

CRACCUM

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Free to students

Commerce staff blamed for debased B.Com. degree

Although the Commerce faculty—traditionally the most conservative on Auckland's campus—has agreed to change its degree structure to a "papers" system next year, its resistance to change in other areas is causing some students concern.

These students while agreeing that the new structure is more flexible, feel that the Bachelor of Commerce course is "too short for a professional degree, is too mathematically orientated and is out of step with the more modern, internationally accepted business courses."

The faculty student rep for Accounting, Peter Thomas, said he suspected that students were going to be prevented from doing a commerce degree because they could not handle the two compulsory mathematics papers.

UNRELATED

"The current mathematical prescription in the two papers is unrelated to economics," he said.

On the issue of the professional degree he said, "We are trying to become a professional body—commerce graduates are accepting professional positions, mainly in accounting partnerships. The business community is slowly accepting the graduate as a future professional man, yet our degree does not stand as a real professional qualification."

"Consider law, medicine, engineering, architecture—these professional schools educate their students over five or six years yet our faculty accepts a three-year BA type programme."

He considered a four to five year course, with the last year part-time as a more adequate training period.

LOST CHANCE

Thomas felt the faculty, in

changing the degree structure, had missed a real opportunity to overhaul the whole B.Comm degree.

"If you want to do accounting, you can do your ACA at the Technical Institute. If you want to major in economics, economics history or maths, then you can do a BA. As these are the only majors in the present degree, then it is fulfilling no real purpose in its present form. Yet 1200 commerce students are taking up valuable space on this campus. I really question their right to be here," he said.

PROPOSALS

Several commerce students have spent two years drawing up a list of recommendations as to what they feel the commerce degree should contain.

The recommendations include chairs of Administration, Marketing and Industrial Relations.

The interest of the Auckland business community in the recommendations was demonstrated by the men who helped the students in drawing them up. They included Wilson Whineray, who holds a Masters degree from Harvard in business

administration, Mr Gordon Dryden, the past marketing manager of UEB and Dr J. Farmer.

When contacted, other figures in the business world have expressed interest and a small committee has been formed to investigate the whole concept.

Yet Thomas complains that staff in the commerce faculty have shown little interest in the idea. The proposals were referred to the faculty's course committee where Thomas fears they may be lost.

LITTLE FAITH

The students feel their proposals should be examined and put into operation quickly since they discovered this year that the Auckland business community has little faith in the present B. Comm degree.

Mr Gordon Dryden commented during a lecture that UEB "showed no initial preference to the graduate" while the secretary of the Auckland Retailers' Association said that the current syllabus in marketing was almost backward in its outlook.

Thomas said that there were many problems in the way of the



Peter Thomas

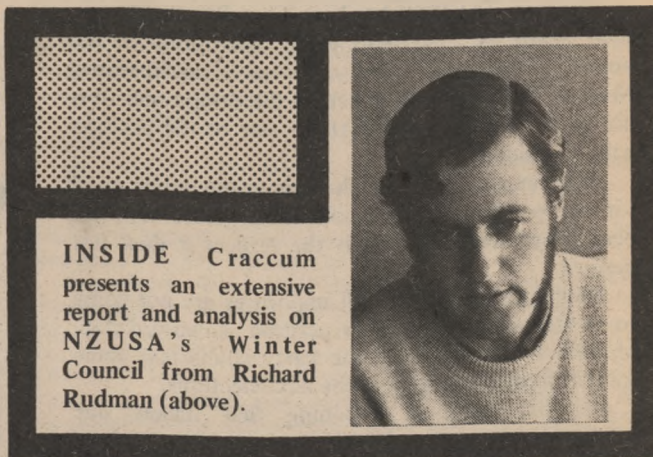
proposals—mainly apathetic commerce students and staff members who showed a "sense of disbelief and absolute pessimism."

NAIVE

"They are showing a naive understanding of the true needs of commerce," said Thomas.

Government interest has been shown by Mr George Gair who has assigned a member of his staff to look into the proposals and sent a telegram saying "It is good to see the University responding in this way to the expressed needs of the community."

But that, says Thomas, is just what the University is not doing.



INSIDE Craccum presents an extensive report and analysis on NZUSA's Winter Council from Richard Rudman (above).

BLUDDAY 16 — 18 September

—that this degree be called M. Phil

—that no new Master's degrees, other than those bearing the name of the faculty be introduced.

—that M. Phil be the degree awarded for qualification at Master's level obtained in interfaculty studies.

TENSION

During the discussion on terms and exam reform, tension rose quite high, as those who wanted to 'relax faculty-wide restrictions on departmental methods exchanged views with those who wanted to keep or add restrictions. In the heat of debate, even the position of the student representatives on faculty was questioned by some faculty members. One faculty member was under the impression that student representatives were not

entitled to speak. It was also claimed that student representatives were not entitled to put motions. Another Faculty member claimed that students should not be present, the discussion being on (quote from regulations) 'matters relating to the setting and marking of exams'. That this regulation should be interpreted so broadly as to exclude students from discussion of exam methods only shows that some faculty members do not yet accept that students should participate in academic policy-making.

I mention this not just to point out that some Arts heads who have liberal reputations are in academic matters arch-conservatives, but also to warn future student reps that Faculty stoops at times to such legalistic trickery.

Arts Faculty sees no need for terms

BY PHIL O'CARROLL

At a meeting of the Faculty of Arts on Wednesday August 12 1970, it was acknowledged by the Faculty that any department could abolish the practice of failing students 'terms'.

Faculty was considering a report from the Committee on Academic Development, which made recommendations on the academic year, the exam system, and the M. Phil.

In some courses in the Arts Faculty students who do not do some prescribed number of exercises or essays and/or attend some number of lectures or tutorials are failed 'terms'. Students who are thus failed 'terms' will not be permitted to sit the final exam, even where the final exam mark counts for most or all of their grade. Departments do not wish to impose this s Australia's bar on their students can, at the time when the Registry wants the list of all students who have failed all sense—and 'terms', simply file a 'nil return'.

REORGANIZATION

The Committee on Academic Development proposed a reorganisation of the academic year, a re-shuffling of lecture weeks, holidays, and exam weeks, to cater simultaneously for semesteral and 3-term systems. The proposal was for two-week breaks in May, August, and mid-term and for further reduction of 'swot-vac'. Faculty considered that three-week breaks were necessary for conferences, research, and travel, and that students would need study breaks before final exams. After some discussion, Faculty of Arts resolved that it preferred the retention of the present academic

year. Faculty accepted the committee's recommendation that individual departments could define 'terms' their own way, and interpreted this to mean that departments need not make any 'terms' requirements.

On the exam system, Faculty basically accepted the committee's proposals, which included:

- that for each Stage 1 unit there should be at least one three-hour exam at end of year counting for at least fifty percent of the marks for that paper (this relates to the unit system, and if enforced will apply only to 1971).

- that for papers at Stage 2 and above departments can propose (to Senate through Faculty) the allocation of any percentage (0 to 100) of marks to course work.

- that with the consent of the Head of Department there need be no uniformity in the system of assessment between individual papers within a department or unit.

- that there not be February exams as an option generally available to students who have failed the October-November

exams.

- that departments can propose their use of two-hour finals, open-book exams, and announcement of exam questions in advance.

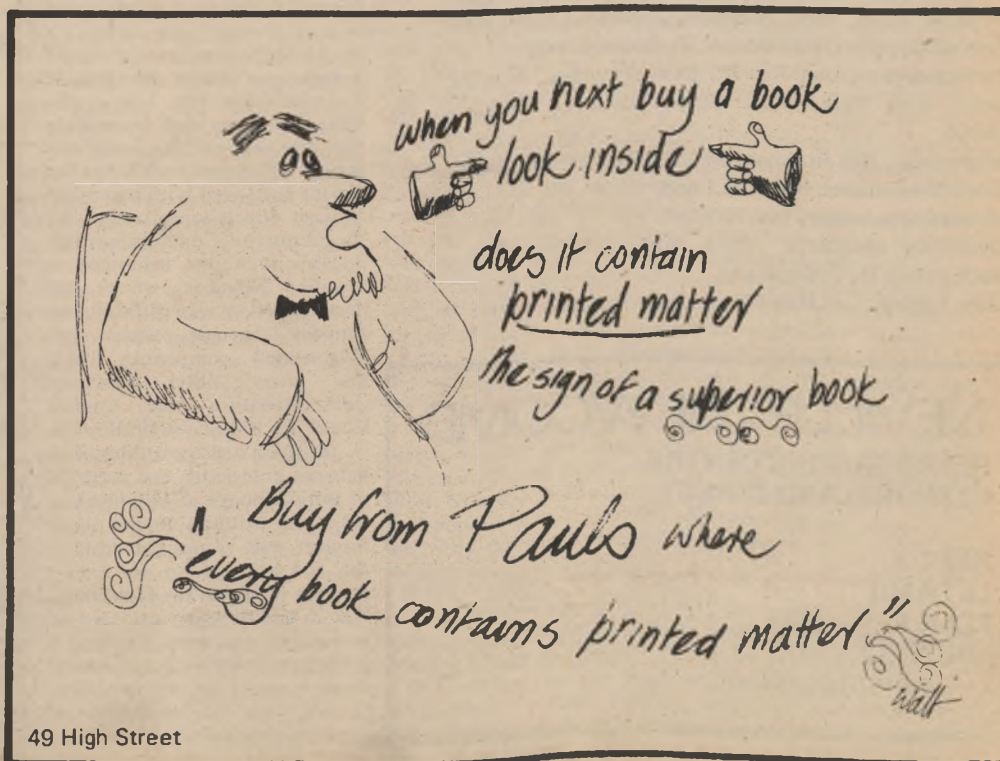
REACTION

There was some surprisingly strong reaction to these reforms from some members of Faculty. One particularly active reactionary on Faculty (that is one whose regular contribution to Faculty over the year has been to oppose liberal reforms of any sort), a strong supporter of the traditional final exam system, moved the amendment (which Faculty accepted) that a special case has to be made by a department for allocating more than fifty percent of the final mark to course work on advanced papers. This appears to amount to no more than a plea for a conservative attitude to exam reform, it does not mean that Faculty cannot approve no-finals exam methods.

Faculty did not discuss the committee's recommendations on the M. Phil, which had already been approved. The committee's recommendation was

—that a non-faculty degree be

introduced which may be awarded at Master's level to any students who are not qualified for the Bachelor degree in that faculty.



49 High Street

Pornography & politicians

The decision of Penguin Books to publish Philip Roth's *Portnoy's Complaint* in Australia against the censorship laws comes as a very happy decision.

Not that *Portnoy's Complaint* is a particularly good book, in fact it's a dreadfully tedious book nor do we feel that Penguin is any sort of crusading bunch of idealists. After all they sold thousands of copies in the first few hours of the book going on sale—more than enough bread to pay for legal costs.

Nevertheless, this action is made peculiarly topical for New Zealand in view of Miss Patricia Bartlett's petition to Parliament.

It is difficult to write on such a topic because there are so many ways open to the reasonable man to attack it. The Press has been liberally strewn with such words as "Victorian era", "corruption of the young", "depravity", and other such catchphrases. None of them have really helped the debate since it is not in the public arena that the fate of the petition will be decided.

There appears to be much scorn in the public mind for the petition but the politicians (those contrary beasts) are treating it with the respect it does not deserve.

Backbenchers with small majorities are not going to be allowed to debate the petition—an absurd state of affairs. It seems that the party chiefs fear some sort of prudish backlash at the next elections.

It's this sort of reasoning that makes our politicians the gutless bunch they are. Has none of them considered that a strong stand against an obviously irrelevant request might increase a slim majority? Are the people of New Zealand so poorly educated that they are incapable of seeing the palpable errors in Miss Bartlett's reasoning? Can none of the electorate read the literature concerning the effect of pornography on impressionable minds?

That normally abysmal rag, the *Sunday Times* did a good service for its readers last week when it analysed semantically the wording of the petition to show its full absurdity.

Not the whole show has been without its moments of humour. It must have been a shock to Miss Bartlett to see that the Methodists were not going to support her, in fact, are even going to make submissions against her petition. The humour in the situation lies in the fact that informed sources in Wellington state that Miss Bartlett is a former nun and others even go further and hint darkly that she has been specially released from duties to organize the petition.

Be that as it may, New Zealand's modern-day Luther is way out of step with her times and it is up to the petitions committee of Parliament to reject this piece of nonsense out of hand.

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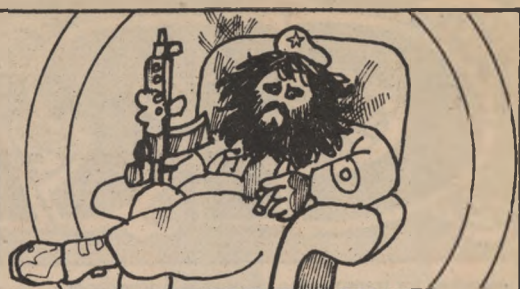
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Sir,
My brief letter on abortion which appeared in Craccum 17 was printed again in Craccum 19, and to all those who started to read it a second time before they realised that they'd seen it before, I extend my sympathy. To those who weren't fortunate enough to read it the first time, I say that I am pleased that they were given a second chance.

Craccum on the other hand wasn't as bored as the rest of us were with the thought of reading that succinct gem of sexual literature for a second time. Perhaps we can look forward to it as a regular weekly feature—maybe even replacing the Mike Law, Keith McLeod weekly.
W.D. Garton

Sir,
In Dr Mann's final paragraph of his Craccum article of 13 August he enjoins you all to send your dollars to P.O. Box 6582 and thereby acquire the right to insist on the Civil Liberties Union (sic) becoming more democratic.

The right to both pay the dollar and change the constitution was of course contained in the very Constitution which Dr Mann implies was thrust upon an unwilling initial meeting by some kind of confidence trick. Not so Dr Mann. That meeting accepted the general principles contained in that Constitution; accepted that the Constitution being almost a copy of the New Zealand Council for Civil Liberties' one had been tried and found to work; accepted that the Executive would seek to incorporate any radical changes felt by the majority at that meeting to be necessary; and moved on to the important business of setting up a Council to get on with investigating and acting on instances of infringement of civil liberties and of initiating action to re-establish liberties that may have been eroded through indifference, accident or design.

That same Constitution includes the right to have amendments made by a two-thirds vote of either an Annual General or a Special Meeting. Dr Mann's copy of the Constitution which he received with his receipt is no different from anyone else's in these details. So it would seem that Dr Mann is more anxious to sway opinion through his biased article than to persuade a Special Meeting asked for by him to toss the Constitution out.

But more important than any discussion of Constitutions is in my view the principles on which the Council operates. The present Executive still believes that one of its main functions is to open up communication lines among various sectors of the community so that view points are freely expressed and exchanged as one means of avoiding misunderstandings and antagonisms. One of these lines of communication that was, in the Council's view, not functioning well was between the police and various other groups. The line has already been used both informally through direct consultation with the Assistant Commissioner on matters of police behaviour in specific instances where full documentation was difficult, and formally through official, well documented complaints. There are many other lines of communication the Council would like to assist in opening up.

Dr Mann rightly distinguished between knowledge and suspicion of infringements of civil liberties. What the Council knows about through well supported detail it can and will act on and from a position of strength. At the point that it acts only on suspicion or hearsay, or one man's feelings, it is likely to lose the confidence of those it seeks to convince. The Council itself has a number of hunches about the deterioration

of civil liberties but it is reluctant to join too many battles against such deterioration without a fair chance of winning. We act on hunches and suspicion and limited evidence but, initially, to find out more and to gather enough evidence to make an informal enquiry or complaint worth making. In the face of official indifference or bluff at this point we keep pressing, for more evidence from complainants, and more action from the complained against.

The last Civil Liberties newsletter outlines the things the Auckland Council for Civil Liberties had done to that point. If Dr Mann doesn't like what had been done by them or is being done now he can ask that the Constitution be changed, participate in voting the Executive out of office, set up his own rival organisation, or write more letters to Craccum.

A.H. McNaughton
Professor of Education
President, Auckland Council
for Civil Liberties

Sir,
I write to correct several errors made in the front page article in the last Craccum regarding Chaff editor resignations.

Your article, and indeed the biased inaccurate Chaff account, makes it appear the the issue was germinated by the Massey Alpine club over the publication of Massif. Contrary to your report, the Massif committee has fully co-operated with publications committee and has accepted any supervision given by Pub. Comm. in the production of Massif.

The Alpine Club did not amend any constitution in its favour. An individual moved a motion at the last S.G.M. of M.U.S.A. which would permit the committee producing a student publication to decide on the

percentage of the value of advertising manager. This motion was passed unanimously, in the presence of the chairman and other members of publications committee (who did not even comment on the motion), by a meeting of over 250.

Many of the written resignations from members of publications committee stated as reasons the pressure of academic work.

It would have been constitutionally impossible for the M.U.S.A. executive, at one of its routine meetings, such as the one on 29 July, to rescind a motion passed at an S.G.M. Similarly, it would have been impossible for the executive to free the Chaff editors from their position on publications committee since this would require a constitutional amendment which can be accomplished only by an S.G.M. with notice of motion posted 7 days in advance.

I trust that this clarifies the position and that in future you will check on your facts before writing an article on such a pitifully minute issue which has become inflated almost beyond recognition.

Gilbert van Reenen
Editor Massif.

Sir,
Concerning Mr Trevor Richards' "flippant observations" on South East Asia in your last issue I can only express regret that his humour, if it can be called such, is merely indicative of his ignorance and insularity.

I fail to see what is so funny in the Flying Nun and Maxwell Smart being broadcast in Cantonese. After all, I do not burst into laughter when I see a Maori or a New Zealand-born Chinese speaking English. Nor do I consider it amusing to find

English books translated from French, German or Chinese and find it hilarious when I see people reading them. Presumably, Mr Richards find the Hong Kong T.V. broadcast funny because he "couldn't understand a word of it."

He said of Singapore's taxi drivers that "Few know very much English and those who know misinterpret it." I wonder how he managed to get around if none of the taxi drivers interpreted him correctly. I must say that when I arrived in New Zealand I did not expect any taxi driver to understand either Malay or Chinese, let alone misinterpret it. Instead of pointing a finger at others' supposed ignorance (not every-one needs to know the English language, remember) Mr. Richards might have done well to learn a little Malay or Chinese so as not to leave himself open to misinterpretation.

To describe Change Alley as "Singapore's rogues' market" is a manifest injustice, a very thoughtless assertion on Mr. Richards' part. If it were true Singapore today would not be known as a shopper's paradise. Perhaps he might have taken a bit of trouble to learn about the practice of bargaining which is common to so many countries in South East Asia.

As for his long hair, is it so strange to find that it is less acceptable in another land, in another culture? Mr. Richards' saying that "long hair has yet to come to South East Asia" seems to suggest that he considers it a mark of progress! I came over to New Zealand and found that it is not acceptable practice to go about the house in pyjamas. Did I write home to say that wearing pyjamas around the home "has yet to come to" New Zealand.

Jason Tan



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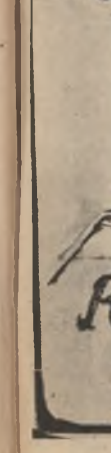
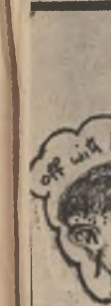
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'Focus' to cease publication

BY RICHARD RUDMAN

Another episode in the somewhat checkered story of NZUSA publishing ends later this year with the fifth 1970 issue of "Focus".

After an estimated more than three hundred man-hours of debate spread over three days, last month's NZUSA Winter Council decided to cease publication of "Focus" in its present form at the end of this year.

No decision has been taken about a substitute publication, though the general feeling of the Council was overwhelmingly in favour of NZUSA's publishing a periodical of some sort.

FUTURE

The proposals for the future of Focus considered by the meeting were basically straightforward.

The Focus Administration Board had recommended that from February 1971 the magazine should be produced in a folded tabloid format, and that sufficient money should be available for necessary professional staff and vigorous promotion.

Victoria University students are of the opinion that the recommendation of professional production should be replaced by one of semi-professional production. But there is fundamentally no difference between the Victoria proposal and that of the Board.

SOBER

For reasons that were never clear, former Salient editor and Victoria delegate David Harcourt argued that the professional publication would be sober, critical in a restrained way and directed at a fairly definitive coverage. On the other hand, the semi-professional magazine would be lively, provocative, especially interested in human and social aspects, and orientated to the concerns of intelligent young New Zealanders.

A third proposal came from Michael Law. He asserted that Focus is a less and less viable proposition, that it had probably never been viable, and that the future looked very bleak.

Urging NZUSA to "cut its losses", Law said Focus had "tried and somewhere failed. It is not talking to the people and apparently they don't want to listen".

The Auckland president said the alternatives were clear: NZUSA could either talk to the middle-class decision-makers in their own terms as Focus now tried to do, or it could talk to young people.

UNDERGROUND

He suggested NZUSA should publish a "Legal underground paper aimed at young people in urban areas". Stressing this was his personal opinion, Law argued that communicating with young people was more difficult than communicating with the older groups.

"Anyway, the older group will take the young people's magazine to find out what youth is on about."

"I believe that if Focus continues" said Law, "in two or three years, in the field of publications, NZUSA will be right

out of touch with young people".

Law's proposal aroused considerable interest among delegates and a special late-night session on the Saturday spent about three hours debating and defining the concept.

Focus Administration Board chairman Charles Draper, who at one stage seemed to favour Michael Law's proposal, was strong in his defence of Focus.

He said that the premises on which the magazine had been based were not in themselves viable and suggested that no magazine could be run successfully with the system imposed on Focus by student politicians.

Draper criticised the refusal of treasurers to make more finance available, especially for promotion, and said this was the real reason for the drop in sales revenue.

CONFUSE

"Student politicians continue to confuse two questions: Whether Focus meets the criteria of students? and, how much they are prepared to pay for it?"

He said the main aim of the Board's report on monthly publication had been to get student readers thinking about Focus and to encourage them to communicate their ideas to the Board.

"It is my opinion that student readers have not discussed the report widely enough. The matter has been and will be discussed by student politicians and active students."

What do the ninety per cent non-active students think? As publisher, their opinion, as the majority of the Focus readership, is what interests me."

FAILED

Michael Law objected to continuing Focus not on money grounds, but on the grounds of what Focus tried to do. He said the magazine had tried and failed to fill the vacuum of comment in New Zealand because the student politicians would not give it money for promotion.

"NZUSA is the ideal body to publish an independent newspaper" said Law, "a legal underground newspaper to talk to the kids".

After the Saturday night discussion, Charles Draper told the Council that Law's proposal would require great faith and enthusiasm. He said that financial approximations drawn up by Alan Jamieson were not encouraging.

"STINKS"

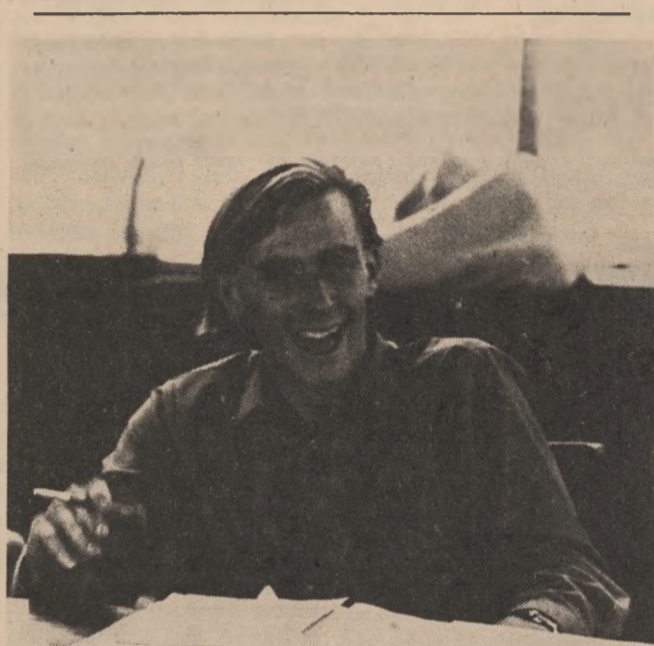
Jamieson, the retiring NZUSA Treasurer, said there was no need to set up a committee to investigate Law's proposal further. "The proposal stinks and is not worthy of further consideration at this level.

NZUSA has neither the backing nor the foundation for this sort of publication at this time."

Both Massey and Lincoln have refused to receive any further issues of Focus and are unwilling

to pay any of the costs of the fifth issue this year. Draper said he was pleased to note this on behalf of the Board.

Further discussions on the future of Focus will take place and a decision is expected to be taken at a meeting of the NZUSA National Executive on September 15.



The new NZUSA President

New NZUSA President

President of NZUSA for 1971 is David Cuthbert.

An engineering graduate who defeated Otago president Errol Millar in an election at Winter Council, Cuthbert was this year president of the Canterbury University Students' Association.

He foresees that the appointment of an Administration Officer for NZUSA will allow the president more time to work as president, including more frequent visits to constituents, and mean less time spent on the day to day running of the national student body.

"LEADER"

But Cuthbert denies any intention to go off "politicising around the country": he sees himself as NZUSA president essentially as a "leader of students" charged with representing 35,000 students and actioning their policies.

"I don't see NZUSA solely as a service organisation. It has a definite role as a political agency, though its effectiveness in this respect is another question. NZUSA can be a very real social force. I will try to make it one."

BY SEPTEMBER

Cuthbert hopes that the increases will have been secured by September. He suggests that it will not then be too early to start planning strategy for 1972's general election.

For this reason, Cuthbert says he will seriously consider a second term as national student president, since continuity will be all important if the education lobby is to make a significant impact during the election campaign.

Three other areas which David Cuthbert considers of major importance are Maori education, race relations, and student accommodation.

ADDITIONAL VP

He sees that the additional vice-presidency created at Winter Council will be of great assistance in the race relations field and in local area work for NZUSA. Retiring Auckland president Michael Law is a likely candidate for this position.

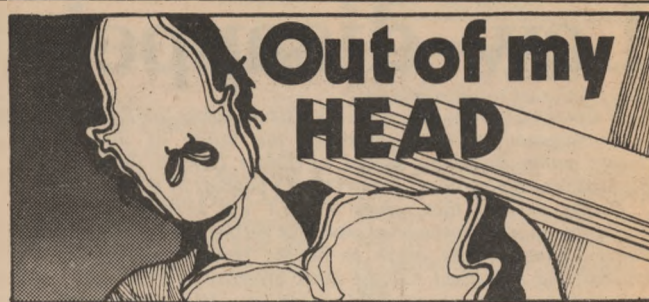
"1971 will be a crucial year in student welfare and accommodation" Cuthbert told the Council. "We will have to work out how accommodation, in particular, fits into the total structure of university administration and financing."

The new president is adamant that, although NZUSA will remain heavily dependent on levies from members, more money must be found outside the levy system. He suggests that the president's role here is to co-ordinate all the investigation and proposals being made with regard to the commercial development of NZUSA.

BURSARIES

Cuthbert thinks the big crunch for NZUSA in 1971 will come over the submissions for increased bursaries. He believes that he as president, along with the education vice president and NZUSA's research officer, must spend the first few months of next year laying the groundwork for the political battle which he sees as inevitable over the bursaries question.

"We must gain the support of



The lay of the last white Raj

BY W.B. RUDMAN

An old adage suggests that one should be wary of Greeks bearing gifts. Perhaps it is time to change this to read; Beware of Ministers of Immigration bearing Greeks, Italians, Germans, Swiss and Americans. An announcement last Wednesday by the deputy Prime Minister, Mr Marshall, has gone almost unnoticed. And yet this announcement could affect the future of New Zealand not as an economic satellite, but as a community of people. Mr Marshall announced that "the Government has extended the assisted immigration subsidy scheme to apply to the United States, Belgium, France, Italy, Switzerland and West Germany."

He continued, "The extension of the subsidy scheme would help to meet the growing demand for workers caused by New Zealand's rapid development. The Government is also convinced that it will bring the invigorating influence of other cultures and tradition to the New Zealand way of life."

Immediately there were cries from the New Zealand Manufacturers' Federation and the Employers' Federation that this was too little, too late. And the Auckland Star editorialised on Thursday; "Migration from Europe has further significance. The rate of increase of our European population is lower, and in most cases very much lower than any other ethnic group. It is the culture of the European majority that will be revitalised, and perhaps that is the one at this stage in our history that needs it most."

As a final sad postscript; on Friday, the NZ embassy in Washington announced "Hundreds of inquiries each month are received from possible American immigrants. They come mainly from teachers, data-processing experts, people retiring and students" and to show our non-racial attitude, "selection requirements contain no discrimination in terms of race or colour and the major criteria is that migrants should be capable of easy assimilation into New Zealand society."

Leaving aside the question of whether New Zealand should mindlessly increase its population to feed its economic machine, what is the significance of this event?

Quite simply the European politicians of this country are intent on building a white society in New Zealand.

I realise that the Opposition is still giggling busily over Sir Leslie's going to sleep, but not one politician has ever queried the nature of this latest move, a move which must affect the future of New Zealand. Although we talk of 'bloody poms' and 'earnest Dutchmen' it is true that the immigration schemes of the 1950's were successful, not because of any Government preparation, but because both groups did easily mix into one part of our community. But surely the time has arrived when we must consider our future as a Pacific and Polynesian country and not some far-flung outpost of the European Economic Community.

When the Government says that selection requirements contain no discrimination in terms of race and colour and then we note that the scheme only applies to white European countries, we must see the blatant dishonesty of this attitude. The major criterion, they say, should be the ability to assimilate easily into New Zealand society. When we look at the large Italian and Greek communities in Australia, who refuse to assimilate, again the unthinking reasoning of Government becomes apparent.

We are basically a mixed community of European and Polynesians living in Polynesia. Throughout Polynesia are large and rapidly growing numbers of people on small islands who must eventually leave. Some say we have a responsibility to accept them. I do not hold with this patronising attitude and feel simply that we must, as a historical and geographical imperative, accept these people. The editorial in the Star and the comments of the Minister concerning the need to revitalise the European culture, while we are busily destroying the Maori culture, are the most illogical logic that I have heard outside a meeting of the Students' Association.

On immigration, the successive governments have had it easy. They have shipped out Europeans and told them to learn English. As many have been able to do this anyway, it has been a fairly simple process. But the increasing flow of Polynesians from a completely different culture has been left to sink or swim with little Government assistance. A statement by Mr Marshall on Gallery, that the Maori people should look after their Polynesian cousins is madness and disregards the responsibility of the Government.

White New Zealand must accept that we are historically and geographically part of Polynesia. The money the Government is spending on air and sea fares for European migrants should be used to build up staff and facilities necessary to give Pacific Islanders the educational opportunities and understanding of New Zealand society necessary to become happily part of, and an increasingly large part of, the New Zealand population. If Mr Marshall wants New Zealand culture to be invigorated, why is he so frightened to accept that of our neighbours? It might be useful for him to wear rose-tinted spectacles during EEC negotiations, but he should take them off when considering the real, as distinct from economic, future of New Zealand.

Many of us like to liken ourselves to the kiwi. I feel that the tuatara is more apt. This ancient reptile which once with its cousins ruled the world, now survives, when mining interests allow, on a few small outlying islands of New Zealand. Are we, as European New Zealanders, who once with our cousins ruled the world, destined to become a relic community found on some outlying islands in the Pacific?

those groups which will come out

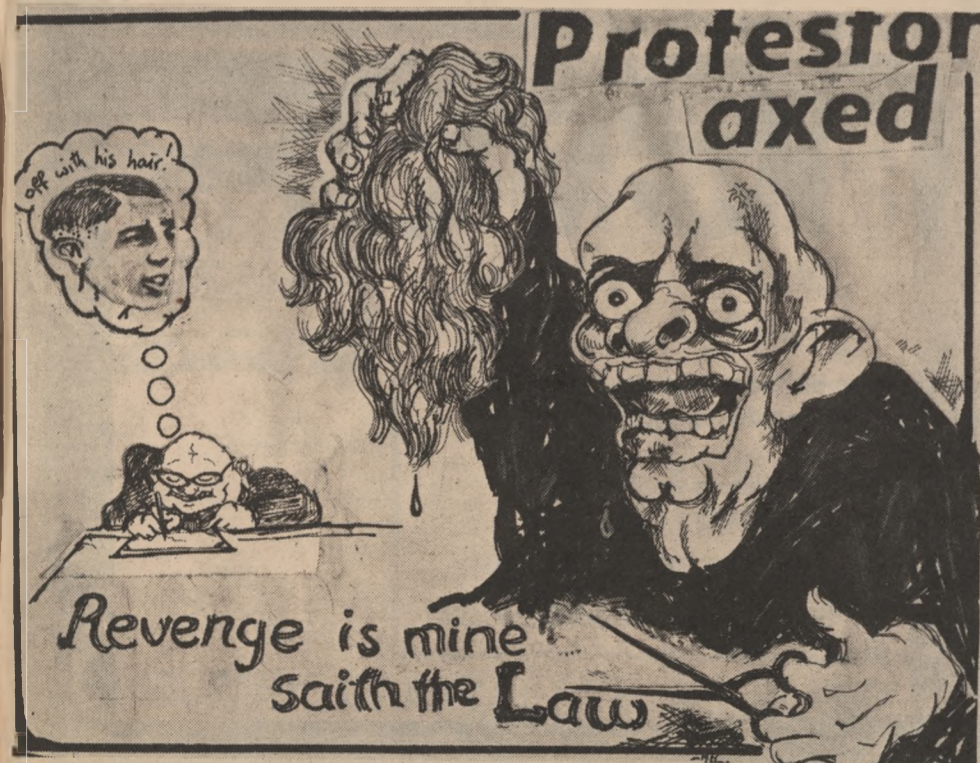
publicly and back our claims."

"This will not be like 1965" said Cuthbert, "when NZUSA began public demands only after

it was an open secret that bursary

increases had already been

approved. More sophisticated techniques must be used. And our case must be very strong."



Law disappoints at Council

If Easter Council had been a crisis meeting for NZUSA, then Fundamental decisions regarding the future of the national student union had been forced on Easter Council when a petty dispute over capping books led to Otago's boycott of that meeting.

Having decided then where NZUSA was headed, and in the intervening months formulated plans for getting there, some thought Winter Council would prove to be the starting-point for a new dynamic and revitalised NZUSA more effective as a pressure group and much more active in the field of student welfare and services.

Somehow, it just did not happen that way.

The tension which had been present in the peculiar circumstances of Easter Council was not at the Massey meeting. Nor was there the same sense of urgency; the feeling that if the right decisions were not taken now NZUSA might stagnate.

Not that this is to say that NZUSA is now any less viable or potentially effective. But neither constituents nor the NZUSA national executive seemed so determined as they had been at Easter to find solutions to problems. It was too easy to defer important decisions to the next Council, or to a national executive meeting.

At Easter it had been clear that if the right answers were not found there and then, there might well have not been another chance. Unfortunately, Winter Council was dominated by the "Focus" debate, most of which was inconclusive and much of it irrelevant to the future of either the magazine or the national association.

Proposals like those of Charles Draper and Fred Baird for a Savings Society and an NZUSA building programme were given relatively brief and superficial consideration. Questions which should have been asked before the Council met were asked there, and tended to bog discussion down in mechanical detail: the important issues are only now being discussed, and a special meeting has had to be called for this purpose. There was no reason why it could not have been done at Massey.

As has been the tendency over recent Councils, the meetings of the Education, Welfare and Accommodation commissions were notable for neither startling new ideas nor scintillating and witty debate. But they got the work done. Their meetings at Councils are now merely one more of a series which go on throughout the year, and the really positive achievements they make (their existence all but forgotten by presidents intent on scoring political points off one another) are perhaps all the more important because of the virtual political vacuum in which they work.

Constituent attitudes were, of course, all important.

Auckland and Canterbury, full of enthusiasm for NZUSA, made the pace once again and seemed to have the best briefed and most carefully prepared delegations. Yet for those of us who have witnessed his virtuoso style, Michael Law was disappointing.

Apparently to some extent disillusioned, perhaps by his depth of experience alienated from some others at the Council table, and obviously tired and perhaps bored at this his fifth Council meeting, Law was really only effective when he was forced to "play politics". And, as usual, here he excelled.

But the grand performances were really needed on issues more fundamental than "Focus".

Massey and Lincoln maintained their almost outright antagonism to NZUSA as a political force of any sort, while Waikato, which has gone off on a doctrinaire radical kick which impressed nobody, wanted to enlist NZUSA support for the proposed occupation of their Administration Building sometime this term.

Victoria and Otago, neither as small as Waikato nor as large as Auckland, were both the least and in some ways the most effective constituents present. Victoria's attitude to "Focus" largely determined the course of that debate, and Otago's sound preparation made its mark in the abortion debate, for example.

Victoria's voting in the NZUSA presidential election was without doubt their most crucial act. Had the six votes of that delegation not been split between the two candidates, Errol Millar would probably have defeated David Cuthbert.

The major personality of the Council was Lincoln's president, John Hayes. Reviled after Easter Council for his Tammany Hall-style politicking and for his inconsistency, Hayes came out of Winter Council with most people begrudging him a new-found respect. His inconsistency was of a new sort, his reactionary attitudes had become so liberal that nobody believed him; but nearly everybody listened.

With a little careful lobbying, his last minute proposal to replace the present proportional system with equal voting might well have been the surprising success of Council.

It was this issue—the differences between the big and the small—which marked Winter Council.

And it will be an issue to which student politicians must pay increasing attention in the months ahead. NZUSA cannot afford passengers, but the smaller constituents are already finding it very difficult to pay the fare.

Once again, the soundest contributions to the Council discussions came from certain members of the NZUSA executive. The almost indispensable role of people like Rick Smith, Bruce Wallace, Charles

Winter Council was a critical one.

Draper, and so on, is clearly recognised. NZUSA must however, look to the eventual retirement of these officers and to filling the immense gaps they will leave.

What NZUSA must also look for are ways to make the Councils themselves more productive as working sessions.

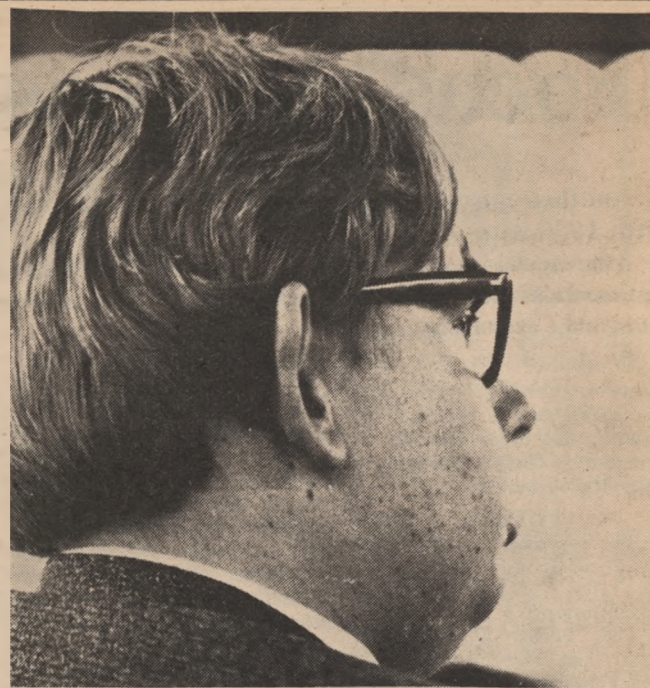
Perhaps the most frequently heard comment from a delegate was "we don't have policy on that, we'll have to abstain".

Plenty of time had been given before Council for constituents to assess student opinion on the whole range of issues to be discussed. Some had not bothered, some (as with Auckland on the abortion issue) had merely postponed a decision, but some constituents were simply not adequately briefed. For which there can be no excuse.

But it does seem that if there can be such a thing as national student opinion, then it is more likely to be formulated in the compromises of a small group of delegates meeting in a smoke-filled room than achieved in a welter of procedural points around the Council table.

NZUSA must consider altering the structure of its twice-yearly meetings. Inevitably, they will soon have an extra day of meetings. At the same time, some reorganisation would both streamline their deliberations and increase their productivity.

The future, however, is not bleak. But, as one leading student politician remarked to me; "probably the worst people to handle student affairs are the student politicians."



Hayes... Winter Council personality

Massey—NZUSA 'Mickey Mouse'

Senior students at Massey University see NZUSA as "a Mickey Mouse affair" according to Massey student president Robert Anderson.

Anderson, who has a reputation for appearing disgruntled at NZUSA meetings, told a Constitutional Commission of Winter Council that few of his students held the national student body in high regard.

He was debating a motion from Lincoln and Victoria that NZUSA's prime responsibility should be as a service organisation for its constituents.

Some confusion was evident regarding the intentions of the proposers of this motion.

CON-UP

Lincoln College's president, John Hayes, described NZUSA's "entire political organisation as a con-up of its thirty-three thousand members". On the other hand, incoming president Graham Collins said Victoria interpreted "service" in the motion to mean NZUSA should "as a pressure group represent the majority view of students".

Hayes alleged that to be effective NZUSA must keep "pet things about marijuana and All Black tours out of its debates and policies". Waikato University students' association president Peter Fletcher replied that the prime interest of his students was in social and political fields. "We want NZUSA to be the same", he said.

FAULT

Michael Law said it was not NZUSA's fault that constituents did not make use of its bureaucracy. "Any fault lies with constituent presidents who, being members of the National Executive, are one of the 'they' in Wellington so readily complained about when executive members go home and put on their presidential caps."

Law argued that if there was

no national or local organisation, students would do things themselves; but with far less effect or success.

"NZUSA must continue to be a force representing students; it must be relevant to the people who are concerned, and as a national body must be in the forefront", he continued.

SUPPORT

"Recent high polls in constituent elections are indicative of the gut support there is for students' associations and what they are doing."

Only Lincoln, Victoria, and Massey voted in favour of the motion.

However, the Council unanimously reaffirmed that "NZUSA'S first and foremost responsibility lies in the field of university education and that its two other major fields of activity are student services and social reform, including international matters."

LIFE

Winter Council also decided that any person who is a member of NZUSA or who has been a member in the past two years can become a Life member of the association on the payment of \$10 and on ratification by the National Executive.

This move will allow former students to continue to take advantage of services such as the Travel Bureau's schemes at present offered by NZUSA.

In addition, any organisation

approved by the executive can, by becoming an Associate member, be eligible for all NZUSA services.

SETBACK

Retiring NZUSA president Paul Grocott saw his desire that the national university students' association become a national

union of students set back once again.

His motion to make it possible for any tertiary student to become a member of NZUSA received little support from constituents.

Grocott does think, however, that this change is inevitable. He sees many advantages in a potential membership of more than one hundred thousand.

Drug policy

NZUSA policy on drugs, which came in for severe criticism earlier this year, is substantially changed following the recent Winter Council.

An attempt to affirm NZUSA'S demand that controlled use of marijuana be legalised was defeated with little debate.

Only three universities (Auckland, Waikato, and Victoria) supported the motion. Amongst them, these three represent about 750 less than half the total membership of NZUSA.

CONTRIBUTED

Auckland's chief delegate, Michael Law, said he was disappointed at the change in policy. However, Canterbury and Otago joined Law in describing the resolution adopted at Easter Council, which caused the furore, as having "contributed positively to the public debate on marijuana".

"In this respect" said Law, "the motion has done its job."

NZUSA policy now is to call

for a revision of penalties for drug offences, with specific reference to the desirability of distinguishing between so-called hard and soft drugs.

In addition, the difference in legal definition between mere possession of and trafficking in drugs should, in NZUSA'S opinion, be clarified.

The national students' association is opposed to those provisions of the Narcotics Act which permit police to carry out a search without first obtaining a warrant.

COMMITTEE

A committee is to be established at Victoria University charged with bringing recommendations regarding New Zealand's licensing laws forward to NZUSA'S Easter Council next year.

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NZUSA gets out of ASA

Winter Council's decision to withdraw from the Asian Students' Association means NZUSA's only effective contact with international student groups is its membership of the Association of Commonwealth Students.

The withdrawal decision followed a lengthy report and recommendation from NZUSA International vice-president Trevor Richards who had just returned from the Second Asian Students' Conference in Hong Kong.

Richards told the Council that the A.S.A. had been formed in 1969 "in a cloud of euphoric phrases and unbridled idealism". "In translating this idealism into a series of specific concrete proposals, the organisation was a spectacular failure."

CRITICAL

The report was generally critical of the Association's membership (which before NZUSA's withdrawal was effectively five in number), of its financial problems, and of the siting and staffing of the A.S.A. secretariat.

Paul Connellan, a vice-president of the United Kingdom national student union who attended the Hong Kong conference as an observer, agreed with the basic

points of Richards' report. But he went on to say that his expectations for A.S.A. had probably not been as high as those of Trevor Richards.

Connellan, who was in New Zealand for a brief time on his way back to England, commented that international organisations relying on national unions of students as a base were probably doomed to failure.

NO HOPE

"You have to be able to rely on a central secretariat" he said. "In Europe, we've given up all hope of establishing such an office, and now rely on an annual European meeting for contact with students' organisations from other countries."

Connellan explained that when

Trevor Richards indicated to the Hong Kong conference that NZUSA was likely to withdraw from A.S.A., there was no visible

reaction from other delegates.

It appears that while the Asian Students' Association is giving attention to a number of worthwhile projects, finance for these has not been secured and there seems to be no reason why other organisations, such as

United Nations agencies, would not be better suited to undertake these tasks.

LEFT BEHIND

Perhaps the final condemnation of the A.S.A. concept came from Paul Connellan who said that "multi-national organisations, for their own sakes, were left behind about fifteen years ago".

Auckland president Michael Law said that NZUSA had got virtually nothing for the sixteen hundred dollars and large amount of time it had invested in the

Asian Students' Association.

Law advocated the establishment of bilateral contacts with those groups in other countries with which NZUSA could communicate. "It seems we are not on the same wave-length as some of these overseas groups. And the Australian national union of students is no exception to this."

Paul Grocott, attending his last Council as NZUSA president, said withdrawal from the Asian body would cause no gap in the New Zealand association's programme.

NZUSA to retain US grant

Against all predictions, the NZUSA Winter Council meeting at Massey did not decide to withdraw from the Student Leader Grant scheme which each year provides a small number of New Zealand students with tours of the United States under the auspices of the United States government.

Controversy arose after former Auckland executive member Michael Volkerling severely criticised the scheme in Craccum after his return from the States early this year.

Volkerling's report was considered at Easter and a decision deferred until the Winter Council meeting of NZUSA. In the meantime, Canterbury

vice-president Marion Logeman has taken part in the Student Leader programme and wrote for NZUSA a report in which she concluded that the trip was of

value. Her assertions were later rejected by Volkerling.

NO REASON

Mrs Logeman argued at Council that since the trips were of no cost to NZUSA there seemed no reason why it should demand tangible benefits or results from grantees.

Canterbury president David Cuthbert retorted that the implications for a national student body had to be considered, that NZUSA's name and efforts were involved in the scheme.

Michael Law introduced a new element into the debate when he told Council that to be eligible for a United States visa, a person had to swear that he was not a communist and had never associated or affiliated with communists. He argued that every student should be eligible and that no individual should be excluded from consideration because of political activity.

CONFERENCE

Otago president Errol Millar, who returned from the United States at the end of the first term, said the U.S. embassy in Wellington had suggested holding a conference of past grantees to

consider changes in the scheme.

Paul Grocott explained that, except for the visa requirement which applies to all persons wishing to enter their country, United States authorities lay down no selection criteria for grantees. "NZUSA is one hundred percent independent in the internal selection process" he said.

PROPOSAL

The meeting finally adopted an Auckland proposal that NZUSA participate in the scheme only after a written guarantee from the United States embassy that no applicant will be declared ineligible for a visa because of existing or previous political affiliations.

In future, the selection committee will consist of the president of NZUSA and two persons who have previously participated in the grant scheme.

In addition, NZUSA will recommend to constituents that current executive members should not take part in the programme.

No Auckland student can now apply for a grant since the Auckland association has instructed presidents to refuse to sign any application forms. Michael Law has suggested that this policy could possibly be changed if satisfactory assurances are received from the United States authorities.

Abortion decision at Council

The New Zealand University Students' Association is to call upon both the New Zealand Medical Association and the Medical Association of New Zealand for statements of attitude with regard to the liberalisation of present laws relating to abortion.

This is part of the policy adopted by NZUSA's Winter Council meeting at Palmerston North last month.

At the instigation of Otago delegates, the Council resolved to support existing abortion legislation provided that the clause relating to "preservation of life" is interpreted with both medical and psychiatric criteria.

DANGER

Otago's John Howell argued that present legislation is reasonably liberal and that there was a danger in calling for more liberal legislation that the "anti-groups may become more active. The law may then become less liberal than it is now".

Howell suggested that the most likely way to encourage a more enlightened attitude toward abortion was to press for more liberal application of existing provisions. He said there is quite a liberal movement within the medical profession of New Zealand.

"With the present Minister of Justice, the last place to obtain more liberal abortion law is Parliament" commented Howell. NZUSA's policy continues "we recognise the rights of the foetus to life and we recognise the rights

"We must change the law to change the situation."

At this stage, Spring cast Auckland's nine votes against the motion and it was lost. When the report from the National Commission was considered in Plenary session on Monday, Auckland president Michael Law told the Council that Spring's earlier vote was based on a misunderstanding of the Auckland general meeting's policy.

"In fact" he said, "we won't have a policy on abortion until after a special general meeting next term. It would therefore be wrong for Auckland to deny NZUSA the opportunity to establish a positive attitude."

ABSTENTION

Law changed Auckland's dissent to an abstention, and the Otago motion was carried.

The Council rejected a move by Canterbury and Victoria to have NZUSA "consider it socially undesirable for a woman to be forced by law to continue with an unwanted pregnancy" and to advocate the provision within the state hospital system of

counselling for women seeking termination of pregnancy, and for the performing of abortions agreed to.

EXTEND

However, NZUSA will urge government to extend sex education programmes throughout the country, especially at intermediate school level. It will also seek government backing for any organisations providing contraceptive advice to the married or unmarried, and will ask that contraceptives be made a full charge on the social security system.



Logeman after a trip

and responsibilities of the mother, the father and society, but we deny that abortion is murder".

Otago vice-president Allan MacLean said there was a danger that abortion could become a form of birth control, a situation which would be undesirable for a number of reasons.

POINTLESS

Auckland president-elect Bill Spring opposed the Otago motion and described it as "meaningless" and a "pointless attempt to direct the Courts to interpret the law our way".

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of God
as Mind?

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(1) 4.10am. AF Controller Nesbitt confronts Shadbolt



(2) Nesbitt — What happens now?



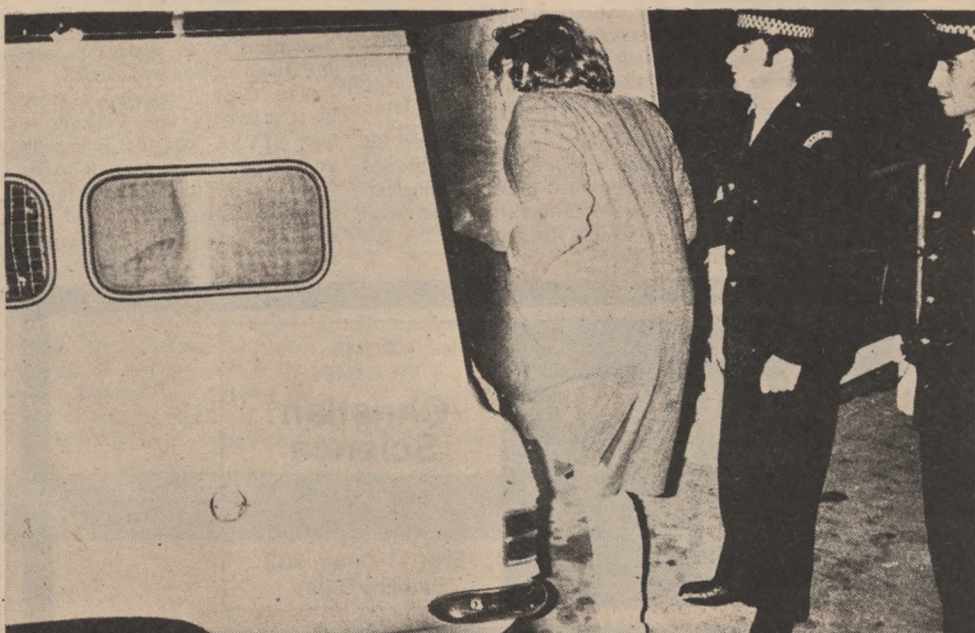
(3) 4.15am Who gives a stuff?



(4) Balding union manager Boyd bullshits on.



(5) The pigs appear — Nesbitt loses many friends



(6) Into the pigsty, where all free men go.

Photos courtesy John Miller Wellington



Radical? me bum!

Oh Wellington, Wellington: land of the eternal hooah/the coldest frosted mornings/dessicated factions within factions within factions within you too can take an ego trip: start your own.

Start with a guest list of twenty organisations: take away those who have membership of less than ten and those who did not know they were billed among the elite until halfway through the conference. What do you have left? About thirty organisations, all determined to preach individual gospels. (do they grow on trees/hatch out from eggs??)

Take away the two only successful (no one jeered but everyone still misunderstood) features of the programme: ethnic minorities speaking out for themselves (poor Taura Eruera trying desperately to point out the sham of integration. From the floor: "What about the workers?"). Women's Liberation. Same voice: "What about"

And what do you have left? One snarling, backbiting, super hate/grudge/kill/overkill abortion masquerading as a conference. Take away the idealistic young fools who had come down brimful with new ideas directly related to the New Zealand situation (New Zealand? never heard of the place). What remains? Divided packs of Trotskyists ramming Trotsky quotations down the throats of Maoists. Divided packs of

Maoists ramming Mao quotations down the throats of Trotskyists. The new churches? New cardinals? New papal bull? Scribes and pharisees? Lead us to the impending crucifixion. Come, hungry innocents

A slow shuffle into the first afternoon session. Very high above the blackboard: Trotsky—blood flowing from the central right hand corner of his frontal cranium. Underneath the portrait: deifying message—"This man DIED for YOU".

Ah Trotsky, Trotsky, messiah was not good enough for you. They want you for God. They know how to spell the tetragrammaton. Holy throatal grunts stick deep inside the builders of new temples. New stained windows. A pick-axe will reign aloof and supreme on all the new steeples. Socialists will sell genuine/authentic portraits of you standing proudly/a pick-axe still stuck in your head "Do not fear, for I have risen"/desperate parents will wave them over the heads of their dying children. Circumcision will be made compulsory again as soon as they find the appropriate footnote somewhere in your four collected volumes. We will have easter-eggs on every anniversary of your death.

Too much: two whole days spent in wild debate. The side that jeers the loudest wins the largest award. And what emerged from the Conference? Why did the Craccum reporter go down with an empty note-pad and decide to get drunk every night instead? Nothing came out of the Conference. Except a sense of utter betrayal. Three easy days, and you too can become a politician just like your fathers before you. You too can join in the fight to replace the old with the new.—Stephen Chan.

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BY JIL EASTGATE

Did I go to the Arts Festival? I didn't have a ticket . . .
'One-two-three-four . . .'—anti-war demonstrations led by Tim Shadbolt. Queen Street Friday night? No—Wellington's winding little main streets crowding in on each other. Chanting students jammed between tightly packed buildings. Walk up the narrow alley-way to the tram on pulleys—the Cable Car. Rumble up and up—to the University.

Tune in on the philosophy conference—involved arguments on the merits of different political systems. Tim Shadbolt sitting quietly, listening. His face painted white. He's come from performing with his Guerilla Theatre somewhere in the streets.

—It's good to hear intelligent guys discussing the government—defining good government, the function of the police, and all that. But it's not like that out there. How do we actually *apply* these nice ideas? How do we live with the contradiction between what is officially supposed to happen and what *does* happen?

How? Phil O'Carroll's talk the next day pointed to a solution. Each person work out what you yourself value. Then act on an individual level. Do what you believe is right. Do what you want. There are no 'oughts' except those that come from your own values.

Tim wants to talk to the people: to sleep in the common room. He tells the students on the lawn.

—We were nesting down on campus. The students who were running the thing looked so pretty—long hair and all that—but they called in the police. Why call the cops on to the campus? 'Cos a rule got broke? Humanize: waive a rule a day. But we're not proud. Tonight we'll sleep in the tennis pavilion. O.K.?

We go down town. Sit on some seats made for watching the people go by. A cosy city. But what drab people! Here come some bubbles. The Aucklanders let us blow some. We watch the bubbles float on up the street to brighten the day. We go and feed the monkeys. Locked behind bars, they still go on living the way they want. Playing, quabbling, comforting each other.

And where is Tim? Locked away in prison. Why? Because he tries to follow his own values. Transgresses the bounds of conformity. Goes to talk to the All Blacks before they leave Mangere. Obey the rules—conform—pay your fines. Tim refuses. So they wait. He stirs up those drab Wellingtonians. So they pounce. Lock him away. *Force* him to conform. Take away his hair. But they cannot take away his individuality. He laughs as he talks about his new friends inside.

—They really want to help me. They don't understand about civil disobedience but they're behind me. No, I don't talk to 'the crews'—(Phil told Tim how we'd tried to talk—philosophically—with the guard outside the entrance. 'Do you think it's good for prisoners to have visitors?' He looked uncomfortable. 'You're not asking me about the prison are you? I'm not allowed to talk about the prison. Only the guards talk about the prison, among themselves.' And he walked off to joke with some more acceptable visitors about the weather.)—On my first night here I had salt and butter rubbed into my balls. And now I'm one of the boys. Values are so different inside. Tobacco is gold. And there's time to think and talk in great detail. Writing letters home is very important. No, I'm not allowed any paper. So the boys agreed to make their precious letters shorter. So I get about eight sheets a week. I write very small and read out what I've written to them each night. They love it. And I don't eat meat. So they give me some of their vegetables. They're great guys. What do I feel about it? Good. It's a good experience. Every undergrad should spend a month or so inside. No toilets. You have to shit in front of the others. Hard on the oldies.

I look across the hospital-like visiting room and wave to Inkey, a twenty-year-old, who's in on a drug charge. I go over to give him news from outside. He greets me warmly. What will four *years* here do to him? Immediately a guard orders me back to the prisoner I signed in to see. Apart from his hairless face and grey clothing Tim looked different. As though he'd had a great shock.

—Yeah I was laughing and enjoying it when they took me away. But you know what scares me? When we all stand in lines and I look along the rows of men all the SAME—grey clothed—short haired—grimaced. And I look at me. And I'm the SAME. It's really frightening.

—What do I miss? Not being free to go and buy sweets. Jellybeans? mmm. I wish I had some more jellybeans. (Tim laughs again.) Funny. How little things like that become important inside. And my dog. (Looks sad again.) Poor Brutus. He won't understand where I am. I miss him most.

And where is Brutus now? Recovering from the axing he got at the hands of someone in Auckland. Perhaps one of those who dislikes non-conformists—trouble-makers, shit-stirrers, rabble-rousers and disrupters of society—so he takes it out on the unprotected dog.

And I think of Tim saying how they all count the days till they are free. Endlessly planning what they will do once outside again. Imagine the keys jangling and the massive door of that cold green concrete block on Mt Crawford swinging open. And instead of walking out into the wind you were called back on another charge they'd been storing up for you. They do that sometimes. Just for fun. Just as you walk out the door, cop you again and throw you back. Change your clothes again. And it may happen to Tim. Why? For saying 'bullshit'. Corrupts the children. We must lock all non-conformists away. To protect the right-thinking members of society . . .

Reply to St. Johanser

By John Garwood Psych. III

I was upset at the tone and the content of the article "Psychology an illusion" which was published in "Craccum" and am writing this reply to try and correct what I feel to be several wrong impressions. I was upset for two reasons; firstly, I believe some of the implications to be fallacious and secondly, I believe that the case has been overstated to an unnecessarily aggressive degree. I fear this may cause needless friction in the psychology department.

Mr St. Johanser has implied that the course of study he has undertaken in psychology has not been concerned with people, that what he has studied has been irrelevant to life as it is and that what has been presented has been so segmented that it has been useless in helping him to understand man. I cannot go along with this. My study of psychometrics and the laws of learning have been of great benefit to me as a teacher. My understanding of conditioning, while not being universally applicable, has helped me to see some of the forces that act on people in real life situations, and I believe that it has made me a more understanding person. The physiological and genetic study that I have done has helped me to understand, and be a help to, my cerebral palsied daughter. And these are just a few examples. Perhaps one needs to temper academic study with a lot of life's experiences before one begins to see applicability.

A YOUNG SCIENCE

I disagree also with the writer's expectation of what psychology ought to be able to do. I imagine he has been told a thousand times that psychology is a young science and, as such, has a long way to go. I suppose that medical students, when medical science was in its infancy, became annoyed over the fact that they were not being taught how to handle the 'real' problems of health, like the plague, or T.B. or senility or death. I know that war and suicide, oppression and hate are vile things. And I agree that they are basically psychological problems. But I can't see that it is the fault of behaviourism or psychoanalysis or the teaching staff that these problems can't be answered at this point in time. I believe that we have a lot of years ahead of us yet. We have to develop a whole new methodology to handle these problems for a start. And let's not blame the psychologists of the past either. They have been working in their own fields to find the possibilities and the limits of their own approaches for us to work on.

And what is this statement about there being nothing in the course on war, pacifism, death, tyranny and all the other things that were mentioned? This is exactly what Mr St. Johanser is doing in the theory paper of stage III. Is this not part of the course?

LOST A ROUND

I think I am even more concerned about the tone of the article than I am over what I feel to be errors. I love people enough to believe that if you win a man and alienate a man then you have lost the round. And I feel that this article will alienate many. Words like intellectual castration, scientism, goldbricking, wilfully-maintained ignorance, neglect, insularity and stupidity prove nothing and persuade only the foolish. But they do build barriers. Barriers that may take thousands of words and a ton of goodwill and effort to break down. I can only hope that people will realise that Mr St. Johanser's words were the result of an enthusiasm for his position and not the result of clear thinking.

I believe that in this world, conservatives and liberals need one another. Conservatives force the liberals to think about what they believe in, and not to go too far into the realm of unreality too soon. The liberals, of course, provide the forward momentum. We call progress, and help the conservatives to discard the outmoded and useless. I believe that a similar situation exists in psychology today. We have a 'human' orientation developing in what is called the 'humanistic psychology'. Let us be grateful for it, because there is no doubt that it is bringing new vision and another useful approach. But let us not become so excited that we become irrational. In tossing out the past in its entirety we will throw away much that is useful—indeed I believe we will throw away the whole system that has stabilised psychology and made it into a credible science. Perhaps what we all need is a little more patience and a little more tolerance. There is a lot to be said for getting together with the other fellow and looking sympathetically at his point of view.

Perhaps we could come up with an eclectic approach in which we capitalise on the valuable parts of each. Who knows? In any case it will be far more effective than calling one another names, because people generally react with the same sort of behaviour that is measured out to them. And I think one could even show this in a controlled study.

All we need is solidarity

BY HENDERSON TAPELA

We live in revolutionary times. The entire edifice of the capitalist system is cracking. One sustained crisis handled determinedly by a conscious working class could relegate the capitalist system to a thing of the past—a past that would be worth forgetting.

The world revolutionary situation is here and it is exciting to be young. But alas! there is a worldwide conspiracy against our revolution. Our greatest enemy is not the already infinitesimally small and shrinking capitalist clique. Our greatest enemies are the bourgeois intellectuals—the most class unconscious phenomenon of our time—that group which looks at, talks and pontificates about society in a manner that suggests that they are not part of it.

CONSPIRED

In 1848 when Karl Marx saw the capitalists trembling at the spectre of communism, bourgeois intellectuals conspired against the Revolution. They sat down and speculated in idiotic fashion and reactionary forces regained control. If you doubt this postulation of intellectuals as sell-outs look at Germany—that nation of philosophers—the Bernsteinians that sold out Marx and plunged the world into chaos. Look at British Fabianism that took over the Labour Party and diverted it from socialism into an agency of capitalist exploitation. The Revolution took place in Russia where the intelligentsia (the Mensheviks) were ignored.

Today what do we hear? Marx has been proved wrong—the worker hasn't become poorer; technology has rendered the class concept of society null and void etc. etc. All this of course, comes from the all-knowing intellectuals betrayers of all revolutions. They have worked out all sorts of models and speak in terms of 'this is not possible, it doesn't fit into so and so's theory'. Beware of this lot!

AWARE

Now what about our revolutionary situation? Steve Bradley has observed the

conflict—oppression at a time when people are becoming aware and beginning to demand their civil rights. But the thing looks a bit more confusing. Without contradicting Bradley's observations, one can also say that concessions are being given. Africans in America become conscious of their civil rights and demand them—the racists begin to pass civil rights bills; PYM demand the use of Albert Park as free-speech area—reactionary civic authorities give in etc. etc. Of course these concessions mean very little in themselves. What is important is that they indicate an internal weakening of the system. All that has to be done is to force the whole thing to crumble—force it because, weak though the thing has become, it cannot vote itself out of action by concessions.

INDECISION

Here then we have a confusing spectacle—repression mixed with concessions. Now, this is the revolutionary situation. The upholders of the imperio-capitalist system are suffering from acute indecision. What is holding back the revolution is lack of consciousness—lack of consciousness partly because bourgeois intellectuals have confused us. They give elaborate explanations to every political tendency and kill every nascent revolution by taking over the workers' movement. They are dangerous because they dress up their reactionary tendencies with revolutionary cloaks. They divert revolutionary action into revolutionary theorisation. Who doesn't want to be taken on a revolutionary trip by reading a well-worked out theory of revolution? But meanwhile who is revolting when all of us have to read so and so's theory and so and so's theory, ad infinitum, before we can take to action?

It's surprising how effective bourgeois propaganda can be. They only have to say "That is not true" or "You are talking in clichés", to inhibit revolutionary tendencies. They have appropriated to themselves the right to be believed and anybody who doesn't believe is stupid. This psychological dependency to which we have been subjected is our major obstacle. But it is not insurmountable. Like all other sectors of bourgeois society, the intellectual elite is showing signs

of insecurity and indecision. The same tendencies of repression mixed with concessions is observable in universities today—student participation in decision-making including course structures (concession); rigorous examinations designed to stultify the imagination are still applied (repression). Here again what is important is that the system is showing signs of weakening. But, of course, they will always tell you that this shows that the system is resilient—another of those rationalisations that delay but do not stop the growth of consciousness. The 'system' is rotten, rotten almost to the core and can now be broken asunder.

What is needed now is revolutionary solidarity. The

fragmentation of left-wing politics does not do us any good. We have Trotskyists, Maoists and all sorts of factions based on minute doctrinal differences. These doctrinal differences are, of course, exploited by bourgeois intellectuals who accentuate the differences so that instead of taking to the revolution, we become engaged in petty in-fighting. Behind every intra-revolutionary conflict there is a bourgeois intellectualist plot. Let us recognise our doctrinal differences and shelve them until we have finished the work. The capitalist system has outlived its term but cannot fall before we apply revolutionary violence against it.

Caf clamour

Each week in Craccum, and again in forum on Thursdays we naked "cafeteria critics" are exposed to statements such as—

"There is a significant element of this university who have failed to realise" quote from M.J. Butler, Craccum August 6.

"To all the cafeteria critics, if you have really got a social conscience and want to help, come out of the cafeteria and put some real clothes on" W.B. Rudman, Craccum August 6.

"Those of us students with more responsible views" . . . Peter Law, Craccum August 6.

Come down out of heaven Gods, perhaps you may find some students more responsible and conscience stricken than you think.

Earlier in the year the Exec appealed to students who wanted to help, to "come to the AUSA office and offer your services". Who, and what is Exec? I have now found out that it is that faceless, moronic bunch of dormoes which hides behind the smiling, conservative varsity bureaucrats, Law, Rudman and the others. Yes, bureaucrats, concerned with the preservation of the AUSA status quo, the very guardians Plato talked about 2,000 years ago. AUSA is the perfect example of a one party "communist state" the party being "Executive Old Boys". Rudman and his lieutenants Law, Spring etc and Flavell now conveniently purged, now a "has-been" convalescing in the Grad Bar. These are the unapproachables, the enlightened, "long to reign over us" Us the pathetic masses—born to be used.

And they make the offer—"come and help" in the true Christian tradition. "Come and you shall be saved". The difference being that Christ was approachable—he was prepared to humble himself. But not Exec, not Rudman, Not Law, Not Spring, they'll sit naked as Grad Bar critics, in the same tradition as the cafeteria critics.

If you want to stir up the student body, go forth and be fruitful, be a student, one of the masses. Approach the students and you in turn will become approachable, Exec and Old Boys.

And all the rest of you philosopher kings, don't say "you apathetic students", or "those of us with responsible views". Join the masses, uneducated as we may be, we're not stupid.— Bob Hillier

Craccum, alas, appears to be a victim of the Post Office go-slow. Photographs from Wellington which were to have gladdened your eye with scenes of debauch, mayhem and cultural ecstasy have yet to arrive. More coverage of this great AF next week.

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AF FINE ARTS AND OTHERS / WELLINGTON

In a corner of a corner was the Arts Festival Fine Arts exhibition—it took me two days to find it and I was looking—most people would have found it by accident—but it was worth it. There was a beautiful waterfall from the mix-sixties, light-filled water gushing over the dark green, brown oils. And a Binney—very fine bird. These two works all alone in a tall bare ante-room—they looked a little lonely, so too did the main exhibition with only two people gazing. The room was brilliantly lit by the late Wellington afternoon sun which meant that many of the paintings were cut by a division of light and shade.

The exhibition looked familiar, it was the presence of the many Auckland paintings all looking surprisingly fresh and honest next to some of the rubbish from other universities. However, the main features of the works were: badly painted, pretentious or unnecessary (not unlike the Arts Festival film Bloop).

But there were some surprising works from even non-Fine Arts universities. Nothing of real worth from Christchurch though.

Mark Bracefield's (Otago) Cross Section Earth and Sky was impressive, relating an organic cross section to that of the Earth and the Sky. There was a great sense of life and energy, the closely linked upper and lower areas linked by tendrils cum trees. The dual expression of the micro—and macrocosm yielded an almost spiritual feeling.

Graham Craig's (Wgtn) Jill masquerading as the Virgin Mary in the Summer 1969 derived from obvious pop sources but featured a redundant title. It was an unnecessary interference with the thing. The writing looked good broken into two parts but a title like that sets up unconscious literary overtones which don't interact too well with the painting. The words are good but the content unnecessary. The painting is very good, fine modulations throughout, playing with paint in the way it should be used acknowledging light and dark. Pleasing to see good stuff down in Wellington so much of it is so conservative and unimaginative.

I liked Supersquare by Bill Winter—it reminded me of a Sote sculpture I saw at the National Art Gallery. Plain abstract landscape contours disintegrated by parallel strips of colour creating two planes, one single plane of vibrating colour and the other of a landscape seen through vertical venetians. The process of looking was the process of adjusting one's vision to see through venetian blinds.

But the best things on display (maybe I'm prejudiced) were painted by Aucklanders, Chrys Hill, Glenda Randerson, Tony Lane, Dyanne Goldsmith, and Julie Drysdale.

Chrys Hill's concern with paint, brush strokes, texture colour etc as organic elements. I find his Bush pictures fascinating, they have a special painterly quality about them and a natural life. His paint works across the limited surface of his canvass like creeping fungus with the ever present sense of life (much like Pat Hanly at times).

And the two really good women painters in Auckland at the moment (in New Zealand maybe after Collette Rands) Dyanne Goldsmith and Glenda Randerson.

Dyanne Goldsmith's Landscape seems to extend the structural qualities which were present in her Landscape A and Landscape Green shown earlier this year in the Men's Common Room. There is a greater sense of landscape seen as a composite thing rather than as areas of land, sky and light. Her cubist college-like works attempt to come to terms with land form in scientific manner rather than the poetic. This manner of working is complemented by her use of colour and texture which is an attempt at colour relationships as her landscapes are an experiment in land form relationship.

Glenda Randerson's Interior with Chair and Interior with Bottle are excellent examples of still life, far more sensitive than the other still lifes in the exhibition. Rather than reproduce in a realist manner she creates objects which have a certain life of their own. Her Interior with Bottle shows three elements (bottle, chair and window) in an almost abstract relationship, set against planes of wall and sky and table. Her technique of abstraction combined with realism is a little surrealist but what is most important is the sense of quality and the nature of the elements—the nature of each item is accented like the distortion of windowsill through the water in the bottle and the patterning on the chair. What seems important is the painterly expression of these real objects than the objects themselves.

Glenda Randerson's bottle was one of the first things I thought of when I saw John Andrews (Barry Lett Gallery) Frustrated Cardinal awakening to find his chest flyblown. Her bottle was meaningful, his was an imitation, a finely executed bottle but of no real value. The main criticism I found with the work was its commitment. As pieces of grotesque surrealist art I thought they were very fine. His technical proficiency is well evidenced in his treatment of textures notably in Corpse of Clergyman: first stage of decomposition, where the tattered green peeling skin and fetid organs contrast with the background of leaves and flowers. There is a contrast of texture and of colour which in all the works adds to the surrealist sense of estrangement from the human situation. The appearance of 'real' blood on the decaying purplish-blue body of a man gives great emphasis to The spirit of the 20th century (though the Gillette blade is a little bit whimsical).

One other feature which was the way in which his figures inhabited the canvas. Mother Mary Teresa swells out of the frame, a cross between a squid and an I.C.B.M. Corpse of a Clergyman stranded in a floral wilderness. And there is the dominance that these figures exert, the huge foot of the Cardinal and the angled curve of his body, the collapsed abdomen of Teresa—all these create marvellous tensions.

Many aspects of his work reminded me of other earlier masters of the grotesque, especially Bosch. The grotesque when it concerns man as John Andrews has painted him is a realisation and statement of man's latent evil or his ability to be evil. The grotesque as a vehicle is limited and can be repetitive—its main problem is that the feelings it creates in the viewer will not always relate to the subject concerned. This is where Andrews fails to some extent. He had given titles (religious titles) to these works which are irrelevant because the overwhelming impact of the works direct themselves to man himself, the interspersing of a title between picture and viewer does not alter the fact—the title in fact is an annoyance. Also the Church as subject for comment upon concerning rot does not seem all that valid except in a personal context—the Church in the 20th century is no longer important and I see little point in concerning oneself to the extent Andrews has. Except as I have now said as a personal vision. Here I think his belief in 'ecclesiastical deterioration' and 'the rot of ideological orders' is communicated to some extent. Like Rabelais his vision is not malicious but rather saddened by the deterioration that he sees. However too much of one's appreciation comes from one's own analysis of the situation.

John Andrews has shown himself to be technically able to produce work of a high standard. In a few years time he may quite possibly be well known, he certainly got off to a good start with this exhibition—public attention has been directed towards him. His problem will not be one of painting as such but of establishing his attitude to the process of his painting and to his environment.—John Daly Peoples.

LET IT BE/directed by M. Lindsay-Hogg/Regent

When I was down at Arts Festival I took some time out to see Let It Be. The cinema was nearly full, I was sitting near the back, and the sound was very low, and, well, it really surprised me how bad—well, not bad, but boring, it was. The Beatles have become involved in another dog I thought—Michael Lindsay-Hogg has burned them, just like Spector did with the album.

The other day, I went to see it again—this time in Auckland (I just went to get familiar enough with it to write about it)—the cinema didn't have many people in it, I sat up near the front in the middle, and the sound was much louder . . .

What really surprised me, after about a quarter of an hour was how much I was bloody enjoying it. You know, I had gone in there, firmly convinced, knowing I wouldn't like it, and I was enjoying it! It felt pretty strange, but quite good; I think it was partly due to the better seat, but mainly to the loud sound—some of the dialogue between the lads is nearly or completely inaudible and the louder volume made it easier to pick up a lot of good chatting—you know—the sort that's between people who know each other really well. The main effect of the volume though was that I found myself really getting into the songs—much more than I was the first time.

It was near the end of 1968 when the Beatles started talking about another movie—a total of 300 hours of film, from three to four cameras was shot over more than 100 hours in January and some of February 1969—the idea of the return to simplicity was influenced apparently by Dylan's John Wesley Harding (and other factors too detailed for here) and to hear the songs in the movie, without the mark of Spector, the greatest over-producer of them all, as on the album, is really good—this is what the original title Get Back is all about. They changed the title to Let It Be because with the album still in the can and the film still in the editing room after a year—the best recourse, apart from going forward (as they did with Abbey Road) was just to let it be.

I think that one of the reasons for the film being as low key as it

is, is that the making of an album is a fairly monotonous job (unless you're a John Fogherty and C. Clearwater—they can produce an album in a matter of days)—imagine sitting through hours of takes and retakes in the process of getting the sound just right. It's at this concept level that the flaw really occurs and this is compounded by Lindsay-Hogg's treatment of it—I mean, it could have been interesting. Lindsay-Hogg seems to have been influenced somewhat by Warhol's method of documentary where what actually happened, in the time it took to happen, is shown, and because of this, the movie will never be as popular with the masses as were the two Lester efforts and Yellow Submarine. Warhol isn't interested in popular success, and anyway, he's into exploring new grounds like boredom. Lindsay-Hogg adds his own ideas to this basic method though in a selfconscious attempt to make the movie more 'interesting' and 'cinematic' and these, like the closeups of parts of Paul's and John's faces for most of the movie (I mean, who wants to look at where John nicked himself in his neck by his tonsils when he was shaving anyway?) really miss the point that making music is a collective activity, with the musicians working together. Warhol would have just set up the camera, back far enough to get everybody in the shot, and then gone out for a sandwich or something.

On top of this is the pointless editing—rapid, rhythmless cutting for lack of anything else better to do. Lindsay-Hogg was worried people would be bored just sitting there watching four or five (Billy Preston) guys play and so he ends up pushing you further and further away from the simple reality of the music. It's these faults that show that Lindsay-Hogg—although he used to direct the now defunct Ready Steady Go on TV and the Stone's Circus (originally for TV but as yet unreleased), is not really into rock, or the people making it.

But I mean, the production isn't all that bad, and even if you're not really into what the Beatles are doing now on record you should go, just to hear what the Let It Be album could have been like, before Spector turned simplicity into spectacle.—F. Bruce Cavell.



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Guerilla drama examined

by IVAN MILLETT

If you saw that little Asian-style drama enacted outside 246 Friday Nite before last you may have felt as I did that it seemed brilliant if it was a little hard to see what they were getting at—I wasn't even sure that it was a demonstration against the Vietnam War. Asking one of the participants after the show I found that it had something to do with an attempt on the life of a visiting U.S. politician by a South Vietnamese engineer some months ago.

I was tempted to use the word 'melodrama' in that first paragraph as it seems to me that most of the present student attitudes expressed towards the Vietnam War are such that they are hardly likely to be moulded into anything else. I like to think the producer of Friday Nite's sketch was determined to see that This Time It Would Not Be So. Fine, to my mind he succeeded, but not without having made certain sacrifices.

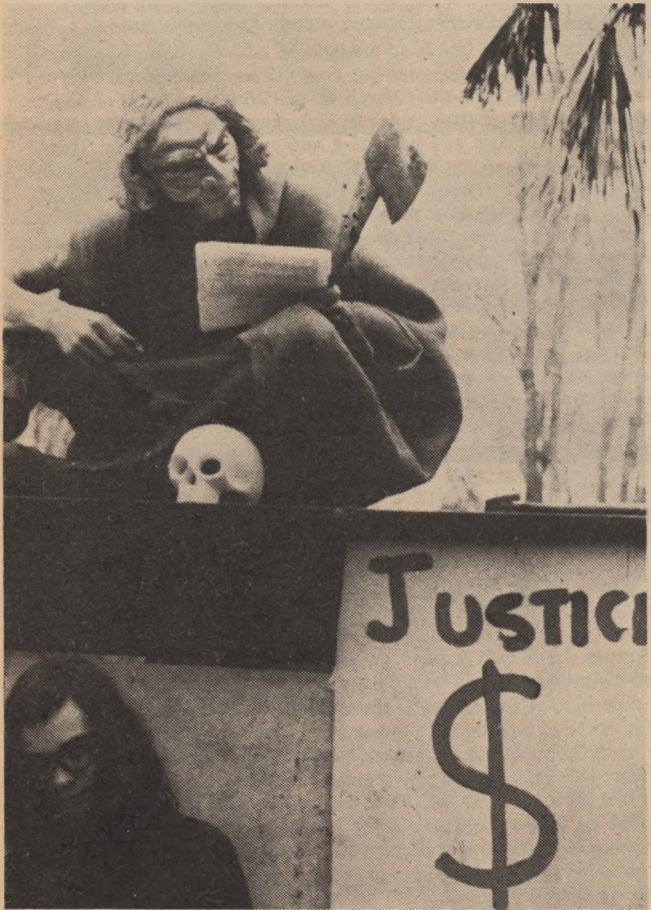
ALTRUISM?

Why did the producer and his troupe put the play on? One can initially assume that they are of altruistic intent, that they have seen either by film or actuality what is happening in Vietnam and disliked what they saw so much that they wish to influence the general public—who, hopefully include members influential with M.P.'s—into feeling the same way.

Altruism does not seem enough of a motive for the troupe. Let's invert the picture entirely.

Let's assume that they put it on for reasons approaching the blackest in the context—self-aggrandisement. The producer figured that the Vietnam band-wagon was the best around for making friends, women, and people in general believe that he is a powerful, intelligent, pretty smooth guy. And if he succeeds, his success might feed on itself so that he gets to make even more friends women and the entire general public believe he is a hell of a powerful, intelligent, real groovy guy. He gathers together a troupe, pushes a message full of subliminal suggestions that they could all make reasonable social pickings for themselves.

Whatever the organiser himself felt when he called his troupe together, it is a fairly certain bet that the members of his troupe will have interpreted its emotive content quite differently amongst themselves, they could have shared the organiser's superficially apparent sentiments, or they could have seen it as a vehicle for an opportunity to practise their own self-aggrandisement. Apart from its call to action, there is little else absolute about it, it can be interpreted according to the psychological set-up of the hearer. This means that each actor subsequently contributed his efforts to the



production almost entirely for reasons of his own. And these reasons themselves will lie somewhere between altruism and analtruism. Did the producer himself know his own reasons for wanting to put on the play? When you get to this stage, the qualities of emotive relativity of his statement become gallopingly obvious.

VERBAL CURRENCY

Words, it would seem, are like currency, they have to be backed up by something the majority of people accept by tacit consensus. In one case it is gold, in the other the fear of personal injury or the loss of life. Think about it, this last basic whether physical or psychological is what we all instinctively attempt to avoid, it is therefore the most powerful verbal negotiative currency known. And what is a punch-up at the Kiwi but the mutual realisation of the emotive relativity of the sentiments of the parties involved and an attempt to communicate in hard currency? Expand it up a few million times and you've got a war.

Where masses of people are involved and economics allows the use of war machines it soon gets down to hard tactical bargaining. And in such a situation emotive interpretationalism is just as likely to feed on itself as cancel itself out, the war has a good chance of expanding in its initial stages at least.

PRECISION

I said at the beginning of this little article that I felt that the little Asian-style drama enacted outside 246 seemed brilliant if it was a little hard to see what they were getting at. Why? Because I felt that it was an attempt to reduce such emotive relativity and mould that which remained into something more precise—a conclusion which may or may not accord with the intention of the producer. An increase in such precision of communication means a restriction on the free emotive interpretation allowed. Focus down the precision further and you approach a condition which, for want of a better word, I shall call 'art'.

But the closer you approach to this 'art' the more precise the language of communication must also become. There are words, gestures, visual images which are generally accepted as being more precise in their meaning than others, and generally it is also so that the more used a becomes the less semantically legible it becomes

especially if it is placed in a context of other words of similarly high use. Conversely, precision of meaning almost automatically denotes rarity of use, indeed such words tend to be reserved simply so that their meaning may remain precise. The play I noticed preferred to use no words at all, only exaggerated gestures (mime) in an attempt to make their communication even more precise—and also I suspect so that they would not need to make themselves heard over extraneous traffics noise. Good . . . so long as you have had previous experience of watching mime happen. So long as you have gone to the trouble of learning a language that is very seldom used. So long as you have felt the need to spend some years making a special effort to learn an esoteric language.

YES PLAY OF NO MAN—

Esoteric because only a small proportion of any population finds itself able and willing to learn these languages, whatever their reasons might be. And this only reinforces the esotericism. Many of the bystanders watching laughed at the more vigorously expressive bits of it. Most watched with open minds and departed after its conclusion with minds still open, as I did myself. A few, one or two, might have seen something appropriate to their own way of thinking—in this case the mime may have in effect been preaching to the converted.

It can be fun in Vulcan Lane on a Friday Nite. But is it more than faintly possible that such fun has a funny way of going all serious? Does such fun mean that all Vulcan Lane-style purveyors of unsubtle rhetoric run the risk of finding themselves shouting absurd sentiments at each other across the warzones of the world? One may believe that free speech is the best framework for expression, it certainly seems to work better than any other, but it has its price. So far we have found that price worth paying to the point where we will fight for it. Now there is a paradox in there somewhere. Must it always take a war to compromise a paradox? Will ours always be the ever continuing yes play of the no man?

For some of us the thought can become a real drag.

& defended

By KEN REA

Apart from 'analtruism' and 'self-aggrandisement', the idea of presenting a guerrilla play in the streets is to communicate succinctly and vividly what all the other protestors and demonstrators are trying to say to the public. It is then another way of saying the same thing.

Why bother, you say? Think of the risk of self-aggrandisement. Well, consider how the number of anti-war demonstrations is increasing, just like the death toll in Vietnam. And then reflect how the public (the silent majority if you like) reacts to all this. One thing's for sure. The sight of hundreds of demonstrators marching up Queen Street is no longer the spectacle it was. Has no longer the meaning it had. To the spectator that is. Immunity is setting in, and with it the same old apathy. We're marching down Queen Street and we sort of feel that nobody gives a damn about us. And nobody gives a damn about the war in wherever-the-hell-it-is. So why bother?

WHY BOTHER? — HERE'S WHY

Without intending to replace demonstrations, but rather to back them up, we present the short street plays because that's the best way we can help. One of you is good at painting banners, another makes flags, yet another is an excellent orator. We put on plays. It's no more glorifying than addressing a rally, speaking at Forum, or writing controversial articles in Craccum. We just do our thing and leave.

Each play is intended to show the injustice of present attitudes towards war. All right. So you've got propaganda theatre. But this isn't Brecht man! And we're not the Comedie Francaise. In fact Guerrilla theatre is the crudest form of theatre. It's also the least pretentious. So whether you call it art or not is irrelevant. And if you don't understand what the play's trying to say this time, the penny should drop when you see the next one and the next.

GETTING IT TOGETHER

As to the internal workings of the troupe, during rehearsals each member contributes ideas on technique and plot. This way we arrive at the most effective presentation of the theme. It's not a closed shop either. We welcome and need more people to come forward with ideas to keep the whole thing going. Some of the plays are purely mime, some use dialogue or chanting.

The psychology of guerrilla theatre is this. We observe that in spite of all the hustle and bustle, most people in town on Friday nights don't actually have much to do. They're really a little bored. And bored people will watch anything. So put a play on in the street and you've got a captive audience. Make it short and they'll stay to watch. Give it humour, entertainment value, and you'll win their sympathy. Perform it well and they'll be impressed. Put a message in the play and they're likely to think about it.

Certainly, you won't change the world with a five minute play. We just want people to stop and think, if only for a moment. That's why we'll keep doing these plays, till more and more people have seen them, till the message slowly gets through. And once the silent majority realizes what the hell's going on, who knows what might happen? At least we're doing something about it.

Streamlining Studass

Effective division of Students' Association administration and management of the Union Building will occur with the appointment next year of an Association Secretary.

It is envisaged that the new secretary should be a young graduate with experience in student politics, preferably in a university other than Auckland. He will be employed by the Association itself on a salary of \$3,100.

The new position has been described as a permanent vice-presidency.

In future then, the Union Manager will be responsible to the executive through the president

for the management of the Union and its services, and for the supervision of all Association staff, including the new secretary.

ASSIST

The Secretary will have to effect Association policy not related to union management, and will assist the president and executive with their duties.

It is considered that the Secretary should be given a fair amount of administrative autonomy.

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of reference books on the United States. That is, they start with "American Men of

Science" (6 vols) and go to "Where the fun is: USA". Funnily enough, nothing that begins with Z. But there are things in between like "The Negro Handbook", "The Encyclopaedia of Space" and "Folk Songs of America". If none of these subjects grabs ya, how about the "Statistical Abstract of the US for 1969" or "Betty Crocker's Cookbook"? All gripping stuff. 27 Symonds St, over the Wynyard Tavern.

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Final result

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Tournament fiasco...

We regret that we do not have full results of Winter Tournament but there appears to have been a balls-up in our organization.

Final results are as follows.—

	OU	VU	CU	MU	AU
cer	4	-	-	8	2
minton	2	8	-	4	-
oor (men)	8	-	2	-	4
oor (Women)	4-2/3	-	4-2/3	-	4-2/3
sscountry	8	-	4	-	2
ncing	4	8	-	-	2
lf	4	8	2	-	-
ckey (men)	2	-	4	8	-
ckey (women)	4	-	8	-	2
o	2	-	4	-	8
ball	8	-	-	4	2
ooting	-	2	8	4	-
ang	8	2	4	-	-
uash	8	2	-	4	-
bletennis	4	2	8	-	-
	70-2/3	32	44-2/3	32	26-2/3

RACING

Punters' guide going

Writing articles on Saturday nights for a weekly newspaper, doesn't give us much chance of a scoop, but because of secrecy in the publishing game, this was news when we wrote it. This afternoon's Racetrack will be the last we are going to see. Because of the merger between Wellington Publishing Co. and News Media, savage rationalization is taking place. Rumour has it that Jack Petley and Barry Street have gone west and all told some 10-15 fulltime and partime Friday Flash/Racetrack staff are down the road. Of course this is indicative of what will happen with Best Bets, Turf Digest and Sportsweek, and we guess the Sunday Times and the Sunday News. Already the Wellington Publishing Co., NZ Herald combine on track watchers so you read the same stuff in the Herald and Friday Flash each week.

The loser in all this is going to be the punter. With only one track watcher on hand, we are all dependent on what he sees and can't cross check, unless we propose getting up at some ungodly hour. Although we have been privately assured that Friday Flash will be bigger, we have our doubts that we will get much more value unless the price is upped to twenty cents. Which incidentally will probably happen before the end of the year!!!

Still, the vacation certainly gives one the chance to travel around. Foxton on the way back from the Arts Festival, barrier trials at Franklin and Alexandra Park, as well as Avondale, Ellerslie, Pakuranga Hunt and the Cambridge Trots. And we are still broke.

At Foxton we backed every fourth horse, and suffered really atrocious weather just to say we had been. Still all the locals were not to be denied their day out. The local birds took the opportunity to make the most of one of the few social days of the year and wore their best gears. Furs, springfashions etc. were the order of the day. We also meet a number of Massey students who travel from meeting to meeting every week. Saw one of my mate's colleague drop 300 to win on Kerry Star, so didn't feel too bad about doing my dough.

One of the notable features at Foxton, and the trend has continued, was the number of jumpers who did well on the flat. Monastic is the best example of course with his sprint win at Foxton being followed up with a Wanganui double. Edward James is a good looking type as is Amalfi. Both have done well on the flat since tackling the jumps. Schooling hasn't done Fred any harm either, and of course Damar always mixes his races well.

Up North we have seen little of this mixing recently, but a number of former good handicappers are qualifying for Highweight events, even though they are not jumping spectacularly. Tom Jones, and Pacific Prince are two that will do well in Spring highweight events. Wonderbar is an even better horse who should do well in the spring.

Two year olds are another group that can prove profitable. At the moment all attention is on the winners of Avondale's events, and certainly both Sheralie and Polperro looked good. However one of the most likely improvers, is Mat Rata's and Joe Wadding's horse Point of Order. Mat was extremely pleased with his run, although he had been a little green in barrier trials, he ran very straight on Saturday and jockey Compton didn't knock him around. Whistle Green will win once he draws in close and makes his own terms in front. Another who ran well was Harleigh Court until his condition gave out on the turn. One shouldn't bother too much about that as he threw his rider before the race and bolted four furlongs.

All the three year olds are starting to show their potential classic form. Possibly the honours could go to the Winder horses Vesuvius and Village Oak. The latter is the better of the two, and Panzer Chief will finish behind him before the seasons out.

We made a killing at the Trots with Quona's Son, who we wrote up in the last issue, however we did it all on Mr Hing at Poverty Bay, he should have won yesterday (Wednesday), but should be followed as he will clear hacks this time up!

This time last year Dunmoy won his way out of maiden class at Thames, and should soon clear hacks. Sailing Home won twice at Ashburton and came on to do well in the big cup events. This time the same programme is being followed, and the results should also be similar, except with Il Tempo out of the way, the big cups could go South.

Highland Oak showed his first real form at Te Aroha last year and could win again there on the 26th. Similarly Royal Tudor could again score at Hawkes Bay. This horse has been in work a mighty long time and should be very forward. Students of form should have a look at the new style Racing Calendar. The first half is full of informative articles, while the rear section contains the previous weeks results, plus an index of form for every horse racing in the country. The articles on breeding are well worthwhile, and are the source of many of the stories that appear in the dailies.

For those who keep records of sires, prior to the second day at Poverty Bay, Blueskin II has all the honours. Stakes total over \$14500 from 8 wins and 8 minor placings. And while Blue Winter has been the biggest stake earner, 9 others have helped amass this total in the last month. 7 wins and 11 placings, put Pakistan II second place with over \$8300, and Golden Abbey is third with 6 wins and 6 minor placings for \$7,500.—Mike Law, Keith McLeod

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Etiquette-wise

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The meaning of Anzac

To those who marched to the Domain on Anzac Day this year, the following article will be an affirmation of what they felt. For those who did not march, it will be an indication of what the truth of Anzac Day is, and an indication of what the students of Australia feel about it. Flogged, with thanks, from "Whacko", the University of Queensland's equivalent of a Capping mag.

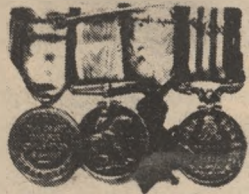
Each year thousands of people march through the streets of Australia to perpetuate the obscenity of Anzac.

Men and women who had fought in two world wars and on the battlefields of Asia help to preserve a myth and a public holiday that originated in a political and military blunder at Gallipoli (an undertaking which historians agree was doomed from the start), that celebrates the alleged characteristics of the Australian soldier—independence of thought and action, contempt of and disrespect for authorities, and coolness in the face of danger—as discerned by C.E.W. Bean, the Commonwealth's official correspondent at the time and later Official War Historian.

Last year, however, the young men who exhibited these qualities were not soldiers; they were not in uniform. Displaying the same anti-authoritarianism Bean witnessed in the Anzacs, young protestors set out to disrupt the celebrations in Sydney, Perth, Brisbane and Newcastle. These protests were "quickly quelled", as one newspaper put it, and one demonstrator was arrested. For the Anzac tradition, the myth, the public holiday, have nothing to do with peace, love or civilians.

In 1970 it is the Army itself that has a policy "to encourage younger men to join the traditional Anzac Day remembrances". For Anzac is all about war and killing, a celebration of the anti-life forces, a black mass conducted on the graves of the 60,609 Australians listed as dead and missing at the termination of the Great War. And each time we have another war we add thousands more—all part of the glorious Anzac tradition.

How did they die in 1915? To those who read of the war in the safety of their homes, to the children destined to die in later wars, the "stories of the Diggers" prowess, and of their battles against the Turks and the Germans came to our ears like some romance of other centuries. We revelled in their doings much as we did in the gripping yarns of those princely detectives, Sherlock Holmes and Sexton Blake. Bayonets and bombs and shrapnel and trenches; barbed wire,



night raids, shrieking shells; wild charges, sniping, dugouts, balloons, aeroplanes, tanks spies—all was, to us, a marvellous world of make-believe."

That is how one person saw it. The Anzacs did not die painfully or slowly. They were never maimed or doomed to vegetate in nursing homes for years until death brought relief. Anzacs died like heroes, quickly, joyfully, with flights of angels carrying them to a warrior's rest. In the twentieth century they were reincarnations of Greek mythology. "Their beauty," wrote novelist Compton Mackenzie, "was heroic" and "should have been celebrated in hexameters, not headlines." The Anzacs stepped out of the pages of Homer and Virgil. "There was not one of these glorious young men... who might not himself have been Ajax or Diomed, Hector or Achilles."

A wonderful unreal world: Sexton Blake, Sherlock Holmes, Ajax and Achilles. The experience of death is unimportant to the legend makers, to the politicians who send men to their deaths, to the military minds who plan wars, to the financial interests that lust on the carrion. And seldom do people bother to ask why so many men died on foreign shores. Patriotism is no answer—not when history shows that between 1916-17 the Australian Government tried to introduce conscription in order to compel men to go to war.

When Australia entered World War I there was a flood of volunteers; by the end of 1914 some 50,000 had enlisted. As



one historian put it, this "enthusiasm reflected the naivete of a community which had never known the ravages of war and which possessed no martial tradition". The promise of adventure meant relief from the "long years of financial depression and humdrum existence". However, initial enthusiasm ceased when the realities of war hit home. The Dardanelles campaign made many citizens think twice. In October, 1915, only 9,914 men volunteered for the A.I.F. This represented a drop of some 26,000 on the July enlistment for that year.

In November, Prime Minister Hughes announced that he would send another 50,000 men to war and maintain a monthly quota of 9,500 flowing into the ranks. Earlier that year the Government conducted a census which revealed that there were 600,000 fit Australian males between the ages of 18 and 44. Following the announcement of troop increases each male between 18 and 60 received an intimidatory coercive questionnaire from the Government asking:

1. Are you prepared to enlist now? If your answer is yes, you will be given a fortnight's notice before being called up.
2. Are you prepared to enlist at a later date? If so, name the date.
3. If you are not prepared to enlist, state the reasons why.

Accordingly, enlistments rose. In January, 1916, some 22,101 came forward; February 18,508; March 15,597. However, in July the tally dropped to 6,170. The period of high enlistment corresponds with a period of war hysteria during which females presented white feathers to non-uniformed males, when Australians of Germanic origin were threatened with bodily harm and property destruction by their fellow citizens, when "German sausage" became known as "Devon sausage". The fall in enlistments during July was perhaps due to the adverse fortunes experienced by the Allies. In July, for example, there was the Somme disaster when, during a period of seven weeks, there was a total of 28,000 Australians killed or wounded.

To combat the reluctance to volunteer Hughes sought to introduce conscription. As there was a large minority in the Senate hostile to the proposal who would have rejected a conscription bill, he opted for the democracy of a referendum. To ensure things would go his way he denied the vote to those males between 21 and 31 who had not registered for compulsory home service in the Army. However, on the eve of the referendum he dropped this regulation. When the votes were returned it was found that the anti-conscription forces had triumphed. Whilst the A.I.F. voted in support of conscription this was only by a majority of 13,000.

During late 1916, through 1917, enlistments continued to drop. Great losses were being experienced by the A.I.F. In November, 1917, Hughes set about holding another referendum, this time to conscript single men between 20 and 44. The pro and anti forces massed once more and a bitter struggle ensued. To secure a vote in favour of conscription Hughes allowed a system of censorship to function against the Press; there were military and police raids on anti-conscription centres where literature was seized and destroyed; there were charges of sedition and disloyalty. The pro-conscription forces told their fellow Australians how "the Germans are a foul brood. They kill babies", and how if Jesus Christ were alive he would joyfully enlist in the A.I.F. A majority again voted against conscription and enlistments continued to fall.



Thus the facts show what Anzac is all about. The naive manhood of a young nation enlisted in a war, seeking adventure, but found only death, pain and privation. When the realities of war hit home, potential expendables refused to enlist in the ranks and the Government tried introducing conscription to keep the flow of cannon fodder to the front line. To help the nation decide it also wanted conscription the Government resorted to measures like Press censorship and the use of military forces in suspending normal democratic processes. This was backed by a vicious war hysteria which even forced a harmless sausage to change its name. Although these measures failed in their purpose, they helped set the tone of the Australian way of life, paving the way for the sort of tactics we have since learned to expect from people like Menzies, Holt and Gorton. All this is part of the obscenity of Anzac.

A falsification of history, as is implicit within the Anzac myth, is harmless until it is disseminated throughout the community. Such has happened in Australia where the "significance of Anzac Day" is propounded by numerous interest groups, for example, the R.S.L. and the Army—organisations that have great power and influence within the community.

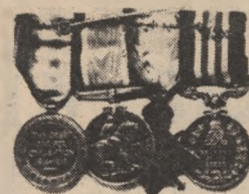
An insidious specific example of this is seen in the way

the New South Wales Department of Education pollutes the youthful minds with which it is entrusted. On March 19, 1969, every State schoolteacher in N.S.W. received instructions via The Education Gazette on how to commemorate Anzac Day. They were instructed to convey to children the significance of Anzac Day as formulated by the Department. This entailed visits to war memorials, speech, essay and art competitions conducted by sub-branches of the R.S.L., and a host of other activities. The ideals of service and sacrifice were to be stressed as being "essential to good citizenship". Maybe these are ideals to be recommended, but not when it is implied that they only come into being in relationship to war and military service.

This seems to be the assumption of the Department, a false belief since, as the historian Arnold Toynbee has observed, "All virtues exhibited in war have also an unlimited scope in other forms of human encounter and intercourse, while on the other hand, the exhibition of these virtues by soldiers has unhappily often proved to be compatible with a simultaneous exhibition of cruelty, rapacity, and a host of further vices."

In forcing upon children the Anzac myth, the educational authorities are merely reinforcing harmful attitudes and false views of life—perversions, if you like—that kids are bombarded with every day. As my colleague Bob Nield has commented, "the kids can watch Hogan's Heroes and learn what fun it was to be in a concentration camp. They can watch McHale's Navy and marvel at the incredible stupidity of the Japanese. They can watch John Wayne shoot hell out of the Germans, Japs and Vietcong and learn how the Americans have made the world safe for democracy and American investment."

In itself the Anzac myth is an unique phenomenon. Its popularity leads one to suspect that it fulfils some deep needs in the community. Indicative of this is the architecture and symbolism of the major Australian war memorials. Professor K S Inglis has pointed out that whilst Christian symbolism is seldom admitted to, there are Christian overtones, as in the Australian War Memorial's Hall of Memory. However, beyond this there are non-Christian elements; Inglis cites here the shrine in Melbourne dedicated to the glory of service and sacrifice. The inscription on the west wall proclaims that the shrine stands on "holy ground",



and a little further on the ancient symbol of "earth" is invoked. This mystical phraseology and paraphernalia surrounding Anzac has led Allan Ashbolt to state that it constitutes "an almost perfect restatement of man's ancient and long-lasting faith in the goodness of blood sacrifice."

I believe the whole tradition of Anzac is pagan. Sir James Frazer in his classic study, *The Golden Bough*, notes how in primitive societies "warriors who have taken the life of a foe in battle... must undergo certain rites of purification before they are re-admitted to society". Civilised man, however, has done away with the primitive purification rites and in their place instituted organisations like the R.S.L. and Anzac Day. Here, people sharing common guilts can mass together and accept their guilts as being normal.

Revealing the face of Anzac that the publicists neglect is no hard task. Needless to say, it is one that meets with much hostility. For the myth is deeply ingrained in the lives of many Australians and protected by various interest groups bent on perpetuating it for all time. Originating in World War I, it has snowballed to embrace all wars since, and even gone backwards in history to the Boer War and the Boxer Rebellion. In fact, wherever Australians have killed and died, there people see the Anzac tradition. And in the perpetuation of the myth, in the passing of it from one generation to another, it is not the futility or horror of war that is emphasised but rather the glorification of sacrifice, the pagan blood sacrifice. This is the real obscenity of Anzac.



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