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CRACKCUM

JUNE 21ST.



CRACCUM

EDITORIAL COMMENT

Apropos your editorials about the AUSA Presidential Candidates — just so brother Steve. Just So! Brilliant, a tone of apathy and mediocrity (pervades) this campus and you do right to bemoan it. But you're not going to get rid of it by calling on the spirits of gods departed — such nostalgia is not healthy in a bloke of 20 odd years, Christ! What will you be like at 40? — besides what did Sue and Tim et al ever achieve, apart from ego trips and fame for them, and disillusion and apathy for us when the wave of emotionalism smashed. You're certainly not going to get rid of it by inviting us all to yawn at the prospects of the coming AUSA elections. In fact, by lumping all the candidates together as "bores", "psychopaths", and "clowns", all you're doing is ensuring that the same mediocrity and boredom prevails next year.

In the politics of boredom the 'right' always wins: if we don't choose, the choice will be made for us.

Ye godsman! Must I teach my grandmother to suck eggs? You know as well as I do that campus apathy is a function of presidential policy: dull president equals mediocre campus and all that. Now to quote your much venerated colleague, "I am pissed off" and what I'm pissed off with is the image builders around here — INCLUDING 'Craccum' on more than a few occasions — who persist in telling us that Bartlett is 'tough and competent' and 'has had some success.' Hell Steve, it's as bad as '65, when Heath was portrayed as 'tough' 'abrasive' and 'dynamic' Yes, I said Heath!

Just what success has Bartlett had? Pictures in the caf? a pretty carpet? benches in the quad? A sweet little wizard? Is this what SA is all about? Did we elect Bartlett for this — union wet nurse to pander to our creature comforts?

Oh, I'll give you competence. Bartlett is competent. He can play the committee game with the men in the white tower. But he's an organization man. A consensus, corridors — of — power, pragmatic little president. And he's got no imagination.

Above all, he's got no bloody imagination.

That's why all his competence, all his undoubted ability, a squandered on carpets and the like instead of more important things such as the housing scheme he pulled off god bless him. I imagine that same ability directed towards The Vietnam Appeal, the Tenants Protection Assoc. or the Foreign Aid. But no — it's carpets.

And that's why campus is mediocre and boring Steve. As if you didn't already know it.

Now back to your editorial. There's small choice in rotten apples I know; but damn it all! Man! there is some choice. Keep up the yawning tone Steve and we'll have a Rowe in — a Bartlett without the ability. Or even worse a McConachy. Think of it Steve — A McConachy! Are things really that bad? The Young Socialists may be bores as you say; but at least they're bores in the right direction. And even if they only have the ability and imagination to get one of their ideas in motion — only one — it will be worth all the ineffectual manoeuvrings of a Rowe; or the ravings of a wizard.

And who knows, they may stir up enough dislike to make the place lurch a little. Any others and we'll be in our 'somnolent posture' for another year.

What I'm trying to say Steve is that it's not no use striking romantic poses. It's been about 18 months for this campus to degenerate from at least some form of activism is the jelly-pooled, beer and skittled, morass it now is. Another year of the same and it will be panty raids, pyjama parties, and another 'lost generation' And there are too many great causes to allow that to happen.

So brother — for the sake of whatever dreams you still have — face reality; choose the best of a bad lot and turn your editorial pen in a useful direction. Take another look at 'the 3 bores' — in fact, the Y.S. are not that bad. But above all stop kidding yourself you're a cynic and inviting us to yawn.

If things really are as bad as you say, then the least you can do is show a little anger. After all it was literary anger which started this whole damn ball rolling. Remember?

David A. Colbourn
(who also wrote 'Foreign Aid or Better Imperialism' last week)

Next week: Paul Halloran on the tenants protection act, down in the dumps up in the Waitakeres, plus lots of other goodies from all your favourite A.U. elitists — in short, enough to make Jean Baptiste piss vitriol for a week, hope hope. Why do you find Craccum boring?

LETTERS TO THE EDITOR



Dear Sir,

Just in case Craccum readers have any remaining doubts as to whether Alister Taylor is a radical who supports women, gays, rbowns, and other minority groups, or whether he is an opportunistic band-wagoner, I refer them to his latest venture, **Rolling Stone**. Don't buy, but take a look at the May 24 issue, page 46, "New Zild: The Eketahuna Mythology", by Tony Simpson, an article which embodies a most savagely anti-women, not to mention anti-intellectual, philosophy, if one can dignify it with that name. And this is not in Truth, but in Alister Taylor's swinging under-ground import, R.S.

The author believes that Arthur Thomas murdered Jeanette Crewe, but in reality Jeanette Crewe is "the guilty perpetrator and Arthur Thomas the guilty victim." (From the total context of the article, one has the feeling his original copy must have read "innocent victim"). Thomas "is the victim of the sort of society personified by the sadism of Jeanette Demler (Crewe)." The author, the sickest and most twisted of male chauvinists, blames the whole thing on Jeanette's rejection of Arthur Thomas. She rejected him because she came from a wealthier background, had a better education, had travelled, and because Arthur Thomas had dirty fingernails. Of this crime, Simpson declares: "Such people appal and disgust me; rural N.Z. is riddle with them." In other words, Jeanette was merely a woman, therefore inferior to any male, no matter how dirty his finger-nails, and should therefore have been an object to be selected at will. Any woman who does not immediately take into her heart and her bed any male who wants her, is guilty of sadism and deserves to be shot. In Simpson's twisted mind, there is no such thing as compatibility of interests and background necessary between a male and a female; a female who rejects a male of differing education and tastes is playing at "local gentry" and "peasant" to use Simpson's analogy, i.e. she is an uppity woman.

In fact, Jeanette Crewe is not only blamed for rejecting Arthur Thomas, but also, by implication, for perpetuating the entire state of inequality which exists in our society today. "What surprises me is not that this shooting happened, but that they do not happen regularly and often." (sic) (and sick).

Simpson concludes his attack on the murdered Jeanette Crewe with this: "So Arthur Thomas rots in jail. He is kept there not by locks and bars and prison officers . . . but by the state of mind of this bloody society of ours which is afraid to look its own festering psyche in the face . . ." As far as I am concerned, the most festering psyche around is Simpson's — and let us not forget it was Alister Taylor who made it possible for this chauvanistic rubbish to see print.

Toni Church

Dear Editor,

I was rather disappointed with the glib review in "Craccum" last week on "Butley". Its enthusiasm was an overstatement of yet another mediocre Mercury production saved only by the abilities of their actors. We saw again the declining academic, the bottle, the papers, the odd socks, perhaps every cliché one could expect from a Mercury play.

Why has Simon Gray chosen such a hackneyed theme, and the Mercury chosen to present it? It seems that every play we are subjected to are involved with gentleman of many words and a penchant for alcoholism.

The era of the angry young men has passed and there are many more things to say to audience besides revealing the frustrations hypocrisy and projected self-hatred of a university academic.

Not only was the thematic content of the play dated in the fifties, but also the dramatic affects were passe. The inevitable clutter of props placed centrally and ineffectually on the stage, the dimming lights, the plaintive strains of a violin fading as the physically, mentally and spiritually isolated man slouches over his table . . . blah blah.

Gray's strident wit was well delivered by Weatherly, especially his castigation of "queers" and his allusions to men who thrust their swords into various women and their cocks into assorted villains . . . most entertaining, yet hardly illuminating, depressing or whatever Gray hoped to achieve.

The mediocrity of the thematic content and stage direction was compensated for by the acting of all, (save one Loot Grunt). Yet I still look back nostalgically to the days of "Marat/Sade", "The Ruling Class" and "Under MilkWood" which were exciting, beautiful and involving. Perhaps the Mercury theatre is trying to morally re-educate us through sheer repetition of a stark and unsubtle theme or maybe someone there is hung up on the archetypal situation of the angry young men of the fifties.

Yours sincerely
S. Goodyear

WANTED—A HUSBAND, must be of dark complexion, tall, and slight, must be good-looking, of a lively disposition and good abilities, rather musical, with income of £200 a year; must not exceed twenty-five years of age; an English gentleman preferred; cartes-de-visite exchanged.—Address by letter J. W. B., care of Mr. Cucksey, Music Saloon, Queen-street. No Scotch need apply!



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MONEY FOR OLD BOATS

MICHAEL KIDD
PUTS THE CASE FOR THE
THOUSAND DOLLARS TO BE GIVEN TO
PEACE MEDIA



which could be contaminated before monitoring would pick it up. This Bomb is the same size as that tested by the U.S.A. on Bikini 10 years ago, that Bomb's fallout has already claimed one life through leukaemia, and resulted in all but two of the children who were on Rongelaps Atoll at the time, developing thyroid deformity. Fallout doesn't have to constitute a "major health hazard" to harm, its effects are felt generations away.

Atmospheric nuclear testing may contribute in a small degree to the risk of genetic deformities, but the progressive escalation in nuclear systems makes the possibility of nuclear warfare a greater long term threat than any fallout effect. The principles of the Campaign for Nuclear Disarmament are the same as Peace Media. It is fallacious to say that Peace Media is a "one issue" organisation, merely concerned with the stopping the Test by the use of boats. It seeks stage by stage nuclear disarmament, and the first step in that stage is to stop the French Tests.

The question that is asked most is why does Peace Media persist in efforts to end French testing, when the Gov'ts of Australia and New Zealand are so obviously determined that France will stop? Firstly the Governments need support and secondly, it is not certain that the Governments can or will take necessary measures to compel France to stop. France being so far removed from the Pacific is remote as a nation from the issue of its nuclear pollution. By sending boats into the area, world-wide publicity is gained especially for the benefit of the French people. One quarter her defence budget is tied up in the Tests, so that sheer inertia and national prestige would prevent her from really stopping. As her present policy depends on an independent nuclear striking force, it will take more than economic sanctions or the sever-

ing of diplomatic sanctions to dissuade France. In fact the last two actions would harm N.Z. and Australia more than France. So what is the alternative?

France must be cast into the darkness. World opinion will shift her attitude if she is seen as the aggressor in dealing with the Peace Media boats. Thus the whole project is a massive publicity stunt, to draw the attention of the world to France's arrogance for international law and its concern with the environment and maritime practice.

Nothing short of direct intervention, preferably with civilian ships, together with an appeal to the U.N. will end atmospheric nuclear tests in the Pacific.

Peace Media already has a proven success rate: an early end to the French Tests last year, two weeks ahead of schedule, after only four in place of nine detonations.

2. French bomb testing became an issue at the Stockholm Conference and in the U.N.
3. Kirk has promised a frigate to protect the boats.

WHAT WILL THE \$1000 BE USED FOR?

It will be used to repair the crippled engine of the "FRI" now in the Zone. \$700 is needed immediately to buy the required parts and fly them to the area. Also several hundred dollars in toll calls have accrued over the last few months that Peace Media can't pay. Also the families remaining behind have to be provided for. Also (see the papers) the "FRI" hasn't got a generator for transmitting messages, and pedal power has to be used.

WHAT IS THE COMPOSITION OF PEACE MEDIA?

There are 8 regions, no officers are paid, the work is entirely voluntary. All money handled by Peace Media is audited by Trustees who include Sir Dove-Myer, Rev Don Borrie, and Rev Ford chairman of Methodist church in N.Z.

Metcalf doesn't handle the money.

CAN STUDASS AFFORD THE MONEY?

S.R.C. originally passed the motion for \$1000 but it wasn't implemented by Exec. Studass passed from the 71/72 financial year with an 11,000 surplus, also \$30,000 was gained in extra subsidies this year from the University. Plus a large amount is available from various funds around the place.

WHY IS PEACE MEDIA SO SHORT OF MONEY?

Simple, expenditure exceeded income received in the form of donations. Boats had to be repositioned, repairs to motors plus about 3 boats preparing to go.

Few students would deny that they are opposed to nuclear testing, here is an opportunity to contribute \$1 each to a cause that is in N.Z.'s interests and in the interests of her later generations.

In view of the fact that a \$5000 grant was made last year to the Indo-china appeal, and about \$2000 was fritted away on orientation and capping (at least) this year, the association can well afford to make this grant.

AN OPEN LETTER TO NEW ZEALAND STUDENTS

It strikes me that I know you without really knowing you. I know you in the sense that today barriers are being broken down so that one can't say that a problem is here or there, for issues increasingly take on a significance of global dimensions.

If frontiers are being removed it is cause for rejoicing, and we owe it in large part to the youth of the world. And if I don't know you so well, it is because a generation separates us and because I haven't got to know your specific problems, your satisfactions, your aspirations. However, I take the liberty of approaching you to talk about a serious situation concerning the future of the world, and about the reasoning behind our protest against the atomic tests on a boat so aptly named the *Fri*. For you will recognise that it is impossible today to cut oneself off from what the rest of the world is doing. I invite you therefore to take a few steps together along the rough path of protest. I would be glad, if I had the time, to join you in your demonstrations against racism, injustice and war. We know that since Guernica and Hiroshima, the world has taken a new aspect, has regressed into barbarism whence it needs to be restored to an earlier humanity, to become simply and totally human.

In this, our struggle is the same, and I feel very much involved in your protests. They are my protests in different latitudes, but within the same

context. The question of our time is that phrased by an Italian psychiatrist, Franco Foranani: "I maintain that it is necessary that every man in possession of his faculties must feel himself in some way guilty and responsible for the possible destruction of all humanity." That assertion finds an echo in me. I ask myself what I can do about it. I rise up as a responsible citizen. I travel, I sail, I march to place myself against what I find unacceptable, for I have discovered that to the extent that I am a responsible citizen I can let no-one else make decisions for me. In doing this I discover, or perhaps rediscover, my identity as a man, as an adult human being. And I am aware of the full weight of that realisation: all its political and economic results and implications which mean that one cannot be against the bomb as one is against smallpox or cancer, for the bomb must be seen set specifically in the context of our time, of our political situation.

I must also make a further step to discover that the ends cannot be separated from the means; that unjust means can never lead to a just cause. So true is this that one might say that the end is to the means as the tree is to the seed.

You will recognise that civil disobedience must sometimes be the means. You are perhaps familiar with Henry David Thoreau? I learnt from him that "... When a government imprisons anyone unjustly, the rightful place of a just man is also in prison." Studying Thoreau we can no longer escape this question: can a man be guilty of obedience? Many cases

come to mind of men whose excuse and defence was that they were obeying orders. We shall carry this question before the tribunal of the human conscience. How must the individual conduct himself in the face of power? How to resist, when necessary, those powers that govern us? History will not wait for an answer. One must stand and declare oneself, in a world which is turning faster and faster; but one must have one's eyes open for the right moment.

Basically, the only purpose of this letter is to reaffirm that it is important to be a man first, and a citizen after; and that is because the principle of responsibility is incumbent on every individual, and because we cannot let the state take away that responsibility.

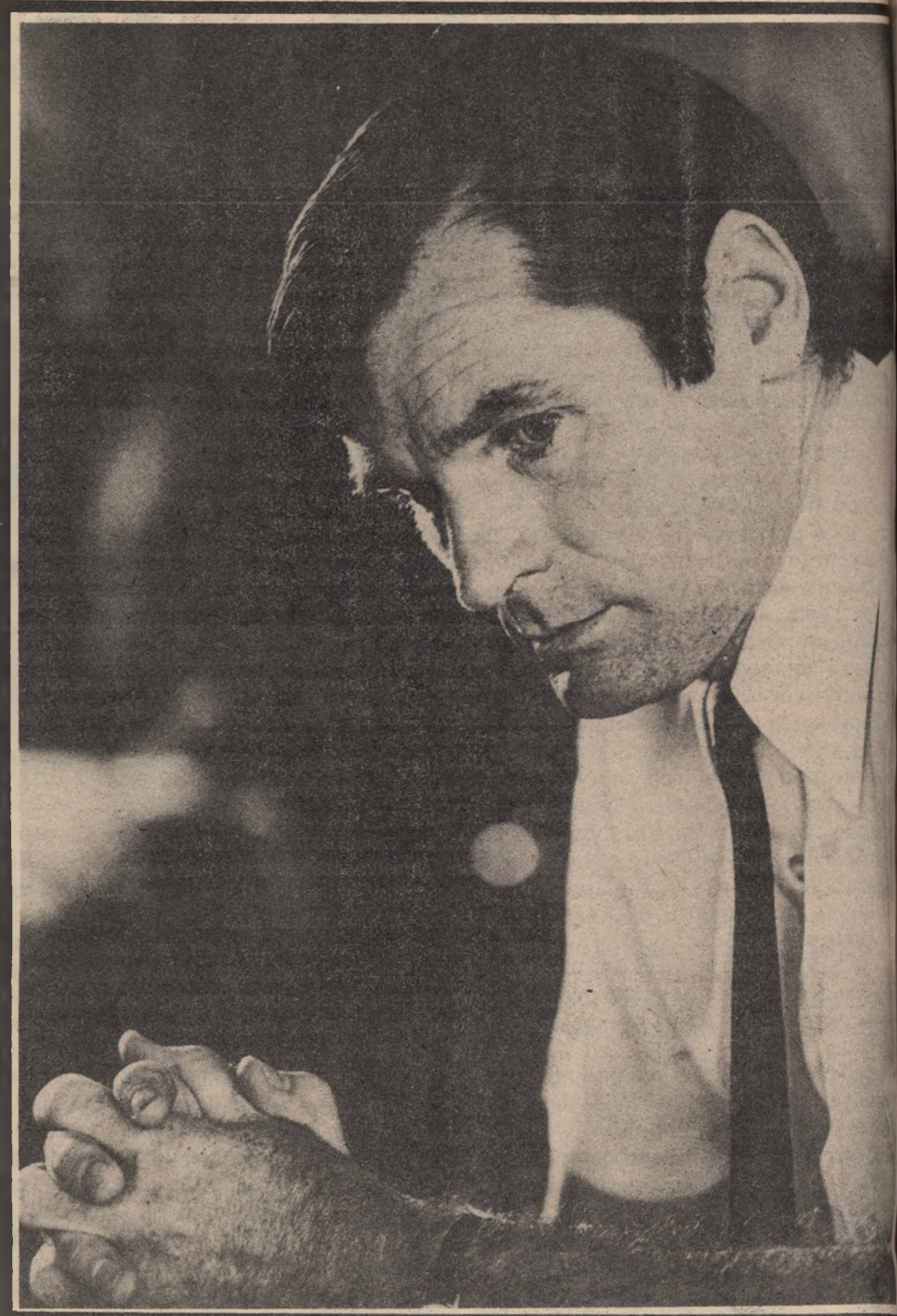
Now it is up to you to reply. What is the extent of your involvement? How can you also place yourselves in the path of 'La Bete' —the machine establishment? I have mentioned that unmentioned, the bomb. You know that we are comrades, that I have confidence in you, and that I hold you in esteem. I send my greetings to you men and women, students of New Zealand and from overseas. I hope today, I am confident and glad that tomorrow consciences will be aroused to that darkness will not overshadow our era again. It is today that we build a world fit for humanity to inhabit.

Gilbert Nicholas,
Presently a member of the crew of the 'Fri'.

Translator: Colin Marshall
5.4.73 Pitcairn Island

DOPE MAINTENANCE

THE QUESTION OF CONTROL



← DR. ROACHE

It has frequently been observed, by foreign visitors, that New Zealand is over-governed; that the intervention of officialdom into the affairs of the citizenry is generally, intolerably high. Recently another area of initiative has been usurped by the centralised powers and the activities of a previously ignored group of categorised individuals have been brought under the supervision of the governmental bureaucracy — the drug addicts.

Up until one month ago General Medical Practitioners were able to prescribe methadone to dependent and addicted individuals, but new regulations forbade the continuation of the practice and demand that patients, wishing to continue on methadone maintenance, attend authorised clinics under the control of the various hospital boards. Patients must attend the clinic daily for their dosage of liquid methadone which must be consumed on the premises under the supervision of the clinic staff.

In 1966 medical authorities in N.Z. realised that drug addiction was no longer the privilege of the aged but was increasingly becoming a characteristic of the younger age group — 15 - 30. The initial response was the establishment of an inpatient clinic at Oakley Hospital where addicts were withdrawn and subsequent follow up treatment was provided. In 1972 it was observed that "not enough was being done" as the number of addicts increased along with incidence of drug abuse and the interim measure came in the form of the Cathedral Clinic in Auckland — an out patient clinic attached to Oakley Hospital and the Auckland Hospital Board.

In the meantime, however, several General Practitioners, the most notable being Dr R.A. Roche of Parnell, established clinics providing maintenance for addicts and dependents and voluntary withdrawal — methadone was the prescribed drug. (Methadone is a blocking agent — that is it blocks the euphoric effects of heroin — and is also addictive). These clinics were, by and large, successful and this success was largely due to —

- a) it being voluntary and totally confidential, the doctor-patient relationship based on trust and sympathy being maintained.
- 2) treatment being highly integrated allowing the addict to play an instrumental part in his/her treatment.

- 3) patients could be maintained on methadone encouragement being given to withdraw completely but the emphasis on individually oriented treatment.

- d) the clinic being more than just a "dog dosing" establishment allowed the addicts to feel that the programme was working for their benefit thus no feeling of alienation was prevalent.

all these factors combined allowed the addicts attending at such clinics to live normal lives unharrassed by worries about where the next 'fix' was coming from.

In 1972 there were eleven deaths involving drug addicts, six of which were attributed to methadone (one of these was killed in a car accident). The Auckland coroner Mr Copeland expressed publicly his concern at the growing incidence of drug abuse, drug addiction and illicit dealing. It was at this stage that the clinic operated by Dr Roche became the scapegoat for a problem that the authorities had thus far failed to remedy and further were nonplussed so far as future policy was concerned. In November the Cathedral Clinic was established to dispense daily doses of methadone in liquid form.

DEFINITION OF THE PROBLEM AND REMEDIES

The Encyclopaedia Britannica Book of the Year 1972 included a feature on the problem of drug addiction in the United States of America. One of the basic problems involved in the problem is the problem of definition of the problem — "The scope of the problem had been variously and too often emotionally defined." A chronic lack of knowledge of both the physical and psychological effects of most of the various substances commonly used by drug addicts has resulted in many experts realising, increasingly, how little they do know about the problem of addiction and has, at the same time, spurred the ignorant on to great heights of declamation on the subject.

"It is a little like Marx," observed one medical practitioner, "the intelligent academic is often repulsed by the urbanity of much of the thought which is current, and unfortunately the ignorant have a field day."

It is in fact true that in general the medical profession has preferred to steer away from deep involvement in the issue of drug abuse and the related prob-

lems, and so the Government's new regulations have to some extent absolved the vast majority of medical practitioners from any further responsibility in an area of concern where many were unwilling to accept responsibility. Basically the medical profession feared the drug problem in much the same way as the politicians did — all felt they should have been doing something, but none knew exactly what.

METHADONE MAINTENANCE — EXPERIENCE OVERSEAS

Widespread drug use has aroused two basic forms of societal reaction — the repressive approach (common to the United States) and the moderate approach (as in the United Kingdom). The former, repressive, approach is characterised by severe punitive measures being adopted against offenders and a general, almost paranoid, fear of both the outlaw drugs and the persons who use them. The outlandish posters warning against the evils of the "KILLER DRUG" — MARIJUANA AND THE OPEN PERSECUTION OF DRUG ADDICTS AFTER World War II in the United States is a striking example of the tactics that a society, out of fear, will adopt in fighting a social problem.

In 1964 a new wave of illicit drug use was perceived on an international scale throughout the Western World. In the U.S.A. the number of drug addicts was estimated at 60,000 (of which New York boasted 30,000); an overwhelming majority of whom were heroin addicts; in Great Britain the number was 130,000. Using a repressive approach, with stiff penalties including death, the United States boosted its quota to around 250,000 addicts (104,000 in New York alone) by 1969; by comparison, the figure for the U.K. was 3,000 addicts in 1969 — the British had largely ignored the problem and programmes were mainly oriented toward the needs of the addicts where they existed, or were deemed necessary.

Nationwide daily dosage clinics were established in the U.S.A. in 1970; President Nixon allotted \$371 million to the Drug Programme in 1971; a massive education programme was launched throughout the nation; in all, 150 clinics were operational in the U.S. dispensing methadone in liquid form to the addicts. But like all Presidential programmes the drug scene was now shrouded in secrecy, and the success or

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CATHEDRAL CLINIC



DR. SAVAGE. ↑

← DR. ROACHE.



the Cathedral Clinic is a pleasant little scout coven set in the academic suburb of Parnell. It occupies an unobtrusive spot across the road from the Cathedral and its staff administers daily doses of orange flavoured, for - consumption - on - the - premises - only, liquid methadone to the patients. The clinic is administered by the Auckland Hospital Board and controlled by Dr Patrick Savage, Medical Superintendent of Oakley Hospital.

A drug addict ordinarily must be referred to the clinic by a registered medical practitioner, and on arrival is given a first contact assessment. The first contact consists of a probe to ascertain whether or not the patient should be on methadone — a quick medical and psychiatric examination is given, thus ensuring that the patient has no serious physical or mental disease which might qualify him for hospitalisation. The medication prescribed by the patient's doctor is then continued until the completion of a more detailed examination.

This second assessment includes a full medical, full psychiatric, psychological and social work examination. From the results thus obtained the staff construct an idea of what further medication the patient will require.

The third step in the process is the actual treatment consisting mainly of methadone and counselling. Dr Savage said that there were no plans for the immediate involuntary withdrawal from methadone, but the situation will be reviewed at some future time. Patients can therefore be maintained on methadone for an indefinite period or until someone in authority decides otherwise.

The staff employed at the Cathedral Clinic ranges in age from 20 to 50 plus years, and include psychologists, counsellors, recreational therapists, social workers etc. Recruitment was done partly from experienced personnel and partly from inexperienced but there are few who have any extensive experience in the treatment of drug addicts. A young addict told me that the Minister of Health, Mr R.J. Tizard, gave an assurance that Dr Roche would be appointed as the senior staff member. However, Dr Roche's approaches to the Hospital Board were shunned because (a) it was not policy to make new appointments, and (b) a shortage of funds precluded his appointment to the clinic.

The single factor detracting most from the Cathedral Clinic's possible future success is the man chosen to control it, Dr Patrick Savage. His professional standing is nowhere in doubt, but the stigma surrounding Oakley Hospital has attached itself to his personage and this certainly does not endear either the new regulations or the clinic to Auckland addicts — the opposite is true. Savage's association with the clinic repels them. Realising this fact, Dr Savage feels that it is unfortunate but claims that as the public, and the addicts themselves, realise that the programme is working to their mutual benefit, such doubts will like the proverbial socialist state wither away. But Dr Savage's unqualified support for the regulations, combined with his preference for a patient's immediate withdrawal from drugs, has bred suspicion among addicts, suspicion that will not wipe off easily.

It is also widely felt among addicts that Savage does not adhere to the concept of maintenance, that he would have all addicts withdrawn, forcibly if necessary. However, on the subject he appears to refuse to commit himself.

"Here at Oakley," he said, "we are bound by law to get people off. Occasionally we have to treat people involuntarily." And on the subject of involuntary withdrawal at the outpatient clinics (for example the Cathedral) he said, "We will keep patients on methadone for a period of time and assess each case individually. Future changes are precarious, further submissions will be made as experience is gained — but at this stage there will be no involuntary withdrawal."

The new regulations, in outlawing the concept of private clinics, have cast aspersions on their validity as treatment centres. Dr Savage said he was not in favour of private clinics because of the abuses they fostered. He related many tales about addicts attending several clinics, getting a prescription from each and later selling the prescription, or the methadone, on the black market; and the addict who is not an addict at all but pretends to be, again selling the prescribed methadone on the black market. However, according to many of the addicts I spoke to, Methadone is not the good an experience — "If you're going to buy dope," said one, "then you'd be wasting your money if you spent it on methadone." Comments

such as "You can't sell methadone unless someone really needs it," were common. From all accounts there is not a market for methadone in New Zealand.

Dr Savage's second misgiving was the lack of resources available to General Practitioners. Dr Roche cited this point as being one of the major problems confronting his clinic while it was operational, along with the lack of communication between the various practitioners who were, at the time conducting clinics. However, this cannot really be an objection to private clinics — the necessary resources could easily be allocated by government.

Concern at the possibility of addicts overdosing and dying as a result was also raised by Dr Savage as an objection. Dr Roche, on this point, said that death was constantly in the minds of many addicts, some were continually courting death. "We went for fifteen months without a single death, and after that time we were pretty smug. We didn't know very much about methadone and some of the patients began thinking that it was impossible to overdose. Of those twelve deaths in 1972, there were two of the people I had never seen before and only three deaths where methadone alone was involved."

There was also a need to get patients off the needle, said Dr Savage, intravenous use is highly dangerous. Dr Roche said that he agreed with Dr Savage up to a point. "While it is advisable to get patients off the needle, intravenous administration is not dangerous per se — injecting crushed tablets is dangerous because of the chalk. But where the patient has a psychological dependence on the needle it is foolish to prohibit the use of the needle. It is here that we found our meetings most important — those who attended were able to come off needle dependence relatively easily. I think they should allow the occasional clean injection at the Cathedral Clinic — it would help out the treatment considerably."

For ultimate success, any form of therapy relies on the compliance of the patient. This is especially true when drug addicts and dependants are being treated. Relapses occur most frequently where the patient is forced, unwillingly, to undergo withdrawal, and in cases where the form of treatment is suddenly altered for no apparent reason. Therefore continuity of treatment is vital, so too is individually oriented treatment.

In an interview concerning the relative merits of the Cathedral Clinic, and Dr Roche's private clinic, one addict said that there was more personal contact with Dr Roche than with the medical staff at the Cathedral — "... with Dr Roche you could go and talk to him about any problem you had ... he would listen to you and if he could he would help ... even if it wasn't to do with your treatment. Here, all they're interested in is knowing whether you've finished your dose yet. You can't even get to see one of the doctors ... unless you're dead. Dr Roche was good, he was interested in how you were getting on with your habit and everything ... all they want to know here is where you were born ... you know, statistics for their filing cabinets."

All of the general practitioners interviewed for this article listed the doctor-patient relationship as being the most important factor contributing to successful treatment. "Where you are dealing with a problem so delicate as addiction, trust is vital between you and your patient," explained one practitioner (I have preserved the anonymity of most of those interviewed, this was generally a precondition of the interviews — few people wish to be dramatis personae in such burning issues). Another said that "... if Roche was running it, the Cathedral Clinic would work ..."

Dr Roche said that he had had several calls and personal visits from his patients, now attending Cathedral Clinic, who were felling threatened, and feared being committed to Oakley. On my first visit to the Cathedral Clinic I realised why. A young addict was desirous of a consultation with the medical officer present, a Dr Johns. The doctor refused because of a former appointment which had been broken by the addict, although he had phoned in to say he could not attend. After some argument albeit in my presence, the doctor asked the patient if he wished to go into Oakley, where he could see all the doctors he wished — the argument ended abruptly at that point. Progress is more likely, said Dr Roche, where addicts come forward — "Progress depends on the patients themselves ... we must allow them to surface. I fear that these new regulations will inhibit many. This system could appear to be doing

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otherwise of Nixon's efforts is a moot point. Indications are, however, that while the education programme appears successful, the clinical treatment is failing miserably. A high drop-out rate from clinics has been reported, and unofficial reports on relapses is staggering.

In England the first move on rehabilitation of addicts was in the form of private clinics. These initially prescribed heroin to addicts but have recently converted to methadone. The whole treatment and rehabilitation programme has now been brought under the supervision of the Health Ministry and included into the National Health Scheme, but unlike the U.S.A. maintains a flexible attitude, and structure, so as to incorporate the varying methods of treatment that can be utilised. There exist daily dosage clinics (similar in concept to those operating in the U.S. and N.Z.), private clinics run by specially registered practitioners authorised to prescribe methadone for their patients, and a system whereby patients may receive their dose from a pharmacy — although the system is stringently supervised there is adequate scope for the individual addict or dependant to receive treatment tailored to his peculiar needs and thus he is able to lead a relatively normal life. Dr Savage, of Oakley Hospital, told Craccum that the New Zealand experience of drug abuse is similar to that of England, and quite unlike that of the U.S., paradoxically our new regulations are more in line with the U.S. system than that employed in England.

Any attempt to evaluate the systems employed overseas in terms of their ultimate success would be of dubious value. The authorities involved in treatment programmes are plagued by a lack of conclusive knowledge about the causes of drug addiction — therefore they are nonplussed as to what method of treatment would provide optimum results. Political pressure, especially in the U.S., has not aided the realisation of goals, on the contrary, it has frustrated them. In Britain, however, an unaware public has remained largely unaware and those involved in the treatment programmes have proceeded, unhindered by hysterical politicians, and four-percenters frantically demanding solutions to legitimate their causes.

DOPE

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a good job — we will hear little of those who do not attend the clinic. In the United States only ten percent of the addicts go to the clinics." Private clinics enjoy an obvious advantage over hospital out-patient clinics, confidentiality. The provisions of the Hospitals Act give the police and the armed forces access to the files in New Zealand hospitals — even if these privileges were not abused by the police, one could very easily forgive an addict thinking they were. The situation with the drug clinics could evolve in the very same way as with V.D. clinics — people do not generally wish to be seen there because of the social stigma attached thereto.

"Addiction must be attacked in the community in the early stages, that is when use will be erratic and multiple. And the clinics must be more than just dosing pens — there must be close, frequent, personal contacts between the medical staff and the patients."

— Roche.

"The problem is too complex for a one person policy. What is needed is a system administered by a broad based medical team. One person in control means one way."

Meanwhile, the drug addicts of New Zealand are forced to attend daily dosing sessions at specified clinics. Dr Savage remarked that the average drug life of an addict is from five to seven years, and after the age of about twenty-five years, drugs hold few attractions for people. The aim should be, as Dr Roche says, to allow drug addicts the opportunity to live normal lives — attendance at a specified clinic every day for however long treatment lasts is not normal life. The system precludes an addict taking a holiday in the backblocks of New Zealand — some

addicts I met cannot now enjoy a week at home with their immediate family. Dr Savage said there can be no exceptions, addicts are usually very bright and cunning, to give even occasional prescriptions would be to invite an increase on the black market. Of the seven medical practitioners interviewed three were fearful of an increase in underground activity — chemist shops broken into, increased dealing in hard drugs — all as a result of what they perceive as being a very shortsighted and irrational error on the part of the government.

WANTED URGENTLY

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The Pacific Islands Church is trying to organise a number of tutors in various subjects to help in coaching Pacific Islands Students (forms 3, 4, 5), who are having difficulty at schools. So far we have been reasonably successful in recruiting tutors in most subjects but mathematics is proving a problem.

The work would involve two, possibly three hours on one evening per week, with a group of probably about 20 of varying ability.

It would be done in the Onehunga Presbyterian Church and could probably suited to fit anyone willing to do it.

There would be no money involved but would be a chance to do something practical and a step to making equality a reality, in New Zealand Society. These kids need this sort of practical help and would be extremely grateful for it.

If you are interested in translating ideas into action please contact:

Cluny Macpherson
Dept. of Sociology

Phone Ext. 346 or 549-361 evenings

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WHERE HAVE ALL THE PLACARDS GONE?

The radicals of the sixties are now balding and procreating, so it is obviously time to look back on the Age of Protest. Worldwide campus apathy would tend to suggest the end of a phase, and nobody seems quite sure what's next. So settle back in your armchairs, revolutionary and reactionary friends, and I'll tell you a tale. It concerns the Land of Fairy Nuff, once inhabited by Sheila Be Wright.

Once a tranquil land, Fairy Nuff was overcome by the post war babies, who boomed. And their voice was loud, and heard afar, yea, even unto the craven fields of our vorster friends. The first stirrings of mushrooms were heard in the year 1960, when our gallant Ooblecks were due to go in a thirty strong battallion to fight our South African friends (Whites Only), this is fairy nuff, said Sheila B., buh some-where wine-drinkers of our land disagreed. No, they said, I have had enough of Springbok wine from our South African friends (Whites Only), and I want out.

But this did not concern the gnomes under Arthritic Park, for they said we do not know these men, for they are not of our church, they wear collars, and with us it matters not if you're white or blue, but how you stand to gain. And the NZRFU all stood as a man, counted the profits, and discounted the prophets. But the world was never the same. For a few years protests were all part of this religious controversy, except. Except we discovered the world was round, not elliptical, and this was very sad. But Sheila B. cried out in the wilderness and said: Look to America! And New Zealand found a horizon she scarcely knew was there before.

America was not idle. In 1960 they got their clean all American Irish Catholic J.F.K., because Dickie forgot his aftershave, and well, he looked a shadow of a man, and he certainly cast a shadow. And their Jack rode into the Bay of Pigs, brought the world to the brink, set up the Peace Corps, exported Jackie, and everybody loved him, he was such a great guy, well groomed, and he became like a God on Mount Olympus, and then he was shot.

And in his will be left us napalm, Johnson's Baby Powder, to be given to our Asian friends. And Lyndon baby stepped on the gas, and put his foot down on Vietnam. "It does them good to make them yelp," he said. And he sent vast convoys of Peace corpses to all corners of the Free World, and spread Coca Cola, bubble gum and the Ford Corporation of America, and said: "I want to make my mark in history." And thanks to Willy Brandt it looks as though he'll make his mark: millions of marks.

And we discovered the Third World, and sent VSA's into the Pacific to help, and they are good, because they are asked for, they go where they are sent, and their impact is increfibe, because they

aren't like the Sx-patriate officials — they know how the people live, and their joys, sadness and fears, because they live with them, and know them as people, not as 'natives'.

Meanwhile we learned new words like Imperialism (resurrected) and Neo-Colonialism, and learned how to call our opponents fascists. And the people really hit the streets. And Kiwi Keith of the Wellington Central Primary School led us into Vietnam: "I come in peace, of my own free will," he said, and that made Lyndon very happy, and he said "I'll even take some of your meat, if you help us in our Saigon branch." And the people really hit the streets. There was something new about this, for we had found a conscience. This conscience helped us to hate the Yanks, and begin to really say goodbye to our South African friends (Whites Only), and in 1967 we stopped The Tour. And nasty rumours spread throughout the length, breadth, width and lidth of the land that good old Keith would let Lyndons boys set up a tracking station here, to give the Ruskies target practice. And that was our Omega.

Throughout these years we heard the News from across the seas from The Voice of America, and Radio Peking, and Radio Havana Cuba, and Auntie BBC, and heard of riots in Africa, revolutions in South America, and the big wave of Student unrest across the US of A, and every good radical could stand up and say "Vive Cohn Bendit", and wish that the 1968 French REvolution would come here, maybe Harry Miller will bring it. And Tricky Dick moved house, and soon we were sending more troops, for Keith assured us: "It's all in the cause of peace." And the people really hit the streets, for this was the beginning of the heyday of The Trots.

In 1970 Spiro T. came for tea, and people learnt that NZ Police can do other things besides help old ladies across the street, and tell the time. And in these heady days the Socialist Action Youth was at the front and that's where they want to be brother, because that's where the action is, and you'd think they invented protest. And they were everywhere, and when they saw a cause they said "Aha, let's lead it, and everyone will say what good boys and girls we are to direct the people to the right causes." And you could hear the chundering from Whangarei to the Bluff. So Kiwi Keith called: "Buff!" That was a year that was. Thousands of people of all kind marched the streets, and some had kids, and some were bald, and some were their with their mates, and maybe some even wanted justice.

And many people said again "We don't want to go see our South African friends (Whites Only), so Stop the Tour, so stop the tour. But we didn't quite make it, though Shadbolt scored a try at the airport. But even Kiwi Keith and Anti-Union Jack knew that the end was in sight, because elections were due in three years, and even they couldn't ignore all the people. And that was quite a year.

And SUDDENLY Brian Edwards made it big, because he told the country something it had never known. There aren't only Pāhas who can speak out about their problems, and this was the year of the "Gang Problem", and there was the sensational story of the Stormtroopers, the Nigs, Ngaa Tamatoa, and the Polynesian Panthers. And yet Keith and Rob, and Sir Dove all said "There's no race problem in New Zealand," and "I like my sun-tan" said Sir Keith. But they knew it isn't true. The inequalities of New Zealand society have emerged as a reality, and there will be a hard struggle to improve the situation. But the liberals soon bored of the race issues, because they suddenly wanted to say to Maoris and other Polynesians: "I want to be your friend, let's pretend." And they were hurt, because hardly anybody believed it. And the Panthers transformed the welfare scene in Auckland, and it will be their work, not the romantic liberals, which will improve this society.

So the liberals turned to the land. Ecology became the slogan, and the environment issue became the fashion. Save Manapouri, Stop the French Tests, God Defend Our National Parks, Go home Yank, you're taking our deer: I'll give you some land, I'll buy you a beer, but please stop the smoke. Of course many are sincere, and they initiate. But many of the chorus are there for the ride, like pragmatic Jamie, poor Jamie, I feel sorry for him, maybe he is sincere, and he can't help looking like Dustin Hoffman one day, and Tricky Dicky the next.

Demonstrations continued, and the Trots tried to keep going, but people tired of the same old slogans from the same old guys, and not as many people really hit the streets. The best thing that happened was guerilla theatre, because people didn't know how to take it, and you can't shout "Get your hair cut" to a bleeding corpse with a papier mache head, and that brought hope. But even with abortionists and Gay Lib there was fire in their voices and truth in their causes, but often there was something lacking.

And there arose a voice in the wilderness, v called us to turn away from the Holy Dollar, really think of love for the neighbour. They ca in their thousands to hear him speak, and stay v him at Jerusalem on the Wanganui River, and n his thoughts. Here was someone who had love his God, love for his neighbour, even if his neighb was a law student. And though thousands cried his death, they ensured his ideas live. James K. Bax loved men, but hated the society they created. A that takes some doing. Yet his kind of protest n be the most important kind we are likely to see our society, because he spoke, and he acted on words.

So where are we now? I look around the camp I walk the city streets, and everybody seems det mined to settle down to their own affairs. Not ma people seem really worried that the Labour Gove ment is little different from the National — they do really speak for the people, do they? Sure we ha Greenpeace, and Doctor Finlay went to the Wo Court, we even stopped The Tour of our South A can friends (Whites ONLY), and (Praise be!) say the Commonwealth Games. Perhaps the age of f fare protest has gone, and small bands of inform dedicated reformers, such as the Panthers, VSA a the new Community Volunteers, will, in the long ri be more decisive and effective than thousands in t streets yelling "Power to the People, and may t People give the Power to me."

Roger C. Cow

ABORTION

Denial of a Baby's Right to Life

In these times of respect for human rights it seems ironic that one fundamental right is in danger of being denied — the right to life of the unborn child. We have heard much in recent months of the woman's rights in determining the morality of abortion. It has been said of the unborn baby's rights. The right of the unborn are declared under the Rights of a Child by the General Assembly of United Nations in 1948. These rights are based upon the fact that human life is present in the womb from the moment of conception. The humanness of the unborn child is a scientific fact upheld by leading gynaecologists including Liley of National Women's Hospital who spoke at the University last week.

A Right to Life group has been formed here at the University. Our aims are to gather support for the pro-life values, concentrating at present on the right to life of the unborn child. The group has planned a silent march down Queen Street on Friday, 14th, leaving Myer's Park at 7.30 pm and finishing at the Chief Post Office. The aims of the group are two-fold — to educate the public about abortion, and to show that real support for pro-life values exists.

All details of meetings of the Right to Life group will be publicised in TITWITI. If you are interested in the group's aims, you are most welcome to attend. Further information may be obtained by writing Right to Life c/o 30 Gladwin Road, Epsom 3.

John McMenamin
Right to Life

CONTACT

is the information/referral service situated next to the University Book shop. It is open 9.00 am - 5.00 pm Monday - Friday and tries to answer any query or problem of if it cannot will find someone who can

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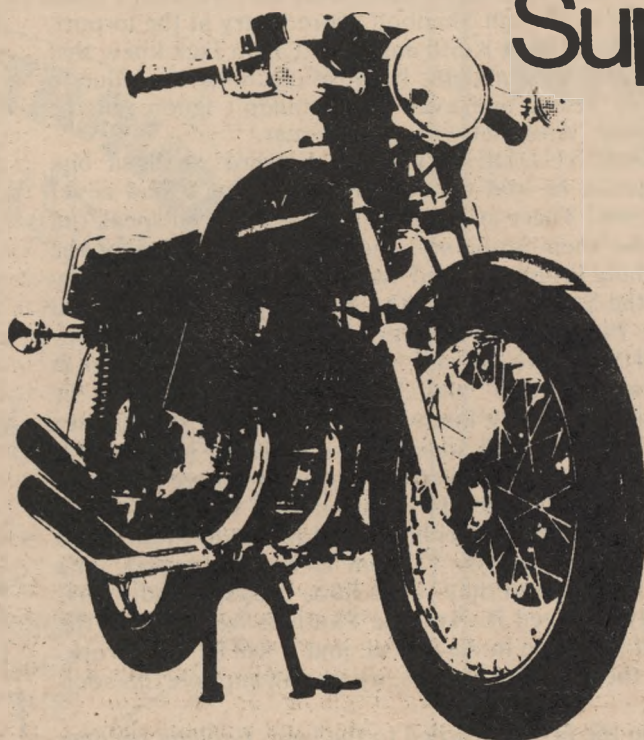
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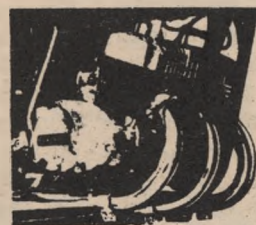


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SUPPLEMENT



GAY IS PROUD

Few, if any, subjects are as clouded with fears, misunderstanding, and irrationality as that of homosexuality.

One of the most widespread misconceptions about homosexuality is that it is a variety of sexual behaviour limited to only a small minority of the population. While homosexual behaviour does occur among a minority of the population, scientific findings indicate that this minority is a very large one, encompassing not hundreds but thousands of New Zealanders.

Very few thorough and objective studies of homosexuality have yet been done. The most authoritative studies thus far dealing with the incidence, frequency and forms of homosexual activity were two done by Alfred Kinsey and his associates: *Sexual Behaviour in the Human Male* (1948) and *Sexual Behaviour in the Human Female* (1953). Here are a few of the facts they uncovered in their studies:

- 50% of all males are conscious of erotic responses to other males
- 37% of all males have had at least one homosexual experience to the point of orgasm between adolescence and old age.
- 18% of all males have at least as much homosexual as heterosexual experience for at least three years between the ages of 16 and 55
- 10% of males are more or less exclusively homosexual for at least three years between these ages
- 4% of males are exclusively homosexual throughout their lives after adolescence
- 10% of married males between the ages of 16 and 25 are involved in some homosexual activity
- 28% of females are conscious of erotic responses to other females
- 13% of females reach orgasm through homosexual contacts by their mid-forties
- 2% - 6% are more or less exclusively homosexual.

Homosexual behaviour in both sexes occurs in all social classes, without appreciable distinction between them, although Kinsey's figures suggest it is more common among the working class than the professionals. Kinsey adds, moreover, that due to the sensitive nature of the subject, his figures on homosexual activity may if anything be too low.

The studies of Kinsey and his associates were based

HOMOSEXUALITY FACTS VERSUS MYTH

on the case histories of more than 8,000 males and more than 7,000 females over a period of 15 years. His work is generally accepted as rigorous and valid by statisticians and other scientists.

If, despite the pervasive efforts of our society to suppress it, homosexual activity persists on such a broad scale, Kinsey concludes "there seems some reason for believing that such activity would appear in the histories of a much larger portion of the population if there were no social restraints."

The very terms "homosexual" and "heterosexual" serve to reinforce the rigid sex stereotypes of heterosexual society by forcing people to see each other in terms mutually exclusive categories. In reality, however, human sexual behaviour falls on a continuum between the two extremes of exclusive heterosexuality and exclusive homosexuality. And 46% of males fall somewhere in between these two extremes. The tendency to regard sexuality in terms of exclusive categories not only distorts reality but if inflicts considerable harm on gay people by branding us as sick, criminal and "queer" for deviating from the prevailing norm of exclusive heterosexuality.

Adherence to this norm is, however, as much a product of social conditioning as is exclusive homosexual behaviour. "Men and women who are totally lacking in any conscious homosexual leanings are as much a product of cultural conditioning as are the exclusive homosexuals who find heterosexual relations distasteful and unsatisfying" write the anthropologist Ford and the psychologist Beach in their book *Patterns of Sexual Behaviour*.

In his second study, Kinsey too asserts the predominance of societal conditioning in determining sexual response: "The inherent physiologic capacity of an animal to respond to any sufficient stimulus seems, then, the basic explanation of the fact that some individuals respond to stimuli originating in other individuals of their own sex — and it appears to indicate that every individual could so respond if the opportunity offered and one were not conditioned against making such a response."

Another misconception about homosexuality is that it is the product of decaying cultures. The Ford

and Beach study of sexual phenomena employs data on 190 human societies, subhuman primates and lower mammals.

Only one third of the existing cultures about which there is any specific knowledge in regard to homosexual activity attempt to suppress it, they found. In societies that do not attempt to suppress it, it coexists with heterosexual behaviour. The Keraki of New Guinea regard a man as 'abnormal' if he refrains from participating in homosexual relations prior to marriage. All men and boys among the Siwans in Africa engage in homosexual acts. "... Males are singled out as peculiar if they do not indulge in these homosexual activities," reports Ford and Beach. "Prominent Siwan men lend their sons to each other, and they talk about their masculine love affairs as openly as they discuss their love of women. Both married and unmarried males are expected to have both homosexual and heterosexual affairs."

Most human societies either tolerate or encourage some form of homosexuality. Our society, however, not only discourages homosexual behaviour, but takes an extreme position: it condemns all homosexual activity, in either sex and at any age.

Ford and Beach analyse the phenomenon of homosexual behaviour among animals in considerable detail, a subject which Kinsey discusses too. "It may be true that heterosexual contacts outnumber homosexual contacts in most species of mammal," says Kinsey, "but it would be hard to demonstrate that this depends upon the 'normality' of heterosexual responses and the 'abnormality' of homosexual responses."

The conclusion Kinsey and Ford and Beach draw from the study of homosexual behaviour among mammals is that in human beings such behaviour cannot be rationally regarded as some kind of peculiar behavioural deviation, but rather that it belongs to the mammalian heritage of general sexual responsiveness as modified by the influences of experience. In Kinsey's words, "the homosexual has been a significant part of human sexual activity ever since the dawn of history, primarily because it is an expression of capacities that are basic in the human animal."

Uncovering the historical, anthropological and sociological truth about homosexuality constitutes an essential weapon in the struggle for sexual freedom.

—adapted from an article by

David Thorstad, writer for the Militant

GAY PRIDE WEEK



Today for the first time in history gay people are demanding an end to their oppression. Groups committed to achieving this goal have been active overseas for some years. In New Zealand now, gays are radicalising around this goal, and groups are springing up all over the country and on the major campuses as well. Thousands of gay men and women — some of them quite prominent — are emerging from the closets to fight for liberation in the open.

Why are gay people angry?

What kind of oppression do they face?

THE LAW

While homosexual acts between consenting adults have been legal in some countries in Europe for more than 100 years, it still remains illegal in this country. Crimes Act 1961:

- an indecent act between a woman over 21 and a girl under 16. Maximum sentence 7 years. Consent is no defense.
- an indecent act between consenting males. Maximum sentence 5 years.
- an indecent act between a man over 21 and a boy under 16. Maximum sentence 10 years.
- the act of sodomy. Maximum sentence 7 years (with another man)- 14 years (with a boy) if offender over 21.

Not only does the law **not** prevent thousands of New Zealanders from performing the 'crime' of homosexual love, but they actually encourage other crimes such as blackmail of gays. Gays cannot take case of blackmail against them to court, because they would be discriminated against for being gay and probably offered psychiatric help!! Moreover because of the difficulty of enforcing the law, and because of the lucrative extortion possibilities for corrupt members of our police force, some police departments encourage a policy of entrapment whereby plainclothes detectives entice gays into committing illegal acts and then arrest them AFTER the 'indecent' act has been committed — thus breaking the law themselves, since to encourage a 'crime' is itself a crime. Needless to say it is gays, not the cops, who must suffer the consequences. Gays are harassed and arrested on trumped-up charges. "Idle and Disorderly" is the one commonly being used in Auckland today. Detectives also use the freedom granted to them under the Narcotics Act to enter the home of suspected gays to gain further evidence.

PHYSICAL ATTACKS

'Known' gays are subjected to many additional kinds of oppression. Physical attacks and violence happen frequently. A number of gays were attacked last year on this very campus during a dance at Arts Festival. A girl was dragged off her motorbike, which was then kicked in, simply because she walked out of a gay bar. Gay girls at parties and at pubs are often threatened by straight males. At least two gays have been murdered in New Zealand over the last decade for being gay. Gays in prison are subject to brutality and victimisation by both inmates and wardens. 'Queer-hating' and "queer-bashing" boosts the super-uptight masculinity of many 'straight' males.

JOBS

Gays have little job security because few jobs

remain open to them once they leave their closets. Apart from entertainment, catering and some personal servs, if a person is found to be gay, they are placed under permanent suspicion, ostracized or sacked. If man lacks a stable family background or a wom appears "too masculine" they are "suspect" gays are always presumed straight until 'proven gay.' All this leads to considerable anxiety and fear.

Gay people are not considered fit to teach the young as if being homosexual somehow interfered with teaching mathematics any more than being heterosexual. Gays are being forced to resign from teaching positions. Within the Education Department, gay men are discriminated against as usually only married men can take up a Headmaster's position. Members of Gay Liberation living in an Auckland house, which was known to be used as a meeting place for the movement, were refused jobs, and later the unemployment benefit.

INVASION OF PRIVACY

Although cannot be substantiated by factual evidence, it is suspected that files or dossiers are kept on known ys. Bugging of telephones is also suspected. Anpolice are detailed to frequent gay bars and gay clus.

HOUSING

Most pants and landlords object to open gays living in their houses. Often gays are regarded with suspicion by their neighbours. Occasionally they inform the landlord of the 'queer' goings-on. Also in a country where house building is often financed by capitalisation of family benefit, gays suffer increased difficulties. Gays are unable to adopt children — straight liberals who think they sympathise with the gay cause, become upset when gays say that they could be able to adopt children — the reason for their anxiety — "the children might grow up to be gay. So? If the straight liberals truly understood the movement, they would realise that gayness offers every as much chance of happiness as straightness.

THE FAMILY AND SCHOOLS

The institution of the family plays a key role in shaping the ideology and psychology of the young and instilling in them the values and morality of class society. It sters male supremacy, the subjugation of woman, d antihomosexual prejudices and fears. The educatn system is designed to reinforce and extend the values.

As gay people become aware of their sexuality, they invariably come into conflict with the stereotypes of 'masculine' and 'feminine' behaviour, and of heterosexuality and homosexuality, which are fostered by the nuclear family and the schools. One of the reasons that homosexuality is persecuted with such fervour is that it does not fit into the rigid sex stereotyping that characterizes the nuclear family.

RELIGION

Religion, especially Christianity and Judaism, compounds the oppression of homosexuals by infusing their activities with a profound sense of guilt. It is true that heinous punishments of stoning and burning at the stake have fallen out of use. (Still, the last burning of a homosexual in France occurred as late as the eighteenth century — during the Enlighten-



WHY WE ARE

ment. This practice of burning gay people appears to be the origin of the use of the term 'faggot' as a term for putting down male homosexuals). Yet, almost without exception the Jewish and Christian religions still regard homosexuality as unnatural and as 'an unspeakable sin'. Such attitudes still serve to twist and distort the sexuality of large numbers of human beings. The inhuman laws themselves that today aim to suppress homoerotic activity can be traced back to ancient Jewish sex codes that were incorporated into the Roman and Canon Law which formed the basis of domestic law in medieval Europe. In these sex codes it is written "that if a man lieth with mankind as he lieth with a woman, then he shall be . . .". Christians today believe that the should apply the above code as it stands — 'if that is what it says, then that's it' — but they forget to regard certain parts of the bible as a set of codes for an

EEK - JUNE 24~30



Photo by Howard Perlick



WE ARE ANGRY

people appear to be a certain group at a certain stage in history. "The Israelites were attempting to suppress a form of pseudo-homosexuality that was developing in their own society as a result of their contact with the Canaanites, whose society the practice of homosexuality was still serve to be integrated," says Father Felix Donnelly, senior lecturer in Community Health at the Auckland Medical School.

PSYCHIATRY

Much of the popular literature on homosexuality has been written by straight psychiatrists who apply to all homosexuals the conclusions they draw from their usually limited samples of unhappy homosexuals. Why unhappy? Because of the oppression and persecution that 'straight' society forces upon them. The patients who make up their studies rarely, if ever, approximate a cross-section of homosexuals, if for no other reason than the fact that psychiatrists are expensive and thus not accessible even to the

small number who might be inclined to go to them).

For most psychiatrists, homosexual love is not simply one form of human sexual response, no less 'natural' and no less socially conditioned than heterosexual love. They see their task as one not of helping homosexuals accept their homosexuality in such a hostile society, but rather of persuading them to conform to the prevailing anti-gay norms.

These psychiatrists inflict untold harm on gay people through their attempts to "cure" them. Some schools of psychiatry force gays to listen to therapeutic tape recordings whenever they feel the urge for sex. How would heterosexuals feel if they had to do this every time they wanted sex? Barbaric methods such as those in Clockwork Orange are also practised — patients are given electric shocks while they are shown pictures of nude people of the same sex. Other techniques used on gays, while the psychiatrist looks on, involve having the patient masturbate while pictures of the opposite sex are flashed onto a screen, and vomiting inducing by drugs while pictures of the same sex are shown. Such are the lengths 'the police of the mind' go to destroy our identity. The psychiatrists who mastermind such sadistic and voyeuristic tortures is, of course, considered a sane and healthy social asset.

Professor Shaeffer of the University of Auckland recently published an article in the 'Sunday Times' giving the details of his new brainchild — an electric shock therapy system — which he states "can be used for the treatment of sex offenders". He goes on to say how it was used on a homosexual child-molester. Far too often in the media, gays are grouped with thieves, murderers and especially child-molesters. Such "a child molester is a pederast" to quote Father Donnelly. "He would have equally desired to molest young girls, except for the fact that he could gain easier access to young boys since he could use the same public lavatory." Research studies done in the U.K. showed that "98% of child molestation are heterosexual" anyway.

If convicted gays refuse to accept a sentence of psychiatric therapy (as they are so often given) the alternative is prison. The majority of straight titter about the 'great amount of homosexuality that goes on in prison.' Sensationalist films such as 'Fortune and Men's Eyes' do not help us in our struggle either. "Little do they realise that this isn't true homosexuality, but rather sexuality in confined conditions with members of the same sex — another form of pseudo-homosexuality" to quote Father Donnelly.

ANTIHOMOSEXUAL PREJUDICE

Underneath the antisocial views and practices of so many psychiatrists lies the deep fear and prejudice against homosexuality and pervades our society. This prejudice and pathological fear are reflected even in works that claim to be enlightening on the subject of sex. An example is how the subject of homosexuality is treated in the best-selling book by Dr David Reuben 'Everything you always wanted to know about Sex'. Here is a sample of Reuben's remarks:

"One of the main features of homosexuality is the promiscuity. It stands to reason. Homosexuals are trying the impossible: solving the problem with only half the pieces."

"One penis plus one penis equals nothing. There is no substitute for heterosexual — penis and vagina."

"Nature apparently did not anticipate homosexuality . . ."

"Basically all homosexuals are alike — looking for love where there can be no love and looking for sexual satisfaction where there can be no lasting satisfaction. Gay women are mentioned under the chapter on prostitution."

The purpose of such statements is to make gays feel inferior and sick. If a book today contained statements to the effect that "Blacks are promiscuous by nature", no major publishing firm would dare touch it and its author would justly be branded a racist.

PSYCHOLOGICAL OPPRESSION

The antihomosexual prejudices of society and the closet existence they produce lead to a real sexual deprivation for gay people. Kinsey's studies indicate that homosexuals find sexual outlets less frequently on the average than heterosexuals. Many are driven into public lavatories and gay bars and baths in order to overcome their isolation. In the exploitive gay bars and clubs, the gay clientele is often at the mercy of precarious "understandings" between the owners and the police over which they themselves have no control. It was said that the gay men's club in Auckland was seldom raided because a high-ranking Auckland police official was a member of the club and frequented it often. And he couldn't have his name and photo taken in a raid, could he? Certain members of Gay Liberation feel that they are being discriminated against at a known gay bar in the city as they are trying to eventually change the need for a gay ghetto. The patroness once said "give me the times when a poofster knew how to spend his money." The assumption made everywhere, advertisements pop songs etc. is that we simply do not exist.

The pervasiveness of antihomosexual attitudes in our society forces gay people through unbearable anguish. Not only have gays been alienated from each other, but they have been alienated from themselves. They have learned to hate in themselves feelings of affection and tenderness that are encouraged in heterosexuals. They learn to hate other gay people. They sit silent while their friends tell 'queer' jokes, and they try to forget that the friends are talking about them. They accommodate themselves — though not without constant fear of being discovered — to the schizoid lives they are forced to lead. They become adept at concealing their identity. By doing so, gays are only helping to reinforce the very social norms that oppress them.

The gay liberation movement is determined to end this oppression. Today, for the first time, gay people are discovering that gay is proud. That is the first step towards liberation. And in the course of this struggle, we will aim at the heart of the sex-repressive institutions of our society. For what is needed is not to adapt homosexuals to their environment — or heterosexuals either, for that matter — but to completely overthrow the sexually repressive institutions of our society.

Programme

JUNE 24 - 30
ration and Socialism" Room 2j03 Students Assoc. bldg. 7.30 pm. 34 Princes St.

THURSDAY 28th: Lunchtime 'Forum'. Gay Activists speak. Univ. Quad 1.00 pm.

GAY RIGHTS FORUM Invited speakers and sponsors. B.28 Library Bldg. Alfred St. 7.30 pm.

FRIDAY 29th: Debate "Gay — Good or Bad" B.28. Library Bldg. Alfred St. 1.00 pm.

MARCH

AROUND DEMANDS:

"Repeal all anti-homosexual laws"

"Ban all discrimination against gays"

ASSEMBLE Town Hall at 7.00 pm.

MARCH to C.O.O. for RALLY

with speakers and sponsors.

Social after March. Top Common Room 9.00 pm.

THURSDAY 30th: Social "Send-up Evening".

Come along, as anything, so as to send it up or

to explore a hidden fantasy. Top Common Room.

9.00 pm.

ALL WELCOME

Gay Women's

the Burden of

n's Common

1, 34 Princes

— "Gay Libe-

GAY IS ANGRY!

"We're coming out" sings Lou Reed, "Out of the closets and into the streets."

Ten years ago that sentiment would have been unthinkable. In those days gays stayed in their closets, women in their kitchens and blacks in their ghettos.

The blacks started acting first . . . the Alabama bus boycott the civil rights marches and so-on. It was the black movement, the Vietnam protests and the inspiration of the Cuban Revolution which changed the mood of the young and oppressed all over the world. The fetid apathy of the fifties gave way to a new feeling of combativity. People were waking up and starting to fight back.

The women's movement began in 1968 and the lesbian issue — the "lavender menace" as it became known — was present in it from the start. The struggle of women against sexism and the uprisings of other oppressed minorities started gays thinking and acting. In the summer of '69 we started fighting back.

It all began in a homosexual dance bar called the Stonewall Inn on Christopher St. in New York's Greenwich Village. The police had been making regular raids over an alleged infringement of the liquor laws. Then on June 29th the customers decided they were through with submitting to the social persecution the raid represented and fought off police with tables, chairs, jugs and bottles.

The gays in that bar on Christopher St. were finished with apologising for their homosexuality; they were shouting their pride in being gay. The slogan "Gay Power" was born during the riots which lasted for three days. In the course of the melee the cops had to call in reinforcements and the bar was demolished. The "Village Voice" July 3rd 1969 commented thus:

"The forces of faggotry, spurred by a Friday night raid on one of the city's largest most popular, and longest lived bars, the Stonewall Inn, rallied Saturday night in an unprecedented protest against the raid and continued Sunday to assert presence, possibility and pride until the early hours of Monday morning.

"I'm a faggot and I'm proud of it!" "Gay Power!" . . . these and many other slogans were heard all three nights as the show of force by the city's finery met the force of the city's finest."

After that gay liberation groups sprang up all over the U.S.

The Stonewall riots have been commemorated every year since by Christopher St. Liberation Day marches involving up to 20,000 gay women and men. The riots gave gay people a new and refreshing feeling of pride. They also stand as a symbol of the combativity which our movement must develop to end the oppression of homosexuals in this country.



MARCH FOR GAY RIGHTS

Town Hall
7.00 pm

GAY

Friday
June 24



Within a population of 10,000 students on this campus there will be at least 1,000 homosexuals and bisexuals. Contemplate all you smug heterosexuals — there are more of us than you think! However, I address this to all those gays on campus.

Double life equals half life — and yet this is what we, as homosexuals, allow ourselves to be subjected to. Thanks to thousands of years of oppression we have accepted society's disapproving opinion of us. So we live with self-dislike, guilt, fear and isolation. In public we conform and play it "straight" and in private . . .

We have been jailed, beaten, abused, ridiculed, denied employment and accommodation. We have been denied the right to think, feel and act in the way we want to by a society which tolerates our existence as long as we keep up a straight facade and do not practice our sexuality; so long as we remain celibate puppets.

It is imperative that we rid ourselves of our straight facade, our imposed identity and find our OWN identity.

Some Gays think things are O.K. as they are now — but do we dare to walk down the streets holding hands? Do we dare to kiss our lovers in public or exchange simple, spontaneous gestures? Can we be open with our heterosexual friends, not to mention our parents, about our private lives? NO NO NO. "We dare not do these things. It is all very well to say it is not necessary to display affection or be open about our private affairs but the truth is we will never have free, spontaneous relationships until we can.

It is in the family, the primary socialising agency in our society, that we are first taught we are "abnormal". We are presented with an heterosexual model and taught that it is normal to feel sexual love for the opposite sex only. We are lead to believe that the ultimate in life is a lifetime monogamous relationship and the eventual formation of a family unit. Love between members of the same sex is at least second rate and at most perverted and sick.

Within the family we are taught the stereotypes of male/aggressive and female/submissive which are equally dangerous and restrictive for Gays as well as 'straights'. We have the potential to question the validity of these roles but misguidedly we often carry these role divisions into our own relationships. Unlike Heterosexuals, we have had no models relevant to our lifestyles to guide us, and unlike other minority groups we do not have any family backing in our lifestyles.

Anti-homosexual laws are the most blatant forms of discrimination. The N.Z. Homosexual Law Reform Society has yet to achieve substantial reform . . . and yet will Law Reform actually change anything? In Britain police harassment of homosexuals actually increased after the Law Reform.

Lesbians have never been legally discriminated against but as women they suffer a double burden: firstly because they are women and secondly because they are gay, in a male dominated society.

In Holland homosexuals are permitted to marry, there are no anti-homosexual law (except those relating to minors and assaults) and no official or open harassment of homosexuals is carried

out; yet, such attempts to integrate homosexuals into traditional social patterns have failed to effect deep-rooted social attitudes and subtle psychological oppression. Before homosexuals can be truly free, society must be radically changed, not institutionally reformed.

Gays are the victims of oppression as well as the agents of oppression. We have internalised society's opinion of our being perverted, abnormal and inferior and also the notion that heterosexuality is superior and more valid.

Many of us claim not to be oppressed but live in fear of being found out both in our work and home situations. We apologise for our sexuality by trying to appear normal in public; we hide our sexuality in front of our heterosexual friends, so as not to embarrass them in any way. This obviously leads to limited relationships all round, not to mention the self-destructiveness of deception. We can not at this point in time be completely open with everyone but consistent biding our sexuality means doubting our own acceptance of it.

Besides, why should we defer to heterosexuals. We are different in many ways but our lifestyle is as valid as theirs.

The ultimate in oppression is when we oppress or discriminate against other gays and bisexuals. Gays generally don't look on bisexuals as being 'one of us' so the bisexual is left out completely not being accepted by either gays or straights.

Gay guys are contemptuous of gay girls and vice versa; the masculine guy looks down on the masculine gay girl. The former in both cases considering themselves to be more normal and therefore superior. Not only do some of us mimic traditional straight roles but we use them to oppress each other.

As yet we have no real sense of community amongst ourselves. The first step towards liberation is self liberation and this means getting off your arse and coming out of your closet. Anyone who does not accept themselves can not begin to love another.

Coming out is often easier than you think and the rewards are self-assurance, pride, and freedom from paranoia and isolation. Only once we've all developed pride and self assurance in being homosexual, overcome self oppression and gained a sense of community will we ever achieve anything.

G.L.F. is a movement for 'gays': homosexuals and bisexuals. Nobody is liberated in the total sense of the word and before anyone can be free a complete sexual revolution must take place.

The sexual revolution is a continuing process in which we have an obligation to fight.

With our demonstrations, speeches and pamphlets we are not begging for nebign tolerance and condescending handouts from society — we reject the idea of waiting open handed, like beggars, for society to re-evaluate its attitudes and prejudices.

We must be prepared to fight or we will be forgotten again and our oppression will continue. So come on all you 'closets' . . . stand up and be counted.

**WE DEMAND OUR RIGHTS
FIGHT FOR LIBERATION**

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PEACE MEDIA S.G.M.

You are being asked to give away \$1000 of your money to Peace Media I think the money would be more usefully applied if you gave it to Nixon for the defence of his aides in the Watergate Trial.

Firstly — what assurances do you have that all your money will be spent on what they say it will? Where are Peace Media's audited accounts? There have been splits on personality grounds within the Peace Media movement, and rumours of the leadership enjoying the good life are heard rather too often. Peace Media does not appear to be properly run or efficiently organized. You'll probably never know what happened to your money.

What sort of organization is Peace Media anyway? What are its aims? What possible good will the annual Auckland (of Tauranga or Whangarei) to Muroroa Ocean Racing classic ever achieve? Do you think for a minute the French give a stuff about these people? Do you think they'll hesitate to drop a bomb just because a couple of dingy's are playing tag with each other twelve miles away? And what makes you think our noble sailors are going to stay near the bomb site when the zero hour comes anyway? Greenpeace certainly didn't last year!

The trouble is, Peace Media is a Good Cause. EVERYBODY opposes the tests. It's a fashionable issue. And of course Peace Media fits nicely into the New Zealand character make-up. From 480 poorly equipped — 1600 British soldiers at Gate Pa to Sir Edmund Hillary valiantly conquering Everest the New Zealand hero has been the lone man barely fighting all the odds, and winning. What could be more in keeping with this than these brave, noble New Zealanders in their little boats sailing forth to do battle with the might of France?

What could be more pathetic?

Think too about what the money is spent on. How many of the yachts offered to Peace Media have been sea worthy ocean-going craft? You get a lot of opportunists offering clapped out old craft to be sailed to Muroroa if they get fixed up. If you owned a stuffed old boat you wouldn't mind sailing it to Muroroa for a few weeks if a bunch of do-gooders was going to spend hundreds of dollars patching it up for you.

The owners may well be firmly idealistic with no thoughts of personal — but their boats are still being fixed up and it's rather strange that very few of their noble idealists own sound craft.

So, the yacht, duly been patched up, sets off. How far does it get? Half the boats that leave for Muroroa are too stuffed to get out of N.Z. territorial waters. One of them got damaged in a storm out of Whangarei and had to throw most of the supplies overboard to be able to limp back. It's still sitting in Whangarei now.

These then are some of the arguments against Peace Media. It is a hopeless cause. They won't do anything to stop the French. It's just not quite good enough that every time we hear on the news that another Peace Media boat has set forth to stand up in the bath and play the national anthem, to feel your chest swell and your blood rise and say "By God!, I'm proud to be a New Zealander."

The French are a race of arrogant independents but they might take notice of an Australian troop-ship and a New Zealand Frigate outside Muroroa, even though they are going to ignore the World Court. They might object to being cut off from the rest of the world in trade and communication. Fighting a Government is not a job for a bunch of individualists. Write to your nearest Government M.P., ask him to help urge the Cabinet to send a Frigate. Write to Union Officials asking them to boycott the French.

But don't throw your money down the drain by giving it to Peace Media, or any other trency organization that comes along, cap in hand, asking for a donation.
Ross Marks

SPECIAL GENERAL MEETING

A special general meeting of all students has been called in B.28 on Friday, 22 June 1973 at 1 p.m. to discuss the donation of \$1,000 to Peace Media to be used in financing the protest fleet.

Margery Macky
ASSOCIATION SECRETARY

NOMINATIONS FOR OFFICE HOLDERS
FOR 1973/4 EXECUTIVE

PRESIDENT

Marion Adams	Nominator:	R.W. Lack
	Seconders:	Sarah Lack B. Nagle
R. Jeff Church	Nominator:	R.W. Lack
	Seconders:	D.K. Church T. Church
Bernadette Evers	Nominator:	D.A. Humphries
	Seconders:	R.J. Church Jan McNiesh
Edward Robert Haysom	Nominator:	R.E. Bartlett
	Seconders:	S. Ballantyne John Worsfold
Malcolm David Hubbert	Nominator:	A. Wayne
	Seconders:	S.D. Peart R. Lewis
Wendy Morris	Nominator:	P.L. Townsend
	Seconders:	S. Ballantyne Janet Roth
Adrian Barry Picot	Nominator:	John Campin
	Seconders:	D.E. Williams Peter J. Winter

ADMINISTRATIVE VICE PRESIDENT

Michael Kidd	Nominator:	J. Goldsmith
	Seconders:	Bob Lack, Ashok Balgovind
Kevin Maclean	Nominator:	Michael Kidd
	Seconders:	T.R. Dove P. Cullen
Ross Marks	Nominator:	D.C. Russell
	Seconders:	W.R. Burnett M. Hubbert
Richard Rowe	Nominator:	M. Tyne-Corbould
	Seconders:	L. Warner, P. Moors
Michael Treen	Nominator:	R.W. Lack
	Seconders:	D. Colbourn R.D. Hillier

WELFARE VICE PRESIDENT

Nigel Baumber	Nominator:	M. McAlister
	Seconders:	S. Ballantyne A. Ziukatic
Michel Tyne-Corbould	Nominator:	P. Cullen
	Seconders:	S.J. Beguely R.J. Blomfield

TREASURER

Jill Kathryn Gooding	Nominator:	Michael Kidd
	Seconders:	M. Rann R.S. Debreny
John Patrick O'Rourke	Nominator:	I. Boniface
	Seconders:	I.B. Goodwin G.J. Adams

ELECTIONS WILL BE HELD ON
TUESDAY & WEDNESDAY 17 & 18 JULY 1973

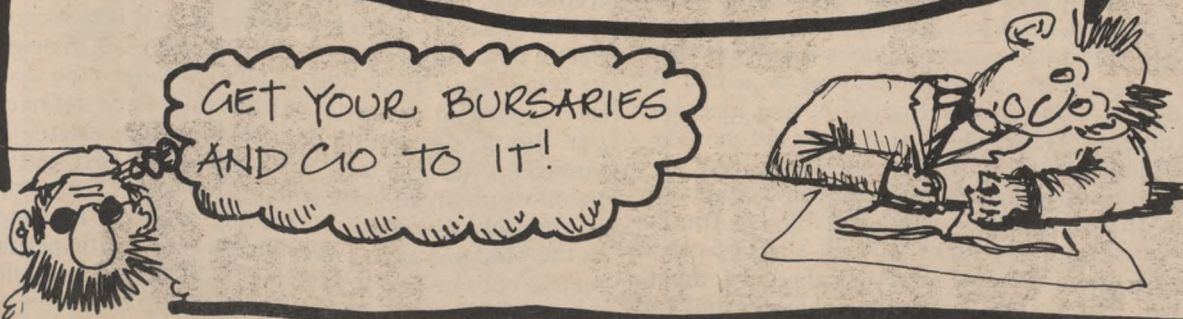
Nominees for President will speak in the Quad (B.28 if wet) on Thursday, 12 July.

Nominees for other offices will speak in the Quad (B.28 if wet) on Friday, 13 July.

Margery Macky
Association Secretary

UNIVERSITY BOOKSHOP SALE GOES 1/2 PRICE TODAY!

GET YOUR BURSARIES
AND CIO TO IT!



CRACCUM ARTS



ALTERNATIVE CINEMA

Since its incorporation just over six months ago, **alternative cinema** has made submissions on the future of television broadcasting, obtained a three storey building, published two issues of a magazine, and has been instrumental in establishing closer contact between Auckland film-makers. The next step will be the obtaining of a grant from the Arts Council to install 16mm editing equipment in the Hobson St. premises. More than anything else this event should stimulate local production.

For all you non-filmers let me explain the importance of editing equipment. Editing is for most films the heart. It is the arrangement of lengths of film into meaningful order. Editing can establish a mood, it can create a situation which never happened, it can transform the film from one state into another, it gives a film form. In giving form it also gives meaning and content. To carry out the process of editing, especially where sound is concerned, you need equipment which is above the price range of the average film-maker. Working in what must be the most expensive medium, Auckland film-makers have not been able to have ready access to this sort of equipment. This will change.

With such a big block removed production should increase. Already many people are working on projects or are beginning them. Others are talking with new seriousness of starting projects they had previously only vaguely considered.

There is more activity in Auckland than there ever has been. The Hinge film has finished shooting at Huia. When all the film has been processed editing can start. This will be the fifth New Zealand produced feature made in the last forty years. Robin Scholes has almost completed the shooting of her history of the early New Zealand Labour movement. When Alister Barry returns with the Fri from Muraroa he will be ready to supervise editing of the film he shot of the voyage and Froggy goings-on at the atoll. Alister will also incorporate material shot during his absence by Barbara Leadbeater and Loveday Kennedy. David Rivers is working on a film which incorporates the use of a computer, a long and involved process which can yield startling visual disppays. Glenn Busch hopes to begin filming soon, and another member of the co-op has almost completed a 10 minute short.

In Christchurch too, things are beginning to move. Leon Narby and Kevin Passmore have set the ball rolling to establish alternative cinema (Christchurch) Inc. The initial meeting they held on May 26th was attended by 60 people. The meeting to sign the papers of incorporation was held on Saturday 16th June.

Although both co-ops are independent, and will make autonomous policy decisions, it has been agreed that as far as possible they will act in concert. The area of direct cooperation will be distribution of films and production of the magazine.

The second issue of the magazine **ALTERNATIVE CINEMA** appeared about a month ago. It has reached a wide range of people and was generally well received. This is the first time a magazine of this type has been published in this country. It's got to deal with the problems of finding an audience and holding it. And it has to pay for

itself. As long as it can break even the co-ops will continue to publish it.

The most important acquisition the Auckland co-op has made is the premises at 191 Hobson St. Time, work, and money are needed. Eventually a small cinema catering for 8 & 16mm will operate there. An editing bench followed by a video workshop will provide much needed facilities to local artists. The organisation will probably benefit most, however, from the sense of identity and unity which comes from the activity allowed by the facilities mentioned.

And what of the New Zealand film industry as a whole, what hope? Well it will need a lot of people to do a lot of work. It will need good will for sometimes from audiences. It will need government aid, not just money but review of legislation covering theatre tax, distribution and exhibition. The day is long off when you could go to Queen St. and expect to find at least one New Zealand film screening, but it will come.

The massive weight of foreign domination tells on us all and clouds judgement of the real potential here. The absurdity of it all was demonstrated the other night when someone whose opinions I respect remarked that the Lido was set up to show foreign films. He meant of course films from the peninsula of Asia called Europe. Only foreign films are shown in New Zealand, and most people don't consider them foreign. When they see that they are, we are half-way there.

— Howard Willis

TURKEY Wild Turkey Chrysalis CLY 34712

The most disconcerting aversion to sticking together that rock groups display gives rise to an interesting stratum of splinter groups. A couple of fairly recent examples being Flash (out of Yes) and Sharks (out of Free). Frustration with the original band as an outlet for the musician's creativity is usually the reason given. A palatable enough reason for the pop weeklies and generally highly acceptable in these days of art-rock. But no more does someone leave a suc-



cessful group because he doesn't like flying or something equally mundane. However in the case of Glenn Cornick it looks to have been a good move. A founder member and bassist for Jethro Tull he left a couple of years ago 'cause he had a whole batch of songs that just weren't Tull songs. He formed Wild Turkey and 'Turkey' is their second album.

Cornick was never as important to Tull's sound as Andy Fraser was to Free's but he takes a little of that sound with him. It's there just under the surface on some tunes but seldom very specific and the overall feel is in fact varied and inventive.

The best track on the album may well be the first up. 'The Good Old Days' is reminiscent of something off the brilliant Steve Miller - Nicky Hopkins collaboration 'Your Saving Grace' and leads off with a devastatingly simple guitar figure over a pounding rhythm. Then the distinctively English collapsed tenor voice of Gary Pickford-Hopkins. He rasps away in the tradition of Stewart and Rogers and does a fine job right through the album, although lacking a touch of individuality. 'Tomorrow's Friend' is real nice and the instrumental 'The Return' that takes out the side, again demonstrates Alan Lewis' satisfying lead.

This quality continues throughout the second side starting with a crisp rocker with a marvelously frantic vocal then three more tracks with all sorts of other good stuff in them. It's just a very good record, much better than Thick as a Brick, for example, and far better than I expected.

I've got my prejudices and I thought a splinter group from Jethro Tull might be one of them. But I've got possible replacements like the increasingly wearisome George Harrison. Or maybe Focus will disintegrate and the spinoffs reach undreamed of heights of tedium.

T.H.

THE MAIDS BY JOHN GENET AND THE TEMPTATIONS OF OEDIPUS BY JAMES K. BAXTER

Reviewed by J.C. Bailey

This co-production marked the beginning of a new policy on the part of the Independent Theatre Company in aiming at an audience of University students in order to make an attempt at giving New Zealand plays a chance to get a public airing. In order not to encroach on Theatre Workshop's territory, they have invited the Workshop to actively participate in this project in any way they think fit.

But this co-production also showed the inherent difficulties in the task. Independent Theatre is a professional company who must make enough money to pay their actors and keep the company from becoming bankrupt. Theatre Workshop has not these difficulties. It can get a reasonably large amount of free labour, both acting and backstage, and only has to make enough money to break even. However Independent has the ability to call on the assistance of professional people, people whose only means of livelihood is the theatre, who have spent many years in professional theatre, working up to eighty hours a week actively involved in the profession. They therefore have a certain knowledge of their crafts which people just setting out in the profession cannot possibly have. Members of Theatre Workshop, on the other hand, are amateurs. Even though some of them have a number of years training in the theatre from professional tutors, they cannot hope to have, nor are expected to have, the knowledge of the CRAFT of theatre that professional people have. Most are here to finish a degree and then to go into a profession totally unrelated to theatre. Very few wish to make enough money to break even. However Independent has the ability to call on the assistance of professional people, people whose only means of livelihood is the theatre, who have spent many years in professional theatre, working up to eighty hours a week actively involved in the profession. They therefore have a certain knowledge of their crafts which people just setting out in the profession cannot possibly have. Members of Theatre Workshop, on the other hand, are amateurs. Even though some of them have a number of years training in the theatre from professional tutors, they cannot hope to have, nor are expected to have, the knowledge of the CRAFT of theatre that professional people have. Most are here to finish a degree and then to go into a profession totally unrelated to theatre. Very few wish to make theatre their profession and are using the workshop as a sounding board for their talents. (Do not assume from this that I am against such practices, as it is the people who get involved in theatre at this level who create the knowledgeable and critical audiences of the future. The avowed aim of the new Diploma of Drama course, when it starts in the next couple of years, is to create such audiences, not actors or producers).

So now let us turn our attention to the plays. The Maids opened the evening's entertainment. This play of illusion, ruthlessness, viciousness, crime, and great energy is an extremely fine example of Genet's art. Always the audience is left in a state of suspension, never quite sure what really is happening on stage. The characters indulge in long diatribes against each other then make appeasement and get very friendly. They constantly make plans to kill one another, but never do. When one of the two maids drinks the drugged tea meant for their mistress the audience is never quite sure whether when she returns she is a ghost or whether she never took any of the drug at all, (especially since we could see that the cup from which she drank was empty). Margaret Maxwell as Solange and Darien Takle as Claire succeeded extremely well in making the many, and at times contradictory, changes in feeling that was demanded of them, some of which had to occur in a few seconds of real time. Despite this flux, they still managed to retain their basic characters: Solange, the cool, intelligent and masterly older sister, very definitely the 'Butch' character in their relationship, Claire, the younger sister, the more energetic of the two, getting the most involved in the games, but never really sure of precisely what they were doing. Kathryn Rawlings as the Madame gave a very nicely aristocratic performance but one had the feeling that she was not quite a lady. One was constantly waiting for her to reveal that she too was a maid.

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T.H.

BY JAMES

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Kevin J. Wilson did an extremely competent job in producing the play. Quite apart from succeeding in the extremely difficult task of retaining the audiences' interest throughout the complexities of the play, he added visual strength to the play in very interesting ways. The best of these images he used was that of the mirror. By having whoever was seated at the mirror with her back to the audience, we were forced to look at her reflected face to see what she was saying. The amount of the actresses' face that one could see would I should imagine, depend on where one sat in the theatre, and thus the prominence and relevance of this image would also depend on one's position, a situation very much suited to the ambiguities of the play.

The Temptations of Oedipus' production was different altogether. It was very obvious that the cast and producer were, by comparison, inexperienced. The play was a very difficult play to attempt for a first production as it has a lack of physical movement and conflict. When such things do appear, they seem out of place. This is a result of bad writing on the part of Baxter and lack of experience on the part of Paul Wentford, the producer. There is, inherent in the play, a lot of philosophical statements, extremely interesting in themselves, but theatrically very boring. But this does not mean it was in a terrible production. Mr Wentford managed to get out of his actors a very deep understanding of the play, and this understanding was communicated to the audience. But because of its lack of entertainment value it failed as theatre. The production did show, however, that with a lot more experience in theatre Mr Wentford could be a very successful producer. The most difficult thing for a producer to achieve is for him to have the confidence of his cast to such an extent that the cast will present to the audience the elements of the play which he thinks important. This Mr Wentford managed to achieve. However he made the unfortunate mistake of paring away too much.

The acting also showed great promise. One could see that Richard Smith understood what Oedipus was saying and what he must be feeling, but one could not understand or feel what Oedipus was going through on stage as it was kept contained in Richard Smith. He has yet to learn this basic skill of acting. With more experience he may.

Ray Waru as Theseus was more successful. He gave a very creditable portrayal of a man in a position of power and how the burden of this power weighs heavy on his shoulders. But quite apart from this symbolic position he also managed to bring to the role a certain measure of vitality to make the character more interesting than it sounds.

I would like to mention the other actors and also give a patronising statement to them, but I won't. I think this production serves to show that there is a great deal of promise in the Workshop but it requires a lot more work in small workshops to develop this promise before it is presented to the general public.

TAMBURLAINE REBORN

"Rebirth" confirms Tamburlaine's place as the most exciting and creative group in New Zealand. But more than that — it places them in the category of one of the better groups in their field in the world. And their field is a clever combination of acoustic and electrical with great emphasis on harmonising vocals.

Since their last disc they've changed personnel and now consist of originals Steve Robinson and Simon Morris a tremendous Drummer and piano player come percussionist whose names slip me at the moment and Rob Winch. It seems to be Winch who has added the thrill of excitement to Tamburlaine's work — it's the same charge you get when listening



to "Yes". The first disc number is "New World" is by Winch and reminds me very much of "Yes" in the guitar sounds while having whispers of early "Crosby, Stills, and Nash" in the vocals. But enough of the odious comparisons for Tamburlaine are like themselves and rely on no one for their inspiration.

"Rebirth" would have been a remarkable disc had it been released by an overseas name group. But to have it released as all their own work by a Wellington group is really something, confidence pours from each track.

"Tamburlaine" are one of the first local groups to have gotten rid of their "Made in New Zealand" image and come out with a strong international feeling. "Tamburlaine" toured nationally with the "Don McLean" show and will appear live on the Auckland campus Thursday June 21st in that night's New Zealand Students Arts Council Concert.

BRIAN PRIESTMAN Visit to University

It is not every day that the University is visited by distinguished musicians; it is even more rare for the N.Z.B.C. to venture into the campus confines. So when Mr Brian Priestman, chief conductor of the N.Z.B.C.S.O., gave a lunch-time address at the University on Monday 11 June, it aroused considerable interest.

Mr Priestman spoke initially on the roles he sees for the orchestra to fulfill, after which he answered questions related to his comments, and other matters of musical interest.

Mr Priestman said he saw three functions for the N.Z.B.C.S.O. The first of these was entertainment. The N.Z.B.C.S.O. had to be mindful that it catered for different areas of music appreciation and interest. To this end, it tries to cover different areas of music which people enjoy. In this respect it was heartening to hear that the N.Z.B.C. is considering having the 1974 concert series around Mahler. At last Mahler devotees may be able to look forward to some live performances instead of relying on Gramophone records — a state of affairs Aucklanders have had to endure far too long.

The second role was in the educational field. Mr Priestman felt that the orchestra should not limit its performances to the concert hall. The possibilities of factory concerts should be seriously considered, and also concerts in schools. Such appearances would help to break down prejudices which only saw the N.Z.B.C.S.O. as an institution existing to give "snob" Town Hall concerts. Factory, regional, and school concerts would also help overcome travelling difficulties experienced by concert-goers in a widely spread-out city such as Auckland. In this field of diversifying the orchestras' activities, he mentioned that the N.Z.B.C. is considering giving an orchestral concert on campus next year.

Mr Priestman saw the third function of the orchestra as that of instruction. There must be a tradition of orchestral performing to maintain the standard of the orchestra. He mentioned that in Germany there are performing orchestral musicians who are taught in a tradition which traces directly to some of the great masters of the 18th & 19th centuries. In order to implement such a situation here there must be a musical Conservatorium in existence which establishes a tradition that is self-continuing.

As a broad background to the place of the orchestra in society, Mr Priestman stressed the need for the orchestra to be free and independent to produce whatever music it wanted. The orchestra should not have to restrict itself to the traditional repertoire for fear of losing its audiences. He also said that the new broadcasting set-up could mean exciting new possibilities in music.

Whatever the new N.Z.B.C. structure holds, we can at least look forward with some hope to the prospects of Mahler and a campus concert next year.

The following is an abridged version of the discussion which took place following Brian Priestman's address:

QUESTION: Would you stay here for twelve months of the year if you were paid to?

ANSWER: No. It would be very difficult for anyone to come to New Zealand for twelve months of the year if they were in demand elsewhere. Ideas travel slowly by an interpollination among people who are in contact with other civilizations and thoughts. It is very important for me to be continually fed by colleagues' new ideas, and I find these, quite frankly, difficult to get in New Zealand at the present time. I get them in New York. I don't get them in Paris. I certainly don't get them in Vienna which is a very unmusical city. I get them in New York and London principally.

CRACCUM ARTS



QUESTION: Is there the will and energy to make the changes you wish to make?

There is very little music at Primary School level. If you supported the arts at school in my day you were an oddity. I think some of the musical organizations concerned are strong in numbers but not in approach.

ANSWER: Encouragement possibly is the word to use but it's certainly happened elsewhere. Canada is far less a country than New Zealand. It is a series of Provinces and yet in the last fifteen years exactly what you have been saying about be brought up only on reading, writing and arithmetic was exactly true of Canada. But something has happened and quite frankly I think there comes a time in the history of a nation when suddenly there's a realization that reading and writing alone are not enough. I see enough light on the horizon to realize this could happen here.

QUESTION: In New Zealand we've got three semi-professional orchestras and four Music Depts. Could you see any advantage in centralizing these types of institutions to get all music students to, say, Wellington where you've got an electronic studio and where the N.Z.B.C. is based?

ANSWER: I'm not sure that what you're talking about necessarily has to happen in a centre where you've got a major population to start with. It's people that matter — the interaction of people. However, my own opinion, and God knows I'm not an expert, is that New Zealand is not so large geographically or population-wise that it can afford four disparate departments. People come to Auckland to study something specific — it might be Russian music with a certain gentleman. They might go to another place where there's a highly developed electronic studio. You go to study with an individual. Perhaps the four universities overlapping themselves is a good point. Certainly they shouldn't try to pull away from each other or a destructive musical life results.

There's an incipient Conservatorium in a small South Island town which has attracted a large number of people to it. Perhaps that is something that might be allowed to grow with Government support. You see, I don't believe a Conservatory has any thing to do with a University. The two are completely different. Instrumental music has never effectively been taught in a University. But that's an old European point of view which I realize may be out of date.

QUESTION: On the aspect of regionalization of orchestras in New Zealand, perhaps you have some thoughts on the role the Auckland Symphonia and the Christchurch Civic Orchestra should fulfill?

ANSWER: These two orchestras have a very important place in the life of the city. They play for the local Opera, the local Ballet, school concerts, industrial concerts. The Symphonia cannot for some time ahead immediately rival the N.Z.B.C.S.O. in: (a) playing terms and (b) purely financial terms. Instrumentalists go where they're paid best, yet even the N.Z.B.C.S.O. still can't afford the people it should be offering salaries. On a different level, why not change the usual form of concerts? Why not have four-hour concerts with five-minute intervals between each piece? Why do people have to dress in tail coats which went out about 1765? The museum aspects of music making



are the superficialities of it which need to be changed.

QUESTION: And the significant thing that everybody forgets is that if the orchestra didn't have the artificial props of subsidy, it would never have existed. Think about that.

ANSWER: I think the whole time about it.

QUESTION: What does it mean in terms of creating a real audience which will support the orchestra?

ANSWER: For some reason it's very difficult to differentiate between Beethoven, Brahms, and Mozart, with the predilections of the public. You can only perform them with an orchestra of seventy people. If you want to have an orchestra, it has to be a certain size and it inevitably costs a certain amount of money. In Sweden every member of the population, via taxes, contributes \$2.80 to the arts. In the U.S.A., per head of a 20 million population, the amount of 17 cents is tiny. I don't know what the figure is for New Zealand, but I bet it's not very much.

Written by:
John, Paul, Martin, and David

TO MAKE ONE BARRELL OF POETRY ADD:

1 eye of newt
26 ½ gal. wine - 18 red (blood temp) - 18 white
1 pinch
dash random poetry
miner artistic genii
toil and trouble
2 be
1 cafe meal (slightly cold)
1 shake of thick milk
1 oz butter

DIRECTIONS: To the miner artistic genii add the red wine, stir with heat, add pinch, if desired. Wait for all this to go off. To the cafe meal (slightly cold) add eye of newt (if already has one, please ignore) (if in doubt call a committee), (if can't find one call naother). Add 2 be to toil and trouble, stir until green turns red. Fold and kneed into random selection of poetry ½oz butter. Sprinkle lightly with one-nineteenth of the 1 in 4 bio-degradable S.A.E. 90 approved by all major leading manufacturers incorporated — (including Daisy 4, 5, 6) thick milk, 2, 3.

Add everything left together, make sure you don't add milk in quantities of more than 001. As if you don't like it don't, if do do, if not, she'll do. If unsure, refer the afore mentioned committee. We must stress that this is optional and non-habit forming.

It must be half baked.

HOW TO SERVE: In Experimental House Bring own cushions+ warmth each and every Thursday the 28th June 1973, 1 for engineers that's next week, for commerce students that's near the end of the mini financial period and for female students at the end of ¼ period.1

A poetry reading, the 3rd great P, will be held in the the Experimental House, thots in Wynyard St—behind the Engineering Block on Thursday, 2 June 1973, at 7.30 pm. Patrons are advised to bring their own poetry. We ask everyone to take notice that there will be no charge, with grateful thanks to Brent McConachy (The Wizard).

The aim of this poetry reading is to foster poetic expression and present it in an entertaining and thought-provoking way. Poetry readings in the past at Auckland have been usually very dull and boring, simply because of a lack of ability in reading poetry, and a very bad presentation of poetry, which creates an atmosphere not conducive to true poetic expression.

Poetry originated in England before publishing only as a form of court entertainment presented between courses at a banquet. We feel that this verbal presentation of poetry is sadly lacking around Auckland and we wish to change this.

THE LARCH

1. In compliance with the University of Auckland regulations ad eundam statum — as in 1974 calendar, hic, haec, hoc, .01/14/1793289 by order Fred.
2. Guaranteed to contain not less than about 0.002 x 10 — 0/002 x 10 kg z aseato'saleasilly acid — 2 tab lysurgic di thalidomide
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ALL NIGHT SESSION WITH JANE FONDA

The University Film Society is proud to present the following:

CAT BALLOU

Spoof. Purty Ms Jane Fonda is on her way home in a sleeping car; a naughty man (Michael Callan) crops up as a phoney, tipsy priest. Gently trained, Ms Fonda, bent on avenging the murder of her Dad, becomes Cat Ballou. She enlists Callan, a couple of bums and — Kid Shelleen (Lee Marvin). Marvin plays two roles — the alcoholic ex-fastest-gun-in-the-west and his evil tin-nosed brother.

THE GAME IS OVER

Roger Vadim directed this up-dating of Emile Zola's *LA CUREE*. Fonda plays a young Canadian girl who starts sleeping with her stepson. Michele Piccoli plays the hard-done-by husband. Full of good-humoured nonsense about how the rich live. Photographed by Calude Renoir.

KLUTE

Klute, tightly directed by Alan Pakula, is an intelligent story beautifully played by Jane Fonda and Donald Sutherland. Fonda is Bree, a call-girl, who may have been involved in a rich man's murder. Sutherland is Klute, the private detective. The film is not the usual kind of detective thriller because the killer is established fairly early on in the film. Rather attention is focussed on Fonda, on the society that creates a need for prostitution. Bree is superficially flippant and businesslike in satisfying

the whims of her customers. But the film tries to show that Bree is an actress, all the time, being all things to all men. When she begins to feel something for Klute she feels pain: "I want to go back to the comfort of being numb again". Fonda's whole performance is subtle and empathetic.

TIME: Starts 10 pm.
PLACE: Lower Lecture Theatre
DATE: Thursday 21 June

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IMPORTANT

— Most constitutional (reading time 47 mins...) —

Dear Stephen,

I'm sorry this is a bit later than expected, but it should still be in time for publication. Any amendments to be made by the Committee will be rushed to you post-haste. Here are my own comments on the changes. Feel free to solicit comments for the other Committee Members (Richard Rowe, Ross Marks, John Piggan and Graeme Easte) and any other persons you think appropriate or constructive.

The two big changes proposed are to the S.R.C. and the Executive. The overall structure envisaged is in four tiers, with the Executive playing a more administrative role, the extended S.R.C. handling immediate policy and policy action, the 'Course Committees' providing the basic cell structure for operations at the Student/Department level, and the class representatives as the "Button Men" providing the grass-roots liaison daily with the student body. General meetings still provide the final, overall control of the Association.

This representation structure finally gelled in my mind after May Council of NZUSA this year, after discussions in Education Commission, Education/National Commission, and my own informal discussions with other delegates. You may also notice a striking resemblance in some features to the structure of the Chinese Communist Party! Most of the changes to the Executive arise from my own experience, and the experiences of present and past executive Members. I hope here to streamline the functions of the members, rationalise a lot of antiquated bumble dating back to Mike Law's own personal paranoia, and to incorporate a lot of duties that have arisen recently and are now executed informally.

The main innovation is the full time Activities Officer to undertake the administrative duties that have hitherto bogged down some quite creative Exec. members. The field is left open for the Exec. and S.R.C. to appoint persons to handle overall running of activities, Orientation, Capping, Socials, Wizardry etc. on a basis that is satisfactory in view of the current situation.

The amalgamation of the functions of President and Union Management Committee Chairman arises out of my own bitter experience of the latter function. At present, the Chairman has almost no authority between meetings, and is generally ignored by the employees when he makes suggestions or tries to follow up Committee decisions. The staff (quite rightly) consider themselves employees of the Association for management purposes, and therefore ultimately responsible, through the Union Manager and Catering Manager, to the President for the daily discharge of their duties of for implementation of new activities. This should greatly increase the efficiency with which student decisions are implemented.

The Vice President will be expected to turn in between fifteen and twenty hours of formal work weekly, and will need to work full-time through February and March organising and co-ordinating the setting up of the New Year's class rep. system. The scholarship would therefore seem appropriate.

Implementation: The office holders' elections will go ahead this year, and before they do, this report will be placed before an S.G.M. for adoption into the Rules or otherwise. The A.U.P. would, under these rules, become the Vice President, and the W.U.P. would become the Welfare Officer. What would have been the Portfolio Holders' elections later in term — would be a general election to elect the rest of the members under the new Rules. (An interior procedure to cover the transition period will be published for the S.G.M. to consider — these new Rules would of necessity come into full force as of 1st January 1974).

This incoming Executive will serve until 31st December 1974, and the first elections under these Rules would take place in 1974.

You will have the implementation procedure for next Craccum, when it is finally de-bugged, but this is a general outline.

May I take this opportunity to declare that since this document is largely my own work, my collation of my own and others' experiences, I would consider it singularly inappropriate for me to stand for any

Association Office under the new rules. I shall gracefully retire to a convent or something, there to complete my nervous breakdown (recently interrupted) in peace and quite.

Regards
Neil Newman

CONSTITUTIONAL REVIEW COMMITTEE

1. STUDENT REPRESENTATIVE COUNCIL

I recommend that our Report advise the repeal of Rules 37-44 inclusive, and their replacement with the following: —

STUDENTS REPRESENTATIVE COUNCIL

- 37 i) The Students' Representative Council (hereafter called the S.R.C.) as hereby constituted, shall have the powers and duties conferred and imposed upon it by these Rules:
- ii) The S.R.C. Shall consist of:
- (a) The present Executive with the exception of the Secretary
 - (b) The immediate past Executive
 - (c) The Editor(s) of "Craccum"
 - (d) The course representatives as herein defined
 - (e) All Student Representatives on University Committees, as defined in the calendar.

CLASS REPRESENTATIVES AND COURSE REPRESENTATIVES

- 38 i) A "Class" shall be defined as any body of students brought together under the administration of the University for the purpose of communicating the basic teaching material in any course. This definition shall encompass the following groups:
- (a) A lecture stream organised by the University as a subdivision of all students enrolled for a particular paper or unit.
 - (b) A seminar or group organised by the University as the basic student grouping for the purpose of

YES! THERE ARE
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SHATTERING
REVELATIONS
OVER THE PAGE
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when you haven't
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how you handle it
counts



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- communicating the basic teaching material in any course.
- (c) The groups of all students enrolled for the purpose of completing a project paper or dissertation paper in any course (e.g.: Project in Mechanical Engineering, Dissertation for Masters Course, etc.) shall be defined as "Classes".
 - (d) The group of all Ph.D. students who are members of the Association.
 - (e) The group of all students within a Faculty who are enrolled for the purposes of completing a Master's Thesis in that Faculty.

- (a) During a regularly time-tabled class period in the fourth week of term I each year, nominations shall be called for Class Representative.
- (b) No sooner than two days after this date, and not later than seven days after this date, the nominees shall address the class during a regularly time-tabled class period, and the members of the class shall elect their representative.
- (c) The nominees must be members of the Association.
- (d) Persons elected under these rules shall fulfil the position of "class representative" as specified, both for University and Association purposes.

iii) The elected class representatives shall be organised into Course committees as follows:-

- (a) In a course organised on a "Unit" basis, the committee shall consist of the representatives of all classes studying for that unit.
- (b) In a course organised on a "Professional Year" basis, the committee shall consist of the representatives of all classes organised within that professional year.
- (c) In a course organised on a "Paper Credit" basis, the following conditions shall apply:
 1. The "First Year" committee shall consist of all representatives of classes for which there are no pre-requisites.
 2. The "Second Year" committee shall consist of all representatives of classes for which there is a pre-requisite of a minimum of one year study at the University.
 3. The "Third Year" committee shall consist of all representatives of classes for which there is a pre-requisite of a minimum of two years study at the University.
 4. Each course committee shall elect from amongst its members one "Course Representative". This person shall be responsible for regularly convening the committee and for chairing meetings of the committee. The course representative shall be a member of S.R.C. as previously specified.
 5. Meetings of the course committee shall discuss all matters of concern to the classes they represent, and shall determine the action to be taken by the course representative. After each meeting of the committee, the members shall report back to their classes by means of an address during the next scheduled class period. A representative shall resign his position as class representative (and, if appropriate, Course Representative) if a majority of two-thirds of the members of his class pass a motion of no confidence in their representative. Discussion and voting on such a motion may be held immediately after any report by the representative, or at the instigation of any three members of the class.

S.R.C. MEETINGS

- 39 i) The S.R.C. shall meet at least monthly during the Academic Year. Meetings of the S.R.C. shall not coincide with meetings of the Executive.
- ii) Outside the Academic Year, the Executive shall assume the powers of the S.R.C.
- iii) A Special meeting of the S.R.C. can be called by ten (10) members of S.R.C.
- iv) Notice of such a meeting shall be deemed to have been given to members of S.R.C. if such notice was posted to the last notified address of the member, so as to be franked with a postmark dated four working days before the date of the meeting. If three members and prove conclusively to the chairman that such notice was not given, the chairman must declare the meeting to be Unconstitutional and void.
- v) The chairman of the S.R.C. shall be that person elected to the executive portfolio of "S.R.C. Chairman" in accordance with these rules. In the absence of the chairman, the meeting shall elect a temporary chairman, such election to be presided over by the President or Vice-President.
- vi) The quorum competent to discuss business at an S.R.C. meeting shall be two-thirds of the current members.
- vii) If a quorum is not present within fifteen (15) minutes of the time called for the commencement of the meeting, the meeting shall lapse and be void. No business shall be discussed by the members, and no "Informal Meeting" may have its minutes presented by the Association at any subsequent meeting. Members are free to hold any informal discussion groups, but presentation of any business to an S.R.C. meeting shall be in accordance with Rule 39 (ix) of these Rules.
- viii) If a meeting of the S.R.C. lapses, the chairman shall take a roll of all members present at the time of the meeting lapsing. If two consecutive ordinary meetings of the S.R.C. lapse, all members whose names do not appear on either roll shall be deemed to have resigned from S.R.C. and all other Association offices associated with membership of S.R.C.
- ix) Business for discussion at an S.R.C. meeting shall be placed upon the agenda no later than five full working days before the date called for the meeting. No other

business shall be discussed except matters of general business ruled by the Chairman to be urgent. All matters placed before the meeting in the form of a seconded motion placed on the agenda must be discussed if either the mover or seconder of the motion is present.

40 Procedure at all S.R.C. meetings shall be in accordance with the Standing Orders contained in the First Schedule hereto, where these orders cover a particular situation. Conduct not covered by Standing Orders is subject to the Chairman's discretion, and specified by a ruling from the Chairman.

POWERS AND FUNCTIONS OF THE S.R.C.

- 41. i) The S.R.C. shall bear all the powers of a General meeting save the following matters:
 - a) Discussion of amendments of these Rules
 - b) Discussion of motions of no confidence in any members of the Executive or S.R.C.
 - c) Expenditure beyond the following limits:
 1. The Overseas and Budget
 2. The Policy Implementation Budget which limits shall be set by the Executive in the drafting of the Annual Budget of the Association.
 - d) The issuing of instructions to members of the executive on matters outside their terms of appointment.
 - e) Expulsion of members of the association
 - f) The election of Life Membership of the Association, of any person.
- ii) The S.R.C. may delegate a sub-committee to investigate and report on any matter.

ELECTION AND TENURE OF OFFICE OF MEMBERS OF S.R.C.

- 42. The Executive and course representative members are elected as otherwise provided within these Rules. Term of office in all cases dated from the first meeting of the Academic year or the first meeting directly following declaration of appointment, to the last meeting of the Academic Year.
- 43. The other members shall be the Editor(s) of "Craccum" for as long as they hold office, the immediate past Executive, for the year immediately after the completion of the term of office of that Executive, and the representatives on University Committees (as defined in the Calendar) for the duration of their terms of office. Appointment of Student Representatives on to University committees may be by general election, or by S.R.C. if the number of vacancies to be filled at any one time, is three or less.
- 44. i) No Executive member may hold the position of Course representative, and must resign as Course Representative if he holds that office upon his appointment to the Executive.
- ii) No person may represent more than one course, as defined herein, or a class in which he is not enrolled.
- iii) No non-member of the Association may hold any of the offices described herein.
- iv) If a member takes his resignation from S.R.C. to the Association Secretary, he shall be deemed to have resigned from any or all of the offices described herein, and is to be replaced by his class and course committee within 30 days or his position will be regarded by S.R.C. as void for the rest of the Academic Year. The Association Secretary must notify the S.R.C. chairman, and the member's Course Committee as soon as the resignation has been received in writing. Notice shall be by post to the last recorded addresses of the persons involved. The new appointment is the responsibility of the course committee.
- v) If a member fails to attend two consecutive ordinary meetings of S.R.C. without first obtaining leave from either or both of the meetings, he shall be deemed to have resigned in accordance with Rule 44 (iv). If the member is a Student Representative on a University Committee, he shall also be deemed to have resigned from this position. The filling of such vacancies is the responsibility of S.R.C.

THE EXECUTIVE

I recommend that our Report advise the repeal of Rules 20-36 inclusive and their replacement with the following:-

THE EXECUTIVE:

- 20 (i) The conduct and control of the business and affairs of the Association shall be vested in the Executive except as to such matters as are specifically reserved by these Rules to the S.R.C. or a General Meeting.
- (ii) The Executive shall consist of a President, a Vice-President, a Secretary an Activities Officer, a Treasurer, a Welfare Officer, a Cultural Affairs Officer, a Sports Officer, a Societies Representative, a Publications Officer, a Political Affairs Officer, and the S.R.C. Chairman.
- (iii) The Executive and its members (other than the Secretary) shall hold office for one calendar year.

EXECUTIVE MEETINGS:

- 21 The Executive shall if possible meet at least fortnightly during the Academic Year, and at least monthly during the summer vacation.
- 22 (i) An ordinary Meeting of the Executive may be called at any time by the President, Secretary, or by any three (3) members of the Executive.
- (ii) During term time, communication with Executive members shall be conducted by written notice placed in the member's allotted pigeon-hole in the office, and notice of ordinary meetings of the Executive and

meetings of S.R.C. shall be placed therein at least 48 hours prior to the time allotted to the meeting.

- (iii) During the summer vacation, communication with Executive members shall be conducted by written notice mailed to the member's last notified postal address, and notice of meetings shall be placed in the mail at least five clear working days before the date of the meeting.

- 23 (i) An emergency meeting of the Executive may be called at any time by the President or Secretary or by any three (3) members of the Executive, PROVIDED that written or verbal notice is given to as many members of the Executive as is possible under the circumstances.
- (ii) Such meetings shall have the full power of the Executive in regard to formal business and to such business as may be specified in the notice calling for the meeting, PROVIDED that any succeeding meeting shall have full power to consider again any such business and rescind, alter or amend any decision of the meeting.
- 24. (i) The Chairman of any EXECUTIVE Meeting shall be President or in his absence or ineligibility, the Vice President, or in his absence or ineligibility, any member of the Executive appointed by the meeting on motion from the Secretary or any two (2) members of the Executive as temporary Chairman.
- (ii) At any Executive Meeting the quorum competent to discuss business shall be seven (7) members of the Executive. If such quorum be not present within fifteen (15) minutes of the time appointed for the meeting, no business shall be discussed, and the meeting shall lapse and be void for all purposes.

- 25. The procedure at all meetings of the Executive shall be in accordance with the Standing Orders contained in the first Schedule hereto which shall be and be deemed to be part of these Rules, and in so far as such Standing Orders do not extend the Executive shall have full power to determine and regulate its own procedure.

POWERS OF EXECUTIVE

- 26 (i) The Executive shall have and is hereby given full and complete power over and control of all business and activities of the Association, SAVE THAT the power over and control of all business and activities of "Craccum" shall be exercised by the Craccum Administration Board as constituted by the fifteenth schedule hereto (which shall be and be deemed to be part of these rules).
- (ii) Notwithstanding the provisions of Rule 26 (i) the annual financial allotment of the Association to the Craccum Administration Board shall be determined by the Executive at the time of drafting of the Annual Budget of the Association.
- (iii) The Executive shall have the power to and may from time to time appoint and remove agents, delegates, and committees and may delegate to them either generally or for a particular purpose, or time the full powers or part of the powers of the Association, SAVE THAT the appointment of the Editor(s) of Craccum shall be the responsibility of the Craccum Administration Board, and the dismissal of the Editor(s) of Craccum shall be the responsibility of a General Meeting called by the Craccum Administration Board for that purpose.
- (iv) The Executive shall have the power to and may do all things deemed by it to be necessary or expedient for the fulfillment of any of the objects of the Association, including the power to administer these rules in order to ensure the discipline, good order and running of the Association and its members.
- (v) The Executive shall have the power to, and may hear and determine in such manner as in its absolute discretion it may deem fit, disputes and differences between members, between affiliated bodies, and between affiliated bodies and members, and all such affiliated bodies and members shall be bound by its decisions thereon.

27. A. Fines and Discipline:

In accordance with University Discipline Rule 13, the Executive of the Students' Association shall (without prejudice to the powers of the Senate under s.34(3) of the Act) have power of disciplinary control over students within the Student Union Buildings or the precincts of the Student Union Buildings and in exercise of that power may - (i) impose a fine not exceeding \$25 on any student guilty of any act prejudicial to the maintenance of discipline therein and - (ii) (whether or in addition to imposing a fine) order any student to pay as penalty the cost of replacing or repairing any property there lost damaged or destroyed by reason of the wilfulness negligence or misconduct of that student.

- (i) The Executive shall appoint a Disciplinary Committee (hereinafter referred to as "The Committee" to consider any specific case of discipline laid before it. The Committee shall consist of the President of acting-President as Chairman, and two other members of the Executive, SAVE THAT any Committee called to hear the President shall be chaired by an Executive member appointed by an Executive meeting.
- (iii) The Committee shall meet at such times as the Chairman deems fit and shall have the power to regulate its own procedure.
- B (i) Any person upon whom the Committee has imposed a penalty may appeal to the Executive on the following grounds:-
 - a) That the decision of the committee is unreasonable or cannot be supported having regard to the evidence.
 - b) That the penalty imposed by the committee was unreasonable or inappropriate.

c) That the committee did not grant that person a fair hearing.
Provided that those members of the committee which pronounced the decision appealed from, shall not participate in the voting on the decision reached by the Executive.

- (ii) The Executive may, after hearing an appeal brought under clause (B) hereof may:-
a) Confirm, modify or reverse the decision appealed from, and/or
b) Confirm, modify or nullify any penalty imposed.

The Executive shall have power to and may for any purpose make contracts engage and dismiss servants control the property of the Association and acquire and dispose of property of all kinds.

29. (i) All cheques drawn on the Association's Banking Account shall be signed by the Secretary or the Accountant and one of the following: namely, the President, Vice-President, Treasurer or Activities Officer.
(ii) All monies received by the Association shall forthwith be paid into the Association's Banking Account.

30. (i) The Executive shall have power to invest all or any of the funds of the Association from time to time being in their hands as follows and not otherwise:-
(a) By banking same in the current account of the Association.
(b) By placing same on fixed deposit in any Bank in New Zealand.
(c) By banking same in accounts with the Auckland Savings Bank or Post Office Savings Bank.
(d) By investing same upon any security authorised for Trustee investments by the provision of "The Trustees Act 1956" or any statutory re-enactment or amendment thereof.
(e) By investing the same in the share capital of a company or other association of persons formed to carry on the business of a bookseller and stationer in or adjacent to the University grounds.
(f) By investing same by way of loan or purchase of shares in a company or a registered charitable trust.
(g) By investing same by providing loans to the New Zealand University Students' Association or N.Z.U.S.A. Trusts, the New Zealand University Sports Union, the New Zealand University Arts Council, The University of Auckland Bookshop Limited, or any company in which the Auckland University Students' Association holds at least fifty percent (50%) of the share capital.
(h) By investing same by way of loan or purchase of shares in a company formed to publish magazines or newspapers for students or young people in general including students.
(i) That for the purpose of Rules 29 (f) and (h) ONLY the term "student" may be interpreted to mean "any member of the New Zealand Universities Student Association" if the Executive so decides.

31. (i) All resolutions of the Executive and all acts or things duly done or executed in good faith hereunder shall be binding upon all members of the Executive whether present at any such meeting or not, and upon all property and assets of the Association, PROVIDED THAT such resolution shall not be shown to be ultra vires the Executive or made in bad faith or with any improper motive.

- (ii) The fact that any such resolution is made in pursuance of a General Meeting resolution or a resolution passed by the Students Representative Council and in accordance with these rules shall be conclusive evidence of good faith and lack of improper motive PROVIDED THAT The Executive may, by resolution, refer any decision or resolution of the Students Representative Council to a Special General Meeting called within fourteen days of the date of the Executive Meeting discussing the matter, for ratification, amendment or reversal.

- (iii) Every such resolution shall take effect as from the date when it is passed by the Executive PROVIDED THAT the Executive shall have power to fix any prior or subsequent date as the date of such coming into effect.

ELECTION AND TENURE OF OFFICE OF MEMBERS OF THE EXECUTIVE

32. (i) The President, vice-President, S.R.C. Chairman and Treasurer of the Association shall be elected annually by means of a general and secret ballot of the members to be conducted according to the Rules contained in the Second Schedule hereto, which shall be deemed to be part of these rules.
(ii) The Welfare Officer, Publications Office, Political Affairs Officer, Cultural Affairs Officer and Activities Officer shall be elected annually by means of a secret ballot of the members of a meeting of the Students' Representative Council called expressly for this purpose and held as soon as possible after the closing of nominations and before the end of the second term. If no meeting of the Students Representative Council can be held, the Association Secretary shall conduct a general and secret ballot of the members of the Association, in accordance with the Rules of the Second Schedule hereto.
(iii) The Societies Representative shall be elected annually by means of secret ballot of the members of a special meeting of the societies council called expressly for this purpose and held as soon as possible after the closing of nominations, and before the end of the second term. The quorum competent to discuss this matter and this matter alone shall be two-thirds (2/3rds) of the eligible members of the council. If no meeting of the council can be held, the Association

Secretary shall conduct a general and secret ballot of the members of the Association, in accordance with the Rules of the Second Schedule hereto.

- (iv) As for 31 (iii) with the substitution of "Sports Officer" for "Societies Representative" and "Sports Council" for "Societies Council".
(v) The Association Secretary or the appointee of the Association Secretary shall be the Returning Officer for any or all of the secret ballots mentioned herein, provided that the appointee for the position of Returning Officer be not a candidate for the position under ballot, or the retiring holder of the position under ballot.
(vi) The Secretary shall not be elected but shall be appointed and removed by resolution of the Executive and upon such terms as to remuneration and duration of employment and otherwise as the Executive may deem fit, and nothing in the next two succeeding Rules shall apply in any way to the position of Secretary.



VACANCIES ON EXECUTIVE

33. (i) When a vacancy occurs during the academic year in respect to a position on the Executive then the Students' Representative Council shall have power to and may summarily appoint any member of the Association to fill such vacancy for the remainder of the Association year.
(ii) When a vacancy occurs outside the Academic year in respect to a position on the Executive then the Executive shall have power to and may summarily appoint any member of the Association to fill such vacancy for the remainder of the Association year.
(iii) Where no quorum remains or where after the creation of such a vacancy two Ordinary Meetings of the Executive have been duly summoned and have lapsed for want of a quorum, the Secretary shall convene a Special General Meeting for the purpose of filling such vacancy.
34. (i) The position held by any member on the Executive shall be vacated on the happening of any of the following events and from the occurrence thereof:
(a) If such member ceases to be a member of the Association
(b) If such member gives the Secretary notice tendering his resignation and such notice is accepted by the Executive.
(c) If such member fails to attend three consecutive Ordinary meetings of the Executive or two consecutive meetings of the S.R.C. to which he has been duly summoned unless he has first obtained from the Executive or the S.R.C. respectively leave of absence in respect of any such meetings or in respect of any period of time during which any such meetings is held.
(d) If at any Special General Meeting duly called for the purpose a resolution is passed to the effect that such member does not possess the confidence of the Association.
(e) If such member is elected or appointed to any other position on the Executive during his term of office in the former capacity.

- (ii) Where any member of the Executive is removed from office by a vote of no confidence under sub-section (i) (d) hereof then such Special General Meeting or the S.R.C. respectively may also fill the vacancy thereby created.

RIGHTS AND DUTIES OF MEMBERS OF EXECUTIVE

35. (i) (a) The President shall be President of the Association, Chairman of any General Meeting, Chairman of the Executive, Chairman of the Union Management Committee and a Trustee of the Building Fund; he shall be responsible for the general supervision of the affairs of the Association.
(b) Between meetings of the Executive and Union Management Committees the President shall exercise the powers of these Committees.
(c) Insofar as the Union Management Committee is a sub-committee of the Executive, the President as committee chairman shall supervise the daily operation of the Union Manager's office and shall be the Executive Officer of the committee.
(d) The President shall be awarded by the Association a scholarship of fifteen hundred dollars (\$1500) adjusted in accordance with the increments made from time to time to the Public Service Wage Index based on a reference

date of 1st January 1973; the President shall also be awarded by the University a bursary the level of which shall be set by negotiations held from time to time between the University and the Association.

- (ii) (a) The Vice-President shall be primarily responsible for the administration and co-ordination of the Class Representatives and course representatives. He shall be responsible for liaison between the Executive and these representatives, and between the Students Representative Council and these Representatives. He shall, wherever possible, attend all meetings held by the various course committees in which he shall holding speaking but not voting rights. He shall be responsible for the liaison between the Course Committees and the University Administration.
(b) The Vice-President shall fulfill the function of "Education Officer" as defined in the thirteenth schedule hereto, which shall be and be deemed to be part of these rules.
(c) The Vice-President shall be awarded by the Association a scholarship of five-hundred dollars (\$500) and shall be responsible to the Executive for the conscientious execution of his duties in that the Vice-President shall be expected to keep regular and reasonable hours in the Association Office or in the execution of his duties.

- (iii) The Secretary shall act as Secretary of the Association at any General Meeting of the Executive and of all Committees of the Executive to which no other person has been appointed as Secretary.

- (iv) The Treasurer shall supervise the financial affairs of the Association and the financial work of the ACCOUNTANT AND SHALL BE Chairman of the Finance Committee appointed by the Executive as provided in the Sixteenth Schedule hereto which shall be and deemed to be part of these Rules and a Trustee for the Building Fund.

- (v) (a) The Activities Officer shall be considered for all purposes a full-time employee of the Association. He shall hold all the privileges and responsibilities generally awarded within these Rules to all Executive members SAVE THAT although under the same attendance obligations at meetings of the Executive and Students Representative Council as other members of the Executive, he shall have speaking but not voting rights.
(b) The Activities Officer shall be responsible to the Executive for the administration of all the Cultural, Recreational and Social Activities run by the Association for its members.
(c) The Activities Officer will be the Auckland University Campus Liaison Officer for all activities of the New Zealand Students Arts Council.
(d) The Activities Officer shall be awarded a salary by the Association of two thousand five hundred dollars (\$2,500) adjusted in accordance with the increments made from time to time to the Public Services Wages Index, based on a reference date of 1st January, 1973.

- (vi) (a) The S.R.C. Chairman shall be responsible for conducting the monthly meetings of the Students' Representative Council and for the liaison between the Association and the members of the Students Representative Council with regard to the activities of the Council.
(b) The S.R.C. Chairman shall be responsible for the liaison between the Executive and the Student Representatives on University Committees.
(c) The retiring President may enter a nomination for the position of S.R.C. Chairman.

- (vii) The Cultural Affairs Officer shall be responsible for the co-ordination of the activities of the cultural clubs and societies affiliated to the Association, shall be the Association's delegate to the Auckland Regional Cultural Affairs Council and to the New Zealand Students Arts Council, and shall deal with all matters concerned with the N.Z.U. Arts Festival.

- (viii) The Societies Representative shall supervise the affairs and safeguard the interests of all affiliated bodies formed for the purposes other than sport and shall be Chairman of the Societies Committee as provided in the sixth schedule hereto, which shall be and shall be deemed to be part of these Rules.

- (ix) The Welfare Officer shall be responsible for the co-ordination of all Student Welfare activities within the University and in particular shall be the liaison between the Contact Director and the Executive, and the Association's delegate on the University Welfare Panel and Welfare Committee.

- (x) The Sports Officer shall supervise the affairs and safeguard the interests of all affiliated bodies formed for the purposes of sport and shall be Chairman of the Sports Council and the Sports Committee as provided in the Seventh Schedule hereto and the Tournament Committee as provided in the Ninth Schedule hereto and a member of the Blues Committee as provided in the Eighth Schedule hereto, which shall be and shall be deemed to be part of these Rules.

- (xi) The Publications Officer shall be responsible to the Executive for the due management and control of all matters relating to Association publications controlled by the Association and shall be Chairman of the Committee appointed by the Executive for that purpose as provided in the Fifteenth Schedule hereto which shall be and shall be deemed to be part of these Rules.

- (xii) The Political Affairs Officer shall be responsible for the co-ordination of the activities of all the affiliated political clubs on campus, and for the liaison between the Executive and all political organisations invited to or permitted by the Executive to conduct activities on campus.

More next week x x x . . .

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