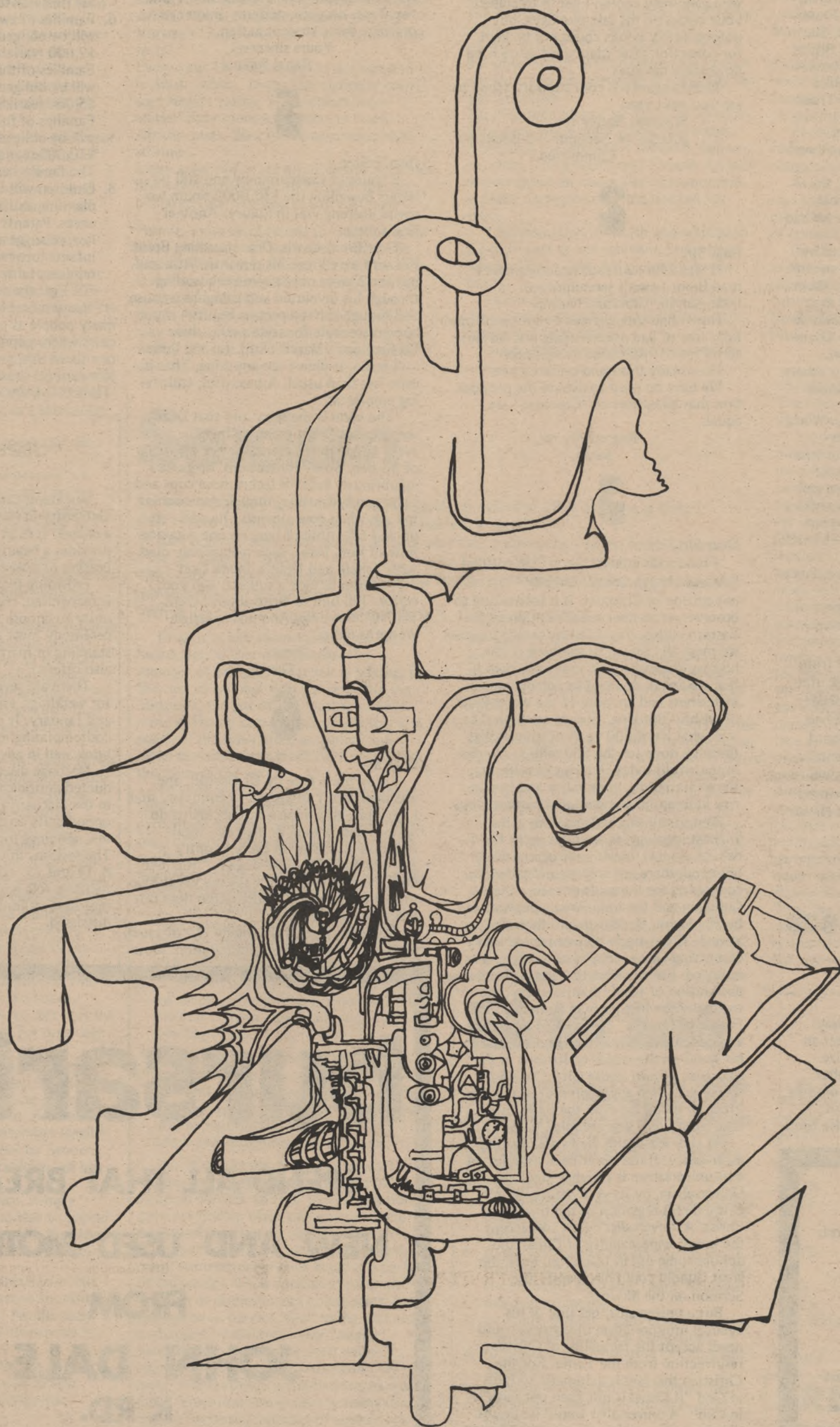


CRACCUM





CRACCUM Volume 49. Issue 5
Tuesday April 8th 1975

credits

And God said, "Let there be light."
And there was Light."

And God said, "Let there be Craccum."
And there was a tense silence, followed by a loud pop!

And there was no Craccum!

Anyway, articles for this week's Craccum were solicited from the following: Ev Baker, Brian Brooker, Ruth Butterworth, Murray Cammick, Ecology Action, Fraser Folster, Dave Francis, Paul Gilmour, Sue Green, Roger Horrocks, Pete Klein, Brent Lewis, Chris Moisa, The Radio B Interviewing Organisation, Dennis Stanton, Mike Stenson, Jeremy Templar and Mike Treen. Poetry by Ms G. J. Stanford.

Photos by Murray Cammick, Paul Gilmour and Chris Brookes (among others). All graphics by Chris Brookes.

After the aforementioned loud pop, the Craccum team decided that no miracle would be forthcoming this week, so we had to do it all ourselves.

Consequently, Craccum was edited by Rob Greenfield, (while mentor and sworn-in official rodent exterminator Mike Rann was dragging radioactive rats out of their holes in Fiji), and laid out by Chris Brookes with assistance from Mon, Anne Chambers, Barry, Wendy Dove, Ted Quinn, Virginia Smith, Bob Lack, and many others. Typing was done by Alexis Grudnoff and Wendy Dove.

Special thanks must also go to ex-World Heavyweight Grunting and Chimney-Topping Champion, professional student and microphone-swallower, Bob Lack. This stupendously physical specimen gallantly sacrificed most of one Friday night to help yours truly * (see below) layout issue four. (Darlings, it was MARVELLOUS) Many thanks, Bob.

*Now you'll never know who "yours Truly" refers to. Suckers!
Ha-Ha-Ha-Yuk-yuk-yak-snigger-giggle-joke-laugh-funny-ha-ha-ha-ho-ho.....

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AGM
Wednesday 7.30 B28
BE THERE

There will be a meeting on Wednesday April 16 in the Exec Lounge to elect an action committee which will organize opposition to the 1976 tour and other anti-apartheid activities during the months ahead. Let's see all those members of HART and CARE - and everyone else too!

NEW INDEPENDENT THEATRE

(Next to St. Andrew's Church
Lower Symonds Street)

RETURN SEASON!

APRIL 5 - 12

OBSTACLES by
Joe Musaphia

"Highly original - written with great skill overwhelming applause richly deserved".

Robert Goodman 1YCARTS REVIEW

BOOK NOW AT THE CORNER
Phone and party bookings
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letters to ed

Dear Editor,

A word about the secondhand bookstall... many thanks to everyone who helped with the running of bookstall (see it did end eventually). Thanks also to all the lovely people who brought in books to sell and to the even lovelier ones who bought books. And thank you those of you who came to collect your cheques and unsold books. But... no thanks to the very unlovely people who did not come to collect their books. We are sorry for any inconvenience suffered by those of you who genuinely couldn't get in to collect your books on the last two days, but unfortunately books could not be kept for collection after these days as we have no storage facilities.

Thanks again for your support. Hope to see you next year.

Suzanne Pinney for
A.U.S.C.M. Secondhand Bookstall
Committee.

2

Dear Sir,

It was with nauseous nostalgia that I read Brent Lewis's serendipitous little gem in "Craccum" No. 3.

Here I had thought was a new year hope-free of bad proofreading and involuted fill-ins of insipidated irrelevance.

How many thousand dollars a year?

We have no need to debate the proposition that all editors of "Craccum" are equal.

Regretfully etc,
Sarah

3

Dear Sir,

I read with interest the article entitled "Ananda Marga Cosmic Society" in a recent edition of Craccum. It is interesting to observe yet another manifestation of the Eastern cultus. Yet if, as the article suggests, we must all "march to the tune of the highest ideology - universalism", then I fear we are all doomed to personal meaninglessness and are prey to the worst kind of wishful thinking. For we are bound to ask 'what has 4,500 years of universalist thinking done for the 500 million Hindus in the world today in terms of relieving the exploitation, immorality and hypocrisy inherent in a universalist methodology.

And surely that universalism is the 'highest ideology' is at best a point for debate. As S.C. Lewis once perceptively observed, there are only two world views competing for the souls of men - the Christian and the Indo-Aryan (represented by Hinduism, Buddhism and their derivatives). The struggle between these two competing views today is certainly pronounced. For the Christian the authoritative declaration of Jesus "I am the way, the truth and the life; no man cometh to the Father but by me" (John 14:6) is binding and conclusive. While the Hindu takes his stand on the words of Krishna in the discourse known as the Gita: "In whatsoever way men approach me, even so do I receive them, for even the paths men take from every side are mine (Gita 1V, 11)

At very least both views are claiming ascendancy. It has never been established that universalism is a higher ideology. Universalism, by its very nature, represents a direct rejection of the finality of Christ. A universalist might still accept the moral impeccability of Christ and uphold some of His teachings. Even the great Gandhi could not dismiss the Sermon on the Mount.

But a universalist, because of his cyclical interpretation of history, could never accept the factuality of Christ's resurrection from the Tomb. For the Christian this fact is axiomatic to faith in God "if Christ is not risen our faith is in vain". A universalist would no doubt dismiss such a notion as a crude anthropomorphism.

However, a close examination of the Biblical evidence is both convincing and rewarding, and it is this teaching rather

than Ananda Marga which is "reaching into all spheres of society to precipitate the growth of a universal society."

Yours sincerely,
W.J. Brookbanks.

4

Dear Editor,

I write as a keen trade unionist who is a regular reader of Craccum. Craccum and other papers have been full of articles whinging about poor student bursaries. Isn't it about time the student body as a mass did something about it.

If the Trots could organize the Auckland Paper boys and get them a wages rise as they did before Xmas, surely the two Trots on your students union can organize some student action.

Yours sincerely,
Rangi Rafana

5

Dear Editor,

3 issues of Craccum now and still no letters bawling the \$10,000/annum we spend keeping you in luxury. Another first for me.

First Brent Lewis. Dear maudling Brent. I'm sure we all love his remantic little soul, but for 2 years now we've been wading through his involuted and calliginous prose, and though it has a certain beauty - if you appreciate style for style's sake - his 'Reflections' (March 18th) was the limit.

I mean, it didn't say anything. That is, even less than usual. A beautiful, stultifying emptiness.

'The style is the man' and that Dear serpigimous Brent seems to imagine that every gurgle of his mental sewer is worthy of his pen. So in 'Reflections' he gazes lugubriously into his lachrymose cups and sighs gently because, though approaching the age when governments - he says - sit up and take note of one, no one is taking note of him. Jesus, such melancholy died with Tchaik and Detius, thank God.

Tell him to pick a subject, will you, editor. Tell him to write about SOMETHING next time. And not nostalgic Westerns either.

Yours,
David

6

Dear Sir,

I read the article by Dr. Gerster, and was once again disgusted. I cannot say that I am a pro-abortionist, but accidents do happen and as long as they do - legal abortion must stay in every country in the world. As for their slogan - "Right-to-life" - two thirds, (don't ask me which two thirds) of the world's population does not have the right to live.

Religious groups are totally out of touch with the realities of over-population. Most

of them worship fertility and practically all of them oppose the basic human right of the individual to have technically safe operations such as vasectomies and hysterectomies and even oppose the use of harmless contraceptives.

Here, thus, is my list of demands for the slashing of soaring world population (Bugger world opinion! Nobody's clairvoyant).

1. Abortion be made legal, technically as a last resort.
2. Contraceptives be made free (no cost).
3. All childbirth, outside the bonds of marriage be made illegal.
4. All childbirth to those under the age of twenty and over the age of forty, plus those with any hereditary diseases or defects be made illegal.
5. Birth of the fifth child of any individual (male or female) be made illegal.
6. Families of two children - the parents will be obliged by law to pay a fine of \$2,000 (variable)
Families of three children - the parents will be obliged by law to pay a fine of \$5,000 (variable)
Families of four children - the parents will be obliged by law to pay a fine of \$10,000 (variable)
7. The family benefit will be abolished.
8. Children will be educated in family planning and advised on its consequences. Parents will be forbidden, by law, to suggest to impressionable infants (pre-twelve years) any moral or religious faith.

'Til I get these laws passed, and there are many more, I would like to urge as many people as possible to give up sex. In cases where personal obligations forbid one to do this, contraceptives of all types (for variety) should be used.

-TIMEO DANAOS ET DONA FERENTES

CHAPEL WEDDINGS

Auckland University is the only University in New Zealand favoured with a chapel. It is an attractive building which provides a beautiful setting for the celebration of a wedding ceremony.

Providing that the religious dimension is recognised, couples are given the opportunity to choose the style and content of ceremony most appropriate to their understanding of marriage. A choice of music is also offered.

There are several very popular weekends for weddings, especially in May, August and January. It is advisable for couples contemplating marriage in the chapel to book well in advance.

Marriage discussion courses are conducted periodically. Those getting married in the Maclaurin Chapel are given first opportunity to enrol but there will be a few openings for others who are interested. The sessions this term will be April 7 and 8, 14 and 15. Topics such as intimate fighting, role conflict, women's lib and marriage, children and sexuality will be discussed.

John Hinchcliff, Chaplain

bursaries

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editorial

Not For Consumption In South Africa

"You have no right to speak out about South Africa's problems until you have actually been there yourself."

My first confrontation with this oft repeated rejoinder was on a Birkenhead bus five years ago. The speaker was a white South African now living in New Zealand. He had courted and married a New Zealand girl who had wanted to come home.

The 8.30 a.m. "workers' bus" is rarely the arena for animated political arguments - particularly between strangers. Conversations are usually geared to coming cyclones and weekend boating trips.

My Afrikaaner fellow traveller had been listening to a conversation between myself and an old school friend. The subject was Apartheid. My friend, a first year commerce student, confessed to "not being 'up' on politics" and questioned me about an anti-apartheid badge that I was wearing on my lapel.

During the ensuing debate the Afrikaaner never once questioned the statistics of inequality. He simply resented the fact that I - a New Zealander - had presumed to speak on a subject about which I had no "first hand knowledge."

What our South African friend failed to point out was that "first hand knowledge" would not entitle me to speak out in his country. Those that do face jail or being summarily proclaimed a "banned" or "restricted" person.

Neville Curtis is such a 'banned' person. He too had tried to speak out on South Africa's 'problem'. Even worse he committed the heinous sin of advocating freedom and equality for South Africa's seventeen million blacks. Now, Curtis continues to speak out. But he does so as an exile.

The passports of banned persons are confiscated. Kept under constant police surveillance, they are forbidden to be in the presence of more than one other person at any time.

Neville - a former student leader - was smuggled out of South Africa illegally. To return home would 'earn' him five years gaol.

Neville Curtis' talk to Auckland students last week could never happen in South Africa. Not only Curtis - but all the 200 students, university staff and pressmen could, and would have been arrested if the setting had been Johannesburg rather than Auckland. Only the informers would have been spared.

A recently enacted 'law' in South Africa declares that all political gatherings involving more than three persons - must have the prior approval of the government.

South Africa's Terrorism Act equates poetry, deemed 'likely to embarrass the administration', with sedition. Distributing leaflets in a public place is even worse.

A 'banned person' - like Neville Curtis - is not allowed to set foot on a university campus. It is illegal for him to prepare material for publication or to speak on political matters. The restriction order also makes it an offence for anyone who speaks to a 'banned person' to convey what is said to any third party. Six months imprisonment is the penalty for breaking the rules.

Neville Curtis knows that the severity of the restrictions placed upon 'restricted persons' is only equalled by the severity with which they are enforced. Before his escape to Australia last September Neville had been arrested eight times by Security Police for breaching the provisions of his restriction order.

When he left South Africa, using a friend's passport, Curtis was due to appear in Court to face two charges. Each charge carried an automatic six months' prison sentence.

One of those charges related to a visit by Neville to his parent's house for dinner. Under his restriction order, Neville was only allowed to see one of his parents at a time.

Unfortunately for Neville, his sister and brother-in-law had chosen to visit that same night. The security-police pounced.

The other charge concerned a card game with three friends. But, we are told in full-page advertise-

ments, "things are getting better" in South Africa. Not according to Neville Curtis. Vorster's "happy sambo" front ignores the facts.

Every year 1½ million blacks are arrested in South Africa. In the last eighteen years, says Neville Curtis, 10½ million 'non-whites' have spent some time in South African gaols. 20-25% are unemployed at all times.

Every aspect of a 'coloured' South African's life is regimented. All adults over the age of sixteen are required to carry a "pass".

Permits must be obtained to travel outside one's residential or work area. Failure to produce the pass-book on demand, or if it is not up to date, means immediate arrest and imprisonment.

South Africa's achievements in medicine may seem impressive to the rest of the world. But not to 87% of the population.

Sexism

"It was a bloody worthwhile effort getting married after sharing a flat. I don't have to do my share of the housework now".

"I had a great time last night. I took out this cute thing - must have blown a lot of money, tho'."

"My spouse was offered a scholarship to an overseas university. I gave up my job in order to go with."

"What are you doing at 'varsity? A B.A. I suppose?"

In each of the above statements (all heard around this establishment) a member of one particular sex is talking; in the case of number 4 to the opposite sex. Swapping the sex of the speaker in your mind probably creates some dissonance; a result of the unwritten, unspoken and often unconscious suppositions made about the roles of the sexes.

To state the obvious, women comprise 50% of humanity, but nowhere near the percentage of the people who have shaped our "history" influenced our culture and intellectual thought and raised the living standards of our societies have been female. There are three possible reasons for this.

1. The overwhelming majority of women have been fulfilled by and had their creativity satisfactorily expressed in child rearing and organising the home.

2. Women as far as the above mentioned accomplishments are concerned are inferior to men - the point supposedly proving itself.

3. Physical, social and cultural factors involved in the shaping of our societies and social norms have conditioned women to suppress their creative potential and to assume that their function in life is pre-determined by their sex.

If one rejects the first two (which I do) the third alternative logically must be assumed correct. In fact, this assumption gains credibility when one examines the many anthropological studies of the role of women in early societies (and indeed, many contemporary ones in certain parts of the world). Their total servility in the position of domestic and childbearer, their subjection to harems, their being sold and exchanged by different male 'owners', their denial of education even where education is valued, are transparent features. The fact that as the barriers to women's 'liberation' are gradually being lifted an ever increasing number of women are diverging from their traditional position in society, indicates that suppression has been active in the past - otherwise roughly

The Republic boasts one doctor for every 400 whites. For blacks the ratio is one doctor for every forty-four thousand. In 1972 a team of doctors from the University of Natal Medical School investigated health problems in native reserves in North Zululand. They found that 50% of children die from malnutrition before the age of five.

The Afrikaaner on my bus said that blacks in his country "were not intelligent enough to look after themselves". Yet the white South African Government does not seem too concerned about bridging the education gap.

The Republic spends \$270 a year on educating each white child. That's ten times more than the allocation for each 'coloured' child. The proportion of South Africa's budget spent on non-white education has actually decreased over the last twenty years.

Discrimination in health and education are only part of the problem. Some three hundred 'race' laws are currently on the books.

Non-whites are not permitted to form their own trade unions or political parties. Strikes are forbidden.

South Africa is an immensely wealthy

nation. White South Africans, says Neville Curtis, enjoy the highest standard of living in the world.

It is African labour that underpins white prosperity. It is the African who must work in the most appalling conditions in South Africa's mines. He has to in order to stay alive.

For "Separate Development" means 13% of the land for 87% of the population. It comes as no surprise that these black "homelands" are poor and infertile. The diamonds, gold, iron and copper lie elsewhere.

Neville Curtis says that it would be a misplaced hope to believe that change in white attitudes will be an evolutionary process. Any "generation gap" between white South Africans does not extend to opinions on race. A survey conducted by the student body at Natal University, for instance, found that young Afrikaan students are marginally more racist than their parents.

Neville Curtis' last point was emphatic. Sporting boycotts had made it clear to white South Africans that even "old friends" could no longer ignore the evils of apartheid.

Forced into isolation some sports administrators began to think the unthinkable - compromise.

As for 'building bridges', Neville Curtis says that five years of boycott has done more for multiracial sport than forty years of contact.

Neville Curtis told his New Zealand audiences that it 'felt good' to be able to speak out publicly without fear of persecution. It is to South Africa's shame that Neville Curtis cannot do so in his own land.

Mike Rann

and affecting women's lives right now. The relevant question is what can and should be done about it.

Stop classing women together as a block - treat each as a person with individual merits, hopes and aspirations - and perfect right to them as well. Press for equal opportunities and social acceptance for women in all facets of employment. (What's wrong with a female pilot or mechanic anyway?) How many employers work on the premise that "the men won't work with a woman" or "its no good having a female 'boss'". Either the 'men' or the employers' attitudes need changing. Press for government sponsored, free child-care centres for all working mothers. In order for the human race to survive (excluding the question of whether this is desirable) the young obviously must be borne and reared. This enables the continuity of the race as whole and consequently is the responsibility of such and not the sole responsibility of the mother. Thus the mother should not be deprived of the opportunity to work outside the home if she so desires, because of inadequate facilities or the unwillingness of the father to accept any parental responsibility. In our capitalist based society the quickest road to second-class citizenship is economic dependence. Thus the two most important factors in achieving equal status as individuals are economic equality and social acceptance for women.

Ev Baker

US for SRC

We are a group of 13 students believing that as a group we can function better as student Reps, than as individuals in a large body. As such we are standing with the intention of making the S.R.C. fulfill it's functions.

Specifically we want,

- to better communications with students regarding the S.R.C., the Executive, and of all political bodies;
- to put forward to the Executive ideals coming directly from the student body; for example, regarding Union Management and Capping;
- to insure that all organs of the Association are fulfilling their obligations;
- to regulate the affiliation of clubs and societies;
- by using the resources of Contact we will be available to all students at all times.

We reaffirm that by standing as a group we can function more effectively to voice the needs of students in general.

As we are students involved in Contact, we believe we're in a good position to present the problems and views of students.

| | |
|---------------------|--------------------|
| ARTS | (DAVID DEAN) |
| LAW | (PENNY RIDINGS) |
| LAW | (GERALD WARNER) |
| ARTS | (GREG. PIRIE) |
| ARTS | (ELIZ. WINKWORTH) |
| SCI. | (JOHN GILLESPIE) |
| SCI. | (BRUCE GULLEY) |
| ARTS | (DAVID DEAN) |
| | (JOCELYN GIBSON) |
| ENG. | (ROGER ROSS SMITH) |
| ARTS. | (LIZ. COTTON) |
| OVERSEAS STUDENTS.- | (HO KIN CHAI) |
| COMM. | (ALLAN DICK) |

SRC ELECTIONS
COME AND VOTE
Weds -Thurs

What's On at the AGM?

'Rhubarb!' 'Bullshit!'

Sometime within the next month the Student Representative Council will convene to argue, debate, fight and generally bitch over and scrutinise Student Association policies.

Whether SRC works this year will depend partly on the personalities at the meetings and partly on its Constitutional structure.

At the Annual General Meeting on Wednesday of this week, a number of reforms will be put up for consideration .. consideration, that is if we get a quorum of two hundred people at the meeting !

SRC MEMBERSHIP

If the amendments are passed, the SRC will consist of all the previous student reps

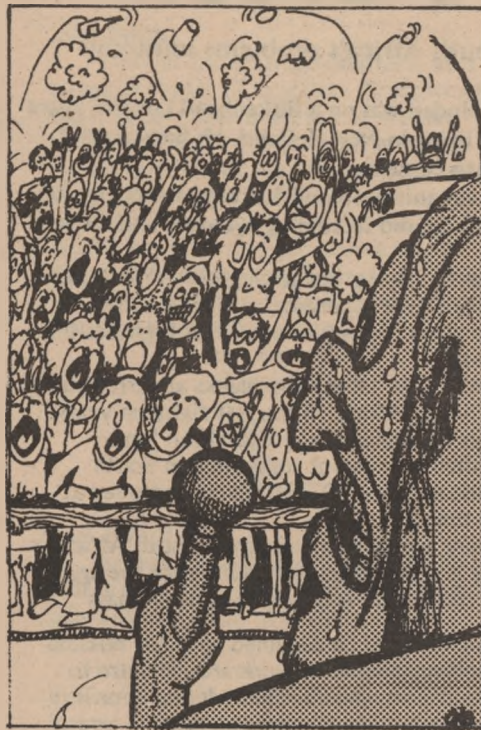
Last week's AGM lapsed due to lack of a quorum. About 145 people turned up - 55 short of the required 200. As a result the meeting has been put forward to this Wednesday in B28. The opportunity has been taken to include proposed resolutions missed out from the lapsed meeting's notice. As well there will be an attempt to reduce the quorum to 100. Fraser Folster looks at some of the new proposed changes.

that were on before plus the Senate reps and what will be termed "eligible" members of the Immediate Past Executive, that is all those old lags you wish would fade away but seem to manage to linger on !

If anyone feels really strongly about Cafe prices and the quality of the food, he or she can even move an amendment putting all the Student Union Management Committee reps on as well. At the moment, they don't have to account to anyone, so why not to fellow students reps ?

The SRC Secretary is also going to get official recognition as a person who does exist and does have set powers and duties.

Because being a Secretary to a student committee or group is usually very boring and often thankless, SRC will pay the successful candidate for the job, under the amendments.



ELIGIBILITY

SRC members have a perilous existence as such. It only takes forty members from the Faculty that any particular member represents to decide he or she is generally incompetent and unfit to represent and that person can be thrown off the SRC.

Under the new amendments Immediate Past Executive members must also indicate a willingness to remain on SRC and attend regularly or they'll be thrown off too.

Intermediate students are finally going to get representation on the Council.

In the past, these students couldn't vote at all : now they'll be able to vote and stand as representatives of the Faculty they're doing their Intermediate Exam in.

CULTURAL AFFAIRS

Two non-voting Executive members that no one ever hears much about are the Cultural Affairs Officer and the campus New Zealand Students Arts Council Representative. Under the amendments, these two will be given some official recognition by being placed on the Societies Council and the Societies Committee, so that if they want any help in organising dances and cultural functions they'll have a group to support them.

EDUCATION

One of the most important and yet underplayed positions on Executive is the Education Officer's.

He needs a strong committee to help back his discussions with the University, the Grants Committee and the Government. He'll get a Committee under the amendments that will include SRC reps from all the faculties, and the Committee will be required to consult at least monthly on educational developments.

INTERNATIONAL AFFAIRS

Another hardworking Executive member is the International Affairs Officer.

He or she will be backed by an activated Committee that will include SRC reps and members of the student press. The Committee will also consult monthly on developments in International Affairs, under the Amendments.

WE WANT YOU

Of course, the only way any changes can occur is for you to turn up to the Annual General Meeting this week. Its on Wednesday in B28 . . . see you there ?

Fraser Folster

'Since Mr. Lee last visited New Zealand in 1965 a close relationship had developed between the two countries because of many shared interests between them.

From official statement in Auckland Star, 27th March.

Mr. Lee and his city state of Singapore are widely admired in the West. The least inscrutable of Asian leaders, Mr. Lee has been able to speak directly to Westerners in a style which they understand and respect. His city state has emerged as a shining example of modernisation. With its high rise flats, its gleaming hotels and office blocks, its broad, clean streets, its disciplined labour force and its clean and efficient government Singapore is the very model of an idealised twentieth century Western future.

However, in recent years doubts and criticism have been ever more frequently expressed, notably by T.J.S. George in his superbly written Lee Kuan Yew's Singapore (London, Deutsch, 1973, now out of print) and by Iain Buchanan in his Singapore and Southeast Asia: A Political and Economic Appraisal (London, Bell, 1972).

George outlines Lee's rise to power, emphasising his transformation from pro-communist scourge of colonialism to right-wing advocate of continuing American intervention in Vietnam. He concludes, in line with most other writers on the subject, that Lee Kuan Yew rode to power in alliance with a mainly Chinese-educated communist or pro-communist leadership and with the support of the pro-communist Chinese-educated working class mass of Singapore. The rival communist or pro-communist leadership within Lee's Peoples Action Party (PAP) possessed in other words the mass support and was prevented from gaining control only by Lee's collusion with the British and Malayan Governments which arrested his rivals at crucial moments in 1956, 1957 and 1962 - 3 (when over 200 were imprisoned without trial). Even then, despite his control of government and his manipulation of the media, Lee Kuan Yew's PAP was unable to win a majority of the votes in the 1963 election, the last to be held under even remotely democratic conditions. Since that time the systematic assertion of government authority over trade unions, universities and the press has eliminated effective political opposition and brought about a one party PAP government.

So dictatorial and arbitrary have been the controls, backed by continuing imprisonment without trial of political rivals in the notorious Moon Crescent Centre, that George concludes on grounds of humanity and justice : 'It is tragic that Lee, a man of such extra-ordinary abilities, should also have faults so extraordinary that the observer is forced to hope that his departure from the scene he commands he will not long be delayed.' (p. 215).

Buchanan, concentrating on the PAP's broader political and economic strategy, emphasised the dependence of the global city on international capitalism. Singapore's superficial prosperity is a function, he argues, of its role as a servicing point for international capital's scramble to exploit Southeast Asia's resources, especially its oil. Singapore is thus highly dependent on external capitalist powers; its superficial prosperity is both tenuous and not distributed to a major part of the population which lives in modernised poverty; its economic role is antagonistic rather than complementary to the interests of its

neighbours, Malaysia and Indonesia.

This economic contradiction lies behind Singapore's adoption of an Israeli pattern of defence with conscripts trained in pre-emptive attack on the one hand and reliance on external protection on the other hand. In this regard the New Zealand garrison, the legacy of an imperial tradition now deserted by its originators, the British, serves not only New Zealand but as an American guarantee of Singapore's security.

The Labour Government has accepted this new imperial role, contrary to the recommendation of its party conference, as a function, firstly, of tradition (we were already there), secondly, of American arm twisting backed by implicit bargaining over beef and other markets, thirdly, of its

innocence of Asian affairs and its naive readiness to be flattered by the attentions of leaders such as Lee Kuan Yew. For those on their first or second visit to Asia to be lavishly dined and chatted up in the best hotels in Singapore is quite sufficient to convince them that their 'socialist' confreres in the PAP are doing great things

Chin, because she had the courage to speak out for social justice ? Do we stand for a one party state. Are these the values which we consider worth protecting, by force of arms if necessary, in Southeast Asia ?

Mike Stenson

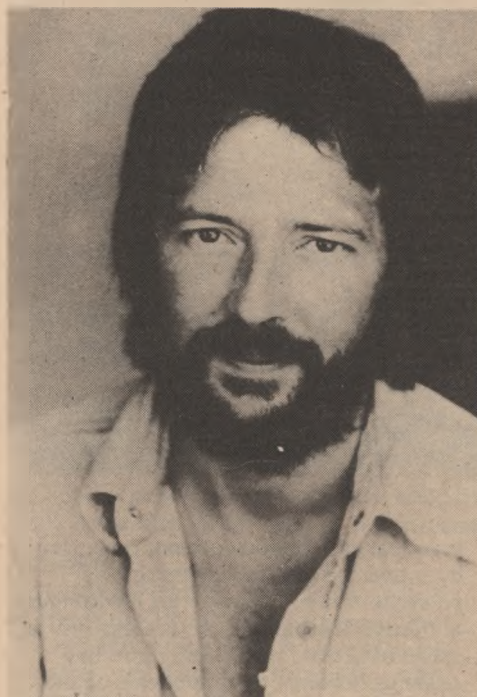
lee kuan yew's singapore



and deserve our support.

More critical observers will need to ask themselves exactly what are the shared interests of New Zealand and Singapore. Does New Zealand have an interest in facilitating the exploitation of South East Asian resources ? Does it really matter to us if capitalism thrives or not in Asia ? Do we stand for prolonged imprisonment without trial of over 100 political opponents, for the rigged trial of the student union president Tan Wah Piow and for the expulsion of a student union secretary, Juliet

Clapton....



was short lived as he left it on a chair and somebody sat on it. Completely deterred, our hero didn't try music again until his middle teens when, having become disenchanted with his course in stained glass window design at Kingston School of Art, he began to play seriously the acoustic guitar which he had persuaded his parents to buy. His playing took its first serious direction when he heard the Blues' "I bought a record by Leadbelly. I was amazed. I had heard nothing like it before. I just sank myself into the Blues with Son House and Robert Johnson, anything I could lay my hands on."

Eric left college and worked for a time as a labourer alongside his father - a brick-layer and plasterer - before getting into his first group. They were The Roosters and at various times included Paul Jones and Tom McGuinness from Manfred Mann's group. When they folded, he joined Liverpoolian Casey Jones with the Engineers but quickly grew tired of their Top 20 pop show approach and joined the Yardbirds. The Yardbirds, launching ground also for Jimmy Page and Jeff Beck, established Eric's reputation but after eighteen months he was again disenchanted and left. John Mayall, whose groups have included most of the major names in British Blues, now asked Eric to join him and they worked together for the next two years. It was soon obvious that Clapton was not merely a competent group member but a star capable of inspiring a cult following of his

own. The phrase "Clapton is God" soon appeared as part of British club graffiti and audiences soon caught on to the slogan "Give God a Solo."

Eric eventually found Mayall's group frustrating and got the chance to fulfill every musician's dream of a super group when Ginger Baker called and suggested a new trio. They were both 'Musician's musicians' as was Jack Bruce who completed the group on bass and had worked with Ginger Baker in Graham Bond's Organisation, so they didn't feel that it was overstating the qualities of the group's members to call the trio Cream.

Cream soon abandoned their early show and were encouraged to relax and work at length as creative improvising musicians. This approach, coupled with the group's supreme skills, advanced rock music into a new state of maturity and until the end of 1968, when the trio split because of personal and musical dissatisfaction, they established themselves as the most important group since the Beatles and were supremely successful both in live performances and as recording artists throughout the world.

With the passing of Cream, Eric retired to his Surrey home but soon made what proved an unsatisfactory attempt to recapture Cream's spirit with Blind Faith when he rejoined Ginger Baker and they teamed up with Rick Grech and Steve Winwood for a successful album and American tour. Although the group

quickly disbanded, Eric had been so impressed with Delaney and Bonnie, who had toured with Blind Faith that he brought them to England, a tour which brought George Harrison back to the public stage after three years, and used them and their musicians on his first solo album. In the same year, 1970, Eric launched himself for the first time as group leader, with ex-Delaney and Bonnie sidemen Bobby Whitlock, Jim Gordon and Carl Radle.

When the Dominoes disbanded, Eric went into voluntary retirement at his Surrey home and was only persuaded to return by the Who's Pete Townshend for an all-star concert at the Rainbow Theatre, London on 13th January 1973. The results can be heard on the album "Eric Clapton's Rainbow Concert".

Now Eric has returned to the rock life. He has made a guest appearance as The Preacher in Ken Russell's film version of Pete Townshend's "Tommy", he completed an album, 461 Ocean Boulevard, and played a series of live performances.

A star-studded line-up accompanies Eric Clapton:

| | |
|----------------|--------------------|
| Yvonne Elliman | — Vocals |
| Carl Radle | — Bass |
| George Terry | — Keyboards-Guitar |
| Jamie Oldaker | — Drums |
| Dick Sims | — Organ |
| Marcella Levy | — Vocals |



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POLITICS OF THE ENVIRONMENT

ENVIRONMENTAL MATTERS

The current economic system provides both hope and despair. At present we are involved in what Boulding terms the 'cowboy economy', an open system where consumption and production are good, and success is measured by the throughput (roughly equals GNP). Working on a 'closed system' of finite resources, an economy would be less concerned with income-flow concepts and more with capital-stock concepts.

The larger an economic system, the more maintenance it requires; thus the open, growing economy requires more production to support itself - a vicious circle of growth and production.

One recent estimate of the throughput of goods states that of everything produced by man, at most 15% is accumulated, the rest is eventually discharged into the environment or reprocessed in some way. It becomes an important question as to whether the maintenance of environmental quality can be reconciled with increasing the G.N.P. In the closed economy, technological systems which maintain capital stock with low throughput would be favourable.

Such an economy is still far away and it is only recently that any steps towards assigning economic effects to environmental degradation have been taken. Cost-benefit analysis will undoubtedly have strong applications in limited areas where commercial interests are more prepared to listen to economic arguments than ecological ones. However, the difficulty of quantifying aesthetic and recreational environmental values will slow progress here and in any case such an approach is dependent on the goodwill of commercial interests - a situation which does not always arise.

At this stage I have briefly considered the nature and origin of environmental conflicts and the characteristics of the economic system which perpetuates them. It remains to view some of the ways in which environmental conflicts can be approached, and hopefully, resolved. As we have already seen, pro-environment forces range from rather typecast radicals, who despite incorporating a good deal of truth and reason in their arguments, habitually suffer from lack of credibility - through to passive and often hypocritical 'interested parties'.

The opposition ranges from a similar passive acceptance of conditions to intentional profiteering and exploitation - a denial that the quality of the environment remotely impinges on personal responsibility.

Thus any group hoping to support environmental protection must gauge their responses in accordance with the groups involved. While educational efforts are valuable in some circles in obtaining a long term commitment to environmental protection, they fall far short of controlling deliberate degradation of the environment. Two avenues are open in such a situation: (1) litigation, presupposing that legal resources are available or

(2) mobilization of public opinion through widespread publicity.

At present there is little legislation, and the number of environmental litigations has been small, consequently legal approaches are mostly experimental and tentative. Short of overhauling our whole society - a fairly mammoth task - the ultimate aim is inevitably a charge through legislation. Because the legal process is usually frustratingly slow, most people faced with an issue directly affecting them are not prepared to sit back and wait for

something to happen. Precedent is a long though unfortunately necessary process at present, in establishing definitive environmental law. Hence the common reliance on the familiar but highly effective 'public outcry'.

Associations of students in New Zealand are well placed for providing the educational information that would encourage long term concern for the environment; they are also in a good position to promote short term dissent where blatant abuse of the environment is apparent, and education is ineffective and litigation slow.

It is clear that public opinion, mobilized by interested or affected groups is a powerful force in combatting environmental misuse. Its value lies in its versatility and speed of action. In the Stanmore Bay sewerage scheme, the opponents of the plant forced cancellation of the plant plans in little over 1 week and were instrumental in motivating a comprehensive scheme and impact report to be produced. However the 'public outcry' method is also open to all the regrettable abuses of self-interest, exaggeration and ignorance, and normally provokes a two sided clash. It cannot be considered as an end in itself, merely a necessary means where other methods are unsuccessful. The final goal is a society that does not need to have its memory jogged.

Robin Watts

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The full effects of cyclone Alison are still being discovered. Someone left a window open in the Craccum office, and half of ye olde garden plot disappeared, and the half that remained was little mixed up. So to continue on from "compost and lime" . . . (in Craccum 3, March 18)

COMPOST:

Leave a bucket in the kitchen, within a stones throw of the sink, and fire all the kitchen waste into it. Peelings, applecores, eggshells, tea leaves; anything goes. After a few days the bucket starts to smell a bit, so you have to empty it somewhere. The most direct method is to dig a hole, throw the lot in, and add a few handfuls of lime, to keep the pH right and to assist the bacteria in their breakdown work.

Or make an enclosure for the heap in the far corner of the backyard from old wood, bricks or concrete blocks. Lawn clippings and fallen leaves from fruit trees are fair game for compost, but avoid throwing in weeds with seeds, as these will only sprout next spring, after you've dug the compost in. Ashes are fine, too, unless they are from a coal fire. You can make a very nice compost bin from an old rubbish

bin with the bottom knocked out, or if you're feeling extremely rich, buy a green plastic compost bin.

LIME:

CaCO_3 , i.e. crushed limestone. You can get a 50 kg bag for a mere \$1.25, or smaller amounts from the garden shop at proportionately higher prices. Fifty Kilos sounds rather a lot, but it's good stuff. All winter crops benefit from it, and the easiest way to apply it is just to distribute it over the soil until it's white. Next time it rains it'll get down to where it's needed.

OTHER ESSENTIALS:

Plants need all sorts of other minerals, and the short-term solution is to add a prepared fertiliser that can be dissolved in water and added directly. However, these fertilisers rely heavily on imported minerals, may be derived from oil-based indus-

tries, and they knock hell out of the soil bacteria, make the plants more susceptible to fungus diseases, and probably have a lot of bad effects that haven't been discovered yet. After all, plants have been dependent on natural fertilisers for hundreds of millions of years, and synthetics have been around for less than 100 years.

POTASH:

The word is derived from POT and ASH, so go outside and piss on the garden. Otherwise it all goes into the Manukau Harbour through the ARA sewage works at Mangere.

OKAY . . . so that takes care of a few of the goodies that plants dig. But for everything else, just use your newly found plant-oriented imagination. For that extra bit of a healthy twinge to your soil, keep Uncle Trev. happy. Next time you're down at the farm, offer him a few bucks for a bag of sheepshit or cowshit. It might even keep his mind off those wool prices for a day or two. If you have a cat that believes in a dirt box, empty that into the compost dept., along with the neighbour's grass clippings. That means you get the minerals from HIS soil too, via his lawn mower. By this time you haven't got any lawn left, as it's all transformed into beans and silver-beet and maybe a few weeds. Lastly if you run out of things to do on the beach, gather all the seaweed you can carry and dump the whole smelly lot on to the compost heap. Add a few kilos of the inevitable lime and you'll end up with a veritable fertile steaming mass that your plants will DROOL over.

WEEDS:

i.e. any undesirable plants. The old fashioned way is to walk down the rows every few hours, pulling up anything you didn't plant yourself. However, you soon run out of weeds and fingernails, so a compromise can be found. If your rows of veges are straight enough, drag a gardening fork between the rows, being careful not to damage the friendlies. Then when your vegetables are 10-20cm high, drop a layer of dry grass clippings on the soil around them. Then any weeds that try to make it will be frustrated by lack of light, and you won't damage the roots of the precious veges by walking on them.

TREES:

This is really long term stuff, and if you're in a rented habitation with a wildly capitalistic landlord you may not feel like improving HIS place by planting trees. But then again it's a cheap way of keeping in good with him, and you are entitled to transplant them if you're kicked out. If you don't have a source of native trees, then wait until the Great Gallah Day. We'll be selling them cheap, for the benefit of all sorts of worthy causes. If you DO have a source of nice trees, keep an eye on them and when the Gallah Day draws nearer I'll let you know where and when to bring them. There will also be a whole lot of exciting and useless plants for sale, so keep May 4 free.

Love . . . DAVE

THE ADVENTURES OF SARKY

LEGEND

In each other's arms . . . we are unable to salute, kill, maim, applaud the rhetoric of tyranny or accept the stupid rewards of subservience. Love is a very subversive state of mind.

The Sith Family Plan

Once upon a century when Darwin was thought to be a sand-drowned city and Aldous was a very peculiar and light-minded member of the ancient Clan Huxley. (This is not a sentence. Tutor's comment.) The sociologists and the gynaecologists and the other science-ologists convinced the very (late) modern man and even his mate that birth was as natural as conception and conception a by-product of copulation which was also natural. (Natural - thoughtless, unable to be questioned. OED 1996 edn.)

And the consequence was that the flower children played with themselves in the meadows. (Oops! We meant among themselves. Pace Bartlett, Patricia Miss).

Which was a strange interregnum. But all this had been altered by the time Our Hero's parents were undergoing their socialisation. (Why not just "growing up"? Editor. Because it is not sufficiently meaningful. Author.)

Mr and Mistress Sith were very model Future Present people. Persons of their ilk knew a thing or three among these being the importance of genetic counselling in the mating process and the further importance of the Rule of the Three Cs - Carefully Calculated Copulation.

Only strict adherence to the Three Cs could ensure the right kind of baby, born in the right month of the year and at the right time of day.

Sarky was their reward for sticking to the rules of the success game. He was male. He was born in February, which meant he could enter kindergarten and primary school just as soon as he was eligible by age. He came into the world in the evening so all his life he could work late at Getting On. Not to mention Ahead.

Moreover, before Mistress Sith consented to lie with Mr. S. she had established that his income, life expectancy and educational attainment were all sufficient to maintain their planned child through the 40 years of his preparation. (Preparation: education; obsolete term in the future present. Editor.)

Most particularly, Sith Senior had inherited a family home in the best part of the city. Since all the lower sort of people had been banned from city living and removed onto the industrial estates round

RUTH BUTTERWORTH

the airports and power stations, she could be sure that the Sith child would meet only his true peers. He would be able to attend the good schools where every child had his own personal guidance tutor and his own individually programmed teaching machines.

Of course, this was only a beginning. Even in the Future Present Age there were still a few areas of uncertainty in the science of child rearing. Quite vitriolic arguments arose from time to time between protagonists of different approaches.

Just before Sarky's arrival, for example, the medical laboratories at the local birth factory had been invaded during a colloquium by the manufacturers of the Baby Bubble. They had been driven away only when the obstetrics students had showered them with viruses, shouting "where are your immunities now" and "protection comes from the tip of a mammary gland."

There was also an ageing brigade of subversives holed up in what remained of an ivy covered tower who once in a while grabbed the headlines in the old print media. (Old print media: newspapers.)

They believed that children should be patterned to love and not to strive. They said that if parents showed their children how they loved each other by kissing and fondling and holding hands, then no-one would have the urge for commercial wars and competition.

All in all it was very lucky for Sarky that his parents ignored this message. And even luckier that everybody else did too. Because if the Love Louts, as they came to be called, had won, then Sarky would have missed his Career. Not to mention his Knighthood and the Noble Order of Bunglers award for peace. (Peace = War. Newspeak. Orwell, George).

But then again, of course (of course: lecturer's language meaning not of course at all but I have no explanation to offer) luck is a superstitious notion. No Future Present person, let alone the Model Family Sith would hear of such a thing.

Nevertheless and notwithstanding moreover all of which aforesaid, that is what we shall explore in our next thrilling instalment: The Chance Chart of Sarcophagus Sith and how they all assisted it.

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BURSARIES

FORUM (molehills out of mountains?)

One of the more remarkable features about the incompetence of the Education Ministry in relation to the financial plight of students is that it has broken through the usual thick veneer of student apathy.

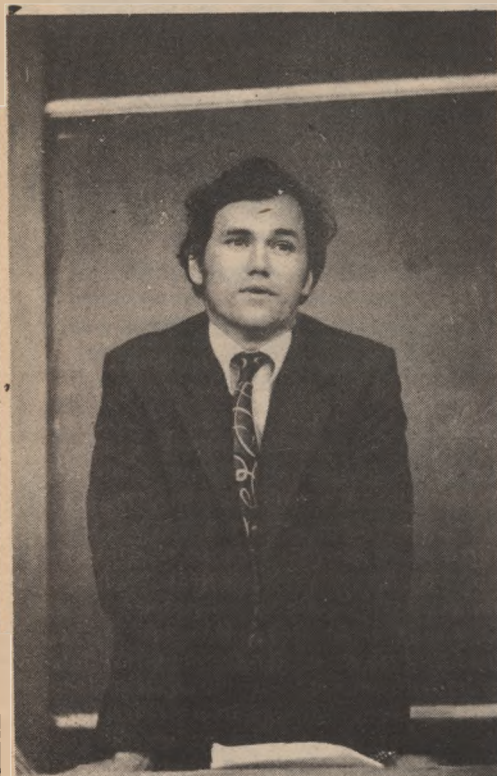
Last week saw a turn out of over 2,000 students in the Bursary Protest March and the week previously B.28 was almost overflowing for the Bursary Forum starring Peter Franks and Sue Green of N.Z.U.S.A. Les Gandar M.P. the Opposition Education Spokesman, Richard Prebble, Labour Candidate for Auckland Central and quite unexpectedly - William Grantly Ralston Satirist and Stirrer Extraordinary.

As expected the audience mood was pretty hostile but it was also dispersed with the rather inane antics and comments which inject themselves into any large Varsity Meeting. Even the N.Z.U.S.A. reps were not spared - they got as much rubbish aimed at them as the two Politicians.

First up was Labour hopeful Richard Prebble.

One felt sorry for Prebble. He had volunteered to attend after Education Minister Phil Amos had finally stated that neither he nor a Departmental Representative could attend. They all had said the Mini-

much of its incompetence over the Bursary issue. But he didn't - he spent much of the time trying to speak around the narrow topic of the debate and came out looking very much like a Party hack.



ster had "Prior Commitments", but in his statement to the Press he neglected to state that it was over 6 weeks since the invitation was issued and it was only after a telegram by the Orientation Controller to the Prime Minister that he sent a definite answer.

While Prebble's motives in being willing to attend may have been noble he soon found himself in deep water. As he is not in the present parliamentary Labour Government he could have side stepped

For much of the first 15 minutes Prebble rambled on about increased aid to Kindergartens (he forgot to mention that the Labour Party is way behind its promised programme here as well - but at least they did better than the Nats). His off course diversion, however, had B.28 in such an uproar that the meeting's Chairman Prof. David Hall threatened to close it down. But Prebble continued.

"The Promise"
"The Government is aware" he stated for Bursaries to be adequate so that everyone can attend a Tertiary Institute for which he has the talent and inclination".
- Interjection "We heard that in 1972"
- Richard Prebble "that's right it still stands."
- The Labour Party's Policy is to base the Bursary on current rates of unemployment."

"The Excuse"
Prebble then reiterated what AMOS had stated recently - "we are currently undergoing a difficult period economically, most of it from overseas sources such as the oil crisis and every sector of the community has been asked to make a restraint."



This he stated includes students.

The other Politician present - Nat's Education spokesman Les Gandar suffered from an affliction that affects all his Parliamentary colleagues - they have no released policy.

As a result much of his speech was spent criticising the Governments Education Policy and correcting Richard Prebble which was all very nice except we did not hear the National alternative.

"Nobody" said Gandar "can get through University with the amount of allowances being paid at the moment - however nobody would expect the State to pay all."

He then went on to inform us what



Universities are all about "They must supply to this country a constant stream of individuals in all sorts of walks of life - who are able to take care of the future." This he stated "is where the Government has been unable to apprehend and understand.

In particular Gandar looked at two specific areas of concern to him "many faculties in New Zealand require students to work in fields that they are going to later qualify - these jobs pay poorly. I believe there is an obligation to ensure that these people receive maximum possible benefit consistent with their endeavours." (Interjector - "then why don't the farmers pay more?")

"The other area of concern is the effect of the economy on women. I know of many women who were getting only \$1.10 per hour. How can they survive during a varsity year on holiday earnings as minimal as this?"

To end his dialogue Gandar promised to "support your case within the house and with all the power I have." (Interjector "Why not something useful?")

Peter Franks the N.Z.U.S.A. Education Research Officer discussed in detail the hardship allowance forms. He said it asked

"Do you receive any assistance from parents or Guardians - if so give details. State why they are unable to assist you." Parents must also according to the form state their weekly Gross Income, their total investments and the number in their family. "It seems" said Franks that what the Government wants is for the first source of income to be Parents, then the immediate family and then the Government may help out. I think the number of people who can get allowance will be small."

Finally came N.Z.U.S.A. Education Vice President Ms Sue Green. "You may be happy to see these students upset because they have not got enough money, Mr. Prebble, but I am not" stated Ms Green. "We've waited two years for the Standard Student Bursary and my impression is that students are sick of waiting. It is all very well to sling off but it has reached the stage where if you want a bursary you have got to get out and do something about it yourself" (Cheers)



And then came questions.

Question - "What happens if a family passes the means test but refuses to support a student?"

Peter Franks - "We are not sure. There has been a criteria laid down but we have been unable to see it."

Question - "Do you favour a cost of living Bursary or not - you have been bugging around for the last 20 minutes!"

Gandar - "Yes I do and so does the Party - if you look at the Bursaries Index we were in line with cost of living."

Question - "You say the National Party and yourself favour a cost of living bursary but what about the Standard Tertiary Bursary?"

Gandar - "Personally I do and I say that honestly (jeers) but I am not here to say what National Party Policy is - Ask Mr. Prebble"

Prebble - "I don't know what National Party Policy is either (loud cheers). But I can tell you that the Labour Party's is a standard Tertiary Bursary which will enable you to live on a reasonable standard of living."

And then came the final burst from Bill Ralston who asked "What I have come here to know is WHEN will we get it - in 10 days, 10 weeks, or 10 Bloody YEARS!"

Which was a reasonable enough question except Bill accompanied the question with minutes of raving and jumping on the B.28 table. And this time he assures Craccum he was serious (Political Studies department - take note). Bill's question was not answered and the great Bursary Forum then came to an end.

Rob Greenfield

BURSARIES

MARCH - a resounding success!

Two and a half thousand marched in Auckland, ten thousand protested nationally in the first nationwide student demonstration on a student issue in New Zealand's history.

These were the largest demonstrations in this country since the massive anti-war mobilisations of 1972. It was an exhilarating experience to be one of the participants.

Those of us involved in the organising had very little idea on just how the student mass would react to the proposal, but you were, how well we had organised the march and explained the

Expecting between 500 to 1000, I did not believe my eyes as I looked from the truck to see a continual stream of students coming out of Princes

where speakers John Blincoe, Vice President of N.Z.U.S.A.; Ken Newlands, President of the New Zealand Technical Institutes' Association; Gerald Dobson, Auckland Secondary Students' President; Peter Ritchie, Secretary Sugar and Tanner Workers Unions, Clare Ward, President AUSA; Janet Roth, University Feminists.

All speakers stressed that the aim of the demonstration was not just for those



The students were angry. The spontaneous roar of "Piss Poor" to the question "What do you think of Amos", was the demonstration of this.

students presently facing hardship, but also for all those who could not afford a university education... Women, Polynesians and working class kids. The call of "We'll be back if the Government doesn't



The marches were a militant response to the Government's delays, a response which the Government cannot afford to ignore. Two and a half thousand in Auckland, three thousand in Parliament grounds, 1500 in Christchurch, 1500 in Otago, 200 in Waikato, 1000 in Christchurch. Over one quarter of the university student population. Amos was asked to address the Wellington marchers, but refused. The chant of "We want Amos" rocked Parliament. He was probably justifiably shocked to show his face.

road support for the marchers was demonstrated in the after march rally,

take action" was received with enthusiastic applause by the marchers.

I would personally like to extend my, and the Association's, thanks to all those who helped in organising the march, especially David Pointon, Bob Harrison, Bob Lack, Fred Doogan, Don McKay, Colin Parker, Contact personnel. P.S. NZBC Television News seemed the only people to report the march accurately. Radio stations broadcast 500 and the N.Z. Herald reported 900 (Pretty good for the Herald).

Mike Treen



and from Wellington...

PORTRAIT OF AN INCOMPETENT

At 12.00 noon on Wednesday March 26, 1,500 students assembled on the Hunter Lawn at Victoria University of Wellington in preparation for a march to Parliament to present the Minister of Education with a matching set of facecloths - one for each. The colour - a pale, washed-out pink, signifying the nature of the Minister's policy on bursaries.

Led by myself and Lisa Saksen, President of VUWSA (chalk that up for International Women's Year) brandishing the facecloths, the delegation made its way noisily through the streets of Wellington. En route we were joined by more students including a delegation of 600 from Wellington Polytechnic, and by the time the marchers arrived at Parliament we numbered almost 3,000.

The students gathered at the steps of Parliament chanting "No money, No votes" and "We want Amos" at which point Mr. Muldoon, Leader of the Opposition came out to greet the students, in an unsuccessful attempt to improve his PR.

A delegation of three - myself, Lisa Saksen, and Bryan Hughes, President of WPSA, entered Parliament Buildings to meet Mr. Amos, as had previously been arranged. The angry cries of the students demanding that he address them reverberated through the entire building.

We entered the outer chamber - and were then kept waiting over 10 minutes by his excellency - sorry, Honourable Minister. On being admitted at last to the inner sanctuary we presented the Minister with the facecloths, which were returned to the students with his regards!

We then invited the Minister to speak to the students. He declined, stating that as he was meeting STANZ, NZUSA and NZTISA in two weeks this would serve little purpose. When I pointed out that perhaps the students would like some explanation of his actions (or lack of them) regarding bursaries over the past 2½ years, he smiled benignly. The fact that 3,000 voices were shouting "We want Amos" outside his office window did not appear to penetrate his aura of

We then had a more formal discussion, in particular of the inadequacy of the recently announced hardship allowance. To our objections to the stringent means test, Mr. Amos said "Ah, but student bursaries have always been means tested".

He then, by some devious logic, proceeded to argue that because the boarding allowance was paid to students whose parents lived some distance from a university town, as extra financial aid, this therefore constituted a means test.

NZUSA has given a copy of the criteria for the hardship bursary. To my question - "may we publicise this to our members so they will be aware of the basis on which they are being judged" - the answer "No!"

As to when we could expect a definite announcement on the Standard Tertiary Bursary - "Hopefully, the end of May".

"Is that definite?"

"No!"

Discussion then moved to a detailed letter NZUSA had sent the Minister the previous day. While he admitted having received the letter, whether he had actually bothered to read it remained unclear. I pointed out that Mr. Amos had told a Waikato student that a definite relationship existed between university 1st and 2nd year bursaries, and technical institute 3rd and 4th year bursaries, and that one could not be increased without the other. Yet two days later he had done just that. He agreed that yes, in two days he had changed the whole basis of the bursary system.

To our request for a paper on the Standard Tertiary Bursary before we meet the Minister on 8 April - "I will be considering NZUSA's letter with the utmost urgency". (Now where have I heard that before))

Realising we were merely wasting our own time (Mr. Amos' time being of doubtful value) we bade him good-day and went down to speak to the students.

I think this little saga can best be concluded by quoting the reaction of 3,000 students when I shouted "What do we think of the Minister of Education?" Their unanimous reaction - "Piss Poor!!!"

Sue Green,
Education Vice President

chopping the celluloid

CONSUMER'S GUIDE TO FILM-GOING

In a recent Craccum I pointed out that many important films never arrive in New Zealand. Now I want to explain why even the films that reach here are seldom seen in their original condition. In other words, the consumer is not getting his money's worth.

One of the most depressing features is the fact that most film-goers are not even aware of the ways in which they are being cheated, for the only type of distortion that receives any attention is censorship which is only one of a large cluster of problems.

First, let us look at the cutting (or rather, re-cutting) of films.

If a painting were cut, the gap in the canvas would be unmistakable, but in the case of films there are no tell-tale signs. But even though it may not be noticed, a cut can still damage the effect of a film. A film-goer can perceive an image which is on the screen for only a twelfth part of a second. Consequently, a few seconds of screen time represent a considerable period, and editing decisions are made in terms of fractions of a second. To mention one famous example, the shower murder in Hitchcock's film *Psycho*, a scene that occupies 45 seconds of screen time, involves 70 different camera setups. To cut even a few seconds from a film sequence can clearly alter its meaning and formal rhythm.

A film director has few of the powers of protective copyright enjoyed by a novelist or dramatist. As Roger Manvell has pointed out, 'the director seldom has even the right of appeal' if his work is re-shaped or withdrawn or even destroyed by the production company which is the legal owner of his film. It may be impossible for him even to retain a copy of his own. There have been many famous cases of films being re-edited by producers, such as Erich von Stroheim's *Greed* and John Huston's *The Red Badge of Courage*. Today, even the work of a noted director such as Sam Peckinpah can be sabotaged in this way, as a news item from the New York Times will illustrate:

"My baby is maimed" says Sam Peckinpah of 15 minutes MGM has removed from *Pat Garrett and Billy the Kid*. Peckinpah's contract with MGM gave him control of the film for two previews. After that, it was the studio's turn. 'After the first preview, it was obvious that some trimming was necessary' says the film's producer Gordon Carroll. 'Audiences were restless'.

'Previews!' says Sam Peckinpah. 'There were no previews for paying audiences. The previews were held at MGM by invitation only and they had more armed guards around the studio than Watergate ...'

'The heart of the film is missing' adds Peckinpah. 'I mean the motivations of the people.' And he voices particular anger at the redubbing of the music to make Bob Dylan's lyrics omnipresent throughout the film. 'I only had Dylan sing twice, but Gordon Carroll obviously wants to sell a Bobby Dylan album.'

From the producing company, the film passes to distributors in various parts of the world. The distributor who imports the film into N.Z. has the right to make additional cuts, either before or after he submits it to the N.Z. Censor. Even the Censor has expressed concern at the chopping that takes place:

"Theatre operators and film distributors often cut films to their own whims" said Mr. D.C. McIntosh, the N.Z. film Censor. "Under the Censorship Act films are allowed to be cut by 5% after they have passed through me. Naturally though, many films are cut far more than this and we have no way of checking who does it." He added that he believed there were six prints of the film *Blow-Up* in the country, and each version was different.

(Auckland Star, 6.11.72)

Distributors may shorten a film because they think it will become more popular that way, or to make it fit more conveniently into the four-sessions-per-day format that is customary in N.Z., or to remove



The famous 1931 movie version of *Frankenstein*, starring Boris Karloff, is now screening at the Classic Cinema Club, 321 Queen Street, in a crisp new print. Bela Lugosi as *Dracula* provides the interesting first half.

something that offends them. Cinema-owners may insist that cuts be made before they agree to hire the film from the distributor. It is very difficult to obtain information about such cuts because they are a business secret - but many important films such as *Satyricon* and *O Lucky Man* appear to have been the victims of local cutting.

After the overseas producer and the N.Z. distributor have had their chance to abridge the film, then it is the Censor's turn. Many New Zealanders seem to be tired of hearing about censorship, but the fact remains that our censorship system is one of the most severe in the world. While films are very seldom cut in Australia, for example, the N.Z. Censor cuts nearly 40% of our films. Last year he made 823 cuts, a greater number than usual. Films like *Confessions of a Window Cleaner* received a thorough re-construction, with the most amusing erotic scenes (such as the episode of lovemaking on the kitchen floor in a sea of foam) reduced almost to nothing.

Even 'serious' films such as those specially imported by the Auckland Film Festival (for example, *The United Family* and *Alliance for Progress*) or the Film Societies (The Bookseller who gave up *Bathing*) are liable to be cut. This is a particularly serious problem for the Film Festival, as the international rules for film festivals prohibit the screening of censored films. For this reason, the two Argentinian films mentioned above had to be dropped from last year's Festival. The Censor has

also banned some Festival films outright (such as the brilliant Japanese film *Inferno* of *First Love*).

Many film-goers seem to think that cuts by the Censor are easy to detect, but in fact the Censor is able to sew up his incisions very skilfully, thanks to years of practice. While film-goers are having suspicious thoughts about something else - a jump-cut or a bad splice - the real scars pass unnoticed.

Although cutting is the type of distortion most often talked about, it is sometimes not as devastating as other faults such as poor quality printing. Even in the most expensive labs, it is extremely difficult to control tone when producing a large number of prints. John Schlesinger has written about his problems with *Midnight Cowboy*:

"Once it goes into the hands of a laboratory, and they are going to mass-produce from a dye-transfer print, then you've lost everything you were trying to achieve in colour. I saw fourteen prints of *Midnight Cowboy* and I became so sick of the film that I cannot describe the experience. I remained in a New York laboratory until I saw one print that came up to standard. From then on, no print ever matched that one."

Even if a print is good, it deteriorates very rapidly. Every time a film is screened it picks up scratches and dirt. Most prints are new when they arrive in a Queen Street theatre, but by the end of the season, there are definite signs of wear and tear. 35 mm films are distributed in the form of 2000-foot reels - each reel holding about 18 minutes of film - and signs of ageing are particularly evident at the beginning and end of reels. Also the 'grading' is not always consistent from one reel to the next, so that there may be noticeable differences in colour or tone when a new reel appears on the screen. For example, some reels of *Lucia*, the Cuban film shown last year by the Film Society, were very much darker than others.

As a film circulates around the suburban theatres it becomes increasingly scratchy. It grows old not only because it is being pulled through a hot projector at high speed, but also because it has to do so much travelling.

Over the years, there is also a tendency for the colour to fade, and this is perhaps the most serious problem faced today by archives attempting to preserve old films.

In N.Z., it is the best films that are most likely to arrive with bad prints. *Murmur of the Heart*, a film with very beautiful colour photography that didn't reach Auckland until four years after its first release, finally arrived here after having circulated in Australia. The first hundred feet of one reel were carelessly spliced back-to-front onto the rest of the reel. The print was generally dirty and scratchy and faded. While it is good to see such films even in a decrepit state, it is sad that the most beautiful examples of film-making should reach N.Z. in the worst possible form. Because the Film Societies operate on such a limited budget, they too are forced to accept a lot of tired prints.

Screening

Even if a print is new, it can still be distorted by the manner in which it is screened. Many cinemas have old screens on which stains and seams are visible. Often, when a cinema such as the Capital in Bal-moral is 'modernized,' new seats and carpets are installed but the screen is left in a poor condition. Few cinemas have good sound equipment. Recently, some suburban theatres (not including the Capitol) quietly switched from 35 mm prints to 16 mm prints. It is possible that 16 mm represents the wave of the future, but at the moment this smaller gauge is still producing very coarse results in theatres as large as the Mayfair (in Sandringham) where the films look grainy, flat in colour, and soft in focus. (Though a smaller theatre specially designed for 16 mm such as the Classic Cinema, can produce satisfactory results.)

Although it is necessary to train for several years to become an authorised projectionist, it is surprising how often a projectionist will do something clumsy such as screening a film out of focus. Presumably this sort of thing happens because it is a boring job to screen the same film over and over again. Also, the general atmosphere of the film business encourages people to regard films simply as commercial products rather than as subtle works of art.

When a film is screened, its image should fit neatly onto the screen, but in many cinemas the image is allowed to overlap the screen. The problem is particularly great in the case of European films which have an 'aspect ratio' (ratio of width to height) different from the usual American film. Either the subtitles are chopped off at the bottom or heads are chopped off at the top. Also, the curtains are often drawn so tightly that the sides of the image are cropped. Thorold Dickinson has remarked: 'The sooner this barbarity is recognized as a breach of contract, the better it will be for the art of film The so-called up-to-date cinemas continue to charge full prices for showing less than two-thirds of such films'!

The Auckland Film Festival frequently encountered this kind of problem in the Regent and the Embassy. I remember a sequence of Godard's *Masculine-Feminine* in which a man and a woman talked to each other from opposite sides of the screen. The scene was very impressive when I saw it at a preview in a small theatre, but when the film was screened at the Regent, neither the man nor the woman could be seen! Another common problem is the tendency of projectionists to drop the curtain too soon. Usually nothing is lost but a few credit titles, but when Passolini's *Theorem* was screened at the Film Festival, the projectionist dropped the curtain over the final shot, a shot that was crucial to the effect of the movie.

During the first Film Festival, the reels of Jansco's *The Red and the White* were shown in the wrong order for two sessions (apparently unnoticed by most of the audience). But on this occasion the projectionist was not to blame since the reels were not clearly marked.

Such problems are not confined to N.Z. as we see from a remark by Paul Newman about the screening of his film *Rachel*, Rachel:

"You never seem to get free of the film At the screening in New York I couldn't believe what a mess appeared on the screen after the lights went down. Wow! I shot up to the projection booth and the guy hadn't even run focus on the picture. And the sound - the scene with the multiplication tables - you couldn't even hear them. I was so furious about the projection of the movie that I sent out an assistant cutter to Boston, Washington, Baltimore and Buffalo, when the movie first opened in those places, just to check projection. And you know, either the characters are all walking around in the bottom of the screen or their heads are chopped off right above their eyes. It's really terrible, because we took a lot of care shooting that film, and those guys in the projection booths were killing it. I guess Warren Beatty was the first guy to really do something about that. He used to tour the country seeing Bonnie and Clyde and go screaming back to the projectionist."

FILM-GOING

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A lot could also be said about the ways in which films are badly dubbed, or subtitled, or reduced to 16 mm prints (often with a loss of detail and colour, and a modified aspect ratio). There are also a lot of poor 'dupe' copies in circulation throughout the world. The FBI is currently cracking down on the large black market in illegal prints in the U.S.A.

Television is one of the worst offenders when it comes to distorting movies. Some of the 16mm prints that it uses are not of the best quality, and the process of transmission involves a general loss of detail and cropping of the image. In addition, there is special television censorship (extra cuts in Blow-Up for example) and there are frequent commercial breaks. Watching movies on TV has its own special pleasures - and the commercials can acquire a sort of surrealistic charm - but the film presented there is very different from the one originally conceived.

Another problem is the different colour temperature of each type of projector, or each type of TV set. For example, a 16mm projector may have a Xenon arc lamp with a colour temperature of 5600 degrees Kelvin (as do those in B15 and B28) or a tungsten lamp with a temperature of 3200 degrees Kelvin (as do other projectors in the university). Because of these variations, a colour film will look noticeably different on different projectors, sometimes having a warm red glow and sometimes a cool blue glow. Similar colour changes occur from one TV set to another, and from one country's TV system to another.

The subject of deceptive advertising is too large to deal with in detail, but I'd like to give one example to show how serious the problem can be. Truffaut's film *Bed and Board*, now circulating round the suburban cinemas, is being advertised as though it were a completely different film. Last week, for example, the New Capitol placed the following advertisement in the *Star*:

'Red hot hit Some people hit the jackpot. Our young hero takes up private board, and instead of dishes to wash, his landlady is a dish to handle. A sexy saucy romp in a sensational situation of seduction Ooh la la !' The advertisement is illustrated by some sexy drawings. Any-one who has seen the Truffaut film is sure to be astonished by this description, which was perhaps taken by mistake from another film with a similar title. The Hollywood Theatre (Avondale) used almost exactly the same advertisement as the New Capitol, though it added a further inaccurate detail:

'This film has English dialogue.'

Bed and Board deserves a lot of screenings but it should not be marketed in the guise of another film.

Because of all these problems, the N.Z. film-goer seldom sees the film he thinks he has paid to see. For anyone who wants to study films seriously, the task of obtaining an accurate 'text' is as frustrating as the problems encountered by a scholar working on the Shakespearean folios. The most depressing feature of the situation is the lack of awareness shown by most film enthusiasts. For example, many film critics seem to have no hesitation in passing judgement on a film on the basis of any one screening of any one print.

Somebody should review local cinemas in the way that people knowledgeable about food review restaurants, by commenting on the general 'ambiance' as well as on the meal. There are some flashy, expensive cinemas that would receive very low ratings for their advertising, screens, projectors, sound equipment, print quality, etc.

N.Z. film-goers should stop suffering in silence, and knock more often on the doors of managers to complain about the mis-treatment of films. It is true that in some cases, the managers will have some reasonable excuses to give. After all, many cinemas can't afford to be too choosy about prints. And it is as inevitable for prints to grow old as for people. Also, it should be remembered that a projectionist has a lonely, monotonous job, and often the prints he is working with are in poor condition. Some Auckland cinemas do a good job within the limits of the commercial system, and - despite the faults I have mentioned - the Hollywood, Mayfair and New Capitol are among the most enterprising. Nevertheless, the consumer of films, and the maker of films, have their rights also, and they are entitled to

film news...

The University will have two film clubs this year. The first, 'P & Q Associates' (organised by Peter Woollett and Donald Gardiner), will specialize in relaxed viewing. A double feature will be screened every third Wednesday in B28, with 'Snoopy Come Home' and 'Paint Your Wagon' scheduled for April 23rd. The second club, 'Contemporary Films', will concentrate on 'non-commercial films.' Ray Waru will be announcing some of the titles soon.

The Pushkin Society will be screening Einstein's *Battleship Potemkin* in the Maclaurin Chapel at 7.30 p.m. on April 29th. Mr Wayne Sellwood, who is President of the N.Z. Producers, Directors and Writers Guild, will present a talk on Eisenstein.

The Auckland Film Society will be screening Jean Cocteau's *Les Parents Terribles* (1948) on the 16th and 17th of April at the Unity Theatre (323 Queen Street). The unusually good first half includes Ponanski's *Two Men and a Wardrobe*.

The Film Studies Course has moved its Thursday night (7pm) screenings to B15. The next programmes will be: *Ivan the Terrible* and *The General Line* (April 17), and *Storm Over Asia*, *Menilmontant* and *Berlin* (all April 24). These screenings are open to everyone, and there is no charge.

Rumour has it that independent film companies will not receive any more commissions from the NZBC because the two new channels claim that they are not able to spare the money. This would be a serious blow for N.Z. film-making and television. Independent companies such as Pacific Films of Wellington (which produced Barry Barclay's *Tangata Whenua* series, and a number of brilliant documentaries by Tony Williams) and Aardvark Films of Auckland (which contributed Mune and Donaldson's *Woman at the Store*) have been setting new standards for N.Z. television.

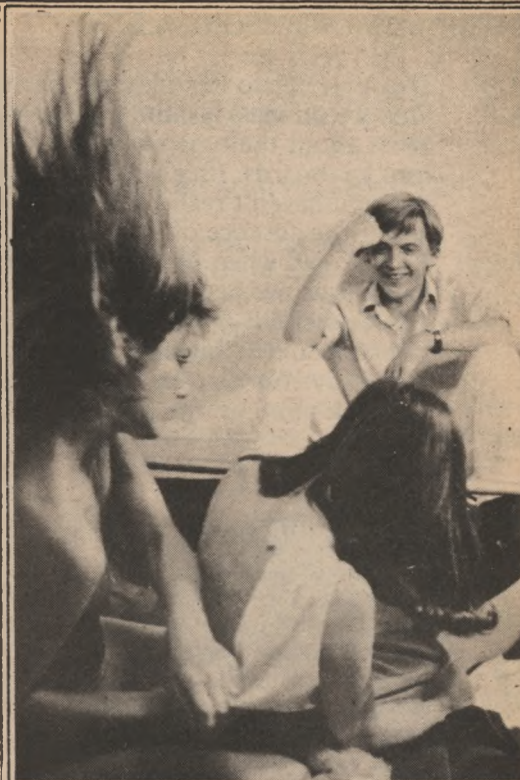
News items and other contributions to the Film Page are welcomed.

expect the film business to keep on its toes.

The fundamental problem is the way in which our society leaves film - unlike the other arts - almost entirely at the mercy

of the marketplace. Only a change in the basic commercial structure of the film business will make it possible for us to see the best films in a satisfactory condition.

Roger Horrocks



Blow up - There are six prints of the film in N.Z., and each version is different?

The scene shown here was missing from the print screened last week at the University.

RADICAL CHRISTIANS

CHRISTIANITY AND POLITICS

The World Council of Churches comes under fire for supporting liberation movements in Black Africa. Local churchmen cry "keep the church out of politics" when it is suggested that churches should support the anti-apartheid movement in New Zealand.

But churches do set up "Public Questions Committees" to form policies on social (and political) issues.

Catholic churches preach opposition to legislation on abortion and contraception.

And in Latin America, in South Korea, in South Africa, in S.E. Asia, churchmen are jailed for criticising and actively opposing the authority of their governments.

What is the relationship between Christianity and Politics? Obviously there are many possible answers. And many different facets to the question.

It may well seem different to the 'campesino' in the slums of Latin America than to the dedicated, insulated Cardinal in the Vatican. And different again to the Church-on-Sundays Remuera businessmen here in Auckland.

Certainly, it cannot be denied that many Christian groups are involved in political action. It could even be said that politics is such an all-pervasive sphere that even drinking South African wine or buying a packet of cigarettes can be seen as a political act. (And is a refusal to become involved in such obviously "political" acts as supporting electoral campaigns, or opposing or upholding changes in local or national laws, itself not a political statement?)

From many sides, we are told that we should be involved in political and social action - whether it is to vote in student elections, to march in the streets against injustices at home and abroad or to write letters to MPs. From small demands like giving a few dollars to support starving children overseas, to the large and complex issues like whether the law on abortion should be changed, or how a church should invest its money, individual people are having to make decisions about political issues. What should our response to these demands be? What could it be?

Theological Answers

Some theologians answer that a christian should be concerned with spiritual, not with secular matters. Should we accept the authority of the power of the State as representative of God's law?

Another answer is that the Church should be relevant - that it should enter the

secular market-place, so must become involved in the social and political issues which affect the people in our world.

Yet other people believe that a Christian commitment should call for social commitment; that Christian love should manifest itself in active, outward concern for the secular welfare of other people, and even for involvement in struggling for peace and social justice.

Study Groups

While it is probably impossible to find any one set of answers that will solve all the confusion and cover all the arguments, I do believe that the question of the relationship between Christianity and Politics is an important one to study. And for the benefit of those of us who do want to explore this topic, the Student Christian movement is organising a series of study groups in which people will be able to talk at some depth about politics, and what relevance the Christian faith has to political action.

In SCM we often become involved, one way or another in political and social action. It is particularly important that we look at what theological foundations there might be for such action.

But for anyone who is looking toward Christianity for answers to some of life's questions, or who thinks that maybe Christianity can pose some of the right questions, we hope that these study groups can provide a framework within which questions can be posed, and, we hope, some answers found. And maybe some new questions raised.

What do you Mean By....?

Obviously, to ask what the relationship is between Christianity and politics presupposes two important prior questions.

The first is to define what we mean by politics. As I have pointed out, politics can be defined narrowly, as being more or less the business of government, or it can be defined widely enough to impinge on almost every human activity. While we don't all have to become political scientists overnight, much confusion about politics results from a disparity of definitions.

The second prior question is to decide what light Christian teaching should be seen in. Is it immutable dogma, or does

it leave us free to seek and find our own answers? Christian faith springs from Jesus. Christ, but who (or what) was he? Was he Almighty God walking earth disguised as a man, or was he just an extraordinary bloke who happened to raise a following? Was he the Son of God, or just a failed prophet?

Our approach in this study series is that these questions must be tackled first, so in the first study we will try to come to some working definition of politics, and in the second we will ask ourselves who Christ was, and how his teachings should be interpreted.

That groundwork laid, the following three studies will examine Christian teachings, and try to reach some conclusion about what the relationship between Christianity and politics is. Throughout the studies the emphasis will be on inter-personal discussion; we believe that people can only come to answers to questions like these for themselves, by a process of discussion and reflection.

The first study was last Saturday, the next is next Saturday, 12 April, at 6.00pm at 68 The Drive. Tea is included for a small charge.

An open welcome is extended to all who are interested (For any further information, please consult SCM notice-board).

Dennis Stanton

LOVE
CAREFULLY!



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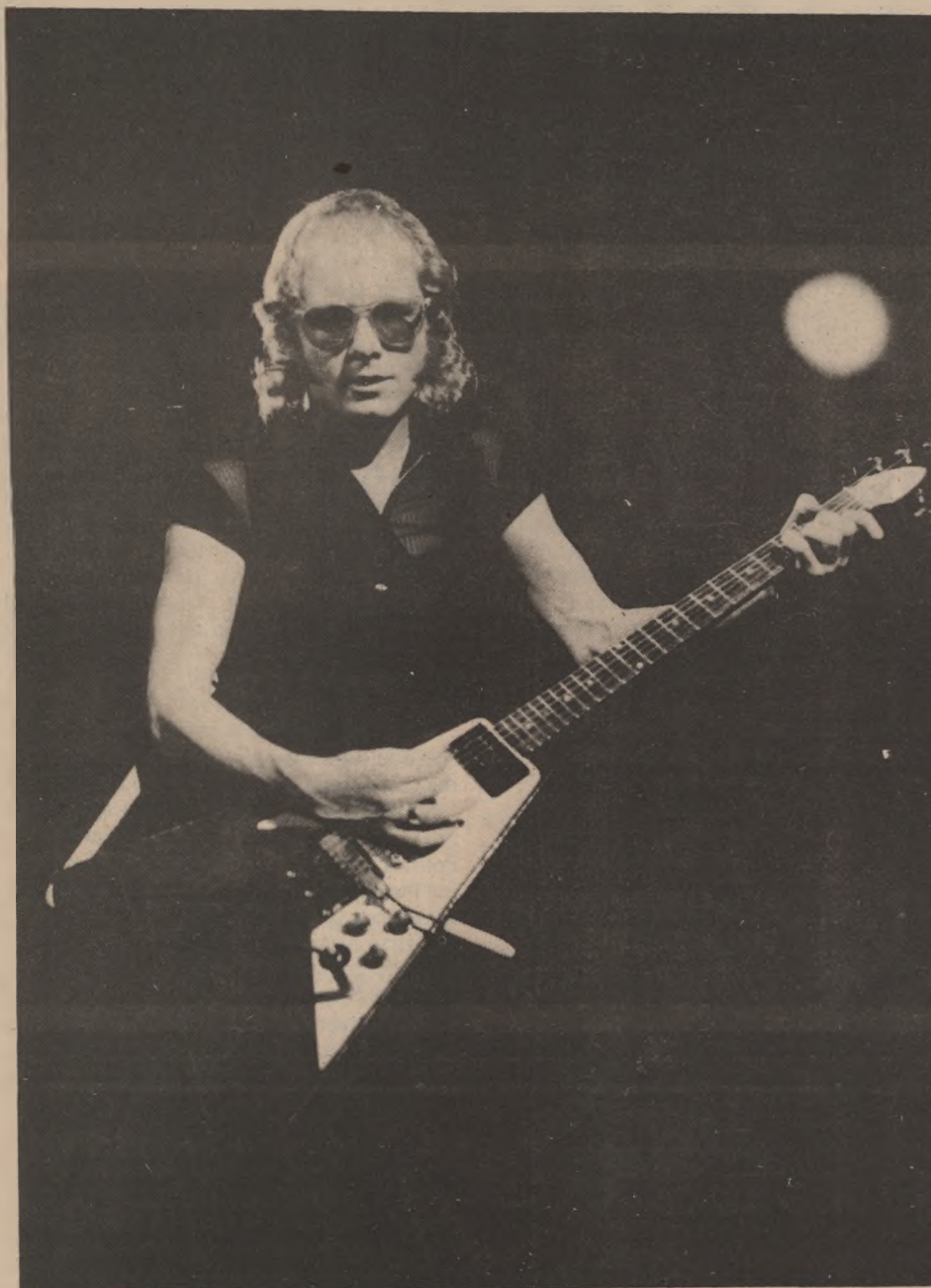
INTERVIEW / WISHBONE ASH...

- R.B: D'you prefer to just play the music and not mess around?
 A.P: Well we do mess around but we also play the music... yeah.
 R.B: What about the type of line-up for the group - you haven't expanded into keyboards. I see you were looking for an organ player a while ago, but you haven't really shown much evidence of being too concerned about the absence of keyboards.
 A.P: Er... well when the band was first formed we had thought of using keyboards; we have used keyboards on albums occasionally and it's still a possibility, you know I mean, if the band was to change its musical style a little bit then keyboards would be good.
 It's always fun to play with keyboards especially as it means you can lay back more on the guitar.
 R.B: You mentioned changes in musical style or is the group pretty satisfied with things as they are?
 A.P: Well, I don't think that we've really stated a musical style, particularly since Laurie joined the group 'cos we've only been together with him for six months with five months of that time being spent on the road, so in terms of creating music we've only been doing that for a month or two, and I'm sure that for the next album our style will probably have changed quite a bit.
 R.B: 'There's the Rub,' I think was quite different from the rest, like 'Argus,' for instance, which was more slow, heavy tracks like 'Throw Down the Sword,' 'The King will come' and so on...
 A.P: Yeah, 'There's the Rub' was quite a lot heavier and more raw. I think it will change as much again.
 R.B: Really?
 A.P: Yeah, because Laurie came into that album when we were already half-way through writing the stuff for it, you know? That was when Ted split and, it's early days yet...
 R.B: 'Wishbone Four.' I suppose you've been hit about this before; it was pretty heavily slated, in New Zealand as well. For one thing it had a hard album to follow in its predecessor, 'Argus' and I think that altered a lot of people's view of number four. Were you personally satisfied with 'Four?'
 A.P: Not so much as, say, Argus. I don't think that, as a total album, it stood up as well as Argus though there were individual tracks on it that I thought were equally as good as any of the tracks on Argus in terms of a mixed statement from the band, but it lacked a lot because of the way it was produced: it was produced by the band and there was a lot of tension involved in the album because we got it together in about three weeks and it was just the wrong way to have gone about it. I don't think we did ourselves justice.
 R.B: The next L.P. was 'Live Dates' wasn't it?
 A.P: Ahhh... I think you're right - yes it was.
 R.B: Was that sort of put together as a desperation measure, a live album rather than a worked-on album?
 A.P: It was kind of a stop-gap; I wouldn't say it was a desperation measure - I hope nothing that we do is out of desperation - but it was a kind of weird period for us because we were kind of working fairly solidly in the States a lot and there wasn't really anything in the can, particularly, that we thought was right for an album so we decided to do a live album.
 There'd been quite a few requests especially in the States, for a live album so we thought, well, let's give it a go. It was an experience, you know, to do it.
 R.B: Then there was 'There's the Rub' which was the first L.P. with Laurie Wisefield.
 A.P: Right
 R.B: Is there anything else in the wind at the moment?
 A.P: Yeah, yeah, we're starting movements towards the next album. There's some stuff written. When we finish this tour we go back to England for a few days and then go back to the States and start straight away working on the new album.
 R.B: You're a very album orientated group, you've only released about four singles. Why?
 A.P: It's just the way it turned out. I think at this stage in the game it

would be really nice for the band to have a single, especially in America. You see, we've reached a point, I think, where we've played so many live shows; we've played just about everywhere there is to play, and in order for the band to have a little bit wider acceptance it would be nice to have a single. But it's not incredibly important.

WISHBONE ASH

an interview with Andy Powell



R.B: Do you think it's worth attaching a lot of importance to radio stations?

A.P: It depends where you are. In the States it's incredibly important because it's the main medium - it's the main means of getting music across to the people because the musical Press in the States is fairly underplayed, it's not incredibly important at all whereas in England, it's the other way around and the Press is the big thing. Also, the radio stations Stateside are incredibly good... the service is amazing. You can pick up any kind of music you want to hear just by tuning in your dial. There's so much to choose from it's amazing. Radio has been really well developed over there, I must admit. F.M. radio. A.M. if you're into pop music, top 40 - you can get that, really, in any country in the world. You just switch your radio on.

R.B: Why did Ted leave the band?

A.P: Ahhh, number of reasons. He felt that really, as far as he was concerned he'd probably done as much as he could in the band musically and we were going through a pretty dull patch at that period and as a person he felt restricted. Being in a band, it was the first thing he'd really done; we all joined the band pretty fresh - it was a new thing. He wanted to travel and find out a bit more about this and that. He's in Peru at the moment living on a mountain-top. I don't know if he's got any plans to play music if and when he gets back, but we're all still friends, you know? He came to the first couple of shows we did at the Rainbow and we thought it was great, you know? But it was strange.



think we would have recorded it in America even if there hadn't been a tax problem because we found ourselves an American producer and he wanted to produce the album in the States and it was a new experience for us so we thought we'd give it a go.

R.B: Are you thinking of joining the huge drift to avoid the tax?

A.P: Yeah, only for about four months.

R.B: Isn't it incredible?

A.P: Yeah, it is incredible. It's sad... pretty disgusting, I think.

R.B: It's driven so many people out. Led Zeppelin's gone, Elton John's left...

A.P: Yeah, there's a lot of smaller bands even now. There you're talking about the really big super groups, the big money earners, but even the, what I call "modest" money earners, are being forced out because it's getting to a point where it's impossible to run a band in England. It's disgusting. I think it's sad that the country, which, for such a tiny island has produced so much music and has had so much success in the entertainment world, has such restrictive tax laws.

R.B: Do you think the English influence is still on music everywhere?

A.P: Not as much as it was, no. There's still a lot of good music being produced there and there's still a lot of fine musicians living in England. I don't think the influence is quite as strong as, say, the mid-sixties. England is very fashion-conscious. With anything associated with the youth 'movement' England always manages to keep towards the front, but as far as music goes, rock music, pop music, whatever you like to call it, I think it was basically started in the States and whenever there's a lull it always swings back towards that. R & B's undergoing a sort of revival at the moment which is essentially black music, American music.

R.B: You've just toured Australia, how did the gigs go?

A.P: They went really well. I think concert attendances are down everywhere at the moment but we managed to pull full houses.

R.B: I think that's about all, thanks a lot.

A.P: Right, let's have some tea...

So we had a cup of tea and a quiet chat about all sorts of things and eventually left in peace someone who must surely be one of the friendliest and most easy-going of all the guitar heroes, Andy Powell of Wishbone Ash.

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Osmonds, boppers...

LADIES AND GENTLEMEN THE OSMONDS

Well represented at Eden Park were mothers, young girls and polynesians of Auckland. The Osmonds had succeeded in getting an audience at the venue where Harry Miller had failed to stage a David Cassidy concert. 12B's acceptance of the promotion, giving peak breakfast time and on the day encouragement must have been important in selling the concept and the tickets.

Remember at College when on the Andy Williams show there was the bear, the story teller and the Osmonds. One week we saw the Jackson Five performing 'I want you back' - one of the best five minutes of rock television ever seen in New Zealand.

The Osmonds were also watching and several months later in 1970 they recorded 'One Bad Apple' at the Muscle Shoals Studios - of Atlantic Records, Allmans, and Rolling Stones fame. They also borrowed from the Tamla Motown choro-graphy, songs (performed 'I can't get used to you' in Auckland) and costuming, in attempting to capture an even whiter audience. Since then, though their audience weren't around in the sixties, the Osmonds have got by on revivals - "Go Away Little Girl", "Young Love" etc.

Before the Osmonds came on we had an hour of marching girls to a 'Colonel



Bogey' tape, rewound before every march. Disappointed most grew impatient, some lead in a chant - 'We want the Osmonds' while all the mothers clapped the girl's in uniform. Behind me a girl remarked - 'Why am I smoking, they don't like girls that smoke' and four people walked from the field to sit in unoccupied seats at the front on one side. Having finished her cigarette and an ice block, the girl behind declared 'that's Shirley? Osmond, one of the Osmond's wives. After getting an autograph others followed so Mrs. Osmond and friends retreated beyond the barrier again. The marching girls finished with the trooping of our own and our visitor's flags.

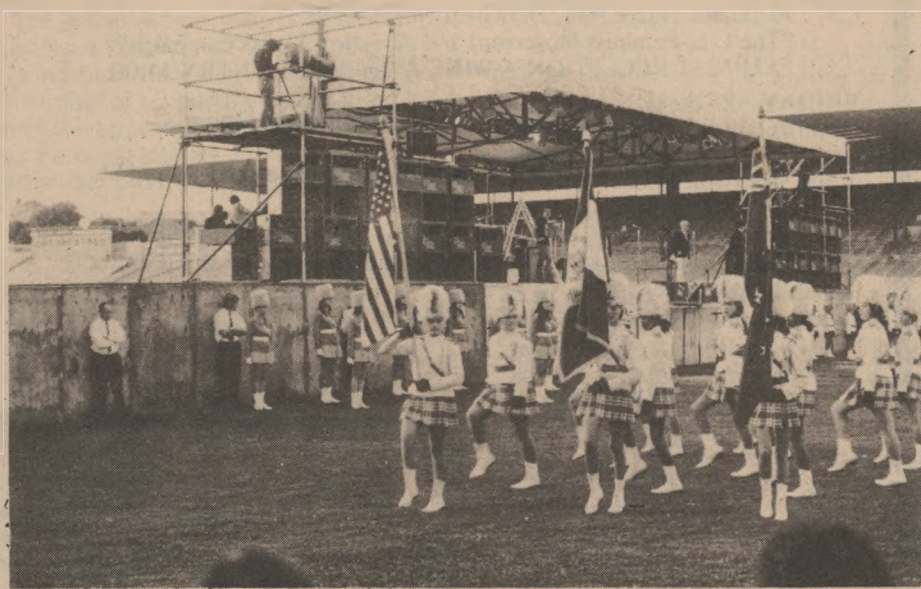
At 7 p.m. the crowd stood on its seats to see the limousines pull up behind the stage. Immediately the Osmonds were on stage doing "Crazy Horses" with artificial smoke to help stir up the excitement.

Their lack of subtlety makes their act seem more contrived than created - like a music machine, the cogs and wheels 'live on stage'. The audience sees a different reality - 'the machine' like Jagger's act to us is 'cool'.

They followed with a fast soul medley - the emphasis on speed rather than soul; then "Mamma don't dance," "I have a dream" their conservation song, group introduction and Donny and Sister being featured together and individually. Then I figured some little fan outside who couldn't afford a ticket would enjoy what I was not. I left not before seeing Donny doing something resembling a tantrum to play two chords on an organ standing. Outside the only person who would use my free pass was a mother waiting for her children.

Thankfully I got out before the twelve year old 'Little Lover' from Arizona hit the stage away from the blaze of instamatics. In our western economies as far as getting into the buying and demanding habit you got to start somewhere - they are starting earlier nowadays. The Osmonds are leading the pre-adolescent generation just like Jagger lead us. Like 'Ladies and Gentlemen - the Rolling Stones', it is hard to untangle the Osmonds music from the circus on stage and the souvenirs on sale.

Well there were musical reasons for leaving the Osmonds concert and there were 'musical reasons' (Rolling Stone) for Mick Taylor leaving the Stones.



OBSTACLES

Joseph Musaphia's play, 'Obstacles' is enjoying a return season at New Independent. It was first presented in February, although for less than the customary twelve performances. 'The Lion in Winter', preparing for its longer run, was breathing heavily down the neck of Musaphia's opus and it had to come off early to make way for rostrums and arches and ramps. In retrospect that didn't seem fair to the play nor to the many people who might have wanted to see it. The theatre, besides, received enquiries and expressions of disappointment from people who'd been

on a brief visit, expressed his delight with Herb Gott's seedily brilliant production and the play opened with his blessings. 'Not quite black - not quite a comedy' was a phrase coined for its original advertising, and Robert Goodman, reviewing for NZBC, said of it: 'highly original, tense, and at times very moving. It is also very horrifying'.

With 'Obstacles', New Independent offer a special bring-on for students. Each Monday and Tuesday nights, students will be offered seats at the theatre for one dollar as opposed to the list price of \$2.25.



BLESSINGS FROM JOE. Joseph Musaphia, author of 'Obstacles' (second from right), talks to Herb Gott, Director, and cast members Harold Kissin, Shirley Duke and Les Hunt.

away on holiday in February. It became not only logical but also imperative that the 'Obstacles' set go up again and its cast be shaken out of their private lives into public performance.

Musaphia himself, up from Wellington

This price has been deliberately calculated to compare favourably with current movie prices. This policy will be continued indefinitely throughout the year and will apply to such coming attractions as Gordon Dryland's 'Dark Going Down' (late April), Ibsen's 'A Doll's House' (June) and other goodies such as Miller's 'After the Fall' and Albee's 'All Over'.

'Obstacles' began its re-run on Saturday, April 5, and will continue nightly except Sunday until April 12.

AL STEWART - 'CONTEMPORARY CHRONICLER'

"My first four albums have been for me an apprenticeship. 'Past, Present & Future' is my thesis" - this observation by English singer-composer Al Stewart marked the British release of his remarkable new album in late 1973 - but more of that later for as the man is hardly a 'household name' from the music business, something of his musical "apprenticeships" need be told at this stage.



In the mid-sixties Al Stewart was part of the Les Cousins (folk-club) scene in London's Soho, where he gained valuable experience prior to signing with the British division of CBS Records. The first two albums - circa 1968/69 - "Bedsitter Images" and "Love Chronicles" display his characteristic pre-occupation with emotive/introspective themes, almost as if 'committed' in places, to revealing the personal agonies of his love-life. Predictably, some found this either 'over-indulgent' or 'contrived' but there were always others who recognised familiar elements in his songs and so began to appreciate his keen sense of description and detail.

The next two albums (1970/71) "Zero She Flies" and "Orange" (in particular) contain material that is noticeably stronger "all round" and also see Stewart use 'electric' instruments for the first time.. but it was a track on "Zero" called "Manuscript" which prophesied his dominant theme of the future - European History.

By 1972, the "thesis" was under way, as Stewart envisaged the next album's songs each representing a decade of our century. The concept was expanded however as new compositions evolved - "Nostradamus"; his 'epic' about the celebrated sixteenth-century Royal Navy (and 'old age' in general) - "Terminal Eyes"; a 1984-type song based on Lennon's "I Am The Walrus" and forming a 'future' aspect to the concept. With the aid of session-men such as Isaac Guillory/Rich Wakeman/Dave Swarbrick the album was completed in 1973.

"Past, Present & Future" contains eight exemplary tracks each with its own entity/time period, yet combining to form a fitting achievement to some 18 months plus 40 history books work of time and research. If highlights must be sought, then look to the contrasting/superb "Soho (Needless to Say)" and "Road to Moscow", the former a Stewart 'city-song', its flurry of lyrics bursting with imagery, while the latter is a penetrating account of the German invasion of Russia during WW2.

Still, it's amazing to think that Stewart encountered untold 'hassles' in getting the work released in the 'States and that even its (recent) NZ release may have been jeopardised by his almost total 'lack of exposure' here (remedied somewhat by a certain Radio B' deejay). It's well worth forty minutes of anybody's time, lending this album an ear (or two) and I for one, am waiting (anxiously) for the man's 'follow-up' effort.

- PETE KLEIN

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BLACK AMERICAN FEMINIST TO TOUR NEW ZEALAND

A Black American feminist, Nan Bailey, is to tour New Zealand during April and speak to meetings in the main centres.

Twenty two year old Bailey is active in feminist and Black organisations in the United States. She is a former co-ordinator of the Women's National Abortion Action Coalition, which played an important role in influencing the Supreme Court decision to liberalise America's abortion laws.

Recently in Boston, the Black community has been subjected to a vociferous and violent racist attack, aimed at preventing the desegregation of Boston schools. As a staff member of the National Student Coalition Against Racism, Bailey was an organiser of the National March Against Racism held in Boston in December. Over twelve thousand people marched in defence of the right of Black students to attend the schools of their choice. The largest civil rights organisation in the United States, the National Association for the Advancement of Coloured People, together with other Black and student organisations, is currently organising even larger national protests to be held on May 17.

ed States, the National Association for the Advancement of Coloured People, together with other Black and student organisations, is currently organising even larger national protests to be held on May 17.

Bailey is a national leader of America's most well-known radical student organisation, the Young Socialist Alliance. She is a director of the Socialist Workers Party 1976 Presidential election campaign, the largest socialist election campaign in the United States since before the First World War.

Bailey's New Zealand tour is being organised by the Young Socialists and will culminate with an address at the founding conference of the Young Socialists, to be held in Wellington at Anzac weekend. According to the organisers, the Young Socialists Founding Conference will be one of the most significant gatherings of radical students and young people that has been seen in New Zealand in recent years.

M.A. Tucker

NAN BAILEY TOUR PROGRAMME

THURSDAY APRIL 10

12-15 Auckland Primary Teachers College Hall.

"The Black Liberation Movement and the Racist Offensive in Boston."

7.30 Auckland Trades Hall, 147 Great North Road

"The U.S. Feminist Movement and Abortion Rights Campaign"

FEMINIST RECEPTION - WINE & CHEESE - ENTRY \$1.00.

FRIDAY APRIL 11

12 pm Auckland Technical Institute E Block Conference Room

"Black Liberation"

1 pm Auckland University, B28, Library Building Basement, Alfred St.

"Black Liberation"

8 pm Auckl. University, B15, Library Bldg. Basement, Alfred St.

Socialist Forum - "The continuing Radicalisation of U.S. Politics"

SATURDAY APRIL 12

5 pm Young Socialists B-B-Q, 216 Atkinson Road, Titirangi.

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For details and bookings contact Student Travel Bureau, Top Floor Students' Association Building, University of Auckland or Phone 375-265 11am to 5 pm

CONSUMER RIGHTS

PROTECTION FROM THE DOOR-TO-DOOR SALESMAN

By Andrew Terry, Lecturer in Law
University of Canterbury

Many people will have heard a story such as the one about a housewife who signed up on the spot for a \$300 "bargain" encyclopedia set after falling prey to the patter of a door-to-door salesman. She really didn't want the books and later found the payments burdensome indeed.

That sort of problem was rife in the 1960s when the practices of some salesmen were a source of frequent complaint both in New Zealand and overseas. Book salesmen of the type just mentioned produced the worst examples. They concentrated on state housing areas where people tended to be less educated, younger and could least afford these encyclopedias.

Because of misrepresentations and misleading statements, few people realised that when they signed for the goods they were entering into a contract.

Bad Case

A particularly bad case was that of a shy, 17-year-old girl at home alone who was sold linen worth \$326. The girl was escorted to the bank by the saleswoman to withdraw the \$65 deposit and ended up with 17 pairs of sheets and 26 pillowcases.

This was an extreme case and the majority of salesmen were fair and reputable. Nevertheless, evidence was building up. There was evidence of salesmen literally forcing their way over the doorstep to remain in the house for as long as six hours at a time, keeping up an hypnotic flow of sales talk. There was evidence that the attitude of salesmen sometimes reduced householders, particularly women, to a

state of acute physical fear.

All these factors plus the lack of time that people had to reflect on a deal, were considerations that influenced Parliament in passing the Door-to-Door Sales Act in 1967.

The Act solved the main problem by providing a "cooling off" period of seven days in which the buyer could reflect on the wisdom of his purchase and could cancel the agreement for any reason whatever. He could also get a refund of all money paid and a return of any trade-in.

Loophole in the Law

But the Act still had a major drawback. Originally, it covered only goods, and salesmen soon circumvented its provisions by offering services in conjunction with goods.

The weakness in the law was exposed following a magistrate's court decision that a couple, who signed up with a door-to-door salesman to have an aluminium sheating placed over their weatherboard house had no protection under the Act. This led to the introduction of a private member's Bill to bring services within the scope of the Act and it became law in 1973.

Yet, even with this substantial cover, the Act is still limited as far as the consum-

er is concerned. While credit sales are protected, cash sales are not.

The thinking behind this is that the householder is unlikely to have enough cash in the housekeeping jar to commit himself to an expensive sale and is likely to reflect longer and harder before paying cash.

Credit sales on the other hand, are superficially more attractive because the monthly instalments seem less daunting and the salesman has more chance of being able to persuade the householder to part with the deposit.

Problem with Elderly

All the same, cash sales should be covered. Older people are notorious for keeping large sums of money in the house and documented cases show that several pensioners have paid substantial sums for goods that they had no real use for.

It should be noted that not all credit sales are covered either, because there are minimum purchase prices before the Act applies. Hire purchase agreements over \$20, credit sale agreements on books over \$20 and other credit sale agreements over \$40 are covered by the Act.

A further point to note is that although the law now protects the householder from harassment, it does not apply where the purchaser makes the first inquiry relating to the goods that are the subject of the agreement.

Type of Inquiry

A general inquiry by the householder as to the range of goods advertised by the seller will not take him out of the Act's protection, but a specific request for a particular product to be demonstrated at his home - will if it leads to a sale of that product.

Nevertheless, the salesman cannot escape the provisions of the law and any device requiring the householder to sign a form which states that he made the first inquiry will not be effective.

The technicalities of a door-to-door sale are important. Before such a sale is valid, the agreement must be in writing, signed by both parties, and contain in bold, easily read print a statutory notice inform-

ing the consumer of his right of cancellation and the steps he must take to exercise it. A copy of the notice of cancellation must be left with the buyer so he can fill it in if he wishes.

Must get Copy

The consumer must receive a copy of the agreement when it is made. If it happens that the buyer does not get a statutory notice advising him of his rights, the Act is ambiguous but it appears that the buyer has a month to cancel.

Some salesmen delay delivering the goods for several days to make it difficult for the buyer to cancel as he has had no chance to see if the goods are of good quality.

In these and similar situations, the buyer should realise that he has only the seven days and, if he does not cancel, he will lose the right to do so whether the goods have arrived or not. If the buyer is in doubt, for any reason, he should cancel immediately.

Reasonable Care

After cancellation, the parties are returned to their original positions. The seller must give back all money and goods he may have obtained and the buyer need not give up the contract goods until he receives a full refund from the seller. The buyer must take reasonable care of the goods for 21 days after cancellation and he must not use them. It's the seller's job to collect the goods.

The Door-to-door Sales Act therefore provides the consumer with a great deal of protection. There are still areas for reform: a curfew for door-to-door selling could be imposed, cash sales could be covered and penalties for concealment of the statutory notice of cancellation could be introduced.

It has been argued that this Act over protects the consumer since it imperials the wide extent of honest and scrupulous selling which takes place.

However, the practice before the Act evidenced a grave social problem requiring immediate reform and the Act gives this necessary protection to the householder without putting unnecessary restrictions on the responsible door-to-door salesman.

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..on the decriminalisation of marijuana...

'I Ain't a Criminal, Sir...'

Over the past few years the news media have carried many stories warning that smoking marijuana produces severely damaging effects on the human body both physical and psychological. However, despite these reports there is a clear and growing trend toward decriminalizing the drug. Opposition to pot, once centered in the law enforcement community seems to be crumbling.

Either by statutory or de-facto means, police seem prepared to accept the fact that marijuana use now is widely accepted and that continued stringent enforcement of anti-marijuana laws is unrealistic.

The time has come in New Zealand where we should re-examine closely our existing drug laws, and try to bring them into line with current public opinion. The government has made a half-hearted effort at this with the introduction of the "Drugs Prevention of Misuse" bill.

This bill, still in the initial stages of preparation, appears to have made no significant changes to the laws concerning marijuana. To the contrary, it appears that those responsible for this bill have ignored public opinion altogether and the new bill seems to be concerned with introducing even harsher measures.

At a time when major democratic nations are in the process of a general easing of marijuana laws, it seems almost ironic that New Zealand, which led the world in such legislation as the state welfare system, should ignore these changes and try to enforce even stricter penalties. In America, the laws in many states are being altered so drastically that the government has been forced to reconsider their federal laws. The campaign for decriminalization of marijuana users has become so widespread and forceful that the American Federal Government can no longer ignore it.

Whether or not marijuana is potentially dangerous to the individual smoker is not the immediate issue, because these smokers pose no threat to the society that justifies locking up those unlucky enough to be caught. The marijuana laws, because they proscribe a "crime" that has no victim, are ordinarily enforced against those whose "criminality" comes to the attention

of the authorities by accident. Most people who smoke are never caught. In New Zealand in 1975 the last year for which statistics are available, there were 1595 arrests for use and possession of marijuana, and many of these were sent to jail because they happened to have a small quantity of marijuana on their persons during their encounters with police. Under these circumstances the logic of such organisations as N.O.R.M.L. and other marijuana law reform groups who have called for decriminalization makes sense. It is unwise for a society to permit the creation of so large a class of presumptive criminals, when their crime can be of no demonstrable harm to anyone other than themselves. This is especially so when other recreational drugs are readily available and legal. The danger to the individual who drinks alcohol is at least as great as the danger of smoking marijuana, and may be far more so. Yet, it is perfectly legal for persons who are not minors to buy all the alcohol they wish. If the theory behind proscribing marijuana was that it's use would diminish, the policy has been a failure. When the substance was made illegal in 1934, it was estimated that in America alone 50,000 people used it. Today it is thought that the figure could be as high as 25 million. Obviously marijuana is here to stay.

Since there is little evidence to contradict this conclusion, and since many people are arguing that they would like to get marijuana out of the way so that the police can concentrate on real crime, it makes sense to support those who argue

for decriminalization. But, decriminalization should be recognized for what it is. It is a politically delicate way of saying you are taking the first step toward the day marijuana will be legal. That is obvious on the face of it. However, decriminalization should be accompanied by programmes that educate the public to the dangers of chronic and heavy marijuana use. Despite such programs, it is doubtful that the use of marijuana is going to decline. If there is merit in relaxing the laws on possession, simple logic dictates that it makes sense eventually to legalize its sale and use, and control its quality. This could effectively assist to keep some of the more dangerous drugs such as cocaine, morphine, and heroine, that now circulate through the same channels as marijuana, off the market.

For young people the illegality of marijuana makes a mockery of the law. Despite what those who seek to justify the criminal sanction might argue, the logic of the matter causes many people to see off to the pokey for doing so, surely you would either throw him out on his ear or start a rebellion. That is how quite a few New Zealanders feel about the present pot laws, and with good reason. The laws do not work. The ones they hurt most are the ones they are meant to help, and they have no place in a society that prides itself on devotion to individual freedom, and to the civilizing haven of mutual tolerance and respect.

All of us have friends or relatives who



use pot. Do we really want them dragged through the courts, disgraced, thrown in jail? As long as we keep the present laws on the books, we are saying one of two things: either that we do, or else we are hypocrites who want the penalty for someone else's friends and relatives but not for our own.

The proper use of criminal laws is to protect one citizen from abuse by another, not to let one citizen tyrannize another. Our present marijuana laws are tyranny, not protection. Scores of young lives are severely scarred for nothing. Hundreds of New Zealanders are placed outside the law, branded as criminals, taught to fear rather than respect the law - and for what? For choosing the risk, to themselves alone, of whatever limited damage marijuana use might entail. By this logic, playing rugby or league should be a misdemeanor, mountain climbing and parachuting a felony, and over eating punishable by at least twenty years.

Marijuana may be harmful as some scientific studies indicate, although even they tend to contradict one another. But so are a lot of pleasurable activities harmful. If you sat in the Kiwi Tavern enjoying a beer and a cigarette, and an agent of the government, wrapped in the majesty of the law were to walk in and try to haul you off to the pokey for doing so, surely you would either throw him out on his ear or start a rebellion.

That is how quite a few New Zealanders feel about the present pot laws, and with good reason. The laws do not work. The ones they hurt most are the ones they are meant to help, and they have no place in a society that prides itself on devotion to individual freedom, and to the civilizing haven of mutual tolerance and respect.

Brian Brooker

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