASSESSMENT

With the deadline for next year's Calendar drawing near decisions must be made concerning internal assessment for 1978.

In a meeting with Bruce Gulley, John Jones, Education Officer, discussed possible directions for the internal assessment system.

Mr Jones felt that an automatic double chance system (which would make the 3 hour final exams optional for students who had completed all set work during the year) could be given a trial run for 3rd year students.

The President has sent out a memo containing various ideas to all class reps. He wants to see a form of assessment that is tailored to the subject, so that rather than broad legislation there would be various changes within departments.

Bruce has not seen much evidence of student discontent but this may be a result of the generally high workload imposed by internal assessment. An example cited was Geology I where ruthless weeding out ensured that the surviving Stage II and III students would give no support to calls from Stage I students for a reduction of the workload.

Perhaps the majority of students at this university are happy with the present on course assessment but on the other hand they could be too busy to care.

R. LELLO

\$10 DEAL, ANYONE?

Sales thus far for the '\$10 Deal' offered for registration for the New Zealand Students' Arts Council Festival of the Arts at Wellington this August have been 'slow'. With only three weeks of selling left until the August holidays, and then one week of vacation before the start of the Festival on August 20, there are still more than 300 tickets left for the Auckland patrons of the Festival. Organisers of the selling campaign are confident that the approach of the date will bring an air of panic buying to this most reasonable of bargains.

DEAN'S LECTURE

This week's Dean's Lecture will be held in the Robb Lecture Theatre in the School of Medicine, on Wednesday, July 27, at 11.30. The speaker will be Dr Kingsley Mortimer, Head of the Psycho-Geriatric unit at Carrington Hospital and the subject of the address is: 'The Game of Life - the final test.'

SWEET DAYS

It's the cafe menu again

MONDAY

Roast Chicken, Curried Beef with Rice, Sweet of the Day.

TUESDAY

Boiled Silverside, Cottage Pie, Sweet of the Day.

WEDNESDAY

Braised Steak, Fish Mornay, Sweet of the Day.

THURSDAY

Chicken a la King, Chilli Con Carne, Sweet of the Day.

FRIDAY

Fried Fish & Chips, Sweet of the Day.

Andrew Green



Last Thursday saw one of Auckland's smallest ever protest marches following an equally small rally held at 1 o'clock in Myers Park to publicise Captive Nations Week. The week was sponsored by the Unification Church, otherwise known as Moonists, and was aimed at pressing for the release of these nations claimed to be held by Communist aggression.

Yellowcake

During the last month, 2 ships carrying containers filled with Uranium Oxide have berthed at the Container Terminal in Auckland. These mark the first shipments to processing plants of Australian uranium since the Whitlam Labour Government placed a moratorium on its export in 1974.

In Australia, a great mass movement has developed since 1975 against the mining and export of uranium - thousands of people have marched in the streets in the major cities; workers have banned the handling of the ore; people have lain across railway tracks blocking uranium-carrying trains and demonstrators trying to stop the sailing of the 2 ships from Sydney and Melbourne have been viciously attacked and arrested by the police.

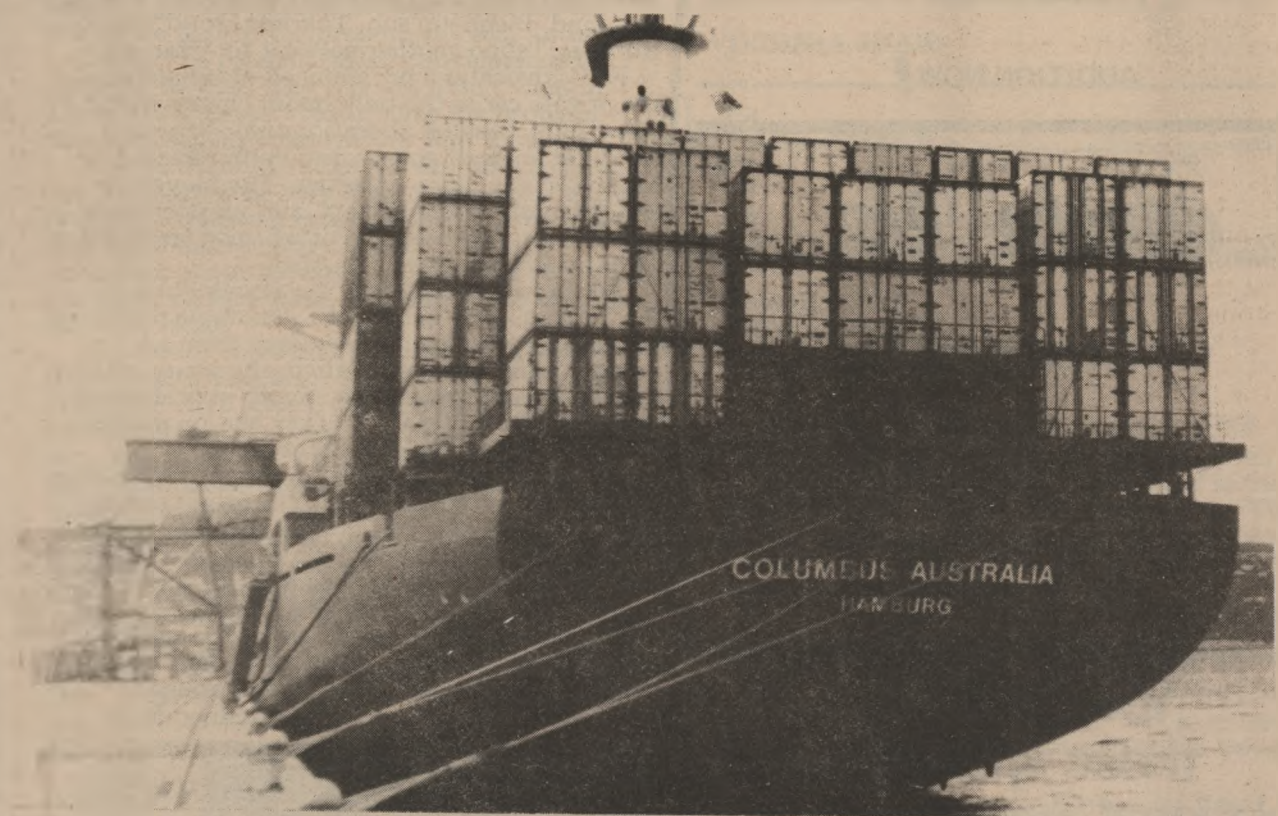
Australia's uranium reserves amount to almost one quarter of the total world reserves - so any

action it takes to ban uranium mining will have a beneficial and significant effect on both the development of nuclear power generation and also the development of the rapidly expanding stockpile of nuclear weapons.

There are indications that waterside workers in New Zealand may be willing to follow the lead given by Australian workers on the matter of handling uranium. However, it is not enough for New Zealanders to rely on workers, who are too often forced to bear the brunt of government and employer attacks, to mount the only opposition to these uranium-carrying ships.

The hundreds of thousands of people who oppose the introduction of nuclear power into New Zealand must be informed of the important link between that campaign and the campaign of the Australian people against uranium mining. New Zealanders must take action themselves against these ships if they wish the world to have a non-nuclear future, and they must support the Australian campaign in all ways possible.

NZUSA



WINTER TOURNAMENT REPORT

Well W.T. will be on us soon, and a nasty little man with a moustache has forced me by diabolical means to actually inform you what's going on. If you'd read a W.T. column earlier you would've seen that these sports are participating -

Badminton, Basketball, Billiards, Cross-Country, Fencing, Golf, Hockey (Women's and Men's) Netball, Tae Kwon Do, Judo, League, Rifle, Soccer (Men's and Women's) Squash and Table Tennis.

Many events will be held around the Student Union, with the Rec. Centre getting its first use by university students.

What of social events?

Well, a whole week of debauchery has been planned, kicking off with a Drinking Horn, followed by two 'cracker' dances on Monday and Wednesday. The culmination of these will be on Thursday, when it is planned to drink the Mandalay dry from 8.00 to 1.00.

This whole week of magnificent social entertainment can be yours for only \$12. Come to Rm 112a Studass for Registration Cards.

In all seriousness, we plan an enjoyable holiday for all our southern colleagues over the 2nd week of the August holidays.

Six hundred-odd students from the south will be attending so we want everyone to act as amiable (or more than amiable) hosts or hostesses for the duration.

If you would like to billet any of the northward-bound students, contact Rm 112a, Studass. You never know your luck, you might get some extremely NICE and OBLIGING person.

PETER MONTEITH

EAST TIMOR

Nicholas Hopkins of the Wellington Campaign For an Independent East Timor will speak in B28 between 1 pm and 2 pm on Thursday 28th. The programme also includes the screening of a film which includes the last footage shot by the 6 Australian journalists who were subsequently murdered by the Indonesian invaders.

WGM

The Winter General Meeting of the Auckland University Students' Association Inc will be held on Wednesday 10 August 1977 at 7 pm in Room B28 of the Library Building. Unfinished business will be discussed the following day at a meeting to be held in the Catering Complex at 1 pm.

Notification of proposed Constitutional Amendments must be received by the Secretary by Tuesday 26 July 1977 at 5 pm.

Other items for the agenda close with the Association Secretary on Friday 5 August 1977 at 5 pm.

NEW HEBRIDES

Those who have read, or who are about to read, the article by Don Mackay on page 13, will be interested to know that Walter Lini, the President of the Vanuaka Party in the New Hebrides, will speak on campus this week on the true situation in the Pacific colonies of France, and their struggle for independence. The meeting will be in B15, this Friday, July 29, at 1 pm. Mr Lini's tour of New Zealand campuses has been sponsored by NZUSA.

BEETHAM

Social Credit leader and Mayor of Hamilton will be speaking on campus on Wednesday July 27 at 1 pm in B 28. His subject is "The Economy and General Matters".

NORML

A meeting of the AUSA marijuana legalisation group will be held this Thursday lunchtime on the second floor of the Student Union Building. The group has received material from NORML in the USA and subject to the whim of the Societies Rep on Executive is about to affiliate to AUSA. All interested persons are invited along, especially those who are both willing and able to contribute to the building of an effective marijuana legalisation lobby.

GENTLEMEN PLEASE!

TENORS AND BASSES
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SINGERS

Enquiries Contact Prof. Godfrey

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NEWS cont.

FRIENDS

Recently Friends of the Earth (FOE) NZ Ltd. released their 'Energy Policy for New Zealand'. This document outlines the group's views on the present use of energy in NZ. Recommendations of the future use of energy and alternative forms of energy are also made.

FOE believes our society needs to adapt to changing circumstances and that we have to mould our society to available resources (not resources to society). There is a great need to diversify the energy supply. At present there is too much reliance on one form of energy electricity.

Other forms of energy such as gas, solar heat and wind are available. More importantly, they do not all have to be for national use. There are many different local resources available; Wellington wind, Blenheim sun, Tokoroa wood waste, Rotorua/Taupo geothermal heat for example.

FOE advocates a pronounced de-emphasis of the private car as the only major change in our way of life. Smaller alterations are advocated for other areas of energy use. Public transport must be made more attractive. The bicycle as the cheapest, most efficient, and most environmentally acceptable form of wheeled transport warrants greater attention, also.

The overall emphasis of the document is on the harnessing of indigenous renewable resources, the recovery of maximum energy from all primary energy resources used, the use of smaller scale, decentralised energy supply in preference to large scale centralised supply and on environmentally acceptable energy resources.

This important document contains a vast array of ideas and proposals which the group sees as deserving attention by government, industry and the whole of NZ society. At a time when there has been much talk about energy, its conservation and use, this document is a major advance in the field of future energy use. (It is significant to note that the government has so far failed to produce its much-promised energy policy).

Copies of the policy can be obtained from



Andrew Green

Friends of the Earth, Box 39-065 Auckland West, for \$2.50.

The Energy Policy is one of several documents prepared by FOE this year. Submissions were made to the Royal Commission on Nuclear Power, in March. Objections were lodged with the Franklin County Council against the proposed thermal power station at Waiau Pa. (Unfortunately, these, along with those by numerous other local environmental groups, have been rejected. The use of cooling towers instead of cooling ponds is as environmentally bad as the whole concept of the station).

The FCC decision, with its head-in-the-mud attitude is typical of those which FOE comes up against in its endeavours to get more environmentally acceptable energy production methods adopted.

Later this year, hopefully at the beginning of September, FOE will release another very important document. Called the Bike Manual, this will be a comprehensive guide to the use of the bicycle, the benefits of this form of transport along with ways of attaining a greater recognition, from society, of its place in the transport system.

The Auckland University FOE group will be holding its next meeting in room 202 of the Student Union building, Wednesday July 20, at 1.00 pm.

For further information contact: Keith Johnston, Ph 372-010, Paul Forder 679-216.

The Auckland and national office is at 320 Victoria Arcade, Shortland St, ph 360-821. This office holds all literature published by FOE, and available for purchase, along with numerous other environmental publications.

BOOKS

SOCIAL CLASS IN NEW ZEALAND
D. PITT (Ed)
LONGMAN PAUL.

SINCE the question of class, or lack of it, is rather basic to any discussion of society, this volume almost reads like a progress report on New Zealand Sociology. Of the seven contributors, all university teachers, five are Sociologists. The others are historian Erik Olsen and economist John Macrae. Furthermore, Pitt's own contribution reads almost as a summary of NZ research. Ironically, in this hive of Sociologists, it is Macrae's piece on 'Income Distribution in NZ' which is most outstanding.

The obvious shortcoming of the volume is its apparent design as a university textbook. It is all very well to have reasonable sales ensured by the propensity of academics to prescribe their own gems as texts for their students, but The type of presentation which will pass in a textbook is generally not up to the standard required to inspire the interested layperson. This book in particular, deserves to be read by people other than university students. Or to put it the other way around, the NZ reading public deserves a more palatably presented tome conveying the ideas and information contained here. As it is, Pitt's introductory chapter begins with that all too familiar first-lecture-in-the-series waffle 'What do we mean by class?' which sends students to sleep and laymen back to the TV.

The general line followed is, as Pitt says in his forward, 'The official and popular mythology is that NZ is egalitarian the authors here suggest that there is in fact a significant amount of social stratification. This was the case historically and may even be increasing.' Erik Olsen's chapter takes up the historical part of the argument in continuing his feud with more traditional historians over the class structure of NZ in the 19th century. This is more a summary of what Olsen has already said than a new attack on the forces of darkness and reaction. The argument will never be entirely settled while NZ historians continue their eternal emphasis on political history at the expense of less glamorous but more revealing fields like commercial history and the examination of popular culture.

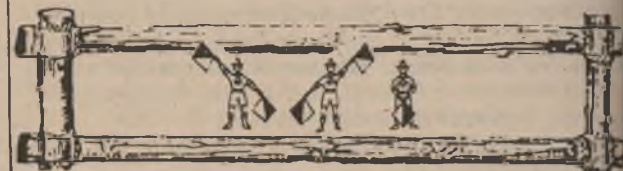
David Thorns, on the suburbs, is instructive chiefly by revealing just how little work has been done on 'the Great New Zealand Suburb'. Somehow exceptions always seem to attract more study than the typical case. By contrast, Cora Vellekoop Balsock, on 'Occupational Choice', and Cluny Macpherson, on Polynesians, show the benefit of the work which has been put in on those areas. The tone of the final contribution, David Bedggood on 'Class Consciousness', is somewhat out of kilter with the rest.

Bedggood juxtaposes the traditional view with a Marxist interpretation of events and proves (?) that there really is working class consciousness in NZ. One of the drawbacks with being a Limousine Liberal, like myself, rather than a Mercedes Marxist, like Bedggood, is that arguments of this sort seem not only rather meaningless, but also to be riddled with reflections of a specific sort of chauvinism among those that write them. To some of us, it appears obvious that "the workers", like the rest of humanity, have some conception of their place in society, and whatever their conception is at any particular moment is by definition the 'working class consciousness' of the moment.

Bedggood and his ilk tend to deny the validity of whatever ideas the workers actually hold, their 'false consciousness', and hold forth their own ideas as true working class consciousness. Furthermore, these ideas are, in fact, the almost unique characteristic of the particular sub-group of middle class intellectuals who preach them. None-the-less, it is stimulating reading once you decode the jargon.

Anyone with any pretensions to understanding NZ society will find this volume valuable as a to-the-point summary of just what research has been done. The impressive bibliography gives all the leads for those interested in following things up. Sociology students will of course be buying it anyway.

DON MACKAY



RABBI DR
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RABBI DRUCKMAN INTERVIEW

continued from p. 1

Predictably, Rabbi Druckman's justification for Israeli annexation of the West Bank is based on historical religious association and strategic necessity. 'The West Bank is an integral part of Israel from all points of view.' Historically, it was included in the old Biblical kingdom and 'was the heart of the country', containing some of the holiest places of the Jewish religion. Furthermore, he points to the fact that there has always been a Jewish presence on the West Bank down through the generations.

From a security point of view, he believes the enlarged borders are necessary. As long as Israel is surrounded by enemies intent on her destruction, it would be foolish to surrender the territories. The Arabs 'don't want to negotiate face to face. They just make demands that we go to the previous borders. Would any nation accept such orders without negotiations face to face? there is no logic for Israel to withdraw.' Up till now, not one Arab leader has stated that the return of territory will result in peace. Until such times, Israel cannot entertain the idea of relinquishing control. Rabbi Druckman claims the Likud coalition in which his party is a major faction, is prepared to negotiate with the Arabs anywhere, but the Arabs don't want to negotiate face to face.



For many, including some Israelis, these arguments are untenable. No-one can deny that Israel has a security problem. But annexation of the West Bank for all time cannot possibly be justified from a security point of view. Whilst it would indeed be unwise for Israel to give up the territory without some concession from the Arabs of a durable peace, it must remain one of the key bargaining factors to induce such promises from the Arabs.

Furthermore, whilst permanent possession of the West Bank might add to Israel's ability to defend herself, it might increase the occasions on which she is called upon to do so - perhaps with fatal consequences.

In the advent of a war of any length, the presence of a large Palestinian Arab population inside her boundaries would present considerable security problems in itself. The oppression that invariably results from efforts to contain and neutralise such a population acts to undermine the integrity and moral reasoning, on the basis of which one claims to be acting in the first place. Already Israel is having to confront this problem in dealing with West Bank riots.

One can sympathise with Rabbi Druckman and his orthodox fellow countrymen, over their yearning to re-establish a state as exact a replica of the old Biblical kingdom as possible. After all, Jewish religion is very much centred on the concept of a Jewish homeland. But unfortunately, today's world is somewhat different from that of the Old Testament, and modern Jewry will have to make do with a little less than what they might have hoped for. There is another people who also inhabit the old homeland and it is unlikely that they will take too kindly to the suggestion that if they won't accept being a part of Israel they should go and live in one of the Arab countries - as Rabbi Druckman would have them do.

Rabbi Druckman admits that over the years there has been a hardening of attitudes toward incorporating the occupied territories into a greater Israel. He says that, in 1948, the National Religious Party was prepared to accept the boundaries drawn up by the UN. They weren't completely happy with them, and continued to believe the land was theirs - 'We hoped things would be changed in the future but not by war. Our enemies forced us to have wars.' It was the loss of life in the course of those wars that has led to this hardening of attitude. For Rabbi Druckman it is fatuous to talk about 'giving back' the West Bank - 'Give back to whom? The West Bank has never been Jordanian territory.' At no time has there ever been an Arab government on territory now part of Israel, so Arab demands for the return of the West Bank are seen as somewhat unreal.

It is difficult to get out of a conversation with a Jewish nationalist without first being treated to a history of the conflict since 1948. Rabbi Druckman was no exception. He knows his history, and in many respects it's a history Israel is entitled to feel bitter about. But one cannot help but get the impression that some Israelis prefer the past to the present. It's easy to make a mockery of present Palestinian demands by referring to what they did and didn't want in 1948, but it doesn't really solve the problem that is undeniably here at this very moment.

But, for Rabbi Druckman, the Palestinians don't appear to be very high on the agenda of problems. Rather it is the sovereign Arab states that Israel has to worry about. He is very optimistic about the future, but warns that you can never be sure quite what the Arabs have in store for Israel.

The rest of the world seems to be moving in the opposite direction. They're not so worried about the Arab states, whom they believe to be amenable to the idea of no more war, but are very worried about what Israel has in store for the Palestinians, which could well provoke the Arab states into renewed fighting.

Rabbi Druckman is confident that there is a place for Palestinian Arabs in a larger Israel and that the Palestinians will eventually come to accept Israel as their home. As far as Palestinian nationalism is concerned, he prefers to dwell in the past. 'There's never been Palestinian nationalism. They lived under the British they didn't accept the division. They didn't want a Palestinian state.'


He can't deny its existence altogether but is sceptical of its real extent. 'No Arab is going to speak against it as long as his future is not clear.' And if the National Religious Party has its way the future will soon be very clear.



Rabbi Druckman doesn't know how many Arabs actually live on the West Bank - testimony to his somewhat detached view of life, but however many there are, he's hopeful about the prospects of a peaceful integration. He denies that the presence of an ultra-religious party such as his own in the Likud government, in control of such portfolios as Education and Religion, will make it difficult for many Palestinian Arabs to accept that their interests will be adequately protected in a predominantly Jewish state. Once Israeli law is established on the West Bank, and full Israeli citizenship conferred on the Palestinians living there, they will be able to vote, join established political parties or establish their own. In theory it sounds good. But in practice there are numerous pitfalls. Rabbi Druckman is vague as to what sort of programme would be necessary to ensure the full integration of the Arabs into Israeli society, and to ensure that

they do not become second-class citizens. For him, it is just a simple matter of giving them full citizenship and letting them make the most of it. And then, there's always that old hope that material prosperity will buy their loyalty. The subtleties of integration politics elude him. There is no consideration of any confederate system or limited self-rule, let alone what many would consider the more obvious solution of letting the Palestinians decide their own future.

Rabbi Druckman is of the firm opinion that Begin will not give up any of the West Bank in a compromise with Arabs, nor will he allow Israel to be unduly pressured by the US. This remains to be seen. Begin has the reputation of being an extremely astute politician, and a specialty of astute politicians is doing what they originally said they wouldn't do and still maintaining their reputations.

Rabbi Druckman, who has only recently entered Parliament, doesn't strike one as a politician, let alone an astute one, which certainly makes for pleasant interviews but leaves one a little perturbed about the future state of affairs in the Middle East. 

VIRGINIA SHAW

THEATRE

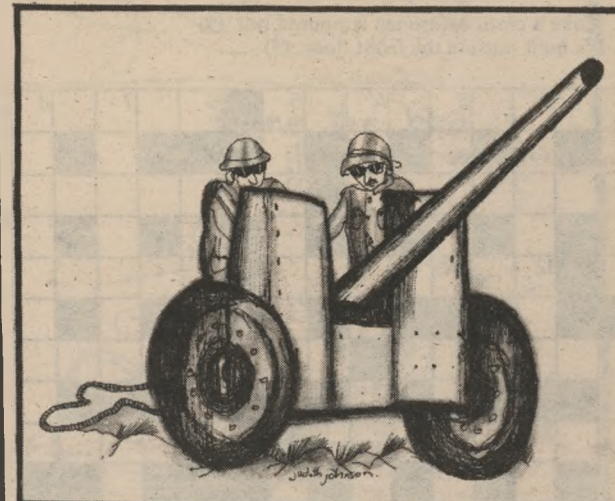
BOFORS GUN
JOHN McGRATH
NEW INDEPENDENT THEATRE

BOFORS Gun' is set in Germany in 1954. The action is centred on the gunners and their bombardier. These men are engaged in the futile pursuit of guarding an obsolete gun - The Bofors Gun. It is supposed to be ready to protect against a Russian invasion, but has been out of use since nuclear fission in 1942.


The play was first produced in 1966 and was later made into a successful film. This isn't surprising. The dialogue is very amusing and ironic in parts. The Bombardier says early in the play - "I don't like blood sports"! It is an anti war play and as such it has great impact, brought out by its bitter irony.

The central character is Bombardier Evans - an 18 year old - scared stiff and keen to get home. He is, in fact, booked to return to England the next day, with the chance of being an officer. He is unable to control his men and doesn't report their misbehaviour, for fear that it would ruin his chance of returning. This lack of authority does not inspire the support of his men. The villain of the piece is an alcoholic Irishman, Gunner O'Rourke. He hates his futile existence guarding the useless gun and decides to end it all. This is tragic for the Bombardier whose chances of getting out of Germany are gone. "Bofors Gun" is produced by Tony Forster whose "Hellor and Goodbye" was such a success at the Mercury recently. The ten man cast works well together and there is a great sense of unity and purpose in the play. This is due, I think to the directing, as well as the strong sense of urgency in the play's script.

Our sympathies are drawn to the bombardier and the difficulties which he makes for himself. Alastair Browning was impressive in his sensitive and sincere portrayal of the character. Also Micheal Booth as Gunner O'Rourke deals very



well with his difficult part. The other players too provide us with an amusing though pathetic portrayal of army life.

Forget the film Festival for a night and see "Bofors Gun". It is well worth it. 

C.H.M.

ANGEL MINE



One surprise in the recent announcement of the allocation of funds by the QE II Arts Council was the grant of \$6000 to David Blyth, a final year Art History student. LOUISE CHUNN talked to him about his aims in film-making.

CRACCUM: What is your past experience in making films?

BLYTH: Last year I directed a short film - 'Circadian Rhythms' - with Richard von Sturmer and Philip Montrowe. It was featured in this year's film festival in Auckland as well as in festivals in Wellington, Sydney and Hiroshima. I also worked as an assistant on Tony Williams' forthcoming feature film 'Solo'. What did the making of 'Circadian Rhythms' entail?

It was made on an extremely limited budget of \$700 over almost all of last year. It was shot on 16 mm black and white ex-government stock because it was very cheap. This is the primary reason that New Zealand film-making is of such a low standard; you need so much money to achieve a polished, sophisticated end.

The \$6000 Arts Council grant will surmount this financial barrier ?

I applied for \$12,000 which was the total amount allocated for the Creative Film Fund to which I applied in May of this year. My project, for which I had to supply full details of script, budget, actors, etc., was granted the largest single sum, but that \$6000 will only barely cover stock, processing and gear hire. We are importing Agfa Reversal film from Belgium, which is very costly, we also want to pay our actors and crew, so we are in the process of looking for additional financial support to supplement the allocation. Who is involved in this new project ?

Richard von Sturmer who helped with 'Circadian Rhythms' was also involved in the initial writing of the script for the new film - 'Angel Mine'; Philip Montrowe will edit it. Our cameraman is John Urnshaw who shot 'Doctor Zhivago' and 'Lawrence of Arabia' and is now working as a freelance cameraman in New Zealand. The processing will also be done here. The 'stars' of the film are Derek Ward, who was



Derek Ward

also in 'Circadian Rhythms', and Jennifer Bedford.

Exactly what sort of film will 'Angel Mine' be? It's an experimental, avant-garde type of film; a progression of my ideas in relation to non-narrative film structure. I'm trying to distil an essence by emphasising the representational symbolism so rife in New Zealand - like mowing the lawns and our absurdly original washing lines. In parts it is a parody even investigation of different film styles to make certain points. And in parts it is also a black comedy. Specifically it is about viewer transactions; two people and their relationship with the media. Derek Ward and Jennifer Redford take all the parts. They go to the cinema and watch themselves on the screen and then come home and see themselves on television. It's a very complex film and uses lots and lots of images.

When will 'Angel Mine' be released and how will it be distributed?

That's very difficult to say. We'll shoot it early

in September and hopefully it will be released not too late after that. Much depends on our finances and in a bid to raise money we'll be screening 'Circadian Rhythms' on campus fairly soon. It will also be shown at the Arts Festival in August. It will be distributed by Jan Grafsted from the Classic Cinema but exactly when will depend on its length which, although it is officially three quarters of an hour, could extend if enough money is raised soon.

How do you as one of the very few active, non-commercial film-makers in New Zealand see the state of avant-gard film in this country? There is an amazing amount of interest in specialised films lately, especially on campus. Attendances at this year's film festival alone verify that. There is also an increasing sophistication and artistic discrimination with a high level of film-consciousness among those who see films.

I was in Australia for four months and very little in the way of non-commercial ventures are under way there; it is even worse in New Zealand. Hopefully 'Angel Mine', the only large-scale non-commercial film planned for the near future, will mark the beginning of the polished, professional 'art-type' film in New Zealand.



CRACCUM

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ROLL CALL

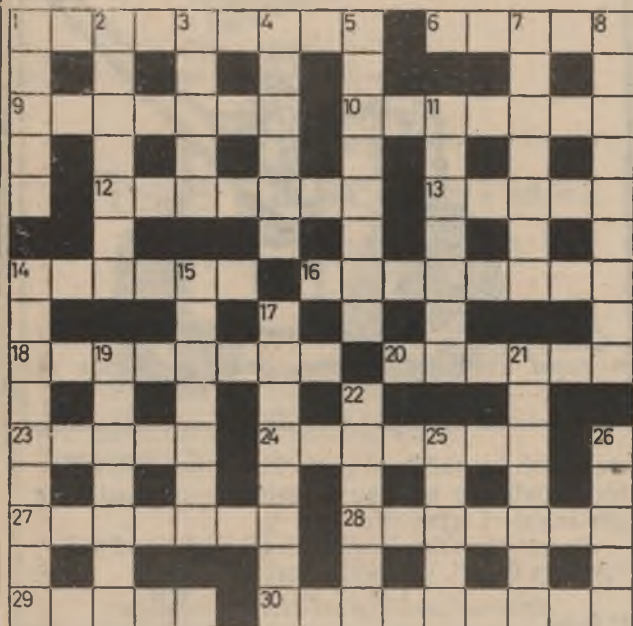
EDITOR	FRANCIS STARK
ASSISTANT EDITORS	LOUISE CHUNN DON MACKAY
TECHNICAL EDITOR	ROD MACDIARMID
PHOTOGRAPHERS	ANDREW GREEN JAN GEARY
ADVERTISING MANAGER..	ANTHONY WRIGHT

If you thought last week was bad, you should see the ructions going on round here today. Suffice it to say that everyone did something, and they all probably feel like they did the lot.

Crossword

ACROSS:

1. Make a clotn before tea is poured out. (9)
6. It's built outside the front door. (5)



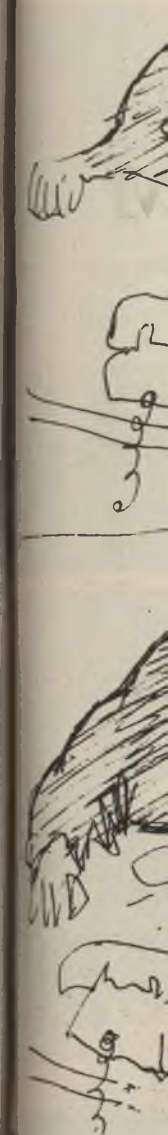
9. Mostly taken in wartime – not only by looters! (7)
10. Mythical beast with one good point! (7)
12. Encroachments where most houses are found? (7)
13. Not-so-wet rider knocked out. (5)
14. Where people learn it has more than one form. (6)
16. At school, I gang up with some violent troublemaker. (8)
18. Firm of purpose, although sore about a musical instrument. (8)
20. Grasped it will not hurt us. (6)
23. Super type of money-bag! (5)
24. Not being proud of one's actions has made a change. (7)
27. Part of a cricket match and a round for a runner partly occupy the same space. (7)
28. Run through, pale and dim and twisted. (7)
29. Birds first flew in China. (5)
30. Felt low, and pushed the button. (9)

DOWN:

1. They're usually made to fight. (5)
2. The limb she broke will mar her beauty! (7)
3. Bury a Pole lost by a young doctor. (5)
4. A common American girl overseas. (6)
5. Lion muses endlessly about a type of paint. (8)
7. Spanish river starts civil commotion. (7)
8. Rich den with an odd obstacle. (9)
11. Glued in differently to grant a favour. (7)
14. Leaves to hold memories. (5-4)
15. Not a tanker, but sunk bringing in liquid fuel. (3-4)
17. Held down and beaten. (8)
19. Present changes for the old tempter. (7)
21. Moves childishly. (7)
22. Ship the marines out to get sea-food. (6)
25. Syrup tree? (5)
26. Brought all the figures together. (5)

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THE BLANK GENERATION

It is all very easy to write sagely about a definable phenomenon. A social movement, a political belief, a religion, all have outward manifestations which can be described, analysed and pigeon-holed. It is when one tries to come to grips with the absence of a phenomenon that the resources of our social experience and language start to become a problem.

The French are rather more resourceful in this. There is a phrase, 'Je ne sais quoi', which can be used like a verbal shrug of the shoulders. Perhaps the French, free of the white man's burden, do not feel quite the pressure to 'know' that we descendants of the British are hampered by. Whatever the reason, we are singularly incapable of dealing either linguistically or socially with that most modern of over-worked nouns - apathy.

Apathy is nothing so simple as a reluctance to take part in organised social activity, or an indifference to the political activities of the day. It is all too easy for people to accuse those who decline to become enthusiastic over their hobby-horses of apathy. In its own way, this kind of self-righteous finger-pointing is more destructive than mere inaction.

The real issue seems to me to be much wider-reaching. It is not a case of eighty percent of the population sitting back as uninterested spectators of the exertions of their fellows - that is a comfortable, University, myth. It suits elitists down to the floor to see ourselves as active and contributing while the *lumpen proletariat* outside our gates do nothing. In fact, we are all part of a blank generation.

The Blank Generation is characterised by a number of lacks. That is to say, it is negative properties which define it. It is the inability to make the connection between stimulus and reaction. It is the inability to find commonality with other people. It is an inability to create chains of causation that lead from action to consequence.

Put in more concrete terms, this means that a generation of television has rendered people dumb. They can no longer disconnect a physical reality from its image. Years of watching Borsky and Hutch, or their indistinguishable

In which Frank says an awful lot of terribly wise things about as little as he can possibly manage to spread over an entire page and still not look too pompous



Andrew Green

predecessors, means that we find it almost impossible to feel real horror at a newsreel of warfare, for example. Stimulus is no longer capable of eliciting a sizeable reaction.

Similarly, because modern culture teaches us that we are ourselves indistinguishable from our predecessors, we find it all rather pointless to devote too much energy to making contact with our contemporaries. If your neighbour is the same person you are - with a different motor car - then there is no real reason to cross

the road to talk to her. It would be just like talking to yourself, with added the risk of being contradicted.

Technology also provides us with intermediaries to do our

dirty work. A gross example of the kind of removal from a sense of responsibility that this can bring on is the neutron bomb. Because it is no longer necessary to go out there and wring your opponents' necks, or poke a piece of steel into their vitals, it is now easy to contemplate wiping out a few thousand people over the next hill with something approaching equanimity.

When the mayhem is the result of hours of honest toil in a factory somewhere in San Diego, plus a reflexive stab of an index finger, it is hard to find the actual point where the blame for the piles of dead bodies begins.

In the circumstances, action of any sort is an accomplishment, however destructive it may seem to be. Thus, the sudden eruption in New York during last week's power black-out might seem, by genteel standards, to be a little disturbing, but it is simply the ultimate affirmation of these very standards. Social respectability so often depends upon a favourable interpretation or labelling of an unsavoury urge. Greed becomes 'a desire to get on'; violence becomes 'service to the country'; rape becomes 'manliness'. The looters of New York were simply living out the fantasies dangled before them by television, but snatched away by society.

And the ultimate irony?

The most popular target by far for looters was the new icon for the blank generation - the television set.

FRANCIS STARK



IT is a moonless summer night. About sixty silent figures, each bearing a burning torch, form a large circle. In the centre of the circle stands a 25 foot high burning cross. Each of the figures is completely attired in white. A flowing robe. A tall conical hat, the lower part of which covers the face of the wearer and has eyeholes cut in it. On a single command the faithful hurl their torches into the centre of the circle where they fall, still burning at the foot of the cross.

Is this some kind of pagan ritual being performed in medieval Europe? Closer inspection reveals a row of late model American cars, silhouetted beyond the ghoully circle in the light of the flaming crucifix. The place a field outside of Orlando, Florida on June 7th, 1975. The participants, the Ku Klux Klan.

The Ku Klux Klan was originated in December 1865, by six young men in Pulaski, Alabama. These six were college men who had just served in the recent American Civil War. They were bored so they decided to form a secret society in order to amuse themselves. It was the sort of thing that a bunch of imaginative children, tired of playing cowboys and Indians, might have dreamed up somewhere in suburbia on a hot Saturday afternoon. Initiation ceremonies were performed, oaths of allegiance were taken and everyone was given a weird name such as 'Grand Cyclops' or 'Imperial Wizard'. The club was named the 'Ku Klux Klan' after the Greek word 'Kuklos' which means circle.

Excited with their new found plaything, the young men decided to have some fun. They put on masks, wrapped themselves in white sheets and galloped through the streets of the small town after dark enjoying the sensation they created. Which was, scaring the hell out of the local Negroes who were superstitious and thought that the white sheeted figures were confederate ghosts. The Ku Klux Klan quickly caught on in the restless post-war period though at first there was no violence, the main pre-occupation of the Klan being that of terrifying the newly-freed Negroes. A favourite trick was for a Ku Klux to wear his robe over the top of his head, on top of which he wore a false head (consisting generally of a large gourd with a mask attached) which could be removed in a negro's presence. The Klansman would take his head off and thrust it at the negro "Here, hold my head a minute". The harmless horse-play of a bunch of small-town youths which might have been expected to fade out, was merely the first stage in the existence of the Ku Klux Klan.

The period directly after the American Civil War was one of restlessness and lawlessness. Time was out of joint in the South and the original social order had been over-turned. Groups of irresponsible, armed Negroes roamed the country-side particularly at night. The white people became increasingly frightened and developed pathological fears of a negro uprising. The negro had also become 'disrespectful of the white population' ('the pore no'count white trash'). The Ku Klux Klan, which was beginning to spread quickly from its birthplace, was viewed by the whites as a means by which the 'vicious' and 'insolent' negroes could be controlled. At the time there was no thought of violence and few realized that things would soon get out of hand.

The Klan soon began to operate outside the law and became active and organised in nine of the Southern States. Negroes who were considered 'uppitty' or 'dangerous' were threatened, whipped, stomped over and in many cases, not so discreetly disposed of by the nocturnal visitors. It is estimated that the death toll of Negroes and Negro supporters ran close on 1,000. The safest thing for the frightened negroes to do was to hide. In some regions of South Carolina, a majority of the Negroes slept in the woods during the Klan's active winter of 1870-71.

The treatment given to obstreperous negroes by the Ku Klux Klan was typified by that given to Jim Williams on March 6, 1871 in York County, South Carolina. Williams was the leader of a negro militia group who liked to make idle threats. He signed his death warrant when he was overheard saying that a raid would be made on the town and all the white people would be killed 'from the cradle to the grave'. The boys from the local Ku Klux Klan outfit (which was known as the Rattlensake Den) met at their customary rendezvous ('the Briar Patch'), put on their disguises and went to William's house. He was treated to a quick, informal hanging ceremony at the nearest tree.

In most cases the law proved ineffectual against the activities of the Klan. This was largely due to its nocturnal guerilla style tactics and to the fact that often many of the authorities were Ku Klux Klan sympathisers or even members. The Klan rarely suffered any losses although there were occasions. One was outside of Tuscaloosa, Alabama.

The moral dignity of the community was outraged when a local negro took a white wife. A bunch of the local Ku Klux Klan went over to his house to teach him some social graces, but they found that this negro wasn't going to submit without a fight. He refused to open his door when they knocked and when they broke it down the first Ku Klux to step inside was greeted with a blast from his shotgun. Needless to say, the man was killed by the raiders though their young companion had been fatally wounded. He died a few days later, much to the distress of his parents who were well-respected within the community and also to the sorrow of a half-caste woman who it was found he had been associating with.

The saga of the Ku Klux Klan as the hero and folk legend of the South stems partly from the fact that the night riders appealed to a sense of adventure, excitement, mystery and violence. The Klansmen were aristocrats, heroes and above all they were one hell of a bunch of guys. At the height of the Klan's popularity in the South, every hot-blooded young man with a yen for a piece of the action was a member of the bizarre order. The purpose of the Klan in Southern eyes was primarily as a law and order organisation and it was from this view that they could justify their ugly methods.

The position of the white woman in Southern society somewhat explained the Southerners' attitude towards the Negroes. The woman was the heart of the white mans' culture and represented his sense of property. By the fact that she was inaccessible to the Negro she marked the ultimate dividing line between white and black. Any change in Negro status was interpreted as an attack on the cultural symbol.

"We have no money" she pleaded, a sudden glimmer of hope flashing in her blue eyes.

Gus stepped closer, with an ugly leer, his flat nose dilated, his sinister bead eyes wide apart, gleaming apeline as he laughed:

"We ain't after money!"

The girl uttered a cry, long, tremulous, heart-rending, piteous.

*A single tiger spring, and the black claws of the beast sank into the soft white throat and she was still. **

In January 1869, the Imperial Wizard, Nathan Bedford Forrest, formally disbanded the Ku Klux Klan. Changing conditions and martial law were beginning to limit the Klan's activities. During its three year reign its more moderate leaders had been trying to mould the Ku Klux Klan into a centralized, hierachical organisation. Their success had been limited, and it was for this reason that the Klan could not be disbanded simply by order of its leader. Still, officially the Ku Klux Klan had ceased to exist. Members were directed to burn all regalia and paraphernalia of every description and desist from any further assemblies or activities. However, in reality the end of the first Ku Klux Klan era was more a slow lingering death from terminal cancer than a quick death from a heart attack.

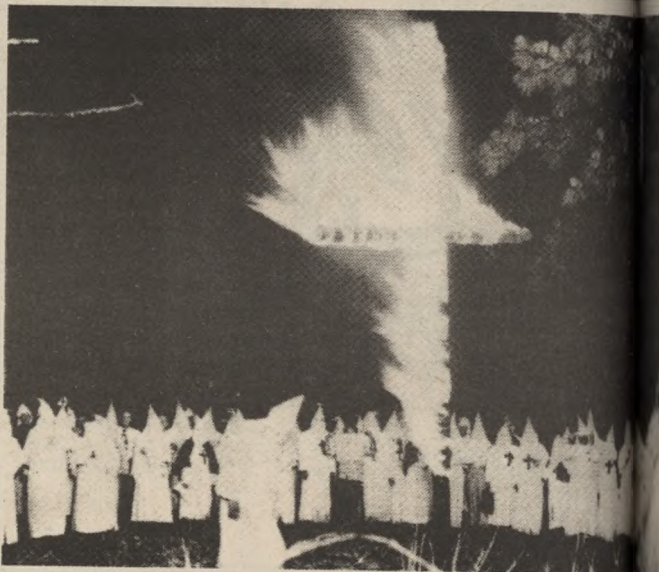
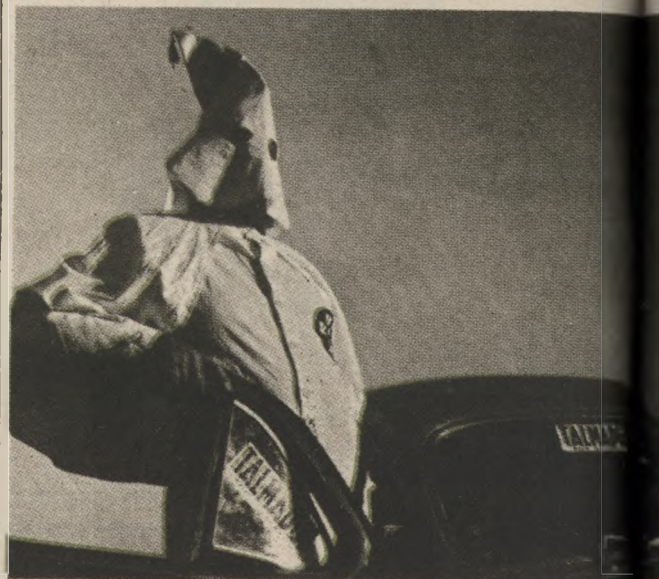
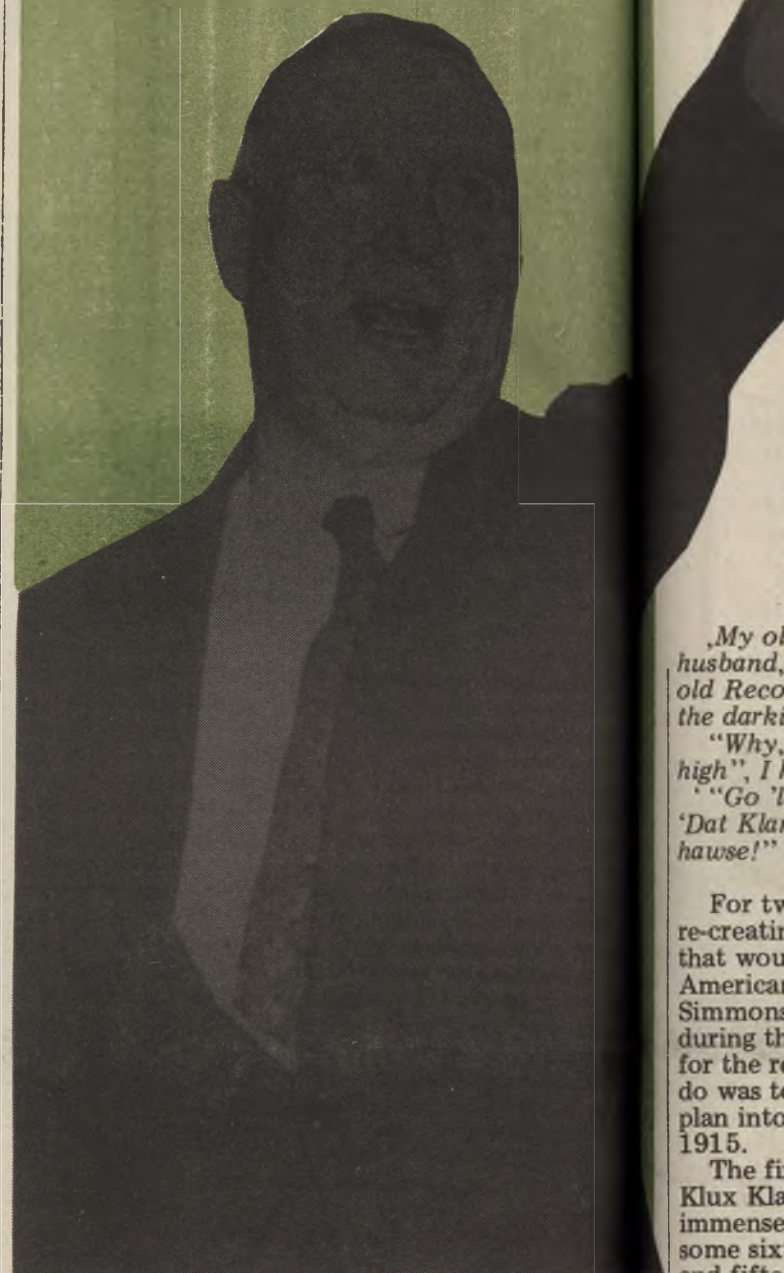
The major cause of the Klan's decline was the increasingly violent and indiscriminate acts that were not connected with the organisation's aim but which were committed under its banner. These acts were committed by wilder, fanatical young men who had infiltrated the Klan, and by common criminals who used the excellent disguise of the Ku Klux Klan to conceal their activities.

Many of the original Klan members spent much of their time tracking down and punishing these imitators. Gradually, reports of Ku Klux Klan atrocities grew less frequent and disappeared. In its short lifetime, the Ku Klux Klan had to some extent, accomplished the objects of its existence, which were the 'protection' of the southern white people during the lawless post-war period, and the prevention of any significant political power falling into Black hands. In achieving these objectives the Ku Klux Klan had resorted to very ugly methods, though there was never any doubt in them that the end had justified the means. Thus, by 1871, the Ku Klux Klan was dead, though it was certainly not buried. The memory of the Ku Klux Klan remained as one of the treasured folk myths of the South.

WILLIAM J. Simmons was born in the little Alabama town of Harpersville in 1880. Simon's father had been an officer in the original Ku Klux Klan and so it was not surprising that as a boy, Simmons was fascinated by Klan stories.

**from 'The Clansman, an historic romance of the Ku Klux Klan' by Thomas Dixon, Jr.*

112 Years of the



My old husband, old Recco, the darkie. "Why, high", I h "Go 'le 'Dat Klan hawse!"

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The misty gray is hanging
On the tresses of the East,
And morn shall tell the story
Of the revel and the feast.

The ghostly troop shall vanish
Like the light in constant cloud,
But where they rode shall gather
The coffin and the shroud

'My old Negro mammy Aunt Viney, and her husband, used to tell us children about how the old Reconstruction Klansmen used to frighten the darkies.

"Why, dat Klansman was shore twelve foot high", I heard Aunt Viney say to Uncle Simon. "Go 'long with you Viney", said Uncle Simon. 'Dat Klansman was twenty foot tall, on his hause!'"

For twenty years, Simmons dreamed of re-creating the Ku Klux Klan as a fraternal order that would stand for 'comprehensive Americanism'. Following a road accident, Simmons spent three months in hospital and during this period he worked out all the details for the rebirth of the Klan. All that remained to do was to choose the right moment to put his plan into action. It came during the autumn of 1915.

The first official ceremony of the new Ku Klux Klan took place on Stone Mountain, an immense granite tower rising from the earth some sixteen miles outside the Atlanta. Simmons and fifteen of his followers picked their way to the top of Stone Mountain on a cold late-November Georgia night. Under Simmon's direction, the shivering group collected rocks and constructed a crude altar, in which Simmons placed a cross made of cloth-wrapped pine boards he had left nearby on a previous visit. The crucifix was soaked with kerosene and ignited.

.....'under a blazing, fiery torch the Invisible Empire was called from its slumber of half a century to take up a new task and fulfil a new mission for humanity's good and to call back to mortal habitation the good angel of practical fraternity among men'.

In its early stages, the new Ku Klux Klan did not initiate any nocturnal acts of terrorism, but presented itself to the public as a fraternal organisation not unlike many other organisations that were already a part of American life. (Sort of like Rotary? - Ed) The doctrine of the new Klan emphasised '100 per cent Americanism', white supremacy and was initially not particularly anti-Jewish or anti-Catholic. When America entered the war in 1917, Simmons and his followers had found a cause. The Ku Klux Klan eagerly accepted its new self-appointed role, namely the defence of the nation in its time of need against bludgers, stirrers, immoral women and anyone else they considered to be 'un-American'. The Klan engaged in such activities as threatening their enemies, intervening in strikes, tracking down draft dodgers, and taking part in the occasional patriotic parade.

By 1919, the Klan had reached a membership of several thousand, but Simmons felt that the full potential of the Ku Klux Klan was as yet untapped. He also recognized his limitations as a leader, so he hired two publicity specialists who headed a mass recruitment and advertising campaign. It was quite expensive to become a member of the 'new mission for humanity's good' and most of the money gathered was raked off by the Imperial Wizard and his two publicity agents. (one of whom was appointed the 'Imperial Kleagle')

From this point on, the growth of the Klan exceeded all expectations, and eventually reached the stage when fraternity, secrecy and white supremacy were not enough. Thus the Ku Klux Klan shifted from its position of representing traditional Southern values to the aggressive defence of 'one hundred per cent Americanism'.

Leaders of the Ku Klux Klan were quoted in major American newspapers making remarks to the effect that Negroes should be sterilized and that countries such as Japan were 'mongrel civilisations'. However, the major theme of the Klan and the one that was to win them most of their support was that of anti-Catholicism. In addition to their intense racial and religious bigotry, the Ku Klux Klan added to their list of targets; dope, bootlegging, graft, night clubs and road houses, violation of the sabbath, unfair business dealings, sex, marital "goings-on" and scandalous behaviour.

In Oregon, Klansmen shifted uncomfortably in their seats when they were told that the only good Catholic was a dead Catholic, although the members of the Invisible Empire were willing to listen to a good deal. 'One popular story was that every time a boy was born to a Roman Catholic family, the father added a rifle and ammunition to his local Church's arsenal. The Pope was accused of buying the strategic high ground overlooking West Point and Washington, and attention was called to the fact that the two antique cannons on the front lawn of Georgetown University were pointed in the direction of the Capitol. When the word got around in North Manchester, Indiana, that the Pope was coming in on the train from Chicago, Klansmen went down to the station prepared to take the defence of America into their own hands.'

The Ku Klux Klan, in the process of enforcing its 'ideals', committed some unspeakable atrocities. The usual treatment for someone who had angered the Klan, was a whipping or a tar and feathering.

In Texas, 'a woman was taken from a hotel where she worked in Tenha, stripped, beaten with a wet rope and tarred and feathered, over the disputed question as to whether her second marriage had been preceded by a divorce.' 'The Klan in Dallas was credited with having flogged sixty-eight people during the bloody spring of 1922, most of them at a special Klan-whipping meadow along the Trinity River bottom.' Such occurrences were common wherever the Ku Klux Klan was present. It is interesting to note that unlike the sufferers from original Ku Klux Klan, most of the victims of the Klan of the 1920's were white, even though the Klan's attitude toward Negroes had essentially remained unchanged.

Law and order must prevail.

Cohabitation between whites and blacks must stop.

Bootleggers, pimps, hangers-on, get right or get out.

Wife-beaters, family-deserters, home-wreckers, we have no room for you.

Law violators, we are watching you. Beware.

Go joy riding with your own wife.

The Sheriffs of Bowie and Miller Counties have more deputies than carry commissions.

We are Klansmen. We are Klannish. We stick together. Why shouldn't we? We stand for old glory and 100% Americanism.

We invite all 100% Americans to join us.

Here today. Here tomorrow. Here forever.

Watch us grow.

from a sign in Texarkana, Arkansas - 1922

The reasons for the popularity of the Ku Klux Klan are a little unclear. Both periods when the Klan was very popular were times of economic hardship, tension and unrest thus one might expect the members of the Ku Klux Klan to have been the more disturbed and insecure members of society. There seems little doubt that those people were there in the Klan but the really strange and disturbing fact is that their fellow Ku Kluxers were some of the most respectable young men in the South. Are we to believe that the epitome of Southern manhood, popularly held to be virile, honourable and protective was sneaking out at night, putting on some puerile disguise, and joining with a dozen or so others in dragging a frightened 19 year old into a field and whipping the hell out of him for associating with a negro woman? If we are, then there is, a serious flaw in the image of the Southern character. Also, the fact that the Ku Klux Klan worked against real crime (often the authorities and the Klan would pool resources to track down a wanted criminal) helped to justify some

of their illegal methods in the eyes of the public.

The decline of the Ku Klux Klan was fairly rapid, and by 1928 no more than several hundred thousand members remained. The main reason for the decline seems to have been that many of the fears that had afflicted Americans in the post-war era had disappeared. A certain degree of stability had been restored to American society; the fear of Catholicism had dissipated, no negro rebellion had eventuated on the cotton farm or in the urban ghetto, and the gates had been closed to the immigrant hordes. The negative, defensive feelings, though strongly rooted in American life, did not prove sufficient to sustain the Klan for very long.

'And here's hoping

That you keep

Smiling Thru

1931 With - Ku Klux Klan.'

SINCE the heady days of the mid-twenties, the Ku Klux Klan has been active but on a very reduced level. In the 1930's the Ku Klux Klan was primarily a social organisation. At a membership of about one hundred thousand, it was obvious that the Klan had become but a mere shadow of its former self, although its members hung on tenaciously to their remaining influence. The Klan was still quite strong in some areas (such as Florida) and sporadic outbreaks of violence interspersed with occasional murders still occurred. Parades of masked Klansmen still took place when the occasion called for them.

This situation continued on into the forties and early fifties. The Ku Klux Klan, in keeping with the times, undertook a public relations program to improve its public image. In 1948, 'a hooded Klansman dressed up as Santa Claus, presented a radio to a 107 year old Negro; food was distributed among the needy, and twenty suits of underwear stamped K.K.K. were donated to the old folks' home in Atlanta. But violence was still the Klan way, and Klansmen talked incessantly of killing. The Klan had its own 'Klavalier Klub' whipping squad' though more 'responsible' Klan leaders tried to keep such extracurricular groups under wraps and out of the public view.

The Supreme Court decision against segregation in schools on May 17, 1954 gave the Invisible Empire added impetus that was sustained by the Negro Civil Rights Movement of the early 1960's. The anti-segregation issue precipitated a new type of violent action in addition to the Klan's traditional ones; that of bombing. In the late fifties and early sixties, a series of mysterious dynamite blasts took place in churches, successful negro businesses, negro homes (those in predominately white neighbourhoods) and in integrated schools.

Which brings us to the present day. What of the Ku Klux Klan's recent activities and their future? In 1975, the Klan was experiencing a mild upsurge in popularity. The FBI estimated that in that year there were approximately 1700 hard-core members, with a growing number of Klan sympathizers. The Klan has become essentially a non-violent organisation having realized that in the present situation, any violence would be counter-productive. Instead, the Ku Klux Klan is trying to broaden its appeal by capitalizing on the fears and dissatisfaction being experienced by white Americans today. To their long list of traditional favourites, the Klan has added new bones of contention such as; gun control, amnesty for Vietnam deserters and draft evaders and drug abuse. Klan leaders are appearing on television and in radio talk shows to obtain more support.

Symbolic cross burnings ('white public invited') such as the one near Orlando, Florida are staged and appear quite innocent to those members of the public who go along to watch and join in the barbecues that invariably follow them.

'During good times, when everybody is making plenty of money and everything seems all right, nobody is interested in what is happening. But when it gets to their door, they are worried about it. A lot of people have been laid off on account of their colour; it is reverse discrimination. The last hired are not the first fired. The whites are fired', said John Paul Rogers, the Grand Dragon in Florida.

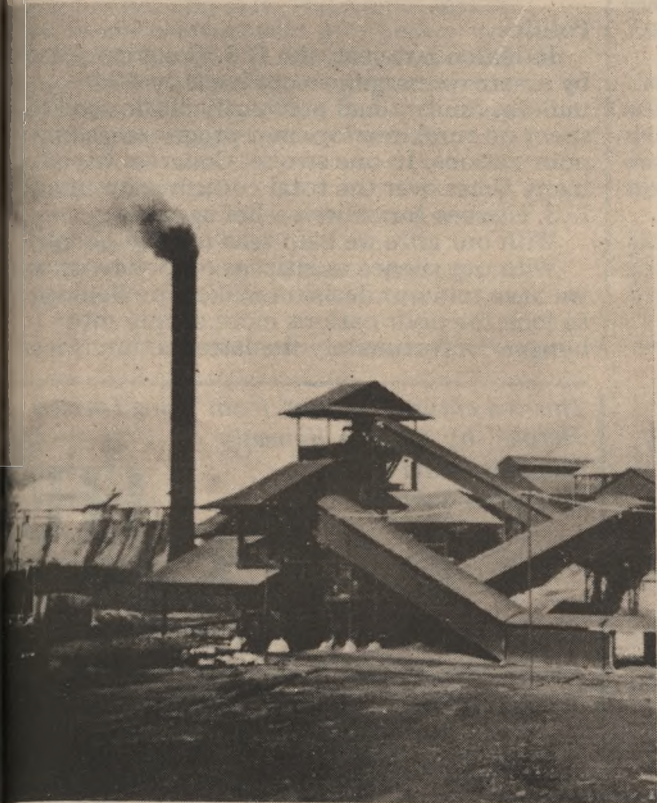
Maybe the exact reasons for the popularity of the Ku Klux Klan are a little unclear but one thing is for sure, they are there, waiting for the right moment. Whether it will come, who can say

The Ku Klux Klan will continue to haunt those streets of the Southern mentality that are narrow and unlit. They will not be forgotten.

RICHARD CLARKE

I have no pretensions to being an expert on the smaller islands in the Persian Gulf. On the other hand, I'm now taking quite seriously the rumour that Mr Kashogi (remember him kiddies?) swapped Muldoon the Brooklyn Bridge and a chain of strip joints in the Shetlands for the South Island. Apart from the fact that it is all public relations, and likely to have little effect anyway, there are a number of other disquieting aspects to our Government's eagerness to lick French boots.

Precisely what they are using as bargaining points is not entirely clear. For all we know they might be using the old 'if you let us go broke, the Communists will take over' line. One thing that has certainly been traded away is the objective of a nuclear-free Pacific. The most worthwhile foreign policy initiative NZ has ever made is being sold down the drain so the Government can limp past the next election before its lack of economic policy becomes too startlingly obvious. It is a dubious sort of bargain



on a number of grounds. Firstly, it is simply not in NZ's interests to have the French playing Dr Strangelove in our neighbourhood. If it were as harmless as they would have us believe, why are they not doing the tests on their own continent? Secondly, it leaves us clearly guilty of double-dealing in our relations with our other Pacific neighbours. Of late, our Government has been making louder-than-usual noises about fostering regional co-operation in the area. And yet here we are selling them down the river to France, who has been the uncompromising opponent of regional co-operation in the Pacific for the last twenty years.

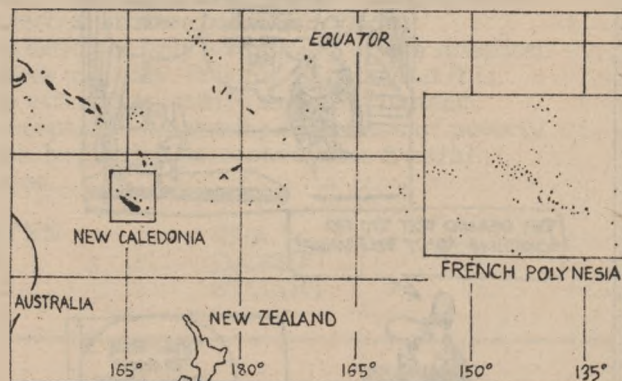
Even more basic is the simple fact that the French presence in the Pacific is a not very admirable remnant of nineteenth century colonialism. New Zealanders tend to be rather blasé about colonialism, since their own experience of it was paternalistic rather than exploitative. The type of colonialism which the French imposed on their Pacific possessions, was of a totally different order. In both New Caledonia and French Polynesia, the French government has used authoritarian methods to defeat independence movements since the last war.

In the Polynesian territory the independence movement grew out of the Rassemblement Democratique du Peuple Tahitien (RDPT) founded by a colourful and erratic populist named Pouvanaa a Oopa. The RDPT was founded in 1949, not as an independence party, but simply to gain a greater share of local say in the running of the territory. In particular, their grievances arose out of the inflated and Metropolitan-controlled bureaucracy which characterises French colonial administration. These government employees, while paid for out of the colonial budget, were responsible to the Metropolitan government. The say of the local people in the formulation of the budget was even incomplete.

Throughout the 1940's and 50's, despite frequent splits in its ranks, and a high level of rank ineptitude, the RDPT was the dominant party in the politics of the area. The year which stands out as the key to understanding the continued presence of French colonialism in the Pacific, is 1958. In that year, following the successful revolution in Algiers, the French Government held a referendum in its colonial territories giving them the chance to decide once and for all what their future status would be. In

principle, this sounds like a fair idea, but in practice it was loaded, both in that it was sprung upon the people of the colonies without ample warning, and also in that they were presented only with the choice between two extreme positions. On the one hand they could accept continued association with France, which meant going along with whatever arrangements for them the French Government might make. On the other hand, they could become independent. However, this independence was to be immediate, as from the moment the result was known, and there would be no French aid or any period of preparation. In Polynesia, as in New Caledonia, the vote went in favour of continued association with France.

However, in both cases, a little bit of skull duggery was needed to make sure. In the Polynesian territories, the RDPT was banned by the government when, prior to the referendum, it became apparent that it was preparing to actively campaign for immediate independence, even



though it seems doubtful that the majority of the population were prepared to go this far. Sometime after this, there was an outburst of arson in Papeete. Pouvanaa, the RDPT leader, was arrested and although there was little and only circumstantial evidence against him, he was found guilty and sentenced to 8 years imprisonment and 15 years banishment from the territory.

French Polynesia was not the most economic of colonies to maintain, and it was soon found to be in financial trouble. Unlike the British, the French had no concept of the white man's burden to care for his colonial subjects and expected the colonies to muddle along the best they could without costing the metropolitan government any money. With bankruptcy looming, the Polynesians, appealed to the French Government to be bailed out. They got more than they bargained for. They were presented with another of those 'take-it-or-leave-it, all-or-nothing' type package deals just like the referendum. The deal this time was that, in return for a 100 million franc subsidy, they were to allow the nuclear testing programme to take place at Mururoa, along with the virtual military occupation of the main islands which this entailed. Alternately, they could go without. Initially, the acceptance by the islands' representatives of this aroused a great deal of public protest. However over the years, in the face of a

hopeless situation, and with the considerable economic boom which the building of the military complex brought to the area, the level of active opposition has declined.

No one can say, however, that the French Polynesians freely chose to have the tests, or that they are not largely opposed to them. NZ may be doing the French Government a favour by backing them, but we are not doing anything for the inhabitants of the islands.

The scenario in New Caledonia was similar, but with local variations. Unlike the Pacific islands, New Caledonia is economically an extremely viable proposition. It is one of the world's major nickel producers and also has highly successful cattle ranching. Because the territory was far more exploitable than the islands, the treatment of the native peoples was characterized less by neglect than by active mistreatment. From the earliest days of settlement, the conflict over land between the local people and would-be ranchers and miners has been a source of tension and, on occasions, violence. The so-called 'Kanak Revolt' of 1878-1879 was the most spectacular instance, but there was also a considerable tribal rebellion in 1917, in which something like 200 tribesmen died. Even today, something like 80% of the Melanesian population live on reservations having been dispossessed of their land over the years.

New Caledonian politics, although characterized by the same tendency to feuding factions as in Tahiti, is somewhat more sophisticated. In the postwar period, the party to emerge as dominant was the Union Caledonienne led by a man called Lenormand. The pre-eminence of the UC came initially as something of a horrible fright to its more conservative opponents, since it was on the votes of Melanesians, rather than the European population, on which its power was based. The population is divided roughly evenly between the races with a slight preponderance of Melanesians. Prior to this, the role of the Melanesians in politics had been slight. The leaders of the UC were active in fighting for a reasonable degree of autonomy for the island. During the confused period of the Fourth Republic, although no satisfactory longterm basis for the government of the territory was worked out, the locals showed themselves capable of efficient government. However, the economic policy of the UC which, as with the RDPT in Tahiti, was concerned to see a redistributive tax structure introduced, was causing the all-powerful Societe Le Nickel to view it with suspicion. On the other side, as frustrations increased, the feeling for independence began to grow.

The accession to power of the Gaulists in France would soon see the course of events changed spectacularly. The Governor sent to New Caledonia by De Gaulle was Pechoux, who had formerly been in charge of the suppression of nationalism in Togo and the Ivory Coast. Pechoux immediately took the offensive and attacked the UC at its heart, by threatening the political rights of the Melanesians. The referendum saw a pro-French vote of such proportions as to be suspicious. Even though the UC did not openly campaign for independence, it is quite obvious that New Caledonia was one colonial territory the French would not have been pleased to see go west. In 1962, the Governor clashed with the UC again, when he backed the claim of the Societe Le Nickel to have its ore exports tax exempted. The screws were being applied just as they had elsewhere.

It came to a head when a fire broke out in the UC headquarters. Two men found at the scene of the fire confessed that they had been ordered to do it by UC leader Lenormand, and as a result, he was deprived of his civil rights for five years. Without its leader, the UC lost some of its fire but, unlike the RDPT in Tahiti, it was not totally destroyed, although it has had to accommodate its policies to the fact of continued French domination.

So while on the one hand, the NZ government plays at being the kind benefactor of the Pacific peoples (except that is when they happen to be in NZ on an expired work permit), on the other, our leaders are, for reasons of their own, aspiring to be Paris' backdoor man. The two do not go together terribly well. Obviously there would be little point in NZ going out crusading for the people of the French territories, however we could aspire to a policy a little more consistent both with itself, and with our real interests, and a little less obviously hypocritical. The case of another Pacific territory is, however, not yet hopeless. The New Hebrides, currently administered jointly by the UK and France, is seeking independence. NZ could here exert some pressure. But more about that next week.

DON MACKAY

AID continued from p. 1

The remainder of our aid is called 'official aid'. Often this is comprised to a large extent, of loans which have to be repaid at set interest rates. In 1970, the total outstanding debt of the poor world amounted to \$67 billion and repayments stood at over \$5 billion a year. Both figures have now more than doubled. Many poor nations are paying back to the rich world more in debt and interest repayments than they are receiving in aid. If loans are the best thing NZ feels it can give, they should at least be interest-free.

Thirdly, well over half of all the rich world's aid is 'tied' (i.e. it is stipulated that the aid money can only be used to purchase products from the country giving the aid). The World Bank has found that goods purchased with tied aid were, on the average 20% dearer. In Pakistan, the figure is about 50%.

'If you want to subsidize your manufacturers, then do it. But for heaven's sake don't call it aid.' - George Woods, former President, World Bank.

TRADE

A second and perhaps more important solution to poverty the Third World is through fairer trade structures between the rich and poor nations. Re-read the section in last week's article entitled "World trade structure"



"There is no way in which the relief of poverty and suffering in the nations of the Third world can be accomplished unless the more affluent nations make their markets available for the products that the poorer nations can produce...."

"No amount of aid can take the place of the opportunities for trade." - The Right Hon. R. Muldoon 10/5/77

Fine words, and doubtlessly well-intended. But figures simply don't back up the rhetoric. NZ trades with about 140-160 countries but over 85% her trade is with the richest 21 countries of North American and Europe. The remaining 15% is with the remaining 140.

A current example: NZ Exports to Greece: \$70 million. NZ imports from Greece approximately \$700,000.

We are feeding the rich. Why not the poor? If we are genuine, we should continue to produce cheap protein foods for export at the right price - not too expensive for poor countries to purchase and not too cheap to undercut indigenous production. But that's only half the story. The imposition at our end of tariffs and surcharges on imports from poor countries effectively devalues their currency, as it makes their goods more expensive and therefore less attractive.

A survey made in 1969 broke down the price structure of goods exported to NZ from the Pacific, and developing nations. *

product	price to exporter	NZ landed price	NZ retail price
Bananas	1 c lb	4 c lb	17 c lb
Sugar	2.4c lb	2.5c lb	11 c lb
Tea	28 c lb	36 c lb	72 c lb
Pineapples	4 c lb	7 c lb	20 c lb

* Although prices have obviously changed since 1969 the proportions remain much the same.

Many poor countries manufacture cheap textiles. However, NZ has erected trade barriers to manufactured imports in order to prop up our own more expensive textile and other industries.

If New Zealand is really concerned about its responsibility, trade barriers to Third World countries must be drastically cut back - even if it does mean a sacrifice in terms of domestic unemployment and the general standard of living.

It is obvious that if world development is to

be a reality, and if unnecessary suffering is ever to be stopped there will have to be drastic changes both in the quality and the quantity of international aid.

A PERSONAL RESPONSE

Can you really do anything practical about this whole complex and depressing problem? YES. That is the crux of the whole problem; none of us seem to think we can do anything as individuals and yet that is where changes have always begun. We're all seeking refuge from today's problems in tomorrow's solutions. We're all waiting for 'legislation' and 'The Government' to change. Laws, institutions, agencies and all such man-made authorities are only as serious and effective as people make them. Conscientious action always begins at home.



What can you do?

First, we must become more aware of the situation. You'll never be motivated to do anything until you are thoroughly convinced of the importance and validity of the issue. Find out for yourself what the situation is really like.

Recommended Reading:
Small is Beautiful - E. Schumacher. A study of economics as if people mattered. Well worth reading. Available at U.B.S. (\$4.95)
Enough is Enough - John Taylor. A Christian approach to the confrontation with the excesses in our society. (S.C.M. Press)
What do you say to a Hungry World - W.S. Mooneyham. A moving portrayal, well substantiated by facts, of the human side of poverty - what it really means to be poor. Available at World Vision H.Q. (\$2.50).
New Internationalist Magazine - By far the best survey of current developmental issues c.f. main library for current issues and back copies (to 1973)
Introduction to Neo-Colonialism - J. Woddis. A thorough and convincing account of contemporary imperialism in the Third World; from a Marxist standpoint. Chapter 3.
Yes but What Can I Do? - an excellent 'special issue' put out by New Internationalist documenting hundreds of practical things you can do. c.f. Main library or Corso Office.

Secondly, you need to sort out your priorities. In a sense, time, not money, is the most scarce resource at university, and you must decide which issues deserve the time you have free, the most. Is it more important to get involved in Project Jonah or the fight for higher bursaries than the issue we're discussing?

If you have made a decision to do something about the Great Evasion and committed a certain amount of time to involvement in the whole issue, that is by far the most important step of all.

Join or form a group of others who have similar thoughts and encourage each other as the writers of this article have tried to do.

Get involved in an aid programme - but before you do, check out its goals and purposes.

Are its projects worthwhile? Are its staff paid or volunteers? How big is the agency?

The danger of corruption and wastage on overheads is greater for bigger agencies. An acceptable amount spent on overheads is about 10-20% of total income. Most government agencies (e.g. Red Cross) spend over 25%. Is the agency audited by an independent firm? and has it taken frank questions offensively?

Think seriously about supporting an orphan.

World Vision has an excellent Child Sponsor scheme, (\$13 a month).

Offer to help in any of the three Third World Trade-Aid shops (selling village handicrafts etc) Contact Corso for this.

The question of simplifying our lifestyles has been brought up for years now, and it is still just as relevant. We all know that our consumption patterns are excessive, and our use of the world's resources is completely out of proportion to our population size. The whole world couldn't possibly live at the standard we do - there just aren't enough resources. Simple living is not a question of becoming an ascetic or poverty stricken; it is a question of cutting out our excesses in consumption. However, in the context of this article, simple living should not be an end in itself. If the result of your efforts to cut down on consumption means a larger bank account then you are merely participating in a form of 'First World development', and your living simply as a fight for Third World development is rather pointless.

Politics

In March last year, the U.S. Congress voted, by a narrow margin, to cut back by \$246 million, funds it had previously authorized to be spent on rural development programmes in the poor nations. In one stroke, Congress wiped out many times over the total contribution of all U.S. citizens for church relief agencies.

With our gifts we help feed hungry people. With our silence as citizens on policy issues we have told our decision makers in Wellington to lock the poor nations more deeply into hunger. Unfortunately the latter action is more

This is a cutup generated from 'Bring Larks & Heroes' by Thomas Keneally; 'Naipaul's India & Mine' by Nissim Ezekiel

HE'S THE ARMY

"When they divided Purusa how many portions did they make?" - the Rg Veda.

The story, it describes an Easter rain come down like a year's stay in this country. Flint-arrows on the Tuesday of a dramatic opening sequence. Holy Week, and people, who narrate how unaccustomed they are to its vehemence. The author was harrassed because of the dry weather; he stood by Bombay Customs officials under eaves and his grimace told us some important things about the appallingly primitive atmosphere. Suddenly, the clay, and he saw about himself the relations of pits gurgling, filled with India.

It was the background stew. The country was some alien earth, of his childhood. My grandfather, standing above me, had found it almost possible to believe. Had migrated to settle down in these parts with idle tools; he, an indentured labourer from Trinidad. In your hands, dead grandfather, that pit of each, the family, became the West in sentiment. (It was coloured the particular colour of India but retained some of the pain of the men who had filled it.) It had: Indian customs and the ways of summer - full of blisters, thinking retained in particular objects. Also heartburn, gut-cramp, god-hate, objects bought from India.

Men blinded at the shipyards were cherished because they came from India, though the sun glistened on their terribly long lashes. Outside, the brickfields were filled by tropical gobs of water. They were allowed to grope for a year, blinking at the improbable disintegration without regret. This kind of sterile continuity, colours of the prism, through which Mr Lewis recognises India in their eyeballs.

You recognise Mr Lewis's special, reverend, lucky gift for the telling detail (under hardwood shingles this); and the penetrating thatch-revealing weather which was the basis of this gift. He sees the point of his desk, goes to it and writes down "the grimy rain has come." The bounty of the tattered string-bed and straw mat has lit up again the weary, the brass vessels, the whole wooden land. The surface was suitable for Easter printing-blocks; coarse, oily.

But toward dinner, he books the ruined harmonium, remembers the heartless way the long rain deals with the brightly coloured pictures of deities. Churchyards are the images; he took his stick and went out with a lantern of sandalwood to see if his son's grave had sunk. (For Mr Lewis as a child, India in the outline of a coffin of such artifacts, threatening the reservation.)

In Purusa's hut, the rain spouted for the persons related to them all, through many weak-

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EMON LEWIS

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The lesson is blatantly clear - resources that government commands must be brought to bear on the problem of poverty - or we cannot expect to get at the cause of poverty or make long-range gains. In this sense, poverty in the Third World is a profoundly political issue and unless we attack it at this level, we will continue to be a part of the problem rather than the solution.

Our citizenship is clearly our most powerful - and most neglected - tool against hunger. The present need is not only for pressure groups etc. but for ordinary people like ourselves to contact government leaders; to bridge what Mondale calls, the 'citizen gap'. The most obvious, easy and cheap method is simply by writing letters. Most varsity students tend to laugh at the idea. However, a few weeks ago, a North Shore M.P. stated that he regards every letter he receives from the public as being worth a hundred 'citizens' opinions. The best way to quash any protest, he claims, is to ask those involved to write him a letter about it. The simple fact is that few people ever actually get down to writing letters. The writers of this article have committed themselves to write one, short letter a week each to Parliament. If twenty other varsity students did the same, the impact would be felt.

What to write about:

The terms of trade NZ has with the underdeveloped world.
The \$200,000 ceiling NZ has on cottage industry imports from the Third World.

The fact that NZ is one of the few countries in the developed world that has refused to support the setting up of the Common Fund (an international scheme to stabilize the prices of raw materials and give the Third World more of a chance).

The fact that NZ gives a paltry .3% of its GNP for overseas aid.

Who to write to:

The Prime Minister
Mr Adams-Schneider, Minister of Trade and Industry.

Mr Warren Freer (opposition M.P. - strongly supports idea of the Common Fund)

your local M.P.
Mr. Knox N.Z. Federation of Labour, P.O. Box 6161, Wellington.

It must be obvious to the majority of us by now that the problem is essentially of a moral and not solely of a material nature. It is not an us/they dichotomy but rather a problem that is brought about within the life of the individual, the community, and ultimately the nation. In essence, it is a problem of greed - wanting better for ourselves at the expense of others.

This article is only a summary of the situation that faces us today. It is full of gaps, but it is also an attempt to clarify the more blatant misconceptions concerning the causes of poverty and has, hopefully, presented some fruitful solutions.

MARTYN
DICK
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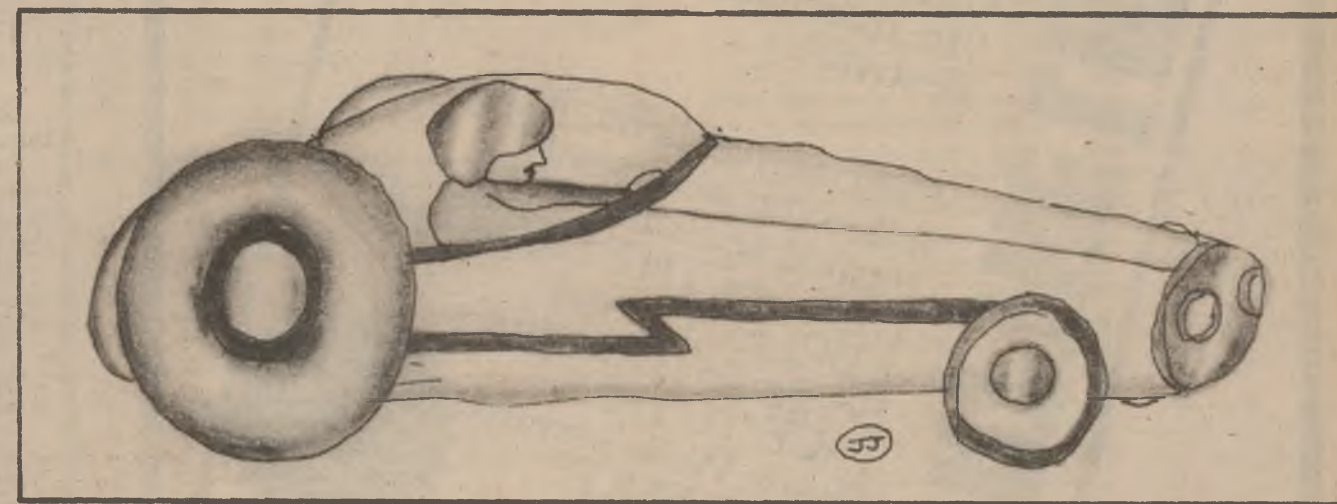
ELA
DAVID
STUART



DOWNTOWN TONIGHT
RACING CARS
CHRYSLIS (Through Festival)

THIS is the Racing Cars debut album and if they have any sense they will make it their last. It is obvious that they just don't have the stuff that good albums are made of.

Instrumentally the album is reasonably sound. The various members of the band have paid their dues in countless pubs and dance halls across the U.K. and the clean, tight sound they have developed makes for easy listening. But there is something lacking. The single taken from the album is an edited version of 'They Shoot Horses Don't They?', an unusual, laid back ballad. Unfortunately this is where it ends because this is the



only song on the album worthy of mention. The others seem to be merely stuffed in to pad it out.

The vocals of Gareth Mortimer are strained on songs like 'Calling the Tune' and 'Downtown Tonight' and this, with their lack of substance makes for boring listening. 'Ladee-lo' on the first side has some fine guitar work but it suffers from lyrics such as: 'I wish that I was Lucy in the sky, the girl who had kaleidoscope eyes', and you can't help feeling sick after that.

Racing Cars might have some potential as a singles band but they certainly have nothing new or exciting to offer and shouldn't be taken very seriously. If you like easy listening music that moulds itself into the background this could be the album for you. But if you like the single presently being thrashed on the radio stations, then I suggest you save yourself \$9.95 and learn

GLENN WHITE

SWEET FORGIVENESS
BONNIE RAITT
WARNER BROS (through WEA)

IT was with enthusiasm that I greeted the prospect of owning Bonnie Raitt's latest album, 'Sweet Forgiveness'. Being familiar with 'Taking My Time', her third album, I found a few surprises in her sixth (and latest), with its heavier backing. However, there is something very familiar about this record which lends itself to immediate appeal, if one believes people like what they know.

It is an album which is well put-together, if not obvious, with fast and restful pieces interspersed. Although it lacks vitality in places, the interesting guitar and piano work more than compensate. As an aside, as well as acoustic guitar, she also plays slide and electric guitars, showing she has overcome some of the prejudice associated with women playing these instruments. She plays well too.

None of the songs are written by her, but many people will be familiar with 'Runaway', a Del Shannon number, and 'My Opening Farewell', by Jackson Browne. Incidentally, she has done back-up work for both Jackson Browne and Little Feat.

The opening track, 'About To Make Me Leave Home', with its funky rhythm, has that tendency towards a disco music sound. This moves into 'Runaway', with Ms Raitt delivering a much gutsier version than Del Shannon. As the third track, 'Two Lives', begins, one becomes aware of the chorus that has been present in the previous songs, and the sameness it brings to them. This is one of those relationship songs, about time easing the pain, and broken hearts etc. There is a reminder of Carole King somewhere in Raitt's singing.

The last two tracks on the first side serve as an ideal contrast. 'Louise', an uncomplicated, ballady sound, with guitar and voice, sits beside 'Gambling Man', with its rock backing. Bonnie Raitt's voice better suits the folkier sound of 'Louise', 'My Opening Farewell' and 'Home'.

The title track, with its simple chord changes, and gospel chorus, provides an interesting change in style, making it one of the better tracks on the album. With 'Three Time Loser', we return to the more predictable rhythm, with chorus, verse, chorus, verse etc. It never let up.

However it would be wrong to end on this rather negative note; rather I should point out that her voice does not suit the heavier backing it receives on some of the tracks. When accompanied by guitar however, such negative criticism is easily outweighed. An album which has wide appeal, pleasant listening and variety, so you don't get bored. Bonnie Raitt fans will not be let down.

NEXT WEEK EVERYBODY WILL BE TAKING A REST FROM ALL THE WORK THAT WENT INTO THIS BUMPER ISSUE. AND IF I WERE YOU I WOULD FEEL THAT I WAS DAMNED LUCKY TO HAVE A CRACCUM AT ALL. SO THERE.

CROSSWORD SOLUTION

ACROSS: 1, Fabricate, 6, Porch, 9, Shelter, 10, Unicorn, 12, Inroads, 13, Driver, 14, School, 16, Hooligan, 18, Resolute, 20, Nettle, 23, Pursue, 24, Ashamed, 27, Overlap, 28, Impaled, 29, Kites, 30, Depressed.
DOWN: 1, Firsts, 2, Blemish, 3, Inter, 4, Abroad, 5, Emulsion, 7, Rictus, 8, Hindrance, 11, Indulge, 15, Scrap-book, 16, Oil well, 17, Strapped, 19, Serpent, 21, Toodles, 22, Shrimp, 25, Maple, 26, Added.

Books

THOUGHTS OF A CONCRETE TRUCK DRIVER
TEDDY SLOUGHFACE
PENGUIN BOOKS

COULD it be? At last, a truly great New Zealand Novel of epic proportions. Sloughface captures the essence of the NZ small town life, and uses it as a cloak for a theme of man's humanity to his animals. Melody, Mat's sister says it all when she cries "Who let the cat in?" during the incest scene. The plot is intricately woven around a capping irony, a parody of Descartes, a scatological inner void brought to surface by Sloughface's masterful toilet wall descriptions, as the whole of Western civilisation is metaphorically flushed down the urinal. We are also constantly reminded that what goes up must come down - including in the case of the psychiatric nurse, vomit. The Apocalypse, of course, in Sloughface's work is always just around the corner, and perhaps the most blatant symbol of Armageddon is the

striped leech relentlessly advancing across the floor pan of 'Blubber's' truck.

As the wheels of capitalism grind men's brains to a pulpy mess, life goes on, but something's definitely off.

Geraldine's Nikkers? The cat's meat? who can tell, but, more importantly, what lies behind the Green Door?

Should 'Chubbs' be fixed?

Does 'it' make your hair curl? And why a naked union delegate? These are only a few of the questions left unanswered when the mask is torn off the seemingly peaceful Freemasons Lodge to reveal the seething cauldron of naughtiness and leprosy underneath.

It's a look at the underbelly of social coercion from above, like a midnight stroll through a sewage treatment plant, or being forced to swallow used sump oil. Bad medicine but food for thought. Provoking however definitely not this book is.

It takes the manic out of depressive and places it where it belongs, at the feet of our country's librarians. Gross maybe, but good for athers. I wouldn't call this book hard-going, I'd call it sticky gone, but a definite must for those of you who are into vasectomy in rubber macks.

RICHARD LELLO

2 BUCKS?

THE increase in the bursary of \$2 per week is an insult to students throughout the country. It completely ignores the demands of students over the past few years, and makes a mockery of the National Party's election promises. Because of this, NZUSA has called for protest demonstrations throughout the country on August 3 to press our demand for a realistic cost-of-living bursary. NZUSA believes it is essential that we express our dissatisfaction forcefully, so that the Government will be forced to recognise our claims in the forthcoming governmental review of tertiary bursaries.

It has been 2 years since the present inadequate bursary levels were set by the Labour Government. The level set of \$13 per week, or \$24 per week if you had to live outside your parents home town, was, in itself, a betrayal of the Labour Party's 1972 promise to provide an "adequate living allowance".

Since that time, the cost of living has increased by at least 30%, yet the National Party has seen fit to give a miserable 8% increase in the bursary level, an annual increase of only \$74.

What has happened to their 1975 election pledge which proudly proclaimed that 'because we believe that entry to tertiary institutions should be open to all qualified for entry, we will retain the present level of allowances paid to student teachers replace the Standard Tertiary Bursary, as soon as negotiations permit, with a New Reformed Bursary, increased to take into account costs, and thereafter to adjust it annually'?

The present Minister of Education, Mr Gandar, made a statement prior to the announcement of the S.T.B. in 1975, when he was opposition spokesman on education, that -

"Advice from the minister that students should be prepared to shoulder the effects of the economy's downturn with the rest of the community shows that he is hopelessly out of touch with the situation.

"Because of the downturn in the economy and the difficulty in finding satisfactory work, most students have found that their incomes from vacation employment have dropped considerably. In the case of women students their incomes have been marginal and almost non-existent for saving purposes, many students are beginning the year in serious financial difficulties. The Government had granted 4 separate wage increases in the past 13 months but bursaries had remained static."

After the announcement of the S.T.B. the senior opposition whip J.R. Harrison (Hawkes Bay) was moved to comment that: "The sixth year university student would receive only \$5 more a year under the new bursary. Is he (the Minister of Education) satisfied that amount is sufficient to counter the rapid rate of inflation?" These were fine words in 1975 but they are doubly valid today two years inflation later.

Since 1974, Hostel costs have increased more than 50%.

In April 1976 subsidies were withdrawn on basic commodities which those on low incomes depend. Food prices rose 20% in 1976 and are still rising 18% per annum this year.

All other sectors of the community have been compensated (inadequately) for movements in the Consumer Price Index.

Holiday employment, especially higher paid jobs with overtime, are becoming harder to get as unemployment rises.

In 1976-77 there were 10-14,000 unemployed with only around 2000 advertised vacancies.

An indication of the effects of this was the 75% increase in those applying to the University Employment Bureau for parttime jobs compared to 1976 (1976 in turn was worse than 1975). There were places for only 27% of those applying.

At the time of the announcement of the STB, Mr Gandar also attacked Labour's plan to place training college students on the S.T.B. He said "Only the sons and daughters of the rich would be able to afford to enter student teaching." That would have been true if Labour had been able to proceed with its plan in 1975 or if National had succeeded in their plan to do exactly the same thing in 1976.

It is equally true for universities. A 1969 survey found that 57% of the students at university indicated that their fathers were working in the upper professional occupations. The comparable figure for those in a similar occupation among the 45-54 year age group as a whole was around 18%.

It is time we recognised that the National Party repeatedly lied to students in a cheap bid

F. FOR FILM AT THE LIDO

The LIDO cinema EPSOM is proud to bring you some of the finest films from the 9th International Film Festival...

Continuing through the following weeks with limited seasons of:

- Truffaut's "THE STORY OF ADELE H."
- Bergman/Ullmann's "FACE TO FACE"
- Orson Welle's weird "F. FOR FAKE"
- Rohmer's romantic "MAQUIS VON O"
- Visconti's finest "CONVERSATION PIECE"

Watch LIDO daily advertisements for times and dates. THIS WILL POSSIBLY BE YOUR LAST CHANCE TO SEE THESE OUTSTANDING FILMS.

ALSO THE MEMORY OF JUSTICE "SCENT OF A WOMAN" "JOHN'S WIFE"

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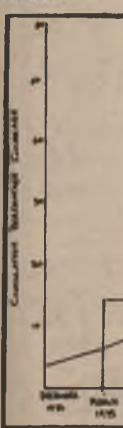
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bursary as

Green



to win votes. The government has rejected outright proposals to tie the bursary to a cost-of-living index so there is no guarantee that bursary levels won't deteriorate even further under the ravages of inflation.

In 1974, the Education Department prepared a discussion paper along the Labour Government's election policy guidelines, which called for the bursary to be set at the level of the basic social security benefit (increased in this year's budget to \$41-30) for all full-time students and tied to a cost-of-living index.

Again, in December last year, the Education Department convened a conference of all interested organisations which made similar recommendations.

The conference chairperson, the Assistant Director of Education, Mr P. Boag, said when he opened the meeting that it was the biggest conference of educationalists since the large-scale Educational Development Conference of 1974.

All three national student bodies were represented, as were the six teachers' organisations. The universities and technical institutes were there and other groups included; the education boards, State Services Commission, University Grants Committee, Vocational Training Council and the Catholic Education Commission.

The conference worked on the basis of consensus and agreed that a number of changes needed to be made. They recommended that the bursary should be a fully supportive allowance for students during the academic year, that it should be regularly increased for cost increases



Lousy Bucks

(as reassured by a reliable indicator such as the consumer price index) and that the abatement should be abolished. And immediate step recommended was an increase of 15% for 1977 to take account of inflation during 1976.

The government has turned a deaf ear to these proposals of its own department and all the interested organisations. It has refused to increase the bursary to a living allowance, rejected tying the bursary to a cost-of-living index, refused to abolish the abatement, or give a cost-of-living rise this year.

MAJOR ANOMOLIES REMAIN IN THE S.T.B.

Students continue to have to pay for field trips (Science) or materials (fine arts) which can amount to over \$300 per year. Departments are charging for Xerox materials which are unauthorised fees and are not covered by a fees bursary.

PHD students not receiving a U.G.C. Scholarship (1/3rd of all PHD students) receive no bursary assistance and are required to pay \$300

in fees. This continues despite a recommendation of a working party of the University Grants Committee, which sat for 6 months on problems of PHD students, that those without assistance receive the STB for 52 weeks of the year.

Orphans, Widowed, Divorced and separated students or those with parents temporarily overseas are not automatically entitled to the unabated STB (\$24) because they are considered to be living in their "Home Town". This is irrespective of whether they are 18 or 98 years old.

Students doing a full-time course for one or two semesters cannot receive the S.T.B. for that period. This creates particular difficulties for some professional courses like medicine and engineering where it is considered beneficial to alternate academic and practical work.

THE EFFECTS OF GOVERNMENT POLICY

Figures released recently by the Higher Education Research Unit at Auckland University showed that of the first-year Arts Faculty students who enrolled in 1976 35-40% did not re-enrol this year. A majority of students surveyed gave lack of money as the reason for dropping out.

The University estimates the approximate living costs of a First-year student living away from home to be \$1350. This is broken down as follows:

Studass fee	\$ 35
Books, Stationery etc	\$100
Board at University Hall of Residence	\$850
Living expenses (personal travel etc)	\$365
TOTAL	\$ 1350

The abated bursary is \$481 per annum. The unabated bursary is \$888 per annum. The basic social security benefits is \$1,340.14 (1977 figures).

As can be seen from the above figures, the bursary should be equivalent to the social security benefit at minimum especially considering the low estimates on living costs by the university.

NATIONAL ATTACKS EDUCATION

Although the budget increases education spending by 15%, it is well below the overall expenditure increase of 18.4%. Moreover, it does nothing to restore the disastrous effects of the policies of the last few years.

The National Government's cutbacks in education spending have severely affected New

Zealanders' right to free, quality education. Interestingly enough, Mr Gander announced that he would cut education spending almost immediately after the election, although his party never mentioned that they would do so during the campaign. In fact, Mr Gander himself said last year in Parliament "Economic conditions in this country have never been worse, but that is no excuse for letting education facilities and provisions for education generally, deteriorate." Mr Gander has boasted that these cuts have cost only \$8 million. But that's only a small part of the story. In 1975 he estimated that the real value of education had declined by \$60 million on the 1974 levels. Moreover the 10% increase in last year's education vote was a \$44 million cut in real terms. Added up, these figures show that education spending has been cut by \$112 million over the last 2-3 years. Those groups who are already disadvantaged will suffer most — Maori and other Polynesian children, rural children and pre-schoolers.

It must be remembered that Defence spending increased by 15% compared to the 10% in

education in the '76 budget. The building programme was kept at the 1975 level which meant that the building rate was down 30% on the 1975 levels under the effects of devaluation and inflation. Children in old and unsatisfactory buildings had to put up with these buildings for yet another year and the libraries which Mr Talboys, as Minister of Education in 1971, said would be completed by 1976 are still short by 140 or 1/3rd of the total. One of the '76 cuts

that has been restored, teacher relief, will be at the expense of other areas of education according to Mr Gander.

Universities are also feeling the effects of these policies because of the unexpected increase in student numbers last year (7% over the country, 10% in Auckland) Government restrictions on spending has meant a deterioration in staff student ratios, overcrowding and limitations on the choice of subjects a student may take. Libraries have cut back on periodicals and books. Research Grants to universities were cut by a massive 50%. Post-graduate work and important research has been affected accordingly forcing universities into increasing dependence on sponsored research by big companies.

On June 15, 2500 students on a protest march in Auckland pledged to take further direct action if the government refused to meet our just demands in its Budget. Thousands more did so in meetings throughout the country.

The government's lack of action on student bursaries is part of its policy of cutting education spending. We have made submissions, held meetings with government and we are insulted by the lack of action on our claims. In 1971 mass protest meetings of students and teachers made the National Government think twice about cutting education spending. In 1975, student pressure (including mass demonstrations of 10,000 students) forced the Labour government to introduce the S.T.B. In 1976 further demonstrations made the government extremely sensitive.

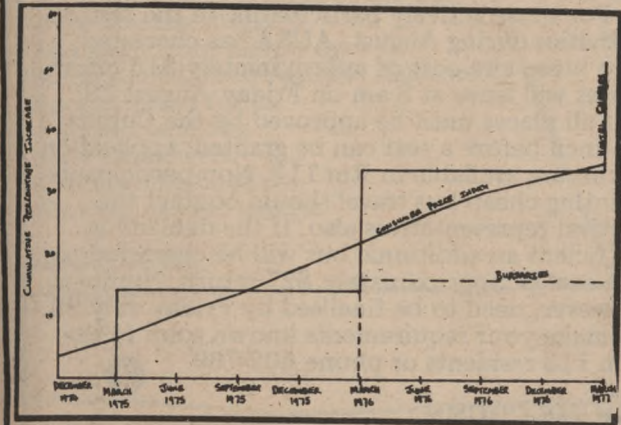
Big companies like Tasman Pulp and Paper, and Forest Products have the ear of the Government and Muldoon performs his role for them in this Budget by maintaining the export concessions which have allowed them to pay no tax these last few years. The lost tax revenue from these two corporations alone (which need and use our skills gained at university) would be enough to pay for a cost-of-living bursary. The only way we can get the government's ear is by shouting loud enough and long enough so that no one can ignore us any longer. Already we have won wide support which was reflected when that well-known friend of student radicals, the NZ Herald, editorialised in our support after the July 15 protest.

The struggle has just begun, and this protest on August 3rd is essential to provide the strength and backing for our national representatives in NZUSA for the Government's planned overall review of student bursaries. Be there on August 3rd. Your education and that of thousands of NZers who hope to come or send their children to university, depends on us taking action now.

MICHAEL TREEN



Drew Green



UNIVERSITY SPRING AUCTION

IN AID OF



NEEDS

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Clothes	Junk	Beds	Saucepans
Crockery	Kitchen Utensils	Bedroom Furniture	Shoes
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Fridges	Motorcycle Parts	Car manuals	Toys
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COLLECTION CENTRES: MACLAURIN CHAPEL HALL (Princes Street)
OR STUDENTS' ASSOCIATION OFFICE
FOR COLLECTION OF LARGE ITEMS: Phone 30-789 or 74-740 ext 732/595

AUCTION THURS 8 SEPT 12 NOON STUDENT QUAD

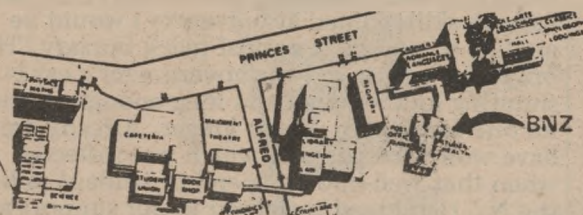
Way to go

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

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



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weekdays

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open

to the

Public

5-8 pm

SOME up-to-date news on the state of the Arts Festival ... One of the major attractions of the week-long, student-organised festival will undoubtedly be the multi-media extravaganza - 'The Beatles: Away with Words'. It is advertised as one of the largest and most sophisticated productions in the world, featuring the use of 26 slide projectors, 4 film projectors, a 360 degree sound system, and even a computer to operate it all. In the USA it has enjoyed sell-out houses with a total audience of over two million already.

The concert-like film is split into three sections, each one a part of the birth and growth of that musical phenomenon - The Beatles. The introduction comprises a nostalgia trip into pre-'60s rock'n'roll, featuring film clips of Chuck Berry, Buddy Holly and others. It also includes sensational footage of the Kennedy assassination in Dallas. From there it moves into the era of Beatlemania with the four boys caught live in the Albert Hall, the Shea Stadium and the Hollywood Bowl. Drawing near to the end, there is the post-'Help' era - dope, TM, God - and The Beatles in the midst of it all. 'Away With Words' will be screened only twice, in the Town Hall, during the Arts Festival.

Another major drawcard during Festival week will be the only New Zealand concert given by John Martyn and Bert Jansch. Both have been major forces within the British folk scene since the '60s and have, individually, made a number



of successful, though not commercial, records. Bert Jansch joined the now defunct group Pentangle in 1967 and remains a leading exponent of the folk-baroque style. John Martyn is probably best known for his album 'Storm-bringer' recorded in the US with members of The Band, although his total rejection of commercial devices within his work negates much chance of his attracting a large following. There will be only one concert by John Martyn and Bert Jansch, in the Student Union Hall on Friday August 26.

Preparations at the Auckland end are progressing well with registration cards on sale for \$10 every day from 12 - 2 pm in the Quad or in Rm 113 of the Studass Building if wet. Quentin and Susan, the Auckland organisers for the festival, are in great need of people to help with selling registration cards, putting up posters and so on. Anyone willing to help should contact representatives at Rm 113 or phone 30-789 Ext 72.

For those actively participating in the festival activities during August, AUSA has chartered two buses at a cost of approximately \$15 return. Buses will leave at 8 am on Friday August 19, but all places must be approved by the Cultural Council before a seat can be granted; application forms are available in Rm 113. Non-participants wanting cheap bus travel should contact the festival representatives also. If the demand is sufficient an additional bus will be chartered for the cost of approximately \$27 return. Numbers, however, need to be finalised by Friday July 29 so make your requirements known soon to the Rm 113 residents or phone 502-769

LOUISE CHUNN

ELANOR

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HUGH CO

RIEMKE ENSING

ICARUS

(for Tony, who jumped)

1 / MYTH
GREECE

Icarus, you could say, died by misadventure.
A young boy, wilful, going his way,
testing exuberant wings against the elements.
the wind under,
deceptively playful,
the sun,
gliding towards.
And so he got burned.
Fell from the circle of sky
and drowned / full screaming down
towards relieving waves.

2 / ACTUALITY
AUCKLAND

And you were burned by yet another sun.
You too, took flight,
form, fronting, like some small crucifix
the cold steel girders of the harbour bridge.
What trick brought you to stride
so boldly down / to break water
to break you?

You crossed your world in one lead-footed leap -
holding the bird of wings, dead in your arms,
and now lie bruised with myths
deep
down
dead.

TUNNEL DAVID MAHON

In the dead hour
the flagman
stands
by the two mile tunnel
listening for the dawn trains rumble

At fifty five
his dream is oiled
with grime
smoko talk of overtime
& payday drunks to come/
his body
stiff
& oddly swollen
from a stronger
younger time
when he lifted heavy timbers
felt steel sledge hammers
strain
his number eight wire veins

From where the lines converge
a whistle blows
the roar & click of wheels grows/
the 4 A.M.
rides screaming past
& deep into the rushing dark

Face half eaten with night
he looks along
the shining camber
of the line into the void/
knowing every subtle rise
& bend

He
for whom
the tunnel never ends

EXCUSE US.
QRRRRRRRRR

ELANOR

'tis a bordello
in Paradise
quoit Elanor,
her eyes afire
with the youth of a
since dead sunset.
She gestured and
spoke of
doorways and dust
of birth and rust and
a thousand
cigarette butts
lying midst ashes
of a burnt-out love.

My child
said she
fell from this bridge
while playing
on its railings.

I looked up -
the bridge had gone -
but in its place
I saw
Elanor in every space
open to love,
and a sweeper
of streets and public
ways.

Yes, my child,
spake she
while weaving my
hair with her fingers,
soft like
rushes in the wind.

she turned
and walked away

TONY MATTSON

CATTLE

With a clatter of hooves,
The cattle bulk by.
Their dung-stained flanks
Brush the bright enamel of the car.
They breathe sileage
And stare from moron eyes -
Stump-tailed, castrated and dehorned,
Born to bleed for us.
A small black dog
Saves their heels.
A motorbike cowboy
Waves at us, and smiles.

HUGH COOK

DISSECTION: AN OPOSSUM

As the scalpel peeled the skin from the intestines,
A week's decay gave evidence of its workings.
One boy drew back in a kind of horror.
But dead is dead, and dead
Is numb to its own destructions.
I can gut fish without feeling,
Slit the skin from anus to gills,
And unravel the guts to the gulls.
It's only hospitals that give me horror,
The freak museums where catharted flesh
Drains to glass and porcelain,
Where the human form is pinned
Like a worm on a tray of wax and water,
Where the mind rises from barbiturates to the sight
Of the white robes of science in a laboratory light.

HUGH COOK

HUGH COOK

THE WHALE

The whale dives
Faster than drowning's plumbline,
Into the sonar's depths
Where the light is compressed into darkness.
As the yard-rule goes,
He's monstrous -
An uncouth combatant
Labouring in turmoil with the giant squid -
And yet he's sensitive
To creation's amperage, scrimshaw's saga,
And the swirl of angstroms
Circulating his brain.

Today, I find his skull
On the floor of the art gallery.
A child
Could curl up inside this housing:
His comprehension
Could swallow any adult whole.

Behind me,
In the darkness,
He rises, unharmed,
From the depths of nitrogen narcosis.
A harpoon lances across the light.
The projector runs methodically
Through the last frame,
But we can already predict the ending.

SECOND BIRTH

DAVID MAHON

With dumb wonder
the mother stares
into her daughters
painted eye
She stabs the embers in the coal range
& burning 'T-trees
ferments memories
as green as moss
inside her tired senses

The mothers eye ignites

..... a small girls voice
bright & clear
laughs inside her ear

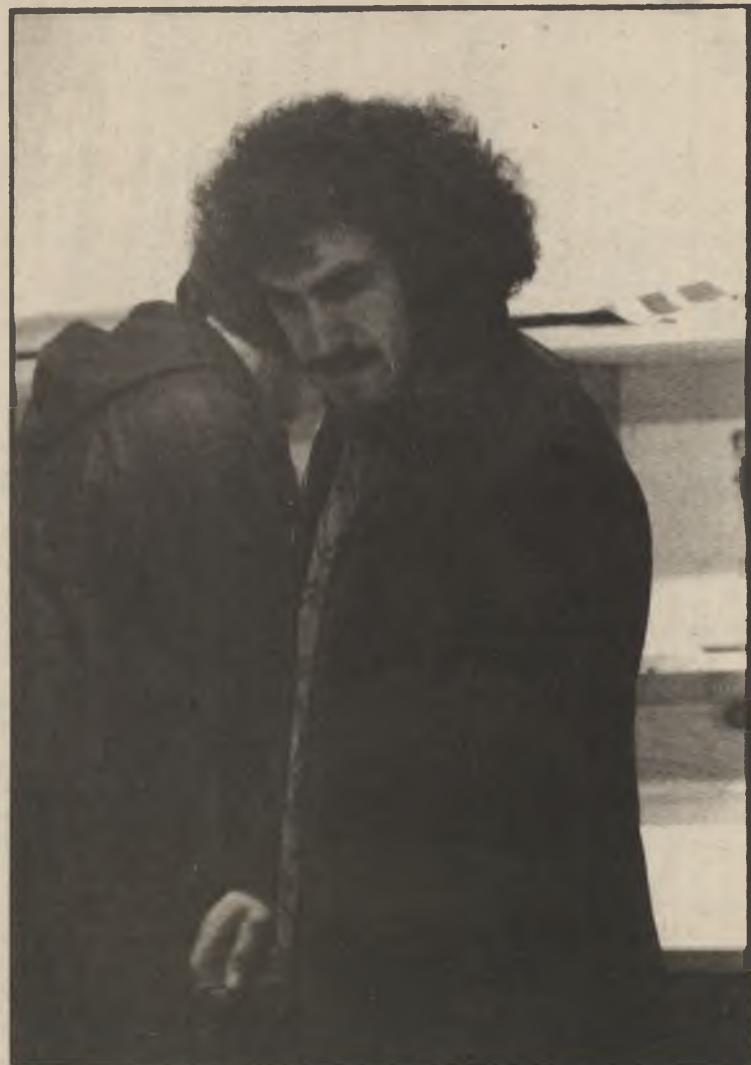
She hear the child
breathe in sleep
& squatting
on the rotting porch
of yesterday
swears
also
she hears
the child dream

The mother farewells her daughter
sitting
red lipped & giggling
in a mark four Zephyr
& deep
beyond her hem
beyond
even
her body
in a deeper
older
tribal womb
behind the soft green hem of earth
she feels the kick
& pain

The wide car sounds its horn
sprays dust & gravel
& is gone
she feels the kick again
the agony of second birth.

The People's Choice

Andrew Green



I care about New Zealand, and in my spare time would orientate some of our wealth towards environmental issues.

It'll be my friends and people that know me who will, in turn, convince other people that will put me in.

I will act as someone who will act for you as a body. Someone you can just sit down and talk to and get your point across.

I am not politically oriented, what I want to see is students coming together, and from this fertile situation, ideas of a political nature grow.

It's a person they're voting for, and hence you must judge that person on his past performance.

What I am running for President for is increased social life on campus, and by collectively getting people on campus and discussing ideas, will hopefully be able to discuss education. Basically the aim is to get people together to enjoy themselves.

A distinction will be made between our social activities and financial enterprises. The financial arm is to be run clinically and professionally. This will include our dealings with the national body of Student Services Holdings Ltd. (ie the Travel Bureau).

I'll keep my eye on the Engineering scene the most successful on campus.

I'm not going to be pursuing something know I can't succeed in - I won't be over-extending myself - and that I've learned from experience.



Rachel Dun
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Julian Leigh
Treasurer

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