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BRACCUM, 25th SEPTEMBER 1974

UNIVERSITY
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25 SEP 1974



THE YEAR OF ANGUISH

LETTERS

1

A change in the AUSA Constitution?
An Open Letter to Craccum.

It is with some consternation that we have been following the political alliances that my union representatives have been presenting on our behalf.

Without presenting our own political philosophy we think that some steps should be taken to ascertain the true majority of opinion of the student peoples before a statement is released purporting to be representative of those people.

Two specific examples we can recall recently are:

1. The Arab Israel Incident

A press release was made purporting the student body to be in support of the Arabs. We were given no choice or notification of such a motion or a chance to lodge objections. It was only at the instigation of the Varsity Jews that a referendum was held and an alternative statement voted upon - it was interesting to note the alternative vote won.

2. The Anderson Affair

A statement was released on behalf of the AUSA saying that we were in support of Mr Anderson and Union resistance - Again no notification was made to the students of such a release and I feel that quite a large number of people were either not in support of Mr Anderson or couldn't care less. Why should these people be grouped into the all embracing opinion of a few of our student union reps when they have had no chance to present their own opinions and objections. We feel that the constitution of our Union should be altered such that any press statement made with any purported political or moral alliance can not be made unless a referendum has first been held and the statement released does actually reflect the majority of student opinion. We would be interested to know if our Union made any press release expressing the condolences of the Auckland University Students' at the loss of our late Prime Minister Mr Kirk.

Although not all the students may have supported Kirk's political beliefs we feel they would all want to express their condolences to Mrs Kirk at the loss of her husband and the country's leader.

One may say that it was August Vacation and the student reps were on holiday - why were they - we pay them real money to run the union and protect our interests as members of the Auckland University.

Myles Murphy (Law)
April Mountfort (Arch Int.)

2

Mr G. Tait,
Assistant Commissioner of Police
Hobson St., Auckland, 1.

Dear Mr Tait,

I wish to inform you of my total disgust at the behaviour of the Police with regard to the Auckland Medical Aid Centre.

Not only by forcing the closure of the Clinic, have you forced women to now seek out backstreet abortionists, or to take an expensive trip to Australia, you have also seen fit to terrorize five hundred women throughout the country by taking their names and addresses. By terrorize I presume that the only reason this was necessary was to place these women in the invidious position of believing that they have had illegal abortions and are therefore liable to prosecution. Thank you for yet another backward step in the progress of New Zealand.

Yours faithfully,
J.C. Annear (Ms)

3

Corpus Christi College,
Cambridge,
ENGLAND.
23rd July 1974.

Dear Sir,

I write concerning the comments of Mr. B. Ralston in an article more distinguished for its vehemence than its accuracy on French Nuclear tests in the Pacific (CRACCUM 11th July).

Mr Ralston alludes to 'the anti-test campaign ... betrayed in France'. In the seven French cities I have visited over the last 6 weeks, posters protesting against the Pacific tests are even more common than vestigial abuse against election candidates. 'Non a la bombe' is to be seen in small, fairly unimportant towns quite a way into the South of France and the moves of anti-test campaigners are followed in the best French newspaper, Le Monde.

Overwhelming public apathy on the issue derives from popular ignorance and the evident determination of the Gaullist government to ignore a hypothetical adverse

ruling in the World Court. The anti-test campaign is far from being 'betrayed' as Mr. Ralston asserts, concentrating on the actions of M. Serran-Schreiber (whose support on any issue many Frenchmen regard as rather a liability than an asset). It is merely presented to a public unaware of the issues. The most effective means of arousing public indignation, as Professor Colin Duckworth remarked several months ago in the N.Z. HERALD, is for those concerned to write to Frenchmen in French, no matter how hesitant it be, explaining the position.

To Frenchmen concerned about business deals with Iran and internal change posters, no matter how many or how well intentioned, on an issue with which they are not familiar and a few lines in a newspaper outlining the action of a small and distant country in a tribunal their government is likely to ignore produce no more than an indifference which permits the D'Estaing government to follow its present nuclear policies.

Yours etc.
Peter Godman.

4

Dear Sir,

Having seen the excellent television program "Go Play in the Nuclear Power Park", I would like to ask the University Authorities for an official statement regarding the contents of a small hut marked "Danger-Radio Active Material" in the hidden quadrangle in the middle of Choral Hall. Although not seen by many people, this dump is in the middle of the campus. How safe is it?

Worried.

5

Dear Ed,

Could the Management Committee please explain why the catering services were orientated towards the different conferences that took place at the varsity, and not towards providing at least some food for the students. The machines broke down and the places that were open, closed early in the afternoon, in short it was no damned good.

Yours sincerely,
Stephen Kelly

Mr Kelly has a good point. There were in fact 3 conferences held in the 2nd week in the holidays. This meant that normal facilities were restricted to students. Not only this but staff were working up to 15 hours a day. This obviously is far from reasonable on both staff and students and the matter has arisen at management committee with a view to rationalising future commitments to the cafeteria facilities.

—Ed.

6

The Editor,

At least no-one could complain about the cafeteria service in the last week of the holidays, because we had no cafeteria to complain about. Instead, someone in our hot bed of deadshit management saw it fit to rent out the cafeteria to some mini trades fair booze outfit. We were left with a coffee bar open with queues that resembled those waiting for Jethro Tull tickets. The cotee bar however serves only cold food, apart from the finger licking lukewarm pies. Hot meals were available in the first floor restaurant (if you can afford to pay), and that was about all that was open, except the milkbar, which was shut on Monday for stocktaking, which meant that masses were deprived from buying T.T.2's Moggymen and chocolate fish. It was a poor show, especially as it was in the last week of holidays when many of us are back showing symptoms of work.

Wayne Taylor

7

Dear Editor:

Congratulations to Rodney Turner on his deep thinking and insight! In last week's Craccu, he gave us his 'Cause' of male dominance. Of course, blame is laid entirely on women themselves. But WHY, Mr Turner, are women satisfied with being receptionists, looking after their skins, cleaning hubby's collars, etc? He blames advertising - we agree, but who are the advertisers, not women. Single-sex schools are also blamed - we will go further and add co-ed schools.

Mr Turner should take his analysis one step further back to the patriarchal society which forces women into the roles that they must play, and like if they are to exist in a patriarchy.

He justifies strippers at Engineering smokos by complaining of the lack of female engineering students. Does he mean that the female students will substitute for strippers? We agree that women should be encouraged to enter professions like engineering, but certainly not so the male students can relieve their vicarious sex drives through them instead of strippers.

However we are pleased to see that Mr Turner does try to think. Possibly someday he will advance beyond his present defensive self-rationale. It is possible that the only reason Mr Turner has felt it necessary to discuss women's liberation is because of last year's protest by the University Feminists. If the group did nothing more last year than make just one engineer think, that alone is quite an accomplishment. All has not been in vain.

University Feminists

Dear Editor,

Here is an open letter to the Immigration Minister, Mr Colman who spoke to overseas students on immigration policy affecting us on 27th August 1974 at the University.

Dear Mr Colman,

As overseas students, we have several questions hammering for clarification after hearing your speech on immigration policy affecting us on 27 August 1974. We should be grateful if you would kindly answer them. The questions are as follows?

1. Does the NZ Immigration Department have an independent national policy evolved from NZ democratic standards regarding overseas students stay in NZ?

Or is the Dept's policy dictated by conditions set out by overseas governments regarding such issues?

This question is provoked by your statement that from 1976 onwards the NZ govt requires that all private Malaysian Students (and Colombo Plan students undertaking academic courses) should have a pass in Bahasa Malaysia (Malay Language) paper of the Malaysian Certificate of Education examination.

2. Can we have the Immigration policy regarding overseas students' stay in NZ spelled out for us so that we know where we stand (or fall) Mr Colman you said "the main aims and objectives of student policy have not been changed following the government's review". What then is the "achieved policy?" You also speak of 'some differences' now in policy? which are 'more a matter of rationalisation and streamlining. What exactly are these differences?

3. Who constitute the Educational Advisory Committee which you said 'has the most impact on students already here.? What are the powers of such a committee regarding our stay in NZ?

4. Why is teachers training not available for private students as it is for Colombo Plan students? The reason that such (courses available here are designed for NZ conditions and based on NZ curriculum) is after all, as applicable (if not more so) to Colombo Plan students, as to private students.

5. On what basis is the three-year period of education in NZ formed as the pre-requisite to an application for permanent residence here? What about post-graduate students here who have not the minimum three-year education in NZ but who satisfy the other conditions for permanent residence?

6. How is conflict between "an urgent demand for the students" qualification in NZ and such back home to be resolved, since both reasons are set down as conditions for an application for permanent residence in NZ.

As overseas students, we are impressed by the politeness and courtesy, you Mr Colman and your secretary, Mr Richardson, have shown us at such a meeting. However, we cannot help wishing that such courtesy and politeness have somehow permeated down to the very officers we have to deal with in the Auckland office.

Again, we note with surprise akin to a sense of painful shock at incurring an accidental injury to our hospitable NZ hosts, that in 1972 along (as you pointed out), the cost of supporting private overseas students here was \$3½ million out of the taxpayers pockets. We would be more humbly grateful if the basis for computing such a figure were made known to us. We are saddened by the fact that in burning such a great hole in the average Kiwi taxpayer's pocket we have contributed nothing deemed worthy of mention.

You very kindly said that Kiwi students could take an 'object lesson' from us in our serious application to studies and work. Perhaps the real object lesson to be learned is that we overseas university students, like our Kiwi counterparts are also an ungrateful and parasitic lot at least so it appears from your speech.

Yours sincerely, Overseas Students.

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CHILE THE REIGN OF TERROR

"We live in danger of rebellion", said Salvador Allende in July 1973. Three months later those words were to prove prophetic as a military junta seized power in Chile and instituted a reign of terror. It is now a year since that coup occurred, and the juntas iron rule has not lessened.

Despite world wide protestations the chronicle of unmitigating torture continues. There is only one sufferer in this plight and that is the Chilean people.

On Dawson Island which lies in the Straits of Magellan many former leaders of the popular unity government are still held. Men like Luis Covalean are held in subantarctic conditions. According to Amnesty they were denied necessary medicine and warm clothes.

A 21 year old Venuesalan, Enrique Julio Duran Cuarez, who managed to flee from Chile described torture on Dawson Island. "We heard the blows and the cries of pain. Later we learned the prisoners were taking out one by one and repeatedly thrown against the walls of the barracks. Those who fell were forced up by the guards who kicked them and beat them with their rifle butts.

That night they led away Acneo Osses, professor at the Industrial Technical School and William Bedwelle, vice rector of the state Technical university. I was told later that they had been shoved into sacks and been brutally beaten. After that the guards threw them into the ice cold water and when they tried to climb ashore they pushed their victims back into the river until they lost consciousness.

That is the sort of society that the junta exemplifies. A year ago there were civil rights in Chile. Even the newspapers such as El Mercurio which vilified Allende were allowed to continue without censorship.

Chile after all was the most sophisticated of all the Latin American countries. However, it did suffer as most third world countries from exploitation. It was structurally underdeveloped and Allende promised a constitutional remedy for those evils. When it felt the chance for the popular unity government to achieve the emancipation of the people from this continuing underdevelopment was stultified.

Allende said "Latin America is an active volcano. The living death of the people cannot continue." It was to free an assuage the continuing corruption of poverty that was the spearhead of the popular unity government. His ideals spelt out with an impending prophecy and a belief that charged with purpose, democracy itself could realise the aspirations of people everywhere. In the end he was engulfed and conquered by the irreconcilability of liberal democratic ideals co-existing in the society that was still shunted to a military machine.

Like most Latin American countries Chile was an army with a state. This meant that any endeavours would always be a compromise to the army. Ideals were filtered to allow the government to continue through the travesty of time something approaching its promise.

There was however to be no conciliation on the part of those who hated the fact that the popular unity stood against Cartels and vested interests and stood always for the forgotten people who had never had a voice.

It was thwarted by a truculent congress and its last days it limped along as a paralysis envaporated the country. So the fascists had their victory, as Chile lurched from twilight into a confused anguish. And so it still remains. The Junta's attitude is quite unequivocal "The armed forces do not put a limit to the duration of their rule, because the task of constructing the country, morally, institutionally require prolonged and profound action." That was on March 11. Recently however they have talked of a ten year transition. Whether that means anything or not we do not know but it is becoming apparent that the Chilean people will not continue to tolerate the unmitigated incursions into their rights.

There are now 30,000 orphans in Chile as a result of the juntas 'Progressive policies.'

Order and stability have been established but these are synonyms for authoritarianism. There is only liberty in the cemetery in Chile today, but the martyred dead will ultimately provide the inspiration needed to end the repression.

Brent Lewis

THE LAST WORDS PRONOUNCED BY
PRESIDENT ALLENDE FROM THE PALACE,
UNDER FALLING BOMBS OF THE FASCISTS,
THE ORIGINATORS OF THE COUP

Compatriots,

This is certainly the last time I shall speak to you. The Air Force has bombarded the masts of Radio Fortaleza and Radio Corporacion. My words are not full of bitterness, but of disappointment: they are also the moral punishment of those who betrayed their oath: soldiers of Chile, nominal commanders-in-chief and self-appointed Admiral Merino; Mr Mendoza, that contemptible General, who only yesterday was demonstrating his loyalty to the government and who also appointed himself Director General of the Carbiniers.

In the face of such facts, I can only say one thing to the workers: "I shall not give up".

Having an historic choice to make, I shall sacrifice my life in loyalty to my people and I can assure you of my certainty that the seeds planted by us in the noble consciences of thousands and thousands of Chileans will not be prevented from growing forever.

They are strong, they can enslave the people but it is neither by crime nor by force that such social processes can be held. History is ours. It is the peoples who make it.

Workers of my country,

I want to thank you for the loyalty that you have always shown, for the trust you have placed in a man who has only been the mouthpiece of the great aspirations of justice, who gave his word to respect the constitution and the law and who was faithful to this promise. This crucial moment is the last moment in which I can speak to you so that you will be able to learn from the events.

Foreign capital and imperialism, allied with reaction, have created such a climate that the armed forces have broken with their traditions - those traditions which General Schneider had taught them and Commander Araya had reasserted - and become victims of the same social sector, of those same people, who today will stay in their homes waiting to take power back into their own hands in order to continue to defend their profits and their privileges.

I am speaking above all to the humble women of our land, to the peasant woman who believed in us, to the working woman who was making that extra effort, to the mother who knew that we cared about her children.

I am speaking to the members of professions, those patriots who a few days ago were continuing to struggle against the revolt led by the professional unions. That is the class unions, who were trying to hold on to the advantages granted to a few of them by the capitalist society.

I am speaking to the young people, to those who sang, to those who gave their joy and their spirit of struggle.

I am speaking to the man of Chile, to the worker, to the peasant, to the intellectual, to those who will be persecuted because of fascism which has already been in existence in our country for many hours in the form of terrorist attacks, the blowing up of bridges and railway lines, the destruction of oil and gas pipe lines.

In view of the silence, they had to.....to which they were subjected. History will be their judge.

"Radio MAGALLANES" will certainly be condemned to silence and the quiet tone of my voice will not reach you.

Anyway, you will continue to hear it, I shall always be with you and I shall leave at least the memory of a worthy man who was loyal to the loyalty of the workers!

The people must defend themselves but not sacrifice themselves. The people must not let themselves be crushed or destroyed, but they must not let themselves be humiliated.

Workers of my country,

I have faith in Chile and its destiny. Other Chileans will come. In these dark and bitter moments, where treachery claims to impose itself, you must know that sooner or later, there will again open up broad ways along which worthy men will pass to build a new society.

Long live Chile!

Long live the people!

Long live the workers!

These are my last words. I am certain that my sacrifice will not be in vain. I am certain it will be a moral lesson which will punish treachery, cowardice and treason.

Walding says

Office of the Associate Minister of Foreign Affairs
Wellington

Dear Mr Lewis,

You recently invited me to outline for you the record of the Government's association with Chile.

As you will know, the decision to open a New Zealand diplomatic post in Santiago was announced by the last Government, in early 1972. The first staff members of the Embassy took up their positions in Santiago in the last quarter of 1972, and the Ambassador, Mr John McArthur, presented his credentials to President Allende on 16 March 1973.

After the coup of 11 September 1973, the Prime Minister expressed profound concern at this military overthrow of an elected government, and at the violence which accompanied it. New Zealand deferred resuming normal dealings with the new regime until 10 October 1973, and was among the last of countries with representation in Santiago to do so. The first transaction for the Ambassador was to convey to the new government a full statement of the New Zealand Government's attitude to the recent events in Chile, emphasising its deep concern that human rights and dignity be upheld in that country. Since then, the Embassy has been involved in concerted representations to the Chilean authorities on a number of humanitarian questions, and has also been engaged in the handling of applications from refugees and Chilean nationals to migrate to New Zealand. Because this is not a traditional country of migration for South Americans, comparatively few people have made firm applications to come here, and a number of those whose applications were approved decided to settle in third countries.

The applications of both refugees and ordinary migrants from Chile are considered on the same basis - their likely ability to make a new and satisfying life for themselves in New Zealand. (The detailed criteria concerning age, family circumstances, good health and character, and employment prospects were outlined in joint statements by the Prime Minister and Minister of Immigration on 7 May 1974.) Where there are special humanitarian circumstances, such as those put to us by the United Nations High Commissioner for Refugees or by the New Zealand Ambassador in Santiago, the Minister of Immigration may authorise the entry of migrants who do not fully meet the normal criteria.

You will recall that charges were made in the Defence and Foreign Affairs Committee of the Labour Party Conference that the New Zealand Security Intelligence Service was vetoing applications from Chileans and refugees to come to New Zealand. This is a misapprehension. The Security Service may make a recommendation to the Secretary of Labour on the basis of its checks for known or self-confessed terrorists or for persons who have engaged in criminal activity but the final say lies with the Minister of Immigration.

The Government is aware that it is the political beliefs and associated past actions of some Chileans and foreign refugees which have made it difficult or impossible for them to remain in Chile, and no applicant has been denied entry to New Zealand solely on those grounds. On the other hand, the way in which prospective migrants have promoted their ideals is a legitimate matter for concern. The Government is fully justified in refusing entry to people who have resorted to crime or terrorism - such as aircraft hijacking - in pursuit of their political objectives.

The Government's involvement in trade with Chile has been restricted to the partial guarantee of a revolving credit arrangement, commenced in early 1972, between two private banks in New Zealand and the Chilean State Trading Bank, for Chilean purchases of meat and dairy products. The actual exports involved in this arrangement, as also the exports of other categories of goods (in which grass seeds figure prominently) are handled as normal commercial transactions. Our total exports to Chile in 1971-72 were approximately \$12 million, and in the following year (the most recent for which figures are available) increased to \$13 million. Imports from Chile came to approximately \$100,000 in 1970-71.

Yours sincerely,
Joe Walding

HOBSON BAY?



THE GOOD AND THE BAD.

This Wednesday 25th September at 1 p.m. in B 28 there is to be a Special General Meeting to discuss the proposed reclamation of Hobson Bay as a means of providing a 45 acre recreational complex for the students of this university.

Two motions will come before this meeting:

1. That A.U.S.A. strongly reiterates its policy on the urgent need for a sporting complex, and recognises that such a complex will play an important role in encouraging a balanced and healthy university life.
2. That subject to acceptable town planning and environmental impact reporting A.U.S.A. supports the Tamaki site in preference to Hobson Bay as the most suitable area for the development of the university recreational complex.

The latter motion represents a change in the past feeling of AUSA, but it involves an important issue which requires a firm policy. The issues are — can the university as a responsible sector of the community give its blessing to the reclamation of foreshore when a viable alternative is available? And, once the university has supported Harbour reclamation in principle, can it honestly argue against further reclamation of the harbour by other interested parties including developers?

HISTORICAL

1962: A submission was made from AUSA outlining the need for sporting amenities within the university, and Tamaki was suggested as the logical site. This submission had the support of both Council and Senate. From 1963 to October 1970 there is no record of any progress.

1970: The Sports Council recommended a permanent Sports centre of 40 acres be included as part of the Auckland Harbour Board's (AHB) scheme for the development of Hobson Bay. This report (the Starling-Wright report) was adopted by the AUSA executive and forwarded to the University Council. The Report studied the sporting needs of students and pressed for Hobson

Bay as the most reasonable site. Tamaki and Oakley were not considered suitable, mainly because they were too far away and would be too costly to develop. The Harbour Board offered the University 40 - 50 acres of Hobson Bay but the university would have to lease the land and there would be no money available under such conditions. Thus the university interest in Hobson Bay lapsed.

1971: Council renegotiated the terms for Hobson Bay and in April moved the following resolution; *"That the University express its warm appreciation of the gesture of the Auckland Harbour Board in making provision, within the land proposed to be given by the Auckland Harbour Board to the city, for an area of approximately 40 acres for the ultimate development of playing fields for the university; and is pleased to join with the Auckland Harbour Board, the Auckland City Council, and the Auckland Regional Authority, in the initiation and implementation of an approved and acceptable plan for the progressive development of Hobson Bay, whereby extensive areas of water and land will become available for public recreation and whereby the University will acquire an area in the Orakei Road locality for development as playing fields under a tenure arrangement suitable to the University."*

In October, Council adopted the participation of the University in the "Statement of Intention" for inclusion in the brochure on Hobson Bay. The University was now firmly behind the scheme. The sports Advisory Committee (S.A.C.) which includes 2 student reps. was then formed to consider the proposed sports field arrangements at Hobson Bay.

1972: The S.A.C. commissioned a survey during enrolment which demonstrated that
(a) 6,163 students would use the facilities less than once a week
(b) 4,337 students would use the facilities once a week, or more often.
(c) 1,224 students would use the facilities as interclub competitors playing for the university.

This firmly established the need for playing fields. 1974: The university playing fields were to be part of the Centennial Marine Park which was to be a gift to the city from the A.H.B. An environmental impact report on the development of Hobson Bay for the Centennial Marine Park was submitted in February. This impact report was questioned on several points and an Environmental Impact Audit was prepared. The Audit recommended that the A.H.B. Centennial (Hobson Bay Marine Park) Empowering Bill be deferred for consideration. It should be noted that the provision for University playing fields could be developed without

the passage of this bill which considers the scheme in its entirety.

Blues Panel in May supported Hobson Bay and expressed concern about certain adverse feelings concerning the Development Scheme. In July the AUSA executive reiterated the need for sports fields. Senate of the same month, in response to a letter from several members of the university staff, called for a report from the S.A.C. on the alternatives to Hobson Bay, to include a cost-benefit analysis and a statement on whether the University needs for recreation outweigh the Public needs for 45 acres of harbour.

S.A.C. concluded that the Hobson Bay proposal is to be preferred to Tamaki on the grounds of costs and greatest recreational benefit. The main argument put forward by the S.A.C. is one of the relative distances of Hobson Bay and Tamaki. This recommendation will now proceed through Senate and Council for a final decision, and it is important that A.U.S.A. has a clear policy with which to proceed.

PRINCIPLES INVOLVED

1. The Ecological Impact of Reclamation

Larcombe (1973. Waitemata Harbour Study) wrote — *"The intertidal area of the Waitemata Harbour is limited to 41 square miles. Any reduction in this area will affect the nature of the remaining harbour environment. Reasons for reclamation of tidal land must therefore be considered from the environmental point of view, as well as from the more traditional aspects of economic or other advantage. Ideally, from an ecological point of view, the maximum amount of foreshore, intertidal and subtidal area should be retained in its natural state. The impact of a reclamation may be considered in two parts:*

1. *The ecological impact of removal of the particular area to be reclaimed from the Harbour ecosystem.*
2. *The impact on the ecology of the area surrounding the reclamation created by the presence of the reclamation."*

and stated further that:

"As a general principle, reclamation of foreshore and tidal areas can be considered detrimental to the natural

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environment of the Harbour. Some reclamations will cause less damage than others, but all are harmful to some extent, in that they are destroying a resource that is strictly limited and non-replaceable. Policies governing reclamation should determine the reasons for which reclamation will be authorised and those for which it will be refused. The policies should then provide for the consideration of specific applications for reclamations of an approved 'type'. It is at this stage that the determination of ecological impact is important in determining the location, size, and shape of a reclamation development."

These statements clearly summarize the general ecological viewpoint against the reclamation of foreshore.

2. The Ecology of Hobson Bay

Foster (1974 Hobson Bay Action Committee Brief) provides a basic description of the ecology of the bay.

Most of the intertidal area in Hobson Bay is a substrate of sticky mud with a high content of silt, clay and interstitial water. The black sulphide-smelling layers are nowhere far below the surface. Surface water is generally retained when the tide is out except in restricted regions where closely-packed COCKLES consolidate the surface. The wet surfaces are pitted by oblique excavations of CRABS, and on and in the top few inches of the sediments dwell numerous species of SNAILS, BIVALVE SHELL-FISH, CRUSTACEA and WORMS. In places towards the shore-line, MANGROVES complete the picture of an Auckland mudflat, with an association of marine organisms quite comparable to that found in other wave-sheltered regions of the inner Waitemata Harbour. Wherever a solid intertidal surface is kept clear of silt, a somewhat different but expected set of organisms occurs: OYSTERS, BARNACLES and a brown SEAWEED are the more noticeable. This association of organisms is best developed on the piles of the sewer and on the sides of the railway and road embankments.

The marine animals of the Bay depend on the regular and diurnal tidal cycle which brings nourishment and opportunities for breeding and repopulation. The tide also imposes alternating sets of predators and scavengers on the more permanent fauna and flora; namely FISH when the tide is in, and BIRDS when the tide is out. Not much is known for sure about fish utilisation of the tidal flats, but birds can be readily observed to use the area: KINGFISHERS feed on crabs, RED-BILLED and BLACK BILLED GULLS, PIED STILTS and REEF HERONS follow the tide line to feed on crustacea and worms, and PIED and BLACK SHAGS, DUCKS and TERNS feed on fish in the low tidal channels.

The tides allow for the development and maintenance of a healthy ecology. However, this ecological balance is changing by the natural processes of silting which would ultimately lead to the spread of salt meadow and mangroves out from the shoreline. It is probably true that this process is being accelerated by the presence of the embankments and sewer which restrict the fetch of wave action in the Bay. These structures, along with the surrounding urban development, intrude on long-range views and detract from the naturalness of the area. But in shorter views, if it was not for the dumping from fringing residential properties, the Bay presents clean lines of mud flat and water levels, with changing light reflections, with minimum human presence, with the fish, birds and invertebrates in natural ecological balance.

Reclamation of parts of the bay has already covered much of the natural ecology. Further reclamation will obliterate the mangrove areas and thereby remove a

characteristic part of the Auckland waterfront. Introduction of the proposed organised human activities on reclamations will destroy the openness and naturalness of the area, and reduce the diversity of bird life that at present utilises the relatively quiet environment. What is called for is improved tidal flow to keep the centre of the bay clear of silting, tidying up the shore of present rubbish, and naturalising the present ugly reclamations.

In its present state Hobson Bay is unattractive, and the comment has been made that the Bay is silting up. This is indeed true as Hobson Bay like all parts of the environment is undergoing change. However it must be borne in mind that the time scale involves hundreds of years rather than something which will happen in any one lifetime.

Toy and others (1974) have proposed a scheme for improving Hobson Bay. They have stated that restoration can be achieved easily and cheaply by:

1. Checking the pollution of all streams that flow into the bay.
2. Preventing the overflow of sewerage into the bay.
3. Cleaning up the fringes by removing rubbish.
4. Improving the tidal flow by further piercing the road and railway embankments.
5. Removing the sewer which divides the bay into small segments.

The beaches could then be restored and public access provided by signposted pathways around the fringes. A walkway could link the Domain and the Purewa Valley. A boat launching ramp and marina near the Orakei Railway Station would provide harbour access to adjacent residential areas and fulfil the marine character of the bay.

3. Where does the University stand with respect to the reclamation of Hobson Bay?

The University serves an important function in the community as an informed and relatively unbiased body able to comment on issues of public concern. With the growth of Auckland an increased stress is being placed on its natural environment and it is important that what remains is protected as far as possible from interference from man.

If the University proceeds with the development of Hobson Bay it automatically forfeits its credibility in arguing against further shoreline reclamations. The fact that a viable alternative to Hobson Bay exists in the form of Tamaki completely undermines the case for reclaiming the harbour, since as a principle Harbour reclamation should be only for the most drastic reasons - this is a principle which the university must support.

4. The Consequences of Tamaki

Distance: Tamaki is 3.2 miles further from the University than Hobson Bay.

Travel: Neither of the 2 sites is directly served by Public Transport, so the transport problem for either needs to be resolved. Most sportsmen expect to travel reasonable distances to enjoy their pastime. This is a fact of life in a large city. It is hoped that the provision of clubroom facilities will encourage maximum use of the complex including for social purposes, and will provide a focus for university sport regardless of the distance involved.

Cost: The cost of developing each site is approximately the same.

Time: It will take at least 2 - 3 years for the Bill allowing reclamation to be passed and there is no certainty that this will be the case. Thus, reclamation cannot begin immediately, and it must be completed before construction can commence. The shortest time between submitting the Bill and construction is estimated to be 7 years, but realistically much more.

On the other hand, an immediate start can be made at Tamaki providing finance can be arranged (this is a problem for both sites) and subject to suitable Town Planning and Environmental Impact reports. An immediate start is unlikely, however, and it is realistic to expect at least 10 years before the facilities are complete. This point suggests the need to secure an extended lease or ownership of the present shore Road fields.

Social Games: Tamaki is clearly too far away to provide facilities for social games during lunch hour or between lectures. Casual games, not involving indoor sports which will be on campus, could be catered for by the present fields leased from the A.H.B. at Shore Road.

SUMMARY

*Recreational facilities are an essential part of university life and Auckland is sadly lacking by comparison with other universities both in New Zealand and throughout the world.

*We believe Tamaki to be a viable alternative to Hobson Bay for the development of a recreational complex - the costs are similar and the travel problem is resolvable particularly if the Shore Road lease can be extended.

*We feel that the University will forfeit its credibility in arguing against further reclamation if it agrees to Harbour development whether partly or wholly in its own interests.

*We further believe that as a viable alternative to Hobson Bay exists in the Tamaki Site, then no justification exists for reclaiming part of the Harbour.

Clive Evans
Clare Ward

ANOTHER VIEW

Auckland University has been desperate for playing fields for its students over many years and the possibility of making use of the reclamation of Hobson Bay, and area kindly vested in the City by the Harbour Board, has been excitingly in the mind for some nine or ten years when a report on the future requirements of all University Sporting Clubs was put to the University Council. I firmly believe that it is desperate for the Students to have their own home grounds, not only for the fact that they would no longer have to seek use of other Club's facilities which in itself is embarrassing, but because they will be able to welcome other Sportsmen and Sports-women to their own home which will have a great effect on their own pride and well being.

Hobson Bay is the only area that could possibly be used by the University because Auckland is continually searching for land for sports and recreation. Tamaki is too far out from the Students centre to receive the usage that is required.

It is not only sport that I would imagine Hobson Bay would provide, but recreation opportunities as well. People in New Zealand and all Countries in fact, are finding more time for leisure. This may or may not be true for students but in any case they must have their leisure time. I imagine at Hobson Bay - besides playing fields, opportunities for recreation of any type - pottery, weaving, bridge and so on - beautiful walks too.

A New Zealand Committee has recently been formed for the promotion of sport and recreation in this country and with myself as Chairman and people like Murray Halberg, Lance Cross, Valerie Young and Norma Williams serving on this Committee, next year with the Government's backing a substantial campaign will be mounted throughout New Zealand to promote to the people better use of their leisure time.

I am personally strongly against any further reclamation of our Harbours and I am in any case strongly opposed to the use of any reclamation for private enterprise.

With regard to the environmental and ecological aspects of Hobson Bay, I would concede that all these aspects must be studied and all objections received before any plans can be continued. However, I do hope with the co-operation of all concerned and with the anticipation that any plans formulated will not affect, or should I say with Hobson Bay further affect our beautiful Harbour, then let us hope that the University Students will be given the benefit and right to enjoy facilities that they have needed for years.

Colin Kay.
Chairman - Blues Panel, and City Councillor.



A SNEAKY TRICK

Dr Wall has introduced an amendment to the Hospitals Act into Parliament with the ostensible aim of ensuring the safety of women seeking abortions by limiting them to public hospitals. The covert aim is to close the Auckland Medical Aid Centre which has been operating in Auckland for several months. In this article Barry Kirkwood discusses the issues at stake.

Abortion law in New Zealand followed the law of England until quite recently when British law was made more liberal. At about the same time a decision of the United States Supreme Court made abortion no crime if carried out in the first trimester after conception.

Concurrent with these events were moves for liberalisation in New Zealand where the existing law permits abortion if carried out in good faith to preserve the life of the mother. The present law does not specifically permit abortion on such grounds as foetal deformity, conception as a consequence of rape, or gross mental disorder on the part of the mother; although English case law interprets preservation of the life of the mother to cover operations carried out to prevent the woman becoming a mental or physical wreck 'a mental or physical wreck'.

A survey by Gregson & Irwin (NZMJ 1971) showed that only a small minority of New Zealand medical practitioners objected to any reform that might increase the range of grounds on which abortion might be lawful. Resolutions from various bodies with the medical profession have uniformly suggested a liberal approach to legislation on the subject. Of particular note is the resolution of the Royal College of Obstetricians and Gynaecologists (NZMJ 1971) which states: a majority agree with the present laws *if interpreted liberally*, an amendment to include abortion because of possible foetal abnormality should be considered. Yet Dr. Wall has represented himself to Parliament and the press as speaking on behalf of the College of Obstetricians and Gynaecologists and implying that his Bill has been drafted at the behest of this body.

The trend towards liberalisation of the law by medical practitioners is consistent with the results of attitude surveys conducted amongst the public at large. A poll of a sample of 600 women in Porirua (Dr. Wall's own electorate) carried out by the National Organisation of Women showed 83% favouring abortion on the basis of free choice by the woman and her medical adviser. Similar results come from other surveys. Gemming & Chrichton (NZMJ 1974) with a representative sample of Auckland women found that 66% of the non-Catholic and 46% of the Catholic women considered that the decision to abort should be between the woman and her doctor. About 60% of the Catholic women stated that the teachings of the Church had little bearing on their attitudes in this matter. Similar results come from other studies, e.g. Facer et al, Biosoc. Sci. 1973.

In view of the survey information it is probably fair to say that the main opposition to liberal abortion law comes from Roman Catholic males. Since the existing law forces no person to seek abortion against their will, the matter is only a political issue because some Catholics take a totalitarian view and consider that their ethical principles apply to others as well as to themselves.

The prelude to Dr. Wall's Bill took the form of a letter writing campaign to Members of Parliament. Questions were asked in the House and Mr. Kirk indicated that the abortion issue would come up for debate, probably in the form of a private member's bill with members having a free vote.

Mr. Kirk subsequently repaired to the Home of Compassion and on Friday 30th August Dr Wall introduced his bill. The form of the bill had not been pub-

licised, but it was not unreasonable to expect that the legislation would set the issue of abortion as a clear-cut issue of conscience in the way that the capital punishment question had previously been put to Parliament.

Thus the form of the bill set out by Dr. Wall came as a surprise to all except those members of parliament who had presumably been lobbied in support of it. Since the bill covers a much wider range of medical practices than abortion as usually defined and did not establish any clear issue of conscience the net effect was to frustrate rational debate both within the House and amongst the people in general.

Neither the wording of the bill, nor its implications have been published by any metropolitan newspaper. The Hansard report on the debate has not yet been published. What is known is that there was an emotive debate in which seventeen spoke for the bill, the Ministers of Health and Justice made reservations, and Mrs. Batchelor spoke against. The bill was voted to proceed to a second reading the following Tuesday and could well have become law by Friday, the 6th of September, but for the closing of the session of Parliament due to the demise of Mr. Kirk.

The bill is reproduced in full on this page. It is principally concerned to amend section 182(2) of the Crimes Act 1961 and should have been so entitled. Section 182, (2) reads: 'No one is guilty of any crime who before or during the birth of any child causes its death by means employed in good faith for the preservation of the life of the mother.'

This section now applies only to actions within public hospitals. In other words the Bill does not rule on an issue of conscience, it simply proposes that certain acts are lawful or unlawful depending on the place in which they occur. As a moral issue it is in the same class as legislation that makes it lawful to bet with the T.A.B. but not with a bookmaker. Why then was it given a free vote?

The intention can only have been to remove the issue from the responsibility of Parliament and the political parties and put the Hospital Boards in the firing line of the pro- and anti-abortion factions. At the same time the electors would be unable to make any rational response to the legislation via the ballot box since the vote did not follow party lines.

Many people have drawn attention to the fact that the proposed legislation would place heavy demand on the state hospital system for abortion operations. What is not generally understood is that the bill covers all cases of injury to a foetus or neonate. Hence medical practitioners would no longer have the right to decide to sacrifice an infant to save the mother in the case of complication in childbirth. Since conviction under this section of the Crimes Act results in a prison sentence of up to 14 years without option but to refer all cases of childbirth to public hospitals for delivery and would probably refuse to attend women in miscarriage unless they were first transported to a public hospital.

Following the first reading of the bill on 30th August came further evidence of a synchronised campaign. Similarly worded letters appeared in all metropolitan papers claiming that because a majority of M.P.s had voted that the bill proceed to a second reading it had been shown that 'a majority of New Zealanders opposed readily available' (sic) abortion. On Sunday 1st September

a pastoral letter from the Catholic bishops was circulated. Amongst other things it said: 'specifically we condemn the endeavour to liberalise the abortion laws and are alarmed at the increase in the practice of abortion.'

This claim of increased abortion rate was also made by Dr. Wall in the debate on the bill as prima facie evidence that the Auckland Medical Aid Centre could not be operating within the law.

Corporal Muldoon is also quoted (Evening Post, August 30) as stating:

'I am appalled at the number of abortions being performed at the Remuera clinic and consider that these do not tally with the available figures on the numbers of abortions performed elsewhere'.

These statements, unsupported by data, only serve to show that the bishops, Dr. Wall and cpl. Muldoon are ignorant of the available facts.

Consider the section on abortion in 'Crime in New Zealand' published on behalf of the Justice Department 1969: Figures quoted from Inquiries in 1937 and 1946 showing an incidence of illegal abortion in the early depression years and war years much higher than any present estimate. The fact that the incidence of illegal abortion increased four times between 1927 and 1934 without change in the law also shows the irrelevance of legal sanctions as an influence on abortion rate.

Or reflect upon the study by Geiringer, 'Attitudes to Birth Control in New Zealand' (1972) which states: 'It might be thought that increased sexual freedom would result in an increased number of conceptions. This would seem to be borne out by the increased number of extra-nuptial births. But hospital statistics suggest that this increase may be due not to an increased number of pregnancies but to a decreased number of abortions'. Geiringer estimates about 2,500 fewer abortions in 1969 than in 1959.

Having disposed of the myth of a virtuous past and a depraved present, let us return to the history of Dr. Wall's bill.

Dr. Wall has represented the bill as implementing the views of the Royal College of Obstetricians and Gynaecologists who in 1972 did indeed consider that the operation of abortion might well be confined to public hospitals because they were concerned that some private hospitals were charging exploitative fees, were performing uncouth surgery on some patients, and had poor counselling and follow-up services. The irony of the situation is that the Remuera Clinic was established to remedy these very abuses and has been performing what the Society of General Practitioners have described as 'an exemplary service'.

The Medical Association of New Zealand has announced its opposition to the bill, as has the College of Psychiatrists. The Secretary of the College of Obstetricians has presented a report to his fellows which has yet to be published but is understood to be favourable to the Remuera clinic.

It is safe to predict that there will be some fairly torrid correspondence between Dr. Wall and the major medical organisations who were not only not consulted by him on this matter of such importance to them, but in some instances were actively mis-represented by him.

All present indications are that the bill will be delayed and eventually withdrawn, but it is important to remember that this legislation might be law today if it had not been for the break in the session of Parliament due to the death of Mr. Kirk.

This raises the question of constitutional process in New Zealand.

We have no Bill of Rights to protect the citizen against the arbitrary rule of Parliament.

We have no second house to scrutinise or delay legislation. How are we to organise the parliamentary process so as to ensure that legislation is not rushed through in an atmosphere of hysteria by M.P.s uninformed of facts and without those most affected by the proposed legislation being consulted?

The present controversy has revived the sectarian aspect that so disfigured our politics in the last century. Protestant paranoia with regard to Popish plots has been reinforced in the present instance, and citizens will be sensitised to the religious affiliation of those seeking public office. This is a retrograde development.

Finally, a word to women who after all are the people most affected by abortion law. The Wall bill, and the way in which it has been presented should have demonstrated that women cannot expect a male-dominated institution to act responsibly where the interests of women are involved. Barry Kirkwood.

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AN EVEN SNEAKIER TRICK

and what some students thought

of it



Robyn Smith — Arts Student (23)

The issue concerning the seizure is not whether one is pro or anti abortion but it one of police tactics. New Zealand is supposed to be a democratic society and theoretically the police are supposed to follow the law. Yet, in several interviews I have heard the police say it is up to their discretion to make decisions on such matters. Therefore it is not a matter of law but of an individual policeman's decision.

The police probably have no legal grounds to seize 500 records unless they suspect that there had been 500 illegal abortions... Being a woman I consider that the decision on whether or not an abortion should take place is ultimately that of the woman concerned; and no group has the right to force its morality on the individual.



Graeme McClennan — 20 year old Arts Student

The seizure is an inexcusable violation of personal rights. A Doctor-patient relationship is private and should not be the subject of public scrutiny. As for the Hospital Amendment Bill — I see no real difference in the standard of care available in the Remuera Clinic and the standard of care in public hospitals. I support abortion law reform but have not yet decided how freely available abortions should be.



Bruce McLeod — LLB/B Com (20)

I feel the raid is a glaring indictment of how New Zealand is run like a Police State. Labour's idea of a reasonable police force was shattered when Connelly took the reins. I believe it has done Labour's chance in 1975 a severe blow.



Margaret Lowes — 22 — Arts - Theology Student

It's difficult to judge whether the police were right or not, without knowing the exact evidence. I'm inclined to believe that it was necessary to have a 'raid' in order to get the information they needed. If abortions are to be performed, however, there would be a greater likelihood of getting a more even judgement for their necessity in a public hospital - rather than in a private hospital.



Ian Paine — Engineer (20)

I don't feel the police have the right. I feel that the private abortion clinic has a place and personally feel population should be curbed but I do feel the decision should be an individual personal decision. I don't believe in abortion on demand but perhaps in the future it will be a necessity.



Judy Hayden — B. Music (20)

Although I disagree with the existence of the abortion clinic I think the way the raid was conducted was rather offensive. The police could easily have asked for the medical records and the clinic would have obliged. My personal view on the abortion question is based totally on a Christian viewpoint, that no human being has the right to take the life of another no matter what the cost to the mother and family etc.

THE CRACCUM SURVEY

Last Monday the Police raided the Auckland Medical Aid Clinic in Newmarket and seized 500 personal patients files. The clinic has been the subject of intensive media and public attention since Labour MP Gerry Wall introduced a Private Members Bill to prohibit non Public Hospital abortions. To get an indication of student reaction, Craccum interviewed about 45 students on the issue. Most students seemed very prolific on their views - a lot fewer were willing to be photographed.

Below Craccum as part of its policy to present the student view prints a crosssection of opinions expressed.

Rob Greenfield



Jenni Carlyle — BA (21)

I think that the police raid on the Medical Aid Centre was extremely undemocratic and a violation of public rights. To close down the clinic is to engender a lot more of the misery associated with unwanted pregnancies and would put NZ Women's rights back 25 years. The Hospital Amendment Act is immoral in that a parliament largely composed of men should have a conscience based vote on an issue concerning women and their rights of control of their bodies. Abortion alone is no solution, contraceptives should be more freely and widely available.



Pat Robb — Arts Student (26)

Rex Hunton's Abortion Clinic is doing a much needed job. Personally I think abortions should be more readily available than they are at present. It is stupid that private hospitals may not be allowed to do them. Public hospitals haven't got the time and can hardly cope with accidents. It would be interesting to find out who laid the complaints with the police. I don't think confidential files should be allowed to be seized by police.

After they learn to spell C-A-T Who's going to teach them how to T-H-I-N-K?

Teaching means helping students to learn for themselves. For this task we need teachers who are well equipped academically and who are able to stimulate young minds. If you think you have the necessary qualifications, contact the Careers Advisory Officer, or local education board for further information.

Secondary Teaching

Here is a career that uses your knowledge; a career with probably more job satisfaction than any other. A career in which your academic, artistic and sporting interests can be used to the full.

Teaching offers permanent lifetime employment in a service that's vitally important to the future. It offers variety and scope for initiative. It offers freedom to develop special interests, and real opportunities for advancement and self-improvement.

Then there's the generous salary scales and the payment while you train. And the long holidays.

THE TEACHING CAPACITY

Secondary teachers usually specialise in a subject or group of subjects. English, science, maths, languages, social studies, art, music, physical education, homecraft, commercial subjects, woodwork and metalwork, or agriculture. Some teachers undertake special responsibilities in connection with school libraries, or as careers advisers. Others specialise in the expanding field of guidance counselling, while a few become child welfare officers, or education officers in the armed forces. There are opportunities, too, in teachers' colleges and in the secondary inspectorate.

TRAINING & ALLOWANCES

1. **Division U:** Full time university study towards a degree or diploma, followed by a year at a teachers' college.
2. **Division B:** A three-year course including teacher training and university study at either Auckland or Christchurch.

If you have a university degree, there is a 1-year teacher training course. Allowances:

Graduates	
3 year degree	\$3,880
4 year degree	\$4,433

If you have an incomplete degree, you can continue your university study whilst teacher training in Division B (training allowances are the same as for Primary) or get financial assistance to complete your degree full time, then do teacher training, with a Secondary Teacher Studentship (Division U).

SALARIES

Basic Salary Scales at 1 July 1974 for a trained teacher with a Bachelor's Degree are:

First year	\$5,135	Fifth year	\$6,954
Second year	\$5,655	Sixth year	\$7,472
Third year	\$6,087	Seventh year	\$8,079
Fourth year	\$6,605	Eighth year	\$8,684

If eligible, a married allowance of \$140 is paid. Higher rates are paid for positions of responsibility. In secondary schools with rolls in excess of 850 pupils, the basic salaries for Principals and Deputy Principals are:

Principal	\$14,833
Deputy Principal	\$11,800

Primary

If you have a degree, you can continue your university study whilst teacher training in Division B (training allowances are the same as for Primary) or get financial assistance to complete your degree full time, then do teacher training, with a Secondary Teacher Studentship (Division U).

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If you have a university degree, or part of one, you are eligible for primary teacher training in Division A. For graduates, the 3-year college course may be reduced to 2 years. For undergraduates with five or more units, the course may be reduced to 2 years.

	3 year degree	\$3,880
	4 year degree	\$4,433
	Non-graduates	
Under 20 — years 1 & 2		\$1,917
	year 3	\$2,603
20 — over		
	years 1 & 2	\$3,200
	year 3	\$3,370

Public Salary Scales at 1 July 1974.

	Trained Teachers Certificate	Diploma in Teaching	Bachelor's Degree
1st year	\$4,424	\$4,617	\$4,943
2nd year	\$4,617	\$4,804	\$5,142
3rd year	\$4,804	\$5,015	\$5,464
4th year	\$4,988	\$5,257	\$5,705
5th year	\$5,277	\$5,545	\$5,993
6th year	\$5,635	\$5,903	\$6,351
7th year	\$5,993	\$6,261	\$6,710
8th year	\$6,351	\$6,618	\$7,065

- To these figures would be added \$140 married allowance, where applicable.
- Many thousands of positions of responsibility are on higher salaries.
- Promotion prospects at an early age have been greatly improved.

For further information see the Careers Advisory Officer, or contact the Education Board or Department of Education. Applications close 20 November, although late applications may be considered.

Come Teaching



Department of Education

TOFFLER at the Student Union

There were people who thought that Alvin Toffler was a rip-off. After all, who would pay \$18 to hear a trendy.

Students at Auckland University had a better chance than most to evaluate the man as he came along on a Saturday morning just to talk with them for a while. Most there rethought their impressions for there was a flow of ideas that morning. Catalysts create their own stimulus and make people feel relevant. The University too becomes a more interesting place encouraging participation and creating an atmosphere of promise.

One thing that interests me about Future Shock is that many societies have developed ideologies, but in America, the closest it ever got to it was pragmatism and I wonder if you'd agree that Future Shock is updating pragmatism to the 70's?

I've never thought of myself as a descendent of William James, I've never bracketed myself that way philosophically. I'm quite aware of Marxist sociology and so forth, but I haven't been able to find an ideological line that seems to me to correspond with the existing realities. Whatever sense ideologies would have made 40 or 50 years ago or even 30 years ago, is probably valuable - but the situation, particularly since World War II is changing even more rapidly and the ideologies seem to me to be obsolete.

One of the reasons for this is that there are two different levels of political struggle going on. One of them is the traditional one of who gets what out of society, and so you have the trade unions clobbering the management and vice versa, and that's what ideologies address themselves to.

While that continues to be important, there is another struggle going on in the society that is only dimly recognised, and that's the struggle over what the shape of a successor society ought to be and that's a problem we need to address very carefully.

In other words, the choice lies in an individual decision rather than a collective one.

Well no, I wouldn't put down collective decisions. I think we're moving toward greater individualism, but I think we're going to need political action and joint social movements. History isn't antiseptic, it's made out of conflict and struggle and it's not a consequence



'History isn't antiseptic, it's a consequence of real live experience.'

of somebody's ideologies, it's a consequence of real live experience. The existing political parties and political systems assume the continuation of the industrial society. I assume that in the next 10, 20 or 30 years we're going to see the collapse of the industrial society and its replacement with some new kind of society, the outlines of which, nobody knows or can perceive very clearly.

This doesn't mean a return to nature but we're going to develop a kind of society which makes use of technology but is anti-industrial. Most people if you talk to them, thank that the future is going to be just like now, only more so. We'll have more people, bigger organisations, larger bureaucracies, more voters, bigger machines and so forth. That's a linear analysis of where we're going. Linear forecasts of that kind are very useful between revolutions but not during revolutions. We're now entering a phase of revolution - not revolution in the sense of right or left, although it might take that form, but the kind of revolution we had when we shifted from feudalism to industrialism when there was a total shift of technocultures.

I'm curious about what you foresee about the role of the state.

I'm curious too! For me industrialism is not just capitalism. The Soviet Union and Poland and the Eastern European countries are also industrial societies and they suffer from many of the same weaknesses that the capitalist industrial societies suffer from.

I do not believe that the problems are solved through state socialism or through creating a centralised bureaucratic planning system. In fact, I think that is a reflection of industrialism and compounds the problems.

I think that large systems are too large to run properly. We've reached a scale or organisation in industry and in

government where the very size of the organisations and their incredible complexity are making them inoperable. What we're going to see are movements of decentralisation to restructure along the lines of smaller units for evolution of power down to the communities. We're also going to see movements towards worker participation in management systems. Beyond that I don't trust worker participation because when the workers and management get together somebody named the public, usually pays. So I would like to see the public become directly involved as well as the workers in the management and investment decisions which determine where the society/economy is going.

But one of these things, before that, presupposes a public awareness. How does one achieve this?

Well, there's no magic solution. The social process or the social ferment works by a few people introducing new ideas into the system while most people don't listen. But then something happens that affects them - some social development, a war or recession or political upheaval of some kind and their job, neighbourhood, marriages are affected, and suddenly they become conscious that they want to do something and if we can hold out for people, not just ideologies and theories, but actual models, then people can study and adapt this to their own needs. I think that that's a way radically accelerating social change.

Not in New Zealand though, because in other societies the ferment is provided by people coming from societies and ideas far more diffuse than New Zealand. It is right on the rim of the world and in a sense, we're locked in our affluence and there's very little intellectual ferment in New Zealand because of the fact that people are affluent, they don't see any need to change and because they don't see any need to change, they don't change. So the whole thing self-perpetuates itself without any basic philosophy behind it's continuance.

I would be interested to know whether you agree with that general picture? Does anybody disagree with that general picture?

I disagree. I'm going on what you said yesterday that maybe the affluence will sow it's own seeds of destruction.

You mean just in terms of their own personal consciousness, they say at some point, 'What's it all for?' I suggest that we're all experiencing common problems and whether we active or not, they're derived from the central problem. Active people are going to suffer these problems just as much as anybody else reverse progress. I can see that the so-called developed world is suffering problems which is forcing them in a direction which the so-called developing world is also going through and their common problems are forcing them in a common direction.

But do you feel you agree with the characterisation of New Zealand right now as being rather complacent, affluent and unstimulating intellectually?

I've seen so many changes over the last ten years and things you couldn't talk about ten years ago, you can talk about now, and increasing public participation, at least in discussion.

How about some other opinions of it?

This whole thing of changing the direction of the intellectual discussion than goes on in the community, whether it's America, Europe or here, takes place in 2% of the community. The people that are going to make any are there while the bulk of the population



'I'm curious too!'

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stays pretty much the same as they have for the last couple of hundred years. It's the attempt to change which is important. I don't see that there will be any changes and this is the thing that I disagree with the Future Shock thing, because the bulk of the population will not, in fact, be affected.

One picture that has been painted is that a very stable New Zealand society and the question I ask is whether you think that that's likely to continue to be the case. Whether New Zealand's economy, for example, is going to remain as affluent and comfortable as it is. Is it free of the tremendous upheavals going on in the outside world? Could something out there happen which could radically alter the economic situation here?

It could go up or down, but basically, the structure of the society would stay the same. I don't think there would be any radical change in any status of people in society.

Does everybody agree with that?

New Zealand has got a very vulnerable economy because the input on money is entirely on food. Every secondary industry we have relies totally on imported materials from outside.

Americans have a travelog view of New Zealand.

Beginning with that travelogue imagine, it's a lovely country and its remote and its pretty and its got a socialist government (laughter) and its got a welfare state and its very stable, and its the place where if you really want to plug out the rest of the world - if you really want to cop out right - go to New Zealand (laughter). Now that's part of the image, but there's another part of the image which says that it is a terribly complacent country, that it suffers from a kind of suburban mentality, that it is very conformist and that it is anti-women (laughter). Now what about that part of the image?

Yes, we have a struggling feminist movement.

Perhaps that's why so many second-rate American academics end up here (laughter).

I didn't know we were exporting so many, there seem to be so many at home! (laughter)

But is the society here growing more or less uniform? More diverse, more varied, more regionally oriented or locally oriented or is it growing more uniform and standardised?

Well the media is accessible. The feminist movement in New Zealand has a relatively easy access to the media and therefore has, I feel, much more change of affecting people's ideas about feminism, than it would have in a larger country.

However, most of the media in education in New Zealand is in a form of text books which are British and American. American. We have no sort of individual social conscience.

But I hear that despite all these things, society is growing more varied.

A polarisation to me means that there are only two sides really. What I see happening in our country are tremendous differentiations, not just this side against that side, which is the kind of situation politicians are accustomed, because they know how to produce that and how to manipulate it. What's not a familiar situation is a proliferation of differences - Black Power, Red power and Italian-American power and so on, as people demand the right to be different.

That process seems to me to be happening in other countries also. And I remember having long arguments with some of my friends in the British Labour Party, who told me that the Scottish Nationalist would never amount to anything; or that the Welsh Nationalist Movement is just a joke and that those kinds of differences have all been washed out by industrial society because regional dialects have gone.

We've all heard that technology standardises people, but something new seems to be happening. We were in Belgium recently and there there is an enormous increase and increased complexity in ethnic relationships, where you have the Flemish speakers and the French speakers, but now Brussels itself is now a polyglot community which is demanding its own rights in the situation and as you drive along the highways you see signs that say 'Power to the Provinces' and to me that's symbolic of what's happening in a lot of places. The same things happening in France and many countries, and I have to ask myself whether that's just a question of awareness, consciousness, education induced, media induced, or whether there are some underlying structural forces working as well and whether there aren't some really deep lined changes in the technology or the economic sector which encourage that kind of break-up of the blocks into mini-blocks.

Anybody concerned about the design of a new society has to deal with this question and ask, Do you want a society which is relatively uniform, which has certain clear common goals which is essentially homogeneous or do you want a society which is diverse heterogeneous and perhaps, precisely because of that reason, lacks a central direction or thrust.

You get arguments from people like Lorenz, if you

did have a homogeneous society, it would break up because people do require something to identify with and if the whole society is homogeneous, you get an enormous amount of stress and tension until some artificial way is found to release the tension.

I don't see it that way.

I grew up in the United States and my formative years were during World War II. I grew up in a Roosevelt era and I remember recently talking to the historian, James McGregor Burns who said Roosevelt had two enormous luxuries - he had a depression everybody could hate, and then he had Hitler who everybody could hate. And that unified the country. That's vanished, and indeed in the States you rarely hear anybody talk about the American way of life; there's no sense of patriotic glory or national destiny or national purpose. (Mention of the Russian Scare - laughter). Well, that never took the place of the Nazis.

But to what degree does one want a society that is purposeful, with some cohesion at the level of a nation, or does one want instead a society in which the sub groups within it have some sort of purpose and some sense of community of collective destiny, but not the nation as a whole.

We find that we have now got the same problems as the rest of the world: housing problems, culture shock. A lot of the people facing up to these problems are working through service groups. People are now realising that if

'The social process works by a few people introducing new ideas into the system while most people don't listen.'



these people dropped out, society just could not operate.

Along that line, we have an organisation which is called 'Centre for Voluntary Action' which is very weak without very much support and is trying to create a kind of consciousness for non-profit voluntary organisations who are the significant force in society. No economists so far have seriously studied the economics of the voluntary sector, but our hospitals, libraries and cultural activities are usually non-profit organisations and they represent the very significant sub-economy within the system and I would think, might represent a sub-political system that nobody's thought about. There is also simultaneously a growth in the number of pressure groups which are often local oriented, which seems to suggest a kind of alternative politics.

I'm on the advisory board of a group called the Environmental Action Foundation in Washington which often testifies at Congress and the Congressman will frequently try to put them down by saying well how many members do you have, and they say, we don't have many members. They don't have many members, but they've got a lot of groups around the country which suddenly emerge on some issue and then fade away. They're everescent, and ad hoc and I'm wondering whether you have anything comparable to this here and what kind of implications if any, that may have for the political system.

I think they get slightly better hearing here in Government.

What about political parties - what about the Values Party?

Values Party is not a political party, I think its a bromide. Basically I think the Values Party is not concerned with politics of change, it's more concerned with making people get over their existential hangups, as far as I can see. I believe that its a transient phenomenon. I think there's people in the Values Party attracted to it for the very bad reasons, like ZPG who would have fitted in very well in the Third Reich. There's other people who are trying to change the orientation of society to change its whole structure but they don't seem to have any grasp of economics for a start, but believe in miraculous panaceas. They don't have any ideas on industrial democracy.

I think there will be a lot of people who disagree with me but I think we're going to continue with the two party system. I don't think we've reached this situation where people have gone beyond looking to opposites and the only thing that could make a Third Party rise in New Zealand is that the two political parties that we have at the moment seem to be far closer than they have in the past and that's when the Third Party will arise, but it will have to be a political party, rather than a bromide.

Does the existence of the Values Party influence the other 2 parties?

The Values Party has great impact on environment policy of both parties.

In the next election, will the Values Party have more votes or fewer votes than last time?

The Values Party showed the other 2 parties that trendy ideas were enormously appealing to the public.

Next week:
more Toffler

We've heard a lot lately about so-called "militant" communist-dominated trade unions who are trying to "overthrow democracy by wrecking the economy." Here are some other points of view gleaned from Craccum's files:

"No democratic country in the modern world can imagine its economy without an active and effective trade union movement" — Rob. Muldoon
N.Z. Herald 16-9-72

"They (the unions) are still blamed by a kind of conditioned reflex for every national economic ill - from balance of payments problems to inflation and devaluation - but the pretence that they are all, or at least exclusively, to blame is becoming more and more difficult to maintain"
—Stuttard, Work is Hell (Macdonald, 1969)

"Healthy industrial relations requires a fair degree of conflict, and we must not confuse industrial passivity with industrial peace" — Professor F.J.L. Young, Director, Industrial Relations Centre (Quoted in N.Z. Listener: 29-6-70)

"In the past decade productive time lost through industrial accidents was thirty times greater than that lost in industrial stoppages." — Editorial, Auckland Star, 22-11-1971.

"Industrial injuries are costing New Zealand almost \$70 million each year and one in four young workers entering industry suffers a lost-time injury before reaching the age of 21 - quite terrible figures."
Industrial Safety Advisor to the National Safety Association's Auckland symposium
— August 1972.

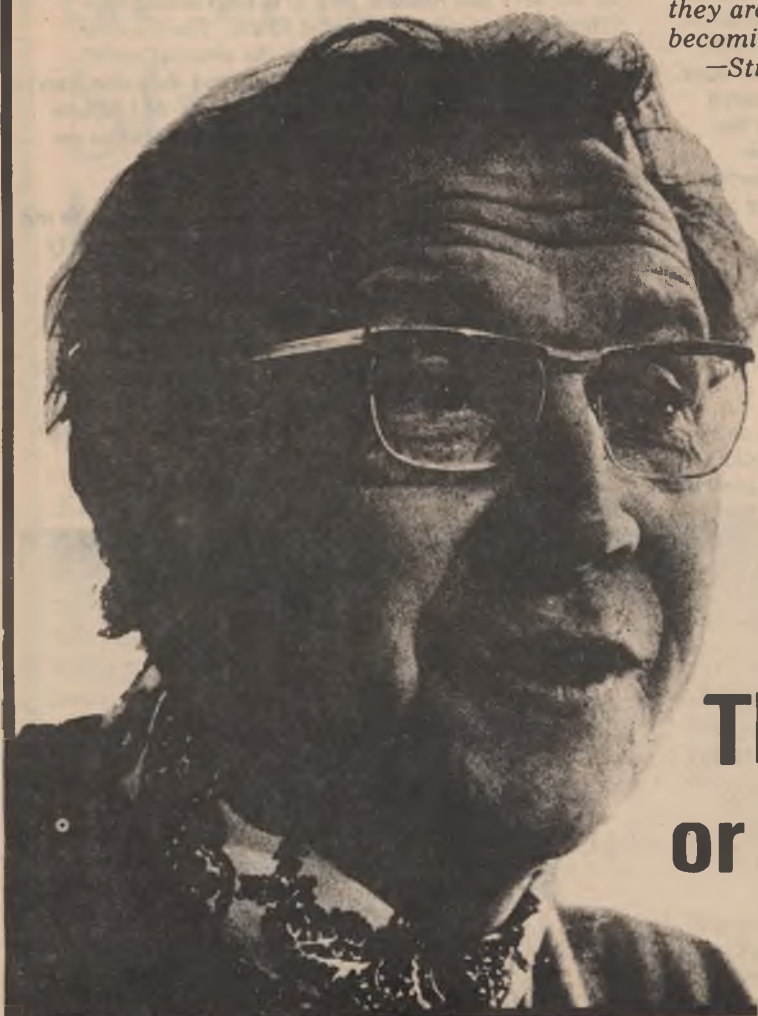
In the United Kingdom recent reputable figures establish that for every one-man day of production lost through strike action, one hundred man days are lost through absenteeism. It is likely that proper research will reveal that the ratio in this country will be much higher, if only because our strikes figures are proportionately very much lower — Brian Brookes, Industrial Relations (Wackrow 1972)

"No other organisation exists to do the job of a union and it is worth a reminder that unions exist: to expose inefficient management; to expose bad working conditions; to propose new working methods and new facilities; to improve health standards; to increase safety at work; to define the role of the individual worker in the process of industrial decisionmaking and to provide a constant service to members by furnishing a day-by-day protection of their individual rights" — Brian Brooks — Industrial Relations (Wackrow — 1972)

If there are "gangster unions" in New Zealand - then they should be prosecuted. If some unions are employing undemocratic methods at the expense of their members - then they should be exposed. But let us see the evidence - not just talk about it.

Mike Rann

P.S. One lady on t.v. the other night talked vociferously about communists trying to overthrow democracy in New Zealand. In the next breath she urged that such groups be outlawed and banned. So much for democracy.



UNIONS: WRECKING THE ECONOMY? or National Scapegoat?

When viewed within the broader context of the New Zealand economic situation, it would appear that the spectre of strike and stoppage becomes less haunting. However, strikes are far more newsworthy than industrial accidents and absenteeism. It is also far easier to report on a walkout than it is to probe into the deeper problems of industrial relations.

Our newspapers are not known for their investigative zeal - whilst their conservative bias shines through in any content analysis of industrial coverage. (Just take a look at the sort of emotive terms - "Union Threats", "Paralysis" etc that have characterised recent headlines on the industrial pages of our dailies).

Again a pre-occupation with strike and stoppage, accompanied with the tedious re-iteration of "reds under the bed" polemics - might serve the political strategy of certain elements in our society.

History has shown only too tragically how the skilful use of fear, resentment, and hatred have been employed by unscrupulous politicians to mobilise people's prejudices, even to the point of the ballot box. The use of national scapegoats - whether they be in form of Poms, Trade Unions or Islanders in New Zealand - or Jews, Blacks or Yellow Hordes elsewhere - has proved an effective political ploy in the twentieth century. The use of that ploy should not be lauded.

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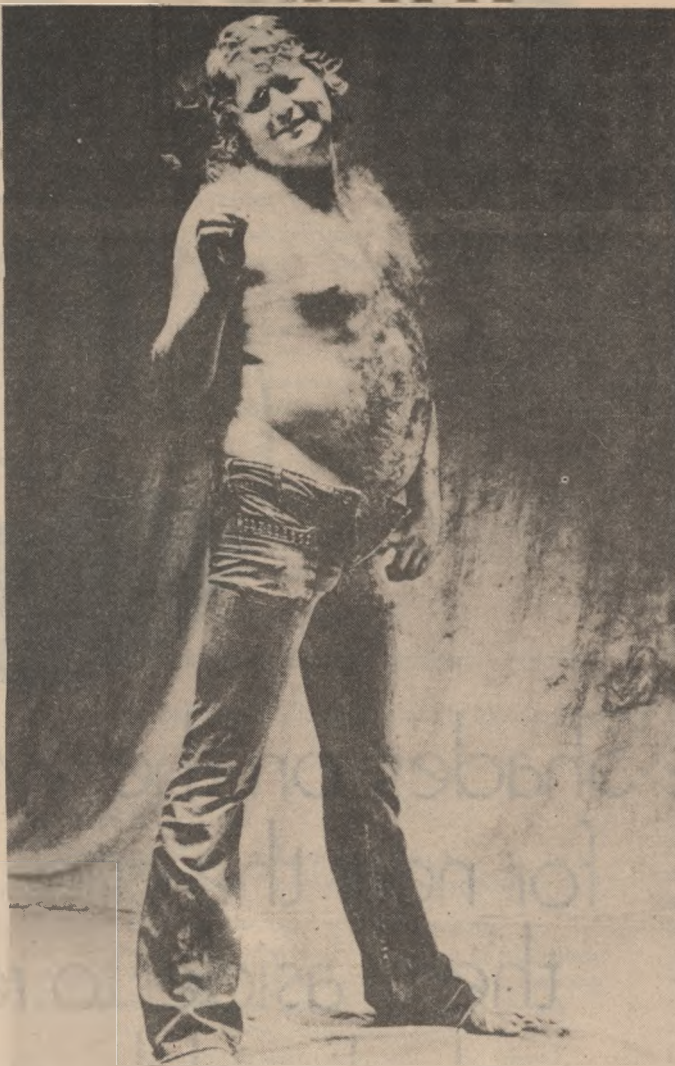
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EXHIBIT A



CENSORSHIP

Jonathon Hunt's new 'liberal' bill

Mr Jonathan Hunt has been heralded as being both 'brave and Liberal' in introducing his private member's bill. Although I would doubt the political danger for him, implicit in putting forward the bill it is the second epithet I wish to expand on — I cannot see his prospects as any step forward at all.

To begin. He provides in Section 12 for the conditional or total exemption of a film from censorship subject to the censor's approval. Mr Hunt then goes on to attempt to list the categories of films eligible for exemption in clause 4 (a-h) — films of a medical, educational, religious, cultural, sporting, recreational or scientific type (including natural history), also natural scenery, news and manufacturing processes. What nonsense!

It is hard to think of a film that would not sit comfortably in at least one and probably three or four of these labels, be it the highest peak in a wave of classical ballet cinema or the most depraved and talentless porn (recreational? natural scenery?, manufacturing processes??). The only possible aim of these provisions is to lighten the burden of the censor by passing minor film works on trust if so it should have been simply stated.

Subclauses (i) and (j) of the same clause provide for censorship exemption for films to be shown to 'approved film societies' or 'film festivals arranged by or approved by film society.' The point escapes me. Anyone can join a film society, usually through the mail — there is no guarantee of the 'maturity' or 'stability' (lovely words) of film club members. Is Mr Hunt saying that only those sufficiently interested in cinema to join a club should have the privilege of 'seeing what no man has seen before'. Or is he saying that if people insist on colluding in flick clubs then they deserve everything the silver screen throws at them?

More so with Film so-called Festivals. The intention here is quite obvious that a period of selected film screening certain items of sex/violence/horror/bad language should be seen by New Zealanders, that would not otherwise be seen. Why bother? Why piously confine a puerile closeup or a heart felt 'bugger!' inside a Festival? Mr Hunt would seem to want to carry his case on this, and a number of other points on the concept of 'redeeming' merit or importance. I return to this later.

Section 13 deals with the classification of films. At present we have the recommendatory certificates — S, G, Y, A, and the mandatory R's usually 13, 18, 16, and 21. For some reason Mr Hunt wishes to do away with recommendations altogether.

Under his scheme a G Cert would remain just that — available for general exhibition. A 'Y' Cert would have an age tacked to it like the R's at present, and an 'A' Cert film would be viewable by adults (18 and over, Section 2) only. It has always been a platform at campaigns on both sides of the censorship issue to let potential film-goers know what they are in for — frankly Mr Hunt's reform is mystifying.

Further, in the 'G' Cert section, under which a fair number of films can be expected to fall even in these blood letting, licentious times, a 17 year old must suffer the same cuts as his 8 year old sister — the present gradation that the R13 and R16 provide would disappear. Adult-restricted films would not receive any excisions

they would be seen in totum. This is the essence of the bills 'liberality'. When asked at a meeting in this university if the censor faced with the all or nothing situation of an 'A' Cert would prefer nothing (i.e. to ban it rather than pass it uncut) Mr Hunt said he 'hoped not'. We shall see.

A chance was neglected here to allow children to view restricted films in the company of their parents. Since parental privilege seems to extend to having the hospital return a battered child to the child beater four or five times, it is a pity parental discretion cannot override bureaucracy's choice on an occasion such as this. The other supposed Great Advance of the Bill also appears in Section 13 — the Censor's powers are theoretically more closely defined, certainly more words are expended on Mr Hunt's idea of his (the Censors) function than previously.

The Censor would have to take into account 'the dominant effect of the film as a whole' (subclause I of clause 4 (a)), 'the extent to which the film possesses artistic merit or has importance for social cultural, scientific or other reasons (subclause II 'definition probs again J.L.!'); the extent to which the film depicts or is concerned with matters of cruelty, violence, crime, horror or sex in a manner that is injurious to the public good (subclause III), the extent to which persons who are likely to see the film may be expected to benefit from doing so (IV) and the expected to be adversely affected by doing so (V — verbiage subclause IV implies this one).

Last, and this is a little pearler, the extent to which the film is intended to appeal to the more perverse or prurient instincts of the audience' (VI) Pause for breath. Several points occur.

Mr Hunt, please define 'the public good', a 'prurient instinct', perversity, 'social importance', 'benefit', Hmmm?

Note that consideration is given to matter 'depicted or concerned with' — logically the Carry On Series and all the cavalcade of sniggering, blushing, tit-n-bum movies could be severely sat on. Good.

John Hunt seems to have a rather limited idea as to how one benefits from a film — he thinks the 'Wizard of Oz' should have been restricted because he was frightened by it as a child. This is to say that one does not benefit from feelings of fear, distaste or sorrow. It is the whole rationale behind Disney's adrogynous kitch. It seems to me that the process of growing up is as much the downs as the ups, and the encapsulation of emotion on celluloid is a relatively harmless way, of introducing a child to the full content of himself (and the world around him.)

Fourthly, my wrath rises over the Bill's treatment of sex in cinema. If you look back to subclause III you will find this happy, healthy sport rubbing shoulders with the Four Riders of the Cinematic Apocalypse — 'cruelty, violence, crime and horror'. The criteria is injury to the public good (a phrase tried and true!) though it is at least arguable that censors of Mr McIntosh's ilk see sex per se, and especially unusual sex, as wounding that august notion.

It's a safe bet furthermore that when Adolf's chaps did over the ghettos the cry was that Jews injured the public good.

Jeannine Cockayne

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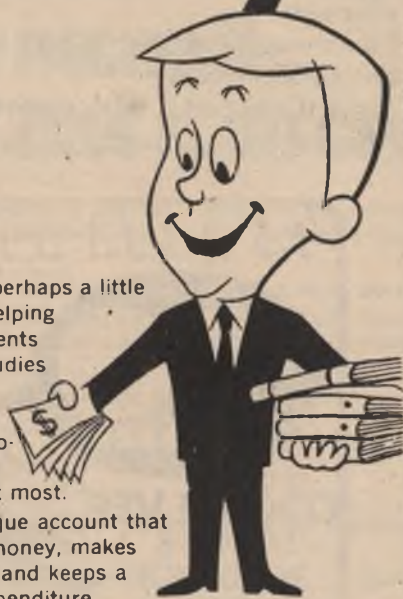
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LOU REED



'Shades on the whole time except for near the end when he tosses them aside to reveal a pair of unbelievably cancelled eyes. Shudder!'

REVIEW OF LOU REED CONCERT TOWN HALL AUGUST 29 1974

Cutting my way through the main artery of people streaming downstairs I made for the entrance nearest my seat. Eight o'clock and what's this? First show not out yet. Sounds of 'Walk on the Wild Side' filtering through: he's in there all right. Ticket in my little 'ot hand, heart a-flutter, all keyed up ready for an evening or tire-lever love from Lou Reed, DA WOILD'S ONLY ROCK N ROLL ANIMAL IN CAPTIVITY, leading light of the now-legendary cult group The Velvet Underground, or, to use their previous name, The Falling Spikes.

Oh why are we waiting....seated at last. Watch all the assorted freaks parade past, some in drag and many with makeup on, the outrageous darlings. Finally the lights dim, loud shrieks and....no, it's the supporting band: Roadshow, playing Dylan/Stones stuff, fronted by Cassidy-esque singer who treats the mike as if it were a spear. Some good meaty stuff from the lead guitarist but the audience is there for one thing only and is predictably lukewarm in its response.

Interval, everybody out for a quick cig, then more waiting. Finally Reed's back-up band plugs in and go-straight into the prelude to Sweet Jane. They're racing this time and the audience goes wild. Then after a few minutes a slight, svelte albino is seen to come on from the left, picking his way through the amps and equipment, clapping his hands, dancing, movin' and a-groovin'. Yes, it's ol' Boneface himself. Cheers, roars, and throngs surge to the front of the stage as Reed rambles up to the mike, slash, slash, and it's 'standing on a corner, suitcase in my hee-and... We're away!

And what a sight he looks: tight blue jeans, skimpy black t-shirt revealing bulgy tum, dark nail varnish and a pair of oh-so deliciously evil 'tea-shades'. Short, short peroxidized hair and pure white makeup, creating an overall effect that's somewhere between Marcel Marceau (a preview?), a US marine and Homosexual Bill. Very different indeed from the face on the Transformer cover.

All through the show he's scarcely still for a moment, moving every limb, now gracefully, now furiously, suggestively and always at a hell of a speed. Face totally impassive except for the occasional sidelong leer at the band; shades on the whole time except for near the end when he tosses them aside to reveal a pair of unbelievably cancelled eyes. Shudder!

Lights off, lights on, then Vicious. No patter in between numbers at any time save the odd unprintable obscenity. Vicious-ah! You want me to hit you with a stick/ but all I got's a big fat..... No prizes, kiddies for guessing the missing word. And talking about needles and pins, after the next number, a new one called Ride Sally Ride it's Heroin, a real smack in the face with the full treatment. Slowly and deliberately he wraps the mike cord round his arm, takes one end in his mouth and draws it tight, showing us how to Nullify our Lives. Plenty of groans, shudders and writhing, meanwhile the band roasts and churns out Thick Black Sounds. I liked this number best for it was good family entertainment. Other items included Lady Day (this, incidentally, is a ghetto name for Billie Holiday), fine versions of White Light/White Heat and Oh Him, a fairly laid-back Waiting For My Man, and another new song called Sally Can't Dance, a little beauty with some heavy guitar and choice lyrics. Walk on the Wild Side featured an incredible, nay, phenomenal drum solo and the show closed with Goodnight Ladies. For this number the Animal wore a bippity-boppity top hat and was joined by two roadies who stood on either side of him, arms round his shoulders, all very matey. Exit Reed without a word; cheering, stamping, and eventually an encore - a protracted version of Rock n Roll. Finally he mumbled 'so long' and was gone.

My main reservation about the show was the waiting; it was nearly 10 when The Man came on (a new record, beating Jethro Tull by about ½ an hour) and he only performed for about an hour. It's high time the music world woke its ideas up and dropped this cavalier attitude towards the paying customers. I for one am at the limit of my patience. I was slightly disappointed that Reed didn't play guitar and I would quite like to have heard my favourite What Goes On (off V.U. III) but that's the breaks. His band was excellent, the lighting really effective, and as for the Duke of Decadence himself...well, he fulfilled my expectations even if he was rather Zombie-ish and unsociable most of the time. Now, all of us Lou Reed/Velvet Underground aficionados can crawl off and die happy.

—Tim Bradstock

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FILM FESTIVAL

A seminar with films from the Sydney Filmmakers Co-operative is scheduled to take place on this campus from October 1st to 4th inclusive, under the auspices of N.Z.S.A.C. Further details and bookings available from the Student Travel Bureau, 3rd floor, U.B. between 11 a.m. and 5 p.m.

POLITICAL DOCUMENTARY

"China — The Red Sons"

Made during a one month tour of China by Australian and New Zealand students in 1968.

Shot inside Red China during the Cultural Revolution and provides an excellent picture of China as seen by an interested and intelligent visitor.

The film-makers, Roger Whittaker and Bob Reece were allowed almost complete freedom to film what they liked, often without the presence of any Chinese officials.

"Millhouse — Emile de Antonio"

Made before the 1972 elections and well before Watergate. "De Antonio has taken old film, kinescopes of TV broadcasts, stills — anything he can lay his hands on — and indicted Richard Nixon out of his own mouth. If you loathe the man: see this picture and love it. If you love the man: see this picture and leave".
The Australians, Thursday, June 28, 1973.

"Australian History" — Bruce Petty

An amazing series of unusual effects and animation give a lucid and deliberately irrational depiction of the history of the sleeping continent that is ruthlessly accurate.

EXPERIMENTAL AND EXPANDED CINEMA

"Teleological Telecast from Spaceship Earth" — Michael Glasheen

This is an extraordinary colour videotape (on film) combining documentary footage at an interview with Buckminster Fuller while in Australia with images derived from his theory of Universe.

2. "Dark" — Paul Winkler

The film is a visual exploration of pent up emotions relating around the "Coming out" of the Australian Aborigines — from dream time to action time.

3. "Four Possible Variations — A Documentation of Cracker Absorbency" — Dave McCullough

4. "Bolero" — Albie Thoms

An experiment in visual perception. The effect of movement on perception of space in time is conveyed in a single tracking shot down a street in North Sydney. Music provides the structure of the film.

5. "Futurist Europa" — Pier Farri

This film recreates the feeling of the first avante-garde film movement in history: futurism. A monumental evocation of the pioneers of 1922, who created the concept of avante-garde film.

6. "Halfcast" — Steve Knapman

7. "Motion Analysis—Mood Evolution" — David Lourie

Lourie's film records specific aspects of life in a complex society.

WOMEN'S ISSUES

1. "Leonies Film" — Leonie Crennan

A deeply felt personal film about a strained relationship.

2. "Film for Discussion" — Martha Kay

The film shows Jenni at work in the office, talking about a wedding with a girl-friend, shopping in D.J.'s, meeting a woman with some new questions, trying to discuss things with her boyfriend, enduring a family dinner, trying to discuss things with her mother, and finally reaching a point at which she simply cannot go on the same way.

3. "Home"—Womens Film Group

Documentary with re-enactment as two women who spent their childhood in the "homes" of the child welfare

system reveal what happens when young women are incarcerated in these prisons.

4. "The Stripper"—Siew Ha Beh

Expresses a feminist view of a stripper.

5. "The Breadmaker"—Rosalind Gillespie

A woman film-maker's sense of humor connects the basic pleasures of food, sex and shape.

6. "Reflections" — Bev Clarke

A visual poem on a stream and sunlight.

7. "Women in a House" — Sue Ford

8. "Still Life" — Jeni Thornley

9. "Take 5" — Carole Kostarzioh Dagmar

10. "Gretel" — Gillian Armstrong.

ANTHROPOLOGY

1. "Pikizjaa" — Les McLaren and Steve McMillan

It was filmed and recorded in entirety at lombi Village, population 400, in the lalibu sub-district of the southern highlands of Papua-New Guinea, language group Imbongu. Traditionally, the most powerful village in the area the lombi were driven from their land by a combined group of neighbouring villages. They fled over the range, and a year later were invited to return as a peace gesture. Their victors helped them to re-establish their homes and garden and the lombi people in return hosted a huge pig feast as a celebration of renewed friendship. This festivity has been perpetuated.

2. "Tidikawa and Friends" — Jet and Su Doring

A unique documentary providing the only existing record of the Bedamini living in the remote isolation of the Great Papuan Plateau rainforest. Filming over a period of four months in 1971 after a year's preparation the Dorings approached the Bedamini as friends rather than objects of study. Not only does the film portray vivid, dramatic events in these people's lives, but, more importantly perhaps, it recreates the tempo and tenor of daily life.

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*I have faith in Chile and its destiny. Other Chileans will come...
You must know that sooner or later, and very soon, large
avenues will open again for men worthy of building a new
society... I am certain that my sacrifice will not be in vain.*

Salvador Allende Gossens

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