

# RHODEO

*Rhodes University's Student Newspaper*



**Baby, you've come to  
the right place**



## RHODEO

### EDITORIAL OPINION

#### 40% Clause

Flip through these pages and count - count and make sure that 40% of this newspaper is "campus news", whatever that may be. If there isn't at least 40%, then we, humble editors of *Rhodeo*, are in shit.

The SRC, when it appointed us as editors, included a clause in the contract which stated that at least 40% of this paper must contain "campus news". This new amendment appears to have been introduced by the SRC Pres, Izak Smuts, who is scared that *Rhodeo* will print too many articles on our black brothers and sisters, and not cater for the "average Rhodes student."

The average Rhodes student, we assume the President means, is probably interested in the opinions of Rag Queen finalists and beer-soaked humour columns. That is strictly against our *weltaanschauung*.

The average student aside, this 40% clause is the first time that an English student newspaper has had its contents deliberately controlled by the SRC. But in the words of Izak Smuts: "Rhodes is innovative."

Sit back and enjoy your 40%.

Editors: Brett Hilton-Barber  
Bonny Schoonakker

Thanks to: Carol, Brian and Gordon

*Rhodeo* is the student newspaper of Rhodes University. It is published by the SRC, and printed by Grocott and Sherry, Grahamstown.

#### Get Involved

Rhodes students have in the past been characterized by their reluctance to involve themselves in anything other than the noble pursuits of hedonism. At a time when other students are dying for change, we sit back, indulgent and insulated in our position of relative wealth and privilege.

During the past few years we have been wallowing around out of the mainstream of student politics, secure in our psychological and geographical oasis, isolating ourselves from the harsh injustices of the outside world. But a university is not an institution divorced from this world, it is a mental training ground and an integral part of the society which surrounds us. As students we bear some responsibility to that society and it is an obligation on our part to see that it treats all its citizens equally and with justice, so that everyone may benefit from it.

As Nusas's new president puts it, the least a white student can do in a crisis situation such as the one we face, is to show some unity and commitment to the process of change occurring around us. However, things do appear to be changing for the better as far as the university goes: Rhodes will probably reaffiliate to Nusas this year, we will be hosting a student leadership conference in April and a Saspu media techniques course next month, and one of our students has been appointed editor of *National Student*.

If there is a message for freshers, it can only be: GET INVOLVED.

## national student gets Cramb

Gordon Cramb, editor of *Rhodeo* for the latter half of 1977, will this year run the Nusas publication, *National Student*.

Cramb was unanimously chosen as co-ordinating editor at the 55th Nusas congress held on the Pietermaritzburg campus last November.

The paper will hit each English-language university free every month. Congress decided that the staff of the SRC-funded paper on each will produce an issue of *National Student* in turn: that's *Rhodeo*, *Wits Student*, *UCT's Varsity*, *Dome* from Durban and *Nuw* in Maritzburg.

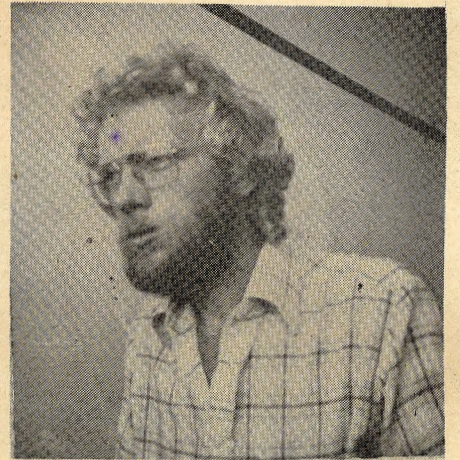
Cramb flies to Wits early next month to put the first edition together.

Rhodes SRC President, Izak Smuts, told congress he foresaw no problem in *Rhodeo* producing an issue while our campus is still disaffiliated from the national union. *Rhodeo* is to be responsible for the third, planned for May.

The system works as follows, Cramb explains: "Instead of producing *Rhodeo* that weekend in May, the staff will do an issue of *National Student*. They are expected to gather local news, features, and advertising, and I keep in contact with the other centres to get the same from them

The editors and I together decide final content and layout. Print order will be 6 000 copies - *Rhodeo* funds pay for their normal 2 000, and a budget from Nusas head office (money pooled by SRC's) pays the rest.

The government came down heavily on student papers last year, and editors work increasingly in a state of siege. Neither *Rhodeo* nor *National Student* escaped bannings and security police raids. Editors as a result are now careful in phrasing what they say, but importantly I think they are still saying it.

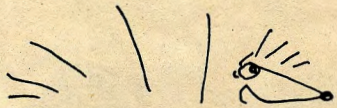


Gordon Cramb - *National Student* co-ordinating editor

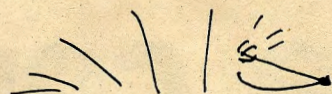
"Many white SA students at Rhodes and elsewhere say they will fight to maintain our exploitative system. This group I am prepared to write off immediately. That leaves another group of students who would consider putting peace and justice above their vested interests. *National Student* can pipeline vital ideas and information between students on a national level. Neither Nusas nor its constituent SRC's will dictate the paper's policy."

## Speech & Drama dept programme

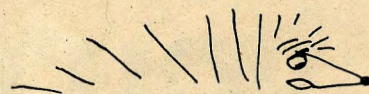
At... a new year... a whole new batch of shining, eager young faces...



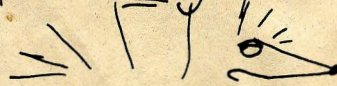
... aglow with enthusiasm, and thirsting for knowledge...



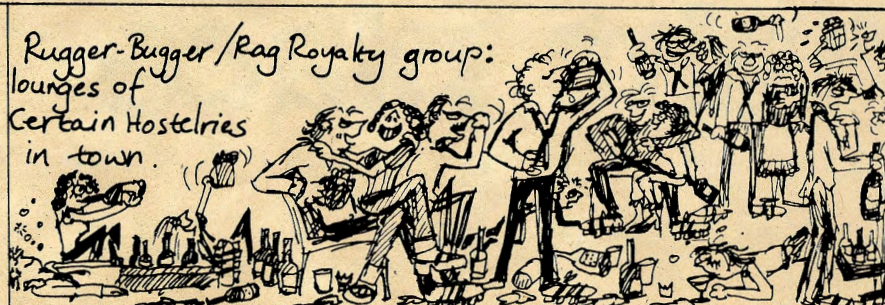
Poor, misguided children...



Assuming that you're really at Rhodes for the Social Life, here's a guide showing where to find your group.



Rugger-Bugger/Rag Royalty group: lounges of Certain Hostels in town.



The major Speech and Drama production of the year will be *Becket*, a play by Jean Anouilh, which will run from 21-26 August in the Rhodes Union theatre.

*Forty Years On*, by Alan Bennet, will be performed in the theatre from 31 March to 8 April and will include two graduation performances.

Jean Paul Satre's *In Camera* will be on in the Box from 28 March until 1 April.

In addition there will be one-act plays presented by the Honours students from 11 - 13 May, and a children's play from 25 - 27 of the same month.

Further details will be forthcoming as productions go into rehearsals. Booking for the public will be at Grocott and Sherry's as usual, and there will be student concessions.



Few people on this campus came under more criticism last year than the Vice Chancellor, Dr Henderson. His decisions, rulings and views provoked such controversy that, when defending his actions against the campus press, nearly half the campus population turned to listen. Such an interest in campus issues has not been seen since the days of the civil disobedience campaign. The *Rhodeo* editors take a closer look at Dr Henderson and his beliefs.

# Henderson: A Man for All Reasons

There are few people whose character make them as suitable for the role of Vice-chancellor as that of Derek Scott Henderson. A Vice-chancellor has to be a dedicated Christian, an academic of noteworthy standing a reliable family man: a man who would make "an officer and a gentleman" look like Beetle Bailey; the firm-jawed father figure you read about in Grade One and Two elementary readers.

Dr Henderson meets the requirements. An enlightened Catholic - he attends student's mass at St Aidan's - with a community conscious wife and two daughters going to a 'proper' Grahamstown girls' school. He describes himself as a liberal, and his moral outlook is as straight as his posture.

But, a look at his brilliant academic career might suggest that he is in the wrong job.

Dr Henderson graduated from Rhode (where else?) in the black year of 1948. With three distinctions - Maths, Applied Maths and Physics - the Rhodes scholarship must have been inevitable. In 1953 he went to Oxford and later to Cambridge, to do a Maths honour degree and a Moral Tripos respectively. Four years later he studied at Harvard and obtained a doctorate in Applied Maths. He returned to South Africa in 1962 and in 1967 was appointed the first professor of Computer Science in South Africa.

On Friday, 3 October 1975, 11.00 am and approximately 20 mins Derek Scott Henderson pledged to uphold the traditions and principles of Rhodes University.

His term of office has not been as smooth and trouble-free these last two years, however. When the Internal Security Bill appeared in 1976, Dr Henderson won support from the liberal-to-left sector on campus for his outspoken and sharply critical attack on the Bill. But his outspokenness against the policies of this government was later cynically remembered when Henderson was ordered by a Council committee to fire Alester Maxegwana, head of the University's Black Workers' Union, for organizing a strike in Grahamstown. Students involved in the strike were rusticated after completing their final exams.

Bearing in mind the "Maxegwana Affair", Henderson was asked in an interview with the *Rhodeo* editors: "Would you see any opposition as being illegitimate or too extreme towards the government?"

Henderson: "Well, yes, I would not be party, and I say this not in my official capacity but my private one as well, to any sort of action that involves, say sabotage or will result in damage to life and limb. If con-



ceived as form of protest against the powers that be, its decided to let off a bomb in the Johannesburg railway station... I would condemn that activity."

*Rhodeo*: "And calls for passive resistance and strikes?"

Henderson: "Well no, I would not say that those are necessarily wrong in themselves. But I can't in my official capacity as Vice-chancellor condone the breaking of the law, even if I regard the laws as unjust. But I would say that even if this objective could be defended, I would say that the employment of violence, intimidation, threats to peoples lives and things like this - I would say that there is possibly no end which could justify those kind of means."

The "Maxegwana Affair" sparked off a predictable row. Admin officials and Council members were secretive, and Dr Henderson took all responsibility. Strongly editorialized articles in *Rhodeo* and *Oppidan* singled the Vice-chancellor for criticism and soon he became the symbol of the conservative, sometime reactionary plodding of the university. Dr Henderson might have faded out of attention had it not been for clumsy measures to make *Rhodeo* and other student publications conform to "campus norms."

The second issue of *Rhodeo* was withdrawn from circulation by Admin - Dr Henderson personally complained about material in the paper. Four letter words, bare boobs, a cartoon of a graffiti-decorated toilet cubicle and articles critical of the Administration stirred Admin's dust - and the editors were summoned to see the Vice-chancellor. The editors of *Rhodeo* were warned

In the interview he told the editors: "I take the traditional liberal view that a university's duty is to train people in their professions...the university does not have a role to play in politicizing or socializing society as such...I know there are views more generally associated with what one might call the left-wing outlook, where it is felt that the university cannot stand aside in a sort of ivory tower way, but must involve itself directly in the issues of the day. I personally don't espouse that view."

Under Dr Henderson's rule there seems to have been the much talked of "liberalizing" of the system. Much discussed reform, born out of the civil-disobedience campaign in the autocratic days of Dr Hyslop has been semi-realized with, good Lord!, women allowed in Mens residences, alcohol officially allowed on campus, and Senate representation for students.

But the conservative in moral issues is not prepared to allow a complete liberalization overnight. When asked in the interview whether the autonomy for women's residences could be increased, the answer was predictable from one who believes in evolution rather than revolution: "I think that where things go well is rather than try and over-reach oneself, the first step is for a group like a hall to show that the autonomy they've got they are handling responsibly, and once they've demonstrated that to our satisfaction, they're likely to be sympathetically heard..."

Dr Henderson's liberal-conformism, firmly enforced in "upholding the traditions and principles" of Rhodes University, leads him straight into conflict with more progressive members of "his"

campus. Dr Henderson denies that his academic training leads in a different direction than the post of Vice-chancellor, but he has surely discovered after last year's uproar that "times are a-changin'" more substantially and for different reasons than any computer can point out.

If Dr Henderson's personal distinction was correct, then he is a conservative too in his view of the University's role in society: to bear campus norms in mind, as Dr Henderson saw them, and run their newspaper 'responsibly'. The threat of rustication was never excluded,

*Oppidan*, which until then was printed on the University presses was censored on the Vice-chancellor's orders - Dr Henderson found photos of naked but not exposed males "homosexual and prurient." An innocuous Folk-club poster depicting an indistinct female torso revealing one and a half breasts was torn from campus notice boards on Admin instruction.

The spate of censoring prompted a debate before a packed GLT audience on censorship. Henderson emerged from the debate as a conservative, in trying to defend his actions, despite his neat autobiographical distinction: 'I'm a liberal in political matters and a conservative in moral ones.'



"...pledged to uphold the traditions and principles of Rhodes University..."





by Brett Hilton-Barber

# Nusas's new man

Aurret van Heerden, Industrial Sociology honours student and Nusas's new president, is a very busy man.

I met him at the Senate House canteen at Wits just after he'd seen Charlie Nupen (Nusas lawyer and ex-pres) and the VC, and I was immediately impressed by his gentle friendliness and tight schedule. I was even more impressed when he whipped out a readily available handkerchief and mopped up the liquifruit I'd spilt all over the place - Nusas caters for all crisis situations.

Aurret is the first Nusas president based away from head office in Cape Town, for quite a while, and he's all for this decentralization. "Head office handles the bureaucracy, and I speak to people", he beams.

Seriously though, "The present Nusas structure is about the most democratic it has been, with all affiliated SRC presidents sitting on the executive. My function is to chair the exec, which decides on Nusas line and policy, and I also tour campuses, speaking to people".



What do you see as the role of the white South African student today?

We are faced with a crisis situation and the challenge of the time is to contribute to the process of change that is occurring around us. The white student must analyse the situation, decide on the direction it is taking and act in a manner relevant to his own future. We play very much a supportive role - white students certainly have not been able to take up the same risks at the same level as black students have, they are at the forefront of the struggle and are committed to a greater degree. In terms of reconstruction we also have an important role to play in that we possess a great number of skills.

How has Nusas changed over the past few years?

The crucial shift has been one away from short-term, high profile, confrontational politics into a more concrete, long-term commitment. External pressures, like the Riotous Assemblies Act, have made liberal forms of protest almost impossible, and have

forced a lot of uncommitted students out of the mainstream of protest. Because of the pressures of conflict, the student you have in politics now is much more committed, and in a more concrete fashion than the previous vocal commitment of the civil rights era. This shift in quality is a very important one.

And in this respect, have student newspapers come to the forefront?

Yes, particularly the political association papers - they played a highly important role there.

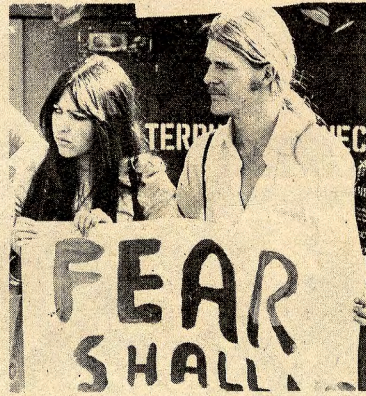
Have white students generally changed much over the past few years?

Yeah, before they were relatively removed from the dynamic change that was going on. They were pretty directionless, and I think they were worried about it, seeing no clear-cut role for themselves. Now the alternatives have cleared through polarization and are rapidly dwindling. Students are being pushed into a situation where they have to choose, and choose quickly. Now that there is no debate on 'which way things are going', Nusas's job has been made easier in one respect. Students now are being forced to provide the necessary leadership.

Will you be carrying the Africanization theme through into 1978?

Well, you know, Africanization came under a lot of fire, criticized as a philosophy which it never was. It was clearly a strategy adopted at a particular stage of student development. It was never intended as some kind of Pan Africanist philosophy which was what some people were worried about. We are continuing it, focussing on education, specifically how we can make our education relevant to our African context. For students who feel they can make a meaningful contribution to change, it is essential that they make a kind of psychological adjustment. They must not see their future in terms of Western European or American, but in being African - there are specifically African problems that they will be called upon to face. This theme is to re-orientate students and to call on them to re-orientate their education so that they are relevant to the African context.

Nusas projects and this theme hinge on alternatives. We are planning a series of handbooks dealing with this so that students can involve themselves more.



What would Rhodes gain from re-affiliating to Nusas?

Rhodes has definitely suffered from being out of the mainstream of student politics for the past few years. In the crisis situation we are now faced with, it is essential that students exhibit some unity or commitment, and by having a national union they can do that. Whatever you feel about the process of change, it is a highly strategic area and it would work against Rhodes if you were to remain out of focus. The main area where you would benefit is in the resources Nusas can offer you, information of publications, seminar programmes, and so on, besides the fringe benefits like SASTS (concessions for students travelling abroad). I can't see how isolation will do you any good.

Do you see any increase in government action against students this year?

Yes, particularly regarding the student press. As its importance rises, so will government recrimination. There are questions that the government doesn't want to see answered.

And recriminations against Nusas, the organization?

No, Nusas is not likely to come into this. It is made up by project committees and SRCs, and bearing in mind that most of them are constituted by acts of Parliament, it would be very difficult. If any recrimination is intended, it will be aimed at the leadership, as always. However, the government, now that it thinks it has dealt with the

mainstream of black politics might now turn on white opposition. I don't think that the PFPs have much cause for alarm though.

Do you see any right-wing threat from students?

No, the right-wingers are identifying themselves so closely with the forces of repression that there is no way they can appeal to students. I don't think students have become more moderate. I think that with the lack of adequate leadership over the last few years, this just seemed so.

What is Nusas's position regarding contact with Afrikaans campuses?

Up to this point, Nusas has held formal contact with the ASB (Afrikaans Studentebond), but now it's clear that there is nothing to be gained by this. We will keep contact on a personal level with verligte elements like Potch and Stellenbosch, where at least there is room for discussion.

And black universities?

A lot of people have been pushing for us to work on black campuses again. I don't think this is feasible. If you look at Nusas as an organization, it has a specific character and specific areas where it can be most effective and black politics is not one of those areas. One of the lessons of the past few years is that a white political group can never accommodate black



aspirations. There is no chance of us moving back onto black campuses. I do think, however, that the demise in black consciousness on black campuses has opened a lot of channels that weren't previously open to us. I certainly think that the new wave of black leaders who will now emerge will be more amenable to contact with us than previous leaders.

The average, apathetic, ordinary Rhodent group: found in High Street, Kaif, and especially in RES. ROOMS:





# Press on the Rise

*The Student Press is the last of the outspoken channels of protest against the excesses of the government. Its existence is therefore as precarious as it is vital. Brett Hilton-Barber, Rhodes editor, gives an overview.*

Since the decline of the effectiveness of white student political organizations during the late sixties and earlier part of this decade, there has been a related rise in the strength of the student press.

The days of confrontationist, street marching politics have passed by due to the changing surface of the political situation. We whites are not the main force in student politics any longer. The focus has shifted to black opposition - after all they are literally dying for their rights.

Thus the role of the white student has become one of support for the 'process of change'.

White students are turning to longer term projects, concerning themselves with providing resources and alternative information - and so the student press comes into light as the main strength in student opposition politics today.

## Genuine direction

Nusas, at its 55th Congress in Pietermaritzburg in November last year, created the new portfolio of media officer. Patrick Fitzgerald, former Wits student, SRC Deputy President and Nusas General Secretary, will take up this post.

He acknowledges the importance of the campus press as a political force: "this is a genuine direction in radical student thinking and a relevant one. Many is being channelled into this area, whereas before it went into social action, confrontation politics and labour programmes".

He sees the revitalization of the student press coming about by an understanding of its role. "In the early seventies, the student press was just into negatively criticizing the status quo. Now there is an attempt to provide an alternative information service."

The aspect of counter-information is one of the most important in the student press today. Hilary Joffe, editor of Wits Student describes it as "not so much completely different information as a different emphasis, looking at issues from a different angle or in a different context". The main problems that rise here are that access to relevant information is limited, and that legal difficulties crop up when it comes to publishing such material.

The political association papers specialized in presenting alternative information, examining the issues that lie beneath the events they give rise to, and asking sensitive questions neglected by most of the other mass media.

Avrom Goldberg, *Varsity* editor and chairman of Saspu, sees the umbrella body's function as to maintain a "vigorous press and to disseminate new ideas and information to provide an alternative to the existing racial and economic hegemony".

Although the student press is at its strongest, 1978 could well be its most dangerous year. The recent trial of Sean Moroney,



How does Swapo envisage an independent Namibia? In what ways are women repressed? Is Bantu Education merely inferior education, or is it designed to slot people into specific inferior roles in society? How is white education geared to produce 'good citizens' and not critical thinkers?

These are some of the issues examined by these journals, and for their troubles, *Z* (Students for Social Democracy, UCT); *Crisis* (Students for Africa Movement, Wits); *So-Where-To* (Students Democratic Association, Durban); and *Crux* (Students for Critical Thought, PMB) have been banned for all future editions.

## Bannings

Bannings have risen impressively recently. Last year over 60 student publications were banned, (mostly for 'threatening state security'), twice the figure of 1976.

In order to protect the interests of the English student press, 13 editors met at Durban University at the beginning of December, to form the South African Student Press Union (Saspu).

Plans were made for an inter-campus news service, a training handbook for student journalists and a resource centre. Provisions for student editors falling foul of government recrimination were also discussed.

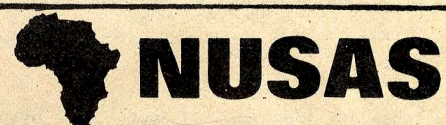
convicted in a Johannesburg magistrates court on charges of producing two issues of *Wits Student* which were subsequently found 'undesirable', has set a dangerous precedent. Any student editor who has had one of his issues banned, could face similar charges. Moroney was fined R200 or 50 days suspended for three years, and his appeal was turned down.

The Moroney case is to student journalists what the threat of the Newspaper Bill was to journalists working for the national press. In their case it intimidated them into stepping back in line without damaging the facade of 'press freedom' in South Africa.

Patrick Fitzgerald: "It is inevitable that there will be more clashes with the government, but the student press won't take them lying down." Hilary Joffe feels a little more sceptical: "There were a lot of potential measures set up last year in

terms of precedents, and that makes going into 1978 a lot more precarious".

The worrying factor is that no new legislation needs to be introduced to curb the student press. There is already an overwhelming amount of legislation controlling the press generally, and with the ominous precedents set in the bannings and detentions last year, as well as the Moroney trial, 1978 could be the end of a legitimate active student press



## Congress Wrap-up

Our future is with Africa and we must prepare for it.

This is the message from the 150 delegates to the 55th Nusas Congress last November. White students' role in winning social justice may not be a central one and the 'student power' of the sixties was a myth, a paper tiger - but we do have vital skills and resources. SRCs on each campus now aim to give their students the opportunity to use these abilities in shaping our future.

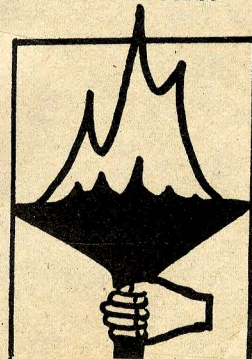
The six-day congress, held in Pietermaritzburg, was the national union's biggest ever. "Education for an African future" was to be its theme for 1978, it decided, and a 22 year old industrial sociology student from Wits was to be its president. (See interview with Aurret van Heerden on page ).

Rhodes, which severed its links with Nusas in 1976, was represented by five members of our new SRC as observers. Heading the delegation was Izak Smuts, previously the prime mover for disaffiliation, who now seems satisfied with the new Nusas structure and direction. The first few weeks of term will tell whether he intends leading a campus campaign to rejoin.

A paper drawn up in the projects committee and adopted by the congress, spelt out the importance of education and the aims of the Nusas programme. The paper stressed that education is not confined to institutions of learning - it encompasses each individual's life long social conditioning.

"Society cannot change until people reject the roles assigned them within it. Establishment education prevents this by limiting people's perception of these roles. Students at English Universities cannot escape the process, as their daily lives are lived within the context of South African society with its political and social indoctrination.

"The purpose of education for an African future is not the development of objects or things, but the development of society. This distinguishes the system of education which turns men and women into tools, from the system that makes liberated men and women skilful users of tools."





# LAND OF THE BRAVE AND PURE

Graham Watts, a lecturer in the Journalism Department, went to the United States last year to read for an M.A. at the University of Wisconsin. While he was there he decided to hitch around the country to complete his idea of what America is really like. Here are some of his impressions.

One of my favourite stories about my stay in America involves a caution I learned about just blabbing on when asked the question, "what is it like in South Africa?" That's a difficult enough question for anybody from this country who happens to be abroad when the police are killing detainees and banning newspapers, but when it is asked by two huge, burly black truck drivers on Route 66 to Albuquerque, where if the sun don't get ya the rattlesnakes will, then you start weighing your chances of survival pretty fast.

It was almost as if one of the little "pleeeeeease, chief" beggars in High Street who I had just refused five cents for bread was suddenly reincarnated before me - this time about 6' 5", 250 pounds with a buddy about the same size beside him.

I swallowed hard, and stalled for time: "Well, it depends on what you want to know about South Africa..." I replied.

There wasn't a moment's hesitation: "Hey man, what's the pussy like?"

## Wisconsin

This is a piece (there'll probably be more if the editors are short of copy again) about what it's like in America. I'm sure you would prefer it (as I did) if there is some kind of focus to it all. In other words it depends on what you want to know about America.

The answer to your first question is: not very different from at Rhodes, but probably of slightly easier virtue.

Unlike the two truck drivers who didn't have any further questions, readers of *Rhodes* no doubt are interested in a lot of things about America. Since this is a freshers issue it is probably appropriate to take a look at university life.

I can only speak authoritatively about the University of Wisconsin, one the Big Ten midwestern colleges situated in the capital of the Wisconsin, Madison, which is about three hours drive from Chicago.

There are some initial contrasts with a place like Rhodes that remind you constantly that you're in America. First of all there are 40 000 students, and in a city of only 170 000 it soon becomes apparent that this is what they call a "college

town" over there - a sort of Grahamstown writ large. It is not an urban campus with the university spilling into and ultimately losing itself in the city, but rather it dominates the altogether, and becomes the focal point of the entire population's cultural, social and sporting pursuits. That is probably why you get on average 70 000 people at every home football (as in helmets and grunts) game. Add all that to the size of the campus and you will understand why there are two bus routes with municipal buses ferrying students to and from lectures.

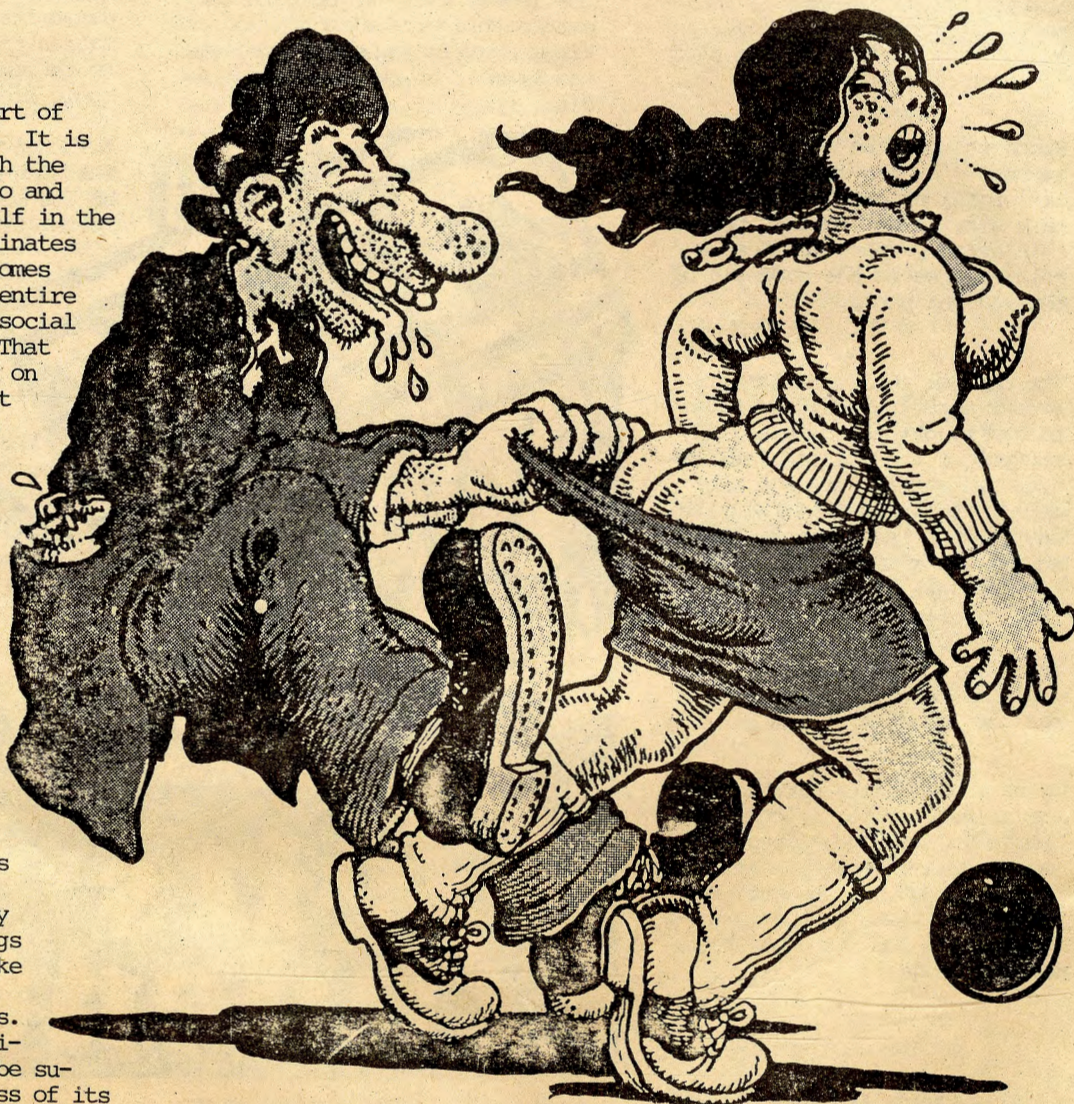
## No Censorship

Although size does not really constitute a worthwhile basis for comparison, I feel it is important that it be pointed out because many other less visible things are related to size. Like for instance, the two daily student newspapers. While I definitely consider the 1977 *Rhodes* to be superior in the seriousness of its journalism (which might be a function of the seriousness of our politics) the daily competition between the left-wing *Cardinal* and the conservative *Herald* on the Wisconsin campus was of the healthiest kind. Neither, incidentally, is ever subject to any form of censorship whatever. No one finds it necessary to impose controls on the student press any more than the established press - and in America that means you print what you like.

## Integrated dorms

Far be it from me to instill in the minds of our new intake any inspirations towards social freedom in the context of campus life but there can't be that much harm done if I reveal that at least if they were at Wisconsin they would be treated like adults. The residences - or "dorms" as the Americans call them - are to all intents and purposes buildings where you rent a room from the university and make your own rules. The only doors that get locked up at night are your own, if and when you choose to do so. And the nearest lady warden is in the female block of the state penitentiary at Waupun 100 miles upstate.

While there are a number of separate women's residences, a good many are totally integrated with only the bathrooms and loo's separate. Others have alternate men's and women's floors but no rules about visiting on either.



Then there is at least one university-owned building I know of which has two-bedroomed flats with little sitting-rooms and kitchenettes. The only barrier to taking one of these is a financial one - they're very expensive. But if a third-year student wants to live with his or her first-year lover and can afford it, the only thing the university wants to know is "Have you paid your rent?"

And for those who are aghast at the morality involved, Wisconsin students will tell you to go make your own, just as they'll tell you there's only one thing that increases unwanted pregnancies on a campus - screwing. Residence rules and morality have about as much to do with falling pregnant as did democracy and freedom with Nixon's Administration.

And the legitimate fear of women students that they might be harassed by disorderly men if they are not kept out their residences is countered by two things: on the one hand responsible people of both sexes simply don't tolerate that sort of behaviour; and on the other, this unrestricted contact brings on a maturity in relationships between sexes that takes all of two years (ie until one moves out of residence into digs) to arrive at here.

Sexual abuse, however, is quite a different matter. As far as I am aware, there is simply no evidence

to suggest that there is any greater incidence of rape where residence rules are either relaxed or non-existent than where they are strict. Sexual abuse is criminal behaviour the causes of which do not rest with the culprit's relative access to scantily clad women.

However, all this social freedom on Wisconsin's campus does not appear to result in or have any relationship to greater social awareness. American students are not vigilant watchdogs of even their own freedoms, let alone their brother's or sister's. They enjoy what they have thanks not to their own striving but rather to that of their predecessors of the turbulent '60s. Small, inconsequential groups of unwashed Lefties try desperately to keep the banner aloft but the crowds are now to be found at the football stadium.

Right now in America about the most stimulating political event is a Jimmy Carter fireside chat and that's about as sure to get the masses out into the street or the committed to their tasks as is an Economics I lecture.

As for Rhodes, who knows? Perhaps history has long ago overtaken us, as many have said. Being on this campus again and contemplating the future I had once dreamed of for my country reminds me of the reply I got from a Southerner when I asked him directions: "Sorry mister, ya cain't git thar from here."





# Black and Blues Gillespie

Check hair, nose, pants..pretty good...a tuck at the journalist, worn for a day khaki shirt... AaaYyy - these ducked-out sandals..TOOduckingMUCH..UNduck-ingBelievable...Knock loudly, adjust that camera then lope, loiter my journalistic way inside...

Dizzy was busy.

Dizzy dark and fleshy, hanging out of his green and white striped, open-to-the-belt shirt, sat autographing books.

Rapidly and breathlessly I explained that I had attempted to make an appointment...didn't seem interested and continued his autographing.

Regained the journalist composure...flopped indifferently into a chair..Slowly, purposely pulled back the zipp of that journalist shoulder bag...casually began writing unreadable notes in my Tudor Shorthand Book.

Hopeless - what a ducking funk. Cold sweat...gooseflesh.

Ten minutes of funk.. then a throaty chuckle from the hard-blowing Carolina composer. I smiled..blushed(?)..then added a journalist snigger.

He says its okay for me to start so out with that accepted well worn journalist opener: "When, Mr Gillespie, did your musical career start and what made you choose the trumpet as your tool?" He huffs and he puffs and then follows his cigar into the loo. Cold Sweat...alarm...trepidation...come and have a look at Journalist sitting alone gazing hopefully at that cream carpet, at those grey streaked curtains.

He comes in talking,grinning... "I've always been interested in music. I first played the piano when I was 2½ years old. I can't remember when I was'nt interested in music. Well then...in the early thirties, the state of Southern Carolina bought musical instruments for the public school I was going to...they were passing round all these instruments...I was small...the instruments went to the biggest guys and the only thing that was left was the trombone, so I just took that. So I started out on the trombone...then there was this guy next door who's father was a shoemaker, bought himself a horn. I asked him if I could practice on it 'cos I liked the sound of it...from there it was the trumpet."

Crackajack!

"Being taught as opposed to picking up an instrument and learning yourself'...well I learnt on my own with a little help...valuable help...but...ah...the most famous - Louis Armstrong - ... the most famous musician - he was self taught...Tony Hawkins took piano lessons from his mother.

Now you see in the older days THAT was enough, but not now. Now you must know music, man. To create you must have something to work with".

"Jam sessions - beautiful - an essential part of learning, especially when I was coming up... but each age has its own modus operandi."

Alpha plus



"Yes, it happens all over...technical fireworks in place of emotional colour. Jazz must be rooted...yes...but the ones who create the most are the ones who have the background like...spiritual...blues...gospel...all that is a part of the rhythm of jazz, so it would be necessary for a guy to learn about these things so he may begin at the roots."

On blues as roots...

"The blues is playing now like it was played at the beginning of the twentieth century - beautiful - that's beautiful - you, you wouldn't put down Michelangelo because Picasso was a great painter."

"Your instrument of course is supposed to be an extension of your self - I can hear a guy playing and figure out what type of guy he is...I listen for ideas, how he follows them to rhythm. Rhythm comes first because it's the main ingredient in the music of blacks in the United States... and blues...lay down blues - that's rhythm".

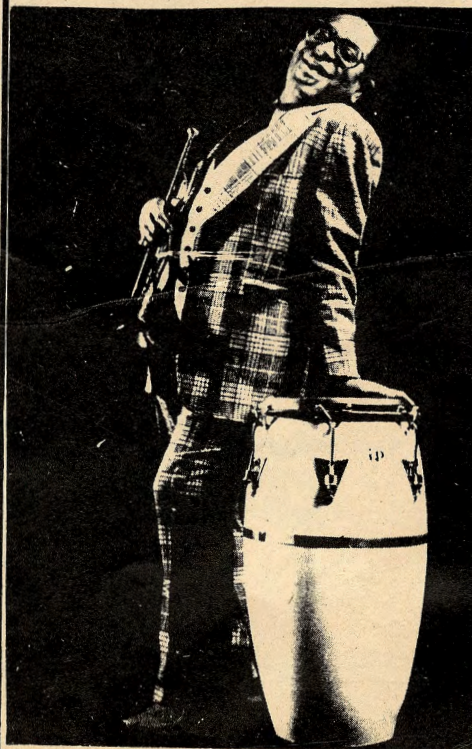
Is jazz progressing? Will the Ellington, Armstrong, Montgomery quality be repeated?

"I don't think anything in the past was the best. I'm a firm believer in the future...you see I...I believe in spiritual evolution - I'm a member of the Bahi faith, and they teach that the spirit keeps evolving. You could say it evolved through all the prophets...and jazz...well the jazz giants could be seen as a succession of jazz prophets. Jazz is progressing...I don't see it reaching a crescendo...then dying."

Starting to itch y'know...a terrifying turn...a few YES/NO, one word answer questions, then it all petered out, ceased, sort of reached a crescendo then died.

Mr Gillespie accompanied by one of these journalist types emerges from the lift into a foyer full of hair, boots and boutique colours.

So who the duck is Dizzy Gillespie...



## Ambitious Dan

Steely Dan - Aja (ABC 268)

Tony Wood

Trendy disco beat and bass kick off Steely Dan's sixth elpee... terse lyrics... In the corner/ of my eye/ I saw you in Rudy's/ You were very high... but with the chorus that Steely Dan magic starts tugging at the emotions, and you quickly reach for the lyric sheet... all about a woman who runs around a... and a guy who puts up with it for just so long: I'm a gangster/ On the long/ you will stagger homeward/ To your precious one/ I'm the one/ Who must make everything right/ Talk it out til daylight/ I don't care anymore/ Why you run around...familiar scene huh?

The thing about Steely Dan is that they nearly always manage to turn this cynicism and anger into the most beautiful creations - go back to their first album even, and it's there, in every cut, especially Dirty Work.

Musically, Aja is their masterwork, aptly described in the sleeve notes as "some sort of sonata or suite" (Groups like Steely Dan and Little Feat are the real New Wave, incorporating all the old elements of classical, jazz, rock and pop into something satisfying and so now).

Latin flavoured songs, powerful drumming and a tenor solo from Weather Report's own Wayne Shorter in the superbly arranged middle section - it's all there.

Donald Fagan and Walter Becker

emerge more as contemporary composers than anything else; they hardly play much themselves anymore, leaving the actual performances largely to the forty or so session musicians and singers involved. But it's all tightly controlled by the composers, particularly Fagan it seems, who also does all the lead vocals as before.

On numbers like Deacon Blues, I Got the News and Josie, all the images of decadence: gambling, booze, drugs and sex, are presented with characteristic cynical detachment by Fagan - but we are not fooled. It's just so apparent from the affection invoked by the musical atmosphere that they aren't unaware of the Romance of it all - the-city-is-a-terrible-place-but-it's-the-only-home-we-know-and-love-sort-of-thing.

Listen: My back to the wall/ A victim of laughing chance/ This is for me/ The incense of true romance/ sharing the things we know and love/ With those of my kind/ Vibrations/ Sensations/ That stagger the mind from Deacon Blues, and: Jo would you love to scrapple/ She'll never say no/ Shine up the battle apple/ We'll shake 'em all down tonight/ We're gonna mix in the street/ Strike at the stroke of midnight/ Dance on the bones til the girls say when/ Pick up what's left by daylight/ When Josie comes home from Josie, the final song.

Aja is Steely Dan's most ambitious work to date and is an album of great beauty and insight at the least.



# It's yours for the taking

*Bruce Smith, Rhodes Union Sports Officer, introduces the various sports and amenities open to students at the University.*

All sport at Rhodes University falls under the auspices of the Sports Union. The Executive Committee of the Union is a body comprising of three elected members of staff (the Chairman, Vice-Chairman and Treasurer) and three student members. The overall control and policy of sport at the University is vested in this body.

General meetings of the Sports Union are held once a term, while the AGM is held during the last term of the academic year. Any student is welcome to attend these meetings at which each affiliated Club is represented by two delegates.

The aim of the Sports Union, as defined in our Constitution is: *The Sports Union is established for the benefit of all student members of Rhodes University and such other persons as may in terms of the Rules of the Rhodes University Council benefit therefrom. It is to promote and encourage sport and physical recreation in the University and is to provide and maintain such sports facilities and equipment as the monies of the Sports Union permit.*

As such we have 30 sports clubs affiliated to the Sports Union, these being:

*Athletics, Badminton, Basketball, Baseball, Cricket, Cross Country, Fencing, Golf, Gym, Men and Women's Hockey, Karate, Kayak (Canoe), Marathon, Mountain, Netball, Rifle, Rowing, Rugby, Soccer, Squash, Surfing, Swimming, Table Tennis, Tennis, Under Water, Skydiving, Volleyball and Yachting.*

Due to various reasons, the policy of the Sports Union has been to try and cater for all sportsmen and women on our campus. In other words, we have attempted to provide facilities and opportunities for both competitive and recreational participants.

Because of our geographical situation, some of our teams play in Eastern Province leagues while others are affiliated to the Border. In spite of the travelling problem they are faced with, our students have acquitted themselves extremely well in both leagues - I have no doubt that they will continue to do so this year.

On our campus we are fortunate to have some fine facilities, which are more than adequate and certainly very practical. For the summer sports there are three cricket fields, a 400m grass athletic track, a baseball diamond and a 33m swimming pool, while for the winter sports there are three rugby fields, two soccer fields, three hockey fields, three netball courts and our own cross-country course above the Prospect House Complex.

In addition to these, there are nine all-weather tennis courts, a small-bore rifle range, nine squash courts and the Alex Mullins Indoor Sports Hall which caters for the indoor clubs.

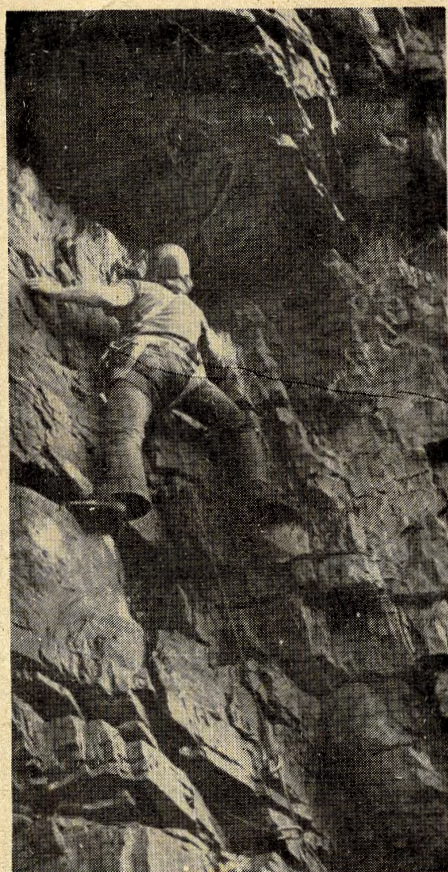
All students at Rhodes are automatically members of the Sports Union. When you register each year, R12 of your Amenities and Registration Fee is paid to the Sports Union. It is then the task of the Executive Committee to see that the cost of financing sport at Rhodes is covered by the grant received from all its members.

In order to use these facilities - and in particular when wanting to draw equipment from the sport stores at the swimming pool - students must produce their student identity cards. Other than the R12, no other charges are made, although some clubs do charge a small membership fee.

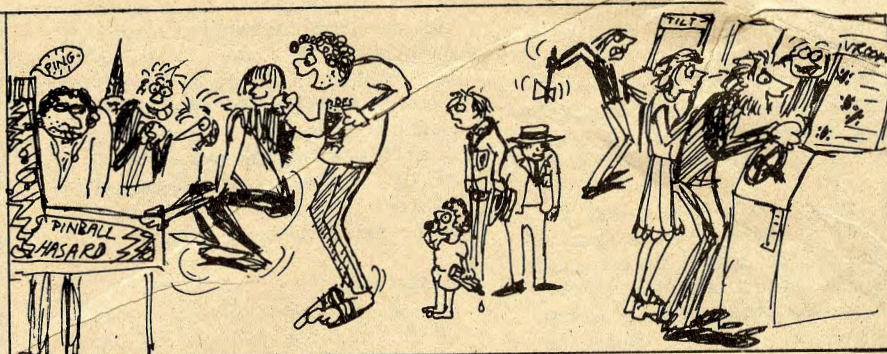
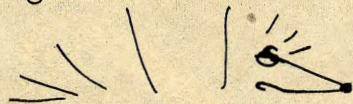
Besides the leagues, the two highlights on our sporting calendar

are the SAU Intervarsity Tournaments and the annual Intervarsity against UPE, which this year is to be held in Grahamstown on the 11th/12th August.

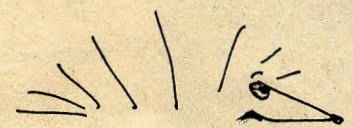
The Sports Union has its offices on the first floor of the Students Union building. Mr Bruce Smith (Sports Officer) and Mrs A Stephenson (Secretary) will be available there to assist any students who have any queries.



Then there's the group of mature, discerning young future business leaders, found exercising their intellects on these mentally stimulating machine games....



The Radical/Concerned Student To be found in the Library and environs.





# Rhodeo



*Nazi Book-burnings, 1933*

***Library Books to be Burned***



# Library Books to be destroyed

An unknown number of Rhodes library books are to be destroyed following the regulations allowing university libraries to hold banned books on restricted reserve.

The old system - where students gained easy access to restricted books with departmental permission - will now give way to a special "banned books room" governed by stricter conditions.

Rhodes librarian Mr G D Quinn would not say how many books will be destroyed. It is known, however, that many of them fall foul of the censor in terms of Section 6 of the Internal Security Act. These books are "totally verboten" he said.

At the moment, no-one has access to the threatened volumes, which are in an undisclosed place in the library. Mr Quinn said they are being catalogued to sort out the banned books from those prohibited for possession.

Students wishing to consult a banned book will now have to obtain permission from their faculty Dean. This is given only if the student is engaged in bona-fide research work in that field, and must be presented to the library.

"The library has no right to give a student permission to look at anything", said Mr Quinn.

This threat to academic freedom does not only face Rhodes. All universities received a letter from the Directorate of Publications at the end of last year telling them that permission to hold banned texts had been withdrawn, and that a new request, with reasons, had to be submitted. Rhodes did this and received a reply which outlined further restrictions on access.

Mr Quinn refused to let a *Rhodes* reporter photograph the books, and threatened to withhold further information "if the issue was sensationally treated".

Not only will researchers be deprived of important books, but some undergraduate courses will be severely affected. "English in Africa", a new multi-disciplinary course, will lose several basic texts. One of the course lecturers, Mr Graeme Addisson, of the Journalism Dept, said that three lectures on Drum magazine in the fifties had been "hit amidships".

"The two basic texts of my section - Mphahlele's *Down Second Avenue* and Can Themba's *The Will to Die* - were in the Rhodes library and could have been accessible to students. Now I understand they won't be. Either I'll have to lecture on works the students will never see, or I must simply find something more acceptable - from the government's point of view".

"It seems we are facing a situation in this country now where every effort is being made by the authorities to destroy our history and deny parts of our culture. Intellectuals who co-operate with the authorities in doing this are simply despicable.

"I definitely won't pretend that Mphahlele and Themba don't exist. They have to be talked about, and their importance in literary history has to be discussed and explained."

*Rhodes* was unable to confirm reports that the books will be burned by the Grahamstown security police.

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## Folk All Expectations

The Rhodes Folk Club, the only university folk club in South Africa, intends to highlight its year's activities by bringing in a foreign musician of international repute to play on campus.

Invitations have been sent out to major recording stars and a reply from Nashville Tennessee, indicating that J J Cale won't be able to co-ordinate his schedule to fit in a visit, has been received. Folk club is awaiting response from others including George Harrison.

Larry Strelitz, chairperson of the club gave reasons for this planned extravaganza: "Last year we flew up five people from Cape

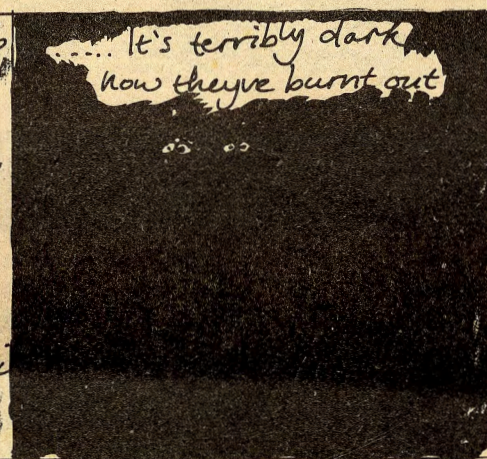
Town and one from Johannesburg to take part in Folk All (the annual concert held during the third term) and we decided that we'd rather get one good foreign artist in than have the same people again".

Strelitz sees the likes of Edi Nederlander, Bob Denton and Jannie Hofmeyer as the "Old Guard" in South African music. In the case of nobody responding from overseas to play at Folk All, he would rather have some lesser known musicians in than those who seem to have a monopoly on the South African circuit.

Folk Club, although one of the fastest-growing cultural clubs on campus, suffers from a crucial lack of funds. The club still owes R200 to last year's chairperson, Judy Parfitt, who put the money in to keep the music going.

This year their activities seem to be much more co-ordinated and they will be doing a couple of shows in conjunction with the Natal Folk Music Association, as well as hoping to slot in a trip to Cape Town during the July vac.

Strelitz also plans to get movies like *Celebration at Big Sur* to Rhodes to help raise funds for the club.







## Journ Inquiry

The Journalism Department is to launch a new magazine, *Inquiry*, on campus this year.

This was revealed by Graeme Addison, the lecturer in charge of the newswriting course.

In an interview Addison said that *Inquiry* would become the medium for publication of news reports, feature articles, investigative articles and research papers produced by journalism students.

This year student journalists are to launch a probe entitled "Sexism and Society" and their findings will be published in *Inquiry* the first issue of which is expected out in June with a second one to follow later in the year.

"I'm hoping that we can reveal the importance of the feminist movement in modern South Africa, and relate the movement to other developments in human relationships", Addison said. "We'll be looking at discrimination against women, especially black women; the role of sex education in the upbringing of children; sex and the student; sexual stereotyping in the mass media, and various other issues".

"This will certainly create a lot of interest among the student body as a whole."

The sexism project will involve three phases, culminating in the appearance of *Inquiry* in June. In the first phase, the Journalism Department will organise an awareness week aimed at students and the public with the object of arousing interest in the project. There will be films, a seminar, and possibly a debate on aspects of feminism and male responses to the feminist movement.

Phase Two will involve Journ II students in reporting assignments on campus, in Grahamstown, and in their home towns when they go home for the Easter vacation. They will look at the role of the sexes in South African society and will produce news reports and in-depth articles on the subject.

Students in first and third year will also be encouraged to produce essays and research papers on sexism.

Finally, *Inquiry* will be sub-edited and produced by third year journalism students studying editing under Professor Tony Giffard, Head of the Department.

Asked about how the magazine is to be financed, Addison said he planned to look for national advertising.

"I think we can present a good case to advertisers who wish to see their products offered in a prestige publication - which this will be. As a showpiece for the Journalism Department it just has to be good. We'll distribute the magazine on Rhodes campus and on other campuses throughout the country, as well as to the press. The circulation may not be all that large but the magazine will reach an influential sector of opinion leaders."

"I don't plan to compete with local student publications for advertising. We have the most vigorous student press in the country and it could be harmed by too much competition for the scarce advertising funds available in Grahamstown."

# Hard Pressed

There has been a sudden upsurge in the number of student publications on campus during the past year - part of a general pattern prevalent at English speaking universities in the country.

Pressure groups are discovering that the most effective method of pushing viewpoints is through the student press.

At the beginning of 1977 there were only two regularly issued student newspapers at Rhodes - *Rhodeo* and *Oppidan*. This year there will be five.

*Rhodeo* is the SRC's official newspaper although the editors have full autonomy to express their own views. It survives on an annual SRC grant as well as from advertising.

*Oppidan* is a more moderate paper catering for students living out of res, although it does have a broader audience. It is funded solely from advertising. *Rhodeo* and *Oppidan* draw the biggest readership on campus and command the most influence among students and staff. They appear generally every two weeks.

*Nucleus* (although the name does not actually appear on the issue) is published by Usfew (Union of Student Freedom, Enlightenment and Welfare) and is edited by SRC President, Izak Smuts. Its aims are to counter the "leftist domination" of the campus media, and to cater for the 'average' Rhodes student.

*Rap* (Radical Analysis Pamphlet) appeared for the first time last week. It is Radsoc's first publication and is intended to provoke thought and a flow of alternative ideas to existing structures or ideologies. Four issues of *Rap* are expected out during the course of the year.

*Inquiry* will be launched by the Journalism Department to co-ordinate the efforts of its students who will be pursuing a theme entitled 'Sexism and Society' this year. *Inquiry* will come out in June and will be followed by a second issue later in the year (see story next door)

These publications will be read by roughly 3 000 students and staff. Here are various impressions and analyses of the campus media situation:

Boy Johnson, Journalism lecturer: The number of publications is a good thing. Investigative reporting needs to be jacked up though.

Martin Feinstein, former *Rhodeo* editor: Here's a situation where a minority group of leftist students are putting out an enormous amount of literature. Why? Because they are the more dynamic group and right-wing students haven't motivated themselves properly yet. There can never be too many papers on campus. Businesses will support those they think have the best political line - *Oppidan* will come out top because it's the most smoothly run organisation in this respect.

Izak Smuts, SRC President and editor of *Nucleus*: We are not in opposition to *Rhodeo*, we run *Nucleus* to produce a good newspaper. The average South African student is not very politically minded. To get to him you must first have good sports and campus coverage and then he will say "Hey, what's in the rest of this paper". If *Rhodeo* is trying to conscientize students I think it has had the reverse effect.

Gordon Cramb, SRC Publications Councillor and former *Rhodeo* editor: Smuts and company are making a bad mistake in coming out with their own regular publication - though I wish they'd find a name for it. In the past he and his cronies have been content to criticize from the right. Now he is out in the open, and the student body can see the hollowness of the partial solutions he offers.

Graham Watts, Journalism lecturer who has just returned from Wisconsin: In comparison to the Wisconsin papers, *Rhodeo* and *Oppidan* are far more serious and thorough.

And some general comments from students:

Second Year Law student: no, no not too many publications on campus. *Oppidan* gives more general coverage of news, but *Rhodeo* has better layout and more eye-catching features.

Fourth year Commerce student: *Rhodeo* is too political - it does not serve the general body of students.

Third Year Arts student: I haven't heard of *Oppidan* but I've read *Rhodeo*. My father disapproves of it but I think it's alright.

"Nor do I intend *Inquiry* to compete with student papers as a newspaper. It has a very different aim and composition: it will provide an outlet for our journalism students whose reports are sometimes not the right kind of thing for the campus press."

FOOTNOTE: The "Sexism in Society" project follows last year's project on the "Environment" which achieved great successes. Journ II students last year produced the "Shame City" exposes on conditions in Grahamstown's black townships, which were published in *Rhodeo*.



## RHODEO EDITORIAL OPINION

### Authority

The image of Authority destroying books is a powerful one. It symbolizes a flagrant suppression of ideas and conjures up alarming visions of pre-war Nazi Germany.

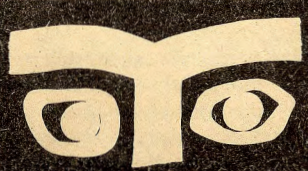
Indeed the parallels are obvious, for here too a war psychosis is being generated by the state in order to build up some form of reactionary solidarity (see story on *A Military Future*). The clumsy attempts at controlling the flow of information and alternative ideas and the dictation of what we may or may not know (see story on *Library Books to be Destroyed*, p. 2) are part of a greater pattern - expedient, however, only in the short term.

Ironically enough, these actions are intended to ensure the survival of the prevailing racial and economic oligarchy, yet they will become the main cause for its destruction.

It is clear now that no meaningful change can come about within the existing political structures - the Nationalist government has made sure of that - and so they will come from without.

The Patriotic Front has made it obvious that nothing short of the complete surrender of Rhodesia to their forces will suffice, and with the influence and support they command, this is likely to come about. The same will happen in South Africa, where those seeking to rid themselves of apartheid have no other option open to them.

The lesson to be learned from history here, especially in tyrannies such as Nazi Germany, is that a society that propagates violence as a way of life, directly or indirectly, will meet a violent end.



"The streets of our country are in turmoil. The universities are filled with students rebelling and rioting. Communists are seeking to destroy our country. Russia is threatening us with her might, and the Republic is in danger. Yes danger from within and without. We need law and order! Without it our nation cannot survive."

Adolf Hitler 1932

### Sexism

Those of you who actually read this paper, and not flip through it to look at the erotic Richard Crumb graphics, the odd naked breast or four letter word, will notice the volume of feminist and anti-sexist articles of varying quality.

Because of this forceful outcry in this issue, one might think that we view sexism as the most fundamental evil in our society.

The discrimination on the basis of race and social background in South Africa has a far greater effect at the bread-and-butter level of our existence than sexism. By comparison, discrimination on the basis of sex has less implications, controls the lives of people to a far lesser extent, even though it is also based on the fundamental principle of racism - superiority.

Discrimination on the basis of sex is less obvious than on race because women have been denied a significant role in either oppressing or being oppressed - white women have followed and accepted the rulings of their male counter-parts, black women have had to bear the burden with theirs.

Be that as undesirable as it is, effective opposition to racism would be a far more effective catalyst for changing the nature of our society, while still bearing in mind the oppression of women.

Vol 32 no. 2 Editorial Staff

Editors: Brett Hilton-Barber  
Bonny Schoonakker

Sports Editor:

Dave Bristow

General: Kate O'Neill

Rick van Heerden

Marion Sparg

Liz Lehanan

Trish Handley

Delene Ratray

Lorraine Slabbert

Beri du Toit

Andre Geel

Mickey Nunes

Fuad Domingo

Stuart Stromin

Rhodeo is the official student newspaper of Rhodes University, Grahamstown, and is published by the SRC, Rhodes University, PO Box 98, Grahamstown, 6140. The editors are given full autonomy and opinions expressed in the newspaper are not necessarily those of the editors or the SRC.

## Nusas Projects

Nusas president, Aurret van Heerden, paid Rhodes a brief visit last Monday to meet students interested in establishing Nusas project groups at the University.

He has just completed a tour of English speaking campuses, initiating the formation of projects committees, and speaking to student leaders.

Nusas is primarily an educative organization and its project groups establish the direction of its programmes. This year's theme is 'Education for an African Future' and its aims are to get students to evaluate their educations and thus their role and relevance to the South African situation.

They will assess priorities and evaluate alternatives and apply their skills to these areas. Projects groups work through seminars, pamphlets, and the various forms of campus media.

Five handbooks will be issued during the course of the year and will deal with the alternatives open to white students. They will cover the areas of: Education, Intermediate technology (and Rural Development), Alternative law, Community Medicine and Culture.

One of the functions of a project group at Rhodes will be to organize and run a reaffiliation campaign to bring campus out of its isolation.

THERE WILL BE A MEETING FOR ALL THOSE INTERESTED IN THE ESTABLISHMENT OF LOCAL NUSAS PROJECT GROUPS ON THURSDAY, 9 MARCH AT 5 PM IN THE SRC GENERAL OFFICE IN THE STUDENTS UNION BUILDINGS.



Sir,

At the end of '77 I sent a bundle of *Rhodeos*, including back issues, as well as *Oppidans* and *Vent* to friends in Oxford.

The one replied recently as follows: "Thank very much for the letter and for the *Rhodeos* - which I read with amazement, remembering the UCT *Varsitys* which seemed to be full of sport. Whereas your *Rhodeo* is by comparison committed, passionate, articulated and dissident. Read *Vent* and was positively ventilated and instructed and pleased."

The other commented "I spent half a day rivetted to *Rhodeo* Oxford University papers compare unfavourably."

As a '77 *Rhodeo* staff member I find such reception gratifying. Hang in there friends and keep SUCH praise coming.

Gavin Hayward

## Seminar

A seminar on Community Development will be held at Kleinmond from Friday, 3 March to Sunday, 5 March.

The main speakers will be Karl Edwards and Cedric de Beer, both from the Environmental Development Agency, who will be coming down from Johannesburg.

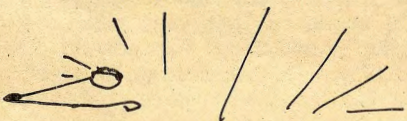
The seminar is being run by Delta and Envirac.

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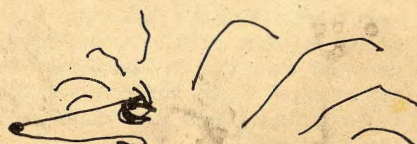
Rag's coming up! That means a hectic round of paper flower making, beer drinking, float-building,



wine guzzling, rag-processing, merry-making, tin-shaking, sport-playing, ball-going.....

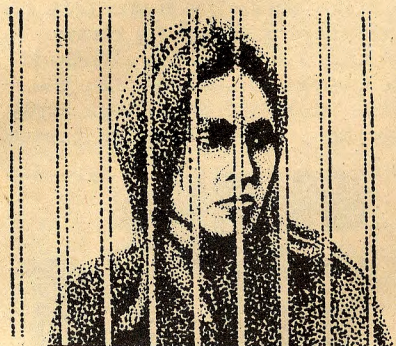


Charity can be such hard work!





# Sexism



It's amongst other things Feminism Year for Rhodes Campus, with the revival of a long dormant women's group. Athies Auction was it's first target.

The auction, and Rag in general are not in themselves fundamental issues, they say. But they do represent on a campus level the oppression of women in our society.

The women aim to make their response known by

- sharing it with other women and making them aware of their position
- bringing this awareness to the attention of the males who are sometimes unwittingly enforcing this oppression
- researching sexism on campus and in South Africa
- taking steps to change the system.

Rhodes did have a feminist group in 1975 and '76.

"We were not very active. We turned out to be a rap group", said Wendy Nunn. "It was probably ineffective because we did not become involved with campus issues. The rap group did raise, and this is the most important issue, the feminist consciousness of those who took part.

The Journalism Department is running a reporting project on Sexism in society. The new Radsoc publication, RAP, takes a radical view of all institutions, and this includes women. A freshers introduction to Feminism has been arranged by Jackie Cock of the Sociology Department and a student Jeanne Chunnnett. Jackie will talk on feminism and Graham Watts, a Journalism lecturer, will give a male response to the feminist movement.

# The Case for Abortion

Every woman has the right to make decisions about her own body, and most important is: the decision to terminate or nurture the growth of a foetus accidentally conceived.

This philosophy has long been an important motivating force in the women's movement. A philosophy which has resulted in its adherents being labelled 'murderers' and which continues to give rise to bizarre emotional reactions on both the pro and anti sides.

The argument against abortions is that the foetus has a right to life, and that by removing this right, the woman is sanctioning murder. (Foeticide?) The voice of the Church says it is an interference with procreation which is God-given.

It is extremely difficult to deny that the termination of a pregnancy constitutes the taking of a life, and pro-abortionists tend to side-step this issue, preferring to adopt a more sociological view by maintaining that it is not a life until it enters society and starts learning. It is at this point that the pro-abortionists accuse the right-to-lifers of hypocrisy on the grounds that while they show a tremendous amount of concern for the rights of the embryo, they totally disregard the plight of the child once born. They appear to lose sight of the fact that enforced maternity often results in unwanted children.

However heated the debate may be, all are in agreement that repressive legislation has failed miserably to cut down the number of abortions performed annually - both legally and illegally. And it is here that feminists take issue. Women have been denied the right to terminate their unwanted pregnancies, and are driven to 'criminal' acts as defined by the country's legislation - usually proposed by commissions dominated by men.

The decision to obtain an abortion is the start of the most traumatic and hideous experience in a woman's life. She now has to start the rounds of doctors who might be sympathetic and beg for an abortion, and to convince them that she is not mad/unstable/suicidal. If she can convince two doctors and a state psychiatrist she'll get her abortion. If she cannot she might, if she has the money, travel to a country where abortions are legalised, or else pay exorbitant sums to have an abortion privately and illegally done by a doctor.

If she doesn't have the money, it's an entirely different situation. Ignorance usually leads the woman to waste time by trying a host of different 'remedies', and by the time she gets to an abortionist - the kind

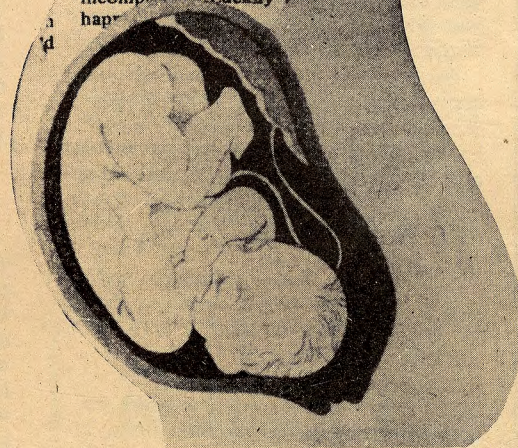
she can afford - she may be well into her fourth or fifth month of pregnancy. Abortions at this stage are usually fatal.

During all this the woman is experiencing a psychological trauma no-one can share. She is often divided against herself because even if she doesn't believe that abortion is murder it cannot be seen as just another contraceptive measure, and she's doing 'wrong'. She sees men universally condemning abortion, yet individually accepting it as a solution. She sees herself as an 'aborted' woman - one who has spurned woman's supreme role - that of motherhood.

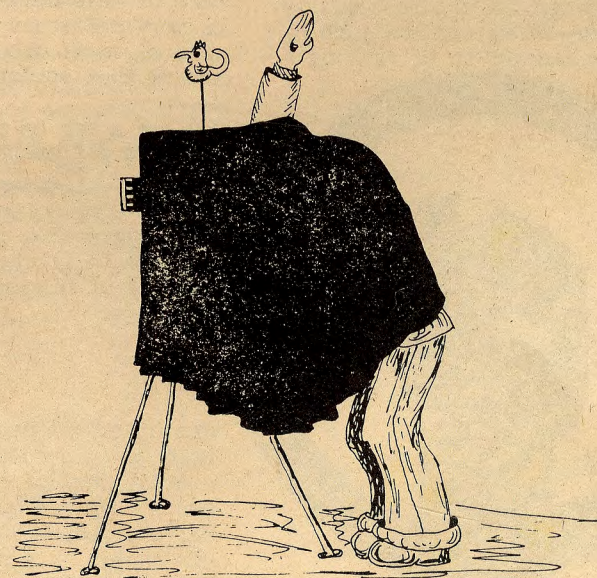
Having considered the options open to woman - be it a state approved abortion, an illegal highly expensive abortion or a coat-hanger - it is pretty obvious that all over the world women are seeking means of terminating their pregnancies in spite of endless moralising. If this is the case it becomes totally pointless to argue about whether or not abortion is murder. Rather, it is time to insist on state aided abortion

on demand for all women, until such time as rational family planning is a part of life - a wanted life, that is.

aised it would be absolutely impossible to reconnect her tubes, so I attempted the last-ditch operation. I had in my bank a set of Fallopian tubes I had taken from another woman who had had a hysterectomy (the removal of uterus). I took the decision to go ahead in 30 seconds, and splanted one of the tubes on to da. "I was careful not to give too much hope when she found. Her body might reject organ, and another operation be necessary if the tissues incompatible. Luckily it hap-



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**wham bam  
thank you  
ma'am...**

By Paul Vondel

Nasrudin, the Islamic comedian of the marketplace, had a donkey whose extremely unpleasant toilet manners offended everyone. One day Nasrudin arrived at the marketplace and announced that he had got rid of the donkey. The whole town applauded. But just

then the donkey reappeared, performed one of its natural functions in the middle of the street and gave a loud bray of satisfaction. "You liar!" shouted the people at Nasrudin, "You just said you'd got rid of him!" "My friends, I have spoken and so has my donkey. What sort of people are you to believe a donkey rather than a man?"

What this story doesn't tell us is how Nasrudin's donkey came to be so ill-mannered. It probably had something to do with the animal's upbringing and socialization in the streets of the city, for donkeys are not - at least in this writer's experience - innately repulsive.

The story's moral could be applied to modern-day sexual relationships to illustrate the stereotyping that goes on in our society. Like Nasrudin with his donkey, human males often cause a great deal of offence and meet with strong disapproval among some women on account of their unpleasant behaviour. The alleged qualities of the male - his borishness, his randyness, his emotional immaturity and crudity - are imputed to an animal nature from which he cannot actually break free, no matter how much he proclaims himself to be free of it.

# A MALE RESPONSE TO FEMINISM

Our culture lays a great stress on the value of woman as a possession rather than as a person in her own right. Advertising, for instance, presents many images of women whose curves and come-on smiles are used to sell products like motor cars and liquor. Man's greed for consumable objects is neatly exploited through the sex drive, a trick which reveals how man regards woman as no more than an object. When a possessive male is thwarted by a woman who knows her own mind, he often reacts like a child whose toy has been taken away from him. He wants woman in the home doing his darning and cooking, and he wants no competition from her in the business or intellectual spheres.

That, at any rate, is how the stereotype of the modern male is being put across by the feminist movement today, and, in the light of the evidence against men, the movement is largely right. But what of men who would like to identify with the broad aims of the movement, who agree that society is riddled with dehumanising sexism, who feel guilty of exploiting women, but who genuinely wish to contribute to the development of a greater degree of humanity in sexual relationships - where do men like these come into the picture, if at all?

It's clearly not good enough for them to merely stand up and proclaim themselves supporters and defenders of feminist ideals. For one thing, militant feminists are against men paying lip-service to the movement; for another, men are, and will remain for the foreseeable future, part of the structure of male dominance, and it will be very difficult for any isolated male or small group of males to escape that structural reality.

How can a man be a not-man? Is he to dress differently? Can he shed all the attitudes and prejudices of his upbringing? Must he be less aggressive in sex, less assertive in life? How can he rid himself of his incriminating maleness?

Men of course have been born and bred up in a culture that places a great deal of stress on the man's physical qualities as sexual attributes - his strength, his energy, his sportsman's tan, his rough, loveable exterior, his machismo. It is hardly surprising that men who are socialised in this way develop into ego-tripping rugger-buggers to whom the most important things in life are beer and broads, in that order. They do in fact become like Nasrudin's donkey - an embarrassment to everyone but themselves.

Nasrudin's donkey didn't go away just because he said it had; it remained with him, as everyone could see. There are unpleasant

facets of being a male which will have to be faced and overcome by males themselves because no-one else can do the job for them. It is up to men who care about freedom and human values to mount an attack from within the structure

of dominance on all those aspects of their role which keep women in a state of physical and mental subjection.

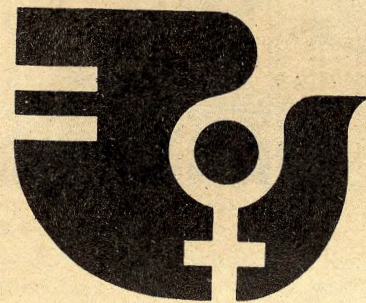
In this respect the enlightened man's function is the same as that of whites who support black consciousness but cannot join the movement because it won't have them; they must return to their own community and work to bring about changes in attitude and social structure amongst the oppressors themselves.

Easier said than done.



Women today are in relatively fortunate position of having behind them a long and historical struggle to win their rights and freedoms, a struggle which is not yet won but which has produced vigorous and still developing ideologies in support of their aims. Amongst radical women's libbers this ideology has a decidedly Marxist or socialist cast and is closely linked with a political critique of capitalism. This group sees the typical nuclear family as a unit serving the exploitative needs of capitalism and they have therefore attacked what many conservatives regard as being basic to civilization, the family and the home. There are thus differences within feminist ideologies, but at least there are ideologies.

Men are not in the same fortunate position. Their ideologies have invariably included some defence of male dominance, either through frank assertion of the "biological superiority" of men (note the parallels with philosophies of "racial superiority") or have rested on veiled rationalizations which confer legitimacy on male power while speaking the language of tolerance and liberalism. One of the origins of contemporary feminism was the student movements of the 1960s in America and Europe, where women who felt they were taking part in a common struggle for freedom alongside men began to realize that the fine words did not always apply to them; they were being treated



as inferior partners in the struggle. Women, like blacks, saw that they needed to form their own united movements to impinge on male dominance from without.

Men seeking to identify with the long-term aims of feminism - freedom for all - need to start formulating an ideology which takes them outside the cant and dishonesty of traditional male rhetoric. Language is crucial to ideology, and the symbols men choose to explain their new position will have to be carefully chosen to avoid all suggestion that they are creating a reactionary movement opposed to feminism. Some degree of polarisation between the sexes will be inevitable in the process of change that we are witnessing today, but it will be the responsibility of males in particular to remain amenable to working with and for, women.

A strategic problem is bound to arise from the refusal of feminists to incorporate male members in their movements. So long as men cannot take an active part in feminism itself they will of necessity have to fall back on their own resources, which, because of the poverty of their ideology, will probably not get them very far. Women on the other hand are actively engaged in the exciting and stimulating experience of consciousness-raising, and activity which breeds new ideological thrusts and helps to maintain the pressure for change. The big danger here is that women's ideologies will be shaped by the special interests of women alone, a process that can end with the exclusion of men altogether.

A united women's movement excluding men is a strategic necessity for the time being but in the long term some formula for a common struggle will have to be found or the sexes will remain polarised. Men today - even those sympathetic to the aims of feminism - do feel threatened by the movement and will tend to react with hostility when their interests are attacked.

continued on page 7





## Response cont.

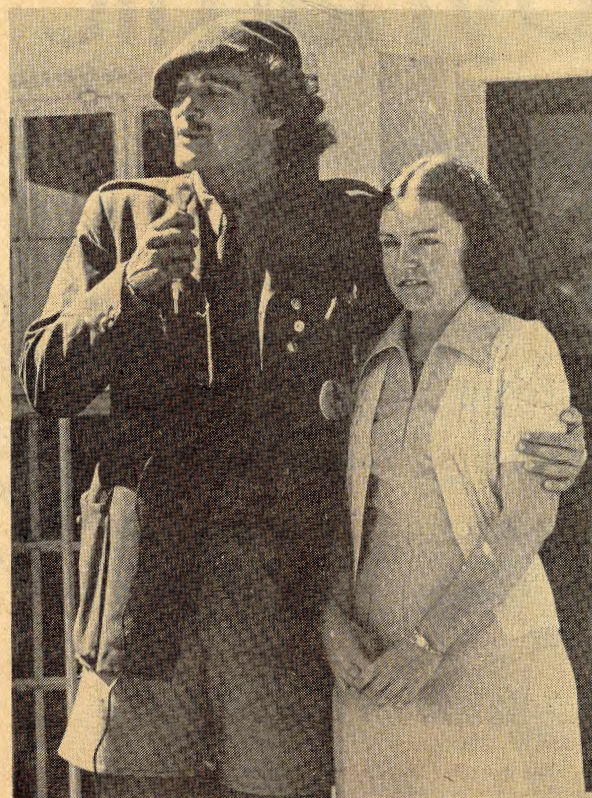
Obviously a programme of education aimed at males is required to pre-empt the escalation of hostility and prepare the way for co-operative efforts with feminists to destroy sexism in society. To begin with men are going to have to be honest with each other reaching down into themselves towards some realisations about their socially-conditioned impulses, their greed, their vulgarities, their possessiveness. This honesty will help to mould a new language of male self-awareness which must be utilised to express an ideology outside the structure of dominance.

Women are going to find that if such a programme succeeds and gains force among males it will lead to the articulation of various grievances against women. Men do have such grievances, though there is no point in dragging these out here and now: to do so would only provoke reaction without the benefit to any party. Since feminism is fuelling a certain antagonism between the sexes the feminists themselves cannot be absolved from counter-charges by males, but to speak about these charges now, without the necessary ideological formulations to back them up, will lead to a trite exchange of insults, little more.

Nasrudin's stereotyped donkey is going to be on the scene a good deal longer. When the male makes up his mind to react to feminism creatively - that is, by training himself to see women as people rather than objects - the animal in man will be less offensive to all concerned.

And the animal in woman may come to be appreciated a little more.

Divinity students bidding...



Inkette being auctioned...

Report: Trish Murphy  
Pix: Eric Aarden

# Athies Flesh Fête

Saturday morning, nine-thirty, on the Athies lawn; a large crowd has settled itself in the sun with six-packs and half-empty flagons of wine.

A group of suited, hatted individuals is sweltering quietly behind their table. The table bears the placard "Meat Board." Faces peer out from the common-room windows - there is general laughter and an air of expectation. The auctioneer leads an Inkette (that sacred category) across the stoep and helps her onto a table. Someone in the crowd screams out: "Why are you so shit?!" Then the bidding starts...

The annual Atherstone "Slave Market", where first-year women students are auctioned to raise money for Rag, has generated a controversy among both students and staff on campus.

When the idea first came into being, participating was completely voluntary. It still is, in theory! But powerful group pressures within the residence make life very difficult for women who refuse to be sold.

"It is our biggest money spinner...."

Many were unsure how they felt about being auctioned. Most found it a deeply embarrassing experience; some didn't mind at all; some were determined not to put their objections on record, even if they did mind.

Almost all of them objected to the drunkenness of the males in the crowd, and the comments and insults that were thrown at them:

"Does she fuck?"

"Why did you buy her - she's a dog!"

"Only 28 cents!"

"No, we only buy quality." (the meat board)

When asked about the concept of selling girls to make money, some of them decided that since it was for Rag and therefore "doing something for charity" it was acceptable, and that taken "in context", it was "all good fun".

There are very definitely other ways of making money, said others. The auction is to them a "legal whorehouse" and a "cattle sale".

Asked to justify the auction, the Warden of Atherstone house, Mrs Cecily Langston replied emphatically that she would not - she was totally against the idea.

"I have been trying to stop it for three years, but each year the house committee overrules me. The whole thing is definitely degrading, and I don't like it at all".

Mrs Donna Sweitzer, a Rhodes librarian said about it: "The whole idea is totally degrading not only to the women involved, but to human nature. Not even the fact that it is for charity justifies it. It is disgusting that the university allows it under its name.

Mrs Thelma Henderson said she knew nothing about the auction. When I explained the proceedings to her, she said that she was "totally against anything of the sort".

"This sort of ridicule - and it is ridicule - towards any human being is bad, and should definitely be abolished".

The feelings of the men on campus were varied (one thought the auction was "lekker") but most felt it was degrading.

"It's plain exploitation. First year girls who have only been here a week are pretty confused anyway. How other girls can subject them to such an experience is beyond me", said one.

For "more attractive slaves", the auction can be something of an ego trip. But for the others the experience can be deeply damaging psychologically.

The question being asked around campus these few weeks is "Does the end really justify the means?"



# Dynamic Deception

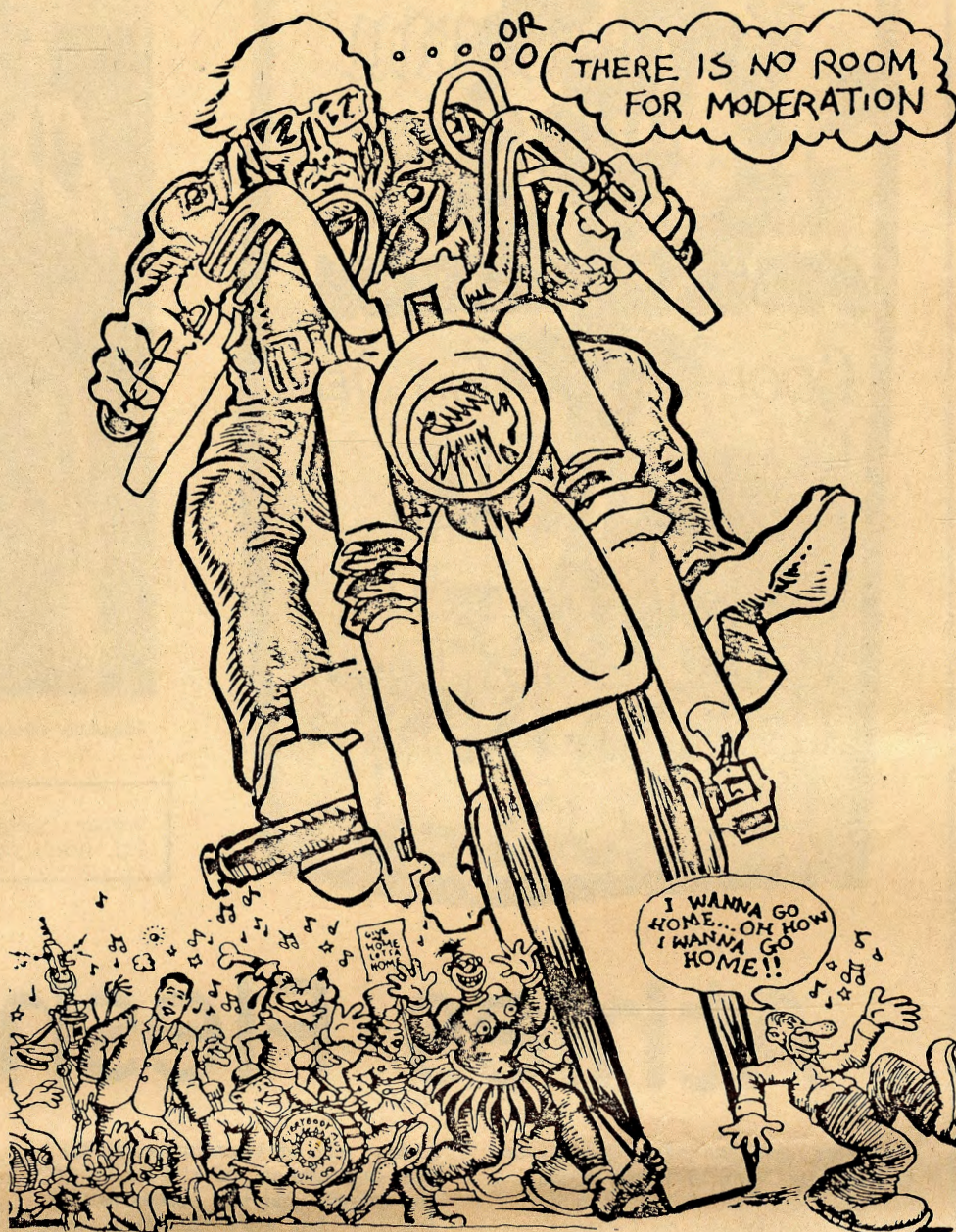
by Martin Feinstein.

The first question to ask of the principles of 'dynamic patriotism' is whether a movement engineered by three SRC members (with another contacted for 'comment') at two campuses, has the right to be called a "dramatic new move in South African student politics".

And when one of them is Chairman of the Moderate Thinkers Association (if ever there was an ambiguity and contradiction in terms at Maritzburg?

These principles probably do reflect the views of the majority of white students and consequently they are little more than idealistic political rhetoric, placing the emphasis of urgent change on an undefined future society and superficial reforms while ignoring the basic causes of injustices in this country.

Ironically, the "dynamic patriots'" second principle says that the pressing problems of our country are considered to be primarily of a social and economic nature. Its originators are more than correct, but they then go on to reaffirm their support for precisely those social and economic characteristics in South Africa which dwell in the causal cesspool of inequality and oppression.



The principles undermine their validity when they say that "a system of free enterprise, devoid of any restrictions upon a man's right to sell his labour for the highest available bid, is accepted as being the only suitable economic system for South Africa" in the same breath of golfball typeface as the claim that "universal adult suffrage is regarded as offering no real solution to the pressing problems of our country".

This essentially means that while religions, cultures and colours may mix, workers will remain workers and privileged students will remain privileged students. Having claimed that the competitive market economy is best suited to South Africa, the "dynamic patriots" then say that the black majority who comprise that economy's main labour force should not have the constitutional means to regulate and change that system according to their collective interests - a static rather than dynamic political argument.

Dynamic patriotism rejects discrimination in all its forms. Fair enough, but the National Party government has shown us just how easy it is to move away from discrimination without really doing so at all.

Furthermore, when "dynamic patriot" Sue Lipworth, Deputy President of Rhodes SRC, was asked whether anything concrete would be developed from the principles, she replied that they would only serve as a basis for a moral guideline in her personal life. No attempt will be made to realise these principles either through Nusas or through another national student organisation.

## A Military Future

by Dave Colman

a base against the Communist World.

But, he added, things would get better after they had got worse:

"Eventually after all these tremendous problems and difficulties, I foresee a beautiful future for us in which, through our technical knowledge and economic strength, we will together form a bastion against Russian aggression."

In Germany the much maligned Baader-Meinhof group has committed itself to a programme of creating an awareness amongst the people of the powers that rule their lives. The German State and its people, they contend, are under the oppression of American Imperialism. Germany is used economically culturally and militarily as

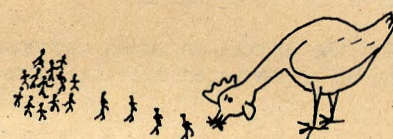
In the South African Parliament last week Mr. Pik Botha, the Foreign Minister said he foresaw an ultimately bright future for South Africans. He had just told the House that he felt it unlikely that an internationally acceptable solution would be reached in South West Africa. He said sanctions would possibly follow.

On the same day The South African Amendment Bill was published. The bill appears to make it almost compulsory for foreigners under 25 who have lived in the country for two years after being granted permanent residence, to take out South African citizenship if they wish to remain.

It lowers the basic period for naturalization from five years and contains a provision which could cancel an alien's residence permit already issued to him if he signs a declaration that he does not wish to become a South African citizen.

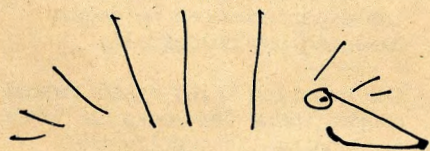
Minors are given three months after reaching 21 to decide if they wish to take out citizenship, if a declaration to the contrary was signed earlier on their behalf.

Chief opposition spokesman for the Interior, Mr Dave Dalling says the changes are aimed at bringing more white foreigners into the armed forces. How much longer can we, white South African youth, remain mute about this military future that is being planned for us?

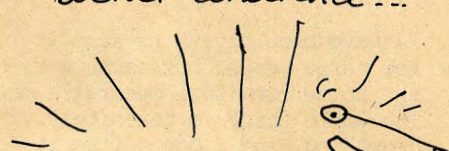


THE GREAT WHITE CHICKEN

I went to Societies Evening to find out what organisations I could join to suit my interests!

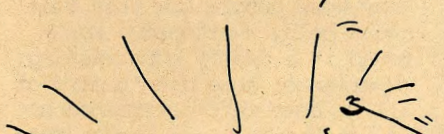


The certainly cater for everything sports socs. for the body, S.C.A. for the soul, Folk Club for musical expression, RHODEO for self-expression, Delta for the social conscience...



I discovered my interests are very like other Rhodes students?

I love to sleep.





# Some Dreamers of the Colonial Dream

White Rhodesians are the most threatened tribe in Africa, but their resilience grows as the war escalates. *Rhodes Editor, Bonny Schonakker who visited the country during the summer vacation, reports on the tragedy of Zimbabwe's colonial hangover.*

Imagine - dream! - if, after the Boer War, Afrikaners instead of our not-so-white brothers had been sent out to isolated homelands, leaving only English-speaking, PFP-voting, WW II-fighting, tea-drinking, bowls-playing, God-fearing white South Africans to run the show. You now have a good idea of white Rhodesia.

White Rhodesians are a homogeneous collection of dreamers of the colonial dream - refugees from independent African states, descendants of British South Africa Company employees, demobbed WW II soldiers, South African farmers disillusioned with Afrikanerdom and young British emigrants disillusioned with the bleeding shambles back home.

The tragedy of the Rhodesian war is the white Rhodesians' inability to understand who they're fighting and why blacks are taking up arms against them. They will tell you the war is a plot of communist imperialism, and in the same breath order the *munt* (or *hout* or *coon*) to bring more tea and has he cleaned the upstairs dressing-room windows yet? The guerillas (as white Rhodesians see them) are not black men fighting against racial oppression, but the succubi of some dark and evil force committed to the destruction of humanity. The well-publicized atrocities are not the actions of badly disciplined troops, but part of a master strategy to overwhelm the forces of kindness.

The tragedy is intensified even further by the deep commitment of white Rhodesians in the war. It is difficult to answer the question: "Now what do you think of the situation here?" when it is posed by your hostess whose lover is fighting in the bush and whose uncle and aunt were killed in an ambush.

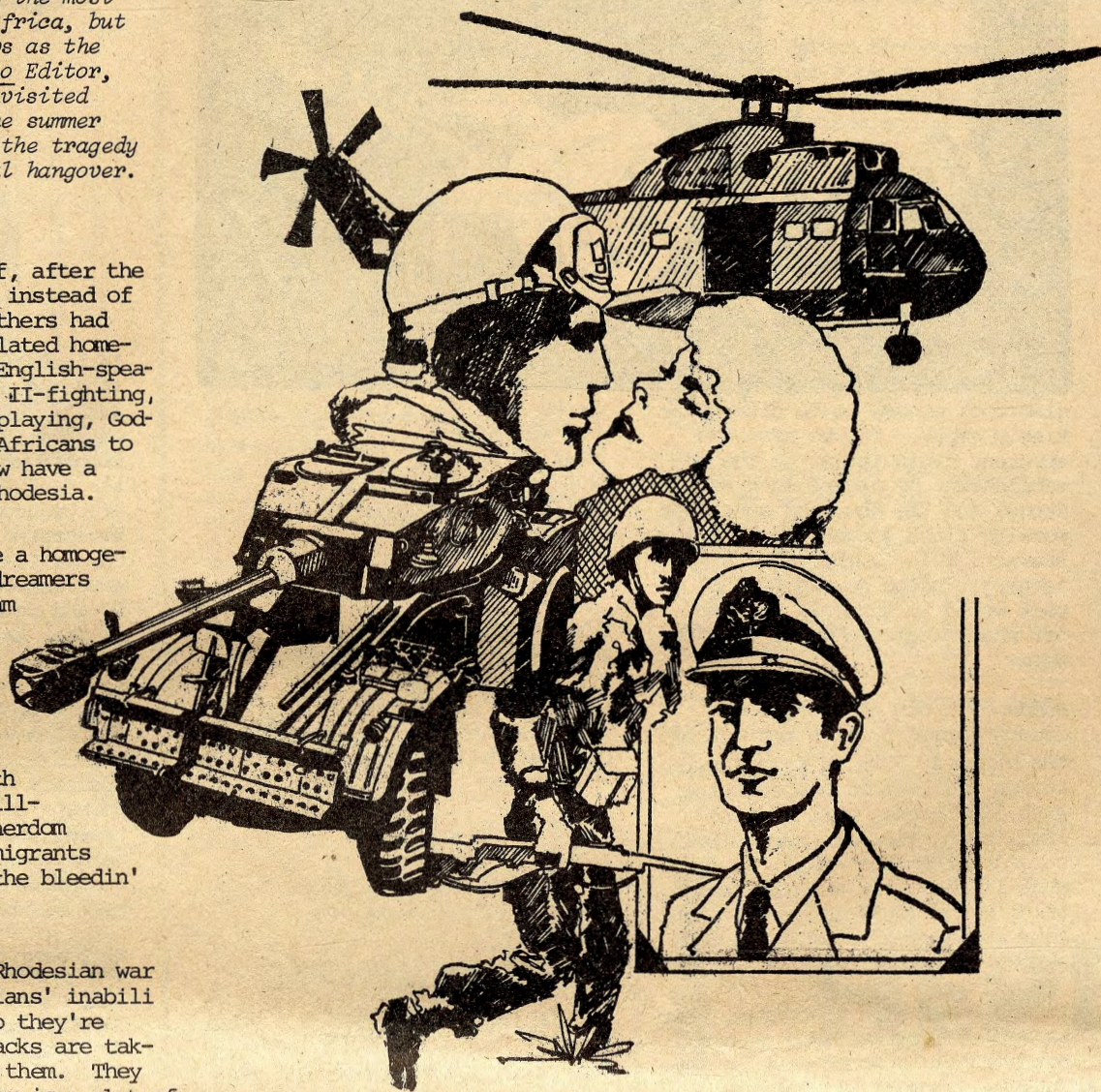
What do you say? All white Rhodesians have had friends, if not relatives killed or maimed in the war.

The war psychosis is very much in evidence, and how can it possibly not be. Valentines day is advertised two weeks in advance, to make sure you don't forget your boy in the bush (not your boy on the border anymore - the war has moved in closer). Tough

no-nonsense soldiers warn TV-viewers not to talk about war secrets - terrors are watching, listening: the sinister fifth column is always waiting with sinister patience. Fifty-year old businessmen, executives and other well-to-doers patrol plush Salisbury suburbs in ridiculously comical purple-blue Police Reserve uniforms. Housewives in downtown Salisbury open their handbags with a patriotic flourish for bomb inspection. Locally made toys are painted in the camouflage colors of military vehicles.

The tools of war are painfully obvious. The first thing striking the all-too seldom visitor to Rhodesia is the number of weapons. Guns, armoured cars and machine-gun emplacements are dotted along most rural roads. Private motor cars are herded in convoys on the country's main roads, and no-one with any sense travels on a country road after 2pm. (Guerillas strike in the late afternoon with the darkness close enough for a getaway.)

The ever-present threat of landmines has transformed vehicles into technological mutants, costume pieces of the black comedy. Volkswagen-engined vehicles resemble camouflage beer barrels, Land-Rovers seem to ride on crutches.



told me, "I'd never return to South Africa - they're just a few years behind us."

Maybe we are, but the commitment to separate development of white South Africa is far more stubborn. Our manner of racial regulation is far less subtle than Rhodesia's. Apartheid doesn't slither into parks movies and schools the way it does here - the Rhodesians' way was designed to keep the power out of the hands of the black man, not avoid the embarrassment of having to sit next to him.

Even taking the open ended war into consideration, Rhodesia is a far more livable place for offended English liberal consciences.

## Roberts Resigns

Ian Roberts, SRC Projects Councillor has resigned from the Council due to commitments regarding a film project he will be doing this year.

Roberts, a third year Drama student did not want to disclose any details about this, but said that he had received assurance of financial aid during the last vac.

The film project is directly related to his studies and will therefore take preference over the SRC, he said.

Ian Smith has told his people that Rhodesia's security forces are the toughest in the world, but he has also told them that some 200 people are killed or wounded each week - most of them rural blacks. Sadly enough, the white Rhodesian morale will prevail as long as more of them are killed than us.

And not only have the armed services kept the Rhodesians going 'in the face of impossible odds' - so too the way in which their economy is run. Despite trade sanctions, Rhodesians have

been able to earn foreign currency with tobacco and chrome exports. An unscrupulous middle-man in Greece or Johannesburg takes his cut, of course. Rhodesia is also able to manufacture previously imported items - from electronic equipment to whiskey. This low level of imports has kept their inflation figures down to the world's bottom rung. If the economy has managed to survive despite sanctions, imagine what will happen if a settlement is reached. Rhodesia, even with its war, has a more promising future politically than anything South Africa can ever hope for and Rhodesians realise this.

"If I ever have to leave here" an ex-farmer from Centenary

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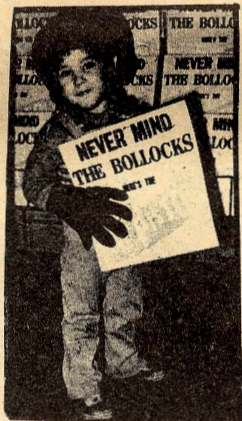
**25-27 Hill St.**



# WE MEAN IT MA-A-A-N!!

It was a godsend for bland, society magazines like *Scope* and *Darling*; here were these scruffy, snot-nosed, spikey louts appearing on British television and using (gasp) *four letter words*! These same glossy periodicals that regularly trot out the whole nauseating Hollywood scam and the excessive indulgences of aging superstars without so much as a hint of disapproval, now vented the awesome might of their self-righteous horror at this new nardir in the decadence of pop youth in Britain.

While the infamous Sex Pistols - Grundy interview in early '77 had the effect of bringing the whole punk rock movement into the limelight (and thus to the attention of rock and roll lovers like myself), the general reaction of the mass media was the shock/horror/atrocity/etc type of hack sensationalist journalism. Typical are the articles that appeared in *Scope* last year: indignant reporter visits London's King's Road (frequented mainly by empty headed poseurs whose safety pins, chains and ripped tee-shirts had as much to do with the original spirit of the new wave as Frank Sinatra), sees these bizarrely dressed kids acting in a delinquent fashion, and then on the basis of this evidence condemns the whole punk rock scene, foaming at the mouth with moral indignation.



The point of all this, just in case you were wondering, is that the average music listening South African youth has a totally erroneous conception of what punk rock is all about. The sad thing is that a lot of people are missing out on some of the most vital, exciting music to emerge from the '70s.

The first half of the decade was a depressing period for rock. It seemed that what in the '50s had been a vital new music born out of the frustrations and boredom of American teenagers was now reaching the end of its lifespan. There was a dearth of genuinely fresh ideas, while trends such as



glam-rock proved to be disappointingly empty. It was also the apparent capitulation to the establishment by groups such as the Stones and the Who, and so-called working-class singers such as Rod Stewart. This, combined with the lethargic scene pervading the rock world in general, sparked off what became known as the New Wave.

Suddenly a new generation of groups formed by kids hot out of the streets, burning with frustration and boredom and seething with discontent, were playing loud, energetic live rock'n'roll straight from the heart. So what if the music was raw and crude - you could dance to it and whoever heard of pogoing to Genesis.

It was inevitable of course, that sooner or later the big record company moguls would move in once punk was commercially viable. This led to the outgrowth of identikit punk bands, and even before the end of 1977, the whole movement was on the decline.

However, the music of the truly gifted bands will continue to survive, transcending labels such as 'punk' and 'new wave'.

The aim of all this is hardly to give a detailed analysis of the rise (and fall?) of punk rock, or even to give a comprehensive survey of essential listening (that appears here), but to indicate that if you accept the establishment media's description of punk rockers as ridiculously garbed morons who can't play their instruments, then you're missing out on some of the hottest rock and roll to be out on vinyl for a long time

*I am an antichrist  
I am an anarchist  
Don't know what I want  
But I know how to get it  
I wanna destroy  
Bust and break it*  
- Sex Pistols

*It's only the fucking wealthy  
that tend to be good looking*  
- Stranglers

*Jesus died for somebody's sins  
But not mine  
Plot of thieves  
Wild card up my sleeve  
Thick heart of stone  
My sins my own  
They belong to me*  
- Patti Smith

*I'm a street walking cheetah  
With a hype full of napalm  
I'm a runaway sun  
Of the nuclear A-bomb  
I am the world's forgotten boy  
The one who searches and destroys*  
- Iggy Pop

*Now I wanna be a good boy  
I don't wanna be bad  
Now I wanna run away from home  
Now I wanna be on my own*  
- Ramones

## RECOMMENDED PUNK DISKS

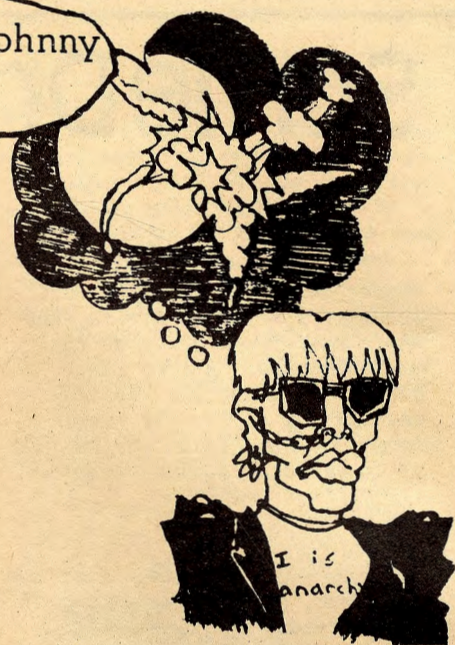
Sex Pistols: *Never Mind the Bollocks, Here's the Sex Pistols*.  
Iggy and the Stooges: *Raw Power*.  
Patti Smith Band: *Radio Ethiopia*.  
Various Artists: *Live at CBGBs*.  
Television: *Marquee Moon*.  
Ramones: *The Ramones Leave Home*.  
Stranglers: *Rattus Norvegicus*.  
Mink de Ville: *Mink de Ville*.  
Graham Parker: *Stick to Me*.  
Elvis Costello: *My Aim is True*

## THE GREATEST?

The Sex Pistols: *Never Mind the Bollocks, Here's the Sex Pistols*.

I like this record because it's loud, fast and is one of the most glorious collections of rock that has ever been produced. There are absolutely no concessions made to good taste (those pampered sensibilities of the bourgeoisie) for once, thank God.

*Fuck this and fuck that  
Fuck it all the fucker's fucking brat  
She don't want a baby that looks like that  
I don't want a baby that looks like that  
yells Johnny Rotten fearlessly (in *Bodies*) and I kinda like that  
I mean, I want to know about the dark side of life, and I want the occasional four letter word on the records I listen to 'cos I use them and so does everyone I know and everyone everyone else knows, and I don't want to lose touch with reality.*



In fact everything on *Bollocks* is aimed at a complacent society lost in its futile dream world. Why has it taken England so long to produce a song like *God Save the Queen*? The fact that these are widespread sentiments is demonstrated by the songs topping the British charts while being simultaneously banned on radio, TV and in most department stores. It just takes someone with guts to say it, that's all.

That's probably the thing that the elders fear most about the Sex Pistols - they invite us to identify with them and thousands perhaps millions, of bored, frustrated young people have unflinchingly done so. It's chilling I suppose to hear a nineteen year old brat singing:

*God save the queen  
She ain't no human being  
And there's no future  
In England's dreaming  
No future, no future, no future  
For you*

or:

*We're so pretty  
Oh so pretty  
Vacant  
And we don't care*

especially when you realize these are currently the nation's most popular songs. It's all very well to talk about the lyrics like this, but they have to have those harsh, chunky, catchy rock riffs behind them to be best appreciated. There's no ways you can sit still to them then.

According to reports the Sex Pistols have now broken up and perhaps it's best that way; there's no way that they could have possibly produced another masterpiece like this. Perhaps Johnny Rotten will eventually go on to die a penniless alcoholic in the Great Artists Tradition and *Never Mind the Bollocks* will become the all time classic rock record, while professors of English and Linguistics wrestle with some of the gems like:

*I is the en-e-my  
I is an-ar-chy*

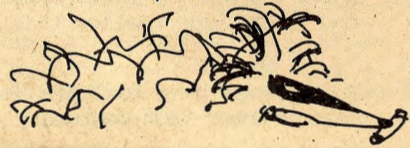
The Sex Pistols will be remembered because for a relatively short time they were the greatest, and no matter what's been said about them, they could handle those instruments. They just take a bit of getting used to...still.

by Tony Wood.

Wotcha starin' at?



Never seen a Punk Hedgehog before??





# Die Sestigers and after

Andre P. Brink, associate professor of Afrikaans-Nederlands at Rhodes, and a prominent member of *Die Sestigers* movement himself, examines the movement and its after-effects on Afrikaans literature.

In some modern literatures, Afrikaans among them, it has become fashionable to identify new generations with the advent of new decades. And since the startling impact of the Dertigers (the generation of Van Wyk Louw, W E G Louw, Elisabeth Eybers, Uys Krige etc) this approach has had a certain relevance, since a new major poet seemed to come to the fore in the course of each new decade - Opperman in the Forties, Blum in the Fifties. But these successive literary generations all made their contributions to poetry, while fiction and drama tended to lag behind. Which accounts, to some extent, for the explosion created by the Sestigers. If the work of the Dertigers could be interpreted as the decolonisation of Afrikaans poetry, the Sestigers marked the emancipation of Afrikaans (and, in a way, South African) fiction.

Newness easily loses its shine. What appeared so startling in the early Sixties has taken on a more mundane appearance as we approach the end of the Seventies. And so, to fully appreciate the impact of the Sestigers (a group of young and not-so-young writers with rather more startling differences than similarities between them, and identified as a group only because they all made their appearance roughly at the same time and directed their creative talents towards roughly the same goals) one has to judge them against the background of the state of Afrikaans fiction at the time.

## Smug Localism

Especially since the Second World War there had been a number of ambitious attempts to update Afrikaans fiction, notably by shifting the scene from the platteland to the city; and the philosophy from a traditional moralism towards a more existentialist one. But narrative techniques had remained largely untouched by the large currents of our age (Joyce, Proust, Svevo, Kafka and their heirs); and essentially there was still a disturbing casualness dominating all too many Afrikaans novels of the Forties and Fifties. Most fiction could be reduced to what Van Wyk Louw termed the tradition of smug, realistic localism.

What happened in the sixties was a complete shift in emphasis: from the local South African experience to the broader European (most of the Sestigers had spent shorter or longer periods

abroad, especially in Paris; ranging from a few months to the long self-imposed exile of Breyton Breytenbach); from the traditionalist to the daring and the experimental. Joyce and Kafka became the spiritual fathers of the movement - with a host of other influences, ranging from Faulkner to Beckett, from Durrell to Waugh, from Dostoyevsky to Durrell, thrown in.

Afrikaans readers of fiction, satisfied until then with escapist or undemanding prose and predictable plots, were suddenly startled out of their complacency by narrative forms exacting the highest demands from the reader. But most of the furor at the time was caused by the challenges, whether oblique or direct, ironical or aggressive, the new wave of fiction posed to the kraal of sacred cattle in the Afrikaner's midst. This applied most especially to moral and religious taboos, and many of the older generation - especially academicians and dominees, with a host of housewives in their wake - felt the solidity of the Afrikaner monolith threatened by the "permissivity" of this new wave. If many younger works still had a profoundly religious tone, it was totally divorced from the traditional Protestant or Puritan ethic of Calvinism: it tended much more profoundly towards mysticism, notably Buddhism. Nationalism as such was challenged by the new voices insisting on the experience of the individual as a unique creature rather than as a member of a group.

Protestant or Puritan ethic of Calvinism: it tended much more profoundly towards mysticism, notably Buddhism. Nationalism as such was challenged by the new voices insisting on the experience of the individual as a unique creature rather than as a member of a group.

And, of course, sexual mores were attacked more consistently and more persistently than any other - because sex came to be experienced as a totally engulfing discovery of the self, the other, or the world.

Some of the heated controversies of the time make incredible reading today. The sexual revolution in literature - it really turned out to be as important as that - was branded as "Communist Infiltration". Sadly enough, the rather vociferous chorus did not stop to think that, in Communist countries, the same phenomenon was treated as "Western Decadence!"

But behind the idiocies and idiosyncracies of many of these attacks lurked a very real, and true, awareness of the fact that by challenging traditional moral and religious values these younger writers were also undermining the political solidarity of the Afrikaner. It was, in fact, the advent of the Sestigers which led Dr. Willem de Klerk to coin the words "verlig" and "verkramp" which still dominate the political scene.

## Writing: a Public Issue

This is indicative of a central issue in the phenomenon of the Sestigers: however much their novels and short stories were

conceived as serious literary undertakings, their presence excited an intense public debate. Never before in South Africa had literature, and writers, been such a public issue. Any Afrikaner in the street, whether he'd read any of the works in question or not, had an opinion on these writers and their books. Much more than purveyors of fiction, they became symbolic of a revolt of the younger generation on a very wide front.

The next step was almost inevitable. Towards the end of the decade, in 1968 to be exact, an intense private debate was waged among the Sestigers and soon erupted into the open with the advent of the small and short-lived literary magazine *Kol*. Some of us - Breyton Breytenbach, Jan Rabie, Adam Small and myself; also, to a degree, Abraham de Vries - began to have serious doubts about Sestiger literature degenerating into an ivory tower form of esoteric experimentation aimed at a very limited intellectual readership (the same phenomenon evident in several literatures from behind the Iron Curtain). We felt that, writing in South Africa, we could not shirk a specific social responsibility and that the sociopolitical scene should be integrated into whatever we were writing.

of course, this did not mean that writing had to degenerate into a propaganda medium, addressing itself to the masses; we were in fact, wary of the extremes of an all too facile "literature engagee". At the same time it seemed to us foolhardy to produce literature in a vacuum, pretending that the sociopolitical world surrounding us did not exist. So, rather than "downgrading" literature to the level of practical politics, we wanted to "upgrade" the political experience into a dimension of valid literature. It meant exploring the sociopolitical experience into a dimension of valid literature. It meant exploring the sociopolitical experience in order to discover those "universal" or "eternal" values in it which could, in our novels, outlive the actual historical situation. But there were other Sestigers - Chris Barnard, Bartho Smit, Etienne Le Roux - who felt that the dangers of literature becoming a facile or shallow opportunistic activity were too serious, and instead insisted on a more rarified form of *art pour l'art*. For a brief period this difference of opinion caused a serious rift among the Sestigers. But it is interesting to note that all the members of the second group have, in their most recent works, produced "committed" literature in varying degrees: Chris Barnard in *Op die pad na Acapulco*, Bartho Smit in *Bacchus in die Boland* and *Die keiser*



Ingrid Jonker



Adam Small



Chris Barnard



Jan Rabie



Andre P. Brink



Hennie Aucamp



Etienne Leroux



Abraham de Vries

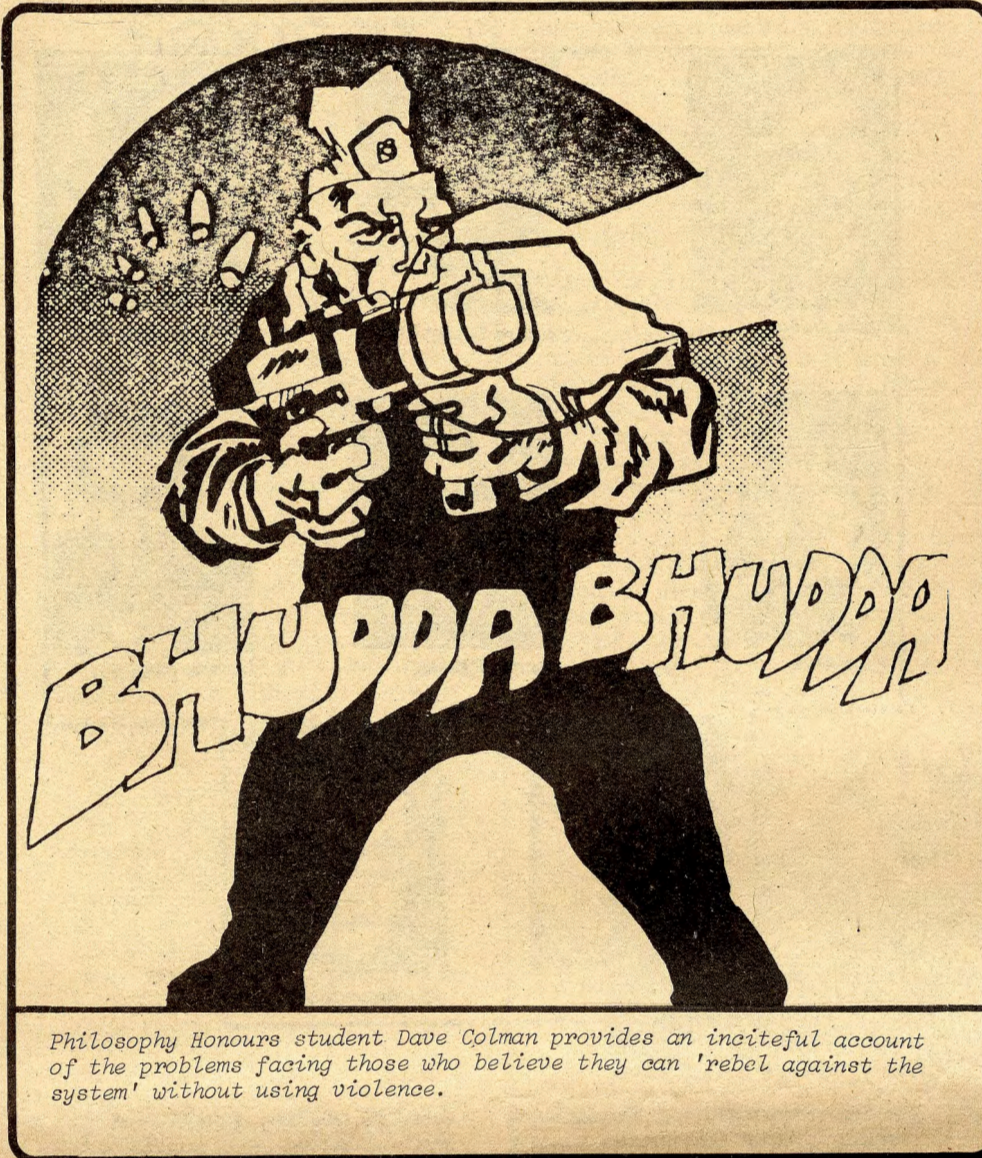
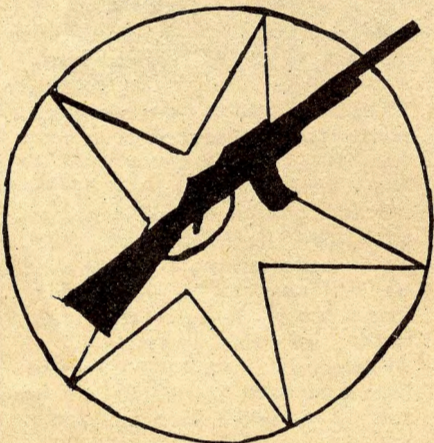


# The Pacifist Paradox

Pacifism. That probably conjures up many different associations for different people: The thirties for some; Gandhi for many; the American sixties for most. But today, in Africa that concept as doctrine for political action is impossible to take seriously. By now it is clear that the struggle for liberation here will be as different from Gandhi's struggle as the thud of boots from tantric mantras. Even so, various pacifists have had some telling insights into processes of this sort that should make us all feel a little uneasy. Here are some of the paradoxes inevitably generated by the discussion, as well as a tentative (very) resolution.

To start with, the end-state envisaged or implied by most pacifist doctrines seems genuinely desirable and in fact difficult to distinguish from the envisaged Utopias of the most respectable revolutionary theories: The abolition of boundaries, states, classes, that all men may live in an undivided way and not develop the terrible hang-ups of nationalism ownership, aggression and building societies.

Over against this happy thought however, comes the admission that most pacifism is by definition antithetical to change. Of course there are many forms of pacifism. Gandhi's, for example, became known as passive or non-violent resistance, and did liberate to a certain extent. But fundamentally most forms of pacifism are based on more or less religious principles, including the ones of non-assertion, non-contention and the illegitimacy of the taking of life under any circumstances. Those pacifists who adhere to the first two are, by their own assertion, happy to allow the universe to work change on them rather than vice-versa. Those who adhere to the last one only, still maintaining the right to use non-violent force would seem to be helping change. But that would be dependent on the tenacity and violence with which those in power are prepared to hang on to it. And that is not a little.



Philosophy Honours student Dave Colman provides an inciteful account of the problems facing those who believe they can 'rebel against the system' without using violence.

So, perhaps we are getting someplace: We decide on a social goal; we agree that pacifism is either counter-productive to it or highly unlikely to attain it; we sanction whatever means will.

No. I doubt that we've left the paradoxes behind. No matter how clearly defined the social goal may seem. Suffice to say that there were those who refused to take up arms against Hitler (surely a clear cut social goal if there ever was one). I leave it to you whether their reluctance was justified in view of what that all became. Ask what remains of Baader-Meinhof if it's really ended yet, anyway.

But let's get onto another little paradox arising from this pacifist-activist dilemma. Insofar as the pacifist's position might be one of non-assertion, many have seen its development as one designed to eliminate the passionate and emotional in man. The latter might be looked upon as the responses which are most essentially human and make man the terrible but beautiful (or whatever!) creature that he is.

From then he draws perhaps his 'power to be', and certainly considerations of this sort form

the basis of theories like Rollo May's or France Fanon's for individual liberation through violent expression. But again I contend that this is just one side of another paradox. Peter Shaffer (of *Equus* fame) com-

pletes the picture. The quote comes from the introductory notes to the play *Shrivings*.

*Over and over I returned to the apparent truth that an absolute non-aggressive position seems unattainable by Man without tangible loss of warmth and cherishable humanity ---- (what warm man will spare the Ruffian With Pistol threatening his beloved?) ---- and yet a relative, 'human' attitude which permits retaliating under extreme provocation, inescapably leads to horrors unintended and unimagined at the start of it: witness Hiroshima at the end of the second world war.*

Well, 'human warmth' is one of looking at man in passionate action. The little bit about protecting 'his beloved' though? Virility hangup? Some have even seen the whole thing as an immature inability to sit still for a moment. Listen to Randolph Bourne, writing in

America just after their intervention in the First World Game:

*War in the interests of Democracy! This was almost the sum of their philosophy. The primitive idea to which they regressed became almost insensibly translated into a craving for action. War was seen as the crowing relief of their indecision. At the last action irresponsibility, the end of anxious and torturing attempts to reconcile .....*

*Hesitations, ironies, consciences, consideration ---- all were drowned in the elemental glare of doing something aggressive, colossal.*

But in any case, you say, all we've talked about so far is war. What about the other sorts of violence that are perpetrated daily against millions: Malnutrition- women sold as objects, the desecration of the old- Christian National Education? Yes, I agree, but in doing so only compound the paradox. And I don't really have a solution just some insights from Aldous Huxley's last novel *Island*:

*Island is about the existence, through an unreal string of lucky historical accidents, of a Utopian state governed by enlightened love. The inhabitants of the island Pala live a self-sufficient, communal agricultural life and thrive on a mystic world-view (which stresses the falsity of monotheism), sex and amazingly advanced psycho-medicine. Into their lives comes journalist Will Farnaby, an individual split straight down the middle and thoroughly tainted by Western Capitalist values and life-style. Farnaby is cared for by the islanders and begins to learn the incredible workings of their serene community. But while he is doing this he is also in the employ of an oil magnate who has his eye on Pala's undeveloped natural oil resources. So the sub-plot becomes the slow but sure preparation for a take-over headed by the colonel-dictator of a nearby mainland state.*

continued on page 13





## Die Sestigers and after cont.

and especially Etienne Leroux in *Magersfontein*, *O Magersfontein*.

### New Dimensions

This does not mean that Afrikaans literature has now been narrowed down to a single stream. In fact, after the intense but often exaggerated and "specialised" experimentation of the Sestigers, the present decade has seen an important broadening of the literary experience. The more recent works of fiction include everything from the most "private ache" to overt social and political commitment from exquisitely personal exploration to an aggressive literature of contestation. John Miles and P.J. Haasbroek, among others have introduced the dimension of violence as part of the modern experience; Anna Louw has burrowed into the traditional novel of epic proportions, the family saga, to produce, in *Kroniek van Perdepoort*, an unsettling comment on the forces of evil at work in society; Hennie Aucamp continues to distil an extraordinary vision of loneliness and the ache to communicate, from the most ordinary episodes...

It may seem remarkable, especially to English speakers, that so much attention should be paid to writers and writing in society. Is it a part of the Afrikaners alleged sense of self-importance or part of his alleged inferiority complex? The matter is rather more complicated than that. The fact that the banning of *Magersfontein* should draw banner headlines for days on end, or that almost any comment by an Afrikaans writer can reach the front page of a newspaper, is not or not merely - caused by the fact that Afrikaners wield the political power in South Africa. Rather, it should be seen as part of a phenomenon also witnessed in Russia and in most countries of the Third World, of which, of course, South Africa forms part.

## Fear of the Word

In most of the older countries of Europe, and in the United States, literature, like all the other arts, has become accepted as part of culture generally, even as part of the bourgeois experience: there is nothing "funny" about it, nothing to warrant particular attention. In a country where the writer is free to say literally *anything*, most of what he says passes unnoticed for that very reason, because it lacks shock value, it lacks practical relevance. But in those other societies of which South Africa (and especially Afrikaans society) is one, where a severely restricted sense of freedom exists, the word is still regarded as potentially dangerous. The writer still exercises something of the function of a primitive shaman. So attention - whether positive or negative - is paid to what he says. People may praise him, or crucify him: but they do not ignore him! And in such a context a word becomes more than a "mere" word: it becomes an act in its own right.

It should be remembered that, until recently, the Afrikaner's political struggle was identified almost absolutely with his language struggle: his political leaders were also his literary leaders. And even though that situation has changed (thank God: can anyone imagine Vorster or Connie Mulder or Jimmy Kruger as writers!) the memory is still very fresh. And so, whether the Afrikaans writer is praised, or, as it happens more often, denigrated and insulted, he is still in the limelight. His potential social influence is acknowledged. And what the Sestigers and their successors have done has been, essentially, to come to terms with this potential and to start using it.

## The Pacifist cont.

The Balanese seem blissfully unaware of these machinations throughout the novel. But this is only appearance: At the end of the book Will has his first trip on Moksha-medicine, (a hallucinogen given to Palanese youths in a ceremony initiating them into adolescence). He and Susila, his guide during the trip, wake up in the morning to the sound of gunfire. The takeover has begun for real and people are being hauled off and shot. But at this point we learn that the Balanese have been as fully aware of their imminent fate as anybody else. They have simply not bothered to do a thing about it.

This beautiful little ending says a number of things.

Firstly, that the innocent will be victims. Secondly, that a pacifist doctrine if practically implemented can work only as a total and uncompromised thing. That is, had the Palanese decided to take cognisance of the aggressor and make only one tiny counter-move, it would have been the end of Pala. The people could only be what they were in virtue of the fact that they decided to get on with their living and what seemed important to them regardless of their fate. Thirdly, most importantly and again perhaps paradoxically, doesn't this ending try to suggest that the real pacifists (whoever they may be) are the only ones who will be ready when whatever happens does?

The editors of *Rhodeo* have given members of the SCA space in the editorial columns to express the message the SCA feels everyone should at least consider. It would be incorrect to assume that opinions expressed in these columns are necessarily those of the editors.

## CHRISTIAN VIEWPOINT

"Christianity is either *everything* for mankind, or *nothing*. It is either the highest certainty or the greatest delusion. ...But if Christianity be *everything* for mankind, it is important for every man to be able to give a good reason for the hope that is in him in regard to the eternal verities of the Christian faith. To accept these verities in an unthinking way, or not to receive them simply on authority, is not enough for an intelligent and stable faith."

In these articles we presuppose an intellectual integrity in our readers. In making a defence for Christianity we will present evidence that demands a verdict. We will be pointing out the flaws in a non-Christian position and presenting facts and arguments which tell in the favour of the Christian position.

Christianity appeals to history: the facts of history, which P. Carnegie Simpson (*The Fact of Christ*) calls "the most patent and accessible of data." Christianity is based on indisputable facts (we do not say that Christianity is the indisputable interpretation of these facts). These facts backing the Christian claim are not a special kind of religious fact. They are the cognitive, informational facts upon which all historical, legal and ordinary decisions are based.

One of the purposes of these articles is to present some of these "indisputable" facts and to inquire whether the Christian interpretation of these facts is not by far the most logical. The objective of apologetics is not to wittingly convince a man, contrary to his will, to become a Christian.

The rejection of Christ (a fact of history cognizable as any other) is usually not so much of the 'mind' but of the 'will'. We greatly respect a person who has taken time to

investigate the claims of Christ and concluded he just can't believe. We have a rapport with a person who knows why he doesn't believe (factually and historically). This gives us a common ground (through different conclusions.)

A graduate student at a New England university said that he could not accept Christianity because he had intellectual problems with the resurrection of Christ. When asked by a Christian: "If I prove to you beyond a shadow of a doubt that Christ was raised from the dead and is the Son of God, will you consider Him?" The emphatic and immediate reply was "No!".

Even Aldous Huxley, hailed as a great intellect and an atheist admits his own biases when he says:

"I had motives for not wanting the world to have a meaning, consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics, he is also concerned to prove that there is no valid reason why he personally should not do as he wants to do, or why his friends should not seize political power and govern in the way that they find most advantageous to themselves. ....For myself, the philosophy of meaninglessness was essentially an instrument of liberation, sexual and political."

John 7:17 assures that: "If any man is willing to do His (God's) will, he shall know of the teaching whether it is of God, or whether I speak from Myself (Jesus)".

If any person comes to the claims of Christ wanting to know if they are true, he will know, and know he knows. But one cannot come unwillingly to accept and expect to find.

## CHAPLIN MOVIES

A Charlie Chaplin film festival is on the Filmsoc agenda for the middle of March.

In 1977 the society screened a Humphrey Bogart Festival, as well as Chaplin's film "Modern Times", so this year's tribute should be highly successful. Screenings were planned before Chaplin's Christmas death in 1977 so theoretically Rhodes students are not being subjected to a sordid revival feature.

The following films will be screened:  
*The Gold Rush* (Thursday 19/3), which was probably Chaplin's most popular movie. As the

title suggests, the comedian plays a prospector, suffering hard times.

*The Great Dictator* (Sunday 19/3) a satire on Hitler specifically and on dictatorships in general. It was Chaplin's first sound movie.

*The Circus* (Thursday 23/3), which was Chaplin's last movie before he turned to sound. He plays a circus worker turned clown.

Chaplin directed and starred in all of the above movies.

Fans of the world's comedian and admirers of good cinema should enjoy the festival.



# ROWING

Rob Morrell

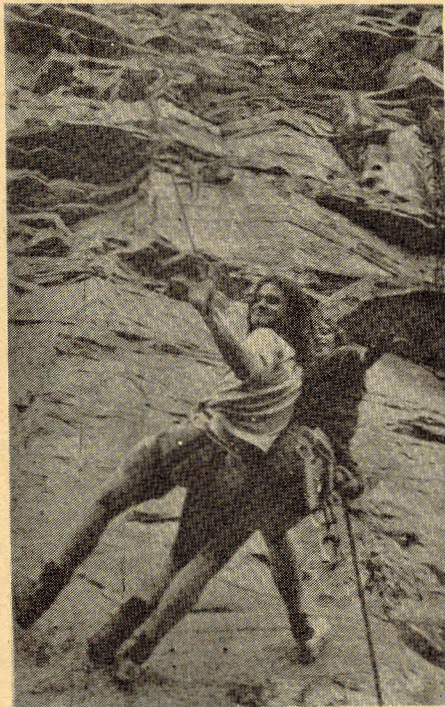
The dull weather in Grahamstown on Saturday 24th Feb changed in Kowie. Not only was there a meteorological change but there was rowing which contradicted the tone of the weather further inland.

Rhodes Rowing club had only been in practise for a week, yet they entered a full contingent in this the 90th Suntrail Regatta held at Kowie. The rest of the entrants had been in practise for much longer; this event being about halfway through the border rowing calendar. Lacking regatta pace therefore, it was not altogether surprising that Rhodes did not shape too well.

The first events were heats in the senior B division. Rhodes A crew of Hutton (stroke), Chemaly, Hobson and Bethell was beaten by a length by the Leander's crew coxed by the 'ever-green' Dave Urwin, but since their time was faster than that of another crew, the ZRC entry, they gained a place in the finals.

At 2pm the afternoon's finals started. In the sculling events the much talked about duel between Shaughan Cole and Des Beard went to Leander's Beard who with a much lighter boat and far more regatta experience this season beat Cole by 1½ lengths. In the C division sculls, Rob Rikney of Rhodes rowed to victory. Rob Chemaly, and Paul Kayser, the other two Rhodes entries finished third and fourth, with Paul completing the race despite having taken an unexpected swim 300m from the end.

The Rhodes A crew then took the limelight racing two very strenuous 1500m races in succession. In the first race, a B division race for which they had qualified earlier, they finished last yet came back in the next race to clinch second place. Great things may be expected of this



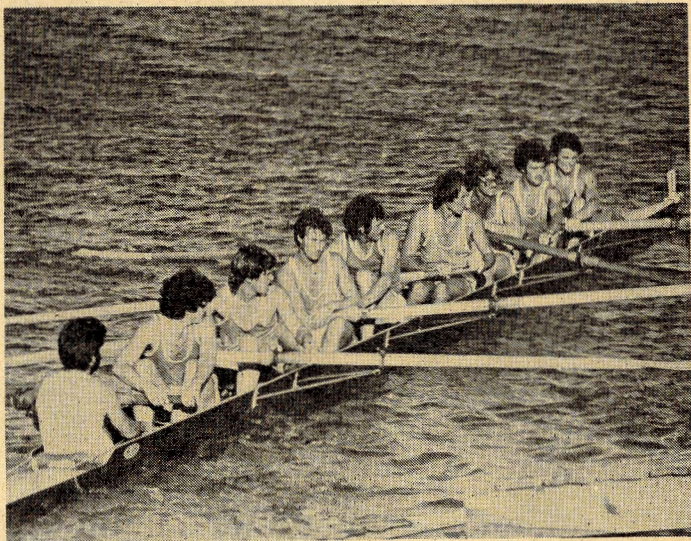
*You two can absail.  
M.vd Velden and J. Hazell.*

crew after a little more practise. They possess a wealth of experience, and their power in the water must surely win them an event before the end of the season.

In the D division, Rhodes had two entries. Both being very inexperienced, they expectedly came last, but their performance were creditable. 6 lengths separated the first and last crews and when one considers that most of these oarsmen only started this year, their respective performances were good. The Crew stroked by Mager, however, felt their effort to be superior as they battered the other Rhodes entry stroked by Morell by two lengths.

In the final event, Rhodes got into an eight and were beaten by the Leander crew convincingly. Rhodes do not have an eight, yet gamely enter every such event even though they never get any practise.

So the Kowie regatta ended with a solitary Rhodes victory, in term of success this may sound poor, but the regatta was enjoyed by all, and the experience may prove to be invaluable as the season wears on.



*Rhodes eight at last year's Suntrail Regatta*

# CLIMBING BEGINNER'S MEET

The Mountain Club had its beginner's meet on Saturday morning at the Quarry. The meet kicked off with a demonstration by one of the more experienced climbers on the basic techniques; the use of feet, hands, and senses in correct climbing; procedure.

Some twenty eager beings were then let loose on the rock face to get the feel of the rock in their toe and finger tips.

The group traversed for about twenty metres along the face and all went well - at an altitude of two metres. Derek du Plessis then demonstrated the art of absailing, a means by which one descends a rock face. Absailing and rock climbing looks a rather mundane and easy pastime until you are the one involved.

Three routes were then set up on the face ranging from an easy "D" climb to a more difficult "E3". Having had some previous experience I tackled the latter route.

The crux move was a tricky overhang where I broke a cardinal rule. Having levered myself up into an awkward position, I had to use my knees (shriek) in mantleshelving onto the overhanging ledge.

Due to the poor conditions of the quarry rock, finger holds are rather tricky on this climb and dangerous amount of loose rock caused some concern among those still on the ground.

One beginner had to retreat off the face after having been psyched out by the overhang move. This is a sensation, difficult to describe, but terrifying in consequence. This I discovered whilst climbing a certain Quiver face in the Magaliesberg with the Wits Mountain club.

On reaching the summit, we all absailed down again (why do you climb mountains?). One's own senses scream NO! when first attempting this move, as it throws one completely off balance. Only the friction of the rope fed through a loop device called an "eight" prevents one from tumbling downwards.

All was over by 12.30 complete with tense bodies and trembling muscles. Adrenalin works wonders for the rock climber.

# CRICKET INTERHALL

Four inter-hall matches were played on Saturday. Founder vs. Drostdy; Oppies vs. Smuts; Oppies vs. Kimberley and Founders vs. Smuts.

The Drostdy players turned up for their match against Founders in a colourful array of attire and on shaky stumps.

They managed a dismal 39 all out against a solid 171 for 4 by Founders. Mike Hawthorne, for Founders, hit a commendable 99 not out and took 5 wickets. The Founders captain, Kim Goodson made 41.

The odds were much the same and in Oppies favour in their match against Smuts. Smuts were 95 all out while Oppies went on to make 99 for 1. Morton batted well to make 55 and Abraham 38. Mc Williams took 5 Smuts wickets for 12 and Fisher took 2 for 18.

In the afternoon session, Oppies played Kimberley on King field and Founders played Smuts on Prospect field.

Kimberley took the field first and managed 78 runs in their allotted 30 overs. Emslie for Oppies bowled 4 for 10. Oppies then went on to pass Kimberley's score with two overs in hand. Simmons took the batting honours for Oppies with 36 not out.

The most exciting match of the day was the Founders/Smuts battle on Prospect field in the afternoon. Founders notched up 128 for 6 in their 30 overs with Young making 49 runs only to be run out.

With only one over to go, Smuts Hall had 8 runs to make to clinch the match. They managed to get only five runs when their 9th wicket fell in the last ball of the match leaving Founders the winners.

## 3rd TEAM

The Rhodes 3rd team played the local Salem team on the main field last Saturday.

Rhodes batted first scoring 165 runs for three declared. Minaar made 69 to be caught behind the wicket.

Salem then went in to bat but only managed a poor 113 for 10. Procida, bowling for Rhodes, took 2 wickets for 10 runs.