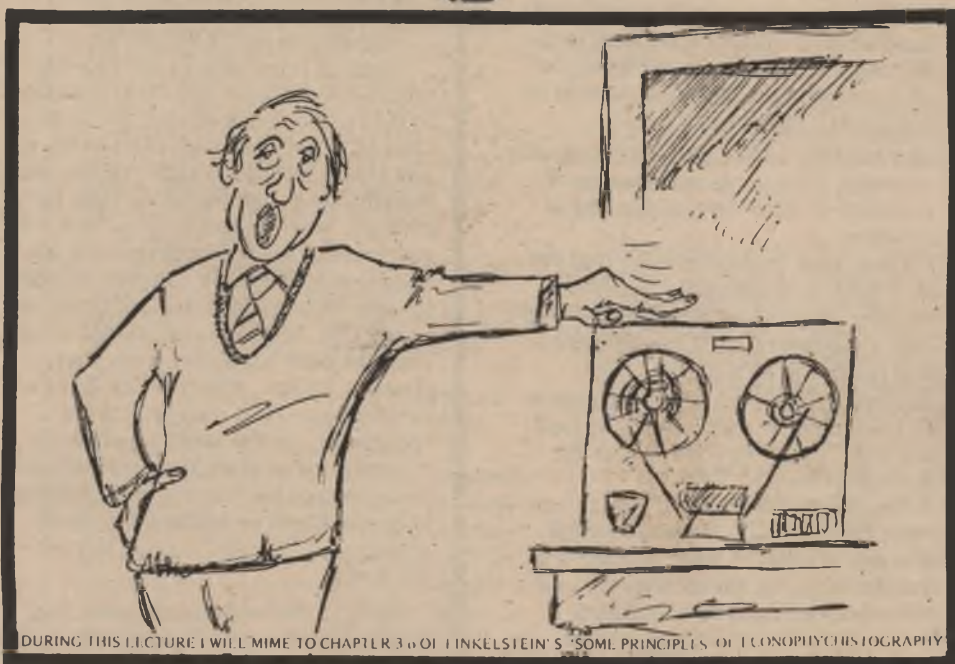


# Crassum

Volume 49

Issue 13.



DURING THIS LECTURE I WILL MIME TO CHAPTER 3 OF FINKELSTEIN'S 'SOME PRINCIPLES OF ECONOPSYCHISTOGRAPHY'

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OF FINKELSTEIN'S 'SOME PRINCIPLES OF ECONOPSYCHISTOGRAPHY'.

# do students deserve the education they get?





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## letters to ed

Dear Editor,

I see that Mr. Robin Watts in his article 'S.R.C.' (Craccum Vol 49, Issue 11) noted my election, as C.A.O. to the Executive as a "curious affair". It becomes more so in light of the fact that a student can be nominated and elected to a position on the Executive within three months of her first year at University. However, I can assure Mr. Watts and my fellow students that I do not regard my election, as Cultural Affairs Officer, in a curious vain.

The role of the C.A.O. is one of co-ordinating the creative activities of all on-campus cultural clubs and societies:

- encouraging them in the development and promotion of their particular fields, be they dance, poetry, music, drama, etc.
- ensuring that each club has adequate facilities for the fulfilment of its objectives.
- ensuring that Cultural Clubs follow up membership cards from enrollment.
- re-activating clubs that disband through members leaving University.
- arguing to see that Cultural clubs obtain adequate club grants and helping them raise additional finance.

Personally, I don't feel that the capacity of the Cultural Affairs Officer in activating and contacting cultural clubs and people has been exploited to anywhere near its full potential. Already hard-working groups such as the University Dancers have proven their tremendous talents, and there are still others, for example the contemporary Film Society, undergoing teething problems but showing exciting promise.

Now as a member of the Executive I feel I can voice official support for the cultural clubs in all relevant Association matters.

Yours,  
Ramona Rasch, C.A.O.

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Dear Mike,

The New Zealand Foundation for Peace Studies applauds Craccum's initiative in publishing the full text of Mr. Walter Pollard's lecture "The Unholy Trinity." We wish Craccum's readers to be aware, however, that Mr. Pollard spoke at the invitation of the Foundation at its Peace Day Seminar, not, as Craccum reported it, at "the Peace Studies' lecture programme." The University has no such lecture programme at present, as the Craccum phrase suggests, but rather the activities of 24 May were sponsored by the N.Z. Foundation for Peace Studies, a registered non-political, non-profit society, working with the kind assistance of the University in providing the venue. This said, we should stress that we do want the University or StudAss to sponsor a peace studies course or lecture

te to it. But until then, we would appreciate Craccum's recognition of the fact that Mr. Pollard's talk, and the other Peace Day and Peace Week activities of 19-24 May and John Male's 24 June lecture, were the work of a society which I hope Craccum, StudAss and the University will support in the future, the N.Z. Foundation for Peace Studies.

Thank you,  
Steve Hoadley,  
Political Studies Dept.

3

Dear Sir,

It is surprising that Mr Pflaum should have worked with his colleagues in the Philosophy Department for a number of years without informing them, as he has CRACCUM (of last week):

'the majority of the staff are "incapable of seeing other views and have never reflected on their own philosophical activities".'

Further, how could it happen that since Mr Pflaum is the longest employed member of staff and has been consulted over a number of staff appointments, that he should now find:

'it is not the content but the approach to teaching philosophy that is at fault, and that "balanced staffing is at the bottom of it all".'

A "majority of the staff" (i.e. at least more than half) are entitled to a full account of both of these matters, and the University of the second. Otherwise the remarks should be withdrawn.

Yours Faithfully

Robert Nola  
Julian Young

### CAFE LOSS PREDICTED

Despite major increases this year on virtually all food items sold by the various Association outlets it seems almost certain that the Cafe and other Food Outlets will make a greater loss than last year.

According to the latest figures on trading sales up till the middle of last month Food Outlets Sales are up by 7% compared with the same time last year. In this period however, it is estimated that Running Costs are over 10% higher.

Part of the problem lies with a number of outlets being well down in sales. The Pizza Parlour for instance has taken in \$1,516 less than it did in the same period in 1974. The Restaurant too is well down. It has grossed over \$4000 less by mid May 1975 than it had by Mid May 1974. It is obvious here that the prices on Restaurant meals which are about \$1.85c are just too much for the average student. A few years ago any meal over \$1 was thought to be exorbitant. While the Restaurant is catering for less people no real rise has been shown in the number eating in the Cafe. In fact it appears that students have turned off eating altogether. The only reason why there is any increase in sales turnover at all relates to massive increased turnovers in the Coffee Bar and in the Vending Machines and Counter Drink Services. These have increased by over \$8,800.

Despite the disappointing turnover the Union Management Committee has decided not to close any outlets at the moment. It is hoped that in particular the Pizza Parlour and the Restaurant will receive better patronage in the winter months.

It also seems likely that the Cafeteria layout will be modernised. The Catering sub-committee of Union Management recommended that special consultants be called in at a later stage to advise in the modernising of facilities and conditions. It is meant to mean no more long queues, no slopping of soup over the person in front and the end of the ten minute wait just to get a clean fork. Let us hope it does. Meanwhile, in good Red Tape fashion, the sub-committee is to carry out further investigations.

So if you all want less of your fees going to subsidise the Cafe - Eat Up - and do it more often.

### EDITORIAL

The recent debate over the Hospitals Amendment Bill proves one thing, that there is only one way to settle the abortion question - and that is by referendum.

Our legislation insisted at that debate that they were voting according to conscience and that it was their right to do so. Indeed Stratford M.P., David Thomson quoted Edmund Burke, who died in 1796, to support his contention that M.P.'s were at times, entitled to ignore their electors wishes.

The long-winded apologetic from Mr. Burke deserves quoting because it supplies the philosophical justification for the free-vote.

Speaking of M.P.'s Mr. Burke, said "it is his duty to sacrifice his repose, his pleasures and his satisfactions to theirs, and above all else, and in all cases to prefer their own cases to his own." The House listened in rapt awe, yes they thought, what nobility of purpose we embody, what leaders we are. "But," it continued, "his unbiased opinion, his mature judgement, his enlightened conscience, he ought not to sacrifice to you, to any one, or to any sort of man living. These he does not derive from your pleasure, no nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you not his industry only, but his judgement, and he betrays instead of serving you, if he sacrifices it to your opinion"

Being in Parliament during the final stages of the Hospital Amendment odyssey I feel quite entitled to call that a lot of turgid twaddle.

"Unbiased opinion" was more dead than alive with our 30 M.P.'s being members of the Society for the Protection of the Unborn Child.

"Mature judgement" was hardly evident in the capricious voting by some M.P.'s. One told me "I watched which way X voted. He had always influenced me on questions like this. It was a rushed choice but I voted the same way he did". The next division, we may add, the member concerned voted in a different lobby.

And as for "enlightened conscience", this certainly wasn't evident. At least one member, Mr. Brian MacDonnell quoted from 'Babies For Burning' after knowing that the book had been discredited. What is enlightened about quoting from a fraud and explaining the dictates of one's conscience on such an example.

The Hospitals Amendment Bill as Rangiora M.P. Kerry Burke was to say was "a devious method....and a poor way to conduct the community business".

This is why member of the public objected to it and so it was ridiculous of Edens M.P. Mike Moore to contend that Member of parliament should not have been put under pressure. A Parliament of ordinary members had decided, arbitrarily and without right of recall, to make a proclamation that would affect many ordinary members of society who had no say.

Moore was far closer to the truth when he asked rhetorically "how can we represent the divided conscience of the electorate? This is absolute arrogance, and, of course it cannot be done."

He is right and if he is consistent then he like the other 86 M.P.'s should support the need for referendum.

This would save parliamentarians from the pressure that they complain about. The facts are that our M.P.'s on this issue have shown no superb insight or dispassion. They have in fact, demonstrated insight no better or worse than the community at large

Question of values used to be left to the church to interpret. In a secular society though the community itself should define its attitudes to

social questions. The best way of doing this on issues where political parties themselves will not give a lead is via referendum.

The free-vote nation is an anomaly with M.P.'s dispensing Solomon's judgement without Solomons wisdom. Perhaps Will Rogers was thinking of it when he observed "I don't make jokes I just watch government and report the facts".

Parliament didn't know its own mind over the Hospitals Amendment Bill. Yet it still says it knows best.

Perhaps it should admit its failures and concentrate on its strengths, once it has found them. An honest admission would raise its credibility and an agreement to share power, as well as dispense it, would enhance it's mana.

On issues like this the people know best.

BRENT LEWIS

Gerard Wall once described himself as "an aristotelean scholastic."

There is a strange contradiction in the man who sees himself as Parliament's philosopher and the turbulence that his actions create. Perhaps he prefers pyrotechnics to pastoral retreat after all, for his career certainly suggests it.

Or perhaps he doesn't know how to resolve a double life. "Am I to play Torquemada, burning the heretics and saving their souls, or possibly Thomas More and be martyred for my convictions."

His tastes tend towards the catholic. But he also believes that his standards are a blueprint for society - as it should be.

Gerard Wall's arguments are with society itself. In attacking aspects of what he regards as permissiveness he hopes to create a counter-balance to present day morals and values.

In truth he has a pre-reformation stance which permeates his thoughts and actions.

His prejudices which are well-defined find their application in a series of legislative restraints by which he hopes to hold back the deluge. It is easier to regulate than to understand.

His amendment to the Crimes Amendment Bill is merely the latest sequence in a scenario which includes the Children's and Young Persons Bill, the Prevention of Drugs Misuse Bill and the Hospitals Amendment Bill. But is such excessive moralizing really normal?

One wonders what he would think of Ombudsman Sir Guy Powles' statement that "mankind without dissent, lapsing into conformity, has no future." At best, one imagines, he would regard it as misconceived for there is no place in the dictionary of prejudice for tolerance.

Still they say Gerard Wall is weary now. It's a hard job defining other people's rights and morals even for a zealot.

Some say that he would snuff out, if he had the chance, a vast tradition of freedom going back to Milton who wrote: "give me the right to know, to utter and to argue freely according to conscience above all liberties."

Nor can his electorate afford the luxury of a morals crusader. Porirua has only one doctor to 5,000 people, the lowest ratio in the country. The good doctor should perhaps stop indulging his passions and get back to his surgery if he wants to be socially relevant or join his morals bedfellow, John Kennedy on the Tablet if he doesn't.

Like more than one M.P. I think we'll all be looking at the Porirua results on election night. They will tell us who will guard the guardian.



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# NEWS AND OTHER RUMOURS

## DISCIPLINARY ACTION?

Usually informed sources have indicated that the University is considering "disciplinary action" against students found to have been involved in incidents during Capping.

When Craccum went to press on Friday morning it was understood that the University's Disciplinary Committee was meeting to discuss the matter. A recommendation by the committee will be made to the University Senate. The nature of that recommendation is not yet known.

It is widely rumoured, however, that several senior members of the University's academic staff favour some disciplinary action being taken against students convicted of offences - like 'under-age drinking' during Capping.

Such a move is likely to meet with strong opposition from student representatives on Senate and from the Students' Association.

While not excusing the behaviour of some students during Capping revelries - the consensus of opinion among most elected student leaders is that a court conviction for an offence committed outside the university is punishment enough. To "try" a student twice for the same offence would certainly not be in the interest of justice.

Students' Association President Clare Ward told Craccum that she would oppose any move to take disciplinary action against students convicted of offences during capping.

"I can't imagine such a move gaining much support at Senate. It would be hard to interpret the University's Discipline Regulations as covering the actions of students outside the university," Ms Ward said.

## LEWIS ON GAIR

One day natty Nat George Gair was going to have a meeting with some Labour M.P.s. As usual he was wearing his bow tie. At the meeting, lo and behold, George was astonished to find all his parliamentary opponents assembled bow-tied as well. Traumatized by the experience he's given up bow ties - but not his nattyness.

Anyway, George came along the other day to give his thoughts on housing, no doubt hoping that a Billy Graham ebullience would disguise his lack of policy.

It didn't work.

One couldn't say the reason was partisan chairmanship. The Chairman was none other than Political Studies pundit Prof. Bob Chapman, who presents an objective profile.

No, the reason was more George and his audience. Quite frankly, for all the quips, they didn't exactly agree.

Admittedly hirsute Halloran, the Colin Meads of barrackers was there providing a counter-commentary that was stopped by a Chapmanesque comment that "this meeting was supposed to inform us and I can't hear either speaker". He failed to realize that this may have been to George's advantage for once one heard what he was saying he sounded far less impressive.

I don't know whether he was being Utopian or merely vague but his references to theoretical houses left me bewildered. Were they for theoretical people or was I just imagining things.

He made observations like "the State is assuming a bigger say in mortgages" which was applauded. He then asked "do we want the government as our sole landlord?" to a resounding 'yes'.

Well this it seemed was the stuff

dialogue is made of.

He did say that the Labour government had made a mistake in housing that the National Party was determined not to repeat. "Yes, they built them", interjected a bright spark.

Still one must give it to George, here was a man with true grit. Doggedly he asserted that "if the State was the only place we can go to get loans we will lose our freedom".

He seemed to have three basic points. One that the state intrusion into housing was bad, that inflation was eroding the chance of a young person to buy a house and that the brave promises of the Labour government hadn't been achieved because of their adherence to doctrinaire policies.

He however, was the wizard without his wand. He offered no magic solution. He instead offered blind faith to the believers "Our policy", he said, "will be announced when we know what the state of the economy will be when we inherit it. We can then say what we can do".

He nearly gave himself away when he said "people are not interested in political arguments one way or the other. They are interested in the facts".

Instead we must report that they got a plethora of platitudes. Someone said that if we want a democracy then first we must educate the politicians. If it's possible it seems like a good idea.

Perhaps the fact that the clock on the side of B15 stopped for more than a minute as George was finishing, was symbolic of what National would really do.

But that's being a little unfair as Prof. Chapman observed if had been a good humoured meeting although someone unkindly observed "what else did he introduce apart from humour".

Speaking for myself I felt a sense of déjà vu as though the politics of nostalgia had been returned. As a theme song I suggest that National take up "yes, we have no bananas", it's inane, it's silly, it doesn't say a thing but it's good fun.

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## Review

## poets to the people ed barry feinberg

In a totalitarian society the poet is no luxury. For he can supply the cadences of freedom. Poetry to him becomes more than an academic exercise: it is the articulation of anguish.

The Poet often assumes a patriot's role. When the great Chilean poet Pablo Neruda died the people lined the streets of Santiago, tossing flowers on his coffin. Thousands walked behind it and gradually they began to sing the International - secular hymn of freedom in the face of oppression. What had motivated them to this gesture was remembrance of what Neruda had written. He had supplied the poetic vision for their struggle, a moral strength greater than the junta's torture.

So poetry had fused to history in that symbolic event "They are burying Allende now" the people said.

Thousands of miles away in the veldt land of South Africa there was oppression too. And here too poets were formulating from the tribulation of despair a poetry of commitment. Some of their words are gathered in "Poets of the People" - a moving and lyrical collection of the poetry of exile. I say exile for eight out of ten of the poets who contribute to the volume have been forced into the shadowland of exile.

These poems are testaments garnered from embittered experience of apartheid. "Ox hooves trod heavily upon our tongue"

ues" writes A.N.C. Kumalo, his name a pseudonym perhaps for Everyman.

To my mind the best poems are written by Arthur Nortjie. Tragically because he is dead. There is a searing defiance, an epic burst of splendour about them, but also a deep pathos that wells up from the depths of the African soul.

"My teachers were dead men. I was too young to grasp their anxieties, too nominal an exile to mount such intensities of sound."

Perhaps he fashions his own epitaph: "The luminous tongue in the black world has infinite possibilities no longer."

He never knew whether he would pass the test he prescribed: "and let no amnesia attack at fire-hour."

Still like the others he had run the gauntlet of tribulation: "I underwent the fire baptism, reared in rags, schooled in the violence of the mind."

Like many others who will read this volume, I looked keenly at the poems of Dennis Brutus, for I remembered him in reading some here in Auckland years ago.

Then we knew the elemental force that poetry had as it crystallised a struggle, an affirmation with the future. Who could deny the words for we had heard the man and felt his passion and realised

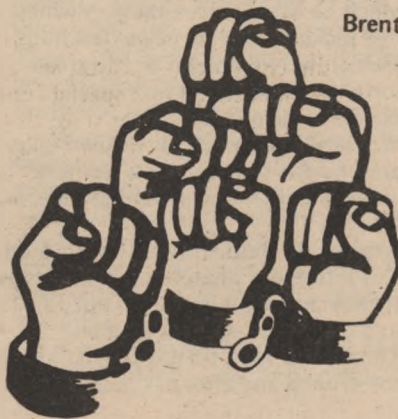
his despair. A political prisoner he, like others knows the score:

"Not death but death's head tyranny scythes our ground And plots our narrow cells of pain defeat and death: Better that we should die, than that we should lie down."

There are many dimensions to the struggle and perhaps a candid insight in one of Nortjie's poems: "Drops of compassion in the oceans of humanity are invisible."

Perhaps. But I feel anyone reading this book cannot deny the commitment. In the end a human being can only do so much. They are providing the rhetoric of inspiration for those who are voiceless, a torch of hope in the midst of darkness.

Brent Lewis



**stop press space**

P & Q Associates

FILMS

Please note that "Every Home Should Have One" has been postponed till August 13th.

Next week's Program is now - "Here We Go Round the Mulberry Bush" "Alvin Purple" Wednesday 25th June B 28 7.00 p.m.





# Dr Jones prescribes

Before any meaningful discussion concerning University education can commence, one needs to be clear about just what Universities are for. In view of the length of time which Universities have been with us as institutions and the number of times which the question has been asked, the whole thing may seem rather tiresome.

Nevertheless, it is a question which is still worth raising, and one which cannot be easily avoided. Any organisation which is not to bumble along in some kind of mild ineffectual chaos needs to be clear about (a) what it ought to be doing and (b) what it is in fact doing. And there is nothing which necessarily links the prescription offered by the answer to the first question with the description offered by the answer to the second.

One could re-phrase the question "What are Universities For"? as "What kind of graduates do we need"? since the chief business of Universities must surely be that of producing graduates. The Robbins Report on Higher Education in U.K. had this to say:

"One of the purposes of Higher Education is instruction in skills suitable to play a part in the general division of labour".

But straight away, of course, this begs the question of just what these suitable skills are. Often there seems to be a tacit assumption in higher education that the subject content which is learned at University, together with the consequent skills, will be directly related to the job in which the graduate finds himself.

While this is true in some cases, it is largely a piece of folk-lore. What is true is that in many cases the requirements of the jobs in which graduates find themselves fall short of their job expectations and are largely unrelated to the subject matter which was studied at University.

In 1970, a group of Cambridge University teachers had this to say:

"We are overproducing professional specialists, many of whom will be grievously disappointed to find their narrow talents of little practical use, and their general education so scanty as to limit their usefulness in the sort of positions that lead to worldly success and the rewards of management".

Many other people have made the same kind of point, and the writer in a recent issue of "Craccum" was saying the same basic thing when he complained of the University of being "merely a degree-factory, feeding and propping up 'the system' and the status quo".

The obvious response to all this is that we need many kinds of graduates. We need relatively small numbers of special-

ists in various disciplines (to man the Universities and other research institutions for example), though many have argued that such specialised training is best acquired in an on-the-job setting.

We need a lot more graduates with a good grasp of some specialised knowledge and concepts to be sure, but more importantly they should have the motivation and the ability to learn for themselves. They should have a feeling - a "powerfulness" - of being able to cope with the wide range of problems which they are going to encounter, an ability to think critically and creatively, an ability to form fruitful social and working relationships, an ability to constructively question established procedures and institutions, an attitude that physical and social environments can be changed for the better and that it is within their power to accomplish this.

Because if the most intelligent and best-educated people in the country do not have these attitudes and skills, then there seems precious little left to believe in.

Learning how to learn is much more important than the acquisition of a body of specialised knowledge - and this is an attitude which needs to be developed. Furthermore, it may well be the case that the most successful process of education inculcates these attitudes and skills at the expense of the amount of sheer information acquired during the education process itself.

As a first step in an examination of the reality of University education, I'd like to quote some remarks which have been made recently regarding the "typical" University education process. (One should point out here that "typical" descriptions are rarely directly applicable to any specific instance - as was the case with the NZBC interviewer who reputedly arrived on campus wishing to talk to a "typical student", and took two hours to find one!).

Wainwright, of Victoria University in Wellington recently published a document in which he listed some practices which he had picked up in six years' teaching, and which were common to the great majority of people in the University. These are some of them.

1. We learn knowledge for its own sake, and there is something mysterious about a brilliant man - an indefinable quality.
2. Assume the student is well-motivated and interested whatever you are saying. If they are not, they ought not to be in the class, or they are dumb.
3. There is no need to let students know the criteria and aims of grading proce-

dures: after all, this is a competitive examination system and you, as examiner, cannot allow your authority to be challenged.

4. Structure a course to meet your (i.e. the lecturer's) needs, abilities and interests.
5. Don't let teaching interfere with your research: publishing is the way to get promoted and doing research will make you a better teacher.

C.R. Rogers of Ohio, writing in 1969, had this to say (and severely criticize) about the assumptions which are commonly made regarding University students.

1. The student cannot be trusted to pursue his own scientific and professional learning.
2. Ability to pass examinations is the best criterion for student selection and for judging professional promise.
3. Presentation equals learning: What is presented in the lecture is what the student learns.
4. Creative scientists develop from passive learners.
5. "Weeding out" a majority of the students is a satisfactory method of producing scientists .....
6. Students are best regarded as a manipulable object, not as a person.

I don't agree entirely with everything which has just been quoted, but I do believe that there is enough truth in there to make it a not too-unfair picture of what takes place in Universities. Essentially, the ways in which Universities in New Zealand fail to educate students as well as they might can be summarised under six broad headings, below they are dealt with, in turn.

1. Universities are teaching rather than learning oriented.

Students are at University to learn, and this is the only sensible focus which one can take. There is a myth that teaching necessarily leads to learning, that learning can only result from teaching and that the best learning results from "good" teaching - whatever that may be. However, for those who hold this view there are certain facts which are somewhat embarrassing.

Research indicates that the kind of formal instruction to which students are exposed makes very little difference to their educational achievement. Taking just one recent example, Leicht and Rumery found (in U.S.A.) that there was no significant difference in educational achievement between equivalent groups of students assigned to different instructors - even though every effort was made to get four instructors who ranged in ability from "superb" to "never taught a thing before".

They also found that reading through materials (hand outs, text books) was far more effective in raising the achievement of students than was attending formal lecture classes, regardless of who the lecturer was or the specific content of the material presented. There is plenty of other evidence which points fairly inevitably to the conclusion that the way to improve learning is not necessarily through "improving" formal instruction (no-one really knows how to do this anyway). Rothkopf, in 1970, summed up the situation when he wrote:

"You can lead a horse to water, but only the water that gets into his stomach is what he drinks".

In other words, you can teach until you're blue in the face, but a student will only learn what he wants to learn - and can only learn this effectively under the right kind of conditions. Robert Gagne, who is one of today's foremost theorists on learning in educational settings has this to say:

"Learning is an individual matter. It is determined by what the learner does, and not by what the teacher does or what the material does .....

2. Universities are content, rather than process, oriented.

Up to a point this has already been covered in the discussion of what kinds of graduates are needed. They need knowledge to be sure - but more importantly they need attitudes and abilities which enable them to think critically, relate to other people, solve real-life problems, etc.

The educational emphasis in the University is largely geared to the acquisition of knowledge per se - and the more knowledge a student can soak in and reproduce the better he is as a student.

This is largely due to the traditional examination system. It is very easy to set questions which require straight recall of knowledge to answer them, but far more difficult to test other skills, abilities and attitudes within the confines of a three-hour time span and a rectangular sheet of white paper.

If anyone is going to be serious about assessment of a wide range of abilities, then the traditional three-hour examination as a necessary focus needs to be discarded. (In fact, this is the direction in which those who are concerned with School Certificate assessment are starting to move - they are to be encouraged and congratulated.)

3. University rather than the system is, in general, concerned with the number of objectives, Ryan, of V described the recent publication follows:

"In one of the experiences game in which the rules are part of a high level of play."

In this game, the players. Or and the task identify an second group have the means the response: tell "the student able to do merit. (other be able to have with it ing to be the task of try he is supposed about."

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### 3. Universities are selection oriented rather than criterion oriented.

By this I mean that the University system is, in general, geared to a "weeding out" procedure rather than being concerned with ensuring that the maximum number of students attain the required objectives, whatever these may be. Bruce Ryan, of Victoria University, Wellington, described the situation very well in a recent publication, when he wrote as follows:

"In one sense the entire teaching-learning experience can be described as a giant game in which all players are aware of the rules but in which the rules remain part of a hidden, undiscussed agenda".

In this game there are two kinds of players. One group is called "the teachers" and the task of this group is to be able to identify and select those members of the second group called "the students", who have the most "intellectual merit". It is the responsibility of "a teacher" to not tell "the students" all that they should be able to do to be said to have intellectual merit. (otherwise how would "the teacher" be able to select those students who behave with intellectual merit without having to be told how first?).

The student, on the other hand, has the task of trying to figure out what it is that he is supposed to do but is not being told about."

Both staff and students should be much clearer about what knowledge, skills etc. are expected to be acquired during a course. Then a "pass/fail" decision might acquire a more logical basis than that associated with a normal distribution and a fairly arbitrary cut-off line. Of course, the exam format might have to be changed considerably.

### 4. Universities are research rather than teaching oriented.

University staff are usually appointed, principally, to do research rather than to teach. This is fairly obvious from the ways in which appointments are made and promotions won.

This is not just a personal opinion; a number of staff made this comment (quite unsolicited) on a questionnaire which was recently distributed. The comment reproduced below is similar to a number of others received.

"Some overall statement on the function of the University is required: is this a research institution or a learning/teaching institution? ..... Primarily it seems, this is a research institution as demonstrated in the attitude to promotions, and the importance of research grants etc. This being the name of the game, I feel that effort placed on improving teaching ..... is effort channelled in the wrong direction, which is an attitude forced upon staff by the system itself.-----While I would like to see major improvements in teaching methods within the University, my question is "What gain is to be made from participating in this form of exercise?" The answer of course, is personal satisfaction - but the bare facts are that this does not enhance promotion and future prospects".

The logic is impeccable. The majority of University staff are mainly interested in research, and the whole of the system is supportive of this attitude. In view of this I am frequently mildly amazed by the considerable dedication which a substantial minority of staff display toward their teaching duties. Some avert support would not come amiss.

### 5. Universities are individual rather than co-operative oriented.

The fact that the University education system is selection-centred means that the whole process is geared to isolated learning on the part of the student: how could it be anything else? When the weeding-out process is the norm, this means that a student has to "beat" the person in the next seat in order to succeed.

Many students recognise (and despise) this fact. It is strange that one of the chief learning resources in the campus environment - the student body itself - is usually totally neglected in higher educational organisation. Students can, and often do, learn more from each other than from the front-man fount, the lecturer.

But this fact is rarely recognised in Universities, although it is fairly generally accepted in the lower educational strata.

This seems to be largely bound up with the largely fallacious idea of the lecturer as the man who possesses the goods and the students as the ignorant mass who can gain enlightenment if they can manage to divine the word correctly. It's rather whimsically reminiscent of the cargo cults which operate from time to time in Papua New Guinea.

Johnson and Johnson, in a very recent book, have this to say on the subject:

"In most situations the resources of the students are seriously under-utilized under a rigid competitive or individualistic goal structure in which the teacher is supposed to teach each student. The opportunities for students teaching other students are lost. Yet there is considerable research that indicates that many students may learn better from their peers --- and that many students benefit greatly from teaching other students."



This last point is important. It is fairly generally accepted in many circles that one really gets to understand something through teaching it. Is it really too Utopian to capitalise upon this insofar as students are concerned?

### 6. University environments are not conducive to co-operative learning.

This is much the same thing which was discussed in the previous section, but it is worth pointing out that the problem is largely aggravated by the sheer physical environment. The whole architectural (and administrative) emphasis of the University is geared to a one-to-many communication from teacher to student, and there is practically no where on campus where students can meet to work together in anything which approaches comfort and caviviality. Libraries actively discourage this with their "NO TALKING" signs, and there is usually nowhere within departments where students can work together.

The fact that the University is pressed for space is appreciated; but as one walks around, there does appear to be a fair amount of space which is under-utilised, and it is surely not an impossible task to find the odd square metre where students can be encouraged to meet and work together, and learn from each other.

I've outlined six areas in which I believe that Universities fall short in their task of educating students, and now one has to consider with whom the task for initiating change primarily lies (if it is indeed that changes are indeed needed).

It is important to realise that major changes are not going to originate from academic staff or the administration - and indeed it is very debatable whether this should be primarily their concern.

Academic staff are all "success stories" who have all come through the same sort of system in which they now operate with flying colours, and been rewarded for their efforts. For them the system works, and within the context of this system the majority of University staff do a good job.

They turn out an impressive and substantial body of research publications (which after all, is basically what they were appointed to do) and produce enough of the right kind of graduates, through the educational procedures which currently exist, to feed back into the academic/research system.

And if this is what University education is all about, then there is no argument with the fact that the majority of University staff are doing quite a good job, and working pretty hard at it. As one University teacher, Yamamoto, put it recently:

"Since current (University) practices base the selection, retention, support and distribution of students mainly on their academic achievement, it may indeed be argued that a college education is mainly preparation for more education in graduate school."

By and large this is probably the view to which most academic staff implicitly subscribe; and since the system does much to support this view, it is a very tenable

through the exam system, the better.

I could go on, but by now it might be clear that I consider the answer to the question of whether students deserve the education they receive to be a resounding "Yes". They not only deserve it, but to a very large degree they control it - academic staff tend very much to fall in line with student expectations. (These remarks are not intended to apply only to New Zealand students, they are fairly general).

Students have it well within their power to change the educational practices to which they are subjected, provided that they observe a simple set of rules.

A. Students need to inform themselves of just what current educational practices are, and what viable alternatives are possible. It is impossible to bring about effective changes from a position of ignorance.

B. Student groups need to be fairly unanimous in their desires, clear about what they do want and the associated implications, and prepared to put in some solid effort to achieve these desires.

C. Students need to be aware of what staff can do, want to do and are prepared to do. Academic staff can be an important resource in the total learning environment which exists on a campus.

D. Students need to organise themselves for constructive action. (Not much of any significance seems to emanate from the various student and staff-student committees concerned with education).

Provided that these rules are observed, I believe that there is very little in the way of educational reform at the University level which cannot be accomplished, provided that students really want it. There are however, two changes which it would be very difficult if not impossible to effect at present, and these are constraints within which any would-be reformist must operate.

1. It is not possible to have an assessment-free educational system. The pressures are such that a move toward this position would not succeed; though, this is not to say that current assessment procedures cannot be changed considerably.

2. It is not possible to have academic staff devote more time to student education (at the expense of research) than they now do. Staff were largely employed to carry out research, and this implicit understanding must surely be honoured. But, this is not to say that the ways in which staff spend their teaching time cannot be altered.

If you think that this business of students exercising some control over their own education is too way-out to be real, let me quote something which Shoben wrote just recently.

"It is important for students to take an active part in designing their own education --- because they profoundly believe that exercising this responsible privilege is itself educative".

Whether students do have this profound belief is debatable, but in any case I find the sentiment expressed in the first part of the quote irresistible. Students could (and probably should) play a much more significant role in engineering their own education, taking "Students/learning" as a focus, rather than "Staff/teaching".

Some time ago, Prince Kropotkin in his "A letter to the young" wrote:

"Ask what kind of world do you want to live in? What are you good at and want to work at to build that world? What do you need to know? Demand that your teachers teach you that".

This is surely an approach which would delight serious students and teachers.

Based on lecture given by J. Jones, 16. 6.75



# obscurities on who?

As I said - commonplace. Happens to us all, all the time. Except that on this occasion there was a member of the Task Force standing behind him who heard the muttered oath and arrested him.

His trial was illuminating. It mattered not to the magistrate that 6 months ago he spoke no English. It mattered not that he'd learned all the English he then knew in the factory he worked at, where the 'offending word' was almost compulsory. It mattered not that he 'not know word bad David.'

And finally it did not matter at all that a conviction on this charge would jeopardize his chances of obtaining the permanent residency he is eligible to apply for in 4 years time.

Not at all. The audience, the magistrate, all had a good laugh when told that everyone said the word at the factory. And having finished laughing they refused to dismiss the charge and found him guilty. So let's all laugh. It's so funny.

Yet when a student was arrested recently for ripping off a newspaper his case was dismissed because he was a law student and conviction would jeopardize his career.

And when students were arrested on the pub crawl for being drunk and using obscenity many had their cases dismissed for the same reason.

The conclusions are obvious. Anyone in N.Z. can steal, be drunk and disorderly, and holler out obscenities, and all have their cases dismissed, providing they are

students likely to take up gentlemanly professions. But be a Tongan, with a family in Tonga dependent on the money you send, and who will have some security if only you can get that elusive permanent residency. Be a Tongan and use that naughty word, even under your breath, and its tough titty brother. There's no chance of leniency.

That's N.Z. justice. And the court laughed.

It's not Racist Justice of course. Tait has said so. The Papers have said so. It's simply that there is a law against obscenity and the police have to enforce it. Smashing!

Except that 50% of all obscenity arrests performed by The Task Force are performed on Polynesians. 50%!!

Does Chief Pig Tait really expect us to believe that out of all the thousands of people who say a fuck a day, 50% of them come from that group comprising 5% of the population who are polynesian?

And if Chief Pig Tait honestly is trying to stamp out 'fuck' why doesn't he send the Task Force into every pub, games field factory and street in the city, instead of just a few?

The answers are simple. Tait's no fool. He knows that not only polynesians use obscenity. And he isn't really trying to clean up Auckland's verbal pollution.

And what he knows above all else is that the Task Force is a Racist Force. Was created as a racist force. And is using laws like the obscenity law, as a catch all to keep the coloureds off the streets.

The Task Force is a racist force in a racist legal system.

On the night my friend was arrested, I went down to Central to see about bail and to see him. No joy I was told. The place was hectic. Full of polynesians being processed. It's not a racist system. I mean I asked the female cop on the desk how they managed to process Polynesians when they couldn't speak English. I knew my mate for one wouldn't understand the jargon.

It's not a racist system. It's all fair isn't it? She told me they had interpreters didn't she? Like Hell she did. She told me that oh they bundled them through somehow. You bet they do. Don't want the Boongs understanding what's going on. Justice demands they be fodder. Just bundle them through.

It's not racist at all. One of my Tongan friends' mates went to the door of the pub to watch him being arrested. He wasn't drunk either and he just stood by the door and watched.

A pig approached him, asked him if he was a friend of the man being arrested, and on being told that he was, said, 'You'd better come along with us.' The poor Tongan bastard was forced into the paddy waggon, processed, held all night, and let out the next morning.

When it was all over he did not even know why he had been arrested. He'd hardly understood a word.

No the Task Force isn't Racist. Obscenities on Tait.

David Colbourn

A few weeks ago a Tongan friend of mine was arrested in a pub for using obscene language. He wasn't drunk. He'd been drinking for a mere 15 minutes. But he was annoyed. He'd put 3 lots of coins into the pub's juke box and no records had been delivered.

A common situation. We've all been in it. Like most of us would do he pressed the coin return button. Once, twice, then harder. And no joy. Then, as he'd seen others do, he banged the side of the machine. And still no joy. Finally in angry defeat he swore under his breath and turned away.

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"For the living being there is neither birth nor death. Nor having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Bg. 2.20 - Sri Krsna  
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# RUTH BUTTERWORTH

## WHAT'S WRONG WITH THE NZ PRESS

FROM AN ADDRESS GIVEN BY DR RUTH BUTTERWORTH

Whats wrong with the New Zealand press? I think the question can be answered in a single sentence. It is a product with a low opinion of it's consumers, and by and large this opinion may be justified. By 'product' I mean with respect to the controllers/owners, that it is treated no differently to soap powder or frozen peas. As most of what the papers contain is yesterday's news they are very like frozen peas. The news is therefore a commodity. It fills the spaces between the advertising, which is what brings in the lolly - or at least most of it.

Almost as an aside, newspapers provide a service function, that is the racing page, sports news etc. keeping people in touch with little things. As far as content is concerned it is almost entirely superficial and that goes for domestic as well as foreign reporting. There has over the past two years been some improvement, for example the Herald now has a reasonable industrial reporter who has made a vast difference to the way Herald now covers industrial disputes. And there is now the Backgrounder in the Star.

Wellington on the other hand is a desert. Anything of any interest in the Dominion can be read in under two minutes. The Evening Post is a 'parish-pump' paper. People in Wellington have to wait for the Christchurch press to arrive before they know what's going on - even in Wellington. It is interesting that when the Dominion arrives here in Auckland it gets into the boxes and by and large stays there. Within an hour of the Christchurch Press reaching the streets in Wellington it's gone. People send their secretaries out to get it because they don't get a decent newspaper.

Further south the Otago Daily Times varies between a paper which deals genuinely with national issues that have a local content, and a violently anti-labour stand. It looks as though the Dominion and the Evening Post are going to come together and the Otago Daily Times and the Evening Star have already amalgamated into a thing called Allied News Ltd. - or something thereabouts.

So, we are about to have two of our four largest metropolitan areas under total monopoly control, whereas in the past there has been at least theoretical competition between the morning and evening papers.

It is often argued that because of private ownership, and the treatment of the newspaper as a commodity - that papers will always behave in this way.

Yet when you look at the American situation of the last couple of years you will see newspapers performing in an entirely different fashion. The New York Times with the Pentagon Papers, the Washington Post with Watergate and the New York Times again with post-Watergate allegations against the C.I.A., we see newspapers really doing a digging job. Not only that, there are also a large number of small papers doing fantastically expensive local jobs digging into some local scandal or situation in their area.

The two salient differences between the American and the New Zealand Press are firstly the political culture. The low opinion newsmen have of New Zealanders may well be justified - in other words you get the press you deserve. Somewhere along the line Americans do demand of their press, they hate the press for it, but they demand to be informed.

Secondly, American press journalists have a professional ethic which has been developed competitively. In other words this is an area in which I think competition is a bloody good thing. What we want in New Zealand is competition - which is what we haven't got. This ethic goes also with the US Constitution and the Bill of Rights - freedom of information, the right to know. All our measures which concern the media are negative, from the Official Secrets' Act through the libel laws. We have a series of measures which say 'Thou Shalt Not Tell'. The Swedish have something very positive - they have a 'Freedom of Information Act'.

Q. Why under similar libel laws are English papers more provocative?

The English operate under an elitist system, that is, quite a lot of what is said is understood only by the elite.

I think we have the worst of both worlds. The British can get something said precisely because they have an elitist society. The US get it the other way round - through no barriers to information and virtually no libel laws.

We have neither an elite to which an upper crust press can refer and get a market out of, nor do we have any positive laws on the freedom of information. One small example may illustrate this. Last year a story which had banner headlines WHY DID YOUR MOTHER DIE, in a Sunday newspaper, was a report on the annual report of the Maternal Deaths Survey. The Medical Association of New Zealand and the Minister of Health both complained to the Press Council about the publication of this report. Mr. Mc Guigan complained only about the style in which it was presented.

MANZ held that it was contrary to the Act.

When they looked at the Act, which made it mandatory upon doctors and hospitals to report all deaths in childbirth - it also guaranteed confidentiality. Now the intention of the Act, I would assume, was to say that details and names would be confidential. I don't think the intention of the Act was to stop the publication of the statistics which were arrived at from the survey.

However, there are two elements in this. Firstly we have a whole series of acts which limit information and which allow government to collect information and sit on it. Secondly when this particular Act went through it went through as a blunderbuss Act. We have a lot of these Acts which have gone through as blunderbusses and there was nobody in the New

Zealand Press who sat up and waved their wooden leg and said it was iniquitous that people in New Zealand should not know how their mortality statistics are made up.

Which brings us back to this professional ethic which has no place in the New Zealand press. Nowhere is there an idea that it is incumbent on news paper proprietors to develop a cadre of professional and educated journalists. It's expensive. Investigative journalism is expensive. The New Zealand press now thinks it does investigate journalism. The Herald and the Star think investigative journalism is picking up the telephone and ringing three or four figures who are considered authoritative figures and getting a quote out of them and assembling this into an article. That is by and large the extent of investigation.

Even small investigations are expensive - in time. It means that an editor will have to be prepared to assign an area of responsibility and be content if the journalist does not produce anything for the paper for weeks on end. But all the time he would be working away on a story. If a story is going to come big, you provide him with a team say, two people part time to fully cover and investigate the issue.

What the New Zealand press does is an indication of the authoritarian deferential and bureaucratic nature - not just of the press but also of New Zealand society. The press in many ways reflects New Zealand society.

Take for example the editorials of 'off election' years 71 and 73. You will not find very much difference in the press treatment of the National and the Labour Governments.

They are not necessarily biased against Labour in an editorial sense, but they are pro-authoritarian and the editorials of last year will show that they are pro authority, which is the government which simply happens to be labour. They are deferential to authority, they listen to the Minister, the Minister has a good point to make, and will the nasty people jumping up and down in the background please cool it. They say this equally of the Federated Farmers, the Wool Board, Students or Anti taksforce people, it is quite indifferent who the government is, they are the authority.

I think New Zealand press owners are in it for the money. We have low rates of pay for journalists, certainly the lowest in the western world. They are lower than in the Broadcasting system and they're not much chop. From this follows the low level of qualification and education for journalists. There is excessive and heavy handed control from the editors and from the accountants, especially from the accountants - not item by item but rather in long term thinking. There is a trend to monopoly of the press, which is gathering speed. New Zealand hasn't entered the jet age in many things but it has in the trend to press monopoly. This is true not only with the amalgamation of the metropolitan papers but it is also spreading out of single owner-

ship control of suburban newspapers and throwaways. But now of course we observe that the next phase has been entered and some of the free suburban newspapers have been withdrawn in the interests again of centralization.

The next symptom is the New Zealand Press Association which is a monopoly of news. Virtually what it means is that nobody can have a scoop and remain a member of the press association - because you are enjoined to give to the press association and put on tape whatever is coming into your Newspaper.

The final one is the tits 'n bums effect which is the development of the Sunday newspaper into titilating examples of the worst kind of journalism. Curiously the conspiracy theorists on right regard this as a communist plot. It is said to be part of the world wide communist plot to subvert the west, the development of Playboy and everything downwards, particularly things like Truth and the Sunday News kind of titilation and all the pornography coming in is all manufactured in Communist countries you will be happy to know.

The outcome as far as society is concerned is first of all that the press operates to reinforce prejudice. It does so, if you look at something like the reporting of labour relations, by its use of descriptive words. In the case of unions they are "boo" words and precisely the same kind of action by the employers is described by a "hurrah" word, this is fairly consistent.

Secondly the absence of comprehensive information in the press means there is an increase in apathy as far as people are concerned. You really have to fight to get information. Little people who want a piece of information on what the government is proposing to do are not helped by the government which arranges for the Auckland Government Bookshop never to have copies of anything. This is the largest centre of population but they are at the end of the line as far as supplies from the Stationary office are concerned.

The third thing is that what we are getting is misinformation - which if onw was going to be libellous one would call lies out of the mouths of authority figures. In a sense, editors in New Zealand seem in many instances to have reneged on their responsibility to see that what comes out in their papers is reasonably accurate - so that everyday - from the letter to the editor column in the Herald or the Star, or anywhere else for that matter, you could spend the rest of the day writing and correcting the facts in 7 out of 10 of the letters of that day.

Goebels-type techniques are best illustrated by the media treatment of the White paper on Health, as fact the government is going to take over the private hospitals, its going to nationalise the whole thing. Plunket is going to be nationalized.

Taking this item by item, I think as far as I have been able to analyse the newspapers performance on the White Paper on Health, that this is the worst performance by the New Zealand press since 1938 - 41 when we had the introduction of the original health service, the Peter Fraser one.



# ..... & HERE IS THE EV

Australians rely on foreign correspondents and agencies for their view of the outside world. In large part, so do governments. How do foreign correspondents - at the bottom of the image-making heap - see their role and responsibilities? First up, we asked well-known Melbourne journalist SAM LIPSKI, formerly the "Australian's" man in Washington.

Soon after coming to Washington and setting up shop in the Washington Post annexe I called on one of my neighbours, Henry Brandon, the veteran Washington correspondent of the London Sunday Times.

In 1969 Brandon had already spent 20 years in Washington. For about ten of them I had been reading his articles and books and regarded him, with Louis Heren of the London Times, as the very model of the professional Washington watcher.

Brandon's office was one of five - the Sunday Times, L'Express, Die Politiken (Copenhagen), The Guardian, and The Australian - housed on the premises of the Washington Post. Most foreign correspondents covering Washington, if they do not work directly from their homes, have their offices in the National Press Building. His office, like mine, looked out on the back of the Soviet Embassy. But unlike mine it was inhabited by a recent graduate of Radcliffe College (the women's university associated with Harvard) who served as research assistant, secretary, and librarian.

Since Brandon worked for a weekly and normally filed only the one piece of about 1000 words I was suitably impressed and envious. When I learned that the Sunday Times often sent in a second correspondent to back Brandon up I concluded that the man must have something, a secret key which enabled him to unlock the inner secrets of Washington, not to mention the money boxes of his management. I wanted the key.

Brandon turned out to be an amiable, cosmopolitan, and very witty Czech turned Englishman, a Central European intellectual of the Koestler variety, the types who have enriched London's cultural life for more than a generation.

During our first conversation Radcliffe came in, apologised for the interruption, but explained it was "Mr McNamara calling".

Brandon picked up the phone and said: "Bob! How are you? Where were you last week? I missed you at Chamonix." The conversation continued in this vein and concluded with an arrangement for an interview. The result appeared some weeks later in a revealing article for the New York Times, to which Brandon is a regular contributor.

Brandon was, and is, special. As a rule foreign correspondents in Washington do not go skiing in Switzerland with Robert McNamara. They do not have their own research assistants. They are not on first name terms with the movers and shakers of power. They do not, as Brandon does, have Henry Kissinger to dinner. They do not, as Brandon did, have direct access to Richard Nixon for long interviews which formed the basis of an important book on the Nixon-Kissinger approach to foreign policy. ("The Retreat of American Power.")

Nor do they have the added privilege of knowing that during 1970 their telephone conversations with Kissinger were bugged by the FBI.

Brandon has some special advantages over nearly all of his colleagues. First, he represents the Sunday Times and American politicians and officials still retain a residual Anglophile nostalgia which gives a good paper like the Sunday Times a special cachet with men who feel safe in talking background to Brandon.

Second, there is the advantage of time. Most foreign correspondents come to Washington for three or four years and leave. Brandon's direct experience of Washington, going back to the Truman administration, is invaluable not only because he has come to know a great many powerful people but because he retains a sense of perspective on events which seem to be unprecedented but are merely standard Washington politics.

Time offers a third advantage. A correspondent who has a week to think, talk to contacts at leisure and not merely in perfunctory phone calls, and time to read, starts off well ahead of the correspondent who is expected to file regularly for a daily newspaper out of a capital where there is rarely a day which does not produce news-worthy events of international interest.

If Brandon is the exception, how do most of the foreign correspondents in the American capital go about gaining their impressions and passing them on to millions of readers?

Clearly, there is no iron rule. But in more than four years of reporting from Washington and watching how others did the same, I was struck by the enormous dependence all of us had on the American media. More than what Nixon said, or Kidding did, what Fulbright declared, or the Black Panthers warned, what Norman Mailer claimed or Martha Mitchell announced, we were influenced by what the New York Times, or the Washington Post, or CBS News, said they said, or did, or warned.

In Washington this has become something more than the universal reliance on the local press all foreign correspondents everywhere have in common.

The American media, in particular the half dozen most prestigious and powerful voices amongst them, are so pervasive, carry so much detailed reportage and comment on national politics and are so intimately involved in the business of government that for most foreign correspondents they have come to loom even larger than the three other estates - the executive, legislature, and the judiciary - of the American body politic.

For example, in more than four years of sending my "authoritative despatches" about "historic judgments" by the Supreme Court I only attended court hearings on two occasions. Once I was there because I went to pick up a judgment for a friend in Australia and found myself listening to the arguments for the Sioux tribe's land rights to a river bed in Arizona (maybe it was Wyoming). Another time a young lawyer I knew was arguing a case on behalf of a convicted murderer, and his wife asked me to come along and listen to husband Nat. I did not report either case. But I did write quite a few feature articles on a whole lot of important Supreme Court decisions by courtesy of the Washington Post and New York Times legal reporters.

This is not a confessional piece seeking absolution for journalistic sins of omission. But in acknowledging that "our man at the supreme court" was really "our man in his basement" plus the editorial page of the Washington Post I can say confidently that the majority of foreign correspondents in Washington have never been to the Supreme Court even once.

Or take an even more significant example, the Congress. Here I can claim to have been a comparatively regular visitor to the Press Gallery, to hearings, and to offices of senators and congressmen for talks with staff and committee experts.

Although a member of the Canberra Press Gallery would regard someone who shows up once or twice a month in the Parliament when it is in session as a stranger, and rightly so, American report-

ers thought I was a bit of an oddity amongst foreign correspondents for coming at all. A veteran Reuters' reporter in the Senate told me that in ten years he could count the number of times any foreign correspondent had actually shown up to listen to a debate or systematically cover a hearing.

Ironically, foreign correspondents do attend the State Department briefings and White House briefings and conferences, sometimes on a daily basis, for the small foreign language agencies.

I say ironically because in my experience the regular sessions with White House press secretary Ronald Ziegler were Orwellian exercises in disinformation, even long before Watergate. Ziegler was chosen by Nixon not because he was good at passing on newsworthy information to correspondents but precisely because, often without even realising it, he was a past-master at making sure such information was lost in Ziegler'speak. "To Ziegler", in White House press corps terminology, came to mean to lie. Ziegler was dubbed Pinnocchio and jokes were made about the daily length of his nose growth.

The State Department briefings were not much better although the spokesmen there were generally conscientious officials who tried hard to tell us the facts as they knew them.

The only problem in the first Nixon administration was that when it came to the important issues, they did not really know them. And Kissinger, who did know them, led us to believe he was telling us all while seducing us into believing what suited.

That may sound more world-weary and cynical about the American political process than I intend. But while correspondents may find it useful and ego-flattering to assure their editors that they have just attended a back-ground briefing with Henry, and will be filing "the definitive piece on detente soonest," it is Henry who deserves to feel good. He has just eruditely conned 100 foreign correspondents.

All this means that instead of spending their reporting time at the Supreme Court and the Congress, where they would learn more about America and the political process, foreign correspondents, when they are not reading the New York Times, the Washington Post, or the UPI wire

(more of this ubiquitous UPI wire later), are mostly wasting it at the White House or the State Department.

They do this in the mistaken belief that because power resides in the White House, the White House will really tell them how it is being used, and why. Press proprietors, editors, and visiting firemen encourage this belief. And I do not, by any means, claim immunity from its consequences.

Thus on more than one occasion, particularly while Bruce Rothwell (himself a former Washington correspondent) was editing The Australian, I would receive a fairly explicit telex expressing this attachment to the White House.

For example: (an actual memo, as sent). SAM. BRUCE ROTHWELL SAYS HE HAS NOTED YOUR MEMO INDICATING YOU HAVE NOTHING TO ADD TO THE UPI STORY ON THE WHITE HOUSE SPOKESMAN'S STATEMENT ON THE INDIAN OCEAN. BUT ROTHWELL STILL INSISTENT YOU FILE SEPARATE STORY UNDER YOUR BYLINE SO THAT IT IS CLEAR THAT OUR MAN IN WASHINGTON HAS BEEN AT THE WHITE HOUSE TODAY WHERE THE STORY BROKE. OTHERWISE, IF MCCARTNEY FILES UNDER HIS BYLINE FOR THE AGE AND SMH OUR READERS MAY THINK THE AUSTRALIAN'S MAN HAS BEEN PLAYING GOLF. REGARDS.

I will not embarrass the gentleman who had to put his name to that except to say that foreign correspondent's paranoia, common disease though it may be, flourishes by the banks of the Potomac as nowhere else. Everyone at home office, in Sydney, London, or Tokyo, has his own idea of the "real" story out of Washington and everyone, at least in my experience, is anxious to let the correspondent know how it should be written.

Apart from the statements and events correspondents cover by attending the White House and the State Department and more rarely the Pentagon, there are a good many routine items which are picked up on the UPI Correspondents Wire.

This is a UPI newswire service which is available to Washington subscribers only and serves some important functions. First, it serves as a "day book" noting all main events, press conferences, news releases, and advice to correspondents



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# NEWS (POSSIBLY).....

I have seen correspondents whose names are by-words on Fleet Street come in to the office at noon, rip off the UPI copy, go through it while listening to the CBS all-news station, pick up the phone at once, speak to the foreign editor, ("There's a rather good piece I'll be putting over on Agnew's latest speech. About 700. Yes. Good quotes"), dictate the story by half past one, and then off to a long lunch.

When I would read that story a few days later I would marvel at how well-written, seemingly authoritative, and dashing a piece it was. But it was also just as likely to be quite wrong.

Again, I do not claim immunity. Although not "dashing" I also wrote such "pieces" off the UPI wire and often found, to my constant surprise, that they were amongst the best-received items. An article which had taken four days to research and check might sink without a trace; the 700 word "quickie" often ran big.

The UPI wire may provide the raw material for many despatches. But the framework into which the material is placed, the tone, analysis, and judgment expressed in the work of many foreign correspondents whom I have followed, is shaped largely by the prestigious media; the Washington Post and the New York Times, the NBC, ABC, and CBS network news, Time and Newsweek.

For some specialists, and increasingly for the Japanese correspondents, the financial press, in particular the Wall Street Journal - which in many ways was my favourite American newspaper although I never read its financial news - has come to play an influential role. (I absolve the Wall Street Journal from the criticism of "sameness and predictability.")

The consequences of this "mental set" about Washington, shared by most foreign correspondents I have read or known in the United States, are worth considering.

They influence their governments and elites and over the years help to create

certain images in the minds of their readers. Nowadays they are not the only source of information about America, but they are significant intermediaries. Mostly, their America and their Washington is an extension of the society portrayed by their American colleagues on half a dozen news outlets. And in my experience that is a distorted and lopsided portrayal.

Without wanting to sound like the erstwhile vice-president, I shared Spiro Agnew's criticism of the TV networks and their completely predictable, and utterly tired knee-jerk liberalism on every imaginable issue. Agnew's motives were malevolent, probably sinister. But his critique of the networks and the way they went about selecting what was important and then how they presented it had considerable validity at the time.

Give the turbulence of American life and the strength of the conservative alternative amongst the great mass of Americans it was amazing to see how rarely it was articulated on any TV news programme.

It may be a congenital weakness of liberals that in the benign assurance with which they view the world it is inconceivable to them that a principled case might be made out for, say, bombing North Vietnam or opposing integration in schools. Whatever the explanation, the conservative point of view was almost never presented at its best in the network news programmes when the Nixon administration first came to power, when the liberal position was heard almost nightly.

The Times and the Post present much the same liberal monolith.

While I admired their disclosure of the Pentagon Papers and the work on Watergate (although I thought they were both guilty of a fair bit of cant in their self-congratulation), these two great newspapers are narrowly based and also quite predictable in their selection of news, their highlighting of certain events, and their build-up of heroes. They are both powerful political institutions who pretend they are underdogs when it suits

them and act ruthlessly when it suits them.

Time and Newsweek, in recent years especially (since the death of Luce and the Washington Post takeover of Newsweek) are part of the same liberal media stable.

Both the Times and the Post have had to hire "outsiders" to be house conservatives although the Post makes a more genuine effort at presenting a variety of opinions by publishing some conservative syndicated columnists. But taking the New York Times, the Post, Time, Newsweek, and the three networks on any great issue of the day and looking at what they do with it you rarely find any genuine differences. They are surprisingly incestuous.

One effect of this uniformity, a matter of complaint from the more ideological left as well as the right, is that the rest of the world seems to be constantly surprised by sudden changes in America, or by the lack of them where predicted.

The view of America transmitted by the influential domestic media in 1969, and in turn piped back by many foreign correspondents, was that the place was about to fall apart, blow up in rebellion and civil war. We are still waiting.

The liberal media of course, are not the only ones to distort the American reality. Some of the conservatives who were defending Nixon against the Watergate smears of the Washington Post in the election campaign of 1972 are now uncomfortably contrite.

But in Washington the media that counts is predictable in its view of America and the world. Such pundits as James Reston, Tom Wicker, Anthony Lewis and Russell Baker on the Times, Walter Cronkite, Marvin Kalb, and Eric Sevareid on CBS news, the editorial page of the Washington Post, the cover stories of TIME and Newsweek; all predictable.

For four years I waited each day in the hope that perhaps one of these institutions would fulfill the commandment of the French poet and film-maker: "Astonish me!" They never did.

## NOW THE NEGATIVE NEWS

- Allan Bell

I want to propose four ways in which you, as an ordinary citizen, can ensure that your name figures in the news:

1. Lose yourself in the Ureweras
2. Rob a bank
3. Get killed in a road accident
4. Murder your wife

On the other hand, if you wish your life to be untarnished by publicity, you should work a standard week, take precautions when you head for the great outdoors, and drive your motorcycle without benefit of alcohol.

News content appears to be loaded towards the negative - danger, death, crime. The reporting of such events is as much a staple of media content as are government handouts and ministerial statements.

The crucial element in such events is their suddenness and latent violence. A bank robbery is not given prominence because of the sum of money involved. Even a failed holdup can be guaranteed headlines, while the arrest of a businessman for embezzlement is hardly noticed. The large but unspectacular fraud occurs over a period of time and without physical danger to anyone, it lacks the news appeal of the sudden and potentially violent robbery.

A similar logic of what shall be news

operates on a larger scale internationally. An orderly change of government in a Third World state is relegated to a footnote on the cable page, a coup appears on page one. Does the fact that an event occurred with violence make that event more newsworthy? Why? - or why not? More widely than this, why is 'hard' news so often negative - a price rise, a strike, a crime?

Negative news is eminently reportable, it is relatively clearcut. Bodies are easier to count than issues, and the start of a strike is more immediate than the slow subsequent process of negotiation. Often good news is what happens in a long-term, unsensational way, bad news is dramatic and sudden. The accident happened in the space of five seconds, the recovery may take months. Bad news tends to be hard news - immediate, factual, urgent.

Negative news is accessible. Police, fire officials and courts are institutions who can be trusted to turn out events regularly. Crime and disaster are news partly because information on them is available to the gatherers of news.

This can be seen clearly when other readily accessible channels of news such as government and business dry up in the summer. Last January, in the three weeks during which New Zealand was at

the beach, NZBC local television news consisted largely, and sometimes solely, of a list of minor accidents that had occurred on Auckland roads or beaches. TV staff were on holiday, a time-slot had to be filled, other news was in short supply.

A similar thing occurs day in day out in the reporting of house fires and car accidents. Unless there has been serious injury and the victim's name can be given, such items should be omitted as pointless and counter-productive. An overdose of news about minor accidents cries wolf on the major disaster: the important is trivialized because the trivial has been made important.

Media concentration on negative news is probably less than it seems. We as receivers see more bad news than is there, which hints that its roots are deeper than mere ease of access and reporting. Media reflect the bent in society. In individual life it is the negative that requires to be known and explained. Failure and disruption cannot be ignored, but health and success are accepted without comment. Similarly, a society can take harmony for granted but cannot overlook wrongs within itself. Business ethics, the road toll and inadequate housing are too pressing to be disregarded. The media are right

to deal with such matters, but they need to be reported in context and not in isolation.

Certain emphasis need to be made to counterbalance the negative news. Violent events, whether deliberate or accidental, should be balanced by later coverage of the circumstances that surrounded them. Trials and courts of enquiry should be given prominence equal to the original event. The media should make it their business to background an event and draw generalizations from accident and crime statistics.

The reporting of events involving violent death, injury, crime should be balanced with the non-violent. Media preoccupation with minor violence has led to the publicity given to Task Force and its victims, while the non-violent crime of the publican who sells liquor to a drunken man is ignored. This concentration arises from the values of a society which sees crime as robbery and rape, but not in terms of perks and expense accounts.

And let the positive news of right in society be made public. Not written up sentimentally, as so often in the Star's human interest stories, but told with a strength and impact equal to the negative news.



# on opening pandora's box

Stereo Radio, with reception matching output of any high quality stereo tape deck or cassette recording unit. A fanciful dream? Not according to two Aucklanders, David Gapes and Tim Stanton.

Gapes is Manager of independent rock-music station Radio Hauraki, who are planning to lodge and application for New Zealand's first FM (Stereo) radio station next week. Stanton is Technical Director of Auckland University's student station Radio Bosom. His group is also planning an application for the right to broadcast in stereo. And they both face the problem of trying to convince an uninterested Government and public preoccupied by other election year issues.

But the benefits of FM broadcasting are hard to deny or undercut. The major factor tending to overshadow all others, according to Gapes, is the medium's superior technical aspects. Transmission, and of course reception, is in stereo. It's also hi fidelity, which for the uninitiated means that the aural range covers all those sounds perceptible to the human ear, with the result that the sound is much clearer and crisper without the crackle or hum associated with ordinary AM broadcasting. Stanton agrees and adds that all these factors give the optimum benefits available from stereo recordings.

The AM radio band by comparison only allows a restricted number of broadcasting stations. The bandwidth is restrictive because AM signals travel over great distances, and with the geography that New Zealand has, there's a high potential for stations adjacent on the band but located in different centres to interfere with each other's broadcasts. So stations must be spaced apart and even possible interference to Australian stations has to be considered.

AM sound quality is comparably poorer. And in addition, the bandwidth is only sufficiently wide enough to accommodate an extra couple of stations which, if independent would inevitably have to be of broad appeal. The result is that there's just not enough room for minority appeal stations, and it's likely that Government acknowledged this when plans to put Radio Polynesia on a portion of the National programme were announced. Many polynesian supporters had hoped for a separate frequency which would have given the potential for an eventual twenty-four hour seven day a week presentation.

The introduction of FM (stereo) broadcasting would strike directly at the problem of non-availability of airspace for Radio Polynesia and other minority appeal stations, offering a clear solution. By its very nature, FM broadcasting is a very localised phenomenon and it's possible for FM stations in say Auckland and Wellington to broadcast on exactly the same frequency without interference problems, leaving room for far more stations on the FM band in any one local area.

Demonstrating the degree of versatility here, Stanton says that by only using say 90 to 94 MHz, a very small portion of the FM band which runs from 88MHz to 108 MHz, at least seven separate frequency channels would be available per broadcasting region, for example in Auckland. And if Police and Taxi radio telephones were shifted to other frequencies, the Auckland region could accommodate up to thirty-five stations along the width of the FM band without disrupting similar numbers that might be located in Wellington, Christchurch or Dunedin.



Government policy on FM broadcasting is, perhaps understandably, non-existent. The recent emphasis has been on upholding the principles of public ownership of radio and television and on introducing a full second television channel as soon as possible. Labour is pledged to protect the rights of existing (AM) private radio commercial stations. However, the Broadcasting Act as it stands states that no new warrants or licences are to be granted for private broadcasting stations. The only crack in this rigid stance appears in the miscellaneous provisions at the end of the Act - where section 87 has been interpreted by the Labour Party Research Unit to allow the Postmaster-General to grant short-term broadcasting authorisations of up to 12 months to educational and scientific bodies. Sources close to the Government indicate that this provision may be extended to FM applications but the Government has made no public statements confirming this, although it's likely that both Radio Hauraki and Radio Bosom will base their applications on this section.

Opposition policy is less clear. The philosophy of the National Party theoretically favours private enterprise in Broadcasting. It was during National Government tenure that Auckland's private stations Radio Hauraki and Radio I were granted warrants. The old Broadcasting Authority, abolished and replaced with the Broadcasting Council by the present government, did hold hearings on FM broadcasting in 1968 but nothing concrete seemed to result from these, apart from indicating that the medium was rather nebulously under consideration for future use. To date, the Opposition has released no policy indicating whether the FM medium should be utilised.

While Government and Opposition apparently haven't formulated policy Radio New Zealand has assessed the area and determined that it wouldn't be able to afford FM broadcasting for another 5 years. Gapes says this is understandable in terms of the re-organisation that Radio New Zealand has just undergone and the network would have to acquire a good financial footing. The estimated cost of floating

a completely new station would be in the vicinity of some 250,000 dollars! Obviously the cost to established stations would be much less.

According to Gapes, Radio Hauraki's programme could be implemented within a far shorter time. Hauraki are forwarding an FM scheme that'll be non-commercial, last for 12 months and the station will pay for it themselves.

They'll play different types of music including light classical and classical in the mornings, with country and western music around noon and the early afternoon merging with rock music with some jazz and folk in the late afternoon and into the evening, everyday.

The public will be surveyed and there'll also be engineering surveys in the form of field strength tests.

Gapes says that any organisations interested could get involved with some aspects, including Radio New Zealand but emphasises that Hauraki will fund the entire scheme at their own expense. The Radio Bosom proposals will be of a similar nature - also emphasising the non-commercial aspects. Their scheme will probably only run for six months from early January 1976. Technical Director Stanton says the Station is busy accumulating FM expertise. Both the students and Radio Hauraki have experience in pioneering broadcasting activities in New Zealand. It's in this tradition that Hauraki want recognition of their application grounds but emphasise their interests are more than commercial in the FM field. David Gapes recognises New Zealand is at a similar stage that America was in ten years ago - just before FM broadcasting was widely introduced. Then in America, as now in New Zealand, comparatively few people had FM receivers and a co-mittant build up of FM sets and audience was required over the first few years. Gapes expects a gap of five to six years before any profits would be made.

Naturally part of the Radio Hauraki application will forward ideas of how FM should be developed and will explore some of the wider implications. But Gapes emphasises that the Government will not be called on to make any definitive decisions on the matter. If the Government does decide to assess FM applications

through the eyes of section 87 of the Broadcasting Act then there is a possibility that Government criteria enunciated by the former Minister of Broadcasting Roger Douglas to the student applicants under the section, Radio Bosom, will be applied.

These criteria would not only require an applying station or group to be non-commercial but would require the broadcast to be for a specialised purpose to a specialised group of people in a confined area and to be without an element of active community involvement. A community radio station in the most commonly used sense would be unacceptable.

The underlying thinking here seems to indicate that the political issue is still seen as public ownership versus private enterprise. Any enterprise not controlled through the auspices of Radio New Zealand is therefore outside the area of public ownership and any endorsement of outside interests, a betrayal of that principle.

Such philosophy leaves little room for progressive innovation, but recent developments in Australia point to the possibility of a third line of approach.

In Sydney Radio 2EA was recently established. "EA" stands for 'ethnic Australia'. It's a community access station catering for ethnic minorities by broadcasting in Greek and Italian. Auckland has similar groups, not just polynesians but European migrants from Yugoslavia, Holland, France. A British immigrant group has already formed an organisation, Radio Link, to press for station facilities. If the Government should balk at providing every migrant grouping with an FM frequency, it could easily establish or merely licence one or more community access stations. Gapes estimates the costs of such a station, privately funded and staffed with voluntary helpers at 5,000 to 7,000 dollars. Stanton says that a non-commercial 'ingenious' broadcasting group like his Radio Bosom could construct a 500 watt (half-kilowatt) transmitter for a maximum of 600 dollars complete. Gapes acknowledges that it's not necessary that professionals should be involved and the various minority appeal groups could be allowed some advertising time for revenue purposes. It wouldn't make much difference in terms of competition to Radio Hauraki because the specialist small stations would attract only casual listeners who would still have recourse to the main broad appeal stations for their mainstay listening.

Clearly not only immigrant groups could be involved with a larger number of frequency channels becoming available. Other commercial organisations, trade unions and religious bodies such as Radio Rhema have expressed interest in broadcasting over the last few years. It's unlikely they would be able to accumulate expertise and equipment to service a pilot programme of FM broadcasting before the elections this year.

But Radio Hauraki's Manager David Gapes says Hauraki has the capability to do FM (stereo) broadcasting now and can have an FM station on the air in about three months. Stanton says current student investigation into FM will continue. Fanciful dreamers? Optimists? Only a rising clamour of public opinion may determine otherwise. If you'd like to support the introduction of FM (stereo) broadcasting into New Zealand contact your local M.P. and if you're involved in a political party raise the issue in discussion. In an election year, anything can happen!

Fraser Folster

Is a New Zealand here? It's been here for as long as sorrow memories that. But perhaps at last it's right - not just "dramatic" output but a surprising small population quality of it - no we can see a little few corners.

Australia in the seventies produced drama, which is not as one of developments in as other Nations and America for through difficult same time.

Plays like "D. BOOLA" probed but they do seem among a surprising alians for their which the "new the life of their local yet surpris

Can New Zealand phenomenon for opportunities for others subsequent survival of neighbourhood groups, only need to record and Bazza's later how bad so if lessons are learnt worth emerges

Special Price



# THEATRE

Is a New Zealand Drama boom almost here? It's been around a lot of corners for as long as some people with even longer memories than myself can remember. But perhaps at last the conditions are coming right - not just in the quantity of "dramatic" output, because there's always been a surprising amount of that for such a small population, but above all in the quality of it - not yet perhaps, but maybe we can see a little way around the next few corners.

Australia in the late sixties and early seventies produced some fine indigenous drama, which now has international recognition as one of the most exciting recent developments in world theatre, especially as other National traditions, in Britain and America for instance, have been going through difficulties and doubts at the same time.

Plays like "Don's Party" and "DIM-BOOLA" probably aren't great literature, but they do seem to have struck a response among a surprisingly large number of Australians for their relevance, for the way in which the "new" Australian theatre reflects the life of their country in a specifically local yet surprisingly unlaboured way.

Can New Zealand do it too? One must hope she will. The Australian phenomenon followed a growth in the opportunities for actors, directors and others subsequent to the opening and survival of neighbourhood theatres, experimental groups, films and television. We only need to recall the horrors of Alvin and Bazza's latest retreadings to remember how bad so much of it was. But so what, if lessons are learnt, and something of real worth emerges too?

The early part of the process has been repeated here - many more professional and semi-professional groups, are for greater governmental interest in and encouragement for the arts, and of course, some discouragingly bland and often inept work, particularly on television. But sheer demand for material must gradually create its supply, and we ought to be looking now for the emergence of writers who can express our country's character with a similar flair to Australians like Williamson or Hibberd.

I think that if you attend the Arts Centre this week from Thursday 26th on until July 5th, you might get a glimpse round a corner - Dean Parker's "Smack" is being performed by Theatre Workshop in its Auckland premiere. When Bruce Mason wrote in "The Listener" about the Downstage production that Parker had "the best ear for authentic New Zealand dialect I have come across" and that "at last we have a dramatist and someone to watch out for" he was perhaps hinting that Parker is the first of our dramatists who will cap the recent theatre explosion with writing it can use without the charitable attitudes so often present in the past - "About time we did a New Zealand play - are there any half-presentable ones?" We think "Smack" is very presentable - come and see it and see what's possibly brewing.

Arts Centre,  
Thurs. 26th June at 8.15 p.m. to July 5th.

'MISALLIANCE' by George Bernard Shaw.  
Director: Richard Barker.

To produce a Shaw is one thing, but to produce a Shaw that is boring and obscure is quite another, and this Shaw, labouring through social diatribes of 1909, is both a boring and obscure play. Not a good choice.

However, having made their choice, Theatre Co-op. attack the play with suitable gusto, and present a production that although often tedious in manner is notable for some fine individual performances.

Working on a sparse though effective set, with very attractive costuming, most of the young players gave characterisations that were competent and believable. Ian Hogg, particularly, seems to have found his medium as a character actor, and his warm portrayal of John Tarleton (A character twice the actor's age) was totally plausible. Felicity Piggan, however, was less successful in rendering the years of Mrs. Tarleton.

Jenny Brockett was a very charming Hypatia, but lacked the strong rebellious spirit so necessary for this young, awakening woman of the Suffragette era. Bobby Pickering, similarly, was nicely smarmy as Bentley, but failed to give his character enough verve and 'bounce'.

Colin McDonald, as Lord Summerhays, and Paul Gittins as Percival, both presented stereo types of what a New Zealander conceives the English aristocracy to be - pompous, upright, and always the 'gentleman'. It was rather less than subtle, to say the least.

But it was Paul Wentford as Johnny Tarleton; and Jacqui Lowitt as the gymnastic Lina, who gave the most energetic performances. They made their characters lively and interesting within the confines of relatively small parts.

An overall lack of vocal clarity was a definite fault. I was constantly straining to hear (and I was in the front row!) and the 'amateur's mark' - shuffling feet and eyes to the floor, was also apparent. However, the production was a satisfying and adequate one, limited probably by lack of time (none of the actors are professional) and therefore experience.

Ray Waru's producing 'The Bespoke Overcoat' for New Independent's lunch-time theatre. (He's also grown a beard).

Judy Gibson, who was a student here once, is now travelling with Theatre Co-op's Story Theatre, which takes live theatre to schools. She considers it the best theatre training that one could get, 'Children', she says, 'are such an honest audience. If they don't like it, you sure know it .....'. She has no hard and fast plans for the future, 'Who knows ..... I could be a housewife!'

Robert Leek has received very impressive reviews for his portrayal of Torvil, in New Independent's 'A Doll's House'. Congratulations!

Has anyone else noticed that the T.V. ad for 'Jesus Christ Superstar' says ..... "starring the original Jesus". Can we expect loaves and fishes during interval?

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STARTING THURSDAY 26th  
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Season until July 5th  
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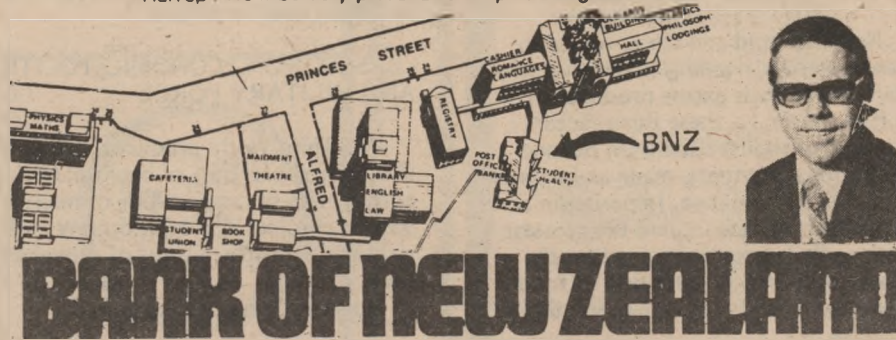
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**BANK OF NEW ZEALAND**





# MORE POLLARD

LE TIERS MONDE  
CHRISTIAN CASTERAN

## THE PRESENT SITUATION :

33% of the World's Population possesses 85% of the World's Wealth.  
16% of the World's Population possesses 70% of the World's Wealth, and 54% of the least favoured in the World live on 9% of the World's Wealth.  
25% of the Population have an income 40 times greater than that of the other 75%.  
Between 1960 and 1970 while the income of the Rich grew by \$650, that of the Poor increased by \$40.  
The Capacity of Super-Production (production of non-essentials) of the Industrialised Nations is 100 times greater than the Production of the Third World.

"How can the World survive if one quarter of the population possesses four fifths of the World's Wealth ???"

"We will end up, on a global scale, with a Class-War, such as foreseen by Karl Marx, between Rich Nations and Poor Nations."

At Present :  
2,400 millions are under-nourished; that is three quarters of all Humanity !  
In Asia and the Far East more than half the population eats less than before 1940.  
Food production increases by 1% a year, World Population by 2%.

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## THE GENESIS OF THIS SITUATION:

Needing rapid and cheap access to Raw Materials, needing to open up new Markets for their excess produce, a rise in Population ..... these three factors powered capitalist expansion beyond the national frontiers, made an imperialistic policy imperative. Imperialism and international trade .... had the greatest imaginable interest in seeing that the production and consumption of food resources should continue indefinitely ...

in the furtherance of their exclusive financial interests. By 1910 .... Europe held the territorial and economic control of the World .... 59% of Asia, 90% of Africa .... belonged to the Western Nations.

The majority of countries which make up the Third World today, and which have only very recently acceded to independence, have long lived under Colonial Domination, and have thus been stunted in their economic and social development. This was in the interest of the Colonial Powers : one does not usually encourage the education of someone you intend to retain in a state of servitude.

## THE PRESENT SITUATION IS POST-COLONIAL EXPLOITATION :

In the simplest terms, these countries are in a terribly weak position - which engenders the foreseeable result : "At the present moment, there can be no possible doubt about the fact that the middle classes in Europe and the U.S. are profiting from the process of deterioration of the Terms of Exchange on the International Market. That is, by the continual rise in the price of manufactured goods and the equally continual fall in the price of raw materials.

90% of the exports from the Third World are Raw Materials,  
80% of their imports are Manufactured Goods.

Trade obeys the law of Unequal Exchange.

The Gap is widening."

The result of this is a super-profit on the Unequal Exchange, which the economist, Pierre Jalee has called the "plunder of the Third World". This "plunder" is extorted from the populations of the dominated countries (pays domines) for the benefit of the great corporations who control the markets. The countries of the Third World are poor because of the impossibility of profiting from their wealth as they could if the circumstances were normal. All this leads to a conflict between the interests of the great industrial powers and those of the under-developed countries. All the potential wealth (of these countries) is exploited by others, and for others.

## - BASED UPON ECONOMIC, POLITICAL AND MILITARY FORCE :

The Third World produces 70% of oil; 40% of iron ore; 65% of bauxite; 68% of cotton; 48% of copper; 89% of manganese; 95% of chrome; 92% of antimony and virtually the entire output of rubber and tin.

How come they are so poor ?

The people of the Third World are economically dominated resulting in a real plunder of resources by the Big Business Firms - foreign - who control the Markets and the populations of the dominated countries.

And so we arrive at the equivalent of the class-struggle on an international scale ..... the exploitation inherent in the capitalist system is largely transferred ..... to the Peoples of the Third World whose economies are dominated.

The budget of United Fruit is greater than the budget of all five of the Central American Republics ... the budget of General Motors is equivalent to two-thirds the budget of Brasil.

The economy of Latin America is also dominated by foreign interests ..... especially powerful financial groupings like I.B.M., General Motors, General Electric, Remington Rand, Westinghouse etc. Thus it is "Economic Imperialism" which distorts and stunts the development of the Latin Americans.

These Big Powers invest in the most profitable sectors of the economy, most profitable for them ..... and arrogate to themselves the right to surveillance over the regimes of the countries in which they have placed their capital, and prevent all real policy of development.

There is also the refusal to permit the creation of industries in countries receiving aid ..... for example, the Oil Trust brought pressure to bear on the U.S. Government not to finance the oil industry in India.

The principal reproach levelled at Western Aid is that it serves to keep in power governments which, without this aid, would collapse.

Governments that are Oligarchic and Dictatorships ..... which have not a shadow of popular support.

## General Theory :

If the wealth of the country is restricted to a tiny minority, then the local market for goods is also restricted to this tiny minority and is rapidly saturated. You can't have an industry to serve 2%. So the minority spends its money abroad for the importation of expensive toys - so what little capital there was is exported, lost to the country. If the national wealth were evenly distributed, then the internal market would be expanded to the whole population, so one could have local industry. You produce what people can buy, and people buy what you produce - so production increases and the economy is healthy. There is a correlation between the distribution of available wealth and the increase of production, and between the increase of production and the health of the economy. Increased production is the easiest and most frequ-

ently employed measure for economic growth. But this is obviously impossible where all power and all property and all wealth are concentrated in the hands of 2% who rule through a dictator. Their economic and political interests stifle growth and turn misery to their advantage since cheap labour attracts foreign investments. Dictatorships prevent labour disputes and therefore such regimes are kept in power by the interested foreign powers.

Aid is given in order to serve the strategic and commercial interests of the Rich countries.

Imperialism can be defined in economic terms: imperialism is nothing other than capitalism which, relying upon the power of the multi-nationals, overflows the national frontiers in order to seek its profits elsewhere.

The United States, that is to say, North American capitalism, in fact, are out for nothing but the conquest of new markets. Imperialism is above all the domination of one country by another.

Modern Imperialism is essentially based upon the plunder of the wealth of another country by means of the Unequal Rate of Exchange, and by Investments, which drain away considerably more wealth than they put in.

The Industrial Countries are to a great degree responsible for the Poverty of the Third World.

## The "Model" of the System

## FROM DE-COLONISATION TO NEO-COLONISATION

The Slave-system and the Feudal-system and the Colonial-system have one thing in common : the relationship between Lord and Serf, Master and Slave. While the bond is inhuman, it is also personal. In THEORY, the Lord/Master owes the Slave/Serf some sort of protection (as the mother-country the colony) - however derisory - from womb to tomb. But a man's life falls into three periods : when he is too young to work, when he can work, when he is too old to work. The Master therefore is paying for two periods of unproductive life, against one of productive life. The whole problem for the Bourgeois is to eliminate these unprofitable periods, for this, too, will be an economic advance.

The abolition of Slavery and De-colonisation, while, also a moral advance, is at the same time a form of dehumanisation,

for it exempts the Bourgeois - from responsibility for the slave, the level of the man who works long as he can, quietly somewhere. No-one is responsible for nothing. Man is can "buy" his rest but he has no in when his labour are over, his fall and he falls silent.

Our Bourgeois first third of the schools, hospitals all have to be part of the Working Class out the Colonies. For, generally, Powers did provide schools - out of the Colonial System as their real function. How and avoid these blem ! So let us crudest solution provides the model. The South A

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for it exempts the New Master - the Bourgeois - from any personal responsibility for the slave, who has now "fallen" to the level of the urban proletariat, the man who works for minimal wages, for as long as he can, then goes off and dies quietly somewhere. He is no man's man. No-one is responsible. Society owes him nothing. Man is "fallen" in essence, he can "buy" his redemption by his labour, but he has no inherent right to exist, when his labouring powers of redemption are over, his fallen nature re-asserts itself, and he falls silently out of sight.

Our Bourgeois is still lumbered with the first third of the wretch's existence: schools, hospitals, housing, public services all have to be provided. Both at home for the Working Class, and abroad, throughout the Colonies within the Imperial System. For, generally speaking, the Colonial Powers did provide railways, hospitals, schools - out of the super-profits of the Colonial System - which Institutions had as their real function to justify the Colonial System. How to maintain the System and avoid these expenses is quite a problem! So let us look at the simplest and crudest solution first - we will find that it provides the model for all the rest!

The South African Government has

hit upon the simplest solution: you give your Working Class their own country! You set up Independent Bantustans! (13% of the poorest and most barren land for 65-70% of the population!) For whom, since they are independent it would be insulting to set up transport-systems, hospitals, schools etc. From the Bantustans people in the working period of their life may come to work - and then they are sent back. An elegant solution - no? Of course it would not do if the Bantustans were really independent, so you give them the poorest territories - well separated from each other, and you do not give them access to a port, nor a frontier in common with a foreign country. Furthermore you set them up where they can be bombarded by gunboat, flattened by aircraft. You control them politically. The Armed Forces, Customs, Foreign Policy are controlled by Pretoria - for such is Independence! And when the Bantu "immigrant" (in Africa!!) comes to work in the mines he receives 18 rands per month, whereas the native-born (the Dutch-speaking Boer and English Colonist) receive 316 rands per month (figures of 1969).

The "invisible tax" of 298 rands is pocketed by the South African Government.

This is the system at its crudest - add a few frills and you have de-colonisation.

An article appeared in the local press with the brutally frank title: "The Cook Islands - Free to go Broke".

De-colonisation IS the setting-up of Bantustans.

- Nominally independent countries,
- with non-viable, skewed economies,
- dependent for their very existence on imported foods which have to be paid for out of the Metropolis-orientated economy,
- politically coercible, through the foreign-educated commercial bourgeoisie whose interests it conceives to be identical to those of the Metropolitan bourgeoisie, with whom it identifies,
- subject to the ever-present threat of Military Intervention on the slightest provocation, and
- subject to ever-present pressures from the World-Bank and the International Monetary Fund even without the slightest provocation!

The Slave, the Urban Proletariat, the Colonised and the Citizen of Bantustan (wherever it may be) are all different faces of the same system, steps in the ever more

efficient process of extracting wealth from man, instead of for man. A Colony is a Colony, even if it has its own flag. Imperialism is Imperialism, whether it has the prefix "neo" or not.

With the exception of the tiny Commercial Bourgeoisies mentioned above, the Working Class of the Capitalist World IS the THIRD WORLD. The Third World, in the global Capitalist system of the 20th Century, equals the Working Classes of 19th Century Europe.

What is Imperialism? It is the outward and visible sign of the less visible system called Capitalism: a system whereby money always flows to the areas of maximum profit. (A law you can observe in operation every day of your lives). If we substitute the word "blood" for the word "money", the Capitalist System is one where all the blood flows into the most powerful limb. It is a perfectly impersonal and objective law, but if it happens to your body? To have one limb suffering from elephantiasis while the rest of you is suffering from anaemia? You would probably see a doctor! Under Capitalism all the money flows to one class, according to "economic laws", but if you happen to live there, you are apt to feel that this phenomenon should be judged according to human and social criteria. To claim such phenomena are "laws" is to confuse scientific laws, which are true statements about phenomena over which man has no control, with generalisations about phenomena generated by man and over which man has control. Jean-Paul Sartre has amusingly pinpointed this error, "their lives were full of certainties; water boils at 100° centigrade and the last tram leaves at eleven-thirty". A scientific law is "value-free", but economic laws are subject to laws made in Parliament! The Trust-busting laws in America, for example, thwart the "natural" law whereby capital ends in a Monopoly. If economic laws are value-free, how is it that child-labour has been curbed, or travel-allowances been instituted?

In the meantime, the unfettered operation of these economic "laws" has permitted the European and American limbs to become positively engorged with blood,

while the rest of the World is suffering from acute anaemia. It is the awareness of the monstrous nature of the neo-Imperialist system that is sparking revolutions all over the Third World. After Viet Nam, more and more nations of the Third World will rise up. If you want to know what is in store for you, look at the risings and wars of liberation in 19th century Europe!

Mike -  
is there enough time for this to be typed? Bh.

Arthur and Corinne Cantrill, two leading Australian film-makers, will be appearing at Auckland University on June 25 and 26.

On June 25<sup>th</sup> some of their recent films will be screened in B28 (Library Building). On the following day they will talk about film-making and answer questions in the Lecture Theatre at the School of Fine Arts between 11 a.m. and 1 p.m. The sessions, which are open to everyone, are co-sponsored by the Auckland International Film Festival, the A.U. Students Association, and two university departments.

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Schizophrenia, here I come. Split Enz, they said.

Look at them, look at them. Kerrist, they're madder'n us. Leaping around the stage, pink suits, blue shirts, red suits, long legs, short legs, one each per suit. Dolls' faces, human faces, new faces. Cackling, screaming,

leering, bouncing, jerking, lurking, always prepared to pounce on my poor unprotected nut. Pictures of the giggle palace thrashed through my scone. Insane. Is it really happening? Incredible. We all warm right up pronto. Our eyes were happy and our ears weren't

insulted. High energy. Follow your favourite recipe for getting off, then see them if you can.

They'd thought they finished. Come back, or we'll beat our hands to a bloody pulp. So they did it to us again.

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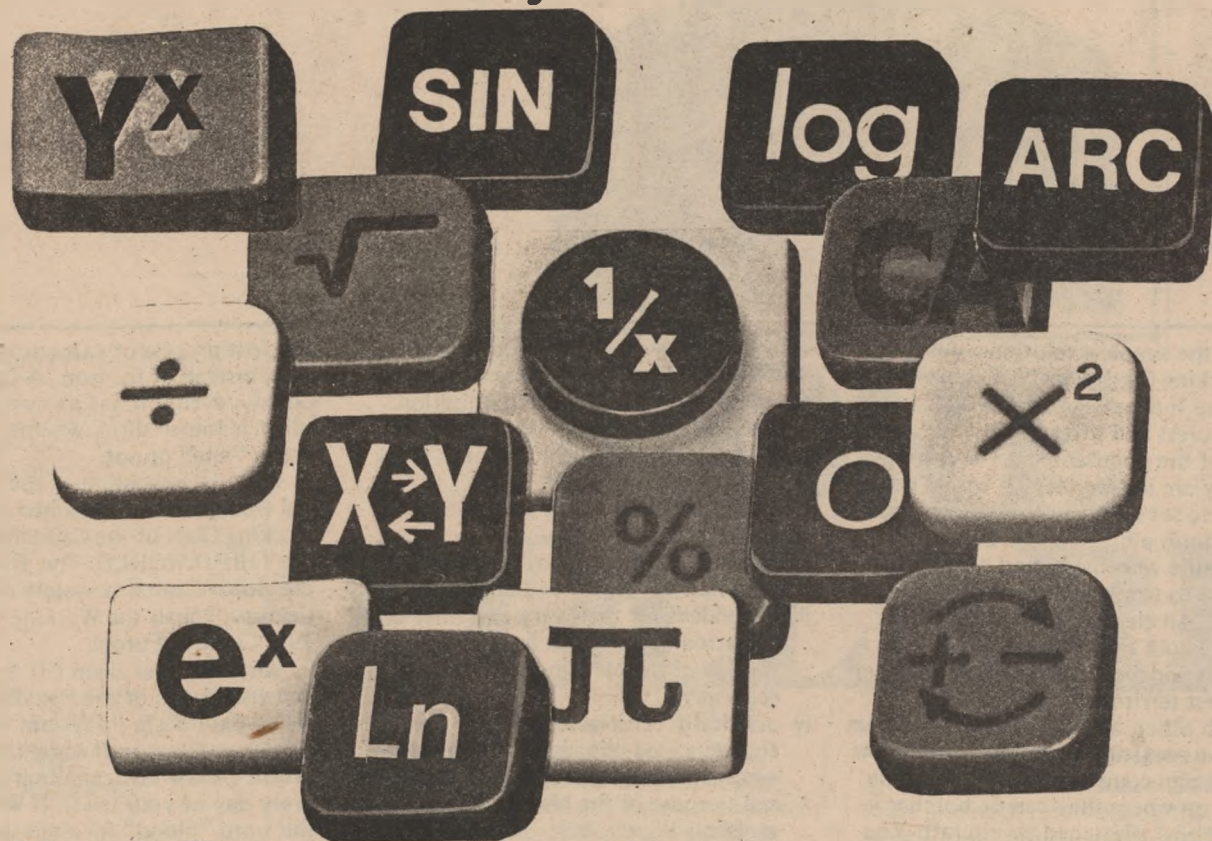
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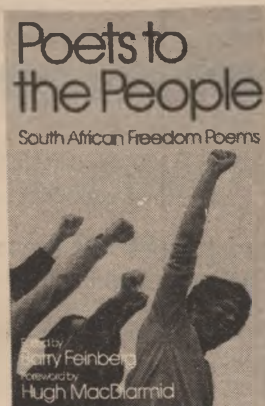
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I write this account with mixed feelings. Enthusiastically, because I want others to know of the advantages of acupuncture over traditional European medicine; reluctantly because I know from experience that medical people are sceptical about my story. However, you presumably have not yet acquired the patina of 'professional' people.

I am a writer, not a medical person so I naturally approach this subject from a layman's angle, but I have suffered ankylosing spondylitis for nearly twenty years and have made it my business to find out all I could about the condition and the drugs administered to alleviate its discomfort.

In my case, the disease is clearly inherent in the family, although I appear to be the only member of this generation to fall heir to its discomforts, pains and twisted spine. I have visited several 'eminent physicians' in an effort to find ways and means of controlling the disease. I know that cure or reversal is out of the question.

I was originally advised to have deep x-ray therapy but decided against this when I discovered that my chances of contracting leukemia would shrink from 1 in 100 thousand to 1 in 10 thousand. I would gamble five dollars on these odds any day but not my life. I have never regretted this decision as I have since met fellow sufferers who had this treatment without any lasting relief but now have the added worry of possible if not probable cancer.

I was then treated with anti-inflammatory drugs which achieved splendid relief from one brand but its immediate side-effect was unbelievable depression and a rapidly dropping haemoglobin count. The former was treated with vallium (what else!) and the latter with iron doses. After a course of iron I could celebrate a blood count of 68% which dropped immediately the iron was stopped.

Therapeutic aspirin, cortisone, gold injections and the rest I decided not to accept as I doubted the results would justify the consequences. Physiotherapy was of course prescribed and used but all treatments created more pain and eventually had to be abandoned. Swimming seemed to be the only form of exercise I could have without painful after effects.

Five years ago I started to read about acupuncture and was fortunate enough to meet a Malaysian woman who had had treatment in Taiwan for migraine. I know now that migraine is probably the pain which responds most readily to acupuncture and has very different origins to my own particular pain, but at that time I only considered the fact that this woman had suff-

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# ACUPUNCTURE

## CHINESE MEDICINE

### IN OPERATION

ered for thirty years and all her attempts at relief in her own country and in America had failed but eight treatments in Taiwan had 'cured' her.

About this time I was involved in a car accident and because the shiplash involved accelerated my existing condition the courts awarded me \$2000. I decided to use the money to take me to Dr Wu Wei-Ping at the Chinese Acupuncture and Caution Hospital in Taipei.

The hospital was a dirty little arrangement of rooms. A waiting room with a cracked and pitted cement floor with a toilet at one end. I never visited this toilet as the stench from it flooded the waiting room each time its door was opened. Beyond the waiting room was Dr Wu's office by day and private dining room by night. Dr Wu had no medical qualifications per se but enjoyed the title of China's most famous doctor having escaped from the mainland at the time of the Chiang Kai Shek move to Formosa (now Taiwan).

It is interesting that the Peoples Republic in 1949 out-lawed the practise of acupuncture but now, under Mao it has been revived and is being used extensively in hospitals throughout the mainland.

Dr Wu was the typical Chinese gentleman of the 1930 Hollywood Charlie Chan movies. His face was mostly immobile, inscrutable and handsome. He communicated through an interpreter whose English was adequate but hardly extensive.

Before going to Taiwan I had had communication with Dr Wu who agreed to treat me only after seeing current x-rays of my spine. He indicated that he would 'do of my best to help, the pain is indeed to be cured the condition I will say about if you decide to come to my hospital'.

My first meeting with Dr Wu was a silent one. He read my pulse on both wrists and said through his interpreter that my levels were wrong in the kidneys, the lungs and the heart. I was aware that my water works were not in good condition as I was continually passing water to the embarrassment of myself and family.

I was not aware of my lungs and heart except that neither coped very well with strenuous activity. He also said my circulation was very poor. This I had always been aware of even long before I had any spinal trouble.

After his diagnosis I was ushered into the third room of the hospital which was a large barn like affair with smoke-stained walls, narrow bamboo beds covered with dirty torn sheets, I was the only Eurasian patient there. Patients were segregated with women at one end and men at the other but as there were no partitions I was aware of several male

and female forms in various states of undress.

Before I had time to collect my thoughts, I too was stripped to the waist, except for my bra, and I had nine needles in my shoulders and spine, a needle behind each knee and one behind each heel. I felt nothing when they went in and nothing when they were removed half an hour later but was aware of a very slight numbing sensation when they were twisted every ten minutes. Two of the needles had a wad of a tobacco-like weed called moxa attached to the exposed end and these were allowed to burn during the treatment. At these points heat was added to the numbing sensation. Very pleasant.

At the end of half an hour I was very stiff but - no pain. I thought the pain would come back but it never has. I had over 100 treatments before I left Taiwan and although I had no more pain in my back I began to notice other changes in myself.

Four days after commencement of treatment I noticed that my lower lids were losing their milky whiteness and were showing signs of becoming pink.

My weak bladder soon started behaving itself and I could sleep throughout the night without having to visit the toilet. After each treatment, twice a day and once on Sundays, I returned to my hotel to enjoy a deep sleep of at least one hour and sometimes three hours and I still went to sleep for nine hours each night.

After a month of treatment when each day I saw a difference (I had thrown away three pillows and was sleeping on a very thin one, my arms could rise higher as I recorded their improvement on the bedroom wall and I had more movement in my neck than I had enjoyed for years). I woke up one morning with an excruciating pain in my left hip where I had never had a pain and I had great difficulty explaining to Dr Wu what had happened.

He gave me acupuncture in the joint but it was of no help. The next day I could not attend the hospital. Walking was so very painful and I was ready to fly home to Australia thinking that something awful had happened to me but that night Dr Wu's interpreter and another doctor from the local hospital visited me. The 'other' doctor was Vietnamese, he had had his medical training in England and America and could speak excellent English. He examined my hip and said he thought I had had too much acupuncture. He supervised Dr Wu's assistant while he put steaming hot compresses on my hip and massaged the joint. Then he told me to rest for twenty four hours and drink plenty of water. He called to see me the following night and I was out of pain and ready for more acupuncture.

Dr James Chang had come to acupuncture late in his medical career as he was originally a surgeon. He came to visit me often sometimes with his very beautiful wife and baby daughter.

He showed me some points that were beneficial to me that Dr Wu did not use and demonstrated their immediate effectiveness. For instance

I cannot raise my arms above my head but when he inserted two needles at the side of my leg above the knee I was able to raise my arm vertically. This allowed me to exercise my shoulder, other points permitted me to bend forward further than was otherwise possible. He explained that Dr Wu had learned his art from the cradle. He was a fifth generation acupuncturist and although he had a great deal of theoretical knowledge, much of his know-how was instinctive. He worked on the energy levels of the body believing that if these levels are working in harmony the body will reject disease, just as it accepts it when these levels become unbalanced in a formerly healthy body. Dr Chang pointed out that as Dr Wu had no sons to pass his art to much of his knowledge would die with him.

Doctors like Chang however learned their acupuncture from more disciplined sources, research and learning and a great deal of observation. He had come upon acupuncture as an anaesthetic and its uses here are never in doubt but from there he became interested in its therapeutic value. He told me that he now can treat many patients with acupuncture that previously he would have operated on. Conditions such as gall bladder and ulcer of the stomach for example.

Conditions such as my own could receive reversal of symptoms or permanent cure if treated early enough.

After I had been attending Dr Wu's Hospital for about a week, Americans began to arrive at the rate of two or three a day. This was as a result of an article published in an American magazine. Whilst the article was written from the honest observations of a reporter, many of these people had interpreted it as an account of a miracle cure and had travelled to Taiwan in much the same frame of mind, I imagine, as the pilgrims to Lourdes. They believed only a miracle could save them and acupuncture to them was the miracle for which they all prayed. Acupuncture is not a miracle cure but it does help many people who are otherwise condemned to spend their days in sick and crippled bodies.

My own treatment involved a lot of time, money and frustration, but I did improve and I hope I can have more treatment.

I cannot hope to be completely cured but even if I am a little better after every treatment, it is prefer-

able to being a little worse after every day.

It is two years since I had my adventure in acupuncture. I have never had any back pain since although my neck gives me considerable trouble. I have attended two very skilled acupuncturists here in Australia who can relieve me of that pain temporarily but I feel I will have to return to China before I can expect the dramatic improvement I experienced then.

I am still in correspondence with several patients from the hospital. Two of them are multiple sclerosis victims and both experienced remarkable reversal of symptoms while in hospital. Unlike myself, unfortunately, both these women have not sustained any lasting benefit from their treatment. However, both are fighting to amend legislation on acupuncture in their home states

as they both see it as a hope for M.S. victims. I would be pleased to pass their addresses to any interested persons who would like further information from them.

As for myself, I am prepared to discuss my experiences with anyone who has a healthy interest in the subject but I will never again tell an M.D. how it helped me, for with only one exception, I have been patronised and ridiculed by the medical profession who prefer to operate on me or stick a B.T.Z. suppository up my ass or write it all off as an aberration of the menopause.

When I came home from China I was confident that the West could learn from the East and vice versa and chronic illnesses would be cured instead of the symptoms sublimated with disastrous results. Now I'm not so sure. After all the Chinese have been using acupuncture in one form or another for 5000 years. How can a Westerner begin to understand when he doesn't even know how the aspirin works?

If you are studying medicine I hope you'll study acupuncture too because some day a young woman with a couple of kids is going to have to be told by you that she has ankylosing spondylitis and wouldn't it be a shame if you tell her 'I'm afraid you'll have to learn to live with the pain'.





# POETRY

## POETRY WANTED

A special edition of EDGE is presently being prepared. Devoted to long poems or sequences of poems (up to 15 pages) the edition is being edited by poet Alan Loney. All material will be of New Zealand origin and the copy deadline is July 31. Submissions are now invited and should be sent with an SAE to  
199 Taylors Mistake Rd  
Sumner  
Christchurch 8.

Another publication, TE MAARAMA, is also seeking material. Short stories, poems etc. are wanted for this magazine which will appear half way through this term. Submissions to be sent to the  
Editor  
Te Maarama  
Publications Officer  
Auckland University Students Assn,  
Private Bag,  
Auckland.

They may also be left in the AUSA office, addressed to the Publications officer.

## Showdown at the TRUST HOTEL

I was pickin up fiejoas at the time  
i lost my religion. A cast off tyre  
it up and rolled away. I said : who  
gives a stuff, weeps for Rip Van  
Winkle. At the time that was. But now  
it's pretty tough with no God in  
Heaven lookin down on us. So i dress  
for town. I'd heard that spurs give  
courage to the feet.

At the low bar my elbow leans on  
air. People stare. I strike a deadly  
post. I see the barmaid frown, start  
jumpin up n down, when i mutter  
darkly : MORE TEQUILA ROSE !  
She squirts pale beer. I sneer from my  
business suit. Me in a business suit and  
never stole a bean.

I turn real slow to face that sea of  
pancho faces : gunnin' for that awful  
retread man.

R.F. Brown

## Scarecrow

thought the blandishments would come  
& keep on coming as i aged  
not fame or wealth exactly  
but morsels for an eagle caged

a small desire ? a smile ? a token ?  
I left her on the shag pile floor  
behind her hundred-dollar door  
her skinny barmaid-body broken

the cloud's black gusset cannot burst  
or farm wind moan away my thirst  
or borer bore my wooden bones  
where the ogres hurl their stones

no waxen monster can eclipse  
the name that i shall earn from this  
sane as any onion as i push  
the bagging needle through my lips

R.F. Brown

## CITY LIGHTS

goodbye gaudy Auckland  
the DC8  
is mincing up your air  
it screams  
and we leave it there

we follow purple nipples  
along your runway belly  
we'll have to miss your party  
even though you've spread  
packets of hundreds and thousands  
on gluey grey bread

city of stop and go  
you invited us to dance  
but we are saying no  
even though you're wearing  
your very best dress  
solid with sequins

no to your tatty  
offer of romance

Rachel McAlpine

R.F. Brown, a 52 year old poet from  
Tauranga, author of *Hangdog*, a collection of his poems published last year.  
Presently lives in a dear cullers hut above  
the Tauranga harbour.

Rachel McAlpine, poetess from Master-  
ton, she has eleven sons and spends a  
good deal of her time knitting small  
woollen toys, especially giraffes. She has  
a collection coming out shortly (poems  
that is) from Caveman Press titled "La-  
ment for Ariadne"

## ARRIVAL

other people turn up  
you materialise

other people turn up  
looking past me  
for a poster  
with my name and address

you materialise  
you spread to the edge  
of the door frame  
stilling the atoms' frenzy  
into a stippled haze

your Modigliani head  
is still

still  
only a pastel aura  
pours forward  
filling the room  
with opals

it is my home  
but you who welcome me

Rachel McAlpine

# AND LITERATURE

