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THE UNIVERSITY OF AUCKLAND
15 OCT 1974

CRACCUM

OCTOBER 3, 1974

Hishamuddin Rais, the secretary general of the University of Malaya Student Union, was arrested in Kuala Lumpur at 3.15 a.m. on the morning of Thursday, September 19. He and the student leader arrested with him have joined more than 4,000 other prisoners in the jails of the Malaysian fascist regime.

Hisham's arrest came only a few days after he had contacted N.Z.U.S.A. to say that he was coming to New Zealand and Australia for a speaking tour. N.Z.U.S.A. invited Hisham to visit New Zealand for the national conference on Malaysia held in Wellington on August 31. Unfortunately he was unable to turn up. N.Z.U.S.A. learnt after the conference that telephone calls and letters had not reached Hisham, and that the air tickets for his trip had been held for several days in the Qantas office in Kuala Lumpur without Qantas informing him that they were there. It all seemed a strange coincidence. Now the explanation for these 'coincidences' seems pretty obvious.

The arrest of Hishamuddin Rais shows that the Malaysian Government is becoming desperate in its attempts to stamp out its political opposition. Hisham is Malay. One of the Malaysian Government's main tactics in its attempts to divide and rule the exploited masses in



has become very worried about the growing opposition among Malaysian students in New Zealand and Australia to its fascist policies at home and its attempts to practice these policies on Malaysian students abroad.

Hisham's visit would have helped to develop the united front of Malaysian students inside and outside Malaysia, and New Zealand and Australian students in opposing the fascist Razak regime. Razak himself had planned to visit New Zealand and Australia this month. He called the trip off because he was afraid that demonstrations of Malaysian students and their supporters against him would dent his government's reputation.

As one of the N.Z.U.S.A. representatives at the Asian Students Association conference in Melbourne I had the privilege of meeting Hishamuddin Rais. No doubt the Malaysian Special Branch (the secret police) will accuse him of being an "anti-national element" and a "subversive". Razak's representatives in New Zealand and Australia will try to weaken the unity between New Zealand and Malaysian students in this country by attacking N.Z.U.S.A. for protesting at Hisham's arrest.

It is ironic to think that Hisham will be labelled an "anti-national element" because he spoke out strongly against Anglo-American and Japanese domination of the Malaysian economy, and the continuing presence of British, Australian and New Zealand troops in his country and in Singapore. When he spoke against neo-colonialism in Malaysia he spoke as a true patriot, supporting the aspirations of all the people of Malaysia to control their own affairs.

It is also ironic to think that Hisham will be labelled a "subversive". When he spoke against the Malaysian Government's attempts to smash the student movement in Malaysia and the efforts of the Malay ruling class to divide the people on racial lines he spoke as a democrat, defending the rights of all Malaysians to take part freely in political life.

And as Neil McLean, the president of the Australian Union of Students pointed out in a statement on September 20, the Malaysian High Commissioner in Canberra recently cited Hisham's statement in Australia criticising the Malaysian Government as proof that Malaysia is a democratic country!

"If one student leader is suppressed", Hisham said while he was in Malaysia in July, "it means also that the ideals of all students have been suppressed." Hisham's arrest is an attack not only on the Malaysian student movement in Malaysia, Australia and New Zealand but also on the Australian and New Zealand student movement as a whole. It is another attempt to intimidate us into silence. There can only be one way to reply to this attack. We must strengthen our efforts to defend the democratic rights of Malaysian students in this country and in Malaysia, and serve notice on Razak's fascists that they will never succeed in their attempts to crush democracy in Malaysia or anywhere else.

Peter Franks.

OPPRESSION IN MALAYSIA

Malaysia has been to make out that it is working in the interests of Malays by suppressing the Chinese and Indians. For that reason the government has had to be very careful in clamping down on progressive Malays. By arresting Hisham, a well-known Malay student leader, the Malaysian Government has admitted to Malaysians that its talk of democracy and of working to further the interests of the Malays is a complete sham.

Last month the Malaysian Government held national elections. Not surprisingly the ruling National Front was easily re-elected - most of the opposition parties had been incorporated in the Front or their leaders had been locked up. Unlike the 1969 Elections there were no riots or inter-racial strife. Many political commentators said after the elections that Prime Minister Tun Razak was firmly

in control. But Hisham's arrest shows that the Malaysian Government is so uncertain about its control over the people that it has to step up political repression and lock up Malay student leaders. We do not yet know how many other student leaders have been arrested with Hisham.

Another reason for Hisham's arrest is that he had embarrassed the Razak government by speaking out against its political repression and its subservience to Anglo-American imperialism overseas. Hisham attended the Asian Students Association's biennial conference in Melbourne in July as part of the delegation from the National Union of Malaysian Students (PKPM), and spoke on several Australian campuses before he returned home. Then he went to another international conference of youth and students in Japan. He was arrested only a few days before he was meant to leave Malaysia for a speaking tour of New Zealand and Australia.

It's fairly obvious why the Razak government didn't want Hisham to come to New Zealand and Australia. It

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NGATARINGA BAY

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1970 saw the passing by parliament of the Ngataringa Bay Empowering Bill. The Act had been preceded by a year's bitter controversy over the future of the Bay, both on a local and a national level. Since then, the issue has continued to be the focus of heated dispute, with the Bay remaining undeveloped but the Empowering Act still not repealed by government. This article sets out to examine the arguments against reclamation (in particular that proposed by Robbins Holdings Ltd) and looks at immediate prospects for the repeal of the Act.

The Act provides for two local bodies, the Devonport Borough Council and the Auckland Harbour Board to develop certain land in Ngataringa Bay (whether reclaimed or not) for residential, commercial and recreational purposes. Under the Act the Council may grant a licence for use of the land to any person or persons.

This forms the essence of the legal issue concerning the Bay, for the land is essentially public land, and should not belong to anyone as private property. Moreover, individual profit seems pathetic justification for the acquisition of public open spaces. The vestment of the Waitemata Harbour in the hands of elected representatives of the Auckland public doesn't grant these people the unalienable right to dispose of parts of the Harbour.

The Devonport Borough Council (virtually a front for the Devonport Businessmen's Association) has just about totally committed itself to transferring the land covered by the Act, to a private individual, by entering into a Deed with the developer. They did so in secret without consulting or even advising the public of their intention. Because the deed is in the form of a contract, the council must adhere to it. Should it be broken by the Council, the people of Devonport,

who knew nothing of the deed for at least two years after it was signed, would be forced to bear the burden of the developer's inevitable compensation claims. Thus, the local Council has adopted in principle, a development scheme for Ngataringa Bay, so that any objection to it, is very much an objection to a body which would then sit in judgement on its own cause.

Public Opposition

In two random surveys, both conducted by the National Research Bureau, in April 1973 and March '74, results convincingly showed the weight of public opposition to the scheme. The first of these revealed that of those people living adjacent to Ngataringa Bay, 66% opposed development of any part of the Bay for residential purposes (as compared to 12% in favour of it.) The March survey asked a randomly selected sample of 586 people in the Auckland Urban area (from Albany to Papakura): "Do you think that reclamation for housing purposes should be allowed in the Waitemata Harbour?" Aucklanders decisively rejected such reclamation in an average ratio of three to one against.

In response to public outcry aroused by the proposed scheme, the Ngataringa Bay Society held two public meetings each of which was attended by well over eight hundred people from all over Auckland. Motions were passed in both meetings, virtually unanimously, for the Society to push for the repeal of the Act. A similar meeting was held by the developer and although Mr Robbins attempted to pack the hall with supporters of the scheme, they were still outnumbered three to one.

The public stand to be the greatest losers if the scheme does go ahead. In the public meetings and surveys mentioned above, they obviously expressed their bitter opposition to this scheme, and harbour reclamation in

general.

Environmental Impact

The most popular argument against the principle of reclamation in any part of the Waitemata is an environmental one. A number of experts on ecology, the most verbal of them being Professor John Morton, have condemned this scheme outright. Evidence has been presented on the value of the Bay as a fish-feeding area, which would be totally eliminated if the tidal flats were destroyed. The extensive inter-tidal area of this bay is utilized by a large number of shore-feeding birds, including herons and stilts, in some places on the periphery pukekoes, banded rails and mallard ducks. The benefits of fish and wild life in the Bay should therefore be insured for present and future generations.

Also, algae on the mudflats is an important source of oxygen that water must have both to support marine life and to combat water pollution for the harbour as a whole. (Thus, this area has considerable value because of its size alone — there are few similar areas in the Waitemata Harbour ecosystem of comparable extent having comparable biological attributes.) Moreover, seemingly minor changes, such as a new fill or dredging project, may have far reaching and sometimes highly destructive effects.

Social Value

Mr Chewings, the Member for Invercargill, said in a parliamentary debate... "The development was said to be going to result in the disappearance of rubbish tips, rats and smells."

But such a statement shows complete ignorance of the

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recreational and aesthetic value of the Bay. The only part of the Bay which may legitimately be called 'unsightly,' is the rubbish tip. The tip, located at the extreme eastern end of the Bay, is the only unnatural feature of the Bay, but ironically, it will not be touched by Robbin's scheme. A recent survey conducted by the Ngataranga Bay Society covering households around the bay indicated that

59% of residents use the Bay for swimming
46% for boating
42% for fishing
53% for rambling (a priceless asset in the heart of an urban residential area). Also 92% of residents consider the Bay a valuable part of their environment. This completely discounts the constant statements by supporters of the scheme that the Bay is ugly and useless. It is ironic perhaps that Mr Robbins should choose such an "ugly eyesore" as the site for his grandiose plan.

Furthermore both Bayswater and Stanley Point Peninsulas are zoned for high residential use, and the major portion of the remainder of Devonport borough, for medium density. Ngataranga Bay derives much of its present importance from the fact that it provides an all-too-necessary marine "green-space" at the centre of Auckland's urban environment. As the city's population inevitably grows, so too will the aesthetic value of the Bay, while the recreational needs of this increased population, demands that this resource be conserved.

In the words of a Devonport resident, Mr M.J. Ferguson: ".....Robbins Holdings, with the consent of the Devonport Borough Council seeks to despoil this area and so rob future generations forever of what should essentially be their birthright."

Devonport

Protests against the "Devon Isles" scheme have been heard from all over Auckland and New Zealand. However those who will directly bear the costs of the development are the residents of the Borough of Devonport. The cost of the loss of Ngataranga Bay environmentally can be realized, but more difficult to define is the effect on Devonport's unique, almost village like community. The impact of a 40% increase in population of homogeneous type is one of the more intangible costs which must be measured. The Borough Council would like to use proceeds from the scheme (that is extra rates) to generally redevelop Devonport - to change it from a "backwater" to a progressive marine suburb. Many residents have chosen to live in Devonport for the very reason that it is a backwater.

Traffic congestion and pressure on borough facilities undoubtedly will serve to destroy that very life style which makes the area so attractive.

It is argued that development of Ngataranga Bay will produce further amenities for existing residents. Yet nothing could be further from the truth. The scheme would actually result in a decrease of public reserve per capita (from 14 acres per thousand to 1.3 acres per thousand.) The reclamation would deprive so many people the opportunity of fishing, swimming, boating or rambling in the Bay. It would also heavily tax the existing amenities of Devonport - especially, roading, refuse disposal and sewer maintenance. Suggestions have been made by a number of experts, including Auckland University economist, Brian Murphy, that after a short, initial space of time, the cost of upkeep of the reclamation would become so enormous, that the scheme could indeed become a liability to the rest of the Borough's ratepayers.

The character of Devonport is the main reason for the influx of many young families into the area. This gradual development may occur without the Borough losing its charm. However, a sudden increase in population of three to five thousand could have disastrous effects on the quality of life in Devonport. Essentially it is for the community of Devonport to make its own decisions in these circumstances. The majority of the affected sections have already been considered the alternatives and decided in favour of existing amenities.

A Haven for Young Execs

The type of person that will be attracted to the area is obvious when one considers that a possible \$90 million development cost will have to be borne by a minimum of thirteen hundred families (the largest number of homes which the scheme could provide) - and that is on the erroneous assumption that the developer will take no profit from the scheme.

People with the resources to live in such an exorbitantly priced development, could and probably do live in fashionable suburbs around the city. There is no shortage of plush residential accommodation in Auckland, but there is a grave lack of low cost dwellings to house many of the city's less privileged families. The finance for this scheme would very likely be provided by financial institutions at the expense of low cost housing schemes, which

are much less profitable, but sociologically far more important.

Furthermore, if private individuals are encouraged by the Council and the developer, to invest heavily in the reclamation and development, (as has already happened at Half Moa Bay, and may be done in this scheme as provided for under Section 14 of the Act) those involved will have a strong cause to preserve their privacy and restrict use in large areas to themselves, at the exclusion of the public.

Prospects for repeal

At present the Bay lies undeveloped, though the Empowering Act has not been repealed. During the last four years representations have been made to government for its repeal, culminating in a Local Bills hearing in the middle of last year. Yet despite the promises of Hugh Watt and the efforts of government backbenchers, Jonathan Hunt, Michael Bassett and Michael Moore, little has been done. The proposed reclamation has been cut back 600 feet, but this is insignificant when one realises that such a figure represents less than a tenth of the area of the existing scheme. Why then if popular opinion in and out of Devonport is so against the reclamation, and if government is as sincerely sympathetic to the scheme's opponents as it appears to be, has the Act not been repealed?

The answer lies in the problem of compensation. Since the Devonport Borough Council issued the deed to Robbins Holdings Ltd., the developer has undertaken preliminary plans, reports and testings, which he claims have cost him almost \$500,000. (This figure according to others is highly inflated and if settled out of court could be decreased even further.) If the Council or Harbour Board were to retract the deed Robbins would undoubtedly hold them liable for compensation. Neither of these bodies have been prepared therefore to retract their agreements. Although the A.R.A. is gradually coming around to the opinion that such a reclamation should definitely be stopped (the last A.R.A. vote on the issue resulted in the chairman, Mr Tom Pearce, casting the deciding vote not to oppose the reclamation) it does not actually have the power to prohibit the scheme outright. It may however, impose certain restrictions on the developer.

The government too, is liable to pay compensation if it repeals the Act. In the past, Labour leadership has been strongly opposed to the development, but has been reluctant to pay a possible half million in compensation, especially when that money could go towards housing, health education and other facilities so desperately needed today.

On several occasions the attention of govt has been drawn to the fact that there exists a fund of over \$1 million for conservation expenditure. In the entire history of the fund, the money has never been completely spent and it would seem to be an ideal source of compensation if the government was forced to pay it. The govt however, has skillfully ignored this possibility.

Certain prominent Party members (including the late Norman Kirk) have intimated that govt would be willing to repeal the Act and run the risk of having to pay compensation, if sufficient stimulus for such action was provided. They have further indicated that a recommendation from either the Borough Council, the Harbour

Board or the Waitemata Harbour Study (whose decisions are to be released late next year) or even the A.R.A., for the repeal of the Act, would constitute suitable grounds for repeal.

Thus it would seem that the main hope for saving the Bay rests with the approaching local body elections in October. If anti-reclamation majorities were returned in any one of the three bodies mentioned above, there would be definite likelihood that in the immediate future, the govt could be presented with sufficient grounds for the repeal of the Act. Prospects of such an outcome are particularly bright at the moment, in the light of almost unprecedented public interest in the coming elections and the fact that the Ngataranga Bay Society has nominated a number of members (including its chairman) as candidates for the local borough council, the Harbour Board and the A.R.A., while it has also endorsed several independent candidates who have expressed their opposition to the proposed scheme.

There are of course other possible ways of stopping the development. The ex-Minister of the Environment, Joe Walding, was not particularly strong in caucus, nor did he show much interest in the Bay issue. It is to be hoped that Mrs Tirikatene-Sullivan will prove a stronger and more effective champion of the environmentalists. There must also be some chance of stopping it at Town and Country Appeals level, though this is slim, as the Board's history has shown it to be an extremely conservative body. A further possibility is that Mr Robbins, who was closely linked with the J.B.L. enterprise, could fall from the business arena in a similar fashion to his former associates. This of course, exposes the possibility that should Robbins go bankrupt while half way through the development, the Bay would be left an horrific mess. (Imagine a seventeen foot - high concrete structure eating up the Bay and impinging on a fair portion of the Inner Harbour as well!) Yet another alternative is the notion of a compromise, as proposed by North Shore M.P. George Gair. Yet such a notion, while politically and diplomatically expedient, must be deemed abhorrent to most opponents of the scheme the principle of reclamation in the Waitemata, especially for residential purposes, is one that cannot be compromised.

Therefore, it may be concluded that the future of Ngataranga Bay lies in the outcome of the October elections. Should anti-development majorities be returned to either of the three local bodies mentioned, strong representations to parliament for the repeal of the Act, would be made. The Bay must be saved for itself, and as a symbol for the deliberate conservation of the Waitemata Harbour. Whatever happens to the Bay, whether it is reclaimed, or the Act repealed, a precedent will be created of great significance to the Harbour's future. In a sense then, the October election may well decide the future of not just Ngataranga Bay, but also of the entire Waitemata Harbour. Jack Schoop, Chief Planner for the Californian Coastal Zone Commission seemed to sum it up succinctly:

"You have a wonderful harbour. The trick is getting enough of you to recognize what you have, before you lose it."

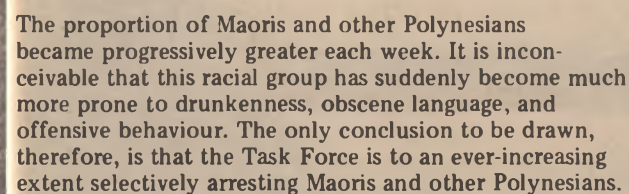


On the night of June 15th, 1974, six separate incidents involving violence occurred in Auckland. Four of these incidents took place in the inner city and involved Maoris or non-Maori Polynesians. Suddenly all the prejudices and racist fears of the European community came into the open and demands were made for more police with more powers to deal with this menace. The Labour politicians hesitated briefly, but hysterical newspaper editorials and frantic outburst from the National M.P.s of Auckland (representing the conservative white suburbs) made up the Government's mind and the Prime Minister gave the go-ahead for the police to form a Task Force to patrol the inner city.

This wasn't the first time the Labour parliamentarians responded to the law-and-order cry - in November 1973 an earlier Task Force was set up as a result of hysteria in the press about inner city street violence. One notable victim of that Task Force was an innocent 14 year-old, Rarotongan schoolboy who was arrested while simply standing on a street corner. He was locked up in Mt Eden Prison and then a Boys Home for a total of 4 weeks, and had to go through four court appearances over a 2½ month period before he was acquitted of a single idle and disorderly charge. Already it was clear, as Nga Tamatoa had predicted, that the Task Force was concentrating its attention selectively on Maoris and other Polynesians.

ACORD members monitored the Auckland Magistrates Court every Saturday morning for the first six weeks the Task Force was operating. We were able, therefore, to gather data about one sample of the Task Force's victims, those arrested on Friday nights. These included more than a quarter of the total of 403 people arrested by the Task Force during that period. The six-week monitoring period also covered three weeks before the new national Duty Solicitor Scheme started in Auckland and three weeks after. The aim of this scheme is to provide legal help and legal aid to all defendants in the magistrates courts and childrens courts, and we were interested to see how effectively its early operations were.

As Inspector Dallow, commander of the TAsk Force has admitted, *over 80% of all Task Force arrests are of Maoris or non-Maori Polynesians*. Of course, this is not surprising since the Task Force spends the major part of its time in and around those inner city pubs which are patronised almost exclusively by Maoris and other Polynesians. But the figure of 80% is an overall one. We have analysed the arrest figures for each successive week that the Task Force has been on the streets (see Figure).



In the first six weeks of the task Force's operation twice as many arrests were for drunkenness as for any other offence. Eighty five percent of all arrests in this period were for trivial offences (Police Offences Act). The totals were as follows:

[illegible]

Of all those who were arrested for drunkenness on Friday nights, 76% were Maoris or other Polynesians. Of all those who were arrested for obscene language and offensive behaviour, 75% were Maoris or other Polynesians. To see just how selective the Task Force really is in its arrests, we have compared the Task Force arrest figures with those for regular police arrests in Auckland*.

*Based on "Justice Statistics - 1971" (latest available)
It can be seen that the Task Force has *more than tripled* the arrests of Maoris and other Polynesians for drunkenness, and has *more than doubled* the figure for offensive behaviour and obscene language. This is on top of regular police arrest figures which themselves are so high as to indicate bias.

Many and probably a majority of the 403 people arrested by the Task Force during its first six weeks were first offenders and were arrested on charges laid under the Police Offences Act. These people were all bailable as of right and on the night they were arrested the police could have released them on bail on their own recognisance, without a surety. In fact, the police very rarely did this. Almost all those arrested by the Task Force on Friday evenings were held in the police cells until their appearance in court next day (12 or so hours later).

In the case of those arrested for drunkenness, only 16% were released on bail, a majority of whom were Pakehas. This failure to bail those arrested for drunkenness is especially unjust. A first offence for drunkenness is NOT punishable by imprisonment yet most of those arrested for this 'offence' are in fact deprived of their liberty for some time. The situation is worst for Pacific Islanders whose knowledge of English is not good. Because interpreters are usually not present in court on Saturday mornings (nor always on other days) these defendants can be kept locked up for hours if not days longer just waiting while the court takes its time over getting interpreters.

But do those who are first arrested unnecessarily and then denied bail unfairly get any sort of 'justice' when they finally appear before the magistrate? ACORD monitors have sat and watched 172 hearings and the answer can only be 'no'. Some case histories illustrate why.

Drunkenness:

In general, those few Pakehas arrested alcoholics who were unemployed and in need of medical treatment. On the other hand, the Maoris and other Polynesians charged with this 'offence' were in most cases young, employed and first offenders.

* A Samoan was brought into the dock and charged with drunkenness. He had been in New Zealand a very short time and understood no English at all. When this became obvious, the magistrate explained the charge to the man - in English - and very kindly entered a Not Guilty plea on his behalf. The man just stood in the dock shuffling nervously and smiling vaguely. Although it is claimed that defended hearings do not take place on Saturday mornings, this one went ahead without any hesitation. The defendant had no lawyer (the duty solicitor scheme had not started at this time). The police called a constable to give evidence against the man, which he did - in English. The magistrate then explained to the man - in English - that he could now cross examine the police witness. The man still stood there, saying and comprehending nothing. The magistrate then saw that there was no defence, found the charged proved and convicted and fined the man. The man left the dock having understood nothing (except perhaps, that justice is only available in Auckland to those who are white and speak English).

* A young non-Maori Polynesian was arrested during a "routine patrol visit to the taxi rank". His offence was to say "piss off" to the police. He was held over night in the cells and pleaded Not Guilty the next day and was remanded.

* A Young Samoan was standing in a crowded bar and was being pestered by a pakeha for a loan of some money. After a while the Samoan got annoyed and told the Pakeha to "fuck off". He was immediately arrested by a constable who happened to be nearby, and was convicted and fined.

** On a "routine visit to the Ponsonby Club Hotel" the Task Force arrested five people for using obscene language. There were four Polynesian men and one European woman. One of the Polynesian men was asked*

a question by police, which he answered. He was asked the same question again by the police and gave the same answer. They asked a third time, and again were given the same answer. On the fourth time the man's patience was exhausted and he swore at the police officer. He was immediately arrested. In court the police did not deny this harassment, but the man was still convicted and fined \$40. For this man, and for the 3 other men and the woman who were arrested for obscene language at the same time, the police said in evidence that "there were some women present".

Offensive Behaviour:

* Two well-dressed Pakehas, aged about 30, appeared in court charged with offensive behaviour (urinating in a public place). They had both been bailed the night before by the police. One pleaded guilty and the other asked for a remand without plea. Both were remanded and the magistrate very generously granted suppression of name to both without even being asked to.

Numerous Maoris and other Polynesians were also arrested for the same offence. None of them were bailed by the police. None of them had their names suppressed.

Assault:

There were very few cases of assault heard during our survey. One which will become another statistic of "street violence" was this:

* A seventeen year-old Maori girl was arrested by police for lightly kicking her boyfriend in the bottom as he was getting into a taxi. She was arrested and charged with assault. The next day she was convicted and fined.

We have for some time been highly critical of the lack of interpreters in the courts, and our experience in the past weeks when very many non-Maori Polynesians have been appearing confirms this view. But one magistrate had a novel approach to the problem. He didn't bother to ensure that competent, paid, interpreters were present in his court, he did it another way:

* A Samoan was convicted and fined \$5 for drunkenness. The next defendant was also a Samoan, but one who couldn't speak or understand English. The magistrate then called back the first Samoan and had him sworn in as an interpreter, after which his \$5 fine was deleted for his services to the court.

* Another magistrate tackled the problem a different way. A Samoan defendant was charged with drunkenness. He could not understand English and as before, no interpreter was present. This magistrate, not bothering about the need for interpreters to be impartial, invited a Samoan police constable to act as interpreter, which he willingly did.

These cases are typical of dozens. In many cases non-Maori Polynesian defendants were remanded with reporting clauses EXPLAINED TO THEM IN ENGLISH by the magistrate. They were all liable to arrest if they did not report precisely as instructed, yet no-one bothered to ascertain whether or not they understood what those instructions were. We found that obvious difficulties in understanding English, and therefore the conduct of the hearing, were apparent in at least half of the Task Force arrest cases.

DUTY SOLICITORS

The long-awaited government supported national Duty Solicitor Scheme came into operation in the Auckland Magistrates Court three weeks after ACORD members started monitoring Saturday morning sittings of the court. We were able, therefore, to compile 'before' and 'after' figures. Of the 172 cases we observed, 86 were heard before the scheme started and 86 after. Only 6 (7%) of the first group had anyone to speak for them in court. Of the second group, however, 41 (48%) did, and the duty solicitors accounted for 33 of these. Nevertheless, it is clear that duty solicitors cannot do much for Task Force victims. Most of them ARE technically guilty of whatever trivial 'offence' they have been arrested for. But because none of the duty solicitors can speak any Polynesian language, and they have no interpreters available to them, they are often unable to communicate with a defendant and cannot with any accuracy advise on plea anyway. In fact, 67% of all defendants pleaded Guilty before the duty solicitor scheme got under way, and 62% after - not a significant difference. Not Guilty pleas did not change significantly either, but there was a significant increase of remands without plea (13% to 22%). Such a remand allows the defendant time to obtain legal aid, and may well lead to a Not Guilty plea later.

We welcome the fact that duty solicitors are not just sitting in an office outside the court but are helping defendants in court during their hearings and in some cases pleading in mitigation of penalty. But duty solicitors cannot undo or prevent the injustices which are perpetrated by the Task Force and the magistrates. Only the removal of the Task Force from the streets and radical changes in the judicial process can do that.

CONCLUSION

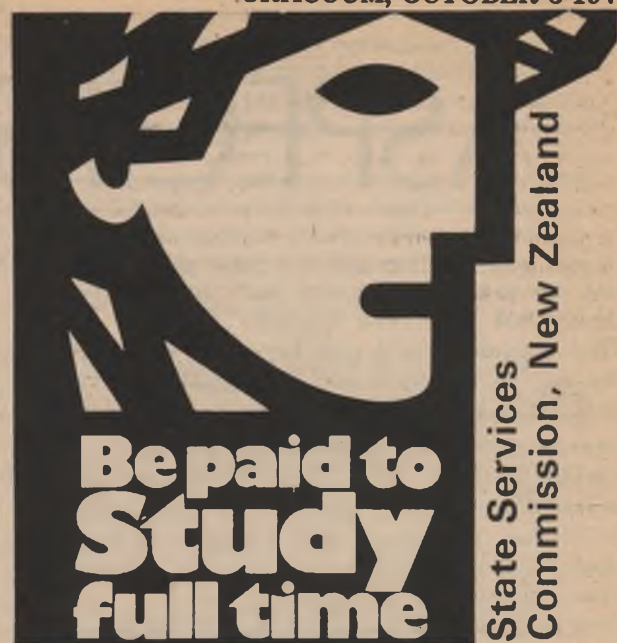
The Task Force is racist and is being used by racist politicians as an instrument of oppression against Maoris and other Polynesians. No other conclusion is possible from the evidence we have gathered, taken in

conjunction with statements made publicly by the National M.P.s of Auckland, in particular those made by the Leader of the Opposition, Mr Muldoon. As Mr Muldoon's calls identifying Maoris and other Polynesians as the 'problem' have been made with increasing stridency over the period of our survey, so too has the arrest rate of this racial minority group shot up to over 80% of all Task Force arrests. Yet, it is inconceivable that Maoris and non-Maori Polynesians have suddenly become so much more prone to drunkenness, or obscene language or 'offensive' behaviour over this brief six-week period. The arrest situation can therefore only have resulted from a deliberate effort on the part of the Task Force to selectively arrest Maoris and other Polynesians, thereby satisfying the demands of those whose prejudice and bigotry leads them to overlook all pakeha crime and pretend that drinking, obscene language and violence is the prerogative of Maoris and other Polynesians.

The Task Force came into being as a result of a hysterical reaction to a small number of cases of street fighting involving Maoris and other Polynesians. To justify its existence, and prove that it was "cleaning up the streets" the Task Force had to come up with big arrest figures for Maoris and other Polynesians in a short space of time. It did so in the easiest possible way by picking on those who transgressed archaic drunkenness and obscenity laws. This, then provided the "proof" that Maoris and other Polynesians WERE indeed the "problem" and so "justified" concentrating even more attention on them, which, of course led to more and more arrests. The vicious circle became an even more vicious spiral.

There can be no doubt, no equivocation over our conclusion: in arresting hundreds of Maoris and other Polynesians on trivial charges the Task Force is not preventing violence, rather it is itself perpetrating violence. The oppression of a racial minority group by police is now a reality in Auckland. The Task Force must, therefore, be disbanded immediately.

This report has been compiled by members of the Auckland Committee on Racism and Discrimination (ACORD). P.O. Box 47155 Ponsonby.



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AMP



ASPECTS OF DRUGS:1

It was a long time ago - a time almost miraging out of view when Ogden Nash said "Candy is dandy but liquor is quicker." That sounds quaint and far away now but it is the age of nostalgia and so perhaps we can look back to when that remark was made.

America at that time suffered from a blight of puritanism and it was in a fit of moral fervour that it decided to introduce what was called 'the noble experiment,' - Prohibition. This proved what is a recurring theme in history that social patterns can never be regulated by legal restraints.

Every generation has to relearn that lesson for the law is usually patterned on the last generation's prejudices and continues to be a rather obsele te reminder of the past.

The question as the British professor of jurisprudence H.A.L. Hart has asked is whether the enforcement of morality is morally justified.

Lord Devlin who was on the British Privy Council maintained in a long argument with Hart that it was permissible for any society to take steps needed to preserve its existence as an organised society, for he believed that if we allowed values which were contrary to the accepted ones to exist then this could jeopardise society itself. Laws themselves have come to reflect Hart's view that society has no right to impose its views upon individuals by punitive means.

The idea of legal enforcement is becoming more and more questioned today and this is basically because as with prohibition itself, the cost was too great to society to continue its enforcement.

Laws inevitably catch up to social thinking when they are forced to. However, enforcement as a concept dies hard. It is far easier after all to regulate than to understand but this is a 19th century answer to 20th century problems.

To forbid after all is to tantalise and those who forbid are the unwitting collaborators of those who wish to see something free.

It is false to suggest that the threat of legal punishment will create a satisfactory answer. It may enable coercion into obedience but this is at the cost of liberty and an individuals rights.

There are two categories of crimes after all. One is crimes which cover murder, arson and a whole list of activities which are of harm not only to the person who does them but to others as well. No society has ever allowed these to happen without restraint for a society is conceived to develop the safety of its members.

The other is more contentious. It has been labelled crimes without victims.

It includes a vast galaxy such as abortion (although this may be argued about) homosexuality, and all forms of addiction including cannabis, alcohol, television and rugby.

It is the struggle over the second category that society always polarizes between the generations, a struggle which occurs as far back as *Gone with the Wind* where the recently widowed Scarlet O'Hara chose to go to the Atlanta Ball dressed in scarlet rather than in black. Such clashes may be as transient as that one and have more to do with the personality of the individual rather than reflect a change in social values.

But sometimes its more dramatic and we must place the

change in social drugs here. This must be seen as aprt of a context.

Since the second world war the vestiges of tradition have been under attack by the affluent generations which have believed less in dogma.

The heroes of these generations stretching back to James Dean, and earlier heroes they have discovered like Humphrey Bogart were often surly and uncommunicative. But they also saw that to cope with change one would have to rely less on ritual and more on instinct. The Humour too has become more surreal - a tradition which starts with the Marx brothers, works through the Goons and ends up with Monty Python.

Some people you see have anticipated the change that was to come as society fragmented and splintered and belief for duties sake became less and less important. There was you see no longer a compartmentalised way of doing things. Society itself had become more varied and exciting in its scope. There was plenty of talk of freedom. Romantic rhetoric and myths were intermingled for there was an integration of disparate things and a vision of how the future could be the sum of all the things added together rather than a time-table carefully planned and plotted.

This diversity itself was creating problems of adaptation and so the question became where did the individual fit in?

This was a different question asked to the previous generation which fitted in whether it liked it or not. The new generations knew however what they stood against. They stood against ignorance masqueraded as authority; they stood against conformity and the idea of the right thinking person and they stood against the idea that their parents knew best.

For they knew that what they were seeing and experiencing was a new style of doing things. They had new priorities. Things weren't so simple anymore.

This wasn't just because of Dr Spock's nappy revolt either. Things really had changed.

Western civilisation itself had abandoned its Christian ethos. People no longer believed in heaven. Nor however was ideology that evident as socialism had shown itself in Eastern Europe to be merely a form of state capitalism. So even if the generations had wanted to believe it was less easy.

The answer was coming more and more to evolve around self-regulation and individual experience and feeling rather than a collective goal.

Most would have agreed with Lord Eccles who said about censorship that "the only censor is the audience which will decide whether it wants it and how soon it gets fed up with it."

I don't, you see, separate a subject arbitrarily like drugs. It is part of the whole ethos - a whole social scene.

It is not particularly important except when it is magnified but I do believe that drug dependancy which means an excess of anything whether it be money cars or any of the illegal drugs is symptomatic of the confused priorities within society today.

As long as we have a society which talks of equality and practises money grabbing and which is basically insecure because it is alienated from itself then we will have a drug problem.

As Dr Fraser McDonald has pointed out 'Everyone is completely affected...they don't realise how their 'normal selves' are distorted by social pressures. They accept it as their social environment.

The Auckland Star saw the problem congenitly when it

editorialised on July 5 1971 "Fundamentally drug abuse can only be put right by converting our materialist society to an entirely new philosophy of life emphasising the spiritual values which can give life a rich, satisfying meaning without having to rely on such crutches as drugs. Are we really concerned enough about the problem to accept and make such a change?

What we must look at however is whether what we have is really harmful. I'm not interested in casual relationships that prove that people who start out on tomatoes end up on pumpkins or indeed turn into them, or that people that start up on cannabis end up on heroin.

You can prove anything you want to by mental gymnastics which I find a quite amusing game myself. Instead we should think through problems enough to realise that the boogymen theory of law is over simplified, stupidly inadequate to the present.

The incidence of cannabis usage is increasing 25% each year and the incidence of detection is going down. It is getting to be a King Canute situation with the law forbidding the waes to come forward without any response.

The analogy with prohibition becomes quite potent.

As the American sociologist Erich Jopheson has pointed out "alcohol and tobacco are drugs yet Western man insists on applying different values to the more unfamiliar and in many cases less harmful drugs."

It is salient to recall that in 1938 New Zealanders consumed 11.6 gallons of alcoholic beverages per head of population. By 1970 the figure had risen to 27.3 gallons. There had been an upsurge in alcoholism which is part of a world trend.

As Dr Moris Shafetz, director of the US Nation Institute on Alcohol Abuse and Alcoholism, had stated "youths are moving from a wide range of other drugs to a more devastating drug - the one most widely misused of all - alcohol.

Perhaps it is salutary to recall that at least half of each year's automobile deaths are caused by alcohol and that after heart disease and cancer alcoholism is the country's biggest problem.

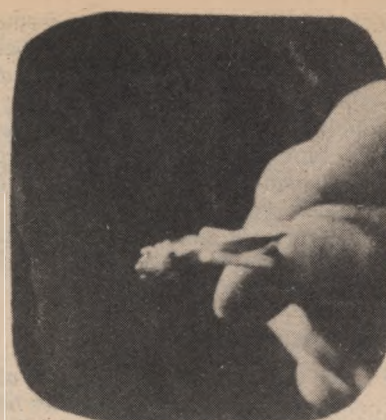
Of course it is legitimate where as cannabis is not. But it is rather sad that the drug squads do not use their drag-nets against a really harmful drug such as alcohol.

Ultimately suppression by legislation fails for the problem is far more complex than punitive measures indicate.

Ours is an unjust society and that is where our concern should lie. Suppression will only serve to maintain the hard drug sub-culture and the underworld which thrives on it.

The law as has been pointed out is largely unenforceable and it should deal with the question of control rather than suppression. If cannabis like alcohol could be placed under a trust system then the community itself could accrue the benefits derived from its dispensation.

State regulation insures fair and equitable distribution of profit. That is where our concern lies rather than creating a class of criminals from alienated groups within society.



ASPECTS OF DRUGS:2

It is interesting to watch our legislators on a subject they obviously know little about - namely drugs. Some of them ad lib quite well and others fail miserably.

The prevention of drugs misuse Bill was as usual heard by partisan committee.

The committee was chaired by Dr. Jerry Wall, that noted defender of the right thinking society. His main concern on the committee seemed to prove a connection between cannabis and L.S.D. Every submission that proposed changes in the law relating to acid. His rationale was that as both were hallocegeons, which meant according to the good doctor an induced and altered state of consciousness, that could not be separated.

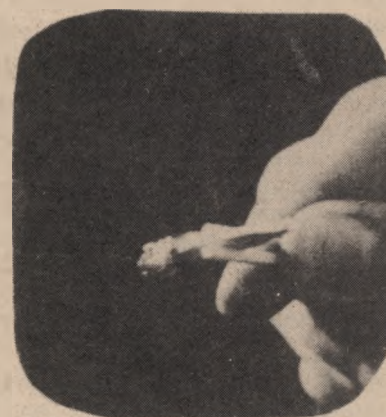
Whenever Dr. Wall's arguments on casual connection

failed he would readily adapt them to a new aspect of the problem. For example, to young nationals he suggested that cannabis could be compared to lettuces. "There is no prohibition on lettuces, and many people try to grow them. Why wouldn't cannabis proliferate like lettuces?"

The funniest member of the committee was undoubtedly Mr. Lapwood (Opp - Rotorua).

A former policeman, it turned out that he had actually seen Scotland Yard in operation and most of his vast knowledge derived from this experience.

The young nationals, for example, stated that most reports in the world said that cannabis did not lead to hard drugs. To which Mr. Lapwood relisted, 'It is just as well we all don't love the same girl'.



He was very concerned also about allegations about entrapment, particularly coming from the junior component of his party.

'Don't you think you are being irresponsible by suggesting that such things happen?' he asked.

'You in turn would be naive to suggest that it doesn't', was the reply he got.

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Lapwood reverted back to form 'I take the strongest exception to this There are all sorts of statements made by all sorts of groups'. Obviously, he couldn't understand the phenomenon of dissent within the ranks. Just what was happening to the dear old party?

Mr. Shultz (Opp - Coromandel) couldn't quite understand what was happening either, especially when he was confronted by a self-professed former dealer and user.

'What is your occupation?'

'A comprehensivist. A weaver, a builder of looms'.

Shultz just blinked and went on to the next inevitable question, 'Have you given any thoughts to 10 to 15 years hence?'

I look forward to it and I am sure I will grow from it. It was all becoming a little too confusing for poor old Leo.

In desperation he asked 'Does your family agree with it?'

'The lady I live with does'.

'Have you a child?' Leo asked with a benign smile on his face.

'Yes' was the taciturn reply.

'Have you any plans for them?'

'Feed, clothes, warm and love it'.

'Anything beyond that?' asked Shultz.

'The child will make ideas known'.

And so it went on. It was an exercise in predictability.

Jerry Wall felt that the answers indicated brain damage. It proved to him that a mystical frame of reference could not possibly be normal. One wonders what such an ardent Catholic what he would have made of Francis of Assisi.

If these three members reach the nadir of perception members such as Peter Wilkinson and Russell Marshall

and Anthony Rodgers were more probing in their questions and had less pre-conceived notions and hang-ups.

Both Wilkinson and Marshall seemed to have concern for tackling social objectives.

However, the less liberal members seemed to think that enforcement by legal restraints was the only way to deal with 'the problem'.

Jerry Wall summed this up effectively when he said to the civil liberties representatives, 'You make a great deal ploy that one shouldn't have penalties from activities that harm other people. This is Mill which may have been alright in the age of laissez-faire but not necessarily as society has grown more complex'. Russell Marshall questioned John Bishop, who was representing the University of Canterbury Students Association very closely on the Search Without Warrent provisions.

Bishop said that it enabled a potential for abuse, 'This is one power they (the Police) don't need'.

Lapwood was interested to know what students used to get up to before cannabis came on the scene.

'I believe they used to drink', said Bishop.

Lapwood then probed, asking whether they used to drink beer or gin.

Lapwood maintained that the law should be upheld because 'Surely there are good citizens who get mixed up with rogues and vagabonds and through that are difiled'.

His next point was to ask if 'Because of the nature of the student intake, they would be more prone to take tranquillisers than the average student.'

'Well I'm not sure what you mean by an average mythical citizen', Bishop cut in. 'It's a little simplistic to say the least'.

Lapwood replied with 'Well murders pretty permanent, isn't it'.

'We are merely talking of the use and possession of cannabis', Bishop asserted.

Dr. Rodgers at one stage asked a question which tended to negate most of the sensible question that he asked. 'Would you draw the line at growing your own cannabis, or would you also allow people to grow their own L.S.D.'.

The confusion in the committee was pertinently summed up by one witness who said that the committee must first decide whether it was a health problem or a legal problem before they could ever adjudicate on it.

As the NZUSA submissions pointed out

The NZUSA submission precisely stated the objections to the Bill. 'All too frequently in the past politicians seem to have been cajoled into making unwise and unjust drug laws. This Bill unfortunately tends us to the view that the political climate in New Zealand is still not conducive to an open and objective discussion of the use of drugs

other than those traditionally accepted by society'.

Or an Erich Geiringer in a typically abrasive submission stated, 'Now that these fairy tales about marijuana have at long last been laid to rest, Parliament has shifted its ground and still clings to the same draconic laws on the excuse that marijuana might one of these days perhaps be shown to cause some physical harm after all. If this were were a rational basis for criminalizing people, there would be very few substances indeed which we would be allowed to consume with impunity.'

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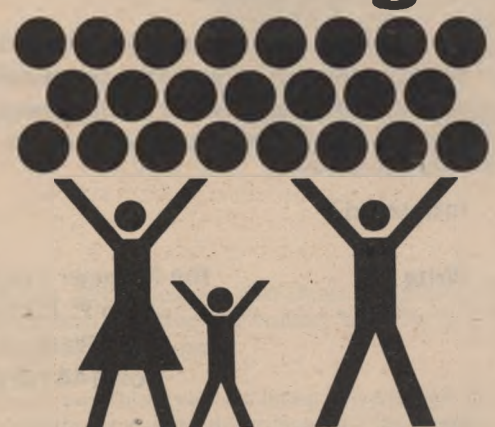
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SURVIVAL INTERNATIONAL

SURVIVAL INTERNATIONAL

What is it?

Over the past year a group at Auckland University have established an organization called Survival International (New Zealand), based on an international organisation with its roots in Britain. The aim of Survival International is the protection of the rights of Aboriginal Peoples.

The problem of culture contact, exploitation and assimilation is only beginning to be understood, and to many (politicians and industrialists are no exception) the Rights of aboriginal peoples are ignored on the grounds that such people are 'inferior', 'primitive' and 'savages'.

The Need for Protection of Rights and Cultural Traditions

Many people would ignore the need to protect the rights of aboriginal peoples, but an examination of the history of contact between aboriginal peoples of the American continent and Europeans demonstrates the importance of cultural traditions

in ensuring the physical survival of aboriginal peoples. Newly contacted groups, their beliefs and self-identity seemingly discredited by the superior power of the European, sink into apathetic indifference to whether they survive or not. Thus in North American reservations and Australia, apathy, and drunkenness amongst aborigines is rife, their life expectancy is low and their infant mortality high.

Assimilation not the Answer

Integration of aboriginals into the European culture is seen by many as the answer, "let the aboriginals become Europeanised, disharmony will disappear, and its disappearance is supposed to lead to racial harmony." Examples of ethnic groups (e.g. the Maori) living in contact with a European culture suggests that, it is by no means inevitable that aboriginal peoples will 'disappear' on contact through assimilation. However, it is plain that many of these adaptations do not lead to the establishment of a satisfying way of life either. Most of the peoples who have come round to meeting the demands of the modern world are still subject to exploitation and discrimination. But in fact it is because they have maintained a degree of cultural autonomy, even though in doing so they have reduced their life chances, indicates that cultural traditions cannot be suppressed overnight since even in situations of acculturation, they continue to be important to people who practise them. If those responsible for the administration of the affairs of aboriginal peoples would recognise this instead of continuing to believe that assimilation was inevitable, then it might be possible to elaborate a more humane and ultimately more realistic policy of integration.

The value of Aboriginal cultures

There is a considerable amount we, 'the modern world', can learn from aboriginal peoples, not only about the natural environment but also about ourselves as human beings. By arbitrarily destroying such traditional societies, the modern world is wantonly abandoning rich repositories of human experience and knowledge built up over thousands of years. At one extreme there are highly intellectual arguments pointing out that during most of the history of the human race, social life has been more akin to that of the few remaining traditional societies than that of the modern world, thus those few remaining traditional societies remind us of our past and present us with an alternative image of ourselves. At the other extreme, there are highly pragmatic arguments that stress the technical expertise that aboriginal societies have of their natural environment and point out that much of this knowledge has yet to be tapped. Even today, drug manufacturers mount expeditions to South America



in the hopes of discovering new drugs amongst the shaman's pharmacopeia.

Aboriginal peoples have frequently been obliged to abandon traditional subsistence patterns by political authorities blinded by a doctrinaire belief in the superiority of settled peasant agriculture to hunting and gathering, nomadism and shifting agriculture only for it to be discovered afterwards that the aboriginal economy was better adapted to the environment. This sort of error, the result of a belief that progress or greater productivity always depends on a greater deployment of technology, could be avoided if greater respect and attention was given to the way in which aboriginal peoples exploit their environment.

The need for Western awareness - a democratic way

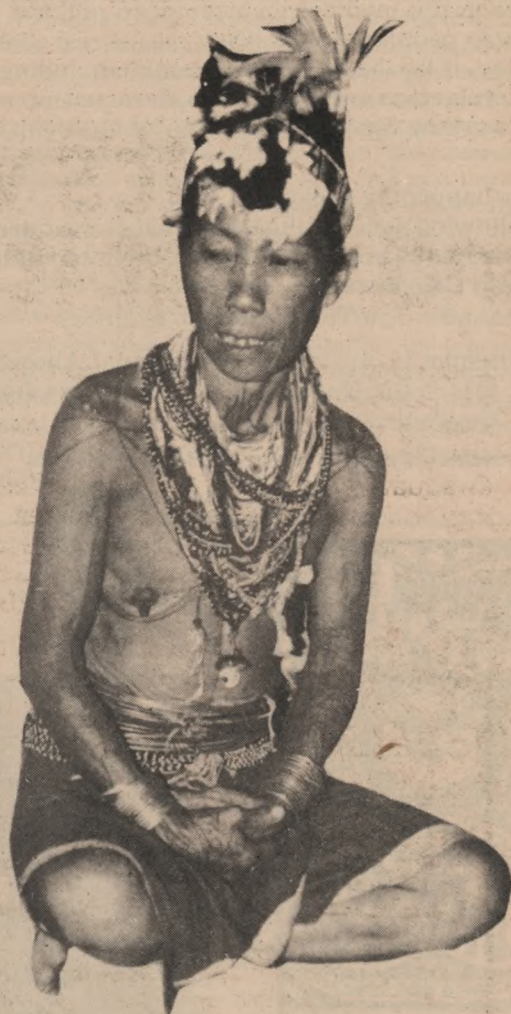
The protection of aboriginal peoples requires on the one hand an awareness on the part of the peoples themselves of their rights and access to the means of protecting them, and on the other hand a recognition by the modern world and its leaders of these rights. But given the distribution of power within national communities in which aboriginal peoples live, if the modern world is going to grant aboriginal societies the autonomy to continue their way of life, it needs to be shown that in doing so it would ultimately be benefiting itself as well as the aboriginal peoples concerned.

There are those who would agree with the dictum that a democracy should be judged by the way in which it treats its minorities. Recognising the relativity of cultural standards, they stress the importance of self-determination and 'the right to cultural autonomy'. Although valuable in providing a check against ethnocentrism, in relation to the cultures of the traditional societies of the Third World, this philosophy is impractical and cannot be carried to its logical conclusion. Even the most broad-minded politician would balk at the idea of allowing the continuation of such customs as herd hunting, essential though

they may be to the continuation of the culture of the people who practise it. Clearly, traditional patterns of behaviour will have to be altered to some degree, inevitably, when they come in fundamental conflict with the moral or economic pre-occupations of the modern world. Third World nations, struggling to liberate the vast majority of their people from inadequate diets and disease through economic development cannot afford to abstain from exploiting natural resources located in the areas where aboriginal people live, simply in order that the latter may continue to live as they always have done. However, this is not to say that aboriginal peoples living in areas rich in natural resources need be dispossessed of their lands (as has often been the case in the past), and even of their lives before the natural wealth of the region can be realised. It should be possible for governments to recognise the legal rights of aboriginal peoples to the lands they live on, to require an economic enterprise in such regions to pay scrupulous attention to local traditions and to prohibit the ruthless exploitation of aboriginal labour. At the same time, economic enterprises should be obliged to plough back some proportion of the wealth into the area from which it was taken.

What is to be done

Too often in the past aboriginal peoples have been afflicted by the policies of those who think they know better than the aboriginal peoples themselves what is good for them. In fact, such policies, explained as if they were a consequence of an altruistic concern for the betterment of the quality of aboriginal life, usually mask a crude ethnocentric self interest. This sort of paternalism is not only characteristic of many governments and missionaries but is also a trap into which international bodies can easily fall. If the protection of aboriginal peoples is to have any real



meaning and is to be effective it must ultimately be carried out by the peoples concerned. It would be absurd to seek to protect those traditions which the peoples who practised them were prepared to give up. The fact is, however, that aboriginal peoples often abandon their customs by force of external circumstances and not by their own volition. In this situation, the best thing that Survival International can do is try to provide aboriginal peoples with the opportunity to protect themselves.

There are several ways in which this opportunity can be provided. The most effective is through securing the legal recognition of the rights of aboriginals to the land on which they live. Culture grows out of the local natural environment; with the removal of the people from this environment or its destruction, it is cut off at the roots. In the present circumstances security of land tenure would provide aboriginal peoples with a certain degree of autonomy and self-confidence with which to face the threats and challenges of acculturation. Survival International should therefore press for such legal recognition. If necessary buying the land and giving it to the aboriginal peoples concerned. It is not enough that they should be given just any bit of land that happens not to be wanted at that moment; Survival International should press for the recognition of the rights of aboriginal people to the land on which they have always lived.

But the securing of land rights can only be the first step. The second step should be to provide aboriginal peoples with knowledge and understanding of the modern world so that they can manipulate it and its representatives to secure their rights within the national community. Survival International is currently promoting a scheme being carried out by the Colombian anthropologist, Horacio Calle, amongst the Murui Muinane of the Putamayo region of Colombia. The Murui Muinane were the victims of the rubber boom at the turn of the century and Calle has been providing them with economic and medical aid. In addition, he has been providing them with classes in Spanish and in Colombian history and culture. This is in no way meant to replace their own traditional ways but merely to supplement them.

Bodies such as Survival International can also promote the interests of aboriginal peoples by exploiting the sensitivity of governments to their International image. The concern of Brazil that its policy towards the Indians should be seen to be enlightened has already allowed both Survival International and the Aborigines Protection Society to influence Brazilian Indian policy. Although this concern to appear enlightened has as often as not involved an attempt to pull the wool over peoples eyes as it has meant real changes of policy, it has had beneficial results including giving protection and support to those within Brazil working for the recognition of aboriginal rights.

What is happening today?

The following articles illustrate what the modern world had done and is doing in its drive to exploit the world's resources; to 'progress'

1. Amazonia - The Trans Amazon Highway
2. Aborigines in Australia - The original Aborigines — the Nomads — the Aborigines find their solution
3. Economic exploitation — cause and effects



AMAZONIA A ROAD

A road is being built through the heart of Brazil: The Trans-Amazon Highway. It will be approximately 5,300 kms long, with numerous tributaries. It will have an unsealed surface in a region with an average rainfall of 10 feet per year, doubling from November to February.

The soil of the Amazon Basin is up to 70 million years old: the mean humidity 80%. This combination has led to a situation where only a thin topsoil supports a luxuriant vegetation above, whilst below exists a leached infertile impervious laterite clay.

10% of the rain comes in cloud bursts having the capacity to release one inch of rain in 2 - 5 minutes. Loss of thin soil is prevented only by the presence of a thick lofty vegetation that breaks the force of the rain.

It is in this delicate ecosystem that the Ecosystem of our technology is trespassing. In a bid to open the Amazon Basin to the agricultural and industrial practices of the temperate regions, the Brazilian government is

driving the Trans Amazon Highway. The aim is to increase the productivity of the area to support a growing Brazilian population at a European and American consumption-rate, and to produce raw material for export to consumer countries.



A young Amerindian woman

In the rain-forest however, live a minimum of 100,000 people, the remnants of many cultures once spreading from the Atlantic to the Pacific. Their cultures have developed to exploit the land to the full whilst maintaining a perfect ecological and economic balance with that land.

"They" are the Amazonian Amerindians and they will soon be extinct.

The first dated arrival of man in the Amazon Basin is at 14,000 BC. Europeans arrived in 1500 A.D. to find a land that "for health, good air, pleasure, and riches I am resolved cannot be equalled in any region either in East or West. Moreover, the country is so healthful as of an hundred persons and more we lost not anyone, nor had one ill disposed to my knowledge..." (Sir Walter Raleigh)

Europe-derived smallpox swept the lower Amazon Basin in 1621 and the upper reaches in 1631.

European importation of African slaves led to the introduction of yellow fever and malaria.

By 1913, "generally speaking, the inhabitants living upon the river banks show evidence of either acute or chronic disease, or the effects of having suffered from such a disease. Portions of Amazonia today constitute some of the most unhealthy and most dangerous regions to reside in from the standpoint of health, that exist in the tropics." (Stong and Shattuck in Ashburn 1947, P.115)

The European arrival initiated a period of drastic change and a shattering of Amerindian culture.

They made the assumption based on disequilibrium economics and growth, that the Amazon Basin could be made to produce more. As the scattered Amerindian population could not provide a concentrated labour force for intensive single-crop cultivation and production of export goods primitive customs were eliminated by guile and force, and the culture that has attained maximum economic stability with the area was destroyed.

Cultural integration of European and Indian has been unsuccessful. The collection of rubber, timber, hides, nuts, and other valuable forest products bring a low return for work-time expended. Little time is left for subsistence farming and fishing. As it is the Amerindian who collects forest products for the Europeans it is the Amerindian



who has seen his morale and resistance to disease reduced by malnutrition.

The Europeanized Amerindians have been condemned to a desolate and hopeless existence, with neither time, nor energy, nor will to maintain their own culture, nor the ability and will to assimilate and modify European culture to their needs.

In the Amazon Basin Rain Forest there still exist about 100,000 Amerindians. They are the remnants of those driven inland by the slave raids of the Europeans, by Euro-African disease and by a technology that is of little use to them.

The Trans Amazon Basin Highway is the spear of our technology driving through the heartlands of these Indians.

By the end of the 1800's, indian 'protection' agencies were set up to maintain the rights of the Amerindians.

By the 1960's it had been exposed that the official Brazilian "Service for the Protection of the Indian" (S.P.I.) had been callously and systematically initiating murder, intimidation and fraud. The discredited S.P.I. has now been replaced by the Fundo Nacional do Indio (FUNAI), an organisation now involved in "pacifying" Amerindians along the advancing Trans Amazon Basin Highway and its tributary roads.

Tribes straddling these roads have resisted these pacification attempts: perhaps they sense that pacification often leads to cultural castration.



A vivid contrast with these men of the same tribe — who have been taught despair

The Road is Progressing.

The Amazon Basin is still an ecosystem of fantastic complexity, 'infinite' diversity, and a place where the original inhabitants have shown a cultural integration that our culture has never done. Yet Amazonia is a castle with clay feet: the laterite foundation contributes nothing to the structure. The strength of Amazonia lies in the delicate people/vegetation/soil/balance that still exists; this balance depends on an understanding of the soil that our culture has long since side-stepped.

The Trans Amazon Basin Highway will open the Amazon Basin to European exploitation. It is opposed by expert advice from Brazilian Government agencies and yet it is proceeding.

The Trans Amazon Basin Highway is a Political Road to Nowhere.

The Aborigines of Australia

TO MINE OR NOT TO MINE. ABORIGINALS ARE THE QUESTION

The Gove Dispute of 1963 was fought by the Federal Australian Government and Nabalco, a large foreign owned mining company, against the Yirrkala Aboriginal tribe. The Yirrkala insisted that their land in a Reserve set aside for them years earlier, was not to be mined for the large bauxite reserves it was known to contain.

In his judgement of the case Justice Blackburn stated that 'the Aborigines belong to the land, but the land does not belong to the Aborigines.'

This decision set the pace for further mineral exploitation in Aboriginal land culminating in the finding of several large deposits of uranium ore. Once again an Aboriginal tribe has asked that their rights and privileges be protected and that Queensland Mines (an Australian owned Mining Company) be prevented from mining one such uranium ore deposit.

During the past sixteen months, the uranium miner, Queensland Mines Ltd., has waged a public campaign against the Aboriginal people at Oenpelli settlement in Arnhem Land (NT.) These people possess traditional claim over the area containing the Narbelek uranium deposit. Narbelek is at present controlled by Queensland Mines and is within the Arnhem Aboriginal Reserve. Queensland Mines have sought to minimize Aboriginal rights by refusing to wait for completion of an inquiry into Aboriginal Land Rights and by engaging in a public relations campaign through the media and extraordinary meetings.

At present, in early April, Queensland Mines is again engaged in a one-sided public relations campaign directly against the Federal Government, and, indirectly the Oenpelli Aboriginal people who have refused to have any dealings with Queensland Mines proposals.

THE UNITED NATIONS CHARTER ON RACIAL PREJUDICE, 1967 states:

'Ethnic groups which represent the object of some form of discrimination are sometimes accepted and tolerated by dominating groups at the cost of having to abandon completely their cultural identity. It should be stressed that the effort of these ethnic groups to preserve their cultural values should be encouraged. They will thus be better able to contribute to the enrichment of the total culture of humanity.'

When this charter is compared with the recent statement by the Chairman of Queensland Mines, Mr Jim Millner, in response to the Oenpelli blacks having refused further dealings with Queensland Mines, there appears a misuse of the numbers game over the rights stressed by the U.N. Charter. Millner said on 29/3/74....

"There are 6000 Aborigines in Arnhem Land which is larger than Tasmania. Queensland Mines and Kathleen Investments have between them 28,000 shareholders."

Millner makes no mention of the acute social disturbance that would be suffered by a whole Aboriginal community. THE AREA IN WHICH NARBELLEK IS SITED IS WITHIN LAND OF SPECIAL SIGNIFICANCE TO ABORIGINALS AT OENPELLI.

On 3/7/73 the blacks at Oenpelli stated through the Minister of Aboriginal Affairs that they wished no mining or mineral exploration in Arnhem Land. On the 28th March, 1974, it was reported in the national press that they wished to have no further dealings with Queensland Mines. The company had tried to settle the issue with a cash offer.

QUEENSLAND MINES HAVE ALREADY CAUSED DAMAGE IN THE AREA. Tony Thomas, financial writer for the Melbourne AGE wrote on 29/3/74: 'Already their tribal grounds have undergone desecration by bulldozers and implements of a sophisticated exploration exercise. No cash value can be placed on the importance to them of their religious symbols. A major mining development offered them nothing but the transformation into an all too familiar group of unhappy fringe dwellers.'

FEDERAL ALP GOVERNMENTS ELECTORAL POLICY ON ABORIGINAL LAND RIGHTS - An ALP Government Would - 'legislate to establish for land in Commonwealth territories which is reserved for Aboriginal use and benefit, a system of Aboriginal tenure based on the traditional rights of clans and other tribal groups and, under this legislation, vest such land in Aboriginal communities.'

THE OENPELLI ABORIGINALS ARE ABLE TO SHOW THESE TRADITIONAL RIGHTS TO THE LAND.

At present Queensland Mines and Kathleen Investments, together with another uranium partnership, Peko-EZ Industries, are engaged in further discrediting the legitimate claims of blacks at Oenpelli. They are also whipping up white antagonism towards blacks for supposedly standing in the way of a materialist enterprise.

They and their board of Directors have failed to recognise what the ALP Government is now recognising: this is that the stability of communities is in the national interest. They ignore, or fail to care about the evidence of social destruction which stemmed from the Weipa and Gove bauxite ventures.

The Yirrkala people have no part or sense of identity with the mining venture. To them it is an alien intrusion already destructive of things important to them. They can so far see nothing in it likely to offer them benefit or opportunity.



Two Yirrkala clans have taken out Supreme Court writs claiming damages, injunctions and declaration against Nabalco. But in a judgement delivered in April this year the Court held that claims to communal native land had no place in Common Law and that the relationship of the aborigines with land was not sufficiently economic for it to amount to a proprietary interest. The *ratio decidendi* is indicative of the extent to which the legal system reflects Australia's refusal to accommodate the indigenous culture and its values through customary laws. These incidents are only two of a number (Yalata, Weipa, Wave Hill), where the material interests of large capitalist concerns and the government have prevailed. Support for return of lands or compensation is strong and vocal and active protest a real threat to the maintenance of the status quo on this issue.

This land is yours, hold onto it...Don't wait or leave it to the white man to do your protesting for you.... unite your people and bring them out fighting.

The white man still protests but the Aborigine is more united on this issue than any other and he has already begun to fight.

VESTEYS

Vesteys. Vesteys holds the lease on 17,000 square miles of land in the Northern Territory and Queensland for which they pay the government 55 cents per square mile. With cheap rent, cheap labour and exemption from payment of tax on income (because it was earned from primary production), for fifteen years, Vestey did well out of the pastoral industry. All applications for wage claims were fought by Vesteys, either directly or through the Northern Territory Cattle Producers Council (which sought to denigrate Aboriginal workers as incompetent and unreliable) and the Northern Territory Pastoral Lessees Association, both dominated by Vesteys. When there was a land rights dispute between Vesteys and the Gurindjis at Wave Hill in the Northern Territory, the government, although expressing sympathy, did not prevail against Vesteys' influence but instead extended their lease for a further thirty-one years.

HOUSING

Along with their lack of economic and educational resources, Aboriginal housing is as abominable as that in the worst slums and poorest countries of the world. Houses that can only be described as shacks can be found almost anywhere there are Aborigines in Australia. C.D. Rowley in his survey of Aboriginal housing in New South Wales found 37% of Aboriginal dwellings were classified as shacks; Aborigines averaged 1.6 per room, 51% of the dwellings did not contain enough beds for the number of people living in them, 49% no laundry, 46% no separate kitchen, 38% no water and 41% no garbage disposal. Since New South Wales has a more positive housing policy it can be expected that worse conditions would be found elsewhere.



Bad housing and lack of housing contributes to the appalling public health problem of the Aboriginal population. Dr D.G. Rose and J.S. Welsh of the Queensland Institute of Medical Research found severe growth retardation, chronic respiratory complaints, ear infection and bowel parasites, high infant mortality and severe malnutrition with resultant brain damage in the Aboriginal communities they studied in Queensland. Of 1,000 live births, 112 died before they were one year old. These health problems are not Queensland's alone; similar horrifying statistics can be found elsewhere in Australia. Chronic health problems will also compound the mental ability and educational difficulties of these children.

POLICE

Aborigines are convinced that the police and other law authorities give a better deal to white people than to themselves, and their beliefs seem to be borne out by surveys and statistics. One survey showed that in a New South Wales town, 70% of the arrested were Aborigines when they represented only 40% of the population. In Western Australia, Aborigines represented 35% of the convictions while only 2.5% of the population and 11% of the Aborigines spent some time in gaol compared with 0.4% of the total population. Peter Tobin's research in New South Wales also found police were particularly active against Aborigines: lawyers were unsympathetic and there was a general belief that Aborigines were guilty unless they could prove themselves innocent. The researchers also witnessed police brutality and noted that those most active in asserting the rights of Aborigines were subject to persistent police harassment and intimidation. In Western Australia police are reported to go onto reserves armed with guns to intimidate the inhabitants. This has resulted in the killing of one Aborigine by armed police.

In addition, with his lack of education, the processes of the law represent a world that is incomprehensible and hostile. Most aborigines are not aware of their legal rights, cannot raise bail (which may be set extremely high), are not represented and are advised to plead guilty.

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An Answer To A Problem

THE NOMADS

In 1889, local settlers in N.W. Australia demanded self government. This was granted on condition Section 70 of the Constitution, that the Australian Aborigines received one percent of state revenue and that this be administered by an Aborigines Protection Board for the welfare of the Aborigines. After N.W. Australia gained independence Section 70 was removed from the Constitution by the N.W. Australian Government, and no moves were made to assist the Aborigines who remained a source of cheap labour for local station owners.

In 1935, a miner by name of Don McLeod, recognised that the Aborigines were equal in intelligence and skill to the white Australians and began to work to alleviate their problems caused by the white Australians. At a meeting at Skull Springs in 1942, McLeod was appointed official spokesman for the remnants of the tribes of N.W. Australia by the Aborigine Law-carriers. He was entrusted to act for the Aborigines in all matters involving the white community, and to carry out a number of programmes including:

- (1) Securing a tract of land in the Pilbara and to bring it back to its original state with the use of modern techniques so that eight thousand desert people could be settled there.
- (2) To work for reinstatement of Section 70 of the Constitution so that the damage being done by the State to the people could be halted.

McLeod set out a programme designed to bring economic strength to the Aborigines by founding Aborigine-owned concerns. The government, through indirect means, ensured that such Aborigine-owned concerns failed. e.g. The Yandeyarra communal project having facilities for a proper school and good housing, after having been attacked by rent demands, and by the government claiming that the management had not complied with the pastoral lease, finally failed when the government proclaimed the area a native reserve thereby preventing McLeod from being on the place. Yandeyarra was later stripped by vandals.

On two other similar projects, government appointed officials interfered destructively that McLeod had to take the matter to the Supreme Court, and won both cases. The tactics of the Government appointed managers was then to sell off all pastoral and mining machinery to scrap dealers.

In spite of these government engineered setbacks, McLeod and the Aborigines own three Proprietary Limited Companies and part of a fourth, all of which are based on mining and pastoral activities and which are designed to be run by the Aborigines as a group, known as the Nomads group. The Nomads Group is at the moment formed of the remnants of 22 tribes of Western Australia, and they observe the following rules.

- (1) No ALCOHOL The Aborigines unlike the white Australians, have no history of alcohol, and no laws regarding its use. Because of the free and tolerant nature of their society, alcohol is even more dangerous than in the white community.
- (2) No violence This rule has been maintained since it was set up in 1949. The police have not been called into camps for the last 26 years; with groups under white domination police are frequent visitors.
- (3) Occupation. Every able bodied person is expected to make a contribution to the Group's welfare; this is traditional, stemming from desert living.
- (4) Mobility and Membership No limitation is placed on members who wish to leave or return to the Group; membership is open to all races provided they follow the Groups rules.
- (5) Decision Making. Decisions are democratic in the true sense.
- (6) Group Ownership Assets held communally; household furniture and tools are owned privately.



The Group has and is modifying the Aboriginal way of life to make use of modern technology, and is doing so without destroying the personal loyalties traditional to Aborigines. They are working to support themselves, and are rehabilitating drunks, prostitutes and other Aborigines broken by their contact with White Australia.

The most recent project undertaken by the Nomads Group is the Strelly Project; the N.W. Australian government has said it wants all property and items purchased by it for the Group to be held in a Trust, to be part of its Aboriginal Lands Trust. The Group maintain that it is essential that the State has no part in any Trust which involves them, as the Department of Aboriginal Affairs holds "integration" policies that result in the breakdown of Aboriginal family and tribal groupings. In viewing the past history of destructive interference by the State government, it is not surprising that the Group wishes to remain fully self-run.

The Nomads Group is a good model on which the Australian Aborigines can rebuild their community, it is a self-help group of low cost to Australia, and shows how a future multi-racial community could be developed. It is in the interests of all who believe in the recent (March 1974) Australian Declaration of Human Rights, and that of the U.N. in 1946, that Nomads' Group receive our support.

For further information, contact:
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Port Hedland, Western Australia.

or Survival International
c/- STUDASS
Auckland University
AUCKLAND, New Zealand.

Article by John Newfong, printed by N.A.D.O.C. (Box 100 G.P.O. Sydney, N.S.W. Australia).

The claim that Australian Aborigines have lived in this country from "time immemorial" is no exaggeration. It is generally agreed by most anthropologists today that the Aboriginal people came to Australia from Southern Asia at least 30,000 years ago. However, anthropological opinion is divided when deciding the ethnic group of Australian Aborigines. Whilst some point to a very similar people in the Southern Indian peninsula and suggest that the Australian Aborigines may have had the same Caucasoid origins as the rest of the Indo-Germanic people of that area, others believe there is greater evidence to suggest a fourth and entirely separate group, the Australoid.

The Tasmanian Aborigines, completely killed off after the beginning of European migration, were thought to have been in Australia possibly even longer than the mainland Aborigines. Like the people of Papua-New Guinea and the Torres Islands, they seem to have been part of a negroid immigration from Africa eastward towards the Micro Melanesian part of the Western Pacific.

However, at the time when the European migration to Australia began, the mainland Aborigines had a social order and an ecological culture that was probably unique in the history of mankind. The nature of a land where there were no indigenous animals for domestication, no indigenous plants for agriculture, and mostly no flowing streams where dwelling places could be established, demanded a nomadic society with a hunting economy. But animals and birds were never hunted indiscriminately. The Aboriginal people developed an intricate pattern of survival, and their close communion with nature found expression in a religion that was essentially totemic.

Population was controlled by a highly sophisticated process of selective reproduction marrying within the "correct skins" - a practice which not only eliminated in-breeding but which no doubt meant that the Australian Aborigines once were genetically the healthiest people in the world.

But with European colonisation, it was for reasons of health as much as the poisonings and massacres, so often euphemised in Australian history books, that the mainland Aborigines were very nearly wiped out along with their fellows in Tasmania. The Aboriginal people in all too many parts of Australia have not yet recovered from the introduction of new diseases to which they have had no immunity, such as smallpox, the common cold, the eye diseases that came with the common fly, venereal diseases and leprosy; and it is probably this post-colonial history of deprived health as much as the present widespread malnutrition that has resulted in the Aborigines having the world's highest infant mortality rate today.

In spite of the infant mortality rate, however, black Australians are increasing their population at three times the rate of other Australians, and are now largely concentrated in outback rural areas.

The only increase in the number of black people in Australia which was promoted by European colonisers was along the coastal parts of Queensland, where a plantation society was established during the last century with an indentured labour force from the Western Pacific. But there people from Micro Melanesia are ethnically related to the people of the Torres Islands and those who once inhabited Tasmania.

According to figures given to the Select Committee on Social Environmental by the Department of the Interior, early in 1972, black people in rural areas in the Northern Territory are in a 62% majority.

With political awareness increasing in the outback, and with electoral boundaries favouring rural electors, it seems more than likely that black Australians will soon have not merely the right to a say in the government of this country, but also the means.

Nobody would dispute that integration presupposes equality. And we black people of Australia today believe we will only begin to have equality when we have the right to decide our own destiny - and that is the right of everyone.



Above: Aborigine mothers queue for orange juice at the Maningrida clinic. Some help is available for the children, adults must fend for themselves.

SURVIVAL INTERNATIONAL.

SURVIVAL INTERNATIONAL



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ENQUIRIES

More detailed information is available in the booklet "SHELL GRADUATES". Copies of this booklet are available from the University or Shell Oil New Zealand Limited.

Interviews can be arranged to suit any students who may be interested.

Enquiries should be addressed to:

The Personnel Manager, Shell Oil New Zealand Limited,
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TOFFLER AGAIN

I like money - I like the idea
that I have resources
that I didn't have before.



What do you think is the rationality of mankind?

The very terms 'rational' and 'irrational' don't make me very happy, they seem to me to be an aristotelian dualism that doesn't get at what we are but I'm essentially, in many ways a populist and I trust the people to make decisions, even though they frequently make the wrong decisions - I'd rather have that available than to have the decisions made by experts, technocrats, slide rule wielding peoples, or obviously, by dictators.

I don't much believe in automatic electronic polling as a solution as I think there are more imaginative possibilities for participatory action. Also, I believe that if you had polled Americans about Vietnam on a certain night at the precisely right moment, and asked them all to push a button, we would probably have dropped nuclear bombs on Hanoi. I believe you really have to pump a future consciousness into political activity and one way is to think of it as that piece of the future that lies immediately before me is determined and the further out you get, the less determined it is, and therefore the more influence one can have on it. What we're talking about is stretching the time of horizon of politics 5-10-20-30 years, rather than 5-10 months or two years, there are some interesting models of experiments with anticipatory democracy, like Hawaii 2000 or Seattle 2000. I wouldn't oversell it. Nevertheless, its part of an important development. About the week that future shock came out, the state of Hawaii, quite independently of me, (laughter) decided to hold a conference on the year 2000. The Governor of Hawaii, who was a democrat, John Burns, convened a state-wide conference on the future and at that meeting, they invited speakers from all over the world, but more important, they had about 700 people from the community who were not just experts, but a cross section of the community, and they spent a week discussing issues like, "What should the rural/urban balance be in Hawaii 30 years from now?" "What should the transport system be like over a long long pull?" "What should the Education System be like? What might we do to the Health system?" All of this with a 20-30 year horizon, and that proved to be terribly stimulating politically in the State and it has been followed by a series of similar conferences being held throughout Hawaii. There was also a conference that I spoke at their two years ago on the future of law, the future of the legal profession and the penal system. That conference on the future of law, was not attended

primarily by lawyers, but again by community people from all walks of life, sponsored by a remarkable man who was the chief justice of the supreme court, and the discussions of the future of the penal system was fully participated in by prisoners, who had quite mixed views about it. At that conference a play was performed by a group of former San Quentin inmates, a very powerful play about prison life and then they sat on the platform and rapped with the audience.

In Seattle, a somewhat different format was used. There the city council, which was republican and the mayor, who was a democrat, jointly called a conference on Seattle 2000. They went one step further than Hawaii did originally and the political leaders of the community said, we will not guarantee to you that we will accept your recommendations but we will guarantee to you that we won't ignore them.

Instead of having a single conference, they had weekly meetings throughout the city over a period of many months, at which they hammered out proposed goals for the city's development and anybody could vote on those recommendations who had attended 75% of the meetings. It was in effect, a self-selective political constituency.

The state of Iowa, has just turned the Hawaii thing upside down and instead of having a state-wide conference and then a series of local conferences, they did it the other way around and they've just completed. They had 1,500 to 1,800 local meetings over the course of several months involving somewhere between 35 and 50,000 people and worked up from there to a state-wide conference which was just held over a month and a half ago, to which I spoke, and out of that, came recommendations which in all likelihood will be embodied in the governor's legislative programme for the coming year. These exercises are going on in many parts of the country, some at local levels, some at state levels and they represent one attempt at anticipatory democracy, or participation with a futuristic element in it.

The kind of really deep revolution that I think is in progress now and which is going to probably take 10-30 years to play itself out, is a revolution which is bubbling away at all these different levels simultaneously and I would not expect the status quo to be very happy about change, and I don't expect it to be easy. But that's just as true within a faculty department of a university as it

is in the corporation.

Universities are very conservative places. There are obviously certain large powerful corporate interests that want to keep things the way they are, but - it was Marx who said, that a revolutionary situation occurs when neither the exploited nor the exploiters can continue to live in the way that they've been living. I think we are reaching a situation in many countries in which even those groups whom we regard as powerful and economically dominant corporations themselves, cannot continue to function the way that they used to. A lot of them are going to experience severe difficulties - even if the workers were completely compliant and said, OK we'll co-operate and go along with anything you want, we'll take a wage cut this week, because of worldwide monetary instabilities and currency and Arab oil embargoes, copper embargoes and other kinds of activities that destabilise a situation and that out of that are going to come new forms, new experimental adaptations and that that's what I would argue we ought to be looking at and what we ought to be thinking up new models for.

I would like to see the Trade Union Movement (I've just come from chatting with Tom Skinner) - in many countries the Trade Union Movement is essentially a very conservative movement. It looks out for its members, but if you mention women's rights or other forms of social change, it tends to be very conservative. It seems to me that Trade Unions ought to be doing a whole lot of thinking about those kinds of long range changes and alternative structures, rather than simply taking the usual line of OK now we want this year's wage agreement.

What about China and do the people participate there?

China to me is obviously an enormous earthshaking social experiment but as far as participation goes - China strikes me as an example as where you have deep participation at the bottom, and total authoritarianism at the top. This is evident elsewhere. In Peru, you have a left wing General's junta running the country and they've declared their independence from the United States enterprises and are creating in a very imaginative way new kinds of social enterprises but they're also closing down the press that disagrees with them, and everybody knows that the fundamental decisions in that society are made by the generals.

I see the Chinese, Peruvians and the American Mormons

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for example, as having enormous similarities, although each of them would probably shoot me for saying that. The Mormons too, are a very communal kind of society, in which there is a tremendous amount of participation, right down to the very bottom. But one doesn't even begin to think of challenging the divine revelation, that says, that the president of the Church is a divine object and that there are twelve men who choose him and in turn perpetuate themselves by choosing the other members when there's a vacancy. A very undemocratic system at the top and a very democratic system at the bottom. I think we've got a lot of these in the world and I think China fits that category.

What was your impression of our Trade Unions in meeting with Tom Skinner?

Well, I have mixed impressions. I like the man as a person, but that's neither here nor there. I have the feeling that I couldn't agree on a lot of their thinking on economics, that they are very growth orientated - increase the population because that will increase consumption, and that will keep jobs and that will make us all richer. I think that's probably over-simplification of their position, but I think it indicates the drift of their position and this is not one that I could buy. On the other hand, I heard him talk with considerable sympathy about the problems of Polynesians in society, and other problems in society, that I don't think George Meany would respond to in the same way and I know that Skinner and Meany have been at odds on more than one occasion.

How did you find Muldoon?

I'm still pondering (LAUGHTER). As I guess everybody is. I haven't read his book - I guess the critical question is what precisely he believes about immigration and how he really feels about the polyracial and polycultural society.

Mr Toffler, can I ask what affect you think the feminist movement is having on the overall social structure, particularly in the U.S. where it is very much stronger than here, and particularly taking into account their seeking to find alternative ways of organising or structuring groups, the conscious raising groups, the lack of organised leadership and these kinds of things and what affect you think these things would have on society as a whole?

I think the women's movement in the United States is a very important movement that is having a tremendous effect, on the whole a very positive effect, on the country. I'm not sure that consciousness raising groups represent an organisational form that is of any great consequence.

The way that the women's liberation movement is organised or disorganised is not as interesting to me as some of the possible reorganisations of social institutions that the movement is proposing, for example, it seems to me that the whole idea of dual career, husbands and wives sharing a job, is a very powerful restructuring idea with implications buried in it. I think that's interesting and valuable, one that I would like to see developed.

I think what the women's Movement is doing is giving the country a new consciousness, men as well as women. Not just sex roles, but roles, and is saying that freedom exists, not just of equal pay but also the opportunity to choose among roles, which will be of value, not just to women and may have some effect on re-shaping the Black Movement.

There has been a lot of feed-back between the Black Movement and the Women's Movement - they don't

always agree, but the Women's Movement has adopted wholesale a lot of organisation and tactical ideas from the Black Movement and I wouldn't be surprised to see some reverse flow also.

It really is astonishing to see the impact of the movement in our country and those of us who have been aware of this as an issue for many, many years.

In my view, the nuclear family is a product essentially of industrial society, which fits the needs of an industrial society and therefore became the ideal form, the standard form in industrial societies. I believe that industrial societies is in general crisis and that the crack-up of the family system is one of the reflections of that and that... if a new society is going to emerge it is going to have other requirements of the family system. But I don't think that we in the States will ever go back to having a uniform family system in which it is expected that everybody's part of a nuclear family.

There are two interesting new organisations in the States which are not very powerful but they are indicative of things that are happening. One of them is an organisation called "Moma" and "Moma" was founded by a group of women in California to serve the special needs and even the political interests of single mothers, chiefly divorced mothers, raising kids on their own. There have been some figures that indicate that 25% of the kids in the U.S. are now being raised in single parent homes. That is to me a shattering, staggering statistic. It's not as though a war had just wiped out the male population but it reflects the

break up of the traditional family system.

Another organisation which is just cropping up deals with the issues in a totally different way. It is called the 'National Organisation of Non-parents', and what it says is 'Don't have kids.' It takes a more moderate line than that (Laughter). If you are going to have kids, think what you are doing and be responsible. It's also actively combatting what it regards as pro-natalist propaganda, which is very wide-spread. Women's magazines are filled with the joys of house-keeping, motherhood and breeding that help sell baby-food and prams and there are certain religious organisations whose names will not be mentioned, who have policy on this matter, so NON has sprung up and is a small pressure group. NON is interesting because it represents a link between population movement on one side and the Women's movement on the other side and is a potential for bringing these two movements into alignment. After all if you do not provide alternative roles for women, then it's unlikely to me that you are going to keep a low population rate. Basically what you are doing is saying to half the population is 'breed because there is nothing worthwhile else for you to do.'

It seems to me that you don't have many alternatives to the nuclear family except communal living or the extended family. It is a big problem because what is going to happen to the children.

One possibility is daddy staying home part-time and taking care of them. There are a lot of alternatives, I think what we haven't really seriously explored, and some of them sound far out, but they need not be, for example, the possibility of people really deferring child-bearing till after they have finished with their work careers, though there is no reason why people don't have kids until they are 45 or 50, and after their basic work lives. Now maybe that's not a good idea - I don't know. I didn't say anything about celibacy. Biologically this may not be such a good idea, but I raise that not to promote it, but simply to say there are other ways to thinking about the problem and that I don't think that we're really seriously begun to think about the problem and that I don't think that we're really seriously begun to think about those alternatives. There's another possibility that I'm not terribly keen on, but which is a possibility and that's another I mentioned in the book, that is the idea of Professional parents - that is where some families are in business to raise kids essentially and others that aren't. Again, all of these have draw backs but then so does a nuclear family and those draw backs are quite noticeable.

Could you tell us how much money you made from your book?

Ah, it's very hard to say (Laughter). I've made much more money than I've ever dreamed I would make, but much less money than most people would dream that I would make, because the one thing that works in the United States is the tax system, and long ago we made the decision that we would pay it and that it is just not worth leading your life worrying about taxes and trying to hide it and playing games with it - I would rather pay it and be done with it and have less, and we are quite comfortable but not so comfortable that I could live without working, nor would I want to live without working and really the importance of all of that for us, and I don't think one ought to be hypocritical about it - I like money, I like the idea that I have resources that I didn't have before.



Q: 'How did you find Muldoon?'
Toffler: 'I'm still pondering.'



'Universities are very conservative places.'

It was a historic occasion and rather a good thought too. One wouldn't ever have to be bored again by meetings droning on and on because the engineers decided at the last General Meeting to increase the quorum to 200.

It was rather strange really because the engineers usually argue against the executive. Now it seems they are its greatest allies believing that the executive alone should decide on policies and that students, including engineers have no right to question the actions of the Exec.

There is a remote chance of course that one could see a quorum of 200 and there are people who believe that by putting motions such as 'that the engineering society be disaffiliated' such an action could occur.

It is pretty obvious though that the movers of the motion didn't quite realise what they were doing when they did it. Their basic point was to have a laugh.

It was interesting to speculate just how powerful this has made Clare Ward. No longer will she have to worry about the feelings of students in general before she enacts her policy.

However, its quite ironic that Clare herself is opposed to this increase in her powers.

What else happened at this meeting anyway? Well there were about 300 people there in B 28. Some were raucous and some weren't and some were tall and some were short. Meetings are usually like that.

A certain Mr Sullivan spoke first. His motion was to reduce the increase in fees from \$16 to \$14.

He maintained that the increases were only set by 58 people and that they were giving their money away to the wrong causes. He never said what the right ones were. His point of view as he stated it was not to answer questions but to put his point of view.

Peter Goodfellow, the Association Treasurer had to reply to these incisive points which didn't take a minute.

Then he got down to what was at stake. We haven't had an increase, except for equal pay since 1972, he said. Since '72 inflation was at 40% while fees rose by 15%.

The point of the increase he said was to rectify this imbalance.

It was ridiculous he said to accuse the Association of giving away money to outside groups as the only vehicle for this was policy action fund which still had \$1,200 left out of \$1,500 allocated to it.

The increase he said was necessary to allow clubs to have a fair deal. It was true he said that he had argued against the extra \$2 at the AGM but it was presupposed that the university would aid with increased in Custodial costs and salaries generally.

However the university qanqaenial grant was not the

The Last General Meeting EVER

Santa Claus it was supposed to be and they now have a budget as tight as the Student's Associations. The position was that reserves were having to be cut into. "You'll be seeing more for your money than you did this year" he said to a chorus of jeers and laughter. Someone interjected "Most students don't think they are getting their worth anymore."

"Well, eat more." The amount of money, he concluded you've saved because the government subsidy now is all inclusive instead of nine-tenths means you are not that bad off. His final words were drowned out.

The next speaker said "We want a break-down." Mr Goodfellow mentioned engineering society. A chorus of jubilation greeted this statement as the speaker sat down.

The next speaker was more pertinent. He wanted to know why an increase of \$2 suddenly rose to \$4.

Rhetorically he answered his own question. "It's because you gave \$355 to the working women's club and \$150 to the Women's abortion clinic."

If you have this money you are going to spend it. If we had a tight budget, let's keep it tight.

The next speaker was me but as I was mumbling instead of taking notes I can't remember what I said, although I can remember a vague reference to the price of spuds and an increase in the cost of Craccum. (That's all they have in common incidentally).

Russel Bartlett maintained with due humility that all the speakers had missed the point so far. He set out to enlighten the masses. Such noblesse oblige, a light in the midst of darkness — where would we be without him? Well, we could be in Buenos Aires, Hong Kong or Pukekohe. Anyway as Russel was saying you've got to look at the impact of equal pay. The hypocrisy is not to allow prices to go up as a means of coping with this.

That was his point and we all thought he made it rather well.

Chris Letson maintained the \$4 increase was a brainwave of Bob Lack's.

Beverly Austin objected that he wasn't even at the meeting. "I was so" he said.

"No, you weren't" she said.

"Was not"

"Were so"....and so on.

Mike Treen decided to look at the problem with detachment. "If the increases don't come through" he said, "then the association will be nothing more than an administrative body with no money for students activities."

The executive didn't call the meeting because we didn't want to give it any endorsement he said answering a criticism which had been voiced.

That statement didn't meet with much approval. The secretary of the yacht club called out "Our funds were cut by half" This melodramatic outburst was greeted by cries of anguish from all the land locked yachties.

Anyway we've told you what happened. If you have read this far then good luck to you and we will see you at the next general meeting. If you've got the stamina and can muster up 200 people.

Anyway I'm all for a peaceful life and I'll leave it to the engineers to present their case.

Brent Lewis

At the S.G.M. on Monday 23 a crowded B28 was the scene of a financially motivated gathering which successfully reduced the scheduled increase in student association fees from \$4 to \$2.

I personally don't think that any amount of persuasion on behalf of the executive would have convinced the meeting that a \$4 increase was justified. The reason over 300 people attended the S.G.M. was solely to see their future association fee kept as low as possible.

Several points about the issue of fees annoyed certain people, myself included; viz:

a) The association treasurer proposed a \$2 increase in fees for 1975. This effectively meant that the executive recommended that \$2 was a justifiable increase in fees. I agree with the executive, \$2 seems sufficient, it adds about \$20,000 to the 1975 budget.

b) Bob Lack amended the proposed increase; bring the increase up to \$4. Why if the Treasurer recommends only \$2 does Lack (recently believed to have gone to study Auckland's transport problems at grass root level) deem that \$4 is necessary? To me this is just stupidity on the behalf of Lack and 58 other clowns that allowed this amendment to be passed at the W.G.M. I don't see the point in giving the association an extra \$20,000 when the Treasurer doesn't ask for it, perhaps because it cannot be justified.

c) Two thirds of 58 (39) people at the W.G.M. passed the proposed and amended fee increase for 1975. 39 people out of 10,000 is hardly a representative cross-section of the students association. Assuming that 12 members of the executive attended the W.G.M. then only about 31 non-executive members passed the fee increase. At the S.G.M. the \$4 was supported by several speakers. In no way were they able to convince the meeting that such a rise was justified. The best they could have achieved was to realise that the meeting was against them from the start. As I have already said the people at the S.G.M. were there to see the fees reduced, not a justification of the higher fees. I can spend \$4 as easily as \$2 and justify it afterwards; I imagine the executive could just as easily with our \$4.

The point I wish to make is that the issue of fees is such that it must be resolved in a manner without interference from the likes of Lack and myself. I am not advocating a free hand in fee increases to the executive. What I would like to see is publication (in Craccum?) of any proposed fee increase prior to the general meeting with justification from the treasurer in the form of Budget and Financial reports with suitable comment attached. This should result in constructive criticism of increase, not just money pinching criticism. This should prevent repetition of this year's performance.

Best wishes to the Executive seeking further fee increases.

Tony Sullivan
(Engineering)

Foot note: the S.G.M. was called by Engineers (all 20 signatures) not the Executive. Which just goes to show even we Engineers can organise a successful meeting without drink, group songs, and constant harassing of speakers.



Mr Richa Labour's candidate Northey Party's A the New ament, an Vice Pres iation for Political work on spoke to

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Northey's



... Dream

Mr Richard Northey, 29, B.A., B.Sc., heads Labour's Regional Authority ticket. He is also a candidate for the Auckland City Council. Mr Northey is an executive member of the Labour Party's Auckland Regional Council, President of the New Zealand Campaign for Nuclear Disarmament, and until recently was the President (now Vice President of C.A.R.E. — the Citizens Association for Racial Equality. A Junior Lecturer in Political Studies, Richard is currently completing work on his Ph.D. Last week Richard Northey spoke to Mike Rann:

Rann: A Labour policy pamphlet states that motorways have "devastated the inner city and are not a solution to traffic problems." What, then, is Labour's solution to a congested city?

Northey: The major solution we offer is a greatly improved, more attractive, more reliable, more frequent, faster and cheaper bus transport service. Fares will be lowered to a standard 10 cents a trip. On major routes services will run every ten minutes - providing new direct cross-city links. A system of bus-only lanes will enable buses to travel more quickly than cars at peak hours. Labour will attract a much higher proportion of people back to public transport.

Rann: How much will it cost and where will the money come from?

Northey: The massive savings from halting the construction of motorways and parking buildings — at present costing \$10 million a year — would be more than enough to cover the estimated \$2.5 million extra expense our improved bus system would incur. In addition - the hidden costs of air pollution, congestion, traffic accidents, road maintenance and construction - would be greatly reduced by increased public transport usage.

Another major source of revenue would be the purchase of the bulk of the rural land destined for urban use and a significant proportion of urban land - by ARA and local bodies with a Labour majority. Much of this land would be leased to commercial and industrial concerns - thus bringing in a substantial extra income for the ARA, and enabling the community to benefit from the increasing value of land.

What do you see as the ARA and City Council's role in the field of housing?

These bodies must establish a housing division of their own which would build a large number of homes for middle and lower income people; polynesians and pensioners. This, combined with the making available of municipally purchased land for housing at much lower rates than land developers and speculators — would break the back of

Auckland's housing shortage and undercut the excessive prices asked by rack-renting landlords and property speculators.

Much has been made of housing geared for the different needs of Auckland's various ethnic groups...

Labour would build a range of housing designed to meet the needs and lifestyles of pensioners, single people of all ages, polynesians, and people with large families generally. There will also be provision for group or communal living.

A recent Sunday News article claimed that under the present voting system "nearly two thirds of votes in Auckland City have no direct representation on the City Council." Labour has come out in favour of a ward system. Is Auckland ruled from the "plush eastern suburbs" and how will the new voting system be structured?

It's certainly the case that Auckland has been ruled for a generation by the representatives of the "plush eastern suburbs". At present only two members of the City Council live west of Queen Street. A Labour Council would bring in a system of five wards of roughly equal population - with every voter electing 4 or 5 councillors to represent their area. This would mean that all political viewpoints, geographical areas, income levels and ethnic groups were fairly represented in Auckland's decisionmaking process.

To what extent is the amalgamation of Auckland's many boroughs a pre-requisite for more efficient local government in Auckland? Will amalgamation necessarily entail the erosion of local identification - and possibly further alienate people from local government?

Labour supports the amalgamation of local bodies along the lines of 4 - 6 cities in the Auckland urban area. This would enable local bodies to have the resources and far sighted viewpoint to provide for Auckland's future needs.

Ad hoc bodies - such as harbour boards, power boards and the bridge authority would become the responsibility of regional government under a re-organised ARA, which would have the power to co-ordinate and plan for regional needs and so overcome the parochialism and shortsightedness of Auckland local government at present.

Community committees will be given a greater role and more power to represent and protest genuine community feelings. The public would be fully informed about and involved in decisionmaking by the opening of all local body committees to Newsmedia and public, and by directly consulting the public about all major projects and planning changes for Auckland's future.

A larger amount of leisure time is said to go hand in hand with technological advance. What will Labour do to extend Auckland's recreational facilities?

Labour's new look car parks



The ARA will step up the provision of regional parks and reserves - before the most attractive and pleasant scenic and recreational areas are swallowed up by urban sprawl. Community centres combining citizen's advice bureaux — with a wide range of recreational and cultural facilities for all ages would be built or provided throughout Auckland city.

The existing car parks, which are concrete wastelands at night and during weekends would be used in this period for dances, sports coaching and other community activities. A swimming pool will be put in the civic square carpark. We will also eliminate charges for sports grounds and swimming pools.

What will Labour do to preserve and enhance Auckland's environment?

Labour would stringently enforce, and where necessary introduce tough by-laws to reduce pollution of the environment, of harbours, of streams, of air and by noise. Sewage overflows into the harbour would be eliminated by the separation of stormwater and drainage systems. The environmental and ecological catastrophes of the Ngataringa Bay scheme, and of a second harbour bridge would be stopped. Rubbish dumping at sea and on the foreshore would be ended. Labour would reduce the volume of rubbish by methods of power generation, pulverisation and recycling - by separate collections of glass, paper, and metals — and by the introduction of a refuse disposal tax refundable to a manufacturer only if his product is recycled.

THE NEW EXEC

The new consensus approach on Exec is a good one. There's no politicking behind the scenes. It takes longer this way but decisions are achieved without back-biting and ego-tripping.

Most of the success of this must rest with Clare Ward. Clare is one of the most genuine people around the place and she does translate her ideals into action. The plaudits however shouldn't be reserved just for Clare. Let's take a look at some of the others.

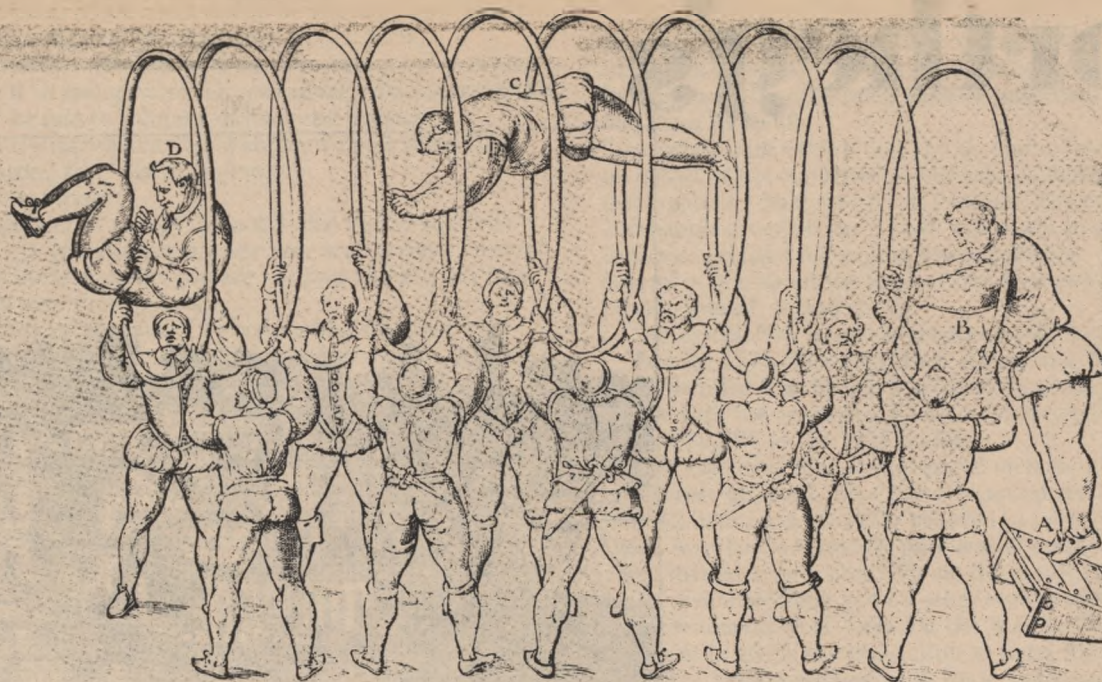
Mike Treen, the Welfare Vice-President is a lot more solid than he used to be. Mike's the only real politician on Exec, being a member of the S.A.L. His ideas are more thought out and although he tends to take a little too long a time, his arguments are cogent.

Michael Walker, the Administrative Vice President is as yet untested. However he has put a lot of work into Nga Tamatoa and is pretty enthusiastic.

Peter Goodfellow, the Treasurer is filling a needed position well. He seems like most treasurers to look on spending with a rather jaundiced eye, but for a Young Nat he's not too bad. The rest of exec isn't too bad either.

Glenn Smith, the Business Manager displays a rather confused independence. Glenn keeps the Exec alive with statements like 'some people would like us to sell the typesetter although there's no market'. Glenn works hard also as the king of Bosom.

Beverley Austin is the Capping Controller. She was on a previous Exec as the Society's rep. Beverley exemplifies everything that is best and worst about the artistic temperament. The best is flair and imagination and the worst is intolerance of planning. What she lacks in organisation she makes up for in effort.



Don Mackay, the Public Liaison Officer is one of Exec's quieter members. He's working well on press statements and he thinks through problems without rushing into action.

Susan Stover, the Publications Officer is very like Clare in temperament. She doesn't like arguments, preferring to do her job without a blaze of publicity.

Mike Flatt, the Social Controller always seems to have a smile because he's always pretty happy.

Christine Beresford, as International Affairs Officer I feel is too much dependant on Mike Treen for ideas. Her contributions are minimal.

The Sports Rep, Murray Osmond is on the New Zealand Universities Sports Union as well. His law work is v becoming an asset on taxes and he has the confidence of all the varsities sportsmen and women behind him.

Chew is the Societies Rep. Being an overseas student he is very concerned with their problems and enables Exec to keep in touch with what is happening. He is doing his job efficiently and well.

This might seem like a group of testimonials. Basically, however, I think we have a very good Exec.

It is important that so many of them have outside interests. For too long student politicians have seen the student political scene as the alpha and omega. This has changed and the broad interests with people from everything from the National party to the Young Socialists, with a sportsman and a musician, is widely varied in its scope.

There are some words of criticism however. These concern the catering. This under Ed Haysom was well looked after but Clare is not checking operations as she should. The place is short staffed and those staff are overworked. Clare must worry about this problem for it is of paramount importance.

But for the rest, things are going pretty well. Long may it continue.

Brent Lewis.

Several months ago I threatened to write about New Zealand Pinot Chardonnays. That day has now dawned and here are my remarks and marks on a recent tasting.

Western Vineyards Pinot Chardonnay 1971: Medium yellow, brownish tinge. Slight Pinot character coming through a mainly muscat-like nose. Fairly pleasant flavour but mainly muscat-like. Fairly acid. (12.2). Western Vineyards have plantings of a muscat-like grape — I believe that it is Muscadine — which seems to get into all of their dry whites and give them a similarity of character.

Muzuran's Pinot Chardonnay: Pale yellow. Pleasant fragrant floral Pinot-like nose. Vaguely Pinot-like flavour but with an almost hybrid coarseness. (13.2) This wine was bought last year so it is quite likely from the 1972 vintage.

McDonald's Pinot Blanc: Light yellow-gold. Pleasant mature Pinot nose. Pleasant slightly maderised Pinot flavour. (14.5). This wine was bought in December 1972 and so is probably from the 1972 or possibly from the 1971 vintage. The wine seems from its name to be a ring-in differing from the advertised subject, Pinot Chardonnay. Some ampelographers (scientists who study grape varieties) give these two names as synonyms and others say that the grapes are different. Even the name Pinot Chardonnay is surrounded with controversy as some ampelographers say that it is not a true Pinot and should be simply called Chardonnay. The general

NEW ZEALAND PLONKS

practice in New Zealand seems to be to label these wines as Pinot Chardonnay.

Corbans Pinot Chardonnay 1972: Pale yellow. Fairly slight rather coarse vaguely Pinot nose. Coarse vaguely Pinot flavour. Slightly acid. (12.1).

Corbans Pinot Chardonnay 1971: Pale-medium yellow. Rather coarse vaguely Pinot nose. Coarse vaguely Pinot flavour with a rather nasty aftertaste. Fairly well-balanced. (12.1).

Corbans Pinot Chardonnay 1970: Pale yellow. Pleasant fragrant floral Pinot nose. Pleasant fresh acid Pinot flavour. (14.1). Corbans Pinot Chardonnay in the sixties was a very good wine but it suffered a decline in the seventies although the 1970 seems to be developing well. However, from all reports, the currently available vintage 1973 seems to be back to the standard of the sixties. It is not exactly cheap though at \$1.75 wholesale but the way prices are going it seems we will soon be paying that

for ordinary wines.

McWilliam's Pino Chardonnay 1971: Pale-medium yellow. Fairly pleasant sweet Pinot nose. Rather nasty Pinot flavour. (13.3).

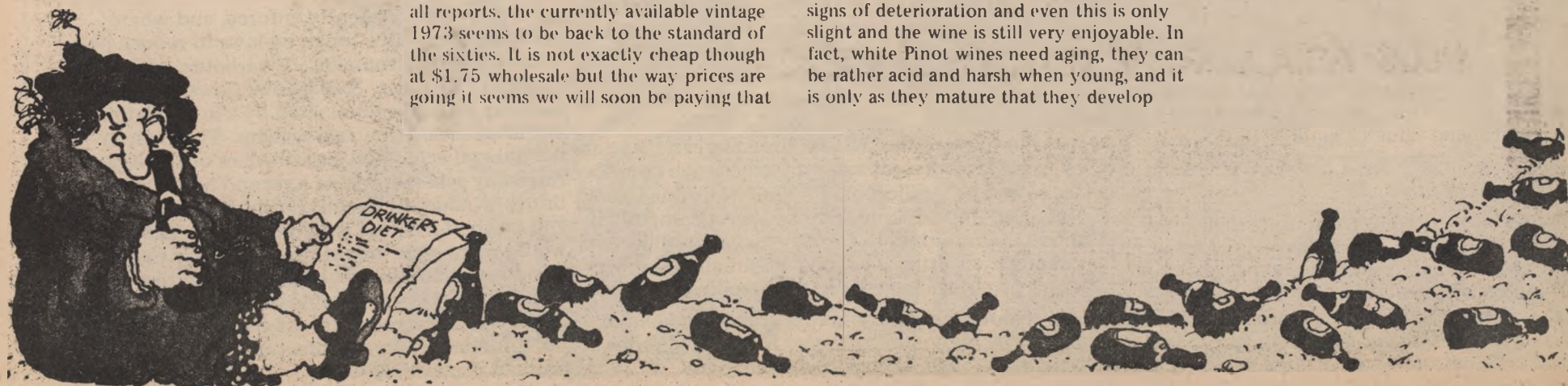
McWilliam's Pinot Chardonnay 1969: Yellow. Fairly powerful mature Pinot nose. Pleasant mature Pinot flavour but with a somewhat nasty aftertaste. (14.55).

McWilliam's Pinot Chardonnay 1967: Deep yellow. Pleasant sweet mature Pinot nose. Pleasant rich mature Pinot flavour. Slightly acid. (15.35).

Well, these wines seem much more promising candidates for aging than the ones discussed in an earlier article. These wines range from 2½ to 7½ years of age and there is only one, the McDonald's, which shows signs of deterioration and even this is only slight and the wine is still very enjoyable. In fact, white Pinot wines need aging, they can be rather acid and harsh when young, and it is only as they mature that they develop

the fullness and complexity of their varietal bouquet and flavour. Note that for both the Corbans and the McWilliams, the older the wine the better. Unfortunately, you will usually have to age these wines yourself as most New Zealand Pinot Chardonnays are released at about 1½ years of age and it is only McWilliam's who age their Pinot Chardonnay for just over three years before releasing it. And there again you have problems because their Pinot Chardonnay is in even shorter supply than their Cabernet Sauvignon.

Another conclusion that we can perhaps draw from this tasting is that it seems as if Hawkes Bay makes better white Pinot wines than Henderson. The top five wines were the McWilliam's, the McDonald's (which is McWilliam's — when McWilliam's entered the New Zealand wine industry in 1962 they bought McDonald's vineyard at Taradale) and the Corbans 1970, only the last of which comes from Henderson. However, in the Chardonnay section at this year's Wine Exhibition, the Gilbey Nobilo 1973 was awarded a gold and the McWilliam's 1973 and the Corbans 1973 a silver so Henderson performed better there. Good as they can be, New Zealand white Pinots lack bouquet and flavour compared to overseas wines from the same grapes, particularly compared to the white burgundies such as Montrachet, Meursault, Chablis and Pouilly-Fuisse and to champagne which is made from Chardonnay and Pinot Noir grapes. Still, any wine purporting to be from Pinot grapes is well worth trying.





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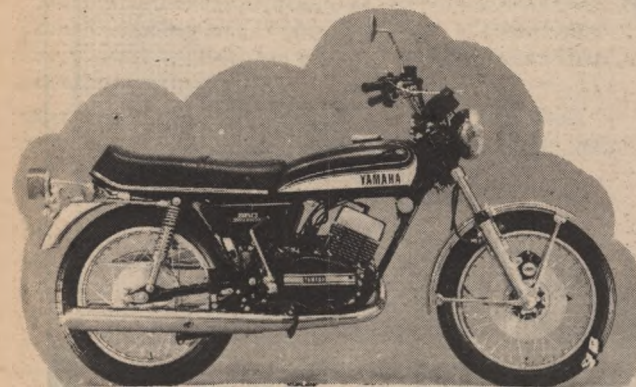
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PRE-ENROLMENT FOR COURSES OF STUDY IN 1975.

Not all students wishing to enrol in 1975 are required to apply for a place but because of insufficient accommodation there will be a limitation on the number of students who can be enrolled for certain courses of study.

Students intending to enrol in 1975 in any of the courses in the following list must apply for a place by completing a pre-enrolment application and forwarding it to the University NOT LATER than 10 JANUARY 1975:

Architecture and Town Planning: BArch Intermediate
BArch First Professional (for the first time)
DipUrbVal
BTP, MTP, DipTP

Engineering: BE First Professional (for the first time)

Fine Arts: BFA First Professional (for the first time)

Law: LLB & LLB (hons) (except for Intermediate)
LLM, MJur
Dip Crim
Law Professional

Music: BMus

Science: DipOpt (Div. II for the first time)

Pre-enrolment application forms are available from the Registrar, University of Auckland, Private Bag, Auckland, or from the Enquiries Counter, Administration Building, 24 Princes Street.

If you want advice concerning your proposed course of study for 1975 you should seek this from the University before the Christmas-New year vacation.

Intending students wishing to transfer to this University from another university or needing Special or Provisional admission, or seeking extramural enrolment, or Terms Carried Forward, or students who have not made satisfactory academic progress should apply on the appropriate form obtainable from the University.

There are different closing dates for applications for BMus (Exec), DipMus, BSc in Human Biology, DipG&O, DipPaed, DipObst.

All other students wishing to enrol in 1975 do not need to make a pre-enrolment application but are required to attend at the University to enrol on the appropriate morning or afternoon of enrolment week 24-28 February 1975. Details of the enrolment timetable will be published nearer the time. D.W. Pullar
Registrar.

SAM HUNT reads his poetry

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