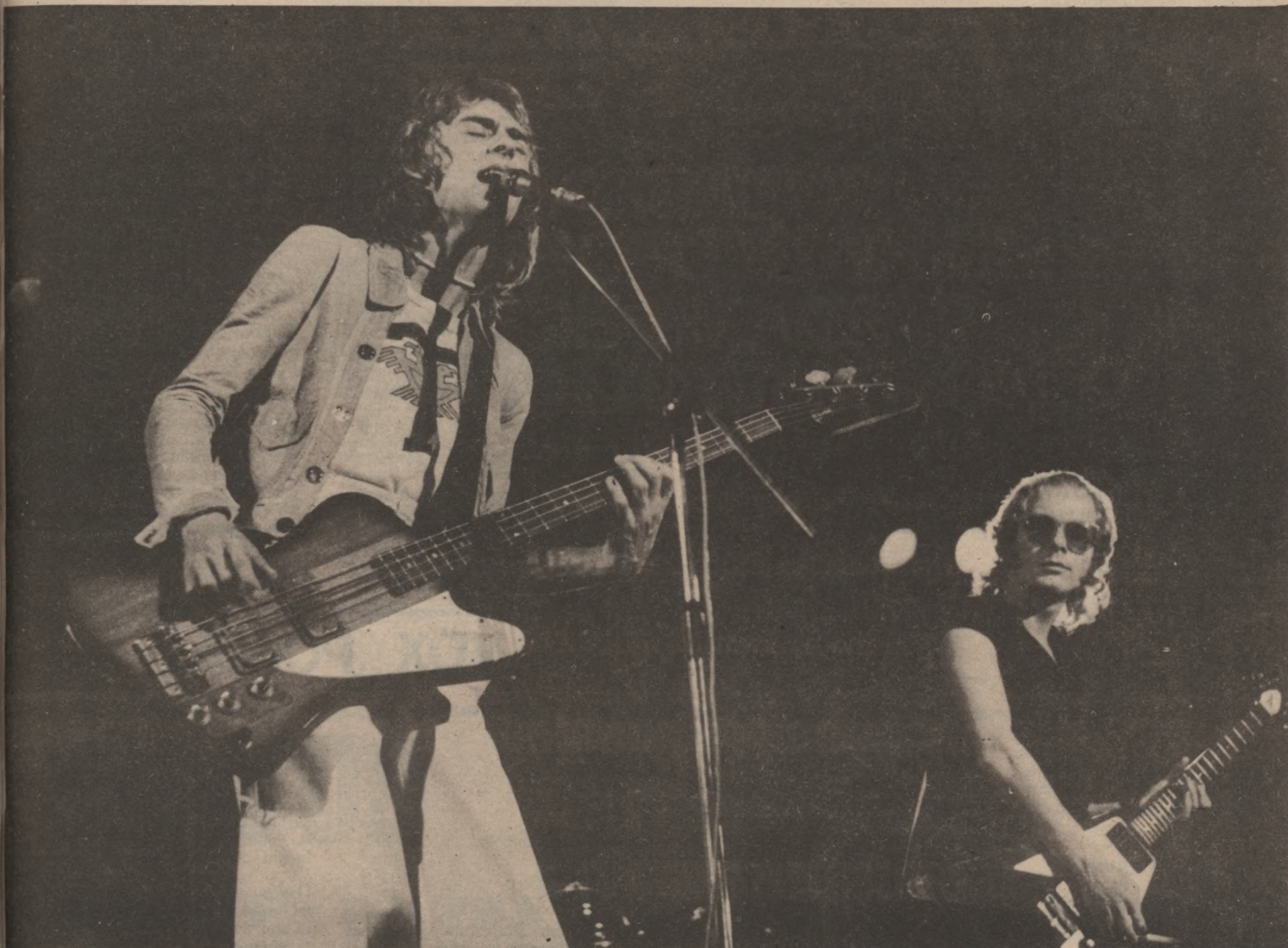


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# CRACCUPI

Volume 49. Issue 4. Tues. Mar. 25, 1974.

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ASH:  
review  
and  
pictures p.8**



**Bursaries:  
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**CRACCUM** Volume 49, Issue 4  
Tuesday March 25, 1974

*credits*

Articles for CRACCUM are cunningly squeezed out of their contributors by Mike Rann, who is also the editor. This week, he conned the following people into writing: Brent Lewis (features), Paul Halloran, Father Eugene O'Sullivan, Anne Wilks, Dave Francis (Gardening Editor), Dr. Carolyn Gerster, Tim Shadbolt, Allan Bell, Dave Colbourn, Roger Horrocks, Mark Williams and Mike Walker.

CRACCUM was designed and laid out by Chris Brookes, who in addition to his own vast talent (guess who wrote this week's credits, folks... right again!), was able to call on the special abilities of Virginia Smith, Robert Garney, three Yoga Club people (Julia Merritt, Barry and Marilyn Eccles), Mike Daniell and Anne Chambers.

Reporters were Rob Greenfield ("Chief") and Rob Greenfield ("Number Two").

Advertising was once again relentlessly pursued by Paul ("Fingers") Gilmour, sometimes called "The Singing Gnome".

Photographs came from a wide variety of sources, but those on pages 8, 9 and were taken by Murray Cammick, CRACCUM's resident photographer.

Finally, the graphics or cartoons (or whatever) on page 2 were flung together in a great hurry by that fiend of the media, Chris Brookes.

(Not this guy again... (Yawn!) God, what a bore!)  
HO-HUM.....

Items may be freely reprinted from CRACCUM except where otherwise stated, provided that suitable acknowledgement is made. CRACCUM is published by the Craccum Administration Board for the Auckland University Students' Association (Inc), typeset on our own I.B.M. typesetting machine, and printed by Wanganui Newspapers Ltd., 20 Drews Avenue, Wanganui.

#### UNIVERSITY SERVICES

Every Thursday, at 1.10 p.m., during the academic year, there will be non-denominational services held in the University Chapel.

Speakers will be from on and off campus, including Protestants, Catholics, Liberals and Conservatives. The first three speakers will be The Rev. Dr. R. Thompson from the Baptist Theological College, The Rev. Dr. K. Larsen, a Roman Catholic priest teaching in the English Department and The Very Rev. O. Baragwanath, Minister of St. David's Presbyterian Church.

It is intended that Christians from town will join with University Christians in expressing their common allegiance and common search for greater comprehension of the religious dimension. A time will be set aside during prayers for making known areas of need.

A light lunch follows the Service.

## 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.

## letters to ed

*to two different views*

1.

Dear Craccum Editor,

For those who don't believe your article "Survival of the Slackest" take heed. It works.

You omitted to mention the "helpless little thing" technique especially good for women. The advantage of this is that it doesn't matter how stupid a question you ask, you should get sufficient in the answer to provide you with an essay. Especially if you ask it about one of the essay topics.

Never forget "I've got to work every night this week, it's the only job I could get, I've got to do it or I won't eat next week" for essay extensions, especially if there's a party the night before it's due in.

The simplest way to avoid a seminar is to arrange with the rest of your tutorial that they don't turn up that day. Then you can tell the lecturer its only in note form and that you'll write it up as an essay for later in the week.

But remember! Not more than two dead grandmothers per lecturer per year, please.

A. Thick. B.A.

2.

Dear Sir,

I must confess that it is difficult to know whether the anonymous and scurrilous article on Cunning as a strategy for gaining degrees printed in last week's Craccum was meant to be taken seriously. However, the fact that it contained some extremely doubtful and potentially damaging opinions, stated as though they were matters of fact, does necessitate some sort of reply. The following remarks are made from the stand point of a Political Studies' Junior lecturer who knows some of what goes on with regard to the assessing of a student's performance and who has not yet forgotten what sitting exams is like.

Firstly, let's have a look at the claim made by the nameless author that, 'By borrowing essays and assignments from people who did the same course the year before you can probably halve your workload....and gain top marks.' This sort of thing does probably go on to some small extent. However, it is worth remembering that while someone doing this may get good marks for his term work he will not

do very well in the exams at the end of the year, unless he has in some way made the knowledge contained in those essays his own. It is, after all, one of the functions of exams to provide a forum for students to show what they know or believe without the marker having to worry about the probability that what he is reading has been copied from someone else. In many departments questions differ sufficiently from year to year to expose answers that are mere regurgitation of someone else's work with no real appreciation of the facts or arguments involved. As for swopping essays with friends who have covered different aspects of the course in order to learn more my only comment would be; what is cunning (and therefore illegitimate) about that?

What about the claim that 'male students should find their tutor's ideological stance on certain issues and always ensure their work takes that particular stance? Doesn't credit tutors with much intelligence does it? When a tutor marks a essay he is not concerned with whether he agrees or disagrees with the writer's conclusion but with the quality of analysis which led to that conclusion. Thus, if an essay writer attempts to agree with a tutor's ideological stance without taking account of the reasons for that stance and without supplying his own arguments in favour of it he is not going to do very well. This point also serves to counter claims made by the anonymous author that it is necessary to be in accord with the Labour Party (which part of it?) to make progress in the Political Studies Department.

Finally, it may be worth pointing out that if Mr Amos believed the attitudes manifested in last week's article to be common amongst students there probably wouldn't be any rise in bursaries for quite some time, for both political AND

moral reasons. But it was all a joke, wasn't it?

Peter Keeble.

Yes Peter, it was a joke. Your comments however, only lead me to conclude that perhaps those broadcasting officials were justified a few years back in deciding that New Zealanders weren't quite ready for satire. The author of this "anonymous and scurrilous article" was Bill Ralston who, like you and me, is a Masters' student in the Political Studies Dept. His 'anonymity' was neither requested nor intended - and results from a "technical error". Ed

3.

Dear Ed,

As a part-time Arts student I resented having to pay \$28 in Students Association fees. Whilst I appreciate the facilities (cafeteria, gym, coffee bars, common rooms etc) and benefits (student travel and accommodation service - and fruit and veg. co-op) that the Association offers students wouldn't it be fairer to levy differential fees for part timers. Many students, like myself, are on campus for only 1 hour - 3 nights a week. Incidentally, is there any legal compulsion for me to pay my fees. J.L.

Ed— According to the University of Auckland Calendar (1975), Section 48, of the University of Auckland Act 1961 gives the Council of the University power to "impose and collect from time to time from students of the University or from any of them such fees as it considers reasonable for the benefit of any association or organisation of students of the University, and to dispose of those fees accordingly."

## VOX POPULI

#### Student Reps on Senate

Edward Haysom	281
Robert Lack	397
Peter Neilson	137
Richard Rowe	318
Gregory Taylor	176
Michael Tyne-Corbould	159
Kaye Turner	486
No Confidence	31
Invalid votes	17

I hereby declare Kaye Turner and Robert Lack to be elected as Student Representatives on Senate for a full term, and Richard Rowe to be elected for the remaining period of the casual vacancy.

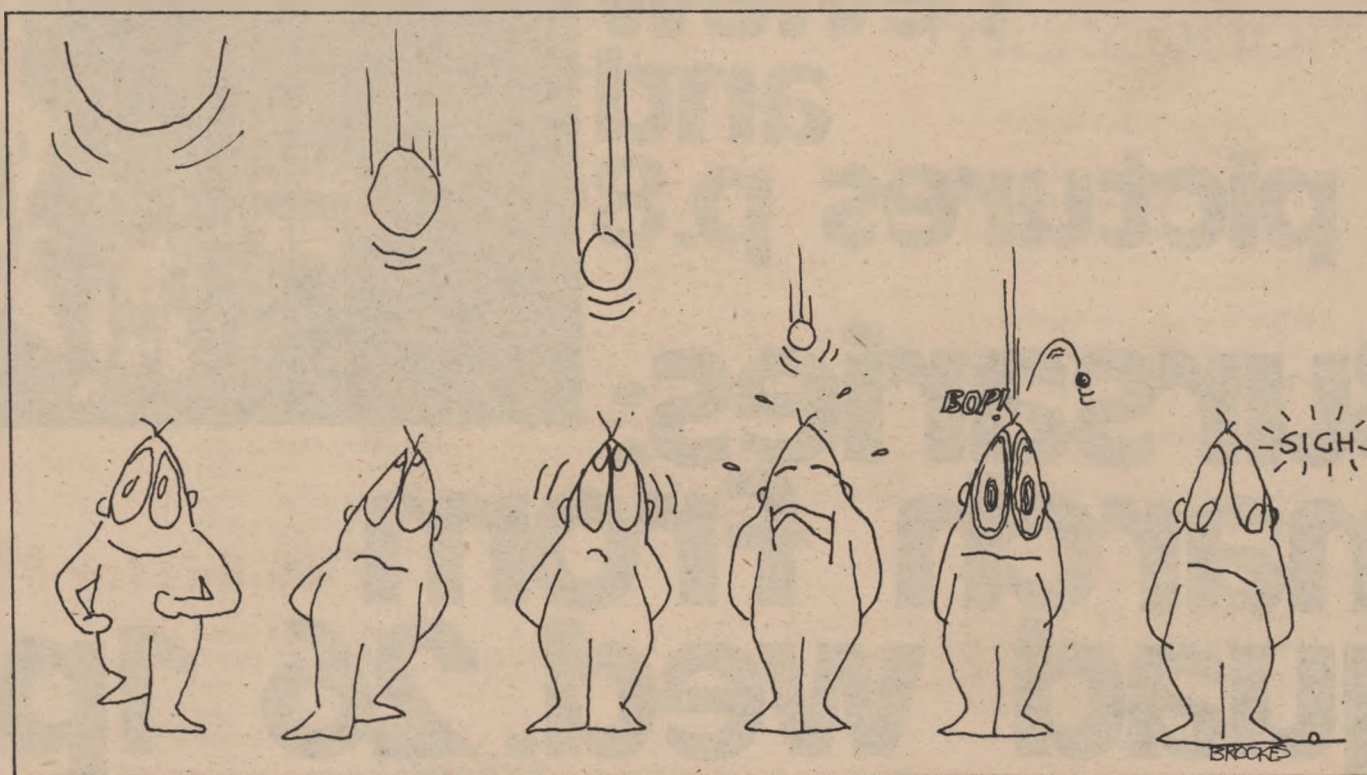
#### Student Reps on Union Management

Byron Ballan	364
Dennis Gubb	136
Simon Hayman	167
Brian Humberstone	145
Susan Still	347
No Confidence	103
Invalid votes	53

I hereby declare Byron Ballan and Susan Still to be elected as Student Representatives on the Union Management Committee.  
831 votes were cast.

Michael Walker  
Acting Returning Officer

vox dei?





# TONGA: new zealand's bantustan

Whether by accident, or by some grand imperialist design, it is obvious that NZ's trade, aid, and immigration policies towards Tonga, are geared solely to NZ's benefit rather than Tonga's; are enriching NZ and impoverishing Tonga; are tying Tonga ever tighter into dependence on NZ's parasite grip; and are exacerbating those conditions in Tonga which created its vast unemployment problem.

Since the reservoirs of unemployment is tapped for NZ's benefit at NZ's will, Tonga is becoming an impoverished source of cheap coloured labour for NZ's industry. In short, Tonga is becoming a NZ Bantustan.

This is the only inference which can be drawn from the recent CARE-SPAN publication 'How Tonga Aids NZ' by Joris de Bres.

For a start, Tonga is a poor country and getting poorer. Since 1959 its imports have doubled and its exports have decreased by 33%. Over a similar period its visible trade deficit has increased by a neat 400%. Since Tonga imports mainly from NZ it is to NZ that Tonga gets more and more in debt.

Nor do NZ's aid programmes to Tonga appear to be doing much to help the debt problem by say, making Tonga more self sufficient and promoting home industries. NZ's tariff barriers and a very poor shipping service to NZ militate successfully against any such development of home industry. Thus between 1936 and 1966 (the latest year for which figures were available) there was virtually no expansion of industry. In terms of jobs, only agriculture, forestry and fishing - one industrial group out of a listed 13 - increased its labour force and that only



by 2%. Quarrying, manufacture, power, transport, construction. All these decrease or stagnate in this respect.

If two aims of imperialism are to gain markets and to prevent competition then NZ is an imperialist country. By discouraging equal two-way trade NZ is forcing Tonga into economic dependency.

If a third aim of imperialism is to gain cheap raw materials then NZ is certainly an imperialist country. For in exploiting Tonga's main raw material NZ shows a skill sufficient to make one wonder if NZ is seeking to rival South Africa in this field.

For Tonga's basic raw material as far as NZ is concerned is human beings.

It's obvious really. Population explosion plus virtually nil expansion of industry plus tariffs plus poor shipping services equals unemployment. And between 1956 and 1966 about 75% of Tonga's potential labour force were 'not economically active'.

And that's one vast reservoir of poverty stricken labour prepared to do anything for a bit of brass.

Well, NZ's tapping of this reservoir is brilliantly done. For a start only employers prepared to provide a job can bring Tongans into NZ. When labour is in demand the

bosses send for Tongans to keep down the price of labour. When there is a shortage of jobs no Tongans are sent for which reduces unemployment. Thus we bring 'em in or send 'em back entirely as we dictate, entirely for our own ends. And we don't have to worry what such uncertainty does to Tonga's economy.

Secondly, the Tongans is bonded to whichever boss brings them out and to whatever accommodation he supplies. He can pay them what he wants and they can't leave. It's a disciplined work force.

Thirdly, since Tongans are desperate for work they can be sponsored by employers paying the lowest wages and offering the poorest conditions. They are cheap labour and as such, mean bigger profits. They also prevent N.Z. workers from successfully fighting for better wages and conditions in those low paid jobs. Thus Tongans are useful in depressing the N.Z. workers standard of living.

Fourthly, they cost nothing to maintain or reproduce. The N.Z. economy doesn't have to pay for their education, housing, health or old age. They come cheap and work cheap.

Finally they are innocent. They don't join unions; don't make demands; and can be ripped off by landlords - 19 Tongans to a room at \$10 a head.

Such exploitation is every capitalist's dream. Cheap labour, bonded labour. Labour which can be liquidated when not needed. Labour which can be used to depress wages and frustrate the unions. And labour which can be ripped off on the side. You see.

Nor does the exploitation end there. Taxes on wages which Tongans send home are the Tongan economy's main source of income. Worth far more than any of its exports. The Tongan economy can't do without such wages. Is geared to being a source of cheap labour to N.Z. Can only survive as a source of cheap labour.

And more. When the cheap labour returns to Tonga it takes with it an acquired taste for N.Z. consumer goods. Since there are no industries to invest in, and no point in trying to develop any, the cheap labour spends its wages in Tonga on N.Z. goods. About 55% of Tonga's imports were N.Z. consumer items during the last half of last year.

N.Z. not only gets its labour cheap. It gets back what it pays as orders for N.Z. goods. And Tonga goes more into the red to N.Z. Becomes more dependent on N.Z.

It is a beautiful circle of exploitation.

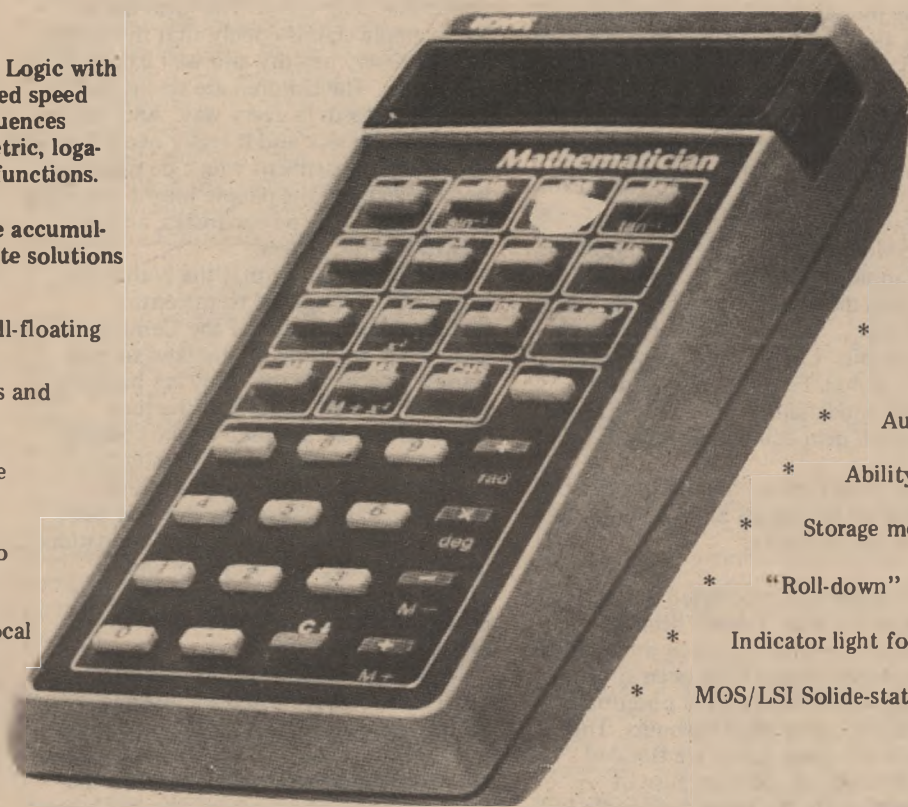
It is a circle which stunts Tonga's development. Puts Tonga in debt to N.Z. Forces Tongans to work cheaply in N.Z. Boosts demands in Tonga for N.Z. goods. Puts Tonga more in debt to N.Z. And forces Tonga to be even more dependent on being a source of cheap labour to N.Z.

It is a circle in fact which makes Tonga, New Zealand's Bantustan.

David Colbourn

# NOVUS

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- \* RPN (Reverse Polish Notation) Logic with "built-in" hierarchy for increased speed and accuracy in calculating sequences involving arithmetic, trigonometric, logarithmic, power or exponential functions.
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- \* Pi, change sign, and register exchange keys.
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See your nearest NOVUS Stockist or contact PROFESSIONAL ELECTRONICS



# Look Who's Back!

## Commune Comment

by Tim Shadbolt

Well the old fellas back again, and when Owen Gager sees the likes of me and Chan and Lack still hanging around he trembles in his boots, looking sideways at his sixteen years as a student N.Z. record. Mike Law had him worried for a while but his 6 year burst fell victim to the political quicksands of Cloak and daggersville . . . . C. city . . . .

Well I'll be honest, lay it on the line so to speak and admit that although I love communicating with students in fact some of my best friends - real middle class ones at that - I do have another motive - its writing practice for another book which I'm finally going to re-write after my last manuscript and notes were completely burnt. This event not only enhanced my martyr complex but is an excellent example of how much I really suffer. Yes behind that smiling face is the great N.Z. tragedy. Oh yes by the way I'm also very sensitive, shy and modest.

Well any way after Bell's great SA. on the erection and fall of Western morality I thought I'd better, as Galileo once said, 'Get my A.... into gear'. Well I wandered into Craccum thinking I'd have a chat to Brent Lewis but he was down the Star office playing snakes and ladders with Big J-2 you know what, which is a bit mean but he's the sort of guy who can take journalistic snide with that great winning smile of his and still say "Hi". Well that's the story of how I got to be writing this column. So now I'd better write something about the Commune movement in NZ. The two communes I'd like to concentrate on are the Huia Commune, otherwise known as the Titanic, and that well-known Hokianga health resort - the Long Louis Commune.

The Long Louis Commune has been in the news a lot lately because its nikau huts have come under notice of the Health Department. It seems that the authorities - big hearted people that they are - are worried about our health.

Just a few words on the philosophy of Communes. They are just part of the right for freedom and survival .. nothing special. An attempt to beat the Mortgaged solitary confinement Cell or Landlord deathlock. People who live this way are Humanist Socialist types, religious Spiritual types or drifter lumpin anarcho types. They often are mixtures as we all are. Nothing is that clearly defined. They were initially opposed by Communists and Liberals (see P.V. or National Youth Council Statements) The Social reformers and revolutionaries thought they would lose their front liners ... and they have for a few years. But the Communes will soon develop as strong holds and bases, food Growing Centres, Free Schools, Communication Centres for Underground press, Sanctuaries for those who get bombed out and need a rest, hostels for movement etc. They are going to become thriving centres for New Ideas.

Now I'm not opposed to good health or even to health inspectors as such in fact some of my . . . its just that theres a wierdo cat in the Hokianga whom I won't name or Craccum will be persecuted for telling the truth under the libel laws, but you all know the type of person I'm referring to . . . they conform to a set pattern . . . fairly long hair, got breadwinner neurosis responsibility blues and got a career and got caught up in the snakes and ladders game.

Similarly all the ambitious cops join the Vice Squad which is commonly known



Tim Shadbolt

within the force as the Promotion Squad. Stomping on Hips, Unionists, Bikies or Polynesians is a sure way to success within the NZ beurocracy. The Judges will quickly rap the cops over the fingers if they attack the liberals at a Medical Aid Centre. Even I couldn't understand the cops for making that mistake . . . must be something to do with high ranking police Catholics . . . not that I've got anything against Catholics in fact . . . Anyway lets get back to the Knight in harpic shining armour. I think . . . and I would like to add at this particular point that this is only my considered opinion . . . But I think that every active enthusiastic health inspector in NZ should be transferred to Auckland and Wellington. In Ponsonby we have hundreds of houses festering and rotting away beneath us but they are owned by landlords so an inspector never goes near them. Just one example is my friend's house in Grey Lynn. No hot water, holes in the walls, children getting sick. Landlord and health department don't give a damn. The grafton house I once lived in . . . raw sewerage was flowing across the lawn. Solo mothers with three children. Rang landlord no action. Rang health dept. Said they would look into it. Two weeks later . . . nothing. Mother's friends dug soak pits. Called health dept. again . . . Still no action. Finally called in own plumber and landlord refused to pay the bill. Health dept still hadn't arrived.

And when the harpic hero has finished cleaning up Aucklands Slum lords he can start on our harbours.

Swimming was prohibited in the Manukau last year. There's been an outbreak of typhus traced to the shellfish. Auckland's harbours have been given a D rating which makes them potentially open drains rather than harbours. The Mangere sewerage ponds are flooded beyond breaking point because of Industrial waste. So when the Janola kid has finished with the Slumlords he could re-educate the Industrialists into becoming responsible for their own filth instead of dumping it into the harbours.

And if the Health Crusaders have any energy left, . . . and they must have a lot of energy to run around mountain ranges looking for Nikau huts then they could do a little research work. Like why our gener-

ation got permanent brain damage from bargain basement polio vaccinations. Like Thalidomide and why it happened. Like the seventh wonder of Good Health and Hygiene . . . Hexachlorophene. Like lead in Petrol. Like Alcoholism and the effects on the health of the family. Like Cigarette smoking. Like DDT 234 preservatives and artificial colouring in food.

And when the Great NZ Health Department with its Stamina Gumption and zeal has finished dealing with Industrialists, Hospitals, Farmers, Chemical Companies, Breweries, Land Lords and Petrol Companies then by all means they can run around mountains looking for Nikau Huts. Because let's face the medical facts about the Long Louis. The local doctor for example claims openly that the people are extremely healthy and well balanced in every way. The children are strong and in excellent health in every way. And Society is sick, really sick and it really needs help and the health department won't do nothing because helping the people means attacking the big boys, The power freaks, and the Health Dept is gutless.

So it seems to me that the authorities in general are opposed to the entire philosophical concept of the Commune or Ohu. They are using the by-laws to prosecute a way of life that they are basically opposed to. For example if the local authorities were opposed to the concept of land lordism that could investigate every house that is being rented and demand repairs. Every flat I've ever been in has a bare wire or rot in the foundations or a leaky toilet or a bedroom with a 7ft 9in stud or evidence of vermin. Just examine for example the amount of hepatitis in Ponsonby.

Well back to the front line on the Long Louis. They have been not only subject to pressure from local authorities but the vice squad has also moved in thus precipitating a rumour that they are the thriving centre of a massive drug circle even though they live in almost total poverty.

I suppose they could have secret accounts in Switzerland although the rumour hasn't said that yet I thought I could give it a shove into the realms of improbability because that's where that rumour belongs. They're the killer diller rumours that spread not only falsehood but paranoia and cancer and other

afflictions imposed on us by the Psychiatric state . . . but let's not get too heavy and it's back to the front with Steven Jenkins reporting on the spot from the centre of our crises.

Technically the police are quite within their rights. I suppose the dreaded lurgy marry a Jewarnophobia has been smoked on almost every commune or Ohu in NZ. That's not the question. This issue is whether or not this gives to police the right to constantly harass, raid, persecute and persecute a Commune or Ohu in what is a deliberate attempt to close it down. Police are by instinct opposed to any group scene. Just as it has been smoked in almost every Junior lecturers home in New Zealand or just as it has been smoked in almost every trendy NZBC home in NZ . . . because they come from mostly nuclear families, don't usually have a lot of close and intimate friends, are competing with each for promotion (as are most civil servants) and because they read newspapers which usually insinuate that communards and hippies live on drugs and sex orgies with a little pilphering and dynamiting in between to break the monotony.

Anyway the point is that the Long Louis Commune has been raided five times even though not one single joint has ever been found on the place.

Put that one in your civil liberties pipe and smoke it, if you like but whatever you do with it the message will come out the same. The Police and Local authorities are opposed to the Commune/Ohu movement. Have a chat to Matt Rata about the response to Ohus by local authorities if you have any doubts on that one. Well the battle continues with the council issuing a demolition order with monotonous regularity about once a week at Rawhiti while things carry on as normal on the long Louis. Most of the members are more interested in making music than they are with making War so they're letting the bureaucrats play their games. Of course the newspaper boys have been having a ball. First the baddies arrived at the commune and said that the hippies were violent anarcho hell bent druggo killers and then the goody feature writers said they were really good underneath that hard exterior. A bunch of family orientated organic gardeners carvers and very sincere. At one stage it was a P.R. war. But that's all part of the war so let's get back to the music.

Some drifter passes through the Hokianga went on a bum trip and feebly with the locals got bad, when he broke some church windows. Actually newspaper men and cops are very similar. First they send the baddy into your cell who does a meany aggro scare scene and slaps you around a bit and then the goody comes in and says look son I want to help you, now let's talk this over.

Well the Long Louis folk played the game and it became a media war. The media filled in the gaps between the ads and were happy as pie. They were really pissed off when the Protest movement eased off. Though they hated us it was the old love hate scene. They really loved all the exciting copy we gave them. The NZ Listener still regularly squeezes out a cynical analytical bleat about the protest movement but the other papers content themselves with winging about our disappearance. They are now looking to the Commune Movement for the next stage of social sensationalism.

As any Communard knows if you freak the locals they can make your life hell. You got to make it with the town or you probably just won't make it all. Well to balance things they painted the local marae and then the elders let them have the Marae for an Easter Music Festival. The Huia Commune Identity Crises and Nervous Breakdown Band and Travelling Road Show has been invited to do a number so we are going up in a bus. There's a few spare seats still if you want to go on a groovy trip. Those with musical experience or appreciation preferred. The whole trip costs 5 bucks (food, accom and travel) Tickets on sale at People's Union Headquarters, 15 Ponsonby Road.

See you later brothers and sisters. Make your life good, live on the sunny side - will see you in next months, Commune Comment but may also drop in for the occasional rave. Love and Peace and Good Health ---

Tim.

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# ABORTION USA: DR GERSTER REPLIES

Dr. Carolyn Gerster, vice-president of the U.S. National Right to Life Committee, replies to an article in Craccum by Jessica Star, of the Women's National Abortion Action Committee.

Ms. Star is not known to me in the U.S. but her rhetoric is familiar. The words are repeated like catechism by a vocal minority of women. Ms Star is an expert in the art of propaganda, and if an untruth or distortion is repeated often enough and loudly enough it will be believed.

She alleges that one in four American women has had an illegal abortion some time in her life, and that an estimated 1000 women in the U.S. died each year from botched-up or self-induced abortions. These are oft-repeated figures. The first number is actually an extrapolation from data derived in a study of 10,000 women, mostly foreign born, attending the Margaret Sanger birth control clinic in a New York slum area during the late 1920s. Anyone of reasonable intelligence would question a comparison made between this group of urban women in an era of primitive contraception and the whole of American womanhood 50 years later.

There are more reliable studies. One from New York City ("The Terrible Choice: The Abortion Dilemma") in 1968 arrived at a figure of 160,000 illegal abortions in the U.S. prior to the permissive abortion law.

Ms Star's estimate of 1000 women a year dying from botched-up or self-induced abortions is actually quite modest for a pro-abortionist. We have heard figures that ranged up to 10,000.

What are the facts? Actually a little over 1000 women died in the U.S. from all abortions (legal, illegal and spontaneous miscarriages) prior to the antibiotic era. The U.S. Department of Vital Statistics tabulated 1231 deaths in 1942. This figure has dropped in an orderly fashion by 20 to 30 per year to 133 in 1968. From this time, deaths remained fairly constant. (There were 140 in 1973, the year the Supreme Court decided to strip the unborn child of all protection under the law, until birth). This is prior to effect of permissive abortion law.

The loss of even one human life is tragic, but in 1973, when 140 women died from legal and illegal abortions and spontaneous miscarriages, some 400 persons were struck and killed by lightning in America and some 4000 persons choked to death on a piece of meat. Over 1 million unborn children were destroyed last year. Surely this is over-kill.

Next Ms Star challenges the argument that women should resort to contraception rather than abortion for family planning. She complains that there is "no 100% safe effective means of birth control". There is no 100% safe effective drug of any type. Aspirin causes countless deaths in the U.S. However, the fact remains that we have more sophisticated knowledge of contraception than we have had available to us at any time in our history.

The real tragedy of abortion on demand can be seen in Ms Star's advocacy of abortion as a "backup measure". As soon as abortion is regarded as "backup contraception", there is less and less incentive to follow a responsible contraceptive programme. A study at the University of California among students who had abortions (despite widely available methods of contraception) and a study of pregnant teenagers in New York State in 1974 both reveal that, offered abortion as an option, slightly less than 50% of women in each group attempted any form of contraception.

Ms Star says: "The Catholic Church hierarchy has been putting forth ideologies that say women and sex are for procreation only and that any woman who is going to engage in this dirty little activity ought to be prepared to pay for the consequences."

Right-to-Life workers infiltrated the last National Association for Repeal of Abortion Laws meeting in California. We recorded particularly the suggestions made at the workshop for pro-abortion speakers. They were urged to attack the Catholic Church. They were instructed to attack the hierarchy but to express sympathy for the Catholic woman.

As a Protestant, I resent very deeply this appeal to religious bigotry. I can remember the dark days of Europe in the 1940s when Hitler's genocide was revealed. Many persons at that time condemned the Pope and the Catholic Church for not taking a firm stand when the mass extermination programmes were known. Why was it right for the Catholic Church to "impose its morality on others" in the matter of genocide of 6 million Jews and yet wrong for them to do so over more than 6 million unborn babies?

Pro-abortion speakers have also been advised to discover how many of their audience have seen the slides of developing intrauterine life and the pictures of aborted babies. It became obvious to our opponents that this was the single strongest argument to try to refute. The word went out last year, through all pro-abortion speakers bureaus, to discredit the slides. Ms Star again follows the party line.

Many of our slides and photographs were obtained from New Zealand's own Sir William Liley, who is regarded in the U.S. as the "father of fetology" and is undoubtedly the most renowned neonatologist in the world today. Many are from Lennart Nilsson's beautiful portrayal of intrauterine life in Life magazine several years ago. One can hardly accuse Life magazine of any vested interest in the pro-life movement. Another of our photographs of a 16-week-old intrauterine baby, appeared on the cover of the U.S. edition of Newsweek a few weeks ago.

The abortion slides were all taken by physicians and all reproduced with permission and under affidavit of their authenticity. The photographs withstood the scrutiny of Attorney-General Robert K. Killian, who introduced them as documented scientific evidence before the Supreme Court of Connecticut. The slides have been in widespread use in the U.S. for over four years and have never been challenged by any authority, medical or legal. We have gone to great lengths to present the size of the developing baby authentically, often by means of a well-known object such as a finger, hand, coin etc. in the photograph. The terrible thing about the photographs is not the pictures themselves but the fact that they reproduce, with the critical, cold eye of the camera, exactly who dies and how he or she dies.

Ms Star says "U.S. women have won a very important victory" on abortion. This "important victory" was won with literally millions of dollars of foundation money - from the Rockefeller, Ford and Playboy Foundations, to name only three. It is interesting to speculate on the reasons that led the leaders of the women's rights movement to form a coalition with Hugh Hefner, whose very name symbolises the sexual exploitation of women. The Hopkins Foundation has spent money not only in the U.S. but in England, France and Australia, and we have no reason to believe that this money has not found its



way to New Zealand. The "merchants of death" have indeed infiltrated your country with an almost missionary zeal.

And then Ms Star makes the usual reference to opinion polls, stating that in 1972, before the Supreme Court decision, 73% of Americans (including 56% of Catholics) believed abortion to be an individual choice. The only reliable opinion poll is that of the voter as he or she walks into the voting booth. The year 1972 was indeed significant, but not in the manner in which Ms Star would like you to believe.

In 1972 the people of New York State, after two years of permissive abortion that had brought a network of abortion clinics and third-party referral agencies into the state, with shares in clinics being bought and sold on the New York Stock Exchange, succeeded in repealing their permissive abortion law - only to have the repeal vetoed by Governor Nelson Rockefeller. In the same year, two American states held referendums and abortion was conclusively defeated in each 63% to 37% in Michigan and 78% to 22% in North Dakota. Ms Star would like you to believe that this issue is a Catholic issue, but the Catholic population of Michigan is 24% and of North Dakota only 12%. Far more significant, the black population of Detroit's Wayne County comprises 40% of the population - and Wayne County voted 70% against abortion, reflecting the growing uneasiness of minority groups with the ethic that unwanted persons are expendable.

Perhaps the most shocking of Ms Star's distortions is that the Supreme Court decision has "wiped out entirely" the rackets of criminal abortion. The illegal abortionist hasn't been put out of business. The Supreme Court in fact legalised illegal abortions and the backroom abortionist has moved into the front room.

By forbidding any interference by the state government in the first 12 weeks of pregnancy the Supreme Court has in effect prevented the State from even protecting the health and well being of the mother. With the widespread practice of abortions in doctors' offices, adequate records and

pathology reports are not feasible. Without records it is impossible to have any real appreciation of the morbidity of the procedure.

We hear much about "victimless crime". Abortion is not a victimless crime, but rather a crime with two victims, the mother and her unborn child. The last vestige of shared male responsibility for the sexual act has been stripped away by permissive abortion.

Is this the long-awaited "freedom of choice"? You see, once pregnant, a woman doesn't really have a "choice". She will deliver a baby. The only option is whether she will deliver a dead baby or a live one. Of course, the boy friend may accompany her to the abortion clinic and hold her hand in the waiting room. If he's a real gentleman, he may even pay the bill. But it will not be the male whose legs are strapped in the cold stirrups. He will not feel the sharp pain of the suction machine. It will not be the man who recalls "anniversaries" of the abortion and counts how old the child would have been that year. I marvel that abortion has not been exposed for what it has always been - the ultimate male exploitation of women.

In spite of what Ms Star suggests, it was the intent of our constitution to protect the rights of all persons, the weak as well as the strong and the defranchised as well as the powerful. The 1973 Supreme Court decision finds parallel at only one other point in our history. In 1857 the Supreme Court ruled in the Dred Scott decision that the black man was a non-person. In the words of the Chief Justice, "slaves are property and property rights are protected under the constitution". It took eight years and a Civil War to correct the court's error. A 1973 Court declared that the unborn baby was a non-person and the property of his mother, and hers to dispose of as she saw fit.

This decision was forced on the American people by 7 men - 7 men who decided for 210 millions. But there is a road back for us in America and momentous strides have been made toward a constitutional amendment which will protect for all time all human life.



# Forum: Drug Abuse in New Zealand

**JULIE PENDRAY**

Last Thursday's "Drug Abuse" forum might have drawn a larger audience if it hadn't been advertised as being held in three places at once. The principal speakers were Dr. Duncan Finlayson, Director of the Student Health Service, and Detective Inspector Chadwick - a former member of the Drug Squad.

Inspector Chadwick outlined the roles of the Police - 'preservation of law, prevention of crime, detection of criminals, protection of property, and of persons unable to care for themselves.' It was because of these roles he said, that it was the police's duty to pick-up any one caught using, dealing or selling drugs. Such a person is located, apprehended and brought into 'compulsory contact' with professional persons, who decide what is to happen to them. The main aim of the police, said Mr. Chadwick, is to seek out the dealers and try to cut off the supply.

Inspector Chadwick said that there was a growing concern at the number of people charged with drug crimes. In 1966 28 persons were charged with committing drug crimes. Last year the number had risen 1535. Chadwick said that when he joined the force safe-breaking was the 'in' crime. Now, the safe-breaking skills are being combined for drug trafficking. Trafficking is a very lucrative business and dealers could afford the best homes, the best cars, and more importantly, the best lawyers.

What is Drug Abuse? Inspector Chadwick said that the Narcotics and Alcohol Act of 1963 applies to any person to whom drug addiction, like alcohol addiction, causes harm to health.

'Dependency' is a state of intoxication produced by continuous use of narcotics - which would result in intense physical disturbance if the drug was withdrawn.

What is the cause of drug abuse?

Chadwick argued that the drug abuser developed from a result of his upbringing, or from a personality defect i.e. the same causes the same 'type' as the average young criminal. He said the taking of drugs is a fashion or trend, especially among the young ones who feel the need to conform.

Drug abuse is both a legal and medical problem.

Under Section 9 of the Drug and Alcohol Addiction Act 1966, a relative, police officer or any other reputable person (Chadwick felt an indecision amongst audience as to whether a policeman was such a person) may make application for the detention and treatment of a drug addict. Section 8 states that the addict can make voluntary application through the use of a probation officer. In this case the charge is usually dropped and he is sent to a hospital or institution.

If the police didn't try to help and to enforce the law, Chadwick argued, who would? After all they are a 24 hour service. In his eyes the law has done as much as it can, encompassed by these acts. He hopes

the 'phase' will pass over. He considers it similar to the 'grown-ups' trying to keep up with the Joneses. And after all, he says, why should we put drug users in a different category to general offenders?

Dr. Finlayson seemed to have student backing all the way. He began by saying he doesn't think we have a drug problem at our university and he is sick of hearing people suggest that all university students sleep around, take the pill and use drugs. (Almighty cheer from the audience). He defined drugs as substances which cure, alleviate or prevent disease. The main groups are :-

SEDATIVES - These are the most commonly used in society. e.g. tranquilisers. Barbiturates now have a bad name so doctors don't like using them.

STIMULANTS - Amphetamine and ritalin. Amphetamine (speed) can't be prescribed in general practice so is only available through the hospital board.

PSYCHODELIC (Hallucinogens) - L.S.D. and cannabis.

OPIATES - morphine and cocaine

Dr. Finlayson said that there were two types of dependance: physical and psychological. Psychological dependants may be withdrawn without any dreadful experiences. Disagreeing with Inspector Chadwick, Dr. Finlayson said that he believes that drug-users come from all walks of life, a wide range of personalities, backgrounds and classes. He ended by saying that one man had once told him that the only drug 'problem' is adequate supplies.

Finlayson, Lack, Chadwick



## QUESTIONS :-

Q. Do you think the average smoker falls into the category of a criminal?

Chad: What do you mean by the average smoker?

Q. Someone who just sits down with a group of friends, say once a week, to have a chat and a smoke.

Chad: Over the years the pros and cons have slowly merged together as they will gradually with abortion, until we get an area of overlap which is considered neither "Very Harmful" or "Not Harmful".

Fin.

I'd just like to add that perhaps there isn't a problem with the casual smoker here but when he goes overseas there may be. You see what we call the T.H.C. content in cannabis is very much higher overseas, than it is in New Zealand.

Q. If marijuana was legalised there would no longer be any association with a dealer. Wouldn't there be less incentive to try harder drugs.

Chad: Cannabis leads to harder drugs because of contact with the dealer, but also because after a while people become immune to the effects of marijuana. They want more kicks.

Q. Have you read, your boss, Connelly's report?

Chad: No I haven't yet.

Q. Well it's a load of bullshit.

Q. Dr. Finlayson, can you say that marijuana is more harmful in the same proportions, as alcohol?

Fin. In small quantities, obviously not. There are more problems with alcohol than with drugs.

Chad. As far as road tolls are concerned there is no comparison between marijuana and alcohol.

Q. Then why are the marijuana laws so stringent?

Chad. Alcohol has been with us for 4 or 5000 years whereas cannabis is only a recent advent in New Zealand. Our attempt to prohibit alcohol was unsuccessful. It is now an increasing problem. Do we want another problem?

Audience: Replace alcohol with marijuana!

Fin. People in Holland can publicly buy marijuana and the abuse charges have gone down. This is the same as Denmark with their liberal pornography laws. Only the foreign tourists buy it.

Chad. Very rarely is anyone ever jailed on marijuana charges. Dealers are usually back on the streets in two or three hours after being fined. I only know of one person who was actually jailed and that was after his third offence.

Q. There shouldn't be such a stigma attached to a marijuana conviction. I mean it affects your job . . .

Chad. How does it affect a job?

Q. Well people get to know. When you travel overseas you have to fill in a form which asks you to state any previous convictions . . .

Chad. I've never heard of this (to audience) Does anyone else know anything of that?

Q. Oh of course you do! I had to do it myself!

Chad. I agree with a lot that you have to say but try to come up with some practical solutions.

Q. How widespread is marijuana smoking?

Chad. I think it is very widespread. I think it will go to a 'HIGH' and then come down again.

Q. You and Dr. Finlayson disagree on the type of person who takes drugs. Dr.

Finlayson says the drug taker comes from a wide range of backgrounds and you say he has a personality defect or is a criminal 'type'.

Chad. I didn't say that.

Q. You certainly implied it.

Chad. I said he often has a personality defect and usually comes from a certain type of background.

Q. Mr. Chadwick, if you were to walk out now and see someone stealing your car and on the other side of the road a guy standing rolling himself a joint, who would you attempt to arrest?

Chad (after thoughtful pause) Well, I think I'm pretty fast on my feet. I'd try to catch both.

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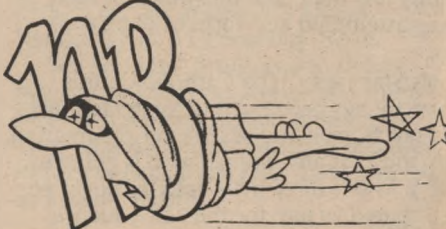
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# A Visit to Te Tira Hou Marae

photos by Murray Cammick

HELEN TELFORD

## ALTERNATIVE LIFESTYLES

The question of cultural elasticity within New Zealand society seems largely ignored, or at best shrugged off and buried, under attitudes of 'she'll be right' and further shrouded in the mists of the egalitarian myth.

However last Saturday at the Labour Party's Young Socialist Youth Conference at the Te Tira Hou Marae, this topic was given considerable airing, and the interest shown in this discussion purports a growing dissatisfaction with the traditional Kiwi lifestyle.

The most eloquent speaker on this subject was Mr. Hone Kaa, of the Maori Studies Department who gave a lucid demonstration of just how the Maori Culture differs from that of the imposed European culture, and using the supposition that individual identity is attained through the learning process of one's cultural system, he pointed out in simple terms the situation of the Maori since the arrival of the European.

Up to three or four years ago the imposition of European social mores and economic conditions has stripped the Maori of his traditional way of life and broken up his tribal affiliation, thus compelling him to seek identification as a sub-culture in direct opposition to the larger European monoculture. This change was neatly executed in virtually one move; i.e. the application of the general term 'Maori' to diverse clan orientated groups of indigenous inhabitants. Hence the individual Ngati Porou or Ngati Awa was lumped together as a 'sort of people' and stripped of his tribal and kin type affiliations.



The Ohu is a scheme sponsored by the Minister of Lands, Mr. Rata, and has parallels with the Israeli Kibbutz system.

A group of eight people with New Zealand citizenship can form a legal entity — such as a Company — and apply to lease an area of Crown Land with the aim of setting up a soft technology, low environmental impact system of communal living.

At present, as reported by Keith Langton and Bruce Marks of the Ohu Advisory Committee there is only one Ohu in Operation with others applying for land before the District Commissioner's Land Office. Lack of feedback from this group has meant that definition of actual operation remains vague.

For the benefit of those ready to criticise the Ohu as a communal cop-out this simply is not the case. An Ohu is a legal entity and as such is taxed and its to be remembered that the people involved are employees within the rural community. For these and other reasons the Ohu is most definitely not out of contact with the rest of the society.

This Conference has pointed out that passive acceptance and possible frustration with the status quo need not be the lot of the average Kiwi, and has outlined future action and brought to public attention a reminder of the right to choose.



Bruce Marks

This has been the root of the whole 'us-them' racial problem. Fortunately this situation is changing with the recognition by Maori and Pakeha that traditional culture should be re-established within the educational background of the individual to draw the Maori back to a sense of importance as a people in their own right.

To bundle up all New Zealanders as one nationality is one thing, but to lump all as one 'people' has been a major mistake in the past.

Frustrations within New Zealand society extend beyond the dissatisfaction of other cultures to those individuals who have expressed concern at the narrowness of accepted lifestyles. A prime example of this was James K. Baxter, as was pointed out by Keith Langton of the Ohu Advisory Committee.

However, underway at the moment is a movement to provide concerned New Zealanders with an officially recognized alternative, and this is what Ohus are all about.



Hone Kaa

## Tenants Protection Association

The probability of a student becoming a tenant in the next few years is very high while the probability of him or her knowing much about the tenancy game is very low. As a consequence most of you will become victims of the unfair practices of landlords and most of you will turn to TPA for assistance. It is for this reason that I write this article and I hope that when I have finished you understand more about TPA and what part you can play in its activities.

### What is TPA?

It is an association of people who have at least one thing in common - they have all seen or experienced the inhumanity and injustices of the landlord/tenant situation. The problems transcend all class barriers and as a result we have among our members workers, housewives, lawyers, school teachers and students. It has a strong Committee led by Betty Wark who is President. She is a social worker in Ponsonby and has herself experienced the loss of a home. The Secretary is Phil Butler. He is the son of a one-time landlord. He is a lawyer but at present is employed as a painter. The policy of this Committee is to extend the activities of the association so that it becomes very much a people's movement.

### Where is TPA?

Because of a lack of finance and a lack of active supporters TPA has been without an office and a phone for four months. During that time the pressure was sustained on landlords as members worked from their homes. This situation could not be maintained so TPA has been given an office in the Citizen Advice Bureau building in Queen Street. From here TPA will co-ordinate an extensive campaign against Landlord malpractices.

### Why is there a problem?

There are two main reasons:

1. The laws are so general and their enforcement so expensive that the owner of the property is, in the true sense of the words, the Lord of the Land.
2. The market situation being as it is with demand exceeding supply, the Lord of the Land is less obliged to be polite and fair than had the market situation been the reverse.

### What does TPA do?

1. Advise tenants as to their rights.
2. Attempt to conciliate where necessary.
3. Try to get back bonds.
4. Fight evictions.

5. Ensure that tenants are not thrown out on the street once their notice to quit expires.
6. Help tenants who have been thrown out on the street.

This list is not exhaustive but I hope that you get the message that there are a lot of injustices and plenty of work.

### Who do we deal with?

All sorts. In being well brought up as you all are I feel that it is necessary to dispel the popular misconception, that many of you will have, that tenants who have hassles with their landlords are probably bad tenants. In the two years that I have been with TPA I have come across two bad tenants and with the market situation as it is who can afford to be bad.

### Where do students fit into TPA?

TPA needs your time and help. We need people to man our phones as advisers - you need do no more than half a day per week. We need people who can be called on when man power is needed. We can always fit you in somewhere wherever your talents lie.

### "I can't help cause I know nothing" Syndrome

This excuse designed by Kiwis for Kiwis just doesn't hold with us. It is more than likely that you don't know anything about this business but I assure you that you will soon learn. There is no chance of you being thrown into the fight without being briefed on the rules: you will be provided with written materials and if there is a demand we will have group sessions.

### Conclusion

We need you. I can assure you that if you want an education in living then get involved with TPA. For those of you who are known for talking well here is your big chance.

### Volunteers

If you would like to give a hand out with TPA work then ring the Queen St Advice Bureau 73313 and leave your name. We will then contact you.



# Wishbone Ash at The Springs

First the sound of thunder. And then the lightning lit the evening sky. When the rain broke everyone in the crowd reached for a raincoat, an umbrella or some plastic sheeting. Some people ran for the limited cover the stage roofing provided.

The rain quickly turned the ground into mud. But the crowd of 4,000 at Western Springs was smiling when the support act came on half an hour early.

Hush is an Australian group with a claim to being God's gift to women. They play rock'n'roll, loud and flash, and the audience loved them. The vocalist was inviting audience participation and getting it. Nothing else but rock'n'roll could have done it. The rain stopped.



After a long delay and a few anti-climaxes, Wishbone Ash finally came on. They opened with "Don't Look Back" and followed with "Sailin' Shoes". Both are from "There's the Rub", the new album. Both are very good.

Wishbone's centre of attraction is the guitar duel between the two lead guitarists, Andy Powell and Laurie Wisefield. Steve Upton sweats a lot but is obscured behind a mountain of drums. Martin Turner is the band's tall, dark stranger who sings lead vocals and plays a solid bass.

Laurie Wisefield joined the group as a replacement for Ted Turner who left in June of last year. He looks very young but don't let it fool you. He plays some excellent guitar that soars crazily and interweaves with Powell to attack the senses.

Martin Turner's vocals come over better live than on record. A major criticism I've had of the band in the past is that the vocals are often tired and useless. His bass guitar remained mostly in the background, acting with the drums as a firm base to the antics of Powell and Wisefield.

Steve Upton emerged from behind his drum set to introduce the instrumental "F.U.B.B.". In reply to someone's question

he said the initials stand for "Fucked Up Beyond Belief". Gideon Tait's lads made a meal of it and the episode cost Upton thirty bucks in the Magistrate's Court on Monday.

After "F.U.B.B." came two of my personal favourites from "Argus". "Time Was" and "Blowin' Free". Powell and Wisefield playing back to back. Powell's hand brushing across his fly and Turner eyeing some girl in the audience, "I thought I had a girl..."

A 20 minute encore of "No Easy Road" and something else with nearly everyone joining in the handclapping a few uninhib-

itedly throwing themselves around.

The new album and Sunday's concert cleared any misgivings I had about one of

my favourite bands. And after an on-stage pie fight with only a few surviving unscathed it was time to read on homeward,

the puddles and  
Jeremy T

photos by Murray Cammick



# Joe Cocker (singin' and slin?)







an on-stage  
ing unscath-  
ward,

the puddles and the mud.  
Jeremy Templer

"Now We Are Six", the last Steeleye album, released to coincide with the band's welcome visit here last August; saw their ever-distinctive brand of material (culled from olde English sources) being adapted in part, so as to produce several worthy contenders for the rock-cum-commercial market. Accordingly a 'heavier' image had been fostered, aided by the addition of one rhythmic ingredient Nigel Pegrum (drummer) and abetted by the services of Chrysalis Records cohort Ian Anderson at the studio stage. Even 'nostalgia' was noticeably delved into by the inclusion of two nursery rhymes (cheeky!) plus a selection from Phil Spector archives... all rather distracting intrusions as it turned out, and leaving Steeleye some way from the excellent/uncluttered "Below The Salt" album.

Now "Commoners' Crown" marks a more settled musical approach once again, for thereon is a selection of tracks which allows for a proper 'Fusion' of the considerable individual capabilities of each Steeleye member, without containing any of the last album's 'idiosyncrasies.' Anyway, Bob Johnson's discovery "Little Sir Hugh" (previewed at last year's concert) for a start, seems destined to grace the Steeleye repertoire. For a long while yet, with its delightful 'ensemble chorus-arrangement augmented by Maddy Prior's beautiful vocal treatment of the verses (be it a grisly tale though!)" Dogs and Ferrets" heralds the true return of the band's much loved 'unaccompanied' singing (remember "Gaudete"?)" while "Bach Goes to Limerick" (a "classical jig") and "Weary Cutters" (treble tracking!?) showcase admirably the respective talents of Peter Knight and Maddy Prior. And of course there's the now obligatory Bob Johnson 'elvish song' - "Elf-call"....all good stuff! Deserving of special mention however is ye olde sea-shanty "New York Girls" (last track) on which appears THE Mr Peter Sellers as "special guest." He proceeds to display a breathtaking virtuosity on that much neglected instrument the "acoustic ukelele" - assorted wisecrackery thrown in for good measure (Goon freaks take note!)

## a new steeleye span lp

COMMONERS' CROWN  
— Steeleye Span

Overall, a parcel of royal standards from one of today's most remarkable musical combinations and who are NOT to be missed 'live' at ANY COST!!!

— Pete Klein

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nd glin'...)

photos by Murray Cammick



**contact  
needs**



**YOU!**

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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.

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TO FEEL FREE TO COME TO

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to help us help students.



# forum:

## .... PENAL REFORM



The criminal law is based on the proposition that punishment or the threat of punishment tends to prevent crime. Orientation's Forum on Penal Reform attempted to test the validity of this statement.

The speakers were Dr. Martyn Finlay, M.P. Minister of Justice, Mr. Wilkinson, M.P., Mr. John Seymour, Senior Lecturer in Law; Mr. Howard, of the Howard Penal Reform League, and Mr. Simon Jefferson from the student body.

Dr. Finlay, opening the discussion, introduced some of the prevailing theories of punishment to answer his leading question as to the purpose of imprisonment. Theories of retribution, vengeance and expiation are not sufficient to justify the penal system. Yet, the idea of prison for the purpose of reform requires consideration.

Dr. Finlay, however, seemed to have no great faith in the argument that prison serves to rehabilitate criminals. He sees the trend towards the reduction of penalties as healthy, and has stated his concern for the security of the community, and the security of prison personnel.

"The more secure the institution, the less likelihood there is of any real rehabilitation being carried out within it." Dr. Finlay suggested, as an example, that the less dangerous criminals in institutions such as Paremoro could be housed in minimal security arrangements.

Dr. Finlay's statements implied that you could not reform and punish at the same time. This is where discussions on improving the penal system run into an inherent conflict. If you mix punishment with beneficial or constructive influences, the two will become associated - this is aversion therapy, it seems, the wrong way round.

Mr. Wilkinson brought up the theory of deterrence as a valid instrument in penal policy. He believes, however, that the effect of deterrence is far from clear. Even if one concedes that the deterrent effect of imprisonment cannot be measured, one still cannot say that it doesn't exist.

Perhaps Mr. Wilkinson could have suggested that a greater challenge still lies in the field of prevention, in formulating prediction techniques, in marking the potential offender and steering him on a new course.

This seems essential, as a study of history has shown that deterrence by punishment be it prison, mayhem, or death - has not greatly affected the march of crime.

The justification for sending people to prison, as they are likely to offend again in a major and serious way, is negated - Mr. Wilkinson argued - by the fairly consistent percentage of recidivism. Dropping the idea of reform from penal policy would, however, have a negative effect on prison officials.

Mr. Wilkinson seems to dismiss the idea, people would agree that this is a very idealistic concept considering the limitations of cost and research.

But I believe this concept must be given equal consideration if only because reformation in an institutional setting is an impossible task. You are dealing with attitudes formed early in a person's life, then you deprive him of his liberty - and expect him to co-operate. It was Durkheim who said: "When one creates an institution, one is creating an abnormal situation to deal with a normal situation".

In these circumstances, is there much point in trying to assess success or failure rates, or trying to answer the question of rehabilitation - as Mr. Wilkinson attempts to do? If one takes the view that penal institutions can never reform, then treatment programmes become of little use.

Mr. Wilkinson suggested there was room for improvement in the occupational sphere of prison life, psychological, mental and dental services. But the need for moral programmes still remains.

This idea was brought up in discussion when an ex-inmate of Paremoro asked: "Should we not look after the personality and social failures of individuals as well as their mental and physical deficiencies?" He argued that there will always be social failures, and thus recidivism will continue so long as penal programmes fail to cope with them.

Both M.P.s applauded the trend to narrow down indeterminate sentences, and stressed the importance of further development of probation and periodic detention in strengthening the relationship between inmates and the community. Dr. Finlay believes there is a risk in this but it forges a bond that is far more rehabilitative than any previous penal reform.



Credit must therefore be given to both speakers for their ideas of strengthening a trend which could develop eventually into a system of penology based outside an institutional setting.

Mr. John Seymour, a Senior Lecturer in Law, presented a slightly different point of view when he said that prison could represent an important interlude in a person's life. He expressed concern about the proposal for a medium security prison at Paremoro. The justification for this, in the rhetoric of reformation is that it should not be done on this site, he said. However, he did allude to the self-defeating nature of prisons - but sees a new concept of prison life in semi custodial measures.

Mr. Seymour stressed the need for a more positive view of imprisonment, arguing that excessive use of short-term imprisonment has the effect of "cluttering up the system."

Mr. Seymour hits on a basic principle in the idea of penal reform, when he says: "it is not what we reform, but the way we reform". But despite this, his argument, like that of the first speakers, still centred on reforming institutions instead of aiming essentially for enlightened control of prison life.

A warm reception was given to the banality of Mr Howard of the Howard Reform League. He was extremely explicit in his view of the lack of justice in New Zealand courts. "It stinks", was the comment.

Having spent seven days in prison for contempt of court, Mr Howard believes that courts should stop manufacturing criminals. They must wipe out petty laws such as those set against abusive language - "it's bloody ridiculous" he said.

Mr Howard is right about the fact that courts must become more aware that although institutional treatment is sometimes inevitable, it should be a last resort. This is necessary to lessen the cost of keeping men in prison and to avoid inherent difficulties in rehabilitation. This, especially with a first offender, has the additional motive of minimising contact with the criminal 'sub-culture'. Thus, the concept of P.D. probation, and fines is an attempt to show that the law is moving away from the simple "deterrence and retribution" approach

to crime; the culprit is given an opportunity to pay off the debt he owes to society, and is able, under supervision, to work out his own salvation.

Apart from this overall consideration of the legal trends in the justice system, Mr Howard seemed mainly concerned with minor reform in legislation, such as allowing liquor within prison walls, which in its own way, presented a very down-to-earth and humane view of the prison situation as it exists today.

Mr Simon Jefferson, representing 'In Care' was also explicit in presenting these basic points. Firstly, prisons do exist; secondly, inmates are ordinary people and are therefore amenable to ordinary influences, he argued, should be increased so that prisons do not become 'alienating institutions'.

Although this is a valid point, he overlooks the fact that prisons will always alienate because of the very fact that they exist. The point is a good one.

It is hard to believe, Jefferson says, that things such as mail censorship, little home leave and restricted visiting procedure lead to anything but degradation. Thirdly, the public must be educated, although the problem of achieving this needs further investigation.

Perhaps what can be concluded from one short hour is that there is a great need for wider adoption of attitudes based upon factual information, rather than on politics and prejudice.

Crime and punishment, and the subsequent penal policies are of course open to comment from the public, whatever its viewpoint and circumstance. But, as has been shown in the Paremoro controversy those who actually formulate penal policy will be best helped if there is greater understanding of realities of prison life - and its aftermath - along with more constructive ideas on a better, yet no less effective, method of penal administration.

Anne Wilkes.

## HELP!

### DO YOU THINK YOU HAVE A PROBLEM?

Senior Students of the A.U. Law School will help you decide if you need advice; they will refer you to a Solicitor who is in attendance on Campus.

### COME AND SEE US

**WHEN:** Mondays, Tuesdays, Thursdays. Noon - 2 p.m. during Uni Term.

**WHERE:** Legal Referral Service Office, 2nd Floor (near Judo Room), Student Union Building.

**HOW:** Best time to come is before 1.15 p.m. If you have hitches with timing phone 30-789 during above hours OR leave a note with the A.U. Students Association receptionist before noon on the day you want to come.

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# LIVING WITH YOUR GOD

FATHER EUGENE O'SULLIVAN

The University is like the chessboard; some see it as all black with a few white spots, an optimist looks at it differently. Some see the University as a constant threat to religion and faith. For myself I have always found it a highly stimulating place in which to be a believer. Rather than destroying belief, the specialised studies of the various Departments and faculties of the University lead to greater insights and understanding of the content of our knowledge of God and the Church.

One doesn't have to be sceptic to be an academic. In every field there are academics whose belief-system has reached maturity only because they have allowed the insights of their own discipline to become a frame-work for examining their religious beliefs again.

They have to ask how the insights of the sociologist or scientist or philosopher add to or are critical of the insights conveyed either in the "myths" of Adam and Eve, or the history of Jesus, or the theological ideas of the intervening 2000 years. It is far from wishful thinking to find that myth and metaphysics, theological theory and anthropological discoveries are all concerned with expressing views of the meaning of human life which complement each other.

An example may help to illustrate the point. Previous generations of Christians have used various models to understand the nature of the church - some have seen it as a monarchy, some as a democracy; various Christian denominations have stressed different aspects, each leading to alternative views on the kind of structure the church should have and what sort of leadership.

While the Quaker and the Pentecostal may deny that their group has any structure or form of leadership the sociologist sees social patterns even in such apparently unstructured groups. They have their own particular type of structure. Almost immediately on the formation of any group some form of leadership emerges, it may be the charismatic person who stands out, or

the group may appoint someone, or various people will attempt leadership. But something of the sort usually occurs.

The sociologist helps you to understand that it is nonsense to be afraid of structures or to regard the development of complex structure as necessarily a sign of the loss of the original vision.

At the same time sociology can make you soberly aware that the most idealistic group can quickly fall victim to Parkinson's law, and lose its strength in bureaucracy and "bricks and mortar". In fact, historically, we notice how each generation tends to build its model of the church on some current model of society, and instead of being a critic of the weaknesses of society the church is always a danger of being trapped into being one of the props of the establishment. The establishment then defines the task of the church as that producing conformity. Some of the South American Bishops or James K. Baxter are healthy reminders to us of where the church should stand in relationship to society.

Another enlightening concept is the anthropological idea of culture, and its relationship to ritual. The non-anthropologist probably thinks of culture in terms of violin lessons and acquiring a taste for the theatre, or blue-cheese. The anthropologist uses the term to sum up the way of living and world-view of a whole group of people.

Human groups and societies commonly have rites of entry, or various rites of passage as one assumes special roles within the group. There may be rites by which the community regularly reflects on the meaning of its world view. Perhaps Waitangi Day is becoming such a ritual for New Zealand, as July 4th is for Americans or Bastille Day is to the French. These are points at which a Nation's "myths" are celebrated. The myth (which in each case sums up what is basically an historical event) epitomises what it is to be French or American. It expresses, for example, how the Revolution is at the hearts of the self-identity of Frenchmen.

One must readily acknowledge that the Christian sacraments and rites fulfil a similar function within the christian community which is the Church, as do the rites of passage of various societies described by anthropologists; and one can learn a great deal about the meaning of Baptism, Confirmation, marriage or the Christian rites for the dead by studying what anthropologists say of these as rites of passage. Rites or rituals are a sort of language common to a group by which the group expresses its meaning - system or the status of particular people within the group.

The Christian community is involved in the constant effort to grow in the understanding of the central event in its meaning-system which is the death and resurrection of Christ, and then of seeing the practical implications that this has for life. This is what the Christian sacraments are about.

By the way, this also implies that there should be no qualms in acknowledging that there is no point in Christian rites of passage for people who are not really interested in Christianity. One has to opt into Christianity freely and stay in freely.

A church wedding for someone who is concerned only to do the socially respectable thing is not a Christian rite, it is part of the ritual and rites of passage of a particular western sub-culture which has about the same relationship to Christianity as has voodoo in Haiti.

Perhaps that is the point I want to make - anthropology can make you aware of how easily religion can slip into syncretism - a mixture of bits of everything. A knowledge of anthropology can help to identify the essential again.

It might seem that my two examples have been rather "churchy", but one could readily give others on the significance of prayer and meditation or on our ways of thinking about God. Neither is it only the social sciences that can help clarify one's ideas of religion.

Perhaps this brings me to an important

practical consideration. Although there is no Department of Religious Studies in Auckland, it is in fact possible to study many of the major questions of religion within various Departments of the University at present. Besides obvious units like Biblical History and Literature there are papers offered on the Philosophy of Religion, and on the Sociology of Religion; anthropology offers papers on myth, on ritual, on ethos and world view; associated with the Asian Studies department there are papers on Buddhism, Hinduism and Shinto; the English department studies the Medieval mystics; the History department offers papers on some principal formation periods in Church history; the Spanish department studies the 17th century Spanish mystics.

Up to a few years ago the French department studied the writings of the priest-scientist Teilhard de Chardin. Perhaps all that is required is that the complex system of pre-requisites be adjusted in order to allow students to take advantage of what is already a very impressive spectrum of papers dealing in one way or another with the notion of religion. It would seem that in this regard student interest could get the machinery operating which would enable what is in effect quite a satisfactory programme of religious studies to be made available. Rather than lobbying for an unobtainable Department of Religious Studies or of Comparative Religion in Auckland, as there is in all the other New Zealand universities, it might be more satisfactory to arrange that these papers could be made available within a single degree.

No extra lecturers would be needed, no extra expense would be incurred by the university, but nevertheless we could begin to fill a major gap in our areas of study, and do it in an interdisciplinary style which has itself got not a few advantages.

We end where we began. A university is not at all a bad place in which to think about the meaning of religion. It's being done very well already all over the place.

## an approach to environmental matters

In the summer of 1973, I was living at Stanmore Bay, 30 miles north of Auckland. About January 10th local residents became aware of the imminent construction of a small sewage treatment plant, which was to serve a new hotel and a block of shops in Whangaparaoa township. Treated effluent from the plant was to be piped into Stanmore Bay, quite close to the shore.

Although notices of proposals had been printed in the newspapers, as required by law, it seems that no-one had noticed or objected.

Now they were extremely angry. A large public meeting was held on the Beach in glorious sunshine on January 13th. People drove from distances to attend. Parking was at a premium. The resident's spokesman, Mr W.A. Subritsky, a beach frontage owner and lawyer told reporters that people were concerned not just about Stanmore Bay, but about all the Whangaparaoa beaches. "They realise the whole of the North Shore is in danger", he said.

A few days later Mr Subritsky was reported again suggesting that the County Council should run the pipeline into Arkles Bay, which was closer to the proposed plant site. Noting that the proposed pipeline route to Stanmore Bay ran through a public reserve, he suggested: "if they took

Meanwhile the Waitemata County Council chairman, Mr A.R. Hughes told the Herald that the sewerage plant controversy had been "whipped up out of

it down the other side, it would be only half the distance." all proportion" and claimed that "the effluent from the plant would be purer than seawater".

The Council, he said, had no intention of abandoning the plant. "We know exactly what our obligations are and we intend to carry them out".

The situation, although more complex, was simplified by both sides, which is common when environmental problems occur. It is fairly clear that neither side was totally factual.

History relates that the plant was called off, a comprehensive sewerage system for the Whangaparaoa peninsula was planned and after an environmental impact report was prepared, the Commission for the Environment finally recommended that the system was undesirable at that time (mid 1974).

One of the more striking, and unfortunate aspects of approaches to the environment is one of "I don't care what you do as long as it isn't here" mentality.

This is instanced in the South Auckland power-station site argument. The site is changed from place to place. In each case, local residents object to the particular siting, with good cause, yet an overall solution is not forthcoming.

More disturbing is the hypocrisy of ignoring certain aspects of conservation while proclaiming loudly on others and the paradox of conservation stickers on cars. And while residents on newly "developed" subdivisions complain about runoff and drainage problems, the developing companies which work on supply and demand are never short of customers.

As the mayor of East Coast Bays expressed it: "You can't have your cake and eat it too." Residents buying onto new estates and ignoring ecological side-effects should apparently expect a few teething problems.

The notion of 'a little give and take' is eagerly employed by developers like General Electric Co. (GEC) NZ Ltd's argument in an interesting advertisement which boils down to: (1) If radical conservationists had their way, there would be no progress. Therefore everyone should do things our way, and progress! The public is also often warned that radical conservationists overstate their case and should be ignored.

These arguments, although partly true, are misleading, casting conservationists in a Thoreauan 'back to nature' mould.

The same attitudes that have enabled society, and particularly technology, to progress at such an amazing rate in some areas, have also allowed casual dismissal of many of our most pressing problems. The problem is one of fragmentating or compartmentalization of concerned; the failure to recognize all the aspects of any undertaking. To be sure, the ability to dissect our problems has proved enormously successful in Western Society, but it also facilitates the dismissal of the "unimportant" aspects.

We place great importance on the ease and convenience of private transport and less importance on traffic congestion, use of resources, contribution to environmental degradation and a high death rate in private transport users. We aspire to owning a section with good amenities and outlook and ignore the destruction of undisturbed land, increased runoff, possible erosion, changed local climate patterns and social impact on surrounding areas.

Thus Mr Subritsky of Stanmore Bay can object to fouling of his beach frontage and seriously suggest the potential fouling of someone else's. Thus also the County Council chairman can ignore a potential environmental abuse by considering only his 'obligations' to the residents or the developers.

The whole gamut of mis-statement, justification, countercharge and propaganda makes resolution to environmental problems rare. There is no united front on either side, but the balance of power is usually on the side of environmental misuse.

Robin Watts



## the media

### "ON EATING BREAKFAST WITH YOUR EARS"



And how would you prefer your breakfast session, sir? Our menu offers you five choices:

Hauraki rock (well-done)  
NZBC rock (hard)  
pop and patter, garnished with spider (overdone)  
sweet music and sour news  
rock (with roll, medium soft)

Your Englishman eats breakfast with his eyes fixated on a newspaper. If he wears a black suit and works in the city, then he will read The Times, or even better the Financial Times. And as he slides down the social spiral to boots, overalls and No Notting Hill Gate, he will pass the Telegraph, the Express and other national

dailies till he reaches rock-bottom clutching to his bosom The Sun. This last is a lusty young tabloid run by Australian Rupert Murdoch on the policy that nobody ever went broke by underestimating the taste of the general public - on either side of the world.

But the New Zealander takes his cereal and toast without the quality of The Times or the popularity of The Sun. His table is spread with the uniform cautiousness of the Herald. Or with the Cautious uniformity of the Otago Daily Times. If you dislike the local morning paper, shift to another city at least a hundred miles off. Then you may be in another daily's territory. Or wait till evening brings the Star. Don't waste your eyesight on the daily paper. Instead feed your hungry ears on the sounds of Auckland. We boast 5½ radio stations - as many as London. And the styles of these stations sort New Zealanders out almost as efficiently as the national dailies stratify Britain.

Recipe for a radio station. Take many records, a stack of commercials, a few newsmen, and an announcer. Mix together in the smallest space available. And .....

Radio is sound. Music is varied and continuous sound, and music is the staple fare of radio. A station sets its image and draws its audience by the kind of music it broadcasts. Music is what half Auckland's stations are all about - Radio Hauraki good gas, 1ZM all-hit music radio, and 1YC for the part-time elite.

For the other three stations music is largely what happens when there are no interviews, no news, no commercials, no talkbacks. The breakfast session parades a station's service music. Try flicking down the kilohertz sometime from 1590's middle-of-the-road stuff, through grades of rock at 1480 and 1250, through the pitter-patter sound of total 1ZB, to National Programme kitsch on 1YA.

A good word, 'kitsch'. Invented by the Germans to refer to anything which is saccharine, gutless and grating - like the Osmonds, Helen Steiner Rice, and Mantovani's variations on a theme from The Sound of Music. Kitsch was a winner on the YAs at 8.50 am the other day. It was only ten minutes from the finish line, when Robert Taylor solemnly announced that

the next song would be "Boom-ah-boom-ah-boom-ah-boom-ah-boom." At least, that is the gist of what he said, the exact wording has somehow escaped me.

I don't dispute other people's right to like this stuff. But I do question the NZBC's policy of broadcasting it on the National Programme alongside what is presumably the public corporation's most complete and authoritative news service.

I am not talking here of the NP's jazz sessions, daily concerts and the like, but about its service music. This 'light' music selects mainly an older audience (average listener age 49). If you can't stand the music, you will take both your music and news from elsewhere. A 'National Programme' should be aimed more widely than such a narrow sector.

But two cheers for the opening of the YC network breakfast session from April 1st, with a programme of news and a wider definition of good music. At last there may be something I really like listening to. However the NP's service music should also be 'good', and the decision to open the YCs presumably means that YA music will continue on its flabby way.

At the other end of the scale, I see no good reason why the rock music stations - average listener age about twenty - should give such an unashamedly sketchy news service. 'If you want more news, tune elsewhere' is no answer. The unstructured programming of Hauraki and 1ZM is designed to hold the listener round the clock. News provides such time-slots as the format has, so that you do not tune to another station for news and then come back to your rock diet.

Take music as the main ingredient, then mix in an announcer/DJ and a few news bulletins. Experiment sometime by moving up the dial through the styles from 1YA's well-bred anonymity, to the mid-New Zealand chattiness of 1ZB, to Hauraki's ersatz intimacy. Even doses of National Programme music may be preferable to the sick sick taste of the 1ZM DJ who began his news bulletin: "Now for something completely different - more than thirty people have been killed in an air crash ..."

News, music, announcing, advertisements blend to build a station's image,

an image that is meant to suit a certain audience. You only need to listen to local radio in another city to know how stereotyped is our image of what radio should sound like throughout New Zealand and overseas.

Or nearer home: it's uncanny how naturally Radio Bosom has fitted its DJ patter and news style into the same mould as other stations which broadcast the same kind of music.

The Auckland breakfast menu sounds varied. But perhaps the hosts could try a few more daring combinations of the hard rock, the medium rare, the sweet and the solemn.

Allan Bell

★★★★★

### GOODIES

The Auckland Regional Authority has agreed to give university students half-fares on buses. A spokesman for the A.R.A. told Craccum that the discount will be available from April 2nd.

At present only full-time Technical Institute students are eligible for the 50% reduction. The new scheme will cover all full-time and unpaid tertiary students.

The Student Travel Manager, Ms Sharyn Corban, said she was pleased that the A.R.A. had paved the way in recognising the special needs of students who are without a permanent income.

To qualify for the concession students must be full-time and possess a current International Student I.D. card.

Ms Corban said that the New Zealand University Students' Association had repeatedly urged New Zealand Railways for similar arrangements - with no success.

A 50% discount scheme with N.A.C. has been available to students for a number of years.

International Student I.D. Cards are available through the Student Travel Bureau on Campus. Those students who already possess I.D. Cards should contact Student Travel to have their cards over-stamped for the A.R.A. bus concession.

# ausa general meeting

It is time again for one of the great Constitutional necessities of the Association Year - the Autumn General Meeting. If it follows its normal tradition it will probably be a rather boring exercise in futility. However it is important. It is the one opportunity of the year for Association Members (i.e. all 10,000 of us) to question and assess the actions and decisions of the Executive and its standing committees. There is a continuous murmuring about Cafe Prices, allocation of money, Association flats etc. et al. This is the opportunity to question and air dissatisfaction. It will be interesting too, to see how President Clare Ward handles her first full A.G.M. One of the main criticisms levelled at Clare that her capabilities are not suited when she is the single figure under fire.

There is of course doubt over whether this A.G.M. will actually not lapse. At a Special General Meeting last year those intrepid residents of Symonds St - the Engineers got so incensed by the raising of fees by 58 persons at the Winter General Meeting that they successfully cut the rise by half and quadrupled the quorum to 200. It is a rare event when A.G.M.'s have attendance of over 100 people so this one may as many others have in the past lapse for want of a quorum. This is perhaps ironical because it means the running of the Association for the time being reverts back to an even smaller group of students - the 13 Executive members without any effective checks by the Student body.

**Constitutional Changes**  
The major discussion on Wednesday night will centre around a series of Constitutional Amendments carried forward from 1974. These were supposed to be referred to an Executive Sub-Committee but this has not been done.

The first set of amendments relate to a change in the Association Year. At present the Association year runs from the Winter General Meeting in August/September to the following Winter General Meeting. The new proposal is to make the Association Year the same as an ordinary "year" i.e. from January 1st to December 31st. The reasoning behind it is to simplify the situation and to enable officers to be responsible to the same group of students. Under the amendments it is proposed that officers hold their office

during the "New Year". It is argued by the amendments proponents that this does away with the common situation of a person being elected to a position in September and deciding not to return to University - thus making it necessary for someone to hold office to only part of a term. However, this year only one executive member has resigned and then not until March.

There are also proposed amendment to streamline the Executive and its functions. They particularly relate to a new position of Information Officer, a move which was mooted as long ago as two years by Bob Lack. Under the proposals the present portfolio's of student liaison officer, public liaison officer and House Committee Chairman will be replaced by the new Information Officer. While replacing 3 positions with one may be an ambitious move to be effective there is considerable merit in the proposals. Student and Public Liaison are portfolios which have gradually been taken up by the duties of the President and the Vice Presidents in particular. It is these Executive members who issue the bulk of Press statements and look after student hassles. The House Committee is fast becoming an empty shell. Duties such as enquiries, lost and found, distribution of publications and dry cleaning which it previously had have to a large extent been usurped by Contact, the Custodians and other bodies. This is not to say these portfolio holders have an easy year, rather it is that much of their workload has resulted because they are members of the executive. This point is taken up by President Clare Ward who strongly opposes the proposed change. They will she states place an unfair burden on other Executive members with the result that the Executive will not be able to cope with the workload it presently has and the present incumbents in these three positions have all proved to be busy and useful.

It may be necessary to reassess the roles of these portfolios but a drop in the number of Executive members strongly decreases the involvement with the Student body by the Executive.

#### CULTURAL AFFAIRS

The other major proposal is to institute a Cultural Affairs Officer and a Cultural Council. This would partly replace the position of Capping Controller which if the proposals are accepted will be axed. There is merit in the proposals. Capping, on the official level anyway is becoming more of a Festival than a "Naughties Week". There is also an abundance of Cultural Clubs springing up such as Creative Living which need stronger association support and encouragement.

#### BUILDING LEVY

The other Constitutional amendment of note is a move to make all students be liable for a Building Levy. At present a student shall only pay the levy for five years. This has always seemed a reasonable provision. After 5 years of paying the levy a student has well paid his contribution to the buildings. Also most 6th year and beyond students are Post Graduates who seldom use the Association facilities as much as undergraduates.

#### POLICY PROPOSALS

There are two of these on the Agenda. The first relates to the present Foreign Language requirement in Science degrees. The second moved by Robin Watts calls for the establishment of an Environmental Officer. Watts sees the position as enabling the officer to report to the Executive on University Environmental matters, to liaise with Environmental Campus groups, to encourage and educate the masses on Environmental matters by way of forums and information releases and to get as a focal point for submissions and demonstrations on environmental matters.

So if enough of us are concerned enough about the number of important issues on the Agenda and turn up it could be a unusually constructive meeting - so be there.

Rob Greenfield



# 'NOW LISTEN 'ERE, CARROT....'

Last week I said I'd be looking at companion planting, but since then Cyclone Alison has made a hell of a mess of things, and reminded me of another essential for good gardening.....

**SHELTER:** As plants feel the cold, and don't like being knocked over, it would be best to grow things which are able to run and hide when the going gets rough. Unfortunately there ain't no such plant, so the next best way is to provide protection yourself. If your garden is say, up against a hedge or fence to the south and west, you're half way there. But if there is no protection to the east (which is where Auckland's gale force winds come from) then plant a double row of broad beans along the eastern boundary. They are pretty hardy, and if there are enough bumble bees handy you should get a good crop of beans in early early spring. But don't forget the lime. Another way to provide shelter is to leave the corn plants in the ground after harvesting, or to build a fence.

## COMPANION PLANTING

For various reasons, some plants do extra well when in close association with certain others, as well as being bug-repellant if you're lucky.

**Radishes and carrots:** The trouble with carrots is that they're easy to lose after you've sown a row or two. So if you plant radishes with them, you can see where to weed before the carrots come up - this usually takes a further two weeks. Carrots need a fairly sandy soil. Some carrot freaks insist on covering



the carrot seed with a few mm of sand ensuring that the seed has a good chance of getting up, and also making the final product easier to pull. Ah yes....I started off talking radishes....When these are ready to eat, the carrot plants will be 4-5cm high, and ready for some more sun.

**Broadbeans and potatoes:** Don't throw out those old, green, sprouting spuds. Dig a trench, plant them along the bottom of it, and add a lot of broad bean seeds. Cover the lot and watch....As the potatoes grow upwards, bury all except the top leaves, being careful not to damage the beans. According to some English researchers,

these two plants share soil micorrhiza, but I reckon they just like to keep each other warm at night. You end up with better beans AND potatoes.

**Corn and peas:** This is one for next spring. The idea is that the peas have something to climb on, and the corn gets nitrogen from the bacteria that associate with the roots of the peas.

**Mint and everything:** Mint is one of those plants that can grow anywhere, and even prefers a slightly shaded spot. It grows fairly easily from cuttings (and lots of people end up with it all over the place, so they'll gladly give you a healthy

bit), and what's more, it keeps the unwanted bugs away.

## TALKING TO THE PLANTS

This is a very fashionable subject, and people from Lyall Watson to Reg Chibnall have supported the cause. It sounds a bit like black magic at first, but then virtually everything now accepted was once revolutionary in some way. It means that plants have some sort of "consciousness", and should be treated as individuals. But then is that really anything new? People who have made a lifetime habit of association with plants may appear to be a little mad to outsiders, but they do care for their greenery in the same way that new mothers care for their offspring, i.e. although not totally dependent, there is a mutual awareness that an understanding of the needs of both will benefit both. So when ambling through the productive rows, try to imagine yourself as a plant. You don't really like having your leaves knocked off by burly beer drinkers, or your best sprouts chewed up by hairy caterpillars. Some avid greeners even tell me they can see a definite response in their plants each time they strike up a conversation. Well, why not?

This only leaves one nagging doubt for the vegetarians. You don't eat meat cos you don't like to see those animals suffer on your behalf. But if the plants have active feelings and emotions, then how can you ever eat them? For the answer to this one you'll just have to ask your favourite vegetable!

Love.....Dave.

# bursaries march weds 26

ASSEMBLE QUAD - 1pm

# PSST!

**DON'T FORGET ITS THE LAST  
MONTH FOR THOSE MOTORCYCLE  
DISCOUNTS AT**

## DALES

# See ya there!



## STEREO SYSTEMS

**IF YOU ARE LOOKING  
FOR A STEREO SYSTEM  
BETWEEN \$200 AND  
\$1000 COME AND SEE US  
FIRST.**

We specialize in nothing but stereo and its associates. We can supply all your requirements in the way of turntables, amplifiers, speakers, tape decks, cassettes and all lines of accessories. For protecting your records or upgrading your stereo system. We can also help those on a limited budget who want quality but at a low price with unmounted turntables and speakers and also speaker kits. We accept trade in's and offer terms as well as special reductions for students. All this adds up to good service with you and your requirements in mind.



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after hours 656-035



# A Film Institute for New Zealand?

Film, unlike the other arts, has been left almost entirely in the hands of commercial interests. In last week's 'Craccum' I discussed the way in which this has limited the range of films available to New Zealanders, and spoke of the need for city or government sponsorship of theatres, along the same lines as sponsorship of libraries, art galleries, and orchestras.

An Auckland film maker, Geoff Stevens, has already researched this idea in detail, as one of the many possible activities of a New Zealand film institute. Geoff, who helped set up Auckland's film co-operative, Alternative Cinema, bases his ideas on personal experience. The idea of a film institute has gained strong support within the film society movement, and publicity by the recent report of the Film Industry Working Party of the Queen Elizabeth II Arts Council.

The organisation, which Geoff envisages is similar to the Film Institute's operating in other countries. It would operate theatres, promote film education and assist film makers with money and information.

Geoff also suggests that a "film bus", equipped with projectors and video equipment - could travel to schools and small towns holding film days, introducing people to equipment, and so on. Geoff's proposals seem to me so timely that I'm going to devote this week's film page to them.

## New Zealand film institute

Ideally an organization separate from the Q.E. II Arts Council should be formed, with a fully professional staff administering a budget of between one-half and one million dollars. What follows is an outline of its main areas of involvement.

## Community

The Institute would organize an annual N.Z. Film Festival, in conjunction with the existing Auckland, Wellington and Christchurch festival groups.

It would eventually own theatres in (say) Wellington and Auckland, for use by Film Societies, Cine and Film Clubs, Film-makers Co-operatives, special educational groups (such as audio-visual seminars) and similar organizations. This would become the local film centre, and could include a coffee bar, reading room, etc. The Institute would also arrange 'seasons' of notable films which - could also tour to smaller centres by arrangement with Film Societies.

*What the bishops said...*

Roman Catholic Bishops have stated in Johannesburg that they will defy a new law which would make it illegal either to assist conscientious objectors or to discuss South African Military policies in such a way as could be construed by the courts as "encouraging people not to render military service".

A statement issued after a meeting of the Southern African Catholic Bishops' Conference on September 4th, condemned the Bill as appearing "to aim at the total suspension of all reasonable discussion about conscientious objection and of all comment and counsel relating to it. . . . an extreme measure incompatible with Christ's gospel of peace".

. . . . . Incidentally it was recently reported in the British Peace Magazine "Sanity", that the international peace symbol has been banned in South Africa. The symbol, originally used by the CN but later adopted by various peace and liberation movements throughout the world, has been interpreted by the South African authorities as being "anarchic, wiccan, communist and diabolical" in meaning. How's that for paranoia!

ies and University circuits. These Theatres could be self-supporting.

The Institute would co-ordinate the setting up of 'Community Access' Video centres. These centres would supply hardware and expertise to community groups wanting to make Video tapes and films for educating and informing local people and organisations. The Australian 'Access' and the Canadian 'Challenge for Change' systems should be studied for working models.

The Institute would publish a N.Z. screen magazine, or support some other group prepared to do so. This magazine could be financially independent.

## Education

The Institute would liaise with the Education Department on film appreciation in primary and secondary schools, supplying material and information. It would co-ordinate sending film-makers to schools for demonstrations, screenings and talks. It could possibly supply Super-8 and/or Video equipment to certain schools as special assistance programmes. It could provide information and material, and generally assist liaisons between the university Art and English film courses and the working N.Z. film scene.

It would sponsor lecture tours by local and overseas film people, arranging tour promotion and management. The Curriculum Development Unit of the Department of Education has expressed keen interest in these ideas, and considers that such services would be of great assistance to the Unit.

## Existing organizations

The Institute would arrange with the National Film Unit the appointment of a liaison officer within the N.F.U. who would assist small independent film groups in their dealings with the Unit.

The Institute would help to keep the commercial theatre distributors and the two TV channels aware of the importance of good film in general, and in particular good New Zealand film. It would award a New Zealand film prize for both cinema and television.

The Institute would discuss with the Federation of Film Societies the possibility of a joint working relationship. The Federation has expressed extreme interest in the Film Institute proposal and has said it would support the idea in full.

The Institute would hold discussions with film producers and film-makers co-operatives on working out a jointly acceptable distribution arrangement (both financial and contractual) for New Zealand films.

The Institute should take over the administration of the National Film Archive (which at present is located within the Department of Education's National Film Library). The N.Z. Film Archive should be expanded to include all N.Z. films and the Institute would promote the exhibition of this collection. The need for new archive material would be widely circulated.

## Overseas Film Producers

The Institute would assist overseas film producers wishing to film in New Zealand by co-ordinating the provision of crew, equipment, and liaison with government departments and other groups. It would promote the benefits of producing in N.Z. and supply location information. These overseas productions would be encouraged to provide training for young New Zealanders working in film.

ROGER HORROCKS

Assisting local productions with funding:

Assistance would be available to film-makers from all sections of the film art-industry, including independent art and/or "personal" film projects, school and University film projects, short subjects or features, - films made by individuals, groups or companies. Features would range from the lower budget 16mm type to the large scale more commercial 35 mm ventures. Financial assistance could be given through either of two separate funds:

- Applications of up to \$10,000 would come under a creative film fund similar to that at present administered by the QE II Arts Council. Financial assistance would be in the form of non-returnable grants. Educational grants, study trips, Research funding, co-op and group equipment would also be covered by this fund.
- For applications over \$10,000 financial assistance could be given either as straight non-returnable grants or in the form of repayable loans, financial guarantees, or under-writing deals. The fund could also invest money in a film as a producer and take a percentage of that film's box-office takings. This could generate finance to assist less commercial productions. Compare the Australian Film Development Corporation's investment in the Barry McKenzie film. Assistance from this fund would be granted according to different criteria from those of the creative film fund.

Possibly within this larger fund a separate amount could be budgeted as a "New Features" fund, from which young directors and producers could receive assistance for their first feature film. They would be lent a portion of their film's total budget (say, 70%) to be repaid to the Institute after all other parties with financial commitments in the film (including the grant recipients) have had their investment returned. The aim of this separate allocation would not be primarily to get the money returned but to give promising people the opportunity to produce their first feature.

Priorities of assistance would have to be examined regularly, and project applications would be judged with this in mind. The Institute would be able to create an over-all perspective for N.Z.'s film development.

## Other forms of assistance

Making a film can be divided into three distinct phases: pre-production (preparation), production (the actual filming), and post-production (editing and distribution).

Each phase has its own particular problems, which require special types of assistance. Some film-makers would appreciate help in all three areas, others in only one. The Institute could give assistance and advice in the following ways:

During pre-production, it could help with script advice and development funding; contacting talent through Actors' Equity, National and local theatre groups etc.; liaison for equipment hire; setting up co-production agreements with television or with the Film Institute itself; and finding studies and locations.

During production, it could help with crew liaison (contacting the personnel available in N.Z. both professional and amateur); production management methods; insurance and legal advice; obtaining special equipment such as camera cranes, dollies, or underwater equipment; and liaison with public facilities such as the National Film Unit laboratories. (Some N.F.U. resources such as labs, sound facilities or editing rooms could be made available at reduced rates as a form of assistance to suitable productions.)

During post-production, it could provide editing equipment (via film co-ops or the N.F.U.); distribution advice; useful contacts in N.Z. and overseas; exhibition assistance through the National Film Theatres, and joint arrangements with commercial distributors, the Federation of Film Societies and the university circuit; promotion advice; and legal advice on copyright and distribution contracts.

The information and expertise needed in most of these areas are presently available in N.Z., but they are spread between many different individuals and groups. The Institute would facilitate access to this information. Most film producers, individuals or groups, working on either simple or ambitious projects, would benefit from this resource centre.

## Structure

Because a number of the services provided would consist mainly of the processing and supplying of information, a small staff would be sufficient to get the Institute established. We estimate that the above program could be initiated by a staff consisting of a director, assistant director (project officer), and two secretarial assistants. It would also employ part-time advisers and consultants (e.g. legal and financial), and would make contracts with lecturers for tours and workshops where necessary. The organisation could be set up under a board, or council consisting of representatives from the art-industry. Ideally the Film Institute's offices would be housed in one of the National Film Theatres.

Geoff Steven

(Next week's film page will be entitled: 'Are You Getting The Film You Pay For? - a Consumer's Guide to our Cinemas'.

A scene from Marcel Orphuls 'A Sense of Loss', a film about conflict in Ireland today, to be screened by the Auckland Film Society (323 Queen Street) on April 2nd and 3rd.



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To SSC

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"Often emotional barrased b Stead in Ne

"deta (Stead refe



# call me...

Lesbian. We do not accept the word in the sense that it is traditionally used to describe, explain and limit us. Through our experience we have come to see its political significance. "Lesbian is the label which holds every woman in line".

It's the fear word that says a woman has stepped outside her sex role; when that's what we want to do, the label loses its bite.

Conditioning as a woman begins early.

Women are deluded into thinking that they are getting as good a deal as a man, just different. Lesbians are not conned into accepting their situation but are taught that lesbianism is a product of penis envy, arrested development, personality inadequacies, hormones. Society expects concealment of us. To the oppression of being a woman is added the oppression of concealment. This is why coming out is important. While we continue to hide from society we are accepting our own oppression. To become visible is the indication that we no longer accept their terms. We widen the range of our honesty with each other and all we meet. We break down our isolation. We recognise our oppression and refuse to internalise it. To say that Gay is Good is divisive but is necessary in reaction to our sexist conditioning. We will not let society rest. Anyone who wishes to disapprove will be obliged to do this to our faces.

We want to overcome the division between women - to touch, relate, to give strength and validity to each other. We want women to be able to relate to women on all levels. We want to relate as individuals, not as elements in a correct ideology. Sleeping with another woman just removes one more barrier in our minds and enables us to learn to love our women-slaves in another woman. It is another eradication of oppression. But every woman who likes and works with other women is "gay" by society's standards. For us, gay consciousness is feminist consciousness.

We want a genderless society, that is a society that doesn't differentiate on the basis of sex, where people relate to each



Lesbianism : a valid choice?

other irrespective of gender. But we recognise that at the time and in this place women are just more likely to be able to form relationships with other women than

only receive the automatic oppression of being female in a patriarchal society. There are professions traditionally allotted to gay men, but there's not even a patern-

## ...a lesbian

with men, if our criterion is warmth and honesty. We know our relationships are natural. "The only sexual perversion is a relationship based on exploitation and dishonesty".

We understand that our oppression stems from a sexist society. We recognise our oppression as women. We understand the specific threat that our living without men poses to the institutions of monogamy and the nuclear family, institutions which are the basis and the training schools of the patriarchy. This is why we organise as gay women apart from our gay brothers.

Gay men, though oppressed, do still receive the automatic benefits of being male in a patriarchal society. Lesbians can

alistic hand to women. Gay men have their heroes - Shakespeare, Oscar Wilde - while ours are suppressed - who knows that Florence Nightingale and Joan of Arc related to women? Homosexual men have always had the option of compromising, of receiving approval by being worthwhile citizens. Women aren't supposed to act for themselves, they are the power behind the man. So a lesbian, logically, has no place at all in the patriarchal society. At the same time this makes us freer to act against it.

We see all oppression - capitalist/worker, white/black, imperialist/third world as sexist, that is as based on male power. We identify with the struggles of all oppressed groups, not as different

isolated causes, but as symptoms of a sexist world view.

We are going to fight our oppression on all levels. We refuse to regard ourselves as free while women are oppressed. We recognise the institutions which oppress us, and will not set up copies of marriage, of role playing, of power dominance. We are fighting our oppression with honesty, in ourselves and others. We will destroy the nuclear family in ourselves. We do not want equality, but liberation. We do not believe individual solutions.

Our immediate aims and tactics are not fixed. Preconceptions affect tactics: we think that the whole society must change, and work at what comes, fixing at no one level. It is part of our oppression that we do not know how much we do not know. We cannot say what freedom will be like .. we do not have a programme. A new society of aware people is very much a vision still. But we can say certain things. We do not condone any manifestation of the ideals of monogamy or the nuclear family within our own relationships. We believe that leadership is destructive, power is sexist, and as we aim for a leaderless society so we work in a leaderless group. And we attack the power basis of sexism in existing institutions. We work through consciousness raising to free our own heads. We work through zap actions and demonstrations to raise the consciousness of others, always bearing in mind that confrontations may open people's eyes, it may also alienate them. We do not groove on militancy but adapt tactics to situations. But we do not shirk confrontations, knowing that our silence oppresses our silent sisters. Our existence is an argument in itself. Not only puffer bashers but a whole society oppresses us, so directness is the best tactic.

We want more than equality. We want Revolution. Male power, embodied in the male institutions of our present culture, is aggression. To ask for equality is only to get into that - into ruthlessness and non-caring, so forget about that concept of power that talks about collective feminist consciousness, about development as people in strength and love. "Lying in the arms of the individual solution." we won't get anywhere. So we want to establish our own alternative feminist culture. We want a distinct feminist community where we can learn to be/act ourselves as people. We are not going to be seen through the eye of male culture. And there's no point in conquering male culture when we can create our own. N.B. Everything is a paradox.

Authorised by Women's Liberation and Gay Liberation.

## Too Self-Conscious?

QUESADA  
by  
C.K. STEAD  
Pub. by  
the Shed

Firstly I must confess to considerable difficulties in writing this review. Quesada is an admirable volume of poetry. It contains little that is mediocre, much that is impressive and much that is truly effective. It seems an impertinence then to isolate what I consider its one flaw.

My one reservation is the extreme self-consciousness of Stead's art, a well worn criticism granted, and in many respects invalid. Of course a poet must be a self conscious craftsman. But in trying to achieve the type of poetry I believe Stead is aiming at in Quesada, an unresolved tension is created within the poetry as a whole between the poet as craftsman and the man as he painfully, honestly reveals himself.

"Often I think of a poem as strongly emotional to the point where I feel embarrassed by it and troubled by it." Stead in New Argot May 1974 P 15

"detached and clinical" (Stead referring to the view of "a lot of

people" vis a vis his poetry in New Argot ibid.)

Stead is always a very formal poet even at his most personal, direct, lyrical.

"..... Do good poets  
Make bad professors? ..  
begs the question. But Stead is a good professor, a good critic and a good poet. The problem remains : does being a good

critic inhibit his ability to write a certain type of poetry? He so obviously knows all the rules, is hyper-conscious of all the difficulties, aware of tradition and its themes. Yet I feel that in Quesada Stead is trying to be direct, honest, spontaneous before being a good craftsman.

"Poetry, second best  
It represents ....."  
Crossing the Bar

The recognition was there in Crossing the Bar. Stead asserts the primacy of life over art, self sufficiency over self conscious-

ness, the man who acts over the poet who abstracts.

"One of my failings perhaps has been a fear of doing things consciously." Islands Spring 1974 P321

But Stead is still only striving towards writing a poem that is not self regarding. The problem is too often stated explicitly or implicitly.

"Not to need  
Not to believe I'm needed  
Not to look into mirrors  
Not to look into eyes  
But into trees  
Into the sky beyond them  
Into the heart of the park"

Fifteen Letters from the Zebia Motel could well be taken from Baysting's The Young New Zealand Poets.

The sonnets, like Baxter's Jerusalem sequence, deliberately keep the formal structure to the background so that the discursive, reflective, first person voice of the poet sounds confiding and authentic. But even in Quesada itself, which Stead helpfully suggests is less austere than his poems of the sixties, the themes are formal, the subject matter of his art is art itself - "the opaque equities of our world" Versus "the translucent hyperboles of art".

What is successfully conveyed is a persona of Stead the poet viewing with sympathy and irony Stead the man. Under the Sun illustrates just how effective this can be.

"Would Provence have noticed had we all died in that ditch

Blood filling your eyes and the children screaming?  
In that rush of bright green foliage  
That flood of grey earth pouring through the windscreen  
Didn't we live the commonplace of a landscape  
Whose beauty never for a second faded  
Whose birds never for a second lost their heads."

The intellectual exploration is held in check by the nearness of real physical death and loss, "All my pretty ones". The language is really superb, genuinely musical. And we are reminded once again that only man abstracts himself from life, regards from a distance his involvement in living and dying. The landscape and its birds do not have to try to be self sufficient, but man and particularly a poet cannot avoid it. It is possible to write of direct, personal experience with an intensity that embarrasses, yet comment detachedly on that experience at the same time.

Stead is too conscious of his self consciousness.

Mark Williams

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# Ask that Mountain Dick Scott

That "Ask That Mountain" can only be published now without fear of being suppressed and vilified as an attempt to stir up racial trouble is a sad commentary on this country's race relations. It is also worth noting that, in the expose of the land grab in Taranaki last century, the Government and the Pakeha Colonialists are condemned by their own hands.

The book deals with the struggles over land in the 1880's and 1890's in Taranaki and more particularly with the charismatic religious leader, Te Whiti-o-Rongomai, and his methods of mass Pacifism.

The research is based on official records which are unusually honest as they were the only records kept with no fear of publication or exposure, and the oral history of the Maoris of the area.

Until the mid 1950's Te-Whiti-o-Rongomai was dismissed by all publications as a religious fanatic. In 1954 in an earlier study, (The Parihaka Story) Dick Scott brought the truth into the open with an expose based on previously suppressed records. In "Ask That Mountain" he expands on this with a far greater amount of previously unpublished material and information.

The book also analyses the source of Te Whiti's strength - he was more than a religious leader, he was a political leader as well as a spiritual one. All other methods of warfare against the all powerful white colonialists had been tried except political warfare and it was here that Te Whiti built himself a strong political base against which all attempts to suppress and oppress his movement failed.

The many vain attempts by various Native Ministers, Prime Ministers, the media and the colonialists to wipe out Parihaka are publicly recorded and analysed for the first time. The simplicity and effectiveness of the tactics used by Te-Whiti to thwart them make fascinating reading. When legislation and political suppression of Te Whiti through Pass-laws, deportations, mass imprisonments without charge or

trial, executions, rape and pillaging, failed, open war was declared. Unfortunately for the invaders who banned all reporting of the rape of Parihaka, newspaper reporters got there in time to observe the "brave" colonial mercenaries stormed the village of Parihaka, finally burning it.

Although all the land at stake went the way the rest of this land has gone the triumph of the movement over all attempts to suppress it is I think the major point of the book. Parihaka is today still a force among Maoridom with its own economic and cultural base as well as the beliefs which have held since many years before either Ghandi or Martin Luther King.

"Ask that Mountain" is written without so much of the anger of the Parihaka Story, but is much more complete. As well as the major issues covered it also shows the mockery of representation of the people made by the four Maori Parliamentary seats.

It also points up the iniquity of the Education System in turning the people against themselves with the example of Sir Maui Pomare, a son of Parihaka brought up in its ideals, who rose to greatness only to be turned on by the people for turning to Pakeha goals in denial of the aspirations of the people.

The book is compulsive reading and is, I think a must for those who would have old land grievances forgotten in the light of modern land grab tactics. As well as being a good historical background of race-relations in New Zealand, it points out that there is a long way to go yet before true harmony can be achieved.

Michael Walker

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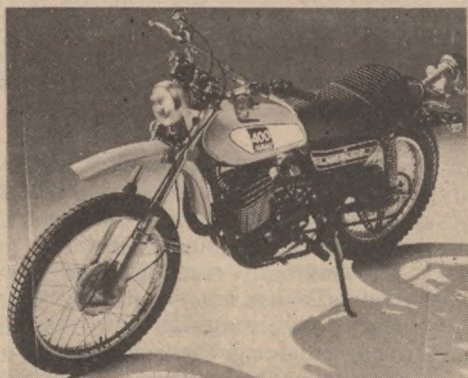
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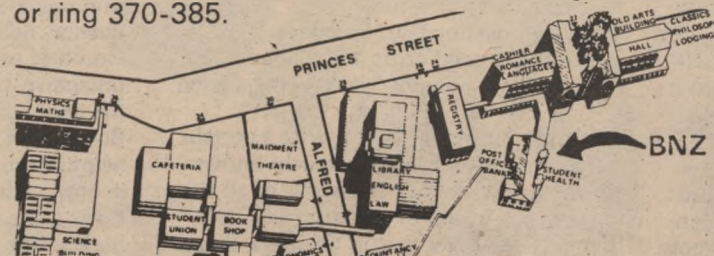
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