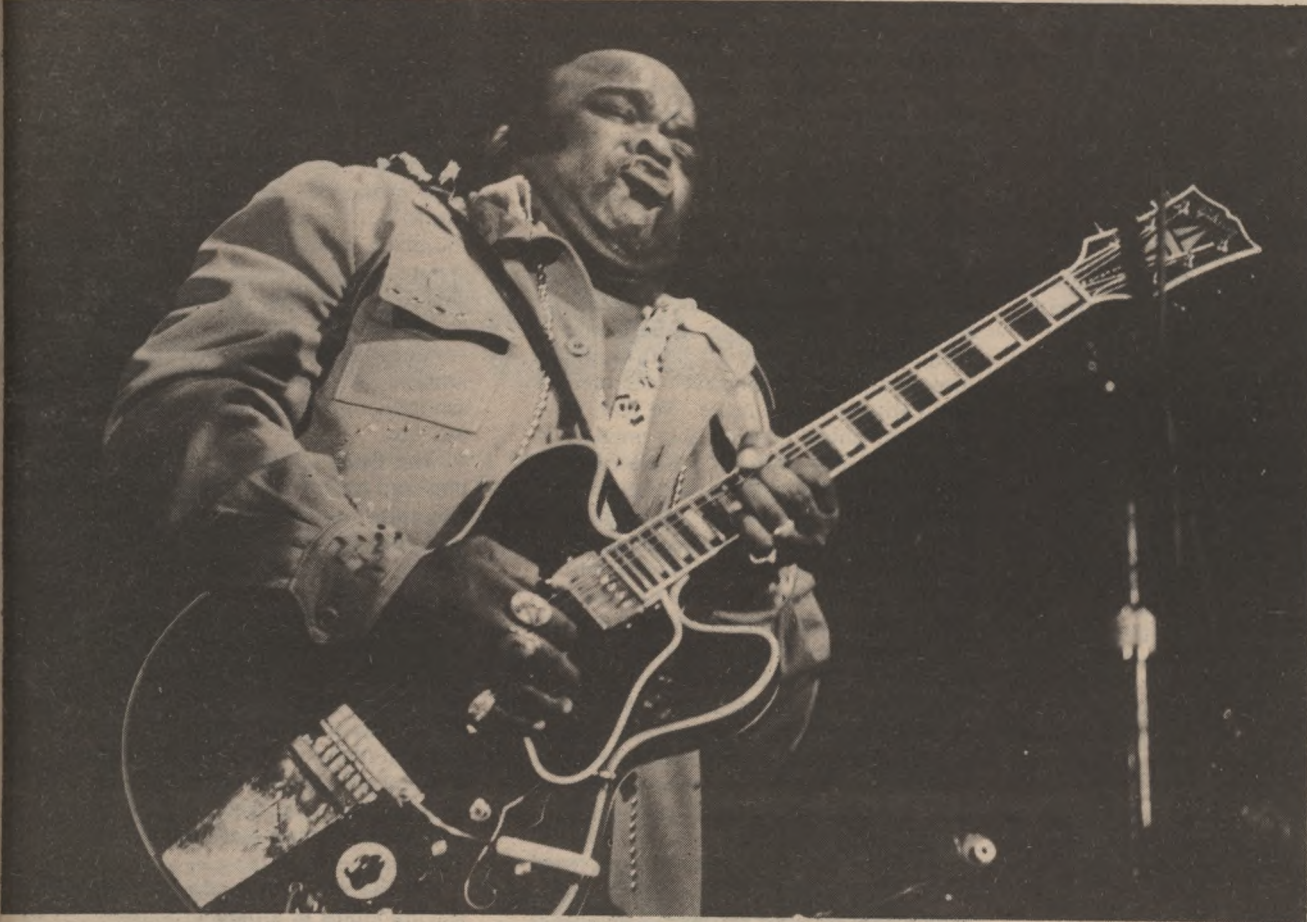


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# CRACCUM

CRACCUM VOLUME 49 NUMBER 2 MARCH 11, 1975.

UNIVERSITY  
SECOND  
MAY 1975  
BY



## FREDDY KING CONCERT P. 10

## Russian Film Festival P. 13





# Credits

CRACCUM VOLUME 49 NO. 2

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Craccum needs a willing soul - with car, van or truck - to pick up Craccums from the Railway Station - and drop them off at Quad (with help), engineering school etc. **THIS IS A PAID POSITION.** So, if you would like 2 hours work each Tuesday - see Mike Rann in the Craccum office.

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# Letters to ed

Dear Ed,

Just thought I would drop you a line to say how much I enjoyed your first issue for 75, Mike. Keep it up, but watch out for those Young Nats Peter Goodfellow and Bob Greenfield. We must maintain our guard against creeping Nationalism. They first infiltrate the media and educational institutions. Behind these respectable fronts they soon begin their vile, decadent practices. Prices are increased to cover costs. Remember the food price increases? Losses are referred to with disrespect and profits praised. This cannot be allowed to continue in God's own country.

Arise fellow New Zealanders and prevent this takeover. Remember Creeping Nationalism ultimately leads to Capitalism.

For God, Queen and Country  
 Brigadier I.M.A. Twit-Smith  
 Father of 47, Remuera

2

Dear Sir,

Representatives of 70 nations, including New Zealand, are to meet in Geneva in May to review the operation of the Non-Proliferation Treaty and to initiate further nuclear disarmament moves. They will find the pretence that the scientific and technological gap between the nuclear powers and the rest of the world can still offer security against the rapid proliferation has been shattered. The U.S.A. has promised to supply Egypt and Israel with nuclear reactors and fuel. Iran is to buy French, Canadian and American reactors and hopes to have uranium enriched in the U.S.A. South Africa will buy a nuclear reactor from France in exchange for uranium. Argentina expects to receive nuclear know-how from India. Japan will get uranium ore from Niger and make use of a French enrichment process. These developments violate the terms of the 1970 Nuclear Non-Proliferation Treaty which outlaws

the provision under any pretext of fissile materials to countries which refuse to place their nuclear programmes under international inspection and safeguards. Last year India shocked the world with the explosion of a nuclear device. Military action to solve the oil crisis is now the subject of serious speculation.

These developments make clear the imperative need for action. Is it possible that only the smaller nations have retained sanity and can offer solutions that place the supreme interest of mankind before frantic, nationalist power-seeking? Since partial agreements are easier to attain than universal ones and can lead to wider disarmament measures, the nuclear weapons-free zone has been widely supported and was included in the manifesto of the N.Z. Labour Party at the last general election.

It will be of interest to your readers that a petition sponsored by the Campaign for Nuclear Disarmament for a nuclear weapons-free zone in the South Pacific and presented to the Parliamentary Petitions Committee on September 25th, 1974 was given "most favourable consideration", the highest recommendation Parliament can make. We fear, however, that unless considerable pressure is brought to bear upon the Government, the petition may suffer the fate of one presented in 1963, which although also given "most favourable consideration" was later shelved by the Government of the day. With hindsight one can see the unfortunate consequence of such timidity. We believe the N.Z. Government should take the initiative in calling a South Pacific Conference with the aim of establishing a nuclear weapons-free zone in the South Pacific. New Zealand should then seek the approval of the U.N. for the treaty and its ratification by affected nations.

We hope that organisations concerned about disarmament, such as yours, will request action from the New Zealand Government in accordance with the recommendation given the petition by Parliament.

We also enclose a statement prepared by ATCM (Against Atomic Testing in

Mururoa) Committee about the forthcoming Nuclear Free Pacific Conference. As one of the sponsors of this conference, we would be pleased if your organisation could make a donation either directly to Fiji or through C.N.D.'s conference fund.

A large part of the money raised will be spent in subsidising delegates from South Pacific countries who would otherwise be unable to attend.

Yours sincerely,  
 Maire Leadbeater  
 (Hon. Secretary)

3

Dear Ed,

Students make me sick sometimes. Despite all the high moral talk about pollution, the environment, and "getting back to nature", Auckland students would be the messiest pigs this side of the black stump. Studass catering staff are treated with contempt, whilst students leave tables in a state that wouldn't be tolerated in their own homes or in commercial establishments. Half-eaten lunches are frequently found stuffed in ash-trays, cigarette butts in coffee cups etc. etc.

The Quad is well served with rubbish bins and paper baskets - yet hundreds of Craccums, lunch papers and debris can be found strewn across the quad by Friday afternoons. You are not kids, so be adult enough to pick up your rubbish, return your plates etc. If its too much effort then buy yourself a pig sty. The offenders are probably the same folk who moan about fees increases. Perhaps if students stopped fouling the place, stopped nicking cutlery and furniture, and started treating the place with a little respect - we might not have to fork out for more staff to clear up after us.

By the way, if you do see people leaving tables in a mess etc. point out to them the error of their ways. Cleaning up our own backyard might be a worthwhile campaign in 1975.

Mr. Clean

## contact needs



# YOU!

CONTACT PEOPLE :

man the information-advisory centre on the first floor of the student union building.

provide an informal atmosphere for you to talk-out problems of any nature.

help to put out TITWTI the weekly varsity newsletter and publicise events inside and outside campus.

**TO FIND OUT WHAT WE'RE ALL ABOUT :**

come and see us during the day or phone David Dean at 493-114 at night.

**TO FEEL FREE TO COME TO**

to feel free to come to us for anything and everything. if you can spare a few minutes a week to help us help students.

## INFO... book shop

Following 2 years of international currency changes some textbooks at the shop have 2 or 3 different prices for one title. This is confusing we know, but each price is correct for the time at which the book was received. We have attempted to place the cheapest books at the top of the table piles or at the front of the shelves, so it is a case of first in first served.

Ten percent is given on almost all textbooks and books related to courses. For some years Butterworths and some Government Printer and Standards Association publications have not received discount as they are supplied to us at short discount. Recently, since the opening of their New Zealand warehouses, McGraw Hill and Wiley publications have been added to this list. However the nett prices of McGraw Hill and Wiley books are lower than the discount prices would have been had we had to order through their former Australian warehouses. Altogether the books affected only amount to about 8% of the total text book stock in

the shop. If you have any other queries about prices or discounts please contact Kitty or Gil at the back of the shop.

As all returning students will notice, the shop doesn't get any larger each year and our display space dwindles as the number of courses taught at the university expands. However we welcome all new and returning students to our cramped environment and remind you that in a weeks time the supermarket appearance of the shop will disappear and the full range of general books, art prints and magazines will be brought back from storage at our warehouse.

The Students' Association owns 50% of the Book Shop and we are on campus specifically to look after your textbook and special book requirements. We would like to know your ideas on the sort of books you would like us to stock and hope you will use the shop as usual as a meeting/browsing/information area throughout the year.

## library

### LIBRARY RECORD COLLECTION

If you are interested in "Classical" music, why not join the Library Record Collection? By paying a modest annual subscription, members can borrow two records at a time for 14 days.

Current subscription rates are :  
 Students \$5.00  
 (Music Students \$4.00)  
 Staff and Graduates \$6.00

There is no further charge when borrowing records. The collection covers a wide range of music from early times to the present day : from Gregorian Chant to electronic, from medieval student drinking songs to recent recordings by the Auckland University Festival Choir.

Latest additions to the collection are usually on show in the display case in the Library entrance foyer.

Subscriptions are payable at the Library Circulation Department.

### A NEW WAY TO FIND OUT ABOUT THE LIBRARY

Have you ever been overwhelmed at the thought of finding your way about the catalogues in the Library? Readers now have the chance to hear brief pre-recorded talks explaining how to use the library catalogues by listening with the headphones on cassette players at the consulting benches beside the catalogues on Floor 1 near the Reference Department.

## Type setting?

### TYPE-SETTING NEEDED ?

Did you know we have our own magnificent type-setting service right here on Campus ?

We would be happy to advise you, and give you a quote.

See Tina at Students Office.

## hey you

### ALL ARE WELCOME TO ATTEND

### "COMMITMENT : A CHRISTIAN SCIENCE APPROACH".

A lecture by Roy J. Linnig of Chicago, Illinois. Questions and Answers will follow.

**TO BE HELD IN ROOM 202 (STUDENT UNION BUILDING) 20TH MARCH AT 1.05 P.M.**

# Cr So Pa Co

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# Craccum at South Pacific Conference

Craccum Editor Mike Rann will attend the Conference for a Nuclear Free Pacific - to be held in Suva this Easter. The conference, to be attended by delegates from 30 nations, will discuss in depth the issues of nuclear power, nuclear testing (both atmospheric and underground) and nuclear disarmament.

Delegates will also discuss related problems affecting Pacific countries, including militarism, the existence of foreign military bases, as well as the constitution of status and independence drives of various Pacific countries.

The organisers of the conference, Suva's Atom Committee, hope that by the end of the six-day meeting delegates will have achieved a greater awareness of the social, economic and political status of their Pacific neighbours. From such an understanding Atom hopes that the Conference will formulate common objectives - such as a nuclear free zone in the Pacific.

The realisation of such a zone, argues Atom, could be an important first step in the long, hard road towards TOTAL nuclear disarmament.

The rationale behind the proposed nuclear free-zone has come under severe criticism from a number of peace groups. The debate, expected to reach top-gear in Suva, centres upon the scope of such a zone. One group maintains that trying first for a nuclear-free Pacific is like 'nibbling at a peace of cheese which is all the time growing twice as fast at the other end.' Others, however, argue that the scope of the proposed zone should be limited to the South Pacific area - instead of trying to 'secure' the greater and more formidable goal of a nuclear-free Pacific basis.

The argument for the establishment of a Pacific Peace Zone, whatever its boundaries, rests upon the assumption that although the nuclear arms threat is a global phenomenon - 'you have to start somewhere'. Once established, the argument continues, the zone will prove useful as a lever on adjacent areas. A sort of 'domino theory' in reverse.

"Nuclear-free zones" are not a New Zealand invention. One of the earliest proposals for a nuclear-free area was made in 1957 by Rapacki, then Polish foreign Minister, for a 'Zone' in Central Europe. The Rapacki plan, like similar proposals made for zones in Indonesia, Africa and recently in the Middle East (by Iran), remain unfulfilled.

Two nuclear free-zones, however, have been established with limited success. The Antarctic Treaty of 1959 preserves Antarctica for 'peaceful purposes' and prohibits in that area military forces, nuclear explosions and the disposal of nuclear wastes. The treaty does not prevent the use of military personnel or equipment for scientific research. Although unilateral inspection is permitted, critics argue that it is often difficult to distinguish civilian from military research. Recently the United States has expressed its wish to re-negotiate the treaty to permit the disposal of nuclear wastes.

In 1967, the Treaty of Tlateloco established the Latin - American Nuclear-free Zone. Argentina and Brazil are not fully bound by the treatys whilst Cuba -

at the centre of the 1962 crisis - was not included in the zone. Obviously agreement to the treaty by the 'nuclear club' was needed if the proposals were to have any value. The United States and Britain have signed the treaty, China and France have undertaken to observe its provisions, but the Soviet Union has given no support.

More recent proposals by Sri Lanka and

other Asian states for the demilitarisation of the Indian Ocean region - have been virtually torpedoed by Britain's decision to hand over Diego Garcia - as a nuclear base - to the United States. Although Australia voted in favour of the Indian Zone of Peace at the United Nations, it also gave permission for the U.S. North-West Cape installation and for runways for military

aircraft at Coburn sound.

Support for a Pacific nuclear-free zone is included in Labour Party policy. Last September the Parliamentary Petitions Committee gave a "most favoured recommendation" to a petition calling on the Government to consider the Zone scheme. Cabinet is expected to discuss the issue in the very near future.



## pollution: the politics of smoking

There is probably a great deal to be said about the macro-politics of smoking. The growing of tobacco seems curiously linked with regressive regimes; the habit of smoking became a mass addiction during the two world wars; the tobacco firms are prominent among the highly suspect multi-nationals; their advertising methods exemplify the most insidious aspects of that dubious commercial agency; and tobacco may, more than religion, come closer to being the 'opium of the People'.

There is also the ill-considered field of the micro-politics of smoking . . . how the action of one individual impinges on other individuals. In modern society, as a result of a comparatively recent change in acceptability, the right to smoke is taken as a basic freedom. Non-smoking areas on public transport are seen as a perverse limitation of human rights - and an invitation to the fearless to transgress. Otherwise the smoker's consumption is limited only by his purse, his personal taste and the necessity of eating and sleeping (though he sometimes combines it with the former and uses it to punctuate the latter.)

Nowhere is there an awareness of the oppression of the non-smoker. Admittedly a few smokers ask - 'Do you mind' . . . ? . . . but the formality of the question is indicated by the accompaniment of a striking match. What he is really asking is 'Do you mind if I cause irritation to your eyes, nose, throat and lungs? Do you mind if I compulsorily subject you to all the health hazards - the cancer, the bronchitis, the thrombosis, that I voluntarily expose myself to ?

To smoke in the presence of a non-smoker is to subject that person to an immediate physical assault at least as damaging as a slap across the face. The latter calls for court action or violent retaliation; the former ?...

The long-term effects are even graver. The consequences of breathing smoke-laden air are only slightly less grievous

than actually smoking. The unfortunate difference is that the smoker is a willing participant, the non-smoker an involuntary victim.

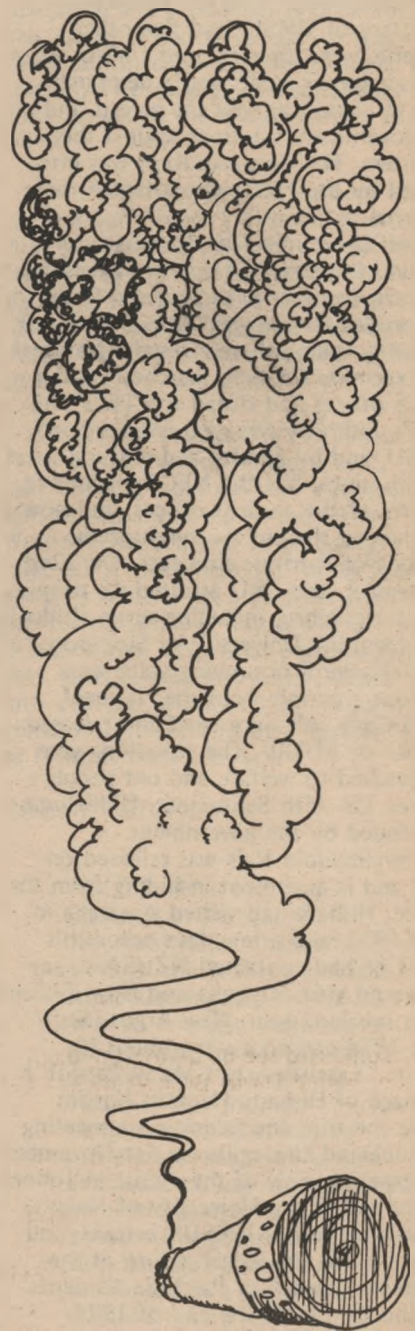
Any suggestion that smoking be curtailed is resented as an infringement of the smoker's freedom. It is a freedom equivalent to the freedom to own and shoot fire-arms. If it is a practice that must be carried on then it needs regulating in a way that does not harm others.

This is not a question for 'democratic' decision making. The fact that a majority may wish to smoke only increases the oppression of the minority. One may as well halt the battering of one person by ten and take a vote on whether the melee should continue.

Non-smoker oppression is tolerated, like most other forms of oppression, because it has been conditioned into our society. It can only be removed when it is realised that it is oppression. That realisation must come first from the victims and hopefully from some of the oppressors.

N.B.

Auckland University's 'Disciplinary' regulations state that no student or any other member of the University shall 'smoke in any seminar room except with the express consent of all those present. If you're feeling particularly devilish try invoking this rule . . . then wait for the torrent of abuse as tobacco addicts face the prospect of even an hour's 'cold turkey'.





# HAMZAH KASSIM ARRESTED

Early in January this year the New Zealand Herald reported that Encik Hamzah Kassim, a Malaysian student who visited New Zealand in 1974, had been arrested in Kuala Lumpur.

Kassim came to Australian and New Zealand universities on a speaking tour to publicise events in Malaysia. New Zealand students will recall that student arrests in Malaysia were common through the later part of 1974; Malaysian Government anti-student activities coincided with attempts to remove the embarrassment of a "squatter problem" in Johore Bahru by means of the riot police. Auckland Star reporter Bruce Wilson, reported from Kuala Lumpur that Malaysian students were demonstrating on behalf of rural Malays hit by falling rubber prices (Auckland Star 13.1.75), and that 1200 students had been arrested.

Hamzah Kassim was the Publication and Information Secretary of the University of Malaysia Students' Union (UMSU) until UMSU was overthrown in a coup at the University of Malaya on 21st September last year. UMSU had decided, after investigating the demolition of squatters' homes in Tasil Utara by the FRU (riot police), to assist the squatters by drawing public attention to the government's failure to provide a real solution to the "problem". UMSU cited, as authority for this action, their union's Constitution "UMSU must directly involve itself in maintaining the interests of the nation."

Hishamuddin Rais, the General Secretary of UMSU, and five other students were arrested, and UMSU organised speakers corners and a demonstration to protest against the arrests and the government's actions against the squatters. The demonstration was interrupted by the FRU, who arrested more students.

UMSU occupied the University of Malaya, forming a Temporary executive Council, together with students from the residential colleges. A rival group of students, calling themselves the Nationalist Executive Council, marched on the TEC's offices and rioted the TEC. The NEC's authority was repudiated by UMSU, and by faculty and cultural organisations, but the NEC remained in control of the student offices, and now proclaimed themselves the Supreme Council of Patriotic Students. On 22nd September, the FRU arrested 48 people in Johore Bahru, including seven students two from the University of Singapore, on a charge of occupying state land without a permit from the National Land Code. All were tried and released on bail of \$1000. The squatters were despatched to welfare and old people's homes. On 25th September, UMSU was suspended by the government.

Hishamuddin Rais was released on bail, and is at present in hiding from the Police. Hisham had visited Australia in July 1974, and a few days before his arrest he had contacted NZUSA to say he would visit Australia and New Zealand for a speaking tour. New Argot (Sept/Oct. 1974) carried a story about his arrest: "Fascists Arrest Malay Patriot". In place of Hisham, Hamzah Kassim made the trip, and addressed a meeting at Auckland University on 1st November to present a view of the events in Johore Bahru and at the University of Malaya, in justification of UMSU's actions, and to point out the illegal nature of the Supreme Council of Patriotic Students.

Shortly before the end of 1974, Hamzah was arrested in Kuala Lumpur

with other student leaders and youth during a hunger strike. He is held under the Internal Security Act of 1960, an amendment of the 1948 Colonial Emergency Regulations. This Act has wide powers of detention without trial, and the identity and place of detention of those arrested is usually withheld.

The evidence used against the arrested students is open to question. After Hishamuddin Rais was arrested, the Supreme Council of Patriotic Students issued a press statement, alleging that explosives had been found in the room of the Socialist Club at the University of Malaya. This attempt to link people like Hisham with the outlawed Malaysian Communist Party (MCP) seems to have been arranged to ensure that those arrested stay in gaol for a long time.

More recently, the Chinese Language Society (CLS) has drawn attention to itself by continuing to endorse the UMSU and the squatters' cause. The Malaysian government accused the CLS of being controlled by the MCP, and cited documents seized in a raid on a house occupied by the CLS committee. The Far Eastern Economic Review for 27 December 1974 stated that -

"a close scrutiny of the material indicated that the connection for the moment, seems superficial. Most of the documents were props and other items used in connection with one of their cultural shows, for which they could not get a permit."

The government has promised to release further evidence "in due course".

A report of government harassment of Chinese cultural organisations in Malaysia was published in Canta (No.12) as long ago as 14th June 1974. Among other examples cited the government called all the editors of newspapers together to forbid them to publicise the Chun Lei cultural show, and the arrest of its organisers. A permit was granted for the show, but only when the organisation had been completely sabotaged, and one day before the date of the show.

Salamat Ahmad Kamal, president of the Student Union of the University Sains of Malaysia, issued a statement from his place of hiding to the Asian Students' Association on 12th December 1974. Kamal alleged a "government reign of terror" against students, and reported more than 14 arrests of students; two university professors, a lecturer, and a youth leader were also arrested and detained under the Internal Security Act, following mass peaceful demonstrations in support of demands by the peasants. Kamal's reports of tear gas attacks and violence are corroborated by journalists and travellers in Malaysia.

More than 1200 students and others have been charged in the Courts in connection with demonstrations, including the academics and students referred to above. At least three persons of royal blood were arrested. The Malaysian government has blamed almost everyone except Malays for the large demonstration of 3rd December, although only 30 arrested had Chinese names; the majority were Malays, and the government attempt to level responsibility on its "traditional" enemies, the communists and the Chinese Malaysians, is a cynical move.

The Home Affairs Minister, Tan Sri Ghazali, blamed British, Australian, and New Zealand students, announcing, in

one of his more notorious "Ghazaliisms" that Australian students were shooting aborigines. Ghazali's credibility has taken some buffeting in his search for a culprit. The Minister for Education, in a move hardly necessary, suggested that the police should use violence on the students so that the students could condemn the police with reason.

Singapore, faced with its own student unrest over poverty and retrenchment, has found a name for the dissension: "non-Communist subversion"; this form of subversion is alleged to have its roots in the Australian press, the London Times, the Guardian, the New York Times, and the Far Eastern Economic Review. The search for a bogeyman takes some novel turns.

At present, the Malaysian universities are occupied by the military, and the public are denied access. The government has threatened, after arrests carried out on 8th and 9th December, to cancel scholarships of all students who had taken part in the mass demonstration of 3rd December.

On 8th February this year, the Asian Students' Association announced that eight student leaders and one lecturer, detained under the Internal Security Act, had been released on 4th February, but at the same time, another 49 persons had been arrested, including the former President of the University of Singapore Students' Union, Juliet Chin, and the Chairman of the Malaysian Youth Council, Anwar Ibrahim. Juliet Chin had her spectacles taken from her, and was denied reading material. Her family

is permitted to visit her for 15 minutes each week.

The Asian Students' Association has circulated news of the arrests to the United Nations Human Rights Commission, to Amnesty International, and the International Commission of Justice, and to all student organisations, in an attempt to influence the Malaysian Government to observe human rights and justice.

Action can be taken in support of people like Hamzah Kassim, Juliet Chin, and Anwar Ibrahim. To be effective, a real concern for their fate must be obvious, and an interest in the future of Malaysian students and campaigners for social justice in general.

Some avenues for action have been suggested by the Asian Students' Association, and the following list is based on these suggestions:

1. Make representations to the Malaysian High Commission.
2. Write to the press to express a view.
3. Make representations to the UN Human Rights Commission.
4. Publicise the situation through student discussion, student press etc.
5. Publicise the situation in the local press and other media if possible. It is futile to protest without having it reported in the press, because exposure can be effective in safeguarding rights by embarrassing the authorities. (The Khoo Ee Liam case in 1974 was an instance of some effective action.)
6. "Greet" Malaysian officials and trade missions with representations on behalf of fellow-students in Malaysia (without violence). It has been reported by the Asian Students' Association that the Malaysian Government is to send a special envoy to Australia and New Zealand to explain the real situation in Malaysia; this might prove useful in resolving doubts.
7. M.P.'s, and other social leaders could be contacted for their views or support.

It is important to stress that only a proper concern for the human rights of Malaysians be evident in any action undertaken by individuals.

Michael Sharkey

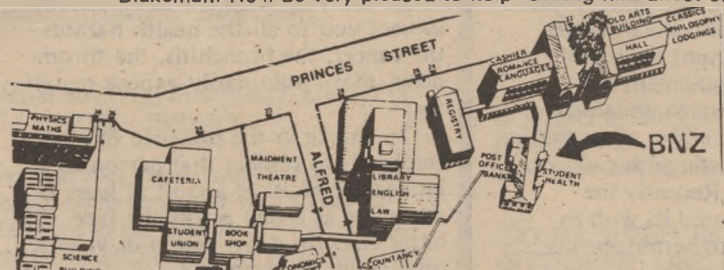
## Way to go

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We'll be pleased to arrange letters of introduction through our overseas contacts.

If you'd like more information on any travel or financial matter, call at the BNZ Campus Branch and arrange for a chat with Branch Manager Russ Blakeman. He'll be very pleased to help. Or ring him direct on 370-385.



## BANK OF NEW ZEALAND





# All Not W.E.L. in New Zealand

New Zealand and Australia were the first nations in the world to give their women the vote - a situation arising not only out of political expediency, but from a pioneering society in which women slaved beside men to foster and exploit the wealth of the young countries; plus a great deal of hard work and fighting by women themselves.

Alas, the granting of the suffrage did not open the floodgates for waves of women professionals, skilled workers and entrepreneurs. Indeed, New Zealand and Australia are still reclining on the magnanimity of the 1890's - whilst the legal, social and political status of Godzone's women has fallen behind that of most West European nations.

In addition, New Zealand and Australia are "famous" bastions of male chauvinism, summed up in the (exaggerated, but not too exaggerated) cliché of the rugby, racing and beer culture, where there is little place for the sheila or the wife except as provider of nosh after the game and coffee and comfort for a hangover.

Slowly, however, changes are appearing both in the cultural waste-land and in the social-sexual structure which is the foundation on which the "he-man" bastion of chauvinism is built. The first is epitomized in the Sydney Opera House. (Although, true to the pragmatic materialistic tradition, Bennelong's flamboyant edifice seems to hold more attraction than the aesthetic pleasure within). The second is a result of increasing affluence, which has created an echelon of middle class women; consisting of those few who have infiltrated into the professions, and those educated, articulate and confident women whom social convention and pressure have confined to the homes and the joys of dishwashing and nappy rash.

Co-existing with this group is the vast bulk of women. Denied educational and occupational opportunities, they are condemned to a mundane, second rate existence - providing society's greatest service industry, an occupation which demands the most amazing versatility, involves the greatest drudgery and longest hours yet where the remuneration is nil - the housewife.

There, however, the similarities between the two societies begin to diverge. In Australia, women have vigorously entered the political arena to fight against restrictions and discrimination. Beginning with groups of middle class, professional women in the form of the highly successful Women's Electoral Lobby - political activity has spread with the emergence of working women's groups which have co-operated with W.E.L. in the establishment of Action groups in attacking specific problems women face, e.g. rape, abortion, desertion.

W.E.L. is a nation-wide organisation which consists of small groups in all main centres, and also many smaller ones, throughout Australia. The groups consist of several specialized sub-committees and working groups, each with an administrative convenor who co-ordinates between committees.

The birth of W.E.L. was a response to the growth of Women's Liberation as an international issue in the late 60's - which simultaneously created and found a responsive audience in the general disquiet and dis-satisfaction among Australasian women in the early 70's.

The first W.E.L. group was formed in Melbourne in February 1972, and by election time (December 1972) it had

become a nation-wide organization with an election strategy which was to set the pace and provide a model for the many other issue groups which sprang up that year. W.E.L.'s 'philosophy' and aim was basically this: women had been denied access to positions of power, their interests had been ignored and they were second rate members of society. This was primarily due to women's place in Australian society and politics - as unpaid domestics. W.E.L. wished to change the way in which politicians were defining women's place in society, to inform them about the experience of being a woman, to relieve them of their ignorance on most women's issues and, most importantly, to politicize women, to educate them to use their vote to buy the reforms they need.

At this stage neither of the main parties had a comprehensive and satisfactory policy on women (the Liberals didn't have one at all). W.E.L. decided to rate candidates on 'feminist' issues, urging women to vote for individual candidates, irrespective of party, i.e. a protest vote.

The resulting concessions and promises that W.E.L. extracted from the parties were surprising. The Whitlam government immediately came forward with:-

An Advisor on Women's Affairs; Maternity leave in the Public Service; \$300,000 grant to Family Planning Clinics; Removal of the sales tax on contraceptives; The re-opening of the Equal Pay case (which led to a wage rise of about \$30, although this was not wage justice).

W.E.L. had achieved this substantial success through efficient, effective organization and publicity; by gaining an expertise in women's issues which politicians respected; by presenting concrete, practical policy alternatives which committed politicians to specific action. W.E.L. has continued this pressure, steadily increasing its expertise, experience and status on women's issues. Simultaneously it is also burgeoning out to encompass the wider 'liberation' issues which involve a deeper and more comprehensive analysis of women's place in the present social system.

Pro or anti, all Australian politicians will agree that W.E.L. is a force to be respected and to be reckoned with.

In contrast, in New Zealand we have a rather amorphous collection of groups, all claiming to be the voice of New Zealand women, from the conservative National Council of Women, to the 'liberal' N.O.W. to the various 'radical' feminist groups. These groups lack focus, unity, agreement or goals, and most importantly, political sophistication.

The 'conservatives' are happy to make guest appearances on the all-male political scene, offering advice on subjects appropriate to women. Groups like N.O.W. are showing potential in the quality, breadth and sophistication of their submissions made to the Parliamentary Committee on Women's Rights, but are not really applying effective pressure on the politicians in so far as making the women's vote something to be sought after and earned. Nor have they really established themselves as author-

ities and advisers on women's issues - without whose opinion government would not or could not act (a position W.E.L. has practically achieved).

The frustrations of groups working within established political channels, yet working to bring about significant changes, was brought out in the women's Report of the 1974 New Zealand Labour Party Conference. The report expressed gross dissatisfaction at the explicit and implicit attitude of condescension towards, or outright disregard for, the views of the Women's Advisory Council.

Women now form 46% of Party membership but we are still in a subordinate status... with the role of women as the fundraiser, the food provider and the assistant..." (Conference Report P.84), a predominantly domestic role which was reflected in the financial position and status of the women's advisory Council.

The reforms suggested by the Council would make it an effective transmitter of women's views - however there must also be a receiver.

It is a sad and stern comment on the wider N.Z.L.P. when the Women's Advisory Council (now the Labour Women's Council) must throw down the gauntlet and threaten to disband itself before it is given air time.

That the women in the party recognize their subordinate status and realise that they lack real strength, is the first step on the way to remedy the situation. It is to be hoped that they will not be bought off/sold out (as their suffrage sisters were) with sinecures, compensatory handouts or petty reforms.

All women's groups, and especially the L.W.C., must keep an eagle eye on what legislative proposals emerge from the Committee on Women's Rights. This committee has the potential either to instigate significant reforms, or to yield inadequate half-measures, and compromises. Or, when its recommendations have been run through the Parliamentary/Bureaucratic mill, just amendments, revisions, and 'improvements' which may actually run counter to the ultimate aims of progressive women's groups.

Two examples will demonstrate the danger. First, the need and demand for a comprehensive child-care policy tailored to occupational, regional and ethnic needs - catering not just for 9 - 5 working wives, but also for shift workers, and mothers who just want a few hours break from their children every week. In Australia, the Liberal's 1972 Child Care Bill stipulated that only those families earning below the national minimum wage (then \$50) were eligible for a government subsidy. But if her husband was only earning this amount, a woman just had to work, thereby raising the family income and consequently forfeiting the subsidy. Therefore, the group of women who most needed help (low income working mothers) were denied it. But what other outcome could you expect from a Bill designed to keep women in the home?

Second, the parenthood wage. Unless this is a 'substantial' amount, e.g. the national minimum wage, any such measure will discriminate against



parents in the lower economic brackets who will still not be able to afford the luxury of staying at home. And to those who don't envisage women's only role as still-being that of a homemaker, take warning from the example of Hungary where the introduction of a motherhood wage sent women back to the home in droves, under pressure from their husbands who were glad to accept their own personal servant, cook and nursemaid, compliments of the State.

These examples are just two of the many possible reforms, but they give an indication of the type of pit fall, blind alley or outright snare - into which women's groups can fall. Here, that lack of political expertise and power, (while perhaps keeping consciousness raising type groups free from male moral taint), is a liability, and such groups are being self-destructively naive if they believe they can achieve reform through a virtuous abstinence from politics. They are also misguided if they think that the liberation and mobilization of women can run on a course parallel to that of the established political institutions, yet somehow become an overwhelming force to which the Establishment must yield.\*

On the other hand, institutions like the Labour Women's Council must see that party loyalty does not compromise its first loyalty - to the women of New Zealand. If it cannot be a right-hand advisor to the Parliamentary Labour Party, the L.W.C. must become a thorn in its side.

Finally, it is up to the Parliamentary Party to take notice of the L.W.C., to take warning from the very strong dissatisfaction expressed in the 1974 Women's Report, and to be beware, least L.W.C. members opt for an independent rather than a partisan stance - as the most likely way to achieve their demands and, with what political skills they have gained, transform themselves into a W.E.L. whose loyalty to party comes only second to their greater loyalty towards their own sex.

RAEWYN STONE

\*NOTE: What has been achieved in France, re Abortion Reform almost solely through the brilliant political maneuvering and tactics of women strategic positions in government (most importantly, Simone Veil, Minister of Health). This triumph demonstrates what can be achieved through skilful and sophisticated use of established institutions, despite a liberal-conservative government and a tiny Women's Liberation movement in a (nominally) Catholic country.)





This column is mainly for those people who don't have a garden, and wish they did, but don't really know where to begin. To start a garden, you need a reason.

**REASON No. 1:** We all have to eat. Everything we eat comes from soil and sun, and doing it yourself is cheaper, better, has more vitamins, is anti-cholesterol, vitamised, and may be extremely habit-forming.

**REASON No. 2:** Who needs another reason, anyway? Well if you like... Gardening is relaxing after that hard day at lectures, in bed, at last night's party, when you want

an excuse not to do something your girlfriend/boyfriend/flatmate/mother/all of those wants you to do. It's a good way to get to know that interesting person over the back fence ("Yer wanna radish?") and sometimes you even get to see the sun set.

**REASON No. 3:** You're a vegetarian anyway, and you don't want DDT all over your carrots, or lindane in your cabbages, and besides, you like to see ladybirds munching

aphids, and birds eating caterpillars, and your cat eating the birds (we all have to eat). Which takes us back to Reason No. 1.

Also, if you have a garden and some questions I'll try to answer them. Criticism is welcomed, as the result is better gardening and new ideas. Gardening can even be revolutionary. You can't achieve change without feeding the masses (for the Maoists)/multitudes (remember the loaves and fishes trick)/children.

#### DO IT NOW.....

What does a garden need?

1. Sunlight. That patch by the front steps full of weeds will do. If the weeds are doing well, then the things you plant probably will, too. Avoid places shaded by the house next door, and get digging.....

2. Digging Implement(s). If in doubt about tearing up the immaculate lawn, better check with the landlord. You'll probably find he doesn't mind, and as long as you plant something which he/she likes, she'll be right, mate....

3. Seeds or plants. As winter is a coming along, it's the Wrong Time to start off Tomatoes or Sweet Corn or Green Peppers, but that still leaves lots of good things, like....

**RADISHES.** Good for any gardener's EGO, as they spring out of the ground in a day or three, come in two colours (red and white), and several sizes. Get them in the ground right away, and if someone in the house likes them, keep

planting every 2-3 weeks. There's nothing quite like radishes for brekky. Even beats soggy Weet-bix! **SILVERBEET.** A constant supply of winter greens. Buy 3 or 4 plants from the garden shop, and keep them watered. Which reminds me, you'll probably need a hose if you haven't already got one. **BEANS.** You can still plant dwarf beans (i.e. those that don't climb up poles) and also broad beans. Their success will largely depend on the weather and the bees, respectively. If you're the gambling sort, and you have access to bamboo poles, or a trellis, then plant a late variety of runner beans, such as Fardelosa or Market Wonder. If the sun keeps shining, they'll race each other to the top in a few weeks, and produce lots of nice, long, shiny beans. **CABBAGES,** etc. This includes brussel sprouts, cauliflower, broccoli, and all that. They are all prone to attack by slugs, snails and white butterflies, but don't let that stop you. Buy yourself some plants (or better, talk your neighbour into partying with the ones he doesn't want) and **GET THEM IN THE GROUND!!!!**

There will be more next week on other aspects, like getting rid of snails, and keeping the soil alive. Meanwhile, get some dirt on your hands, the weeds out of the way and yer ass into gear.

Love, Dave.

P.S. REMEMBER THE GREAT GALLAH DAY!!

## CRACCUM NEEDS YOUR HELP

# UNIVERSITY RUGBY LEAGUE F.C.

**1975 SEASON NOW UNDERWAY**  
**CORNWALL PARK MONDAY and WEDNESDAY**  
**5.30pm**

**COACHES — JOHN WRIGHT**  
**RAY GILBERT**  
**PETER MAJOR**

**FORMER PLAYERS — REMINDED**

**NEW PLAYERS — WELCOMED**

**COMPETITIONS COMMENCE 1ST SATURDAY IN APRIL**

**ANY REGISTERED PLAYER MAY QUALIFY FOR ANNUAL RUGBY LEAGUE SCHOLARSHIP**

**IF YOU ARE INTERESTED : RING SECRETARY**  
**MIKE TOLICH**  
**PHONE 69-952, MANUREWA**

**DON'T FORGET HARBOUR BOAT TRIP MARCH 16TH, \$4.00 PER HEAD.**

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# MEANDERINGS ON THE MEDIA

BY  
MIKE  
RANN

Since Journalists and editors and publishers are men, and therefore human, and therefore liable to error and prejudice and stupidity, a free press exists only where newspaper readers have access to other newspapers which are competitors and rivals, so that editorial comment and news reports can be compared, verified and validated.

A press monopoly is incompatible with a free press, and one can proceed with this principle, if there is a monopoly of the means of communication - of radio, television, magazines, books, public meetings - it follows that this society is by definition and in fact deprived of freedom.

WALTER LIPPMANN 1965

In New Zealand our major newspapers are owned by three large conglomerates. Independent News runs the two Wellington dailies - the Dominion and the Evening Post, as well as the Sunday Times, Sunday News, Truth (the nation's largest circulation), and a string of provincial papers. New Zealand Newspapers Ltd. publishes the Auckland Star, Christchurch Star, Ex Eve, 8 O'Clock, the 'royal' Woman's Weekly and a host of suburban giveaways. Our third bastion of investigative journalism is Wilson and Horton, - printers of the Herald, Sunday Herald, Thursday (the climax of your week), the Listener, N.Z. Agriculture and more.

In the recent past all have made sizeable profits, whilst the concentration of ownership continues. This year - with newsprint shortages and consequent price hike - our papers are likely to feel the pinch. But rest assured that shares in the Big Three, along with Forest Products will remain front runners in the blue-chip stakes.

Apart from these three there are a few suburban and provincial independents. However, the generalisation remains true that all New Zealand newspapers share three pervasive features in common. One - they are owned by largely the same people. Two - there is no real competition. There is no morning daily to compete with the Herald in Auckland, Dominion in Wellington, and Press in Christchurch; and no evening rivals for the Star, Post and Star. One recent exception was the Tauranga-based Daily Mirror, which took the extraordinarily daring and adventurous step of setting itself up in opposition to the Bay of Plenty Times. Almost sacreligious.

The third common feature uniting New Zealand press is a frightened conservatism. Disguising themselves as 'journals of record', reporting 'facts' in the dull, restricting old 'What', 'Where', 'When', 'Who' and 'How' straight-jacket - our newspapers get their message across - (sometimes subtly, sometimes not) loud and clear. Editorials from one rag to the next, could be shuffled and redistributed at random without anyone ever knowing. Those papers that don't adhere to the sage-old format, the weekly tabloids, have found their own conformity with 'shock' headlines, seductions in Sicily, lovely bottoms and an average of sixteen nipples per issue. So much for the New Zealand Press.

In Britain things are slightly different. The sales of Britain's quality dailies are actually climbing. The papers there are unthinkably partisan. At election times the Daily Express urges its readers to vote for the Tories, whilst the front page of the Daily Mirror exhorts its readers to vote Labour - replacing its usual dillie with a picture of Harold Wilson titled "The Sorcerer", with Heath as the 'Sorcerer's Apprentice'. Not the sort of thing that Kiwi press barons could sanely contemplate. After all it might upset someone. Electioneering - albeit for one side - can be far more subtle.

Yet, even taking into account the population differences between New Zealand and the U.K., the British Press goes at least some of the way to 'reflect every aspect of the nation, its work, leisure, conflicts and eccentricities.' The same could hardly be said for New Zealand.

The Press, it is said, exists to 'disclose, publish and be damned'. Yet, one of the few instances of home-grown investigative journalism that I can recall in recent years - was Pat Booth's series on the Thomas Case in the Auckland Star. Instead, opinion and 'in depth' probes seem too often reserved for the sports and T.V. pages.

A free and probing press is essential. The knowledge that any day the news media may drop on the government, fairly or unfairly, is a good thing for Ministers to know. Again, central to our conception of democracy is that dynamic struggles between alternate and often antagonistic interests, views, policies, and lifestyles can be contained without society falling apart.

On television news, a spokesman's 'point of view' is usually immediately squared off - in the interests of balance - with an opposing viewpoint. Prohibited by statute from 'editorialising', the network assumes a quiet posture of impartiality. Newspapers, however, should be free to express opinions - hopefully not always the same. Imagine how dull our newspapers would be if, like so many magazines, they dispensed with editorials - and assumed a pretence of impartiality. In my view a strong editorial line, whatever its political hue, is an indispensable part of the continuing democratic debate.

The differences between the two forms of news media-broadcasting and the press - was succinctly penned out by one critic, who maintained that the simple action of switching on a television set was in the seventies, more analogous to turning on a tap - than the more conscious choice of buying a newspaper, magazine or concert ticket. T.V.'s universality and pervasiveness lay behind governments' concern that adequate controls should be implemented to safeguard the public. The tap analogy seems particularly appropriate in New Zealand, where for fifteen years viewers have been informed, educated and entertained by only one channel.

No, I don't think there's any harm at all in a newspaper taking a partisan stand, allowing readers to exercise their preference - by choosing a paper whose editorial line is more akin to their own thinking. Perhaps such a stance is irreconcilable with the view of John Stuart Mill, who said: "A man who knows - only his own point of view has an unsure grasp of even that". But the New Zealand situation, where there is virtually no competition and where the press can often propagate their conservatism in unison - is also contrary to Mill's thesis. At least with a partisan press - the element of choice so vital to our democratic ideal is present.

Should we 'interfere' with the news media? If our ideal is democracy, shouldn't we allow open slather? Wouldn't the best win out, the bad decline? Unfortunately history has shown that time again newspapers have been allowed to fold for reasons that have nothing to do with its social role - or its journalistic adequacy. Though the sale of Britain's quality newspapers is on the increase, journalistic standards are often peripheral to the 'greater' task of selling a commodity. German magazines like Neue Revue, Stern and Bunte Illustrierte - found that the dropping of a bikini pin-up from their covers - cost them a drop in sales of about 50,000 per issue.

When governments first began to interfere in broadcasting, the shortage of air-space - among other reasons - necessitated control through licencing. The Press was left untouched because, it was often claimed, the almost universal access to printing presses - unlike air-bands - made control difficult and undesirable. The "free" press and all that.

But is there universal access? Can every point of view get a fair-hearing. The concentration of ownership in the hands of a few, as well as prohibitive costs, means that the would-be small independent publisher finds it either very difficult or almost impossible to exist, let alone compete in an economic climate progressively geared to large-scale production and distribution. The problems of the small independent publisher are endless. Without substantial capital backing (it costs about \$20,000 a year to publish Craccum) it would be very difficult to establish even a monthly paper that could break-even. Unless you are lucky enough to have your own printing press, you also have the problem of who is going to print your newspaper.

Official Secrets Acts, libel and indency laws tend to make commercial printers chary of 'radical' rags.

Some of my colleagues argue that the nationalisation of the press is the panacea for all our woes. 'Remove the profit motive from the distribution of news, information and comment' becomes the catch-cry. Without the need to attract advertisers and mass readership - the distortion of quality that often seems to go hand in hand with the race for increased or sustained mass circulation - can be avoided!

Duly nationalised, the argument continues, the presses that once printed the Herald and the Star could be more economically employed to BOTH print morning and evening newspapers - providing real competition for the first time in years. Each of Auckland's three or four dailies (if that is what it was decided that Auckland both needed and could sustain) could, like a broadcasting corporation, be both independent and publicly owned. Licenced groups could lease our nationalised presses. A board of governors or directors would run the newspaper. Perhaps the directors could be selected, or elected, ½ from the working journalists and production staff, [ from a wide range of groups from the general public.

Another solution that many New Zealanders might find more palatable than the 'bogey' of nationalisation would be trust control - the community running and receiving a dividend from the newspaper, as with the ASB and trust hotels.

But even if we don't take over the existing papers we should at least establish publicly owned alternative papers. Even if our alternate daily ran to only 25,000 copies - the community would be done a service it badly needs. The Herald and the Dominion need competition. If we can't

## the media

have Lord Thompson, we should do it ourselves.

Again, there is an urgent need for a national daily - perhaps analogous to the "Australian". To suggest that New Zealand's geography and population distribution makes such an ideal untenable is hogwash. And this is where technological advance can help. A new process of the sort that enables Time Magazine, with local advertising, to be produced simultaneously in many countries, has revolutionised the publishing industry.

In a report last August entitled "Are newspapers really broke" the Economist cited this new electronic printing process as a means by which newspaper production might become profitable. The technology exists, argues the Economist, which could enable newspapers to be produced in more flexible and efficient ways - if not, in the end, much more cheaply.

In March of last year, the International Herald Tribune started printing in Britain and has begun the long haul to establish itself as Britain's fifth quality daily. By August last year the other four could still ignore its meagre 15,000 daily sale - a twentieth that of the Guardian, and a mere hundredth that of the Daily Telegraph - but sales by August had increased by 70% since the Herald Tribune first became available at breakfast time.

The paper is set and laid out in Paris, and then up to 16 pages are sent through a high-speed transmission device in an hour and a half to the printers in Uxbridge. Though the IHT has a total European sale of only 120,000 daily, its European division made a profit of \$400,000 last year.

IHT editorial expenses are minimal, since most of its stories come from the wire services and from two of its parents - the Washington Post and the New York Times. Distribution costs right throughout Europe are enormous. Yet, with a circulation less than the Sunday News, it can still make a profit. The IHT's success suggests that a high quality English newspaper or a national morning daily in New Zealand can survive and flourish under what might be normally considered very peculiar conditions. Meanwhile the traditional newspapers, sweating under the burden of rampant newsprint prices, are becoming more and more uneconomic.

Perhaps, under my grand design, the government should be the sole buyer of newsprint - so that our newspapers wouldn't have to try and outbid each other - and thus be forced to buy at inflated rates. If trends continue, newsprint might have to be subsidised anyway - despite our boasts of 'having the largest man-made forests in the world'. Lastly, printing facilities should be provided cheaply to groups who want to use them. If not a direct state subsidy, then at least a type of Queen Elizabeth II Arts Council - making grants to give at least a chance for 'arty' and other more specialist (but not 'sound commercial propositions') to survive.

As society becomes more complex access, to information becomes more important. It is the newspapers function to supply that information. There is no substitute to analysis and good journalism in our papers and that is the test by which they stand or fall.

Successful democracy and a just democracy depend upon the artillery of the press.

"... The tension between elected officials and the working press is not a deplorable inconvenience... It is at the very heart of the American System of Government... For in the absence of this tension it may be perfectly possible for an elected official to use his official powers to manipulate the press and to prevent it from making an independent audit of the conduct of affairs..."

In the relationship between the government and the press there exists a system of checks and balances: officials are able to ferret out information and publish it. These opposing powers check and balance one another, and result in a tolerable and workable adjustment."

WALTER LIPPMANN  
from a 1967 column.



This is a tale of many morals, written in a code which experienced players of the academic game, the self-promotion competition and the superior life-style battle will find no difficulty in cracking.

Intelligent and sentient human beings, on the other hand, may find TIME magazine and other commentaries on the high life and low cunning of H. Kissinger useful accompaniments to later instalments.

In addition, the blowsier ululations of the educational developers at either end of the authoritarian - permissive spectrum will provide an invaluable guide to the progress of our academic Hero of the Year.

# THE ADVENTURES OF SARKY

A Future-Present Fable

RUTH BUTTERWORTH

You and I know, best beloved (Kipling, Rudyard) that all the bestest (sic) old adventure stories have A Hero. And all the bestest modern stories (telly q.v.) have an Anti-hero Hero.

But this is an age of Do It To Yourself and I am telling a story about a Future-Present Person. And that is a Dilemma.

For you and I know, best beloved (op cit.) that you (and I) make Heroes according to our needs. And that is the other part of the Dilemma of the history teller.

So now you see (or later in the term you will see) that the Dilemma has been resolved in the academic's way by stating it. (Resolve: latter day meaning - "to sweep under the carpet, ignore, pretend it has gone away". Editor)

Now we can get on with the story properly and there's no need to fidget any more.

At the time when Sarcophagus Sith had embarked upon his Future there was a partial and temporary maldistribution of human resources owing to an unfortunate error in the trend-adjustment mechanisms in the central computer programme some years previously.

He had hoped to specialise entirely in enumeration and higher political codification, for he was a purist by nurture. Indeed, he regarded himself as an aristocrat of academe rather than a peasant of the applied science sort.

On The Other Hand, as we say in lectures, not to mention books, let alone learned journals; Our Hero's parents had prepared him to exploit opportunities or "take advantage" as the older Tories called it. Sarcophagus was a flexible or lateral thinking (de Rono, Edward) man.

Sarcophagus Sith could see that there might be ways of utilising data as a sub-

ject for higher political codification which would not only bring in the loot but also the consultancy fees and even the knight-hoods. Not to mention the First Class Expenses-paid Overseas jaunts.

So that is how or why Sarcophagus Sith came to be in not too due a course, Professor of Higher Latin American Political Codification.

Which is when (and why) the story really begins.

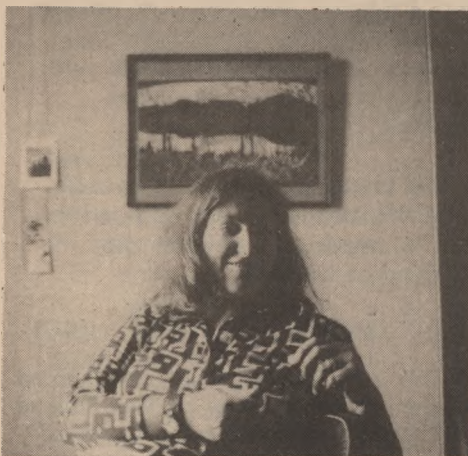
So you can stop fidgeting again.

And wait for the next instalment.

## AND NOW FOR OUR NEXT INSTALMENT

### EPISODE II

LEGEND: On February 18 1972 the Department of Government in the University of Essex advertised for a Lecturer who could be either a specialist in Mathematical Politics or a specialist in Latin American Politics.



Once upon a time, a long way ago in the 21st Century, there was a very clever little boy. Of course, best beloved, there were also lots of very clever little girls; but they were intelligent as well and that is quite a different thing altogether. Intelligence is very disadvantageous in the thin air of the academic stratosphere.

This very clever little boy had a very clever mummy and daddy. Which is obvious, when you come to think about it, from the fact that they called their

little boy Sarcophagus, or Sarky for short.

Even before he went to Nursery School, his clever mummy and daddy had taught little Sarky to be Numerate. So by the time he was in Primary School Sarky knew all about Chance and Opportunity and Odds and Long-Range Forecasting and was ready to learn about Realisation and Rationalisation.

All of this put Sarky Ahead of the Game because clever mummy and daddy had seen to it that he had been inculcated with a High Degree of Self-Awareness.

So when Sarky was Planning his Future - which is an exercise that happens very early in That Kind of Family - he went to the Career Computer Centre. He took his father along and together they computed the future.

Of course, they also consulted the I Ching. Daddy wanted to look at the astrologers' charts as well. But Sarky told him that research had shown the astrologers to be Unreliable Indicators and said that a man called Post Canes had called the astrologers a superstitious clique comparable in their day to the earlier Balance of Payments Priests.

When they had finished feeding Trends into the machines and the machines had adjusted the trends and added a Realisation of Potential Quotient, Sarky was given his own personalised Future Programme.

Then they went home to mummy to play it over to her on their Domestic Console. Mummy was very pleased because she could see that Sarky had been brought up to be just the right kind of clever boy to take Maximum Advantage of Future Opportunities.

Next time: The Sith Family Plan

# ponsonby club tour....Shame and Insult

On Friday 28th of February, in total secrecy the Ponsonby Rugby Club crept out of New Zealand for their South African Tour. Their secrecy was that of shame: and shame they should feel. For this tour, of all the tours, just cannot be justified. And they know it.

For a start the hosts of the tour are the Pretoria Police. And no amount of image building can make the Pretoria Police into a force as innocuous as your friendly corner Balclutha cop.

The fact is that Pretoria is the centre for Police activity, civil and secret, for the whole of South Africa. That the Pretoria police are the exponents par excellence of the dawn raid. Of electrodes to the genitals. Of concealing murder by interrogation under the term 'heart attack'. Of strike breaking by sub machine gun. That the Pretoria police force personifies everything that is vicious and sadistic about Apartheid. Is indeed the principle weapon of Apartheid.

The Ponsonby team need to feel shame. It must sicken them to know that the legs they are tackling might have been booting a black gut only the day before. That the friendly, fellow player with whom they are drinking may be coshing some poor guy for not carrying a pass tomorrow.

They need to feel shame. Because, like it or not, they are making Apartheid appear respectable. They will appear as friends of these cops. The media will see to that. And all for a chance to go overseas!

Shame too, because when they left, they must have been aware that the people of Ponsonby, the people they purport to represent, were more and more openly stating their belief that the Ponsonby club were selling out everything that Ponsonby is trying to be.

Heaven knows that Ponsonby is hardly a harmonious multiracial community. But it is multiracial. And it is fighting to be harmonious. For the Ponsonby team to jaunt off to a place where multiracial harmony is anathema is to make them traitors to the Ponsonby Community. For them

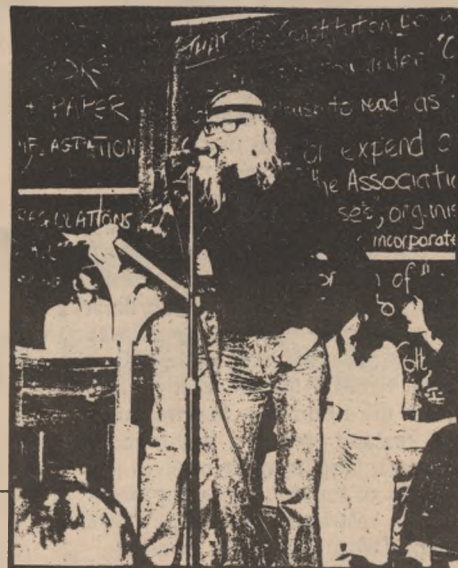
to attempt to make capital out of the fact that they have included a few Polynesians in the team, instead of treating such inclusions as axiomatic, reveals not only their racist patronising. It is insult.

And they can have no doubts that the people of Ponsonby are fully aware of all this. The whole area had been heavily leafleted twice in the month prior to their departure. Two community committees had openly condemned them. And they had the results of a random survey of 8 Ponsonby streets which clearly damned their tour.

Damned indeed. Of 250 respondents a mere 25% supported the tour. By far the largest body of opinion was adamantly against it. And that Polynesians in Ponsonby see the players as traitors, and their justifications as insults, is clearly shown from the meagre 19% of Polynesian respondents who said 'yes' to the tour.

Nor can club members scoff by pleading the ignorance of Polynesians. Questions on the survey revealed that very few people interviewed were ignorant of apartheid. That most people know full well the meaning of this tour and the workings of minds that can agree to it.

In structure this. Behold how one ardent



tour supporter responded when offered a leaflet.

First he was violent, shoving the leaflet and attempting to rip up the wad of leaflets. Then he argued white was superior to black. Next he argued the wealthy were superior to the poor. And finally he stated that the intelligent were superior to the less intelligent. He rounded off by praising his war effort against the Nazis.

He couldn't understand what I meant when I asked him why he'd fought on the wrong side!

But the people of Ponsonby understand. The shame the insult and the racism in this tour. Their understanding is a victory to all opponents of racism - in New Zealand, in South Africa. And when the Ponsonby players slunk furtively across the tarmac, some 5 days before schedule, they acknowledged the victory of that understanding.

So the people of Ponsonby say to those players: enjoy the tour if you can. You won't be going again.

David Colbourn.

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# GOD ON EARTH

## Sorting out the gods

John Hinchcliff  
University Chaplain

An essential question for all of us to face is "Who am I?" Most of us expect that while at university we will experience some significant growth in self-understanding.

Unfortunately it is all too easy to be afflicted with what Maslow calls the "Jonah syndrome." This is the readiness to escape from the search by opting for the comfortable security offered by one of our institutions such as the University, Church, State, Capitalist system, or proletarian movement. The chosen institution becomes our God, the all-important absolute, and we let our lives be defined in its terms. We put on its armour and we can't risk dropping our guard and being open to new possibilities. Kierkegaard calls this "shut-upness."

We assume the definition of the organisation, become committee men and women and delight in the established techniques. As functionaries we are then easily lulled by the trivial, the expedient and the Philistine. And we lose sight of the claims made by other Gods.

But as with Jonah, the inevitable crisis appears to disrupt the tranquility of our escape. Death haunts even the most idyllic. In the words of William James the skull will grin in at the banquet of even the most learned discourse of exotic religious celebration. When we are let out at retirement we will face in dramatic way the question of the validity of the absolute we have chosen as our life's meaning. What has been the meaning of the God to which we have been committed? Are we in fact in ourselves anything more than "trembling accidents" or "meaningless collocations of atoms" or "passive object(s) of fate, appendage(s) of others, plaything(s) of the world." (Becker).

There are persuasive arguments contending that we can only be defined and caricatured by external factors such as the institutions and/or inherited character traits. That is, we are tied up by necessity, undergoing the process of life in such a way that we are unable to assume any real initiative in the struggle to grow in well-being. We are thus passive object(s) of fate." Such determinist assumptions are becoming increasingly prevalent, particularly in the social sciences. There are coherent counter-arguments but since there cannot be scientific proof for either position the issue must be resolved by a leap of faith. For those of us who affirm "freedom and dignity" must will to believe that we can use our speculative reason, our self-consciousness, our imagination and our historical sensitivity to creatively challenge and change our stance in relation to competing absolutes.

Undoubtedly we must choose some absolute to which we can offer an allegiance of faith. This is the religious choice. Jung affirmed that the problems of all his patients over forty were religious. But why wait until forty?

There are dangers involved in the religious quest. Rank the psychoanalyst describes the neurotic as someone who during the quest "makes the heroic gesture of placing himself entirely within the immortality of his own ego." He suggests the attempt of a person to live by a self-conceived and self-supported cosmic absolute is doomed to failure. Such Prometheism is impossible to bear for long and has no answer to death, rust or failure. Hence the queues for analysts' couches, guru cults, therapy centres and totalitarian ideologies.

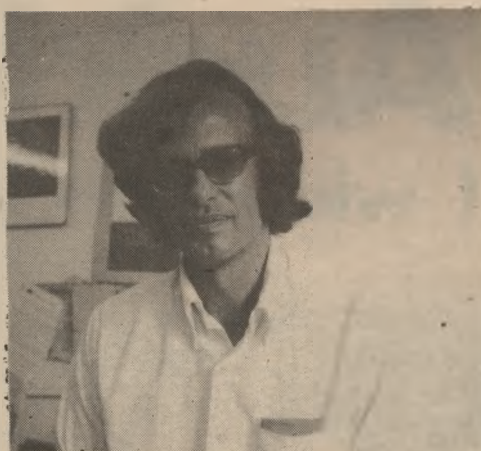
Another danger is that our search for meaning can become disoriented, unhinged

from reality. Especially in ivory towers of academic or religious extremism there is a temptation to become too abstract, too fantastic, and too divorced from real existence. Such self-indulgence can become a psychotic revolt against reality.

The search can also be sidetracked by the seductive quest for analytic neutrality. This is the position of the impartial observer who refuses to risk involvement and who balances from a distance every thesis that life has to offer. Invariably such a posture must be content compartmentalizing minutiae because the great questions relating to the mystery of existence such as love, death, hope, faith and wisdom require existential involvement for comprehension.

Apathetic casual acquaintance with an absolute is a common failing. Nietzsche soundly criticized atheists who had "killed" God but were unable to live as if he were dead. So too, some theists affirm God but prior to their deathbeds fail to take his existence seriously. This would involve changes in life-style. A survey shows that of those converted to Christianity only 4 per cent significantly change their actions. The majority only succeed in altering their language.

The absolute for the Judeo-Christian theist is a Personal God. The word



"personal" should not carry puerile anthropomorphic connotations. Rather it suggests that God is not the celestial grease monkey or absentee landlord of deism but is a very real "presence" involved intimately in a spiritual encounter. This Great "I" is embraced as the absolute value and is addressed as a Thou for spiritual and moral dependence. Such absolute Personness is thus encountered (although by no means exclusively) in the lived expression of the Pauline virtues of faith, hope and love.

This theistic answer is compelling for many reasons. For example it suggests that we are able to transcend while living our finitude with faith, hope and love, etc. A creator is offered to support our creatureliness. An eternal meaning is given to our birth, life and death. An inner security is offered enabling us to dispense with the inconsequential masks we are challenged to wear in society

enabling us to be an "itinerant" or a guest within our institutions. Humility is demanded: our fallibility and precarious stance on the edge of oblivion strongly suggest we should experience God's grace, and not be the "self-made man worshipping his maker." Such a faith can never be static or an escape from reality. It is an "education in possibility" and requires, as Kierkegaard says, a faith that does not "annihilate dread, but remaining ever young, it is continually developing itself out of the death throes of dread." If dread, risk, presence and mystery are denied, the living God is replaced by the comfortable and convenient God of an institution.

Undoubtedly some will argue that the theistic Absolute (God) is a psychological crutch for fear and insecurity, or the object of a Freudian transference of a father-figure or the projection of a Feuerbachian egocentric ideal of selfhood behind the God-ideal. But the theist believes God is more than subjective fantasy, more than a possessed love object and more than a psychological bolster. Certainly he affirms a total dependence upon a transcendent God, a subjective, loving and psychological dependence as well as physical, spiritual, mental and moral dependence. Of course because this is a faith statement there must always be the risk that it is another masquerade, another hoax. But the theist wagers his life... as does the atheist on his presupposition.

For the Christian the pilgrimage to self-understanding involves a confrontation with the drama of the Christ-event. The many paradoxes of his life teachings death and resurrection instruct us in the need to break out of all egocentric fetishism and embrace the absolute God. We are asked to be free of all competing absolutes which are transient and fallible. Then with our allegiance firmly established we are able to work creatively and selflessly for our fellow man. Sometimes this will mean to work within the structures of our historical socio-cultural circumstances. Sometimes it will mean confrontation with these structures that have become transfixed as competing Gods. But whatever the circumstance, we can accept that life is a precious gift full of meaning and significance because of the God of Abraham, Isaac and Jesus....

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THE AFTERNOON

The microphone didn't work. Normally I would have enjoyed that 'I told you so' feeling that comes to us malicious neurotics when we're proved right. But under the 16 stone gaze of Freddy King I was too busy pulling stuff out of my bag looking for a biro and pad. A few hours later, Organist Deacon Jones told the crowd at Western Springs that his boss was a Sagittarius, but at 4.30 p.m. in his room at the Grafton Oaks, Freddy King looked more like a Taurus to me: MINOTAURUS in fact. Truculent and bored. Smiling madly, and feeling like that Greek Joe who groped his way through the labyrinth on a silken thread, I found a pad and a biro which had clogged up on biscuit crumbs and didn't work. Still smiling madly, I pretended to take notes.

"I must keep off the middle-class/sociology I/'significance of the blues' questions at all costs" I thought to myself.

The best way to achieve that, I decided was to keep my fat mouth shut and let Henry run the show. This proved to be a very sound plan because Henry asked lots of questions which Freddy didn't mind responding to - quite seemed to enjoy it in fact. The only question I got out (about which more later) provoked a burst of malevolent vibrations which nearly melted the plastic fixtures in the Hotel Room.

This part of the day was primarily Henry's bag anyway. He was there to find out lots of esoterie for Hot Licks readers while I was there mainly as moral support. Also keeping my eyes peeled for excess groupies who might want to rush off with a couple of hack amateur rock writers.

There weren't any groupies in the lobby however: just the show's roadies and flunkies - a bunch of mean yankee boddies - all white! Nice racial role reversal there I thought to myself.

So while Henry asked about label changes and caught up on the life histories of divers ex personnel, I busied myself with getting a close look at this big black Texan whose music I admired so much.

Like most New Zealanders I didn't become aware of Freddy King until he started on the SHELTER label of Leon Russell. He is currently signed with RSO (1st L.P. yet to arrive here - BURGLAR) which is the Robert Stigwood/Eric Clapton mob. Freddy thinks that this label will do him more good than his previous three (the other LP's are on Federal, King and Cotillion), all of which he feels neglected the promotional aspects necessary to put him over the top. SHELTER in particular, he considered, had messed things up with respect to the radio stations. "Leon - he's a nice guy. But he didn't treat those D.J.'s nice. You've got to make them feel important man - tell'em you think they're doing a great job ..."

# Freddy King Comes to Auckland

( wid some friends of mine...')



So like many another black musician, King hadn't gotten through to the big markets until white entrepreneurs (in this case Leon Russell) took advantage of the white market created by white rock musicians who had made million sellers out of his material. Like B.B. King and Muddy Waters however, Freddy isn't angry about it ...

"sure Eric Clapton and the Stones and those guys made lots of money with our music, but by doing that they gave us a break and we are makin' money where we wouldn't have made any..." and it is this hard nosed pragmatism which seems to be the hallmark of many blues men of the era which spawned the white rock'n roll millionaires. Freddy is a musician, but unlike the young white kids who claim they're in it for the kicks/Art/glory or whatever, he is doing it because it is his job.

Deacon Jones comes into the room "Hey Freddy - I've been out to Western Springs and I've got the money and I've seen Coburn and ..."

"Just cut out the crap and count it out" says Freddy.

## THE CONCERT

We squelched through the gates at Western Springs an hour late just as the concert was beginning. There were almost more policemen there than audience who were doubtless staying away because of the weather. Blues concerts are ALWAYS (well almost always) very mellow and a little older than yer average rock crowd. So why all the Fuzz?

Duster Bennett opened the show. He was very good but he was on too long. Hound Dog Tayler followed. He was very bad and he went on too long also. Tayler is like Keith Richard insofar as he can front up to a crowd junked/or juiced ... it is reported that ole Hound Dog did in a bottle of bourbon at the press conference jes'fer openers ... hic) up to the eyeballs and count on audience ignorance

to carry it off. Richard looks wasted and evil - Hound Dog's gimmick is to be old, black and cute. The crowd loved it: if he had been blind and/or crippled to boot they'd have kept him on all night.

As with Duster Bennett, Promoter, Coburn got the audience to clap Hound Dog Taylor back on. He tried it with Alexis Korner as well but Korner had the sense to realise that sections of the audience were getting restless. After all, it was wet underfoot and cool: a lot of the audience preferred to stand rather than contract arse-rot, and no matter how good the acts are, concerts shouldn't become endurance tests. Its all very well for the tripped-out Yankee middle-class at Woodstock, but we working class heroes had to go to work next day.

Sonny Terry and Brownie McGhee followed Korner. Their act doesn't seem to change much. Terry even did his old "talk to me harmonica - you want yo' Mamma". stuff. If they'd pulled that one in front of a young black audience State-side, they'd have botten rocks thrown at them. Still they don't play in front of such audiences at home - essentially

Terry and McGhee are ethnic throwbacks doing dat ole blues for middle-class college kids. The audience loved them madly.

A little tension with respect to the encore. McGhee wanted to do WALK ON BUT TERRY WANTED ROCK ISLAND LINE and he got the right harmonica out of



his shirt before Brownie could shift his capo. So when ROCK ISLAND LINE ended Brownie told everyone (front and backstage) "We're doin' another one - this one's in C Sonny" and thus got his encore done as well.

Finally Freddy King, I was so physically depleted after 3½ hours of what were essentially supporting acts that it took a certain amount of screwing my reserves together to stay to hear what I'd actually come for.

Deacon Jones laid a bit of 'function at the junction' jive on the crowd as the band got setting up problems ironed out (regretfully we were spared another Coburn spiel and finally the band got



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Next nu r Water featuri reintroduced keyboard sol other keyboa of Lewis) kep the set: like Muddy Water stuff unless t unlike those King's band v tight rhythm King (Freddy

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"Well SHIT r there" says F silence or tw whether a fal window was around the st

And stand listening to th of Benny Kir wearing ice b and high heel gratefully ren interrupted r costumes as a by "glitter" a steered the cc Poor Henry - interviews wit

KEY TO T played in a st cent of the A touring days. which follow LOVED A W not Eric Clap considerable r and I felt tha performance ing which sea forming blues King's guitar strained (perh that he plays using finger p lacked the fl of say, B.B. K detracted fro show I have e sore legs notv The weakes performance v



underway on Big Legged Woman. Freddy made his entrance on time for verse one, sang it, struck the mandatory posture of artistic anguish, and squeezed out the first single note run that is his hallmark -



out of tune. Some roadie gonna getta punchinna head for that no doubt. Freddy King is a pro however, and had his guitar tuned by verse two (something old Hounddog couldn't do in his whole set).

Next nu mber was Woman 'Cross the Water featuring a time change which reintroduced the chorus and a great keyboard solo from Deacon Jones. The other keyboard (white piano player name of Lewis) kept a low profile for most of the set : like the bands of B.B. King and Muddy Waters , no one does any flash stuff unless the boss gives the nod - unlike those bands however, Freddy King's band was GOOD. An extremely tight rhythm section included Benny King (Freddy's brother) on bass.

During the afternoon apropos English bands which were being discussed, I had asked Freddy what he thought of the glitter trip. Asked (hostilely) what I meant by 'glitter' I lamely said, "well... you know ... bands that er - run around on stage a lot and dress up and don't just rely on the MUSIC ... " "... and wear lotta GLITTER ..." chimed in a worried Henry Jackson who, like me had noticed a deepening furrow on Freddy's brow. "Well SHIT man. I just don't STAND there" says Freddy after a pregnant silence or two during which I wondered whether a fall from a second floor hotel window was automatically fatal, "I move around the stage A LOT".

And standing there in the audience listening to the excellent bass guitar of Benny King who happened to be wearing ice blue hot pants, blue tights and high heeled silver thigh waders, I gratefully remembered how Henry had interrupted my attempt to use Slade's costumes as an example of what I meant by "glitter" and had adroitly steered the conversation back to dry land. Poor Henry - he always winds up on these interviews with some loud-mouth ass-hole.

KEY TO THE HIGHWAY was next, played in a style (dare I say it) reminiscent of the Allman Bros in their tighter touring days. This number and the one which followed HAVE YOU EVER LOVED A WOMAN ("I wrote this song, not Eric Clapton") demonstrated King's considerable range and power as a singer and I felt that it was this aspect of his performance rather than his guitar playing which sealed his reputation as a performing bluesman here in Auckland. King's guitar playing seemed jerky and strained (perhaps a function of the fact that he plays a small note lead style using finger picks) and I thought that he lacked the fluidity and tonal subtlety of say, B.B. King, but this in no way detracted from perhaps the best live ever show I have ever enjoyed : wet arse and sore legs notwithstanding.

The weakest moment of King's performance was a somewhat non-direct-

ional boogie sequence during which King looked like he had lost interest. The band pulled something together however, after a few minotauran glares from the BOSS. I can imagine that one always tries very hard if one is a musician in Freddy King's band.

After that small lapse, no one put a foot wrong (a second round of glares is probably physically dangerous) and the



set concluded with I HAD A DREAM AINT NO SUNSHINE and LET THE GOOD TIMES ROLL - the last of which featured nice chord work from om brother Benny and the rhythm guitarist who played a very competent chordal counterpoint to King's lead all night and was even allowed out for a couple of beautiful solos = light and technically brilliant and (to my mind) with a tonal feel that was much superior to the unchanging roar emanating from Kings Gibson.



King came out to encore and sat down to do SWEET HOME CHICAGO accompanied only by his pianist who was at last able to show off some of his stuff. The rest of the band reappeared and played for another half hour. By this time however, exhaustion had set in and I was out on the great north road looking for a cab. I had wanted to see Freddy King for a long time and could never have predicted that I would walk away from one of his concerts. But that is what happened. By 12.30 p.m. I was stuffed.

Perhaps this is a wierd criticism to make of a promoter - and God knows I wish

Barry Coburn every success and long may he continue to bring out bluesmen of King's calibre, but the offering this time was actually too LARGE - Barry gave us too much for our money - perhaps if the night had been warmer and drier it might have been different. "Criticism" aside, Coburn deserves credit for grinning through the lousy weather and resultant poor crowd and financial loss, to give value for money. Its just a pity that he



couldn't have screened his acts : cut Bennett, Korner and Terry McGhee back 30%, left Hound Dog in his caravan to dry out, and given us Freddy King while we were still fit enough to take him.

John Robson

## HAVE YOU HEARD OF DR TREE

Dr. Tree was formed nearly three years ago by musicians with a desire to play something other than Top 40 or dinner music.

Our music can be described as contemporary improvisation in the directions indicated by the Miles Davis Bands of the late 60's and early 70's - a music which is receiving increasing recognition throughout the world. "Weather Report," "The Mahavishna Orchestra" and "Return to Forever" are three of the better known groups in this field.

We have played at several North Island centres and the favourable reviews received have encouraged us to progress to original compositions. The group now consists of:

to original compositions.

The group now consists of:

Frank Gibson (drums)  
Mary Bradfield (vocals)  
Kim Paterson (trumpet)  
Martin Winch (guitar)  
Murray McNabb (electric piano)  
Billy Kristion (bass)  
John Banks (percussion)

## Have you heard the rumour?

The motorcycle place  
with the new large premises  
in K Road .....you know .....  
what's their name .....  
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I'm told they're offering a rather lucrative deal to students in March 1975.

Rumour has it that  
if you buy a motorbike from them  
between the value of  
\$350 and \$500 they will give you \$20 cash .....  
between \$500 and \$750 its \$30 cash .....  
between \$750 and \$1000  
they reckon its \$40 cash and  
above \$1000 its \$50 cash.

It's got to be a good deal for we poor students  
because its a saving of up to 7.5%.

Apparently it applies to new and used motorbikes.

Well, what do you reckon?

A trip up to DALE'S might save us some bread.

Yeah, its worth a visit, cause they're also  
giving 15% discount on accessories  
over the same period.

**See you there**



# MOVIES 1945 ~ 1975

## Styles/stars/cinemas/censorship

In New Zealand, most of the writing about films consists of film reviewing, and that tends to be deadly dull because the reviewer does not have the space to do anything but briefly list his likes and dislikes. On this Craccum film page, which I hope to supervise for the next few issues, I want to shift the emphasis from hasty opinions to something broader and more factual.

I want to present background articles about trends in film-making, changes in film taste, the structure of the N.Z. film business, and so on. I'll also try to provide news of the local film scene, including details of film screenings at the university which seldom receive adequate publicity. I hope that this page will become a clearing-house for information and that I will receive plenty of articles and news items. (Send them to the Craccum film page, c/- Students Association Office). I'll even consider printing some reviews - provided that they have more to offer than the usual vague opinions generated by one or two casual viewings of a film.

In this first background article, I want to examine some of the unique features of film-going today. Since a person's taste is so heavily shaped by the period in which he is born, it is useful to acquire a sense of history. Most students grew up during the period when television was at war with the cinema in its bid to become the most popular and influential form of art and entertainment. When television arrived in N.Z. around 1959 (ten years after it reached Britain and the U.S.A.), there were 547 cinemas, and an average of 17 cinema tickets were purchased every year by every New Zealander. Twelve years later, the number of cinemas had dwindled to 208, and the average number of tickets was down to 4. The film industry struggled frantically to retain its disappearing audience by experimenting with 3-D, wide screens, stereophonic sound, 'adult' subject-matter, and anything else that television was not yet able to provide.

The decline continued until a few years ago, when sales figures suddenly levelled out and the film business regained a sense of optimism. Statistics for the whole of N.Z. suggest that the 'shake-out' still continues in the suburbs and country areas, but business is now booming in the cities, and once again cinemas are being built or renovated. In the U.S.A. and Britain, the ownership of television sets seems to have levelled out at around 90% of households. N.Z. has only recently reached 80%, and it has also been slow to develop colour television, a second channel, larger screens, and more 'adult' programming. These developments -- together with the many possible applications of videotape -- will continue to draw people away from the cinemas. But overseas, film and television seem to have worked out a kind of truce, defining their separate spheres of influence, and recognising the value of collaboration in certain areas. In N.Z., a popular television programme such as 'The Onedin Line' can still have a marked impact upon cinema attendance, as shown by the fact that Monday night ticket sales picked up again as soon as 'Tom Brown's School-days' replaced 'Onedin'; but despite ups and downs of this kind, the N.Z. film exhibitors seem confident that the next decade will be a period of good, steady business.

This new phase is not simply a return to the golden era of the movies because so many changes have occurred. Most people reading this article will have started their film-going after 1945, so let us look at the films of that year as an example of how greatly things have changed. The films of thirty years ago seem to have more in common with today's television than with today's films. The audience of that time went "out of sheer habit to the same theatre week after week, often occupying the same seats, regardless of what picture was showing." (The quotation is from 'Speak-

ing Candidly', the first and still the only book about the N.Z. film scene, written in 1945 by Gordon Mirams.) This kind

of regular viewing of large numbers of movies, most of them produced very rapidly, is now catered for by television. In Hollywood the 'factory' system has largely disappeared, fewer films are being made, and each film tends to be more individual. Enormous amounts of money are spent on advertising a film to ensure that it has a distinctive identity. For example, three million dollars were spent a few months ago in the U.S.A. to launch 'The Trial of Billy Jack,' which is a much greater sum of money than the film cost to make. Of course, 'B films' and 'quota quickies' are still being produced in many parts of the world, and about one of every three films screened in Auckland is a cheap exercise in horror, martial arts, or soft-core pornography, without much individual character. But most Aucklanders no longer say, 'I'm going to the movies,' they say 'I'm going to "The Sting"' or 'I'm going to "The Exorcist"' because it takes a special movie to pull them away from their television sets.

In 1945 most cinemas offered a new programme every week or two. Today a run of eight or nine weeks has become customary. 'The Sting' was seen by almost everyone in Auckland, and similarly 'Alvin Purple' occupied a city cinema for over three months. The trend towards longer seasons has produced a terrible bottle-neck in the distribution of films, and last year only half of the films imported into N.Z. by the major distributors were able to be screened.

Many of today's long-run films do not feature well-known stars. Thirty years ago, the success of a film depended to a great extent upon its cast. There were about sixty 'big names' in 1945, led in popularity by Bob Hope, Greer Garson and Betty Grable. Today, the names of Charles Bronson, Clint Eastwood or Bruce Lee can still assure the success of any action film, but outside of this genre, the value of a well-known actor is less certain. Paul Newman, Robert Redford and Barbara Streisand have all been involved in box-office flops.

Cinemas themselves have changed in recent years. Any cinemas built today is likely to be small, luxurious, and well-equipped, and is usually part of a 'twin' or 'multiplex' arrangement. By creating a cluster of small cinemas, the owner puts his ground-rent to better use, and in some cases is able to pool projection facilities. These overseas trends have now reached Auckland, as shown by the building of Cinemas One and Two to replace the Regent, and by the 'twinning' of the Civic. As movie-going has changed from being a regular habit to a special occasion, the cost of admission has increased from an average of 14 cents in 1945 to about one dollar today. The rise has been particularly steep in the last eight years (40c in 1967, 60c in 1971, 83c in 1973).

Has the N.Z. film audience changed in character over the past 30 years? Facts are difficult to find, but occasionally a survey appears such as the 1974 study conducted by Research Marketing Services for the Kerridge Odeon organisation. The results (based upon 2,161 interviews throughout N.Z.) are similar to those of other surveys I have seen. The basic point is that the younger a person is, the more likely he is to attend the cinema. 91% of those interviewed in the 13-19 age group had

attended a cinema at least once in the past year. In the 20-24 age group, the proportion was still high (84%) but then a big decline set in. From 71% in the 25-34 age group, the proportion fell to 30% for those aged 45 and over. Support by this older group is still necessary for a film to run for several months, but it is obvious from the survey that the hard-core of the film audience consists of young people.

It is also interesting to see that men and women are about equal in their overall attendance of films, but there is a variation in ages. Up to the age of 24, more men than women go to the films, particularly in the 20-24 age group where women are presumably busy at home looking after young children. In the 25-34 age group, men and women attend the cinema in equal numbers, but after 34 the balance tilts towards women.

Young adults (say, 16 to 24 years of age) have always represented an important part of the film audience, but in recent years this age-group seems to have become more distinctive and more influential. In N.Z., as in other countries this is the group least interested in television. The fact that it became a trend-setter in the 1950's and 1960's appears to have many causes-- more young people were growing up in the city, with more education and more spending money. The 1960's saw the emergence of a mostly youthful 'counter-culture', involving left-wing politics, greater sexual frankness, and an interest in drugs. These are complex developments, but their cultural impact is clear enough. For example, consider the rapid evolution of pop music. One result of this in Auckland is the contrast between radio stations such as Hauraki and 12M whose listeners are mostly under 25, and stations such as 1YA and 12B whose listeners are mostly over 35. Those aged 25 to 35 show up on audience surveys as floating voters, aligning their taste with either of the two groups.

Although pop music is perhaps the most important medium of art and entertainment for young adults, films also enjoy a great deal of prestige. Often the two interests are combined, as in 'Woodstock,' 'Easy Rider,' or 'Ladies and Gentlemen the Rolling Stones.' It has become fashionable for pop stars to act in films (Bob Dylan, Kris Kristofferson, Mick Jagger, Ringo Star) and to nourish a secret ambition to become film directors. More generally, the young adult group has influenced recent films in a number of ways, encouraging film-makers to feel more free in their treatment of sex, politics, and verbal obscenity, and to adopt a more rapid and less linear style of editing (as though the first generation to grow up on television has become bored with the conventional style of putting a film together.)

But I don't want to simplify the generation gap, since there were plenty of other reasons why films moved in these directions. Furthermore, the majority of young adults are still conservative in their taste. People who adopt the values of the counter-culture represent a small minority, however influential they may be as a cultural avant-garde. Auckland's cinemas present far more Elvis movies and 'Alvin Purple's than hip films such as 'Alice's Restaurant' or 'Zabriskie Point', just as Hauraki and 12M play more simple singles than complex album tracks. The Australian film 'Alvin Purple' attracted both the young and the old, and was seen by about half of Auckland. Such humour still depends upon "naughty" innuendo, which the hip film-goer is

likely to regard as evasive and therefore obscene. When Germaine Greer was brought to court for using the word 'fuck', she said that she believed her audience would have been annoyed by anything less direct. This is a word used often in movies today, but it is invariably cut by the N.Z. censor. The battle over film censorship in N.Z. is a fascinating study in cultural styles since on so many occasions it has brought our cultural avant-garde into open conflict with our cultural rear-guard. The censor decides what is objectionable in terms of society as a whole, but those who are the most frequent movie-goers tend to have more liberal attitudes than the majority. Counter-culture films, with their salty language and their frank treatment of sex and drugs have been hit particularly hard by the censor. Films banned entirely include 'Fritz the Cat,' 'Heavy Traffic,' 'Last Tango in Paris,' 'Drive He Said,' and 'Inferno of First Love.' Films cut include 'Performance' and 'Taking Off' (both initially banned), 'Woodstock,' 'Zabriskie Point,' 'Medium Cool,' 'Easy Rider,' 'Five Easy Pieces,' 'Carnal Knowledge,' 'MASH,' 'Catch 22,' 'Klute,' and so on. N.Z.'s film censorship is today far more conservative than that of most other countries (including Australia).

Despite this battle of cultural politics, the films screened here today deal with sex in a more explicit way than those of thirty years ago. And this is not the only area in which film-makers have gained more freedom. In 1945, a film was expected to follow a strong story-line, without too much jumping around in space and time. A film-maker was advised not to pursue serious problems (particularly political ones) too fiercely. And good was supposed to triumph over evil in the end. In other words, the cinema of 1945 obeyed the same basic conventions as television today. For anyone over the age of 40, there is a continuity between the programmes that he watches today on television and the films that he saw as a young adult. The newer styles are poorly represented on television, except in the fast editing of some overseas-made commercials, or the occasional young adult series such as Popco or Kung Fu (with its jumpy cutting). Some American made television series also reflect the self-conscious, humorous approach to genre that characterizes recent movies such as 'The Three Musketeers,' 'Blazing Saddles,' and 'Young Frankenstein.' Today even comic books tend to be highly self-conscious in this way (illustrated by the in-jokes and foot-notes of Marvel comics). But apart from these few traces of the newer approach, N.Z. television continues to be devoted to the older styles and older conventions.

This is not to assume that movies today are necessarily better than those made in 1945, or those screened on television. There were film-makers thirty years ago who understood the censorship system and the production-line methods of Hollywood so well that they could still produce brilliant results. And although most television drama today is handicapped by hurried script-writing and cheap studio sets, there are times when everything clicks into place and a series like 'Softly Softly' or 'Columbo' will produce an episode that is superbly tight and stylish. As for the hip movie audience today, its preference for a fast-moving style often leads to over-value material that is gimmicky and pretentious. Films today are not necessarily better, although they are certainly different.

— Roger Horrocks

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# YOUR RIGHTS....

It is almost certain that sometime in 1975 you will be subject to interference with your personal rights. The present economic situation makes you a prize victim for a 'con' by a manufacturer or dealer; the Housing Shortage continues to open up the way for discrimination, exorbitant rents and appalling conditions and somehow I don't think the Police is quite as Mick Connelly says it is.

Even the glamour professions of society such as medicine and psychology are being subjected to official pressures which are throwing confidentiality of a patients private information into jeopardy.

One of the big difficulties in New Zealand is that being a country that derives its law and legal existence from Britain, we have no overriding backstop for breaches of Human Rights. Unlike the United States we have no true Constitution or Bill of Rights and indeed both these along American lines would probably be inappropriate here.

What we do have is a comprehensive entanglement of both statutory and case law much of it hopelessly out of date and, more importantly, much of it difficult for a layman to understand. During 1975 Craccum will help to remedy the situation. We will regularly be publishing, as part of a series on Human and Civil Rights, articles setting out the law and background to the law in particular areas. The first article is part of the Consumer Rights Campaign to be launched later this month by a Joint Committee of Business, Consumer Interest, and Government personnel. Written by University Law Lecturer Andrew Terry it examines the Sale of Goods Act which is the main piece of legislation covering the purchasing and selling of Goods.

## Consumer's Charter

By Andrew Terry, Lecturer in Law.

When you go to your corner store to buy provisions, you probably don't give the transaction too much thought - other than to wince at the price you have to pay for things these days.

But each time a loaf of bread, paint-brush, book, car or any other product is bought, a contract governed by the Sale of Goods Act 1908 is made. Such contracts, which are as binding as any written contract, are therefore the commonest consumer transactions - most people making several each day.

The Act grew out of the customs and usage of the old English merchants. As this body of rules became established, it was gradually recognised and given effect to by the courts.

At the turn of the century, the draftsman of the Act merely put this well-settled area of law into statutory form. Consumer protection was not his aim and he would be surprised to hear his work referred to as the "Consumers' Charter" as it is sometimes called today.

Although the Act is the product of a marketplace vastly different from our own, it has been kept alive by the interpretations given to it by the judges. This continual process has not only made it work in modern conditions but has made it work effectively in the consumer's favour.

### Reverses Rule

The Act is too complex to discuss in detail but the provision of the most direct importance to the consumer is that the rule of caveat emptor - let the buyer beware - is reversed.

In its place two conditions are automatically implied into retail sales. These are that the goods should be of merchantable quality and must be reasonably fit for the use intended.

If these requirements are not met, the buyer can repudiate the contract and get his money back. Alternatively, he can keep the goods and sue the seller for any damages the breach may have

caused. In some circumstances, the Act even protects an innocent consumer to the extent of allowing him ownership in preference to the true owner where goods have been sold to him in good faith by a fraudulent third party.

### Means of Redress

An all-embracing definition of "merchantable quality" cannot be given. But, to use the quaint words of a judge of 1815, "The purchaser cannot be supposed to buy goods to lay them on a dunghill".

Thus the consumer can have redress in widely differing situations. Woollen underpants containing sulphites causing dermatitis, milk containing typhoid germs, new cars with scratched paint, old cars with serious engine faults and thousands of other cases, have given the purchaser a remedy because the goods were not of merchantable quality.

The test of merchantable quality is highly flexible; obviously, the standard applied to an old car will be lower than the level for a new one. This condition, however, does not apply if the purchaser has examined the goods and should have discovered the defects.

### Fit for Purpose

The other important protection is that, if a purchaser tells the shopkeeper he wants goods for a specific purpose and relies on the shopkeeper's skill in choosing the goods, then the goods must be fit for this purpose.

Obviously, the purpose of many of the goods we buy is clear enough; watches to tell the time and clothes to wear, etc. But if we want to go underwater diving with our new watch or need the clothes for climbing, the storekeeper can hardly be blamed if we do not tell him what the goods are for and he supplies items inappropriate to our needs.

The "fitness of purpose" requirement can cover various circumstances from roof paint that fades in the sun or peels in the rain to fountain pens that don't work.

But this condition is not implied if the goods are asked for by a patent or trade name. However, if the goods have defects not usually associated with that product, the buyer can still recover.

The implied conditions of fitness for purpose and merchantability therefore overlap to a large degree, thus providing the consumer with considerable protection. But - and this is the big difficulty for the consumer - the seller can wriggle out of these provisions by placing a clause in the contract under which he excludes all liability the Act places on him.

These clauses are unfortunately common in sales of more expensive goods. Even liability regarding statements made about the efficiency of a product can be excluded by a clause.

### No Time to Read

An English judge has recently been

very critical of exclusion clauses in written standard form contracts and has urged reform.

He said: "In the ordinary way, the consumer has no time to read them, and if he did read them, he would probably not understand them. And if he did understand them and object to them he would generally be told he could take it or leave it."

Unfortunately, because of a monopoly, or alternatives offering a similar agreement, the consumer cannot afford the luxury of leaving it.

The courts have developed various devices to protect the consumer who has an exclusion clause in "regrettably fine print" unwillingly imposed on him.

But because our law of contract is based on the principle of "bargain" and the contractual freedom of both parties to make their own contract the courts can only interpret and enforce the agreement and not rewrite it. The fact that the consumer has not read the fine print or was not happy with the terms the contract contained will not help him as the courts have often said that they are not insurers against bad bargains.

### Be Careful

Until Parliament acts so that sellers cannot unfairly and unreasonably exploit their superior bargaining power, the consumer should read carefully before he signs and if necessary go to another supplier who may give him a better deal.

Fortunately, the vast majority of retailers are reputable. Refunds are

generally given where a complaint is justified and standard form contracts are being drawn up in a fair and enlightened way. In fact, the New Zealand Retailers' Federation has recently drawn up a standard hire purchase form in consultation with the Consumers' Institute and this agreement can be applauded for its clarity and fairness.

All the same, reform is desirable. The retailer is in a powerful position in this area and the exclusion clause is open to abuse. The fact that MOST sellers are responsible and aware of the consumers position is not a sufficient safeguard.

The consumer deserves a better guarantee of a good deal than the hope that he will be buying from a scrupulous shopkeeper.

## Russian Film Festival

Seven important new Russian films will be presented in a special one week festival at the Lido Cinema, Auckland, commencing Thursday March 13th. Each film will screen for one day only. The Festival is being presented by Amalga-

and include some of the Soviet Union's top stars and directors. The Festival will include: "The Seagull" - An adaption of Chekhov's famed play and starring Ludmilla Savelyeva. "Lovers Romance" - A modern romantic drama which won the Crystal Globe the main award of the 1974 Internal Film Festival at Karlovy Vary.

"King Lear" - A new version of Shakespeare's tragedy starring Yuri Yarvet. "Uncle Vanya" - An adaptation of



mated Theatres Ltd. and New Zealand Film Services in conjunction with Sovexport and the Russian Embassy.

Accompanying the Festival will be a number of Russian actors and personalities, including two of their most famous International Stars Ludmilla Savelyeva and Innokenti Smoktounouski. They will arrive in New Zealand on March 12th.

The films represent an exciting cross section of Russian Cinema entertainment from the classics to contemporary drama

Chekov's play and starring Innokenti Smoktounouski.

"The Fierce One" - An unusual story of primitive peasants and a young boy's attachment to a young wolf-cub.

"Ruslan and Ludmilla" - A lavish and spectacular medieval fantasy inspired by the poems of Alexander Pushkia.

"Pirosmeni" - A film dedicated to the noted Georgia painter Niko Pirogmanishvili who died in obscurity but who has since been recognised as an outstanding talent.



### WORLD RECORD ATTEMPTS

The Orientation Programme contains a perhaps cryptic looking note referring to world record attempts to be made in Albert Park next Wednesday March 12. This is very much a participatory thing - there is a copy of the Guinness Book of Records in the Orientation Office and you are invited to come up and browse and find something you think you can break.

The only restriction is that we refuse to subsidise any gluttonous or anti-environmental efforts (like goldfish swallowing) but there is still plenty of scope. Last year 1300 odd Auckland students organised by Don Gardiner (of Albatross Enterprises) set a new record for sitting in an unsupported circle (on each others knees). This is now in The Book, but it would be nice to have some more.



# ORIENTATION DETAILS and club programmes

**ORIENTATION — Programme Changes Week Two.** These additions should be read in conjunction with the programme.

## Monday 10th

- 1.00pm Council Room Education Committee meeting — all welcome.
- 1.00pm Rm 203 SUB Seventh Day Adventists
- 7.30pm Law I stir now in Cafe Extension
- 8.30pm Womens' Common Room Maori Club Social.

## Tuesday 11th

- 1.00pm FORUM '75 on Penal Reform — Speakers now include Dr Martyn Finlay MP and Mr Peter Wilkinson MP so the meeting will be held in B28
- 1.00pm Rm 203 SUB Latter Day Saints
- 7.00pm B28 P and Q films programme is "Alice's Restaurant" and "Traffic"
- 7.30pm Rm 144 SUB Canoe Club General Meeting
- 7.30pm Top Common Room Labour Club meeting
- 7.30pm Rm 202 SUB Rotoract meeting
- 7.30pm Rm 203 SUB Wine Society meeting
- 7.30pm Main Common Room Tiddlywinks Society General Meeting and Social.

## Wednesday 12th

- 6.30pm Exec Lounge Womens' Liberation social with tapes of Jessica Starr

## Thursday 13th

- 12.00 noon Main Common Room SIMS (the Yankee lot) meeting. Bring your chequebook.
- 1.00pm FORUM '75 on Drug Abuse will occur in B15.
- 1.00pm Room 202 SUB Latter Day Saints
- 1.00pm Exec Lounge Cultural Council meeting
- 2.00pm Quad Tae Lwan Do display
- 5.00pm Rm 203 SUB Evangelical Union
- 7.30pm B10 Tramping Club AGM
- 7.30pm Top Common Room Tennis Club wine and Cheese
- 7.30pm 13 Symonds Street Social Anthropology Club evening for staff, students and beer.

## Saturday 15th

- Ski Club work party at Mt Ruapehu. Phone 548 570.

## ORIENTATION NOTES

If you want to break a world record in anything come up to the Orientation Office and look up your target in the Guinness Book of Records. Attempts will be held Wednesday 1.00 p.m.

A late addition to the Orientation Programme is an exhibition and sale of paintings by Michael St Cloud. Micheal is at present in Paremoremo and is studying

extra-murally at Massey University. His paintings will be on view this week in the Main Common Room, and enquiries re purchase should be made to Contact if there is no attendant with the paintings.

Orientation officially ends this Friday, though some events have drifted on into next week. Comments on the efficiency of the programme would be welcomed, particularly from the first year students.

## INTRODUCING OUR

**\$499**  
ONLY

STUDENT INDEPENDENT  
TRANSPORTATION SYSTEM.



THE ST90 IS A COMMUTER BIKE WHICH GIVES 90 MILES PER GALLON AND ULTRA - LIGHT HANDLING ON CITY ROADS. LOW COST \$499.00 - THAT'S ON THE ROAD. 6 MONTHS WARRENTY OR 6000 MILES. TALK HONDA TODAY WITH:



**BUCKLAND'S**  
**No1 HONDA DEALER**

## NGA, TAMATOA COUNCIL

Nga Tamatoa is not specifically a student group. We are a political pressure group with the aims of pressurising for Maori self determination and recognition of Maori cultural ideals in all fields. We have done work in Education, Welfare and Legal Aid as well as making submissions to just about every Government Committee, going on all bills affecting Maoris, e.g. Race Relations Bill, Police Offences Act, etc. etc. A major issue last year was the campaign against the activities of the Police Task Force as well as ongoing pressure on education and the need for teaching Maori language properly in schools. Possible our major issue since

## STOP PRESS. CABARET IS OFF

we started in 1970 has been Education and the importance of Maori Language in the fostering of Maori identity.

In the past we have had a lot of student involvement in Nga Tamatoa and this has been very useful in helping with our working as well as enabling us to enjoy the advantages of being affiliated to the Association.

Membership is open and Council Meetings are held weekly with a monthly General Meeting where all members and associates are welcome to discuss anything of interest to Nga Tamatoa.

On Campus the contact is Michael Walker, c/- A.U.S.A. Office.

# FOOD CO-OP

## 1975

## POSITIONS

- 1. COORDINATOR**
- 2. BUYERS**
- 3. SUPERVISORS**

**NO PREVIOUS EXPERIENCE NECESSARY**

1. THE COORDINATOR IS RESPONSIBLE FOR WEEK-TO-WEEK RUNNING OF THE COOP., WHICH TURNS OVER \$300-\$600 PER WEEK, MAINTAINING A ROSTER OF BUYERS AND SUPERVISORS, AND CONTROLLING FINANCES AND PRICES.
2. BUYERS BID FOR FRUIT AND VEGETABLES AT THE CITY MARKETS EVERY THURSDAY MORNING, AND ARRANGE FOR TRUCK TRANSPORT TO THE STUDENT UNION.
3. SUPERVISORS ARE REQUIRED FOR THREE AREAS:
  - (1) SETTING UP TABLES, SCALES AND CHANGE, AND RECEIVING FRUIT AND VEGETABLES AT ABOUT 11AM ON THURSDAY MORNINGS.
  - (2) OVERSEEING SELLING, AND COLLECTING MONEY FROM 12 TO 2.30PM ON THURSDAYS.
  - (3) ARRANGING CLEARING UP AND STACKING BOXES FROM 2.30PM TO ABOUT 3.15PM ON THURSDAYS.

**WE ALSO NEED GENERAL HELP**

**LEAVE YOUR NAME & ADDRESS AT STUDASS  
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# clubs and tit-bits....cont'd

## ENVIRONMENTAL DEFENCE SOCIETY

— committed to the preservation, restoration and national use of the environment. The patron of the society is the Ombudsman, Sir Guy Powles. Its directors include Warren Templeton, Professor G.A. Knox, Dr Bob Mann and Dr M.J. O'Sullivan. Membership (for students) is only \$1.00, and members receive regular copies of the excellent E.D.S. News.

The Environmental Defence Society, P.O. Box 3838, Auckland.

## Rubbish Tip Prosecution

The Environmental Defence Society has filed prosecutions under the Water and Soil Conservation Act against the Auckland City Council and the Takapuna City Council. The prosecutions relate to alleged pollution of the Waitemata harbour from the Meola Road and Barry's Point rubbish tips and the failure of the Council's to obtain water rights.

## HALF-WAY HOUSE GROUP INC'

A group of six women in Auckland have begun to establish a Half-Way House for Women. Negotiations are well under way for a suitable house. We would like you to join us in any way you can so that in sisterhood we can build a psychological environment at Half-Way House (yet to be named properly) in which women who are at a crisis point in their lives can find support from women, and find a new identity in themselves rather than in terms of somebody else.

We want to provide food and shelter temporarily, transport and babysitting services so the women who come can find jobs, accommodation, and see doctors, lawyers, or counsellors (hopefully feminist) without worrying about their children.

We would like feminists of all ages and skills to join us. It is too big for any small group to manage, and we need the participation of many women. Especially, we need a woman who has Stage III Accountancy to join our group. If you can help with: time, furniture, advice, soft furnishings, professional skills, etc., etc., please contact Bronwyn 763-477, Joy/Brenda 766-287, Annie 764-865 (evenings) or Julie 763-265 (evenings).

Michael St Cloud is at present at Paremoremo Prison where he has been studying for a Bachelor's degree at Massey. To get some money to help him study, the Association is holding an exhibition of his works.

He has been painting on and off for a few years and has successfully exhibited on two occasions. Since entering Paremoremo Michael has been painting to support his university studies. He is due to return to "Society" later this year as he has taken on 5 papers he hopes not to have to work between the date of his release and finals. Hence this exhibition, Michael will also donate 15% of his sales to the Intellectually Handicapped Children Fund.

In an enclosed environment such as Paremoremo Prison, surrounded by this massive electronic security, devoid of any visual stimuli other than bleak grey walls, and of course not able to visit actual localities from which to draw inspiration and to paint from life one is reliant upon material from photographs for subject matter. One is therefore quite seriously restricted as an artist to a common range of calendar-like scenes but nonetheless I have tried to interpret them and inject into my interpretations something of my feelings for the land and my longing for the wide open spaces and idyllic quiet of the New Zealand Country-side.

Michael St. Cloud

## GEOGRAPHICAL ASSOCIATION

1975 sees a fairly determined attempt to revive the Geographical Association, and to instil some new blood into its ranks. G.A. incorporates the more social, informal aspects of Geography, but it is by no means a purely social club. In the past (and in the future) field trips have been very informative as well as entertaining, as those who came to Mayor Is., Little Barrier, Mt. Tarawera, Browns Is. Pouto and Leigh will remember. The Association also tries to encourage liaison between the students of the different stages in Geography; to prove that first-years can speak to Masters students and survive, and that the staff members are people, ready and willing to help students and play cards and cricket with them.

Those of you who will be enrolling in Geography (or even Geology etc.) will have a chance to join GA as you come into the Geog. Dept. to enrol. Remember, it's a society by the students for the students and what's more it only costs 50 cents. Planned events include an Orientation affair (at a time and place to be decided), and an Easter trip, and probably some good fun at mid-term break.

## AUCKLAND UNIVERSITY CANOE CLUB

Canoe Club straggles away on trips every now and again and again to rivers, lakes, surf, rocky torrents and stagnant puddles. It's a club comprised mainly of people who like the outdoor life but don't like too much effort.

**YOU DON'T NEED YOUR OWN CANOE**  
**YOU DON'T NEED TO KNOW HOW TO PADDLE A CANOE**  
**YOU DON'T HAVE TO HAVE EVEN SEEN A CANOE**

You do need a sense of humour as canoe club types are typically mad. (Ask tramping club).

We take trips to such places as:  
**LAKE TARAWERA:** Lie in Hot Pools, swim in lake, paddle across lake, sip a few cold ales, play guitars, sing, (apart from the beers, it sounds like a bible class tramp but its not). This is an ace easy trip which is good for girls and new members.

**FULJAMES:** Rapids just north of Taupo with a beautiful campsite. Paddle down rapids in canoes (double or single) or drift down in a rubber raft or tyre. De Bretts Hotel in Taupo provides hot ppols. We'll run a trip here in the second weekend of term.

**LAKE WAIKAREMOANA:** In the Urewera country. It's a good spot for raging and dieseling.

**TONGARIRO RIVER:** For the better canoeist its a great river full of rapids and rocks.

**RUAPEHU SKI TRIP:** SKI' HAVE SNOW fights inside the hut. Throw gravy and food at each other and even do some skiing. Some members can actually ski. (Well, two.)

**SURFING:** At Piha or Pakiri or anywhere. We are feared by the surfers because of our pointed canoes. Surfing is really ace fun and with practice you (yes YOU) will be able to handle 10 footers with ease.

Also we have stirs, keg parties, movie evenings and all the other decadent items clubs have.

We run Baths Training Sessions at the start of Term where we teach people paddling, stability, eskimo rolling, how to get in and out of canoes etc. See the noticeboard for details.

Girls especially should come to these sessions as they give a very painless introduction to canoeing.

**CHECK THE NOTICEBOARD FOR BATHS TRAINING, ORIENTATION TRIPS AND STIRS or ring**

David Lee 676538  
or John Henderson 666 393  
or Grant Haskell 596 515

P.S. Be sure to come on our freshers trip to Fuljames rapids on 15th-16th March. You'll be taught in basics of canoeing and you're also guaranteed of an ace good time. Cost will be \$5 for everything.

## WHY BOTHER SWOTTING?

Australia will be wiped off the face of the earth in 1975, according to Abdul Hafiz Attar, Lebanon's ace soothsayer. The Middle East "situation" will escalate into a third World War, and six world leaders will die - according to the soothsayer who claims 95% accuracy for previous predictions. World War 3 will be unleashed after an Israeli bomb attack on Mecca. Attar predicts that the involvement of a super-power in the Mecca incident will spark off Armageddon. The six world leaders that will "pass on" in 1975 include China's Mao Tse Tung, America's President Ford, Britain's Harold Wilson, Spain's General Franco and Rhodesia's Ian Smith.

Of less significance, we will witness a world-wide epidemic "more difficult to cure than cancer", whilst the price of oil will double. Mao, however, will not die of old age. Instead, the ageing Chinese leader will be felled by the assassins' bullet.

Australia's demise will follow a tremendous earthquake. Mr. Attar neglected to mention the effect of such a catastrophe on New Zealand. His predictions were published earlier this year by the Beirut Daily Star.

## TUTORS FOR PAREMOREMO PRISON

Tutors are required to assist prisoners in their educational development at Paremoremo. The areas of need at present are English, Philosophy, German Literature, German Culture and Religious Studies. This is voluntary work. Transport will be provided.

If you are able to assist please contact John Hinchcliff, Chaplain, ext. 495 or 732.

## NATIONAL CLUB

It is essential in any major Political Organisation that gets branded as Conservative to have an active and critical wing of Progressives. It is this function that National Club will once again endeavour to perform. National Club is far from being a bunch of Tory hacks. During last year we were instrumental in getting a number of ideas through which to the National Party were Radical. We hope to achieve the same in '75.

## COMING UP

12-2 p.m. **THIS FRIDAY** - Womans Common Room. Aussie Malcom Candidate for Eden and Jim McCay Candidate for Birkenhead.  
3rd Week - Annual General Meeting see notice board for date.  
**TERM II MULDOON** is coming - details later.  
For further information - Phone 489-892

NATIONAL CLUB

# "LADIES & GENTLEMEN THE MOST EXCITING ACT IN THE BUSINESS..."

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# Survival of the SLACKEST

Here is what might be termed advice to first year students in graphic detail on the art of survival in the academically orientated pseudo-intellectual environment that is university. Please **DO NOT** bother to read any more of this column if you understood that first sentence.

The reason you are not allowed to proceed if you understood is because - Please put an X in the appropriate box :-

EITHER :

- (a) You are obviously bright enough to succeed without assistance
- (b) You are a liar, and in that case well suited to survival at university.
- (c) You saw the words **DO NOT** and automatically stopped (with such obedience you should go far).
- (d) None of these.
- (e) Don't know.
- (f) There isn't any box.

However, if you filled in this questionnaire you are obviously stupider than you thought so read on, you need help.

Very few students are supplied with the right psychological machinery to succeed, hence the high drop out rate. This machinery is not intelligence but cunning, pure animal cunning, the ability to outwit the system.

Considerable sociological research and many long afternoons in the Kiwi has proved student fall into one of three categories :

- (1) those who achieve good marks.
- (2) those who receive average marks.
- (3) those who fail.

Some of you might find this a truism; if you are one of these people then **DO NOT** read any further, return to the proceeding questionnaire and start all over again. (Deduct ten points for knowing what truism means).

Now that we have got rid of the smart pricks we can move on.

If you want to get good marks and achieve category one in the preceding table, then you have two choices ;

- (1) Work hard
- OR
- (2) Use Cunning - to reduce your work load, artificially inflate your marks and generally succeed with a minimum of effort.

If you answered (1) definitely stop reading, you are doomed to a dull, placid university life with either a PhD or a mental break-down as the result.

If you answered (2) **READ ON** ..... Cunning must be used from the outset. By borrowing essays and assignments from people who did the same course the year before you can probably halve your workload. Because the same subject matter is being covered there is little variation of essay topics, thus a couple of B grade essays from last year can be combined into an A grade essay this year. In Commerce and similar subjects, assignments are seldom altered drastically, if you are lucky you might be able to pick up last years model answers for the problems and gain top marks.

Swap essays and other work with similarly minded people during the year and further cut your workload for exams by using their essays as swot material on subjects you have not been able to cover yourself.

However, Rule One in the art of cunning must be observed at all times, i.e. become known in your department. Careful cultivation of lecturers, tutors, secretary's and janitorial staff means valuable allies gained in the struggle for marks. The "known" student will always triumph over the "unknown". By cunning strategy you can achieve that must in the slackers success story : a reputation as a hard working, sincere student.

It must be remembered that at advanced Stage II and III levels most marks are gained not on performance but predetermined to within 5 or 10% by your reputation gained at Stage I level. An example

of this is a recycled Stage III essay that achieved A - for the acknowledged "golden haired boy" in the ..... department the first time round. Next year, the identical essay, handed to the same tutor, gained only a B. The reason, the second time around it was handed in by a notorious slacker who had failed to secure a reputation. Remember, your reputation is all important. It need not be gained purely by academic subterfuge. Male students should find out their tutors

ideological stance on certain issues and always ensure their work takes that particular stance. Buy the staff member you are trying to impress a beer if you see him in the pub. Engage him in useful conversation about some obscure point in his last lecture, he will be overjoyed that someone actually listened let alone has a question about it.

For girl students the course is much easier. Blatant seduction can be taking it too far, but try going braless to tutorials, or casually unbutton your blouse to the navel. If nothing else you should be remembered.

In many departments the art of the Cunning student is made easier by the open approach. For example, there is a certain department where: Young Nationals are advised not to proceed beyond Stage I and an early enrolment in the Princes St branch of the Labour Party is a pre-requisite for Masters. The enterprising slacker can go a long way by wearing an NZLP badge and carrying the pamphlet "Mike Moore - more than an M.P." One parting thought to those first year students who still remain dubious about the merits of employing cunning - you'll fail. 60% of all students have their first sexual experience, encounter drugs, drink more alcohol and go flatting during their first year at Varsity. 40% drop out. That can't leave much room for work. **WARNING :** Any resemblance to persons living or dead (including me) is purely coincidental.

## ananda marga cosmic society

The fact that the fortune of very individual, not only of this earth, but of the entire cosmos, has been wreathed together will have to be admitted one day by men. A spiritual aspirant has to fetch that auspicious moment sooner by his pauseless effort, service and propagation of great ideology. This alone is the Supreme task for the present man.

— Shrii Shrii Anandamurtiji  
(spiritual preceptor of Ananda Marga).

Evolution towards the most subtle infinite consciousness is the innate characteristic of all things. With humanity as a Whole its evolution must encompass a subjective approach with an objective adjustment. That is to say, there must be an individual process geared towards higher evolution and a truly humanistic society conducive to everyone's physical, mental, and spiritual development.

Ananda Marga (the Path of Bliss) embodies the subtle aspect of Tantric Yoga in its broadest sense. As a meditation practice it is a scientific method of concentrating effort towards overcoming all limitations. It is an impossibility to conquer a crude idea and replace it with a subtle idea without a fight, hence struggle is the essence of life and without it comes stagnation and eventual death. The being called man cannot truly be called human until he has overcome all the limiting human tendencies and fully blossomed the infinite potential of his divinity.

The purpose of Ananda Marga is to freely provide a practice of intuitional science (meditation) and establish a dynamic, humanistic society which guarantees everyone the basic necessities of life and hence the ability for all to adopt some method of self-development.

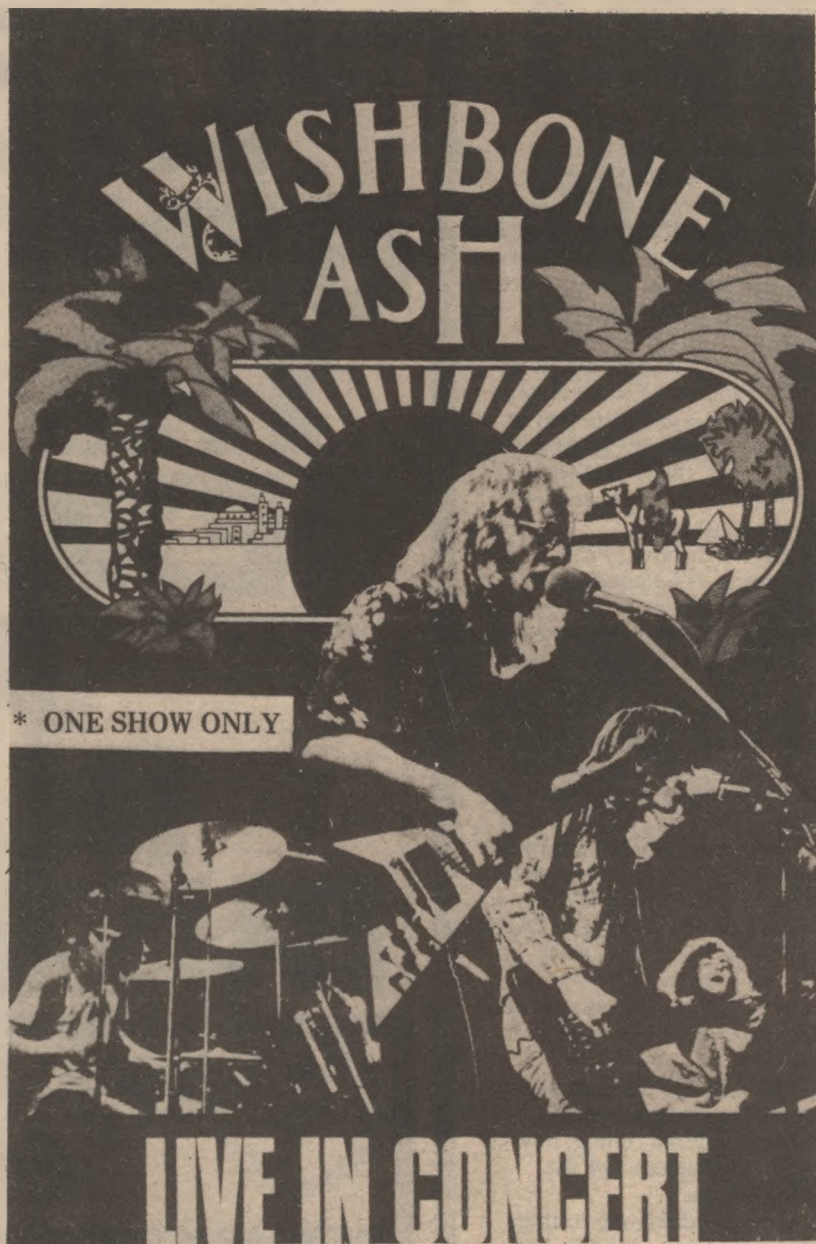
Our aim is to establish a universal society based on the cardinal principle of love and respect for all beings as expressions of the one Cosmic Consciousness (God). And to fulfill this ideal we must have a way of overcoming the rampant exploitation, immorality and hypocrisy which are the source of many of the world's present-day diseases. Shrii Shrii Anandamurtiji, the preceptor of Ananda Marga, has given the tools whereby the new order may be established - spiritual philosophy, universalistic outlook, socio-economic system, spiritual and social scriptures, and spiritual practices. The ideology of Ananda Marga is reaching into all spheres of society to precipitate the growth of a universal society : e.g. Ananda Marga schools are being established to allow natural creativity and universalistic sentiment to flourish in the child; another section Renaissance Artists and Writers Association (RAWA) is channeling the artistic talents into awakening society to its greater development.

The socio-economic philosophy, called PROUT (Progressive Utilization Theory), is far better than capitalism or communism in its allowance for the whole range of human abilities and potentialities and the guidance of a countries economics in a way benevolent to all people.

Many are the changes that must be made in this stagnating world, but we must all adopt an optimistic viewpoint and march to the tune of the highest ideology - universalism. Our ideal is certainly peace, and our banner is unquestionably love, but today the call must be to battle and all moralists unite. Each of us to take the stance of soldiers - soldiers for an ideal.

ANANDA MARGA, 27 BELLEVUE RD,  
MT. EDEN. PH: 601-438.

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