

# SALIENT

## COCK IN TROUBLE

On the morning of Thursday, June 29 at about 11.30am I was standing in the drive way of 97 Aro st. talking with friends when I was approached by Detective-Sergeant N.G. Cook of Wellington CIB and the man who is also in charge of the Vice Squad. He asked me if he could discuss something with me in private. I stated that whatever he had to say could be said right there and then in front of my friends. Cook walked away and returned with two other detectives also members of the Vice Squad and stated that he had a warrant to search the premises. This he produced for inspection and I saw that it was signed by a magistrate and was under certain provisions of the Crimes Act relating to "criminal libel".

At Cook's request we moved into my work room. At this stage the detectives' attitude was rather hostile. They made a number of remarks to the effect that I had "done something pretty nasty" to a certain Christchurch Detective-Sergeant and his wife whom they named, and was I aware of this. I played it according to the rules and said I had no comment to make unless my solicitor was present. Cook walked across to my printing press remarking that it was bigger than he had expected and that they had intended to confiscate it and move it from the building down to the Police station as evidence but that he suppressed "this would put you out of business". I replied that I thought the matter under this warrant was one of criminal libel and

that as I was perfectly happy at all times to stand liable for everything I write, publish and print I couldn't quite see the point of moving the press for evidence. Cook then started talking with the other two detectives about how they could "get some men up and maybe knock the walls out or tear the floor up" to get the press out. I reiterated my earlier remarks on how this action was unnecessary and added that as far as I was concerned it was totally uncalled for harassment. At this stage Cook took me up on my earlier remarks that I was happy to admit liability for everything in my magazine and said that if I was prepared to make a statement to this effect then there would be no need to move the press. He then tried to elicit some further

reaction from me regarding my supposed "criminal libel" of the Christchurch detective. I refused to be drawn out on this subject and instead pointed out that he appeared to have some misunderstanding as to the reasons for my publishing COCK and that it should not be presumed that one went to the trouble of running a one man publishing enterprise for trivial reasons. Cook then asked: "Well, why do you print a magazine like this?" I replied to the effect that in New Zealand one had freedom of speech just so long as one didn't want to say anything; that in fact all the printers able to cope with magazine production were owned by one or two large newspaper monopolies who had blacklisted magazines like COCK which were critical of the way the country was being run.

At this stage Cook and the other two detectives started shuffling through old newspaper cuttings and negative proofs of the contentious issue. After some questions as to the production of the magazine Cook then began cross-examining me as to "how I managed to make a living," did I live off COCK and "the gear you've got round here must have cost a lot of money." The question didn't seem to bear even a remote relationship to the question of criminal libel and became typical of the tendentious questions asked as the raid proceeded. My reply on this occasion was my efforts were financed by the international anarchist conspiracy that Messrs Jack, Muldoon, McCready, Allen etc are flogging to death as their current last ditch election issue, and that I received \$50 for every demonstration I went to.

Cook remarked that he supposed that I thought that the reason for their raid was "political." I agreed with him. I said that as other more normal remedies were open to his supposed complainant who coincidentally enough was also a detective in the

(CONTINUED ON PAGE 4)

## AS USUAL

## VIC SHUNS NUS

The proposals for a National Union of Students were rejected by about 150 people at an SGM of the Association on Monday.

The plans for a merger with the Student Teachers Association of New Zealand were discussed for well over an hour by representatives of NZUSA and local students, before the final vote went against the merger 71-60. Speakers against the motion moved by NZUSA Liaison Officer Sheppard dwelt mainly on the lack of discussion and publicity given to the scheme on this campus. Several times the local executive came under attack for its failure in this regard, even David Cuthbert, NZUSA President, commented that publicity had been much more impressive on other campuses. The National Union Scheme, it was claimed, did not go far enough if it was to really change the student scene in New Zealand, and the general lack of communication between student bureaucracies and ordinary students was bemoaned. Other speakers objected to the proposed scheme because the administrative procedures which were embodied in the report were cumbersome. Defending the scheme, STANZ employee Lindsay Wright pointed out how much the universities could help STANZ and its local associations. The other author of the report, David Cuthbert, pointed out the political advantages of a wider Union.

In the end however, Victoria became the first university to reject the scheme.

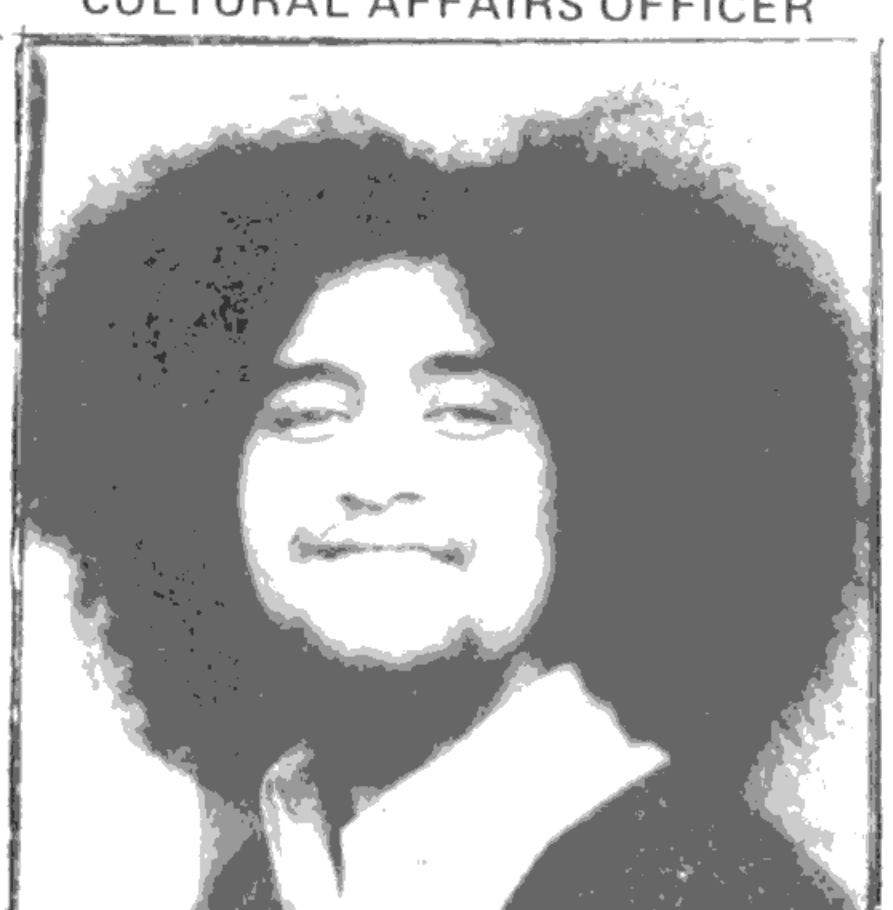
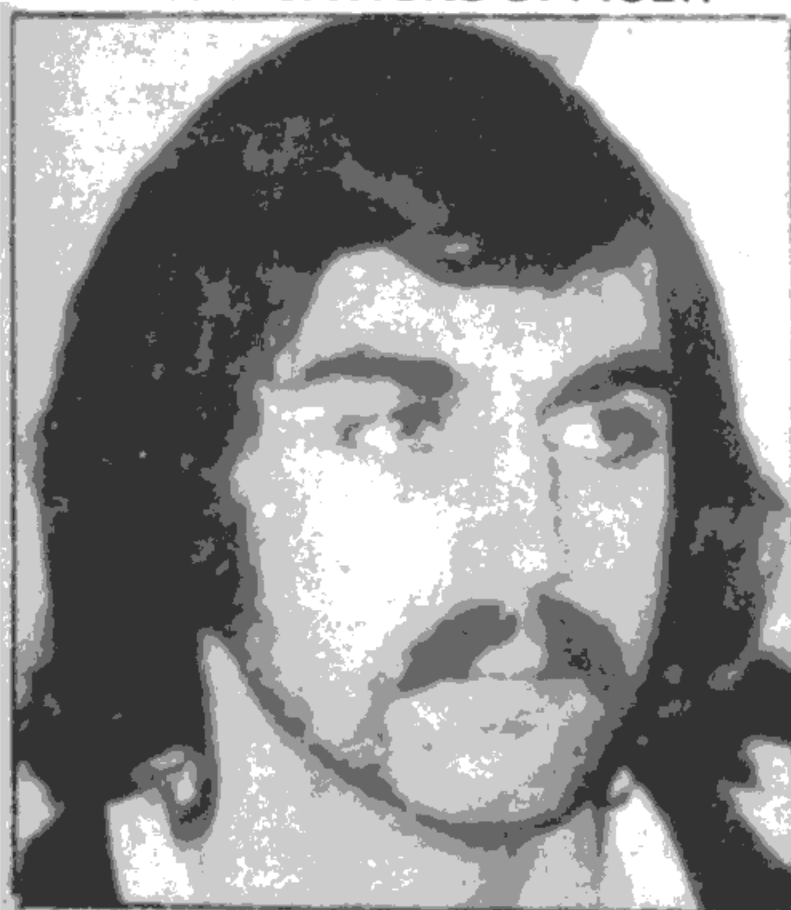
## THE WINNING SMILE

PUBLICATIONS OFFICER

SPORTS OFFICER

MAN VICE PRESIDENT

CULTURAL AFFAIRS OFFICER



Peter Boshier  
Marc Heyman  
Tony Wasley  
Informal  
Invalid  
Total

1,129  
245  
184  
159  
5  
1,722  
Total

John Burns  
Don Carson  
Trevor Mallard  
John Mowbray  
Informal  
Invalid  
Total

284  
725  
46  
519  
143  
5  
1,722  
Total

Pat Duigan  
Mike McKinley  
Simon Roughen  
Saban Singh  
Informal  
Invalid  
Total

409  
529  
253  
434  
92  
5  
1,722  
Total

Byron Cullen  
Errol Greaves  
Pierre Maru  
Fiona McAlpine  
John Underwood  
Informal  
Invalid  
Total

438  
302  
658  
166  
61  
92  
5  
1,722  
Total

(SEE PETER FRANKS ARTICLE ON PAGE 5)





**LETTERS**

**COCOONED IN A BEEHIVE**

As one of a group of probably oldish liberals who saw and discussed the Gallery programme where two young men were interviewed with two Members of Parliament, we found much sympathy with the frustrations of the two young men. Why?

Parliament has merely become a game, a professional sport. The sport of manipulating 420 (Note) Standing Orders & Rules to keep in power. The former leader of the house, Sir K.J. Holyoake, played this sport very well indeed when it suited to avoid full scale open and well planned public policy debates. (See any Hansard). The present Prime Minister is on record as saying Parliament is not a policy making body and continues to play politely exactly the same sport. Eventually we shall perhaps be entirely ruled by Standing Orders, and Orders in Council.

This is a major reason why Parliament is in disrepute and is becoming more and more a social mockery, and I am mindful it makes the laws and is called the Highest Court in the Land. This so called dignity of Parliament has become unfortunately and deservedly a travesty of open, genuine, democratic debate. The responsibility for this alone lies with the Parliamentarians. The ordinary person often hears it called a Gentleman's Club, a Social Club, a Country Club, the Boozery, which doesn't do it any good.

There is apparently no reason at all if they will it and desire it, when at almost fixed dates, in each session and very well advertised in the Press and on Radio & TV full scale open policy (note) debates cannot be held on specific issues and thrashed out on such subjects as Health Services, Race Relations, Education, Social Security, Labour and Industry, Farming problems, the Environment etc., thus avoiding much secretive lobbying.

Parliament can even take the initiative and send invitations to interested people and parties. The Galleries might even be filled to witness the spectacle.

Members of the House might even prepare thoughtful, well researched speeches instead of the hastily concocted, dreary stuff we now get to score points in this game of 420 Rules.

The real answer lies in the hearts, minds, will and values of the ner-

vous (or frightened) 80 and the freedom they alone possess, to put their own House well and truly in order first before attacking others who demonstrate etc.

They can begin by stop pussyfooting around with this professionally absurd sport of 420 Rules. (Cricket when I played it had about 350) If they don't know how to, they can ask the recently retired Clerk of the House and give him, in cooperation perhaps with the Ombudsman, the power to make a full frank, independent report to the people of N.Z. on the subject of Parliament, and of N.Z.'s particular needs as a small democracy, not Westminster. N.Z. isn't a world power, one of the Big Five at U.N., locked in world power struggles. Has any M.P. any genuine excuse why these suggestions cannot be carried out and experimented with if the pretence of Parliamentary democracy isn't to carry on?

Something needs doing or this mythical dignity of Parliament will continue, frustrations and disillusionments increase and Parliamentarians living in this cocoon world will only have themselves to blame if public dissension gets worse. Building Beehives will not solve this very fundamental issue; although more secretarial help would be and is required.

Unless action is taken those who demonstrate will alas need to continue to learn and follow the example of their mentors, in the House of 420 Rules, and become more skilful and cunning in techniques. Thus perpetuating the sport unless of course Parliamentarians really find the determination to give a lead first.

Will they really do it? (Or shall we put them on \$22 Social Security Benefit plus a Means Test for a session or two?)

J.S. Mitchell

**STAMPING COMMIES**

Sir, In reply to R. Brown & D. Harrison's letter in the last Salient: I totally agree with the bias of Peter Franks & Rob Campbell. Why shouldn't they be biased? After all, who are the SAL or the July 14 Mobe Committee? They are just another bunch of commie lovers. We should stamp out all the commie groups on campus. Since the SAL is the smallest and weakest, we should attack them first, be-

The Right Hon. Sir Alec Douglas-Home, British Foreign Secretary, c/- House of Representatives, WELLINGTON Sir,

July 3, 1972.

It is appropriate that, while your visit to New Zealand is a brief one and is concerned with the business of Her Majesty's Government, we, as New Zealand citizens, consider that the following subject is one which calls for your immediate and special attention which we accordingly request.

A considerable number of New Zealand citizens are seriously concerned over the state of affairs in the Six Counties of Northern Ireland under the jurisdiction of the British Government. Many hundreds are interned indefinitely without trial, no charges having been preferred against them, and others are detained and imprisoned under what appears to us to be questionable legal process. They are denied any right of appeal and appear to be without legal redress. This is being done under the Emergency Powers Act which has been widely condemned in Great Britain and other countries as being harsh, undemocratic and in conflict with the Universal Declaration of Human Rights.

These considerations are set out in the enclosed petition form which is at present being circulated in New Zealand and is receiving wide support. Presently the petition will be conveyed to the representative of your government in Northern Ireland, the Hon. Mr Whitelaw. Meanwhile, we are drawing this matter to your attention and earnestly request that immediately on your return to London you make known to your Government our serious concern over this matter and ask that early effect be given to the prayer of the petition.

**NEW ZEALAND ASSOCIATION FOR THE SUPPORT OF DEMOCRACY IN IRELAND**

Sir, We, the undersigned citizens of New Zealand, ask for the immediate release of all political prisoners interned without trial in the Six Counties of Northern Ireland, and over which area you now have jurisdiction vested in you by Her Majesty's Government at Westminster.

We also demand the immediate revocation of the Emergency Powers Act under which the internment policy of the late Stormont Government is still being carried out and various harsh and undemocratic methods used against the civilian population. We consider these methods to be an abrogation of the Charter of Human Rights, a violation of their rights as citizens of the United Kingdom and against the principles of natural justice.

Accordingly we call on you to release all internees at once, and revoke the Emergency Powers Act forthwith.

fore trying to take on the bigger and more powerful groups.

Anyone who has read the works of Mao & Che knows that the enemy is most effectively attacked at its weakest spot. Lets get rid of the SALers.

Bite Trotters.

**APATHY PARTY**

Sir, While the interested minority mobilizes its forces for the new elections, I thought that the Silent Majority would be best served by a party which truly represents its philosophy. What I am suggesting is an Apathy Party, which would reflect the wishes of the Silent Majority and which could be led by one of its worthy sons, namely myself.

My views and those of my Party are rather difficult to pin down, and any attempts at defining policy prove abortive. The problem lies in the very nature of the Party, in that, standing on a platform of apathy we have opinions on very few things and the only motions we pass are biological.

I suggest that, although my qualifications as leader are inclined to middling, I would be the pick of the political crop. In two-and-a-half years at Vic. I have never been an active club member, and my views on "pressing social issues" could politely be called "wishy-washy". In a nutshell, my philosophy can be summed up as, "I'm all right, Jack."

However, a problem arises in that

although the Apathy Party would represent the Majority, its members would not - they would immediately be identifiable individuals seeking political power. So, it's like Catch-22 - the Silent Majority, by its nature, can't be organized and, least of all, given a voice. Realizing this, I will withdraw to the library and my next essay. I probably won't even vote.

Chris Harrington.

**TWIT BIT**

Sir, Once upon a time a girl who had read "Eco-Catastrophe!" and heard Dr Hine (Marine Biologist) speak and consequently knew that the world as it was would collapse by 2000, went to parliament with 2 friends. The girl heard the Prime Minister speaking. He said that his party had helped the expansion of industry for ten years, and he was proud of it. Now the girl got angry, because she saw that the Prime Minister was doing something twitty. The Prime Minister had sent a friend of his to Stockholm to learn how to save the environment, but probably he had forgotten, or perhaps he didn't care

that expansion of industry uses up natural resources and causes pollution and wealth and over-population. So the girl got up and said: "You shouldn't bloody have expansion. You should stabilise the economy. Haven't you ever heard of pollution and the environment. You're just a great big twit." And afterwards there was publicity and letters and congratulations. Margaret Davey, obviously doesn't care about ecology yet, but perhaps she will now. And so when she's walking down Willis Street and coughing out fumes, or can't boil an egg because DDT has weakened the shell, or hears about another 200 Japanese schoolchildren hospitalised, or can't go out because there is too much smog as there is in Los Angeles now, then she'll know she should have cared.

J.L.Middlemiss.

**TAYLOR WAKE UP**

Sir,

Enquiries reveal No. 44 Kelburn Parade, opposite Easterfield, was vacated about 16 May for this Varsity. It is still empty. After a nose around, it is quite large, the place in good condition.

Last year our bosses, Messrs Taylor and Culliford were making plenty of loud noises in the Press and getting great publicity about shortages of accommodation on Campus.

What the hell is going on 7 weeks later? Too much socialising perhaps and not enough attention to the business in hand.

C.I. Jones

**GRATITUDE & APOLOGY**

Sir,

As one Vic. sportsman, I wish to apologise for desiring the replacement of SALIENT's political pages representing "the only creative thought going on in this university" with reports of my "mutualising masochism". Please print my letter along with the thousands of others you have received in support of your brave stand against the several thousand Vic.sports club members. I'm proud of the uncompromising viewpoint SALIENT has taken in the past two years with regard to sport. Thank you for providing me with such detailed reports and photographs from the demonstrations I've missed. I realise that my hoping in vain for SALIENT staff to cover sport was selfish, considering the more important things they had to do. I am at last aware that the narrow minded attitude which ignores the political pages for the sports pages is vastly inferior to the broadminded attitude which ignores the sports pages for the political pages. Thank you for making broad mindedness easier.

Phil Kear.

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# STOP FRENCH TESTS CITIZENS SILENT NON-VIOLENT MARCH ON PARLIAMENT July 6

rench tests, Vietnam — the issue is the same, mass slaughter. The French H-bomb has not been dropped, while the American bombs are still falling on Hanoi. But the difference is one between immediate mass murder and mass murder postponed. French governments are inept and bloodthirsty (remember Algeria and the students killed in 1968?). They can be expected to use the bombs they have spent time and money testing, sometime or other. There are some 'radicals' who take a 'couldn't care less' attitude about the tests. For them self-determination is all right for the Vietnamese in another hemisphere, but doesn't matter in French Polynesia. Tahiti's too close to come to be radical about, even if its people hate the French and their bombs as heartily as the Vietnamese hate Americans. Is it a coincidence that these very liberal 'radicals' all drink on the wrong side of the Duke?

Government's inaction is obviously motivated by subservience to its moneylenders and yielding to economic blackmail. Everything America has done to New Zealand secretly, France has done openly. Now is the time to stir, while everyone can see it how it is. Even the trade union bureaucrats have been roused out of their usual apathy to come amazingly close to giving New Zealand a lead.

The action looks tremendous. Busloads of marchers from Auckland, Hamilton, Palmerston North and perhaps even Hastings have been promised. Schools are closing down. Three universities, including Vic, are shutting down lectures on Thursday afternoon. There's been no call for a general strike yet, but if FOL Secretary Knox gets a few more knocks who knows what may happen?

Some real radicals at the University are trying to get some action. The feeling over French tests in this country has gone deeper and spread wider than over any other issue this decade. The French defiance of world opinion is easily recognised as pure and simple arrogance. The New Zealand

We want a New Zealand warship protecting the New Zealanders on 'Boy Roel'. If freedom of navigation is threatened, or New Zealand naval ships attacked, we want diplomatic ties with France severed. These are our objects. This could be the real crunch for the Marshall Government.

IF YOU AGREE WITH US, MARCH ON THURSDAY 6TH AT 12.15PM FROM HUNTER. LECTURES ARE CANCELLED.

## RETRACTION

In the last issue of Salient it was implied that Mr David Benson-Pope and Mr Thomas Manning, President and vice President of the Christchurch Secondary Teachers College, were mis-using the Student Standby scheme at present in operation by N.A.C.

This is incorrect. Mr Benson-Pope and Mr Manning were merely named in a complaint from N.A.C. and it was resolved by NZUSA that they would be approached and

asked for their version of the incident leading to the complaint.

When Salient went to press Mr Benson-Pope's and Mr Manning's reply had not been received by NZUSA and no decision has been made regarding the validity of the complaint.

We apologise to Mr Benson-Pope and Mr Manning for printing the article.

For the unfortunates who do not read Maori, here is a translation of the poem that was printed on back page of last week's SALIENT.

come hither draw nigh  
bring unto me the healing waters of life  
ah troubled has been the rest  
of the afflicted at night  
the long night the dark night  
the night of pain and agony  
but now with your coming  
it is dawn  
it is dawn  
it is light

—Sir Peter Buck

piki mai heke mai  
homai te wairoa kia au  
e tutehua ana te moe  
o te kui i te po  
te po nui te po roa  
te po kerekere  
kua tae mai koutou  
kia ao kia ao  
kia awatea

—te rangi hiroa

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# THE LIBEL LAW ACCORDING TO WHEELER

Criminal libel is defined in the Crimes Act, Section 211 in that gobbledegook prose of the lawyer as "matter published without lawful justification or excuse, either designed to insult any person or likely to injure his reputation by exposing him to hatred, contempt, or ridicule or likely to injure him in his profession, office business trade or occupation, whether such matter is expressed by words, written or printed, or legibly marked on any substance, or by any object signifying such matter otherwise than by words, and whether expressed directly or by insinuation or irony." Anyone proved guilty of committing a criminal libel with "malicious intent" may be sent to jail for up to two years. As the law stands it has probably changed little from the time several centuries ago when it was first introduced as a political measure to curb the tongues of wayward publishers, editors journalists and others of their ilk whose criticism of the established

order was a little too barbed and pungent for the fashionable hypocrisy of the day. Naturally it's a useful law to have in the bag. The ordinary civil libel laws are just part of the consumer society game. Libel litigation is never concerned with "honour" and "good repute" any more than it is with notions of "Truth". People decide to sue for libel because they want money. The law of civil libel works like a form of state lottery wherein the plaintiff gambles the legal costs against the possibility of winning a nest egg for his financial future.

The law of criminal libel is a much different quantity. The fact that there is no monetary penalty of any size beyond legal costs indicates this. Criminal libel is particularly useful threat to hold over critical outsiders whose sniping at the established order has become more than just a minor irritant. The threat helps to keep potentially noisy and embarrassing critics quiet

in circumstances where the ordinary law of civil libel and its merely monetary penalty cannot operate. Fear of imprisonment can act as a powerful deterrent in a society which has been conditioned with the aid of a deliberately punitive prison system to think of jail as the ultimate social stigma. The stigma has been mitigated of late, however, as more members of the protest movement have made the ritual journey to jail and back and have discovered its potential in widening the base of attack against the status quo. That the law of libel owes its existence solely to political considerations can be seen from the way it has operated (or rather, not operated) in New Zealand over the past twenty years. Opinions seem to vary on the number of cases of criminal libel that have been taken through the courts this century but one lawyer I spoke to mentioned "about six". To find the most recent case one has to go back to 1964 and a case

brought by the local Hydatids Board against the editor of the AKAROA MAIL.

It appears to have been a case of a pile-driver being used to crack a nut and the Board of course lost - the case was too petty to be handled under the extreme measures of criminal libel.

The only other case dates back nearly twenty years to the mid Fifties when Stan Gooseman objected to being labelled a murderer by "Big Jim" Roberts, President of the F.O.L. This was very much a case of the law of criminal libel being too meagre a stick to beat one of Big Jim's stature in the Labour movement and all Big Jim was required to do in the end was to print an apology in the STANDARD.

One might indeed say that the law is such a political one that it has not been seen as politic to use it till now.

## COCK-UP

(CONTINUED FROM PAGE 1)

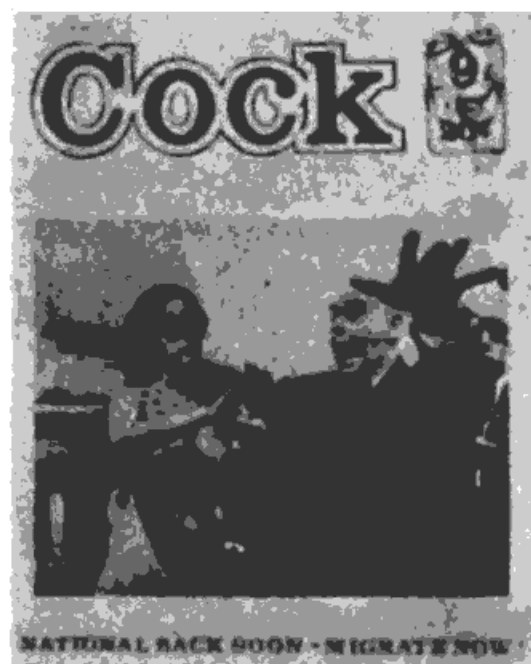
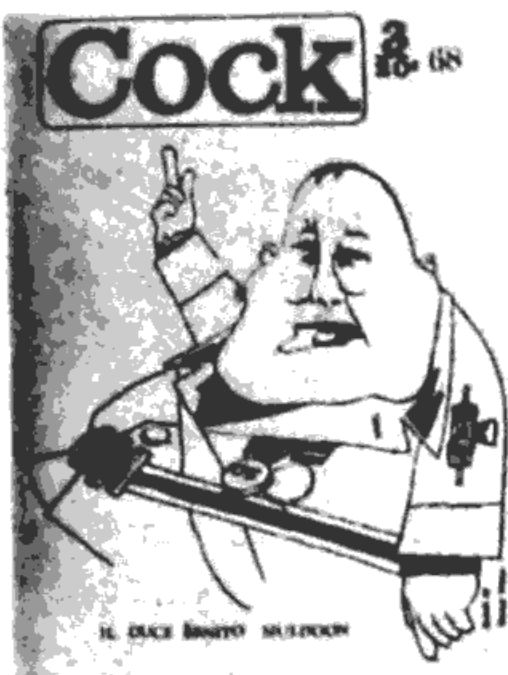
Police force there was no reason for me to think anything else than that this Police raid was just part of a general move instigated by the Government against some of its more conspicuous critics.

Cook then asked who my informant was regarding the contentious COCK story, adding that unless I told him he would have to remove all of my files and mail. This placed me in a very difficult position. I knew from past experience that the Police rarely keep to their verbal bargains and in fact use bargaining as a stock interrogation technique. Removal of my mail and filing system could cause obvious embarrassment to some contributors and subscribers to the magazine who believe these things to be confidential to me alone.

Obviously possession of this information would place the Police and the Government in a position to investigate and suppress or harass critics who had passed information to COCK. At the same time, however, I was aware that one of my initial informants, Murray Horton, PYM organiser and Bishop of the Church of Pantheism in Christchurch would be unlikely to be embarrassed by any Police interest in him on this or any other count. I therefore told Cook his name. Cook, of course, failed to keep to his bargain, thus proving the old contention that all such bargains made with the Police are a waste of time. The following articles were thus removed from my premises:

- (1) 1 file of letters with replies from various COCK correspondents.
- (2) Assorted unanswered and some unopened letters of a personal nature.
- (3) 1 card filing cabinet with all the COCK subscription cards.
- (4) 1 address book (personal).
- (5) A file of presscuttings and confidential letters on the Seamen's dispute.
- (6) 8 negative proofs of COCK 16.
- (7) A list of subscribers for addressing purposes
- (8) An account book.
- (9) A display card with a list of bookshops for distribution purposes.

All this material was removed by the detectives without my permission for "the purposes of evidence" even though the greater part of the material bore not the slightest relationship to the alleged criminal libel. Later that day, at 1.10 pm I went down to the Central Police Station, Waring Taylor St with a friend. There Cook showed me a warrant that had also been served on the Post Office that morning to take the mail from my postal box. He showed me a letter on his desk which had come from the box. This letter he had opened. Again it was quite irrelevant to the case in hand being a personal letter from a friend in Christchurch. During the course of a general discussion with Cook I was asked "You are a Communist aren't you?" He seemed quite surprised when I said "No"



From what neighbours have told me it appears that the Police had been keeping a watch on my address for the past two weeks. What could have been gained from this is hard to imagine unless one gives the terms of their investigation greater play than the narrow issue of "criminal libel". It is important to note that a month earlier Devon Biggs had also done a duty watch outside my address along with several fellow sleuths from 175 Taranaki St. I might be guessing but I'd say that someone not a million miles from Muldoom believes in Reds under the Bed.

Meanwhile, as Dan Riddiford said on June 15: "Young people may be tempted to courses of action by men and women - often older than themselves - who use youths as pawns in a sinister game." and you, boys and girls, can be damn sure that COCK Robin Wheeler is being set up by the bludgers on Parliament Hill as one of those sinister child molesters from out of Desperate Dan's senile fantasies. Perhaps they think that if they can openly harass enough of the more noticeable members of the dissident community they'll be able to keep the anti-Springbok Tour protest next year within manageable proportions. Consider how much trouble the Police went to to jack up a charge of inciting a disturbance against Keith Duffield, one of New Zealand's staunchest opposers of Governmental stupidity, after the Mt John demonstration (subject of some of the most deliberate lies and distortions on the part of the Police and the Government that I have seen in the NZ press since the 1951 Wharf lockout).

Consider the Police raid on John Milne's EARWIG headquarters a month ago with a warrant authorising a search for "illegal weapons and subversive literature" ! Consider all the absurd noise over a few rotten tomatoes at an overly pompous Parliamentary opening and the frantic search on the part of the Police to find someone to convict after the newspapers and politicians had blown the whole incident completely out of proportion. Consider the prolonged Police harassment of Tim Shadbolt.

It's incredible to think that somewhere in the present Government there are people who actually think that a policy of constant harassment of dissenting New Zealanders is actually going to achieve its end of a truly "Silent" Majority, a National Government re-election and whatever other doubtful benefits the likes of Sir Roy Jack and Muldoom can wish on our nation of restless sleepers.

As one of the steps to be taken in reaching this right wing utopia I expect to be presently served with a summons to defend a charge of criminal libel.

Initially I expected difficulty in getting files and letters back, despite Det-Serg Cook's protestations that most of them would only be kept a couple of days. In the end it was impossible to find a lawyer willing or able to raise any legal flak in the time available before the weekend. On Monday I contacted Cook myself and was surprised to hear that the files and letters were available and could even be delivered to me if I wished. I collected them and found that the 8 negatives, our distribution chart, a piece of paper with the names of a few COCKsellers and a personal letter from Murray Horton dealing mainly with the Mt John demonstration were being kept as evidence. Everything else was returned; letters all neatly opened and smoothed out - no doubt after the photocopier. Anybody whose mail to COCK has been inspected will be notified and I suggest they take the

steps recommended in the last paragraphs. The majority of my informants can rest assured that none of their communications were in the files taken.

I have handed an affidavit, dealing with the events of the raid with particular relation to the completely uncalled for removal of personal letters, address lists and files bearing no relationship to the particular subject of the search, to the NZ Council of Civil Liberties. Other types of action are also being considered and any suggestions will be welcomed ( Phone 57475 or write Box 2538, Wellington.)

I suggest that all recent correspondents over the past year, all COCK subscribers and my friends make your displeasure at the nature of the measures taken against COCK known to the Minister of Justice Sir Roy Jack, the Minister of Police, Mr Percy Allen, the Commissioner of Police, Mr Sharp and your local Parliamentary Member.

With the poor response of the press to the news of the Police action regarding the suppression of COCK it is obvious that more personal action is demanded on the part of everyone who has helped and encouraged me over the past five years if freedom of speech is to mean much more than the right to hold shares in the Wellington Publishing Company.

Any interesting replies would of course be considered for publication. A COCK Defence Fund for the coming litigation is officially open and this time, at any rate, your letters will be answered. Another issue is in preparation. Life goes on as before. Viva la ROT!









# RSA CONFERENCE: Old Soldiers Who Won't Even Fade Away

Michael Murphy a member of the Organisation to Halt Military Service sat in on the recent Annual Conference of the R.S.A. Here is his story.

The Town Hall, venue for the 56th Dominion Council of the New Zealand Returned Servicemens Association, is a formidable sight. The flags of various Nations line the stage. With them is the infamous 'stars and stripes'. T.V. camera lights in the gallery highlight the whole scene and give emphasis to the order of the day which is 'short back and sides with a little off the top'.

My hair seems to hang heavily as I am escorted to the observers desk and I am conscious of a number of distrustful looks as I thumb through the pages of the hundred-plus Annual Report. A hush comes over the delegates as the distinguished guests enter.

Sir Arthur Porritt begins the proceedings with a stirring and dramatic speech which says very little apart from congratulating the R.S.A. for their support of Cadet Schemes, Compulsory Military Training and the Regular Forces.

Jack Marshall starts up next and already am wishing I had't come. He brings greetings from the members of Cabinet "fourteen of whom wear R.S.A. badges." The P.A. system is loud and his voice rings throughout the hall, falling on attentive ears: "We can best defend N.Z. by joining with others in our region to keep the peace and to contain aggressors behind the perimeter of tension which now divides the Communists and The Free World"....."The cornerstone of our defence policy is the ANZUS Pact. I sometimes say to Americans 'I don't suppose it's much comfort for you to know that New Zealand will come to your aid if you are attacked, but I sleep much sounder in my bed because I know the United States will come to our aid if we are attacked'....."The decision of President Nixon to blockade North Vietnam and to start heavy bombing raids against military targets (Hospitals, Schools and Dykes are classed as military targets?) and communications in North Vietnam is a calculated risk."....."It may be some months yet before decisive results are achieved but it has been worth it."....."I make no apology for saying that the N.Z. Government supports the decisive action now being taken by the U.S."....."Problems of defence are not solved by closing our eyes to them."....."We can not defend our country by ourselves"....."defence arrangements"....."co-operation with our Allies"....."contain aggressors"....."insurgency"....."communist forces"....."massive invasions"....."confrontation"....."defend New Zealand"....."uphold the national independence".....And so on, and so on, and so on.

The delegates are nodding, not in sleep, but in agreement, they know all about communists (they know so much about them that they don't let any into the R.S.A.). They know all about defence. "Insurgency" "aggressors" and "massive invasions" are all familiar words. Mr Marshall is talking about WAR. They like Mr Marshall when he talks about WAR.

The R.S.A. President Sir Hamilton Mitchell rises out of his cloud of pipe-smoke, and looks over the delegates like an attentive shepherd looking over his flock. You know he is going to talk about war, he always talks about war. The words spew out of the loud speakers flowing all over the hall. ...."defence"....."collective security"....."security"....."sacrifice"....."law"....."order"....."national security" etc. etc. But then he stops talking about war and begins to talk about some of the things he likes and dislikes. He doesn't like the F.O.L. ban "an unnecessary sacrifice". He doesn't like the permissive society it tends to run counter to the discipline needed for good defence. He doesn't like the way the law is being flouted "The peaceful citizen is being intimid-

ated by threats of violence if he does not accede to the wishes of a minority. If he expresses a contrary view he is not safe in his own home or on the street, his playing fields are damaged and his womenfolk are molested." He doesn't like HART either "it is doing no good to either N.Z. or the coloured or black in South Africa." And most of all he doesn't like OHMS they are a "subversive element". But there are lots of things that Sir Hamilton does like. He's pretty keen on apartheid "In my opinion the broad principle of separate development being followed in South Africa will be for the ultimate benefit of the Bantu, the Coloured and the Indian" He agrees that the "petty restrictions are harmful", but is sure "there will be a change in the not too distant future". He is even keener on the Army though is a little disappointed in the way it is being run down. "...the defence vote should not be gradually whittled away in favour of the social services".

What I think he likes best though is being President of the R.S.A., that way he gets to bitch to hundreds of delegates each year on what he doesn't like.

Once the speeches are finished the conference settles down to some hard policy making. There is to be much bickering and disagreement in the next two days over such issues as whether the Dominion President should draw the National Service ballot, or not. In fact, this particular issue is to take up two hours of this afternoons session.

It is 11.30 a.m. by the time the standings orders and such like are adopted. Sir Hamilton declares it is time to adjourn for church. A service is held at St. Paul's Cathedral followed by the good old march down to the Cenotaph to lay a few wreaths. Sometimes I think the R.S.A. like marching as much as students.

The big issue in the afternoon is whether or not Sir Hamilton should draw the marble. It is decided that indeed he should, though some delegates are a little concerned the bad image it may present to the youth.

At 5.30pm, after a good days debating, they adjourn for the big conference 'piss-up'. I am disappointed to hear that I am not invited.

Next morning I am pleased to see all the familiar faces (looking a little worse for the nights activities). They are used to me by now and the only 'longhair' in the hall generates a lot of interest. I am asked a lot of questions and mostly the delegates are friendly. They ask things like how much I get paid (owing to the fact that OHMS is listed as a subversive organisation I think it better to mumble 'student newspaper') and are mystified when I reply 'nothing'. One bright soul suggests I am seeing democracy in action, I suggest I am seeing bureaucracy in action and we are just about to launch into a lively debate when good old Sir Hamilton announces that the conference has reconvened.

Democracy is a word that is to fly around a lot today. The New Plymouth R.S.A. start the ball rolling with a remit suggesting that the present compulsory subscription by all R.S.A. members to their newspaper 'Review' is not very democratic. I am inclined to agree but sympathize with the Editor he would have one hell of a job selling them any other way. The delegates seem to also realise the problem and vote in favour of compulsory subscription but are careful to first discount any suggestion that such a practice could be undemocratic. "We must have an official organ to diffuse information concerning the R.S.A."

The next major remit concerns eligibility of membership, it is a very interesting one. I always thought that the R.S.A. was only concerned with soldiers who have come back from wars, guarding their interests and providing security in old age. I therefore assumed that if we didn't have any more wars and all the old soldiers died, the R.S.A. would become redundant. But it appears that I was wrong. The last thing the R.S.A. wants to become is redundant. This presents a problem because to stay alive they need new young members, they can't just open their doors though because after all returned servicemen are returned servicemen. One suggestion is that they let in all National Servicemen, any person who has done three months C.M.T. This is quite a brainstorm, 2,600 new members each year. Think what it would do for the Review sales!

The only objection raised is that they haven't returned from anywhere except Waiouru and although it is in the wop-wops

it could hardly be considered 'overseas service'. This doesn't present much of a problem for our delegates though because after all the Nato's should be able to pick up enough in three months to get by in most good 'war talks' and anyway they would learn quite a bit about Napalm, Fragment Bombs and such like from the Vietnam veterans who are always more than happy to talk about their experiences.

It is formally decided that the executive will, as soon as possible, look into the possibility of allowing National Servicemen full membership. There can be little doubt of the decision after a spokesman for the executive says "this remit is the foundation of the future of the R.S.A. as a patriotic organisation with a membership from the Governor-General down".

Sir Hamilton takes his pipe out of his mouth long enough to announce that it is lunch time. Delegates saunter out in a blissful dream talking of cold ales and hot pies.

OHMS is at the door with a bundle of 'open letters to conference delegates'. These are well received probably because any reference to OHMS is well hidden at the bottom of the page. Old men head out into the Wellington winds clutching letters from their public enemy number one.

When they reconvene the plot is exposed. The letters are referred to in many obscene terms; bullshit, crap and such like. To my surprise a few people consider them "not too bad"

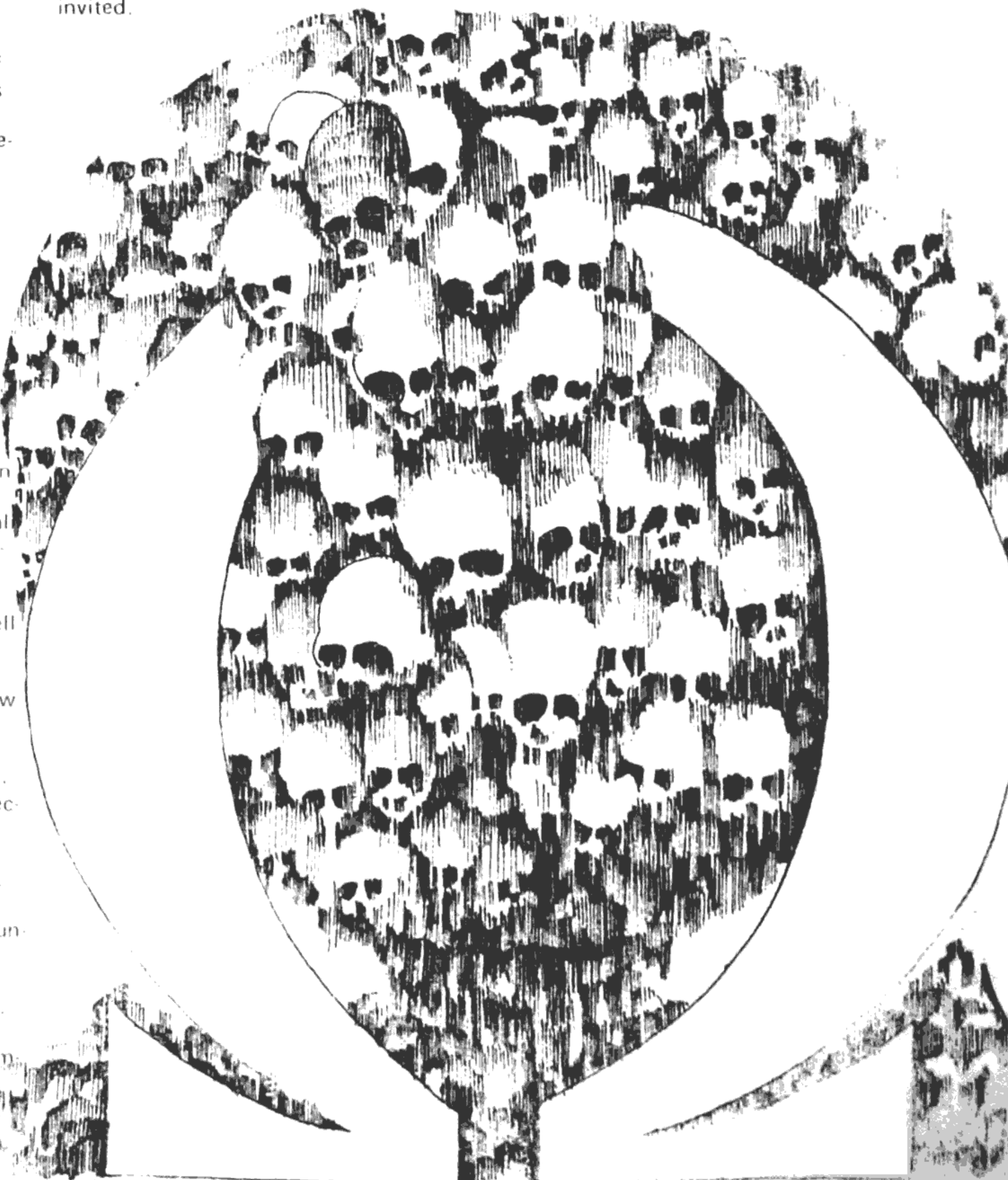
Sir Hamilton Mitchell takes the chair again I can't help comparing him with Judge Hoffman of T.V.'s 'Chicago Seven' fame. He has got the same authoritative air of conviction (I support the system to the end no matter how corrupt - after all I live off it).

After the 'all New Zealand' democratic election of officers is over the Stokes Valley R.S.A. puts forward a remit to allow all U.S. war veterans membership. Again there is a considerable debate. The Christchurch delegate says "America is our closest ally, they (the war veterans) should be taken under the wing of the R.S.A. in appreciation of the sacrifices they have made in W.W.1, W.W.2., Korea, and Vietnam." A delegate from Te Puke, and old man in an even older coat, says he has come all the way down to speak about this. "If we admit U.S. war veterans we will admit more William Calleys; murderers of women and children. Not returned soldiers' but killers" There is vocal dissent. As he sits down I see that he is shaking with emotion. I feel like jumping up and hugging him, not that I can agree with his rationalisation - this war is evil our war was not - but I can understand his feelings. He fought in a war that he was told was both necessary and just, he fought with as much honour and integrity as any man can be expected to show when he is set the task of killing fellow men, and at least in amongst all this crap about communist aggression, one man has stood up and spoken of Vietnam as it is.

The remit is lost. Not because the Americans are killers, but because U.S. veterans can not swear allegiance to the Queen.

It is decided that the R.S.A. must increase involvement in youth activities (that's what I call real subversion). The focal point of R.S.A. youth activities it seems is the sending of veterans children on trips to the great white continent of Australia and vice versa.

What I consider to be the most important remit of the whole conference and the only one that follows what should be the true policy of the R.S.A., the providing of more accommodation for veterans unable to care for themselves, is left to last. Sir Hamilton Mitchell and any other R.S.A. bureaucrat for that matter, will maintain that the prime objective of their association is the care of returned servicemen. Over the last ten years 38,000 returned servicemen have





died. A large proportion of the R.S.A. members are in their seventies. And yet the Association only provides a total of 450 beds through-out the country. How do they manage to care for them all? The system works like this: A man, without any one to care for him and too old to care for himself, applies for accommodation in a Vet's Home. The waiting list is so long that his application is delayed for a long period of time, during which, because he is unable to look after himself and because of loneliness his health deteriorates quickly. He is admitted to hospital and dies, the strain is taken off the Vet's Home. He doesn't need accommodation because he's DEAD.

The question that must be asked is IF he had been given the accommodation as soon as he asked for it would he have died so soon?

Sir Hamilton says that it is lack of funds that stops them building more homes. It is true that the R.S.A. runs on an annual deficit of around 7-10 thousand dollars (pegged back to \$1,390 next year), but it is also true that they have investments in land and buildings totaling around \$4 million. The assumption; The R.S.A. is run like any other business concern, on the principle of profit and loss. The remit asking for more accommodation is presented by the Auckland R.S.A. There is little time for debate as the conference is about to wind up. Sir Hamilton asks the Auckland delegate to withdraw his remit promising to look into the situation, Auckland reluctantly withdraw the remit. (That's what I call a clever chairman.)

To finish on the same note as we began, namely analysis of the problems of society as viewed from a person on the far right, the President of the New South Wales Returned Servicemens League, Mr C. Hines, is asked to address the conference.

The same old crap. "The use of drugs is a communist plot" as is the interest shown in sex. A Sydney University Student Union has published a book called 'The Sex Manual'. A grant of \$800 was obtained. The cost of publication was \$9,800, where (with sinister undertones) did the rest of the money come from?

The R.S.L. is calling a combined meeting of churches and up-standing bodies such as the Country Womens Association, to organise a petition aimed at combating things like a recent student newspaper story which featured obscene images (???) superimposed over a photo of the Sydney Cenotaph. 'The most beautiful Cenotaph in Australia' (It sound like Pat Bartlett has been trying out the new D.C.8's) This is happening throughout the Western World; a minority trying to crush our society.

The R.S.L. also supports C.M.T. but thinks that the ballot system should be abolished, one in all in so to speak. On a recent tour of a Army base near Waga Waga I saw Servicemen, who according to the officer of the day were longhair's in blue jeans, that sor. of thing, so disciplined after only ten weeks training that in parade, they did not even move to pick up their comrades who fainted in the hot sun. The R.S.L. has increased it's membership in recent years, (Vietnam was just what the doctor ordered) we are sure these young fellows will carry on the good tradition.....

In the five minute allotted to General Business a Roman Catholic Priest stands and asks if they can sing 'God defend New Zealand' as well as the statuary 'God Save The Queen'. Fairminded old Hamilton says he will consider it next year.

Hundreds of men with a war in common stand and sing as 'God save the Queen' in 'canned' form is played. The 56th Annual Conference of the N.Z.R.S.A. has finished.

Two days of listening to an orgy of frustrated warmongers has been really heavy going. I feel tired and very sick. I am sick of hearing about wars; of hearing about old wars, and of hearing plans for new wars. WAR - WAR and more WAR. I dream of peace. I dream of no more wars; no more soldiers; no more returned servicemen. And I dream of death. I dream of the natural death of the R.S.A. before her militaristic screams are heeded.



# CONFRONTATION

On Thursday 29th June five members of OHMS had scones and coffee with the Defence Committee of the RSA. David Tripe comments on the ensuing discussion.

According to Defence Chiefs of Staff, one 'logistic' brigade is the minimum effective fighting force needed for N.Z.'s defence. The joint chief of staff are the experts after all, and so the RSA and the government believe them. But how does one then explain the attitude of the Labour Party, which wants to abolish compulsory military training and replace it with voluntary service for men and women? Does Labour know more about NZ's defence needs than the chiefs of staff, whose brigade comprises 15,000 men plus a reserve force of 10,000, who can be mainly territorials? Since the RSA say that we have only 3500 regular force troops (the NZ Official Yearbook figure is nearer 5700), either we must accept the RSA view that the Labour Party policy is unrealistic and impossible to implement, or else NZ just does not need a defence force of one logistic brigade.

The RSA actually concedes that NZ is undefendable. To repel a landing of foreign troops from our 3000 miles of coastline would require impossibly large and highly mobile defence forces. The RSA say that NZ can only be defended by collective security which is theoretically based at the top level upon the United Nations and at the second level upon the SEATO, ANZUS, and ANZUK treaties.

These collective security arrangements which New Zealand supports to the extent of one logistic brigade (the minimum effective fighting force) constitute our peace insurance. But now we get to ask the question of who is likely to attack New Zealand? China, the United States? We should be warned not to trust our allies by the French bomb tests in the Pacific. Thus our collective security is a means of coercion to get New Zealanders to fight in other people's wars of imperialism and aggression. If we get rid of conscription, we might be able to find relief from our present role of American lackey.

You may gather then that the RSA argument for the maintenance of conscription is that there are insufficient volunteers. They point to the inadequacy of support for other voluntary organisations as a justification for conscription. The Civil Defence staff is grossly inadequate, but the RSA forget to point out that Civil Defence volunteer workers do not get paid. Army volunteers do.

Another RSA argument about the inadequacy of volunteer forces refers to the fact that it took two years from the time that the Labour Government instituted conscription in 1939 for New Zealand troops to get to the front line. Until the start of conscription, there had not been enough soldiers to organise a fighting force. But when New Zealand troops reached the front line, the highest losses occurred in the early stages because of the poor quality of their equipment. Therefore, say the RSA, we should have conscription. The logic of this argument seems to be absent.

Perhaps, since we cannot find any justification for conscription, we had better halt it. But no,

say the RSA. Isn't it better to be fighting someone else's hills, not on ours? After all, as Sir Hamilton Mitchell said at the interview, Asian lives are worth less than ours. Collective security therefore means that we should kill all Asians to keep New Zealand green and free (and non-communist).

But one must not get the impression that there was no basis for agreement between the RSA and OHMS (without full stops, because otherwise it would be an affront to the queen.) Like OHMS, the RSA expresses an abhorrence of war, and therefore we must have collective security and kill Asians to avoid war.

OHMS was able to induce the RSA to tell us that they were going to try and achieve some fair publicity for conscientious objection. It was also conceded that in the R.S.A. annual report OHMS (pronounced "oms" by the RSA) might have been labelled as a subversive organisation, and that steps should be taken to remedy this. We anticipate a press statement to this effect. That was where agreement started and finished. It is very important to realise, however, that the RSA is not primarily a defence pressure group. Only a tenth of the time at this year's annual conference was occupied by defence issues, but the press blew this up out of all proportion. (The press blow everything up out of all proportion when their opinions differ from yours!) The RSA is primarily a welfare organisation, but New Zealand's welfare depends on the defence of our free society. Anyway, say the RSA, army service does a lot of good to character. You ask any employer that.

Surely it would seem sensible that, if they must have an army, the most efficient way would be to have a professional army. A professional army could afford to be well equipped, and the difficulties that were experienced at the start of the second world war would be avoided.

But the RSA is not to be criticised. OHMS was there to discuss compulsory military training, not to elaborate on the image of the RSA. We are quite prepared to accept that you have opinions, but it is not your job to criticise us, say the RSA. Perhaps that is why 60,000 of the 150,000 ex-servicemen in New Zealand do not belong to the Returned Services Association. It couldn't be their social functions that puts ex-servicemen off, after all, as many as 70 of the 370 RSA branches have chartered clubs. (There are only 42 centres in New Zealand with a population of more than 5000.)

So much for trying to talk to the RSA. They tell us that we should not defy the National Military Service Act because it is the law of the land. The legitimate way to express disapproval of government policy, say the RSA, is to vote the government out of office. That was what Hitler said in 1932: that is what Vorster says. So much for the RSA. One may as well be like Demosthenes and talk to a roaring gale when you have a mouthful of stones.

## IF YOU HAVE HALF A MIND TO JOIN THE ARMY

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and under the soil in seven.

JOIN THE ARMY AND GAIN GLORY IN OUR FIGHT FOR DEMOCRACY.

If killed the R.S.A. promises to drink itself into a drunken stupor

every year in memory of your sacrifice.



ENLIST NOW

and avoid the conscription  
rush.

UNCLE JACK NEEDS YOU  
for what?



# "AN AFFRONT TO

IS HOW FORMER SOUTH AFRICAN PETER HAIN DESCRIBED TOURS BY RACIALIST WHITE SOUTH AFRICAN SPORTING TEAMS. PETER NOW LIVES IN ENGLAND AND

**Peter Hain, I'd first like to ask you of all why you are against sporting contact with South Africa?**

In the first instance because the tours by racist white South African sporting teams represent an affront to human dignity and represent an outrage as far as any kind of reasonable sporting relationships are concerned. That's the first point to get clear. Secondly, and perhaps more important from a campaigning point of view, white South Africa sees her international sporting contacts, particularly in Britain, Australia and New Zealand in terms of giving her compensation for her exclusion from the rest of the world in cultural, economic and political spheres. Sports participation, on equal terms with a world which rejects her, at least theoretically in other fields, is very much desired and very much craved for by White South Africans as a whole. And one's got to realise that sport is very much a national religion in South Africa to the extent which would make the average All Black fan look like a novice, and I do realise the implications of that statement.

Sport is very much in terms of what one intellectual Afrikaaner described in terms of vindicating apartheid, in terms of projecting supremacy. One can see very clearly with the Nazi use of sport as a means of projecting Aryan supremacy. So you have to be very careful with years of bridge building with South Africa and I stress White South Africa because we have never played South African sport. We have never had cultural links with South Africa. We have never had trade or political links with South Africa. Our only contact is with the white minority. Years of bridge building with white South Africa have produced absolutely nothing whatsoever in terms of positive change for the better. In fact the reverse has occurred. We have seen, during these wonderful years of bridge building, the situation steadily worsening, become more racist, the whole system tightening up. It's only in the last decade and more particularly in the last few years, when the campaign against racist sport in South Africa has gathered momentum, that we have seen quite unprecedented changes. And that, I think, is the major argument for the advocates of cutting off links with white South Africa. Not merely that it is the correct thing to do in theory, to reject racialism, but also because, in practice, cutting off links is the only thing which has been seen to produce the results which we are at last beginning to see emerge in a very tentative fashion inside South Africa at the moment.

Those in New Zealand who are in favour of sporting contact with South Africa bring up a series of propositions and ask us to consider those propositions, and I imagine they are propositions which must have been brought up here in Britain during the Stop the Seventy Tour Movement by those who are in favour of the Rugby Tour, and by those who are in favour of the Cricket Tour. The general scenario runs something like this, and the first point that is generally made is "That it's all very well to say 'Boycott South Africa' but why don't you boycott Russia as well. Russia has policies which presumably you and I would disagree with. If you disagree with South Africa's policies you boycott its sports schemes. If you disagree with Russia's policies why don't you boycott its sports teams as well?"

This is a very common charge and it is one which we ought to be very clear in our answer to. First of all white South Africa is in a unique position as far as sport is concerned throughout the world. She is the only country which introduces discrimination, racialism, into her sports system. Russia doesn't. Any of the other totalitarian states which we could mention, whether those are in Eastern Europe or whether those are in Portugal, Spain, Greece or whatever, do not introduce political discrimination or racial discrimination into the very heart of their sports system. South Africa is the only country which does this. South Africa is the only country which

allows her politics to intrude directly into her sports system, that makes her sports system a direct tool of her whole social and political system. I think it's very clear that we establish that point first. If we decided that, because we objected to a country's politics, that we simply took a stand against her sports teams, then we would be in a position of being able to play very few people at international sport. I think that this is a point that is too often ignored, that what we have got to object to in taking the political fight into the sporting sphere, is not simply that we abhor the political systems which that sports team might represent, of which there are many in the world, but that completely reject the reflection in that sports teams of the political structure from the country which it is representing. I think, too, that we have got to make the point that white South Africa openly and quite clearly uses her sports teams to project her racialism. And that no other country does this. It's for all these reasons that the charge about 'why don't you boycott Russian teams?' is simply a red-herring, that the charge about 'why

*"[if you disagree with non-violent direct action that should not stop you from working together with us in trying to stop the tour because what we ought to do is provide the opportunity to everyone to express his opposition in whatever way he feels fit and able"*

don't you boycott every other team?' serves equally only to confuse the issue and I come back to the point that those articulate exponents of this view, that we should boycott Russian teams for example, are the very people who apologise for apartheid in sport; who apologise for sporting tours. And I get very suspicious about the kind of areas that this charge comes from.

**One of the most enduring defences of sporting contacts with South Africa which we have in New Zealand is the cry that sport and politics shouldn't mix. And I know from my reading of the campaign in Britain that this was indeed a cry that was heard in Britain quite frequently. What do you say to those people who cry sport and politics shouldn't mix? Do you feel they shouldn't mix or do you feel that perhaps, as we would claim in New Zealand, they shouldn't mix but that in the world today it is impossible to separate them?**

I think it is impossible in the first instance to separate any form of human activity from the Political system that it springs from. But that is a general point. Specifically, on this point, I would like to see the situation where sport and politics did not mix. I would like to see the situation, for example in South Africa, where her racist politics did not mix in her sport, and this is the critical thing because South Africa has brought politics into sport. She has introduced racialism. She has introduced political discrimination. She has introduced inferior facilities and opportunities for her non-white sportsmen into the heart of her sports structure. She has brought politics into sport. And I think, therefore, we are trying to take politics out of sport, we are saying "Remove the politics out of the system, remove the racialism from the sports system and then we will be more than happy to have free and easy interplay of sports tours between South Africa as a whole on the basis of sports teams selected on the basis of merit and not on race." So I think that the charge of bringing politics into sport merely represents a failure to advance any other articulate argument against our case. When one looks at it it is quite clear that it is the white supremacists in South Africa who have politicised their sports system and what we're trying to do is to strip it of its discriminatory characteristics, to get the situation where all South Africans, black, white, coloured or indifferent, can play together in the sports stadiums, in the swimming baths, on the fields, and in the squash courts of their country on an equal basis, on a non-political basis, in that sense.

**We select our teams our way, and the South Africans select their teams their way. Despite everything you have said, do you really feel that we have the right to tell another separate sovereign state how they should select their teams?**

First of all, we're not telling another separate sovereign state how to select its teams. We're telling the white minority there that it cannot

contrive to maintain its position in international sport and also bring racialism into the sports arena of the world. So I think it's very clear that we are directing our charges not at South Africa, but at white South Africa. And when we look too, at the fact that black South Africans have repeatedly demanded such action from international opinion, have repeatedly called for a sports boycott, then I think that the case becomes unanswerable. We have got to ask ourselves regardless of questions allegedly infringing on sovereignty of other states, are we prepared to continue to tolerate racialism in international sport? Can we live with our consciences in appeasing racialism in international sport? Can we indeed live without consciences in effectively condoning and appeasing apartheid? The terms are not disconnected in South Africa. They are intricately bound up in the projection of those sporting tours. And I think the answer to all these questions must be... We have got to take a stand. We have got to say that we are determined to stop compromising with apartheid, to stop compromising with racialism in sport.

**After all this has been said and done the defenders of sporting contact with South Africa generally came out with their final cry and that is "Have you been there, do you really know what it is like? Peter Hain, have you been to South Africa?"**

Yes I lived most of my life there. My parents were both active in the opposition to apartheid as members of the non-racial Liberal party of South Africa. They were both barred for completely non-violent, legal activities. My mother and father were both imprisoned for 12 days without trial, never charged, never told why. They suffered repeated intimidation. They know what apartheid is all about. I know what apartheid is all about, having lived there between 1951 (I was in fact born in Kenya) and 1966, and my experiences of apartheid and my experiences of apartheid in sport, because I am a keen sports fan and I followed the racist sports system in South Africa, experiences of all of this have led me to the belief that unless the world takes a positive, a committed, and an uncompromising stand against apartheid, then we will find the virus of racialism emerging elsewhere, and we will be seen to be compromising with racialism as a whole. I have felt the burden of apartheid, and I have seen the tyranny of apartheid in action, and I think that anybody who has seen it will support us in our stand.

*"... I have seen the tyranny of apartheid in action...."*

**You speak very strongly against sporting contacts with the white minority regime in South Africa. but under what conditions are you prepared to accept sporting contacts with South Africa? Would you say that there must be no sporting contact with South Africa until the complete apartheid system in South Africa is overthrown, and are you prepared to accept, for example, sporting contact with the non-racial sporting bodies in South Africa, sporting bodies which by their very nature and very constitution are in themselves fighting against institutionalised apartheid in that country? With regard to sporting contacts with South Africa what are you prepared to accept?**

First of all I think it is important to retrace the fact that it is only through a policy of isolating white South Africa from international sport that we have won any concessions. It is only, for example, since the cancellation of the 1970 cricket tour to England that we got Springbok cricketers coming out for the first time, followed very quickly by their Sport's Officials, calling for



Vorster

non-racials or some kind of tentative moves towards integration in sport. So it is important to grasp very surely that it is only through positive moves that changes have been brought about. Having made that point, I would only be willing to stop campaigning for isolation if South Africa started practising her internal sport on a non-violent basis. If she started sending tours overseas on a non-racial basis, and no compromises can be won or can be conceded in the pursuit of that objective. What I mean by that statement is this, we are not prepared to accept one or two Uncle Toms to give it a gloss of non-racialism when in fact that would be an attempt to appease world opinion, because the realities of sports apartheid will remain very definitely for black South African sportsmen inside South Africa. We are only prepared to accept non-racial teams. But we are prepared to accept teams from the non-racial sports bodies in South Africa. I think that flows logically from the argument. That means, those bodies who have set themselves up on a non-racial basis, who have non-racial constitutions such as the South African Cricket Board of Control, who want to practise non-racialism in sport, but because whites refuse to join them they are reduced to the situation where they can only have non-racialism within the non-white community, that is between Africans, Asians, and Coloureds. And so I would like to see links set up with those organisations. But we return to the situation which we are likely to face, and towards your question about whether we will see true non-racialism in sport before apartheid is broken down. I think it is very difficult if not impossible to visualise the situation where we could have true non-racialism in sport. That doesn't just apply to the composition of teams. It means inopportunities, fragility

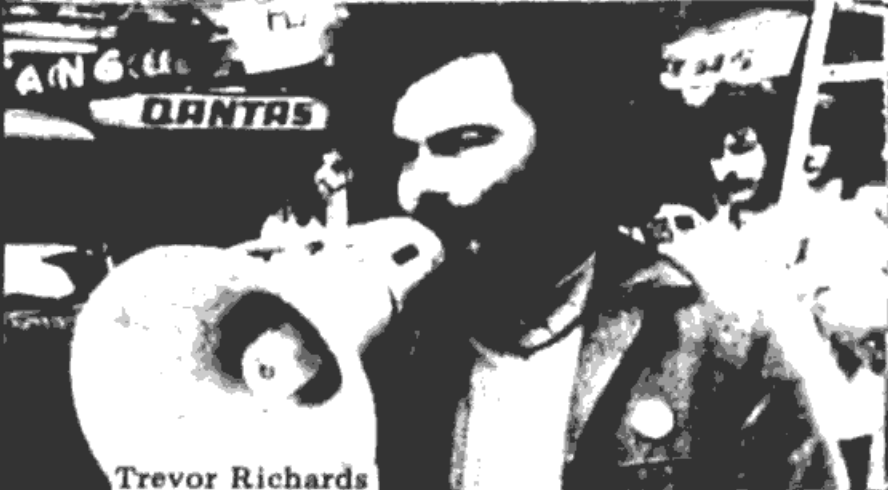
*"... it is important to realise that NZ remains the last major battleground on which the campaign for non-racialism and against apartheid in sport has to be fought."*

throughout education etc. I don't believe we could get true, thriving non-racialism in sport until we had the complete downfall of apartheid but I would be the first to argue that we ought to welcome, and accommodate any genuine moves towards that goal. I think the most positive thing we can aim for is to give international sports opportunities to the non-racial albeit non-white, sports bodies that exist there at the moment.

**In the context of the Stop the Tour movement in Britain in 1969-70, what was "non-violent disruption"?**

Non-violent action and disruption meant running on, climbing over the fence and sitting down without actually helping arrest either. When it came to being dragged off the field we just went in dead weight fashion on them. That really is the main tactic that was used. It meant those who were not willing or able to go onto the field, keeping up a constant barrage of chants ensuring that the atmosphere deteriorated completely at the match. It was very evident that even those die-hard rugby supporters during the Springboks tour here 1969-70 had only one eye on the game and the other on the demonstrators and for them the match was not the normal sporting spectacle to which they were accustomed. Non-violent direct action also meant maintaining a constant presence at the teams hotels, at their coach journeys, at their functions, dogging their every movement, showing them that they were not welcome in our country, as I hope you will show them they're not welcome in New Zealand. It meant in short covering every area of their activity. We began with the simple strategy of direct action at the fields themselves. This is the point around which the success of the campaign will hinge, if we are effective in stopping the matches. But as it became gradually more difficult, as it got to the stage where there was an endless army of blue uniforms between us and the ground, then we turned on a more committed fashion to investigating methods of non-violently harassing them at their hotels and wherever they went. That, I think, is what non-violent direct action means. It doesn't mean openly attacking the players. It doesn't mean using one of the many classic forms of non-violent almost Ghandian-type, civil disobedience tactics.

I think people generally, with the exception of the extreme right, would be prepared to accept that you have the right to say that the Springboks should not come but they would then say



Trevor Richards



# HUMAN DIGNITY

LEADER OF THE MOVEMENT THAT STOPPED THE 1970 SOUTH AFRICAN CRICKET TOUR OF BRITAIN. TREVOR RICHARDS RECENTLY INTERVIEWED PETER HAIN.

given this. You do not have the right to impose upon the liberties of people who want to watch a game of rugby. People will say you are concerned about the lot of non-whites in South Africa. You are concerned that a minority should dictate to a majority. Why then don't you consistently follow that through and let the majority prevail in say Britain or New Zealand, given that the majority in New Zealand at the present time support the Springbok tour as is claimed. What right do you have to disrupt a match that you stop people going to the match, something which they consider their perfect democratic right.

Let me say that I was identified very strongly with non-violent direct action tactics and in fact I was always the movement and I personally preferred those tactics on this issue. I don't ever think that it is an easy argument and I think that everyone discussing it would do well to consider the whole question seriously and on a dogmatic basis. Secondly everyone is happy about protest unless it is successful, then they get worried and upset. And you hear all the usual cries which we heard with such regularity in England and Australia about long-haired wierdo's infringing on the rights of others to watch their rugby matches. The question is not to stop people from watching those of you who are against the implications of direct action. The answer is what alternative is there that is better than what alternative is there for you to take further action but to extend the use of non-violent direct action. We have had decades, years of protesting, of peaceful petitioning, of letter writing, of peaceful picketing, of peaceful demonstrations, all of which have fallen on deaf ears. One of which have met with any positive response at all - from either the rugby authorities in the world and in particular in Britain, Australia and New Zealand. It was only when we began to take positive action that they had to take notice. It was only when we took positive action that the Cricket authorities in Britain, and later Australia took a positive action against racialism in sport. Really we have the justification for direct action against a tremendous history, this backlog of constitutional lobbying, of polite protest, of peaceful picketing, which met with absolutely no response. And you cannot continue this for ever. You cannot remain impotent forever faced with the kind of reactionary and mostly, I'm afraid, entrenched attitudes which seem to characterize the predominant themes of sports attitudes in the international sporting world. The whole question has to be viewed against that background.

**... we must commit ourselves to militant non-violent action...."**

Then we've got to say, having accepted that there is very little alternative open to us, that it is absolutely essential to take a stand against racialism, that it is absolutely essential to take a stand against apartheid and therefore against apartheid in sport. And therefore we must be prepared to go the full hog and to commit ourselves to militant non-violent action in order to achieve those aims. We have seen in Britain and Australia how that action has met with phenomenal success. Again this is something I would like to go back to those who are concerned about direct action tactics. We have achieved this tremendous success. I'm not saying the ends justify the means but I am saying that we had no alternative. Nobody commits himself to making the tremendous sacrifices which are needed in a campaign of this nature - to risking arrest, to risking being beaten up by rugby thugs or whoever happens to wish to attack us. Nobody does this kind of thing without a deep moral commitment. It is an expression of that deep moral commitment. That I think is essential and is why direct action is justified.

As I said earlier that those who disagree with violent disruption should ask themselves whether other methods there are of stopping these things. There are a group of people in New Zealand. I don't know whether you experienced the same thing in Britain or not - who argue that the correct way of opposing sporting contact with South Africa is to build a series of mass demonstrations. And its only by this method by getting a lot of people on to the streets on a big day and by indicating to the government that the Rugby Football Union in this way show you have widespread support - that you will be able to bring about an end to sporting contact with South Africa. Given that the

situation in New Zealand is similar to that in Britain, in regard to the balance of forces, how do you feel about this? Did you feel, for example, that a policy of building mass mobilisations against the tour in Britain in 1969-70 would have resulted in the cancellation of the cricket tour?

I would like to clarify what we mean by mass mobilisations and how this expressed itself in Britain in 1969-70. There were those groups who felt that by organising a mass demonstration outside a ground or in some city area or some similar area and by confronting the police, who were all too ready to respond to such a policy of confrontation, they were able somehow to expose the violent nature of the state and,

**"South Africa is the only country which allows her politics to intrude directly into her sports system"**

therefore, in some weird and wonderful way actually getting around to stopping the tour. In fact the paucity of the strategy was demonstrated quite clearly as the campaign progressed in Britain, when there was less and less support for it when it was shown up to be a sterile and completely irrelevant form of action in terms of actually stopping the 1970 cricket tour, which we achieved, and we achieved using the main strategy of non-violent direct action. So the first area of opinion believes in mass mobilisation as being a means of convincing the authorities that you are stronger. There is then a second argument and second area which I think merits much more consideration much deeper thought by all of us involved in the campaign. I think that what is very important in a campaign of this nature and why we were so successful during the 1970 campaign was because we gave attention to this, is that we should, even if we are not unified in our approach to strategy and our approach to tactics, maintain the unity of our opposition to the tour. That is the thing which holds us together, that is the thing for which we are campaigning and that is the aim which we are pursuing, and, therefore, I think that everyone who is opposed to the tour ought to work together, in however loose a form, however vague the co-operation is. It should be there, and the unity of the opposition to the tour should be maintained. We got to the situation where we had

**"Sport is very much a national religion in South Africa to an extent which would make the average All Black fan look like a novice."**

what I would regard as three main groups working in opposition to the tour. We had the militant 1970 Stop The Tour Movement of which I was chairman. We had the more conventional symbolic demonstrations largely organised by the anti-apartheid movement of Britain, and with considerable support throughout the country. And we had the constitutional lobbying of David Sheppard and the Fair Cricket Campaign, and the 'establishment' support that it mustered. These groups, while pursuing diverse and divergent strategies managed to co-operate in a very effective way. I think that it is important to do that and having argued for close co-operation and against any kind of factionalism in the movement, which really will be the death of any coherent opposition to any tours of this nature in which really will be the death of any coherent opposition to any tours of this nature in which the 'left' and those concerned



Peter Hain

with the morality in politics always seem to degenerate to in these situations, but which we avoided in Britain and Australia, I would still say that people take my basic argument, which is that in the final analysis what will be the dominating force in the stopping of the '73 tour as it was in Britain and Australia, is non-violent direct action, and that any other action must be seen in terms of providing an extra force, and extra depth, and an extra perspective to that

**".... everyone is happy about protest unless it is successful..."**

direct action. The final point is that I can see and I can understand the view of those that feel in all conscience they cannot try to get onto that rugby field and sit down. I would merely say that while you disagree with non-violent direct action that should not stop you from working together with us in trying to stop the tour, because what we ought to do is to provide the opportunity to everyone to express his opposition in whatever way he feels fit and able.

**There is one point which I would like to comment on because I feel it is of particular value and that is, it's been said in New Zealand that non-violent direct action is a self defeating tactic in so far that it puts people's backs up, it causes them not to respond to the issue of racialism in sport, but to the tactics of non-violent disruption, and that in this climate, in this atmosphere you have got slightly more or slightly less than no chance of changing anyone's mind. Did you find in Britain, for example that your campaign to Stop the '70 Tour movement with its emphasis very much on non-violent direct action that people were continually responding, not to racialism in sport, but simply to your tactics. Did you feel that the policy you adopted, although it had the effect of stopping the tour, also, had the effect of stopping people thinking about racialism in sport.**

Certainly much of the debate around the tour did revolve on and around the tactics of direct action and whether or not they were justified. But, really, looking back on the campaign and this I think was reflected too in Australia, I am amazed at the amount of support we got for our strategy. I am amazed at the fact that we did not alienate more people, because although you have charged that you, at the present time, do not have a majority backing, we had exactly this charge levelled at us early on in the campaign. Yet by the end of the campaign, the Guardian newspaper showed in a very accurate social science poll, that 60% supported the cancellation. And we had this massive swing towards us, as the action was escalating, as the tension was mounting. You will recall that the cricket tour was only called off 2 weeks before it was due to arrive, and as this tension was mounting, we were finding more and more people swinging to our position. More and more people were discussing the issue, more and more people, in short were forced to discuss the issue and this I think is something which should not be underestimated. What direct action does, is that it presents people in a very clear and in a very forceful fashion with having to take sides, with having to confront their own consciences on this question, because they are left with no alternative but to, because the action is being taken not of a symbolic nature which they can ignore and we got thrown up around the campaign an enormous amount of education, an enormous number of television programmes, for example, documentaries on South Africa which had never appeared.... **".... we are not prepared to accept one or two Uncle Toms...."**

ed in such quantity before, we got thrown up by the interest and the new imaginations sparked off by the direct action strategy, a whole new consciousness on apartheid. It was out of that consciousness that I think our support sprang. I'm not saying, indeed, that we did not alienate some people through those tactics. I'm not saying, indeed, that we did not alienate some who might have sprung to our side had we not mounted that strategy. What I would say is that there were some individuals and some sections of society which it seems impossible to communicate with, and frankly that is an occupational hazard, for those of us involved in this kind of campaign and it doesn't worry me particularly much, because although I would like to convince a 100% of mankind, we don't have the time at this stage to do that while the situation is deteriorating in South Africa and so having, in a sense, written off a section of society, I think we have to come

back to those who might be dissuaded from joining us because of the disruption tactics, and really the question is what level at them is this are you are afraid and racialism is so weak and so easily you might be put off opposing it simply because you so not agree with the strategy and the tactics that the main argument in opposition is using? I think the charge is put on a very committed and determined basis to people then they will see that our case is justified and will see that the opposition to the tour is justified. But really I can go not merely on instinct but on the actual physical experience we had in Britain and that is, far from alienating people, it alienated some admittedly, but far from alienating the mass of people, we actually got a perceptible and quite definite swing toward us, and the whole enthusiasm thrown up by the strategy and the belief, which was quite justified, that we could actually achieve something positive, rare indeed for those of us concerned with the morality in politics, achieve something positive through this campaign throughout the whole new area of opinion which responded and which rallied to our core and I think you will find this in New Zealand because this seems to me the logical outcome of the kind of mass campaign which you are embarking upon.

**Finally Peter Hain, turning to the 1973 tour itself. How do you see the significance of the tour? You were involved very intimately in the 1969-70 campaign against the rugby tour, against the cricket tour. You were involved in a less intimate, but nonetheless significant way in the Australian campaign. Looking at the 1973 rugby tour of New Zealand, what significance do you attach to that in terms of whether or not it is cancelled?**

I think it is of absolutely crucial importance and that your success will be of absolutely crucial importance as well, because we have seen since the cancellation of the '70 tour and of course spurred on by the Australian victory, a tremendous confusion set in, in white South African sport and unprecedented moves towards desegregating and weakening the discrimination within the sport. A lot of them are very dubious moves, and they do not spring from any great principled reasons, but rather expedient reasons, but nevertheless they are there and they're beginning to flower. But what we are also seeing, and this is very worrying, is an attempt by white South Africa to get through the backdoor of international sport now that she has been very largely thrown out. And if the tour goes through in New Zealand although I really believe that you are going to stop it, but if it goes through then you are going to be faced with a situation where White South Africa could well see it as a signal for a renewed attempt to get back into international sport. The second major point is this, Britain, Australia and New Zealand, the White Commonwealth Club, are the strongest allies of apartheid in international sport. It is Britain, Australia and New Zealand who consistently vote for the participation of South Africa in international sport. When we realise that the major breakthrough has been made in Britain and this has been followed up by the victory in 1971 in Australia, we appreciate the significance of the New Zealand campaign because if we conquer New Zealand and if non-racialism is asserted in its national sport, in New Zealand then we really have achieved a 3 point victory over the 'White Commonwealth Club'. So, I think that it is important to realise that New Zealand remains the last major battleground on which the campaign for non-racialism and against apartheid in sport has to be fought. For all these reasons I think that those of you campaigning in New Zealand will be doing so knowing that you are playing an absolutely vital role in maintaining the campaign momentum against apartheid in sport developed over the last few years, in ensuring that apartheid is removed from international sport finally and forever, and in telling white South Africans quite uncompromisingly that they had better change their sporting system, had better organise it on a non-racialist basis, open to all regardless of colour, or they're not going to be allowed back in. I think as a signpost for the future success of the international campaign, New Zealand will be very important and that is why those of us in Britain and elsewhere will be watching your campaign with great interest.



# POEMS OF YOUNG PEOPLE

“Galileo”

What will my followers and students think of me?  
Will they say I am a coward who denies everything he  
has worked for? Will I let my ideas, which I know  
are right, be destroyed by mere cowardly actions? But I am  
old. Will I suffer the torture that they will give me which  
means certain death or shall I choose to die peacefully  
in my own bed? My mind will never be at rest and  
my conscience will always be tormenting me if I choose  
to live. My life is before me but so is my death.  
If I choose to live will I die tomorrow, if there is  
a tomorrow? If I die by torture will that prove my  
courage to my followers? But what of my religion?  
I am going against the laws of my church. All my  
discoveries would be wasted, yet I cannot get myself  
to say I am right for fear of torture. What am  
I to do? Shall I choose to live or die? They will  
find me guilty. I know they will. They cannot open their  
minds to my new discoveries.

Bernadine 11.

i feel people

I feel people like a worn out  
battered sack.  
that's looking everywhere for  
something to hold, enclose, wrap-up.  
and what do i see?  
i see blood  
i see guns  
i see pleasure  
i see loads of things  
but they are all so large  
they'd never fit in

besides I'm not strong enough  
to be able to carry  
any of those things  
in my sack  
so i just wait around  
for something small and light,  
something soft and smooth,  
something that won't rip or tear  
at my torn threads.  
something that will help  
put me back together again  
i'm looking.

Babette 15.

Gaiety, romancing, happy music,  
A city of life, joyous festivals,  
While black limousines draw up  
with cabinet ministers for another  
round of talks:  
Paris?

Thousands of miles away sprawling bodies  
cover the monsoon-stricken ground,  
Lush rice crops wither away with  
time and bombs:  
Vietnam?

Gene 13.

With rope burns  
round his neck

Chain imprints  
round his wrists

The weather-beaten  
slave suffered

After serving many years

Shedding many tears

He finishes  
his life

Before he starts.

Robert 13.

Why do we have to die?  
Why can't we live for ever?  
Why do we have to grow old  
And end up in a wheel chair?  
Why can't we stay young,  
Be happy,  
Enjoy life for once?  
Why?  
The sun glittered in silence,  
between the cloudlets in the sky,  
but close by and around him,  
no-one left and no-one came,  
nothing more,  
but a dead world.

George 13.

sorrow

sorry i sat on your hand  
i couldn't feel it there  
although its tenderness and warmth  
clung to my own cold icy finger-tips  
i didn't realise the pleasure  
i received  
while yours soothing  
eased my pain  
in my ease i released all my pain  
to you  
i sat on your hand  
defying the strength that it gave me  
i preferred to hide it beneath  
my pride  
only disclosing it when i felt the need  
for more comfort  
now the comfort is lost  
and there is only pain.

Babette 15.

“Disregarded Peace”

Mary lives in a house surrounded by flowers,  
John lives in an alley surrounded by dark walls.

Mary remembers life,  
John remembers death.

Weak but still living  
John is like a dove,  
disregarded.

Jill 11.

A Jewish boy  
A white dove  
A jack-booted soldier.

A long sigh  
Flying high  
A dying cry.

The pointed gun  
A clouded sun  
Freedom numb

Warren 11

I am me. I am 11. I am only four feet something  
from the ground, and not even 100 pounds in weight.  
Some people think those are reasons for not noticing me  
or listening to me. Instead they regard me as a little nobody  
whose opinions are worthless, whose ideas are silly. But  
although I'm still growing, I'm a human somebody and  
I have the fight to freedom of thought, speech and opinion.  
I have the same rights as any other living human on this  
earth. Although the selfish ignorant people do not agree  
about that and then leave me in vexation. They think I  
am an irresponsible shrimp with no purpose, causing  
destruction. But instead of secreting tears, my decision is  
great. I know deep down inside somewhere that one day  
I will have the chance to see what the world is  
like in a different way. They will no longer misuse me  
but instead I hope they will regard me as a human  
me.

Susan 11.

## ABOUT SCHOOL

He always wanted to explain things, but no-one cared.  
So he drew.

Sometimes he would just draw and it wasn't anything.  
He wanted to carve it in stone or write it in the sky.  
He would lie out on the grass and look up in the sky and it  
would only be the sky and the things inside him that needed saying.

And it was after that that he drew the picture.  
It was a beautiful picture. He kept it under his pillow and would  
let no-one see it.  
And he would look at it every night and think about it.  
And when it was dark and his eyes were closed he could see it still  
And it was all of him and he loved it.

When he started school he brought it with him.  
Not to show anyone, but just to have it with him like a friend

It was funny about school.  
He sat in a square brown desk like all the other square brown  
desks and he thought it would be red.  
And his room was a square brown room like all the other rooms.  
And it was tight and close. And stiff.

He hated to hold the pencil and chalk, with his arm stiff and

his feet flat on the floor, stiff, with the teacher watching  
and watching.

The teacher came and spoke to him.  
She told him to wear a tie like all the other boys.  
He said he didn't like them and she said it didn't matter.  
After that they drew. And he drew all yellow and it was the way  
he felt about morning. And it was beautiful.

The teacher came and smiled at him. What's this? she said  
“Why don't you draw something like Ken's drawing?  
Isn't it beautiful?”  
After that his mother bought him a tie and he always drew airplanes  
and rocket ships like everyone else.

And he threw the old picture away.

And when he lay out alone looking at the sky, it was big and blue;  
and all of everything, but he wasn't anymore.

He was square and brown inside and his hands were stiff.  
And he was like everyone else. All the things inside him that needed  
saying, didn't need it anymore.

It had stopped pushing. It was crushed.  
Stiff.  
Like everything else.

NOTE: This poem was handed to an English teacher shortly before  
its 14 year old author committed suicide.



# AND WHAT DID WE LEARN AT SCHOOL TODAY?

## Teachers & Morals

by DEBORAH MORRIS

What is the role to be played by educators in the formation of morals? What should the prime goal of the educator be? What methods are being employed to further moral education?

These are some of the questions discussed recently at a Seminar held by the Head Teachers Association, concerning the role of moral judgement in the education system.

The principal speaker at the Seminar, Dr. John Nicholls (Department of Education, V.U.W.) hit this somewhat staid group with Lawrence Kohlberg's theories on the stages of moral development, which most students of Education will be familiar with. Briefly this system divides moral development into three levels - the pre-conventional, the conventional, and the post-conventional. These groups being in turn divided into six stages. Stage I focuses on punishment and obedience orientation; Stage II on instrumental relativist orientation, both these stages fitting into the pre-conventional level. At the conventional level, conformity and its maintenance form the basis of the two stages - Stage III focussing on interpersonal concordance or "good boy-nice girl" orientation, and Stage IV on "law and order" orientation. The post-conventional level can also be divided into two stages - Stage V, social-contract orientation, and Stage VI universal ethical-principle orientation.

The practical relativity of these theories to those present at the Seminar was to see at what level the child is reasoning, and in so doing create a frame of reference to explain their actions and reactions.

### MORAL REVOLT

Dr. Nicholls saw student revolt as the actions of those functioning at a high level of moral development, (Stage V or VI) where they saw the immorality of "accepted" authority. eg. Marshall's stance over the issue of the French Tests. Here action taken has been based on expediency rather than morality, hence at a Stage II level. Therefore, it is no wonder that when an individual reaches Stages V or VI, they begin to question issues judged for expediency rather than morality. At this point Dr. Nicholls posed the question - "How important is democracy if all those involved in the democratic process are functioning at a pre-conventional level?"

Here, it is tempting to revert to the statements made at the opening of the Seminar, by the two M.P.'s, Mr Pickering, Minister of Education, and Mr Amos, the Labour spokesman on Education. Mr Pickering, in opening the

Seminar, stressed the need for a clarification of goals by the educators, in relation to moral education of children. However, he was obviously subjected to political, rather than moral requirements in his statement, emphasising the quantities of money being spent by the government on education. His attitude seemed to be that the government was playing its role quantitatively and that it was up to the educators to play their role qualitatively. He also spoke of the individual's freedom to protest, yet questioned this "right" in relation to the question of indoctrination, implying that those who protest do so as part of a group, rather than as an individual revolt against conventional morality. The Minister expressed a need to re-examine the fundamentals of education, and to establish values among those being educated, and although he raised the question of avoiding indoctrination, he enlarged on the content of the Seminar by suggesting that values could be imposed - "mind on mind, character on character." - Relating these statements to those later expressed by Dr. Nicholls one is faced with the problem of a stunted growth in moral judgement, due perhaps to the subjections of a conformist institution.

Mr Amos stressed the role played by young protestors as constituting a "great service, continuing to remind "us" of the right to protest", hence as a reminder of democracy. Should a person holding such a position in a so-called democratic government, need a reminder of the very basis upon which he is functioning. However, one could possibly give quite a high rating on Kohlberg's scale to such a statement. But, in light of Dr. Nicholls statement concerning expediency rather than morality, one could perhaps question the political circumstances provoking a statement of this nature.

### STIMULATION

Mr Jack Shallcrass (Dep't of Education, V.U.W) provided the Seminar with some of the better, post-conventional(?) judgements, speaking out against specialisation of functions in the present educational system, a factor which he deemed to be "one of the most pervasive consequences of growth of rational control". He saw as perhaps, one of the goals of moral education, the need to provide some emotional satisfaction, over and above the strictly rational. Some factor that would create a sense of identity, and something that could be truly believed in - something not subjected to the "double-standards" of society, that increasingly more young people are unable to morally reconcile themselves to. Mr. Shallcrass defined the aim of moral education as "a stimulation of growth towards more mature moral judgements and a clearer understanding of the universal principles of justice and

love," and in light of this expressed a desire to see more young students involved in the teaching process, thus helping them by "giving them a valued and humanly satisfying function in the community." He saw protest, not only in the light of revolt against "double-standards", but as a desire for recognition and identity with the shared motivation of common concern.

### LOSS OF AUTHORITY

Other speakers at the Seminar included, Fr. Charles Harrison, Prof. L. Geering, Rev. Margaret Reid, and Fr. James Kebble, all who have some background in the sphere of "institutionalised" moral education. In their participation in a panel discussion they expressed concern for the emotional factors in this development, and for the necessity for a definition of goals which they felt were lacking - even at this stage of the Seminar. Fr. Charles Harrison raised the question of authority, and in light of this stated that in relation to Kohlberg's scale, "one could not give what one had not actually achieved himself". This concern with authority seemed to sum up fairly adequately the feelings of those Headteachers attending the Seminar, as they themselves could see the value of such a framework, presented by Kohlberg, yet from personal discussion with these people, one could discern an element of fear, related to the loss of authority that could be the possible outcome of applying such a scheme, within the existing system of education.

Fr. J. Kebble questioned the ability of people conditioned by institutions or social groupings, to "make the break" to higher levels of moral judgement. This question, along with the question of authority, brings into focus the responsibility of the educators, and what action they could take as a result of the material presented at this seminar. However the difficulties arising at this point were adequately expressed by Prof. L. Geering, when he stated that "theory is always better than practice," and that if educators use this framework they must do so on the assumption that they have, in fact reached the ultimate stage of moral development themselves. Is this in fact the case?

Unfortunately, I think not, for in discussing the issues raised during the Seminar, with the various people concerned, the prevailing opinion was of respect for, and even in some cases understanding of, the principles presented, but little enthusiasm for application. Self-examination appeared to be the only way in which anyone was prepared to take any positive action, and in the majority of cases, this was to take the form of asking what action could in fact be taken, rather than why they should be morally obliged to take these steps. The teachers themselves saw not only the academic problems arising from such a framework, but the practical problems of the types of schools in which they were teaching, the background of the children with which they were dealing, and the problem of conditioning staff to re-think along the lines of such a theory as presented by Kohlberg.

Thus, the success of the Seminar can only be judged in relation to the fact that these educators have been presented with new material which they are prepared to consider, rather than a burst forward into a new era of education - this could only result from a complete restructuring of the present institutionalized system of education hence the only hope is for a revolution in the system, rather than the slow evolution of the past.



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<p><b>Pioneer coffee lounge</b>  above Wardells Willis St. Specialising in morning and afternoon teas. Try our hot lunch and tea meals. Relax Midst Our Old World Decor! Open 9 am - 6.30 pm Friday 9 pm</p>	<p><b>THE GRAND HOTEL</b>  Willis Street <b>THE "TINY" PLACE FOR STUDENTS</b></p>	<p><b>SHANGHAI</b> <b>CHINESE &amp; EUROPEAN DISHES</b> 上海樓 (Under new Management) * Open 7 days * Take-aways &amp; Catering our specialty * Our prices suit all  126 COURTENAY PL. Tel 554-953</p>	<p><b>WATERBED</b>  DEALERS WANTED Shop-owners &amp; Students We need people to sell Waterbeds All inquiries: Jive Waterbeds, Box 2311 Christchurch 1.</p>	<p><b>John Reid's Squash Centre</b>  <b>STUDENTS CONCESSIONS</b>  HOURS: 9-12 and 2-5 weekdays  SQUASH: Students 30c per half hour (normally 65c). Racquets 10c (normally 30c). GOLF: Students 25c and 35c per bucket of balls (normally 40c and 60c). Plus free clubs (normally hire 10c).</p>	



# REFLECTIONS FROM UNDER THE RED CLIFF

The First New Zealand International Conference on Chinese Studies- 17-20 May, 1972.

By Richard-Julien Audret.

The Waikato -centre of rural conservatism, proud and on occasion, radical. Of farmers who feel our future lies with the remnants of a once great Empire rather than fly-by-night revolutionary Republics. How will this well-ordered English landscape peopled with warm generous, hard working landowners react to the winds of change audible already among the wintry branches of imported exotics.

Running in well disciplined parallels to the horizon are the low profile streets of Hamilton, where an air of consumer wealth permeates every business transaction. Hastily erected buildings - piles of wood chips and builders lumber jostle occupied offices packed with brand new clients sitting on brand new office furniture - The waiting lists are formidable.

The sun is shining across the frost-tipped grass of the university campus, glinting through the windows of the "Oranga", the round glass-enclosed building that serves as a restaurant for the delegates. Artificial lakes, recently created are a haven for ducks beleaguered by the open season on anything with feathers. This mallard of the northern swamps and ponds appears to have a roll-call at breakfast time and midnight - a sound not unlike the Kookaburra which chortles and laughs with the approaching storm. The only thunder will be applauding delegates unanimous affirmation of success.

Professor D. Lancashire, savant of Asian languages and literatures, in his opening address to the Plenary session is giving a polished rendition of several lines from the famous eleventh century prose poem, *The Red Cliff* by Fu Shih.

*In the autumn of the year Jen-Hsu, on the sixteenth day of the seventh month, I took some guests on an excursion by boat under the Red Cliff.*

The poem's acceptance gives us a yardstick for the days to follow, as it sets the cultural tone for the conference.

To learn or not to learn an Asian language. For Professor Lancashire, this is not an idle question. To communicate with the largest single nation on earth he calls for increased interest in Asian languages and cultures at tertiary level with greater employment prospects for graduates. A student was mildly surprised when I suggested that a language teacher should have as much, if not more formal training than a scientist. The first Jesuits, arriving in China in the 16th century were obliged to teach the Chinese algebra of which all knowledge had been lost for centuries.

Today in China the sessions of "self-criticism" often reflect on a communards failure to communicate essential knowledge to fellow workers. A wit in the audience suggests that this could be applied to a few local pronouncements. The rumblings of question time go on. The Cultural Revolution? All upheaval and no benefit. One of the positive gains, one quarter of the Chinese school educational and administrative committees are students. The aim - to develop creativity in students and less emphasis on the authoritarian teaching of the Classics of Literature.

Lunched and rested, the hush in the auditorium is interrupted by the click-swishing of the automatic slide pro-

jector. Dr Wei Ping Liu, fresh from teaching foreign devils at Sydney University, is a master in his own right of the elusive but perceptive art - The Chinese Landscape. There are mountains, "because most mountains are inhabited by Buddhist Monks." The slides change. "Boat returning in Storm", with the ubiquitous seal. Usually of approval but not always so. Stamped by the Artist, the owner, a friend of the admirer. Even a poet can brush a delicate poem, then affix his seal. Emperors have very large seals red in colour. They denote ownership. The mystery and infinity of the open spaces of the landscape with its elegant Confucianism - "not to paint, not to leave unpainted." The lights snap back on, we have just seen *Cicada on a leaf* and *Poet riding a donkey*, even in China poets are frugal and rough it.

The audience streams out to the auditorium, to be met by low clouds and stinging rain. The rich pastures of the Waikato needing their daily ration, will greedily gulp down the liquid of the heavens. We go our separate ways, seminar groups and workshops abound - the problem of multiple choice. Caught between trade and education a compromise is struck. We will start on trade and end with education. Balance of trade and experiences exchanged between businessmen with flight schedules and export documentation. Chinese complications, "don't judge the people by the way they dress", and "follow to the letter the way they tell you to go about things".

Of Dr Rewi Alley - "loved and respected by more people in the world than any other New Zealander." When the Civil War was at its height, the Kuomintang and the Red Army rampage across the country-side. Dr Alley recruited and organised the first industrial co-operatives of China. The Chinese will be eternally grateful. He is the author of more than twenty-five titles of fiction, history, short stories and poetry. At last-belated recognition with the Rewi Alley Foundation at Waikato University. As a hero is often unsung in the land of his birth, he may yet in the light of contemporary events have something to offer us.

Question time revealing the strong points and the weaker aspects of the participants. And never more so, than between those who have recently visited China and those who have not - and probably never will. **The theme never varies - the myth of Western individuality versus the myth of Eastern conformity.** The Afro-styled student constantly reminded of his vulnerability by a narrow-faced conference-goer of a certain age and uncertain political convictions. Once again, the cult of the individual versus individuality.

Cinema at night with Felix Greene's *China* rolling across the screen. He shot most of it on a Porex borrowed in haste from a New Zealander, a businessman. The Chinese authorities were most piqued that he arrived - at Peking airport with only one camera for specially mounted scenes requiring at least two. Example - one million people in Red square, Peking. A mis-en-scene that one could not hold up indefinitely. Leaping balletically to war against a red and blue silk sky, the magnificent spectacle of *The Red Detachment of Women*. For some reason in Chinese Films the hero always enters from the right and the villains from the left - a carping criticism for such a film. *The East is Red*, a modern Chinese Opera with gymnastics and song telling the story of the Chinese Communist Party, with the equivalent of the Judas tree suffusing a red glow from whence Mao, no doubt, takes inspiration, and a place of honor for the ambushed Chinese patriot.

The rain beats against the windows of *Oranga* - the ducks are nowhere to be seen. We have come to recognise one another and small groups discuss the events for the day. A battle for diplomatic recognition is anticipated and in

the event, Mr W.A.C. Adie, senior research fellow, ANU, and Professor Roy, subject of politics, Waikato, will agree on a form of Trade-Recognition and Professor D.H. Mendel, Political Science, University of Wisconsin, as an ad hoc apologist for the Nixon administration, will loose us in the bizantine semantics of Japanese public opinion polls. One problem - the Japanese, for the purposes of poll taking, only say what they think other people expect them to say.

Gawking on the side-lines as America does a double shuffle in Policy, we are at an impasse - following Britain for reasons of emotion and the Common Market; and America for reasons of Asian containment. We can see America bouncing over to Peking on what could become an annual sporting fixture. Plaintive platitudes about "most fruitful" discussions weeks after the event have hardly boosted morale. By lack of recognition Australia has not only forfeited on short term wheat sales but also a long term embarrassment as China buys wheat from a Canada that accepted the Chinese ambassador's credentials from October 21st, 1970, and his residence from April 13, 1971. Wool is now exported from Allendes Chile to China, while we mutter imprecations and wait for the imminent economic disaster that is supposed to overtake a left-wing government.

A reception is held in the evening. New Zealand wine and cheese. We mingle and mellowing with the grape drop ideological barriers. One attempts to keep both ears open to the conversations on either side and lip read the interlocutor opposite. I learnt that China does not owe a cent to anybody and would like to keep it that way. One businessman, "For the last fifteen years I have not opened my mouth (about China) for fear of mis-representation. Now I haven't stopped talking for four days. I'm exhausted..." An earnest traveller to China, "What course is open to peoples who are downtrodden and oppressed, other than revolution?" China is a country that has been torn apart by a hundred years of exploitation and war. Why should it conform to anybody's projected idea of Utopia.

We have glanced into the Jade Mirror of Chinese antiquity, with its four sides of which only two can be observed. Have we really understood the thought of China. Known the sensations of China. Explored the feelings of China. Appreciated the perceptions of China?

Compress all this into four days. Add scholars research fellows, students, writers, interested bystanders. Mix thoroughly, bring to the boil, simmer and allow to cool. Mr Dov Bing, whose "enthusiasm contributed greatly to the success of the conference" showed those of us who have been through the mill in other parts of the world, what could be done. No doubt there were snoopers of every political hue lurking and waiting to call "heretic" at the first departure from party line thinking, both East and West. But this is a problem at any colloque of this nature. I was asked by an ex-British Foreign Office employee what I thought. I said, "evens" and she added, "Yes I agree, a draw. But then perhaps for us (the British) it should be like that."

With one quarter of the world's population, can we still afford the luxury of a history of dialogue of misunderstanding and fear? If we do, it will be at our own peril. For those addicted to political "impartiality" and "balance" who might like to ponder a statement made by the late King George 6th.

*If your world is to survive in any sense that makes survival worthwhile, it must learn to love, not to hate; to create, not to destroy.*

實 用 的 義 問 題 在 小 說 家 羅 賓 遜 主 題 圖 劇 留 聲 機 實 用 的 義 問 題



# GRASS ROOTS RECORD SHOP

If ever you've tripped gaily up Willis St, you've probably noticed that just past Vivian St. there is what must be the heaviest shop window in Wellington. It advertises the presence, at number 273, of the *Grass Tracks Record Shop*.

Upon stepping behind the aforementioned window, you discover an emporium, the walls of which are tastefully upholstered with album covers. Not just any albums, either. All rock, all new, and all recent. Wow! Zap! A freaks own record shop, you think. Why weren't you told about it?

Having thus justified this unashamed plug, a few details may be welcome. *Grass Tracks* was established about six months ago for the purpose of displaying lighting gear and sound systems. Since these media tend to interest rock freaks, the proprietor, Gary Goodyer is toying with the idea of importing overseas pressings to supply such people's record tastes. He has equipment and ideas. All that is needed is a lotta patronage. Right now the shop can sell only records manufactured in N.Z. and is going to have to shut down unless a few more people come in.

Whether you are interested in buying or not, *Grass Tracks* is worth a visit, if only to see what a good record shop can be like. Their 600 watt sound gear must be among the best in Wellington (it has been used for Union Hall rock concerts this year.) With lightshows, they are interested in purveying quality, as opposed to some of the other feeble crap available. Such things are pointless, though, if they have no audience.

# Records

NEIL YOUNG : HARVEST — Reprise

After three first-rate LPs from Neil Young, his fourth offering *Harvest* is a disappointment.

At his best with a small, tight band playing solid yet gentle country-rock, his adventures into the territory of the Moody Blues and Andre Kostelanetz prove to be musically unrewarding.

The recurrent theme of the lyrics appears to be the standard 'back to the roots' syndrome, yet the melodies seem better suited to the world of the Hollywood epic rather than the great outdoors.

Not even Neil Young can disguise indulgent, self-conscious lyrics with an onslaught of strings, horns and church bells. Tracks as boring and bleak as *There's a World* and *A Man needs a Maid* do nothing to enhance the reputation of a talented musician.

However, the crop is not totally blighted and there are a few good tracks, namely *Out on the Weekend*, *Harvest* and *Old Man*. True to its title, and perhaps the most memorable song on the album, *Heart of Gold* features the tight, controlled guitar-work and beautiful harmonies which has proved to be the formula of Young's past success.

Needless to say, the production of this LP is of a superior quality, with a greater emphasis on instrumental variety. In the past, Young has tended to rely too heavily on the *Southern Man/Cinammon Girl*-type graunching guitar chords and interesting yet undisciplined lead breaks. In *Harvest*, he moves into musical fields only to find the grass is not quite so green on the other side.

Definitely worthy of a hearing, yet undoubtedly a disappointment for those who have enjoyed his earlier albums.  
—Stephen Matthews.



TICKET : AWAKE — Down Under DL 1502

In this first record from *Ticket*, the group has done itself an injustice by trying to bite off more than it can chew. But the ability is there, although it doesn't have the sophistication which seems to be epitomised by the phantasmagoric cover picture (provided by Mystic Garbage Truck). When there are only seven tracks on a record they must be colourful enough to sustain attention. *Dream Chant*, is the longest track, and is the worst offender: as on all the tracks, there are tempo changes (three on this one), but variation seems to occur only between sections and not within them. And when they are repeated, it becomes monotonous. Also, lead vocalist Trevor Tombleson sometimes misses the note, which doesn't improve things.

*Awake* is a stimulating opener, featuring good basic timing by Ricky Ball on drums and Paul Woolright bass which is consistent throughout the record. However, the powerful backing tends to overshadow the vocal and this is even more evident in *Highway of Love*, one of the best numbers. The lyrics are at fault — banal, cliché-ridden and repetitive. The instrumentals, particularly effective lead guitar work by Eddie Hansen, make up for it.

One of the "Twenty Dynamic Hits" you hear ad nauseam in the radio ad is *Country High* — aimed at the hit parade with a commercial tambourine-backed country beat.

A Hendrix-like influence comes through occasionally — lead and vocals on *Broken Wings* in particular. The bass work on *Reign Away* is excellent; this number would be typical of *Ticket's* sound.

It's bloody good to see a record of this quality produced by a NZ group. Its in the same vein as *Highway* and *Taylor* and it provides a sound basis for the improvement that is probable.  
—Alan Hughes.

# photography exhibition

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# COLLUSION

## TRIANGLE

## MAMMAL

We merely ask you to forget yourself for the time that you collude with the music, voice sound, movies, and kinetics—all at once, of course — in this second annual attempt to place an order on the complex media chaos that we are inundated with every day.

**80** cents

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benefits such as merit awards, superannuation, housing finance for married staff, and long service leave.

As an actuarial student, you'll be employed initially in the Society's Wellington office, with a special living-away-from-home allowance if applicable. Later, transfer to the Society's head office in Sydney is usual in order to obtain wider experience. The exams you'll take when you're ready will cover subjects of a mathematical nature (including probability, calculus of finite differences, life contingencies and statistics) and also financial subjects. The later parts of the examinations deal with the application of such subjects to actual professional problems.

Frank Robertson is a good example of how high and how fast you can rise in AMP's actuary department. Joining AMP in 1964, he obtained his F.I.A. in 1967 and was appointed an Assistant Branch Actuary in 1969. Today he is New Zealand Branch Resident Actuary — and he's looking for graduates and undergraduates to join him in this rapidly growing and very rewarding field.

Frank Robertson will be at the Careers Advisory Board on Friday 7 July. Phone Miss Wendy Porter at 46-040 or 44-447 for an appointment.



More New Zealanders insure with the AMP Society than with any other life office.





# UNIVERSITIES ARTS FESTIVAL '72 AUCKLAND

N.Z. University Arts Festival this year (1972) will be held at Auckland University on the 20-27 August.

## WHAT IS GOING ON

1. There will be two street festivals of a varying quality.
2. There will be a campus radio station going 24 hours a day.
3. Catering facilities will be open 24 hours a day.
4. The festival is structured on the whole 204 hours of the week.
5. Multi-media productions will prevail, where the individual is a member of the cast.
6. There will be South American political films and continuous movies of an entertaining nature e.g. Bogart, Sergio Lenoé marathon etc.
7. The overseas quantity will, hopefully, be large. Agents are at the moment in London signing a group - more later. A classical guitarist of world reknown will be present. The Australian Dance Theatre, it is hoped, will participate, and Barry Humphries is in negotiation.
8. Classical/Modern Dance will be an exciting feature of the Festival with Australian Dance Theatre, New Zealand Ballet Ensemble, Living Theatre Troupe and more.

The emphasis this year will not be on mass spectacular events but on personal participation. Activities will cover almost all the cultural areas at the Arts Festival including:-

### BRIDGE:

A three day tournament is planned.

### BLUES & ROCK:

A list of rock/blues and jazz groups as well as acoustic groups or singers is needed. Any light shows or other acts should be made known to us.

### CHESS:

An International tournament with Australia is being investigated. Team numbers should be advised as soon as possible.

### CONCERT MUSIC:

We are looking for contributions for this section. Especially small brass or string quartets are sought to perform in our mixed media shows, street fes-

tivals etc. Any contribution in the electronic contemporary music is also sought.

### DRAMA:

Ken Rea of Living Theatre troupes (and Central Theatre) will co-ordinate drama activities for the festival. Conventional, contemporary, drama contributions are welcomed.

### FINE ARTS:

This area includes painting, design, sculpture and photography exhibitions. A "family album" exhibition of genuine snapshots will be the highlight of the photography exhibition. Any other ideas, comments etc. please contact us.

### FOLK MUSIC:

Plans are being finalised for the weeks happenings in this area. Paul Tremewan (controller) hopes the culmination of the weeks activities to be the Grand Concert in the Auckland Town Hall, which will hopefully be recorded by H.M.V. Paul welcomes any ideas you have.

### FILMS:

Do you have any student films you wish to screen Robin Scholes is negotiating for overseas material for an avant garde film festival. Andy Warhol's *Flesh* and other films could be available for screening.

### JAZZ:

Russ Garcia and the Neophanic Orchestra are a possibility. Brian James the controller wants suggestions and names and addresses of people wishing to handle lectures, jams, workshops etc.

### DEBATING:

Liz Reynolds would like to hear from all interested parties. The highlights we hope will be a grand debate in the Town Hall to include the only five constructive stirrers.

### LAW MOOT:

The Law Students Society will organise a moot-ing contest, and a meeting to involve seminars of the N.Z. Law Students Society.

### LITERARY YEARBOOK:

Stephen Chan, Editor of Literary Yearbook, 1972 invites contributors for photographs, graphics, cartoons, shortstories, poetry, or any other god damned thing you might think is relevant.

### POETRY:

Murray Edmonds and others will require assistance for their efforts especially in the multi media attractions.

### MODERN DANCING:

It appears the N.Z. Ballet Ensemble will be participating in Arts Festival. Linda Taylor and Debbie Pearson invite all interested parties to write to them with any ideas.

### MODERN LANGUAGE DRAMA:

Prof. Duckworth and others will be producing two one act French plays (probably Ionesco's *L' Avenir est dans les oeufs* and another.) Please advise urgently of any other Modern Language Drama in whatever language you wish.

Other activities are also under preparation at this stage.

It is highly desirable that all clubs intending to contribute toward Arts Festival then contact the appropriate controller of that activity at Auckland University of the following address:-

"....." Controller,  
Arts Festival Headquarters,  
Auckland University Students' Association,  
Private Bag,  
AUCKLAND 1.

ALSO: Contact Victoria Universities Arts Festival Co-ordinator Pierre Maru for further information on such matters as travelling, participation, etc. It is essential for all intending to participate to contact Pierre Maru urgently.

### Travel Arrangements:

It is very important to arrange Arts Festival Travel as soon as possible. Bookings on all existing travelling facilities are being made for Arts Festival participants in conjunction with S.T.B., at favourable rates. However, favourable these rates may be, they still amount to a lot of money. It could mean that Otago students are precluded from coming to the Festival because of prohibitive costs. Arts Festival is not in a position to sponsor out of Auckland travellers. However, if the right amount of work is put into raising money at a constituent level, the Controllers will endeavour to undertake some form of subsidisation.

Our goal is not a spectator sport so the onus is on you to make the festival real.

## EARWIG LIVES

"The obscene, seductive Earwig Magazine has been turned away by every web-offset printer in the North Island. Web offset is the only printing process by which a magazine can be produced cheaply, and as "alternative" papers exist on a marginal budget they are vulnerable to any change of policy by press owners. The myth we call "Freedom of Speech" is controlled by a small handful of businessmen. It remains a matter for specu-

lation why serious printing difficulties didn't exist before the Dan Rid-diford/Wellington Publishing Company/Dominion/Sunday Times complex took over the Waikato Times/East Waikato Publishing Co and our erstwhile printers, the Morrinsville Star. The Star management had always been tolerably liberal - they got their bills paid and generally did their work without asking ques-

We had a choice between extinction and doing our own printing ... so a week ago we bought our own press. This won't save us any money and involves a step back to the mechanical stoneage - we have to set up and operate complex photographic equipment, plate-making gear, collate by hand 60,000 sheets of paper, staple and finally trim 5,000 magazines.

The first home grown issue will be our slowest and won't be circulating before the end of June. Later issues

should be more frequent and regular. The only consolation is that what we lose in efficiency we gain in freedom. For once we won't have to negotiate with dusty brained capitalists as to what they will condescend to print. We also hope to be able to assist anyone else who becomes victim of a printers' blockade.

Meanwhile anyone who can offer technical or financial aid can contact us at 10 Norfolk St, Auckland 2 - ph. 768046.

## PLUNKET MEDAL ORATORY

At 8p.m. next Friday evening, 7 July, the University Memorial Theatre will see the beginning of the 66th annual Plunket Medal Oratory Contest.

Oratory is commonly thought of in terms of pomposity and elocution. But those are sure ways of crapping-out in Plunket Medal because the whole basis of oratory is sincerity. This must seek to avoid exaggerations of fact, diction and manner. Public speaking is often a coldly intellectual informative (and boring) thing. But oratory is much wider, seeking to convince the reason and stir the emotions.

Plunket Medal was established by the Debating Society in 1905 at the instigation of the Governor, Lord Plunket. Despite, or maybe because of, the incessant criticism it has attracted, Plunket Medal has become known as the top contest of its kind in New Zealand. It has attracted such diverse contestants as John Platts-Mills, Guy Powles

Roy Jack, Conrad Bollinger, Owen Gager, John Wareham and David Shand.

Speakers (in order of appearance) will be:

Kim Whitta: *General Robert E. Lee*  
Peter Boshier: *But I am Somebody*  
Jean Scott: *The Fighting Spirit*  
Brett Newell: *Quo Vadis New Zealand*  
Tony Adeane: *To Be Decided*  
John Laurenson: *Thoughts on Western Concern*  
Peter Coles: *Eighty Years from Te Aroha*  
Tim Groser: *The Political Challenge of the Ecology Movement.*



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# Rehearse for the Apocalypse



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**REHEARSE FOR THE APOCALYPSE. HERE ARE A FEW SUGGESTIONS:**

Better start preparing your pallette and stomach for the fare of the 80's:

- Mix detergent with everything you eat and drink. There's already quite a bit but there will be a lot more in the future.

- Learn how to digest grass and other common plants.

- Start fattening your dog, cat, parakeet and guppies for the main course of the future.

- Develop a taste for grubs and insects - your ancestors weren't too proud to lift a rock for their dinner.

- Practice starving.

- Every night before bedtime drink a glass of industrial and organic waste on the rocks (with mixer if you prefer).

Appreciating that most services and products will disappear over the next ten to twenty years, we suggest this little dry run:

- Turn off your gas

- Turn off your water

- Turn off your telephone

- Turn off your heat

- Turn off your electricity

- Sit naked on the floor and repeat this chant:

**PROGRESS IS OUR MOST IMPORTANT PRODUCT,  
PROGRESS IS OUR...**

And as the final crisis approaches there's no better time to start hoarding. Start buying things you'll need

after the Fall on credit - after the collapse no one will bother with collecting debts.

- While on the subject: start thinking about creative new uses for money since its present function will soon end. Remember, paper - particularly tissue - will be in short supply.

- Think about creative new uses for other potentially obsolete things like electric can openers, televisions, brassieres, toilets, alarm clocks, automobiles, etc.

- Accustom yourself to human body odor.

- Now is the time to learn a trade for the future - practice making arrowheads and other implements out of stone. Advanced students should start experimenting with bronze.

- For those of you who are investment minded, buy land, but you'd better leave enough bread to also buy a small arsenal to defend your property with.

- Remember Victory Gardens? Plant your Survival Garden now!

- Better quit smoking - or rip off a tobacco warehouse.

- Stockpile useful items like matches, safety pins, thread and needles, condoms, etc.

- Learn how to shoot a bow and arrow.

- Start preparing for the fashions of the future. You girls might take a hint from the heroines of monster films and start tearing your clothing in tasteful but strategically located tatters in order to create the Fay Wray look of tomorrow. Those less frivolous minded among you should start cultivating your body hair. (Remember a naked ape is a cold ape)

- You housewives had better learn how to maim and kill with a vegemetic.

- Finally everyone should buy a boy scout manual - or in lieu of that, buy a boy scout.

**SO IN FACING THE WORLD OF TOMORROW  
REMEMBER: BUILD FOR THE FUTURE AND CON-  
TEMPLATE SUICIDE.**