

Cracum



Volume 49

Issue 16



**DON'T FORGET TO
VOTE WILL YA?**

credits

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Reporter - Rob Greenfield

Thanks to Raewyn Stone, Ruth Butterworth, Bob Mann, Ann Wilkes, Roger Horrocks, Clare Ward, Anne Chambers.

letters to ed

An Open Letter to the Vice Chancellor

Dear Dr Maiden,

Many students are upset about the University pinching our Wynyard St. parking area behind the Engineering school. While Mr. Pullar in his letter of 27th June has set out a cogent case for the University taking Wynyard St. to make up for one hundred and two places lost to the University for various reasons, this argument is illusory.

At any one time University parking areas are never filled to their capacity, while it may be bureaucratically desirable to have one car place for every permit issued, in practise the University does not need to have an equal number of places for staff requiring parking. Thus to say that Wynyard St. is required to make up for a number of places lost to past and pending construction, is only to confuse the issue. The real issue is that University parking areas are under utilized while places that students can use are in drastic short supply. This situation is getting worse.

The other day at midday, thirty staff cars were parked in the "new" parking area that formerly accommodated one hundred and fifty student cars. Accepting the argument that access must be kept open whereas it was not before, this is an inefficient use of space. Reliable sources tell us that other parking areas run by University are rarely filled to capacity either.

Conservation and the issue over use of the private motor-car aside students do rely heavily on this form of transport, particularly those affected by the vicissitudes of public transport in outlying areas. It is hard then to see, bearing in mind Mr Pullers reply, the justification of denying the use of Wynyard St. for student cars.

I would like to propose for your consideration, that students be allowed to use this area on production of ID cards and payment of 10 cents* after staff who use the area have done so. This could be set at a certain time, say, 9 O'clock.

This solution would satisfy some of those students who used to park there and would meet your requirements for "increased staff parking".

Yours sincerely

Michael Kidd
Senate Rep.

1

Dear Editor,

Brent Lewis' tour de horizon of New Zealand foreign policy last issue was breathtaking in its scope. I'd like to read more on practical reforms to existing institutions such as:

(1) supplementing the External Aid Division of the Foreign Ministry with a Council on Development Assistance and a Development Studies Institute.

(2) lobbying for more Foreign Ministry funding of private overseas aid agencies engaged in people-to-people schemes (this has begun in a small way under the Voluntary Agency Support Scheme but needs expansion);

(3) supplementing present Foreign Ministry information outlets by creating a new journal, as John Laird is exploring, or opening the Foreign Affairs Review to non-governmental more provocative contributors;

(4) reducing tariff and non-tariff barriers to NZ imports of products of poor nations.

Brent referred to the "newly founded Peace Institute". I think he meant the N.Z. Foundation for Peace Studies, whose president's contribution you very adequately presented in the same issue of Craccum.

Sincerely

Steve Hoadly
Political Studies Dept.

2

Dear Editor,

Re Craccum Supplement. Zionism and Palestine. The reporter of Sami Hadawi's lecture writes; "No-one would deny the horrors of anti-semitism" Further comment on the nature and extent of anti-semitism in Arab countries and among Arab people may have shed some light on why the Israelis respond to Arab and Palestinian "overtures" in the way they do. e.g. Do Jews have a happy time in Syria or Iraq?

The Reporter also quoted from the relevant U.N. Security Council Resolution. e.g. "respect for and acknowledgement of the sovereignty territorial integrity, and political independence of every state in the area, and its right to live in peace within secure and recognised boundaries free from threats or acts of force". Do the Arab states accept this in so far as it is applicable to Israel?

Did they recognise Israel's sovereignty, territorial integrity etc. in 1948? After all one must consider the origins of the conflict. More particularly do Yasir Arafat and the P.L.O accept the U.N. Resolution? Do they accept Israel's right to existence? One must remember that a bi-partisan state such as some Palestinians demand is not part of the U.N. Resolution. Perhaps there are good reasons for this? For instance the historical necessity of a Jewish State; given centuries of anti-semitism. Interestingly Trotsky recognised this necessity in the last years of his life. Anyway comment on the questions I ask may be worthwhile in your

column, in that the problems involved are surely central to any discussion of Zionism and Palestine.

Yours sincerely,
Leonard Bell,
Lecturer,
Dept. of Art History.

3

Dear Editor,

Split Enz have left us, devastated, forlorn. Not only have we lost the only truly entertaining band N.Z. has ever seen, but we have also glimpsed the last of their beautiful bass player - the divine Jonathan Michael Chunn.

To add insult to injury I have recently learnt that the above-mentioned object of my fantasies is a graduate of Auckland University, in Engineering for goodness sake. Where was he hiding his spell-binding face. It would have improved this god-forsaken-hole considerably.

I shall now regard engineers in a new light, although I doubt whether there is another such as him in their distressingly motley ranks.

Yours etc.
Jaynie

4

Dear Ed,

I am a Japanese student and would like very much to correspond with New Zealander girls student in order to find out more about New Zealand and New Zealander.

Could you please send my name and address to either 18-21 year old girl student in New Zealand.

Name: Hiroaki Sakagami
Address: 1-43, Tanabehigashino-cho
Higashisumiyoshi-ku
Osaka 546
Japan

Sex: Male

Age: 21

Hobbies: Sports and Travel

If this is not possible would you be able to send their address to me? I would appreciate it if you would answer to my letter soon.

Yours truly,

Hiroaki Sakagami



5 The Domestic Rabbit

LOVE
CAREFULLY!



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FOR CONTRACEPTIVE ADVICE
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NING CLINIC.
N.Z. FAMILY PLANNING ASSN.
INC.

STUDENT UNION MANAGEMENT COMMITTEE

SENATE

AUSA is calling for nominations for two positions on Student Union Management Committee to take office on 1st October 1975 for one year term and for two student representatives on Senate to take office on 1st October for a one year term. Nominations for these close with the Association Secretary at 5.00 pm., on 25th July, 1975.

ORIENTATION CONTROLLER

Applications for the position of Orientation Controller have opened. Application forms are available from the A.U.S.A. Office. Applications close at 5.00 p.m. with the Association Secretary, on Thursday, 7th August 1975.

Sharyn Cederman Association Secretary CAFETERIA PRICES - 5% RISE

To cover recent wage increases and rising costs the Student Union Management Committee has decided that cafeteria prices need to be increased by 5% from Monday 21st July. Tea and coffee prices will not be altered.

For the remainder of the year the restaurant will open for evening meals only. Declining custom has led to lunchtime service losing money which the catering operation cannot afford.

The Student Union Management Committee considers that these actions are necessary because sales this year have not been up to expectation. This is a reflection of the difficult financial times that many students are facing. The Association subsidizes the catering operation by \$10,000 per year as a matter of policy. This year the subsidy will need to be increased by about \$8,000. This is not a new thing - last year the loss on the catering was \$6000, in 1973 it was \$13,000, in 1972 \$8,000, etc. This trend reflects the fact that while the subsidy has remained at \$10,000 for the past 5 years, wages and price rises have far from remained at a static level.

RECORD
SALE

Taste Records
4 Lorne Street

And we're open
Saturday
9.30-1pm

stay out



The Campaign for Nuclear Disarmament has called upon students and university staff to write letters to the Prime Minister, Mr. Rowling, supporting the Government's moves to establish a nuclear-free-zone in the Pacific - yet urging the Government not to allow nuclear-powered warships to visit New Zealand ports.

Last week the C.N.D. was 'strongly critical' of the Minister of Defence for his claim that nuclear powered warships might be accepted into New Zealand harbours.

"It is misleading for Mr. Fraser to state that the American Congress has accepted 'absolute liability' for any damage caused by a nuclear-powered U.S. warship," said Richard Northey, C.N.D.'s President.

"We pointed out to the Prime Minister at our meeting a month ago that the American Ambassador was relying on a joint resolution of Congress last December which merely says: 'it is the policy of the U.S. that it will pay claims proven to have resulted from a nuclear accident involving the nuclear reactor of a U.S. warship and the President may authorise payment'."

"This so-called legislation is seriously inadequate for the protection of the New Zealand people against possible major releases of radio-activity from such a ship. Firstly, the main effects expected would be leukemia and cancer cas-

es arising 5 to 30 years later - which could not provably be attributed to this particular cause, and therefore not covered by the U.S. policy."

Secondly, the Congressional resolution comes under the limits of the Price/Anderson Act which restricts to \$560 million the public compensation payable under U.S. law for nuclear power plant accidents. Yet the 'maximum' possible damage has been estimated by U.S. Government studies, in 1957 and last year, to exceed \$6 billion.

"The smaller reactors in ships and subs could not release as much radio-activity as a nuclear-power plant mishap." "On the other hand," Mr. Northey said, "a severe accident in a harbour could expose far more people than a remote power station".

"It is therefore misleading for anyone to claim that absolute liability is now guaranteed. Compensation might turn out to be only a few cents in the dollar - or, indeed, the President of the day has the discretion not to authorise payment at all."

"Most importantly, no American money can compensate people for the suffering and death caused by radiation sickness, leukemia and cancers."

Our strongest objection to the warships is that most normally carry nuclear weapons. The U.S. Pacific fleet is reputed to carry about 1500 nuclear bombs. If New

Zealand is to continue to lead the South Pacific and the world in creating a zone free of nuclear weapons in the Pacific, we cannot possibly permit our waters to be used by any type of warship which may have nuclear weapons."

"The U.S. and other navies must give an undertaking that any ship they want to send to New Zealand will not be carrying nuclear weapons. If they will not give such an undertaking we should exclude all warships of those types "which are known normally to carry them," Mr. Northey said.

Editor's note :

While attending the Conference for a Nuclear Free Pacific in Suva last April, I questioned several of the Japanese delegates as to the safety of nuclear powered ships. The delegates, from the massive Japanese peace organisations - Gensukyo and Gensukin - told me that U.S. nuclear powered warships had contaminated Japanese harbours.

When such vessels first visited Japanese ports, they said, the Japanese public were assured by both the U.S. and their own government that there would be no health or environmental hazard - and no radiation leakage from such ships in Japanese waters. Just like New Zealand.

Notwithstanding such assurances, however, Gensukyo decided to test for themselves. They commissioned a team of scientists and divers from Japanese universities to test Japanese harbours during and following visits from atomic-powered warships. They found substantial contamination.

The public outcry from the Gensukyo revelations pressured the Japanese Government to prohibit U.S. warships from releasing radio-active matter in Japanese waters. Now, especially equipped tugs 'tug' atomic-powered ships inside Japanese harbours - monitoring any contamination.

Let's not let it get to that stage in New Zealand.

CAPPING'S COURT CONCLUSION

Charges brought against three Auckland University students resulting from alleged incidents during this year's Capping were dismissed by Mr. H. Gilliland, S.M., in the Auckland Magistrate's Court last week.

A charge of stealing a beer glass Stephen John Liddle, aged 23, was found guilty on a charge of wilful trespass on May 8 in the Kiwi Tavern. Mr. Liddle, who had entered a plea of not guilty, was convicted and fined \$30. Two other students, both aged 19, were each convicted and fined \$30 on charges of using obscene language.

against Mark John Blomkamp, aged 22, was dismissed for 'want of prosecution'.

Mr. Gilliland dismissed charges of stealing a beer glass and dishonestly receiving a beer glass against Ashleigh Diane McKegg, aged 20, for the same reason.

After hearing evidence from Malcolm Lloyd Browne, aged 20, and a police sergeant, Mr. Gilliland amended a charge of disorderly behaviour to one of depositing dangerous litter. Mr. Browne pleaded not guilty to the amended charge which was then dismissed by Mr. Gilliland.

Three other students were convicted of charges relating to incidents during Capping.

GENERAL SECRETARY

Applications are invited for the position of General Secretary (preferably full-time) who will be based in our office in Wellington. This position offers a unique opportunity for the right person to help the development of the most important area of Education.

Applicants must have a commitment to Education with particular interest and experience in the pre-school field. Highly desirable would be a knowledge of the needs and problems of Kindergarten Teachers with administrative experience in a union or professional Assn. The Appointee will be a key person in the Association and must be capable of maintaining good public relations, researching cases and assisting with report writing and negotiations.

No age restrictions are envisaged but an ability to relate well to all age groups is needed.

Salary cannot be over-generous but is negotiable.

An immediate start is not required.

Applications marked "Confidential" should be addressed to :

The President,
N.Z. Free Kindergarten Teachers Assn,
P.O. Box 466,
WELLINGTON

**NEW SHIPMENT OF
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PRESIDENT WARD

state of the union

It is time to elect the new president, the new welfare and administrative vice presidents and the new treasurer of the Auckland University Students' Association for 1976. It is also time for me to reflect on the meaning and achievements of our year - although the current Executive still has 6 months to serve.

In August last year 15 people were elected as the executive of the Students' Association for the 1974-75 year. I can remember a common thread of idealism amongst us. There was a universal hope that something would HAPPEN to break the apathy and boredom of the university. I think that the student voters - all 30% who voted - showed the same hope.

What has happened? At last Monday's AUSA Winter Lecture, Rangi Walker talked of the inertia of the university and Students' Association alike, then spoke of a so-called free community which could bring about change in the educational system (or in society as a whole) if they chose to. The surprising thing is that they do NOT choose to.

All of us are aware of facets of this society that are radically wrong. There are plenty of issues which need and demand attention - and they are not all just economic issues as one might be led to believe after listening to the leaders of both of our major parties.

The French Tests - Does any nation have the right to pollute and endanger the world in which all of us and our children must live?

Nuclear Power - Is it inevitable that we must choose a source of power that is intrinsically dangerous and potentially a threat to our community merely to allow foreign-owner companies like Comalco to survive here.

The Task Force - Something is wrong here in our own city and we allow the government to introduce measures of Law and Order without questioning why there was ever a need for those measures. Why do Ponsonby and Otara have a Task Force while Remuera and Epsom do not?

The Wanganui Computer - The freedom of the individual in our society is being laid on the line. Perhaps we can have faith in Jonathan Hunt and his assertion that the present government would respect the rights of the individual - indeed that anyone violating the computer system would be severely punished - but how can we have faith in the governments of 1976, 1977, 1978 etc. etc. 'Big Brother is watching You' is not such a far-fetched notion but there is no protest against it.

Prison Reform - In 1975, New Zealand's penal system is archaic. Dr. Findlay, the Minister of Justice, has often admitted this in his admiration of Dutch and Scandinavian systems. Yet Labour has done nothing to improve the present system.

On the other hand, a National Spokesman describes Prison Reform as updated lavatory facilities in one of the country's prisons.

Why is there such a high propor-

tion of Polynesian inmates in our prisons? Why is it that few of the middleclass end up behind locked doors?

Health Services - Months ago Dr. Elliot spoke of an acute shortage of doctors in South Auckland - he quoted the figures of 4 general practitioners for the whole area. Dr. Rutter, Chairman of the Auckland Hospital Board replied by saying that he himself was a doctor in South Auckland and he felt Dr Elliot's statement to be unfair.

The newspapers and the National Party gave enormous publicity to the lack of funds available for the Green Lane Heart Unit - 150 patients per year are supposedly affected because of the lack of finance, yet thousands of people are affected because of a lack of finance available in education and there is no great publicity.

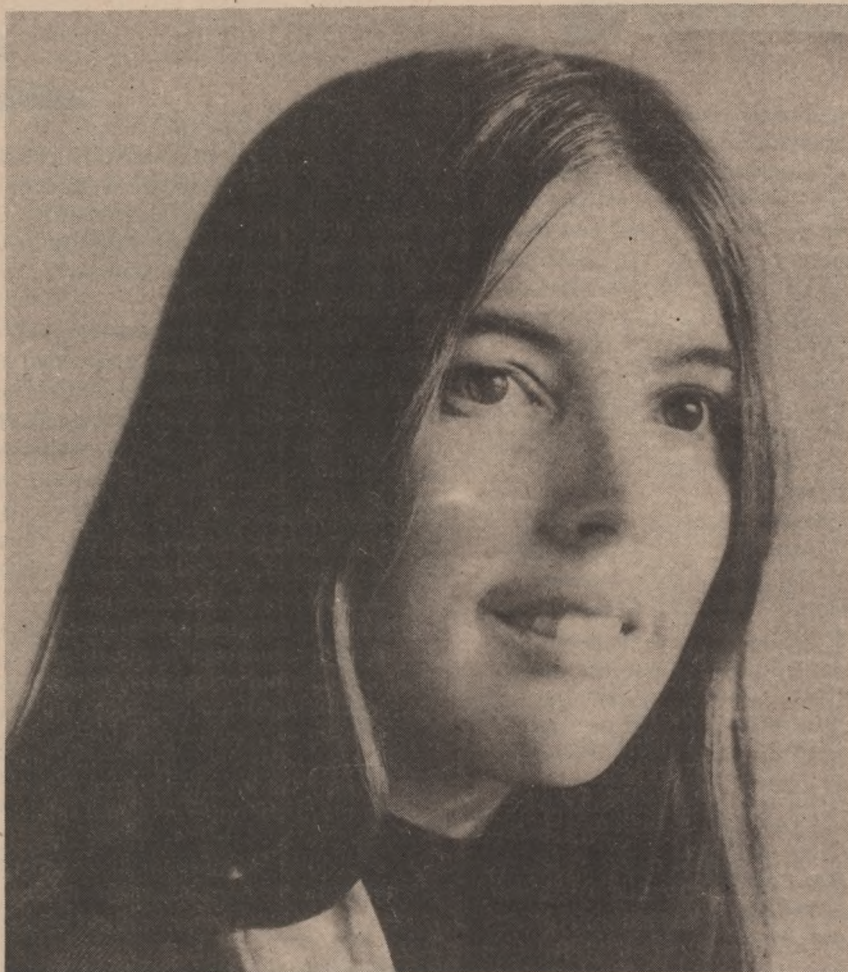
There are literally dozens of 'values' issues which are part of our everyday lives and it is not peace and contentment which are responsible for the general quietness and lack of comment in our time.

Last Sunday afternoon I went on the Green Peace March which was protesting against the French tests.

We went from the Town Hall to the Post Office. At the Post Office we heard comments about the meaning of the protest.

One man never stopped talking about the communist propaganda and under-mining activism which the March was portraying. He spoke of the University as being a hot-bed of danger to the community at large - of how the university represented a threat to society.

I wondered how long it had been since the University had been obvious as a force of change within society - when the last time that the University he spoke of was



observable. Not for the last few years - not within the memory of most of today's students.

I often hear of comments, either first hand or otherwise, which students make about the university. There is a question which is asked again and again 'WHY DOESN'T SOMETHING HAPPEN?' Why is this place so boring? Why is it so dull? Why is it so apathetic? Where is the student life we used to hear about? 'WHY DOESN'T SOMETHING HAPPEN?'

I ask myself the same question: I don't think the present executive has been lackadaisical. We are nearly all idealists and believe that it is possible for something to happen.

We provided forums for discussion, we invited the country's leaders here so that people would have the opportunity to question their policies, we provided and are providing social functions for people to enjoy.

The clubs and societies are active. Our amenities are being built up year by year - this year new flats and a new theatre, next year a new gymnasium and squash courts complex - the year after a sports complex out at Tamaki. The material needs of students are well catered for. However there is certainly something missing.

There is little feedback from students. We feel that perhaps people are being worked too hard - perhaps continuous assessment in its present form is costing too much in terms of student life and involvement. This is just a feeling we have - hardly anyone tells us that.

There is little feedback to the articles which appear weekly in Craccum. It is not as though there have not been controversial stories. 2 or 3 issues ago there was a story about inadequacies in the Philoso-

phy department. Craccum came out strongly on the side of the student reps and said that the university should listen to student demands. The University has never liked having the boat rocked and usually bends over backwards to accommodate student wishes before they ever receive such a public airing. They are afraid of the idea of students camping on the steps of the registry voicing their demands. And yet there was hardly any feedback to that Craccum article.

Where was the evidence of student solidarity? It is very difficult for student representatives to be effective when their constituents remain unmoved and give no evidence of their support.

There have always been complaints about the standards of teaching, the workload, the various methods of assessment, the subject material etc. etc. The complaints always seem to be beneath the surface. Students do have power but they need to make their demands visible.

Besides those parts of the University who would prefer to believe that students do not exist, there are sections who would like to know what students want. There is freedom within the system for student wishes to be expressed. But they remain unvoiced and unheard.

It seems that at the same time as students won the right to be represented on every major governing committee they also gave it away by forgetting that silent representation is no representation.

After the last Winter lecture (which incidentally was quite widely publicised) just 16 people came to hear Rangi Walker speak fairly caustically about the education development conference and what came out of it, the administrative vice-president shrugged his shoulders rather despondently and asked 'what can you do?' 'WHAT CAN YOU DO?'

The question is often echoed around the association and too often the answer comes back - NOTHING You can't do anything because nothing you do makes any difference.

There is no way that this answer can be accepted. I believe that it is possible to do all things and time after time minority activist groups prove me right. We need to make use of our representative systems and make known our point of view - Otherwise they will never know what we are about - and they will keep on providing economic policies ad nauseum (and I would guess that at the same time they will wish for some tangible feedback from their constituents).

There is a feeling in the air that something is about to happen. It seems to me that there is hope building up and that something is taking place. We need to take the opportunity and catch that hope while it is here.

For crying out loud
ANYTHING is possible

ITALY: THE RISING RED BANNER

The recent Italian municipal and regional elections mark the latest phase of that country's rapid and accelerating drift to the Left. The Italian Communist and Socialist parties both made major gains, while the ruling Christian Democrats and their Republican and Liberal allies, suffered serious losses. The Communist party gained control of the provincial government Liguria, and strengthened their hold on Umbria, Tuscany and Emilia-Romagna, which they won in 1970. They also came close to winning control in four other regions. In addition, the Communists gained control of the municipal administrations of Rome, Turin, Milan and many other major Italian cities. The party gained 33.4% of the total national vote, less than 2% behind the Christian Democrats (35.3%), who have ruled Italy uninterruptedly since 1947. This represented a swing of nearly 6% to the C.P.I.

The C.P.I.'s victories open up the possibility of a major upheaval in Italian politics. Nearly thirty years of Christian Democrat dominance have produced a crisis of national proportions in all areas of Italian life.

The Italian economy is in a shambles, with over one million people unemployed. Another 600,000 are estimated to be on short-time or otherwise unemployed.

By late last year Italy's inflation rate was around twenty per cent. In 1974 Italy was forced to raise an emergency loan of \$2000 million from West Germany, just to keep up interest payments of its vast National Debt.

The economy is further shackled by the gross regional imbalance in Italy's development; in the poverty-stricken south, the average per capita income is only half that in the industrialized north.

In addition, to the chronic economic illness, the whole Italian social-political structure is in chaos.

The legal system is grossly inefficient (with people being held in prison for up to two years before trial), riddled with corruption and largely based on legal codes drawn up under Mussolini forty years ago.

There are immense problems in education, health, housing and transport, most of them the result of bureaucratic inertia, corruption, political patronage incompetence and muddle. The Italian postal system has reached the point where Fiat and other large companies send

their overseas mail by truck to Switzerland to be posted. Recently, a high postal official in Rome admitted that he had sold 1½ tons of mail to a paper firm to be pulped.

At the pinnacle of this pyramid of mismanagement and chaos is the Christian Democratic government, which has straddled the centre stage of Italian politics for nearly thirty years.

Able to govern only with the support of splinter parties, rent by internal factionalism and competing interest-group pressures, the C.D.P. is like a vast log-jam impeding any further development in Italy's political life.

The C.D.P.'s inability to cope with Italy's crisis is in large part due to its ambiguous character as a party. While it is supported and funded by the giant industrial monopolies of the North, it is also to a large extent a Church party, and appeals to the perty-stricken and intensely religious peasantry of the South and Sicily. At the same time it tries to maintain its support among the urban middle classes.

Attempting to represent this unwieldy coalition of social forces has led to crippling factionalism within the party, preventing any C.D.P. government from effectively tackling any of Italy's problems. Italy has had over thirty governments since the fall of Mussolini in 1944. All have been dominated by the C.D.P., and none has been able to enjoy more than a few month's power. This merry-go-round of C.D.P. faction fighting and musical-chair government has ensured Italy's continuing political, economic and social stagnation.

This crisis has had two consequences. The first has been a series of massive strike-waves by Italian workers, particularly in the industrial North, accompanied by factory occupations, sit-ins and sporadic violence. Workers have refused to bear the burden of the economic crisis, and have repeatedly fought to maintain their living standards in the face of the steady erosion of the purchasing power of their wages.

The second consequence has been greatly increased pressure from all strata in Italy for the resolution of the country's parliamentary impasse.

Most parliamentary regimes are able to defuse pressure for change by periodic transfers of power from liberal/conservative parties to social-democratic parties and back again. Going through a slow and complex process of reform-

reaction-reform to satisfy, or at least, divert, popular pressure from below.

In Italy, where the chief opposition party has always been the Communist party, this option has not been open. The powerful vested interests that dominate so much of Italian life (the industrial landowners and the monopolies, the Church, the large land-owners and the banks), fear the consequences of a C.P.I. electoral victory too much. Some believe that a Communist electoral victory would lead to a Chilean-style confrontation that would result in a bloodbath and possibly a huge setback for the whole Labor movement. But Italian working class is not armed, and it is hard to see how it could become armed, given the likelihood of pre-emptive action by the right-wing Officer Corps.

Sections of the Army already think in terms of a neo-fascist coup as Italy's salvation. Last year, two generals, Duilio Fanali, the Air Force Chief-of-Staff and Vito Miceli, head of the Military Intelligence Service, were charged with plotting to instigate such a coup.

Italy's progress towards the rightist coup is being aggravated by campaigns of bombings and shootings, mostly by the extreme-right; but also in some instances from groups on the fringe left, such as anarchists and "Maoists" who are working on a "provoke-a-coup-to-bring-on-the-revolution" strategy (a similar strategy was adopted by similar groups in Chile in 1973, with particularly bloody consequences).

It is in an attempt to provide a solution to this danger-fraught and apparently insoluble deadlock that the Italian Communist party has proposed what it calls "The Historic Compromise".

The party argues that no-one in Italy, least of all the working class, will benefit from a Chilean-style "vertical split" and confrontation between Communists and Catholics, and that therefore an accommodation must be arrived at that will enable basic changes to be made in the Italian social and economic structure, without the constant fear of a rightist coup.

Therefore the C.P.I. propose a three-sided alliance between the three main forces in Italian political life; the Communists, the Socialists and the Catholics (this is being a little generous to the Socialists; the S.P.I. gained only 12% of the vote in this month's elections).

Enrico Berlinguer, the C.P.I.'s general secretary, says that the Historic Compromise does not just mean C.P.I. participation in a coalition government, with the Communists guaranteeing an end to strikes in exchange for a few portfolios.

It means, as he pointed out at C.P.I.'s most recent Congress, a genuine commitment by the Christian Democrats to an agreed program of basic and far-reaching reforms; the breaking of the stranglehold of the monopolies, the development of the south, the emancipation of women, the total reform of the education and legal systems, the democratization of the armed forces and increased participation of the working class in the political life of the country. If such a commitment were forthcoming, Berlinguer argued, Italy could begin to escape from its crisis without bloodshed.

The Christian Democrats are deeply divided over the Communist party's offer, and the recent elections willy only deepened their discomfort. The present Prime Minister, Aldo Moro, is a moderate who is thought to lean towards accepting the Historic Compromise. His position is very delicate however, and he faces the opposition of the Party's powerful right wing, left by the aptly secretary-general Amintore Fanfani.

The C.D.P. with its electoral base steadily contracting, its policies in ruins and its maladministration and general political obstructiveness increasingly exposed, now faces the real prospect of a split over the issue of the Historic Compromise. Whether the populist and oligarchic wings of the party can hold together and take the plunge will be the key question in Italian politics in the coming period.

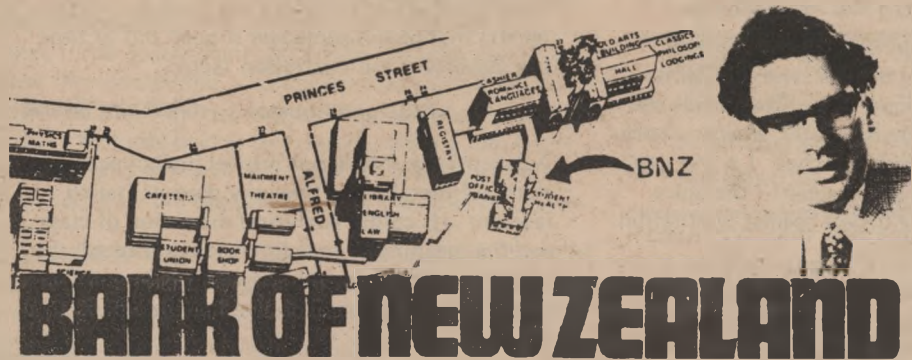
If they do not, it is difficult to see any non-violent solution to Italy's crisis. The country's steady descent into chaos will accelerate and open the way to a right/military coup and possibly civil war. Last month's elections have greatly increased the pressure on the Christian Democrats. With the Communists now in control of 1/5th of Italy's provincial governments and most of the larger municipal administrations, and national elections due next year, the C.D.P. Leadership know that they are now faced with an epochal choice; compromise or collapse.

ADAM CARR

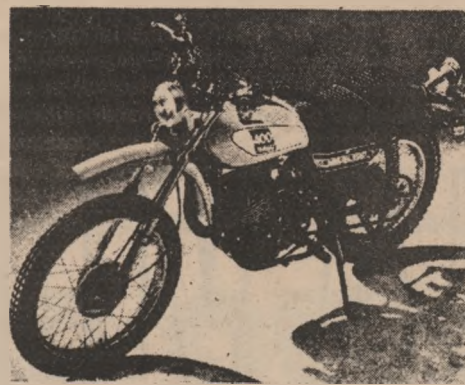
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A FESTIVAL OF DO

What is a political film? All of the films to be shown in the August Festival are concerned with the act of making films politically. They provide an opportunity to both - learn more about the political subjects they cover and to study the problems of working with the politics/film area. Initial funds for the Festival were provided by donations from Political Studies, Anthropology, Art History and Fine Arts. Any profits made from at the door donations will be used in following years to import further films and to make the festival an ongoing event.

FRI 1ST AUGUST 1.00 ASYLUM
B 28 7.00 BLACK GOD, WHITE DEVIL

MON 4TH AUGUST

1.00 GODARDS

SAT 2ND AUGUST 5.00 LA VILLEGGIATURA
7.00 WHEN THE PEOPLE AWAKE
MINEMATA

7.00 ASYLUM

TUES 5TH AUG

1.00 BLACK GOD, WHITE DEVIL

SUN 3RD AUGUST 5.00 KASHIMA PARADISE

7.00 WHEN THE PEOPLE AWAKE

7.00 GODARDS 52 BS
100 WFE

MINEMATA 120 mins, Shows the effects of mercury poisoning on a Japanese Fishing Village

This programme, like all good things, is subject to change

U.S.A. 1972
Director:
Peter Robinson
95 minutes

Colour
16mm
English Soundtrack

The location of Peter Robinson's film ASYLUM is a small community in North London. Three houses there contain an experiment in communal living that arose from the theory and practice of Dr. R.D. Laing and his colleagues. A range of social scientists were approaching the view that the phenomena classified as 'schizophrenia', often, if not always, occurred within a field of complexly contradictory communication. Kingsley Hall was a first attempt at creating a context within which these contradictions in communication could be explored.

The houses of ASYLUM were rented very cheaply from the London Council as they were condemned and shortly to be destroyed.

People get up or stay in bed as they wish, eat what they want when they want, stay alone or be with others and generally make their own rules. Everyone has his or her own room. It is a place where people can be together and let each other be.

In Peter Robinson's film the frame is always crowded with coke cans and books, plates of food, dirty dishes and sayings written on the walls, the effluvia of life in the community. When the sound man and Robinson appear in the frame we realize it is not because of careless technique but because they have really become a part of the community by living there so that they could report the life that was led there as accurately as possible.

Jamie is a teenage boy who has been living in the community among some colleagues of Laing's and former



mental patients. His father has decided to come and take him away. We watch him arrange the details of Jamie's life behind his back. "Now there's one other thing I've arranged" he begins, "I thought it was time that Jamie had a female friend . . . I've found a girl, she may be calling here to take him to the zoo . . . build his ego". Small wonder that Laing suggested that schizophrenia (the sort of special language that schizophrenics use) had the distinct purpose of keeping the listeners at a distance.

No one lives in the community as a therapist, no one a patient. The important thing says Laing in the film is that there be "a few people around who have got themselves enough together so that they don't feel they have to help other people who are not wanting their help, and are willing to help when it is wanted."

Because Peter Robinson hadn't the slightest idea what it was going to consist of when he started shooting, ASYLUM presents no slick advertisement for Laing's painfully real documentary experience . . . residents getting 'better' and relapsing. The reality of painful confrontations, down to the long, last confrontation with David, in which he is made to face pure reality.

"ASYLUM... is really a communicate form from some other, unexplored sub-continent of the soul . . . such one in totally with its eloquence, giving . . . form, sound and substance to individual anguish . . . its audience may be too stunned to speak up . . . its creator and R.D. Laing . . . are not 'anti-psychiatric'. They are pro-human."

Psychiatric News

. . . almost terrifyingly involving . . . Barely has a movie screening ever seemed such an important intellectual event."

Martin Knelman

Toronto Globe & Mail

ITALY 1973
Director:
Marco Leto
110 minutes

Colour
35mm ★
Subtitled in English



LA VILLEGGIATURA



1930 — Fascism holds the sway in Italy. Professor Rossini is banished to Ponza for his anti-fascist activity. Here he contacts Commissioner Rizzuto, supervisor of the police in the island, who, having been a pupil of Rossini's father and having for him a deep admiration, allows Rossini, against the political confinement-regulations, to take lodging in a cottage out of the village, and, allows his wife and his daughter to join him. With the arrival of his own family, Rossini's life — which so far was spent in dogmatic polemics on communism and useless hours at the bar with the civilian prisoners — look's, every day more, as a very

quiet holiday spent swimming and reading books.

The film develops the relationship between a new arrival, a donnishly rational thinker, and the irragating governor, whose technique is all velvet gloves and civilised compromises. Slowly, subtly, against a background of grey skies and chilly beaches, LA VILLEGGIATURA brings its leading character to the point where a line must finally be drawn against temptation of fascism in a white shirt.

"The setting imposes itself through a kind of mannerly didacticism in the film's very unified style: academic calm contrasts with the rougher condit-

ions of the actual prisoners; the leading character's feeling that he has somehow slipped out of time is a significant but unstressed factor."

Penelope Houston Sight and Sound

"A deceptively simple but intellectually devastating study of liberalism in the early days of Italian fascism. Its coldly analytical dissection of class and the meaning of socialism as seen through the 'holiday' of a rich socialist professor on an island prison is political cinema at its most effective."

Ken Wlaschin Films and Filming

POLITICAL FILMS

BLACK GOD

BLACK GOD, WHITE DEVIL is a companion piece to "Antonio Das Mortes." The film is set in the Sertao where there is constant famine and merciless drought.

The action takes place in 1940, the key year when the last of the cangaceiros, the honourable bandits, were wiped out — the crucial moment when myth becomes history. A cowherd, Manuel, oppressed by his master, kills him in a moment of rebellion and flees with his wife, Rosa. He at last finds refuge with Sebastiao, a bearded prophet — the Black God, who like all the beatos promises the people that Sertao will become a sea of greenery and spreads terror wherever he goes. When a child is sacrificed, Rosa, jealous of Sebastiao's power over her husband and outraged by the deed, kills the beato. The couple flee, and meet, during their wanderings, Corisco, a disciple of Lampiao, the most famous of the cangaceiros. Corisco is the Blond Devil who kills and plunders. He changes Manuel's name to Satanas, and involves him in his deeds but dies at the hands of the bandit-killer and bounty hunter, Antonio Das Mortes. Manuel, left to himself, runs symbolically off to the sea to the strain of a song which declares:

The land belongs to Man
And is neither God's nor the Devil's

BRAZIL 1964

Director:

Glauber Rocha

110 minutes

Black & White

16mm

Subtitled in English



Antonio Das Mortes is the film's central character, a real catalyst to history. Although he's paid by the church and the state, nonetheless in hunting cangaceiros and beatos, he accomplishes a work of liberation, eliminating utopian solutions in order to allow people to attain freedom for themselves.

The cinema of Rocha is profoundly dialectical and the opposition of two sides which cancel each other out opens up a new awareness. This social fable is, moreover, constructed entirely on a dual relationship: certainly opposition of God and Devil, but also God/black — Devil/white, and the underlying homosexual relationship of Sebastiao with Manuel and lesbian relationship of Rosa with Dada, Corisco's wife. We are led to the idea of inter-changeability of moral values — the god commits crimes and the devil sometimes acts as a liberating force. The conflict between the two forces produces a third.

"Glauber Rocha sees the persistence, and the power, of Catholic/African-derived popular mysticism as a positive force, or at least one potential basis for a popular revolution welded out of the contradictions at the root of Brazil's 'permanent state of madness'."

David Wilson

Sight and Sound

WHITE DEVIL

kashima paradise

In Japan, 'total development' is crashing ahead with frightening speed. This is a documentary about the effects on a particular village of the nearby construction of a large industrial complex.

The two French film-makers (one a sociologist) spent a year living with this rural community and shared the experiences of a village which made the transition from an almost medieval agricultural system to advanced industrial practice within the space of twelve months.

The farmer Zenzaemon lives in a quiet village, far it seems, from the excitement of Tokyo. However his everyday life and that of the other villagers in their own work, weddings, funerals, building of houses, schooling, elections, etc. . . . gradually makes the basis of the ruling ideology apparent. Social mechanism is laid bare and reveals that the underlying principle of "familism" — GIRI is to be found in the village as well as the city.

FRANCE 1973

Directors:

Yann Le Masson

Benie Deswarte

110 minutes

Black & White

16mm

Subtitled in English

What is GIRI? Imagine a system of exchange of gifts which permeates the entire economic life of a country and a strict and severe moral code which specified the conditions under which these gifts are to be made. Society is traversed by a constant cross-current of gifts given, received, returned, by obligation, for personal advantage, by magnanimity and for services expected or received, as challenge and tokens.

It is not a remainder of old country traditions, for the village is already undergoing a complete change. The Kashima steel petrochemical complex which is under construction nearby modifies mentality, habits and way of life, but GIRI remains and even becomes stronger

both in the village and the Kashima complex. More and more countryfolk go to work on the construction of new plants nearby, sell their land and become industrial workers. Clouds of waste smoke; the beaches are polluted with oil which makes fish inedible; toxic waste water filters through the land and the farmers' hands become twisted with unknown illnesses. All changes, but nevertheless GIRI continues to underlie all human relationships.

The farmer Zenzaemon is destined to become an industrial worker as are the other small land owners and agricultural producers. Understanding comes to him as he thinks about his situation. He finds himself thrown in which those who possess neither land nor skill — and class consciousness begins to dawn in him . . .

"An historical process affecting us all is here filmed from within . . ."

Collegiate Theatre Program

when the people awake

Chile had a tremendous upsurge of socialist and socio-critical films during the Allende government. The government was concerned with planning for local film production, distribution and exhibition. WHEN THE PEOPLE AWAKE is one of the successful documentaries to be made during this period, and is a film which provides an analysis of the political situation in Chile one month before the overthrow of the Allende government.

Viewers of WHEN THE PEOPLE AWAKE at a screening last year at Berkeley cited its objectivity. Praise was given to the examination of the historical development of Chile's social structure; which traced the rise of the

CHILE 1973

Tricontinental

Film Centre

60 minutes

Colour

16mm

Subtitled in English

country's upper class and the British domination of Chile's economy. "The film coolly, clearly and briefly described the complicated background of this still underdeveloped nation". The film contains a series of interviews with a cross-section of the Chilean people, from

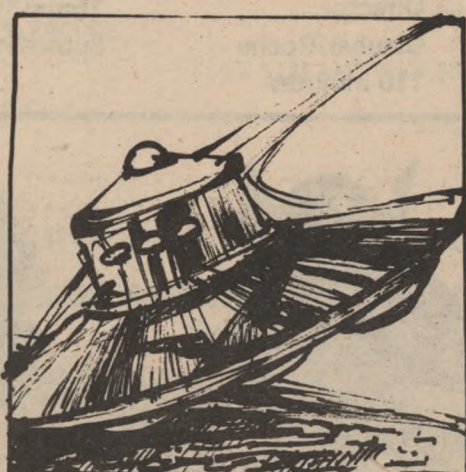
wealthy landowners to workers and peasants. The interviews thus present both sides and the voices of those who were opposed to the Allende government as well as those committed to it.

The film poses some highly interesting questions — What does it mean for an economically dependent underdeveloped country to try to build socialism? Can socialism be achieved through peaceful electoral means? Will the land owning class that has controlled Chile for two centuries ever allow the will of the people to prevail? Can the class which has ruled the economic and political life be transformed and integrated into a real process of social change?

THE STAR TRAVELLER AND HIS ADVENTURES

NEW WORLD
A DRIFT INTO
THE STARS
REVEALS
A SYSTEM
OF NINE
BALANCED
GREETING
PLANETS

THE COMING OF AN
ELX



THE
STARS
REVEALS
A SYSTEM
OF NINE
BALANCED
GREETING
PLANETS



SOMETHING ELSE





LAW & THE BOYS



SEXUAL DISCRIMINATION IN THE CRIMES ACT

A majority of the members of this 37th elected Parliament of New Zealand were probably in favour of removing criminal penalties for non-public, consensual male homosexual behaviour, but we'll never know - the vote was 29 in favour of Mr. Young's Crimes Amendment Bill, 34 against and 24 Parliamentarians refused to vote yea or nay (counting the Speaker and Mr. Watt). The Bill failed, and Parliament backhandedly endorsed the principle of five-year gaol sentences for practising male homosexuals, although, be reminded, there is no such offence for females.

Bearing that vote in mind and recognising that this Anna Dominae 1975 calls for special concern regarding sexual discrimination, it would seem doubly appropriate now to examine New Zealand's basic criminal legislation to search out any other sexism that might be there.

The Crimes Act of 1961, originally drafted in England in 1880, and first adopted by New Zealand in 1893, is the basic code defining permissible and impermissible social conduct in this country. Out of a total of four hundred and twelve (412) sections, after discarding all those of jurisdictional, procedural, or definition-

TYPE OF CRIME (these headings are taken verbatim from the Crimes Act)	TOTAL	Sex of Offender		
		Does not matter	Male only	Female only
Crimes Against Reputation (CAR) (Criminal libel, criminal slander)	2	2	-	-
Crimes Against the Administration of Law and Justice (CAALJ) (bribery, perjury, escaping from prison etc)	20	20	-	-
Crimes Against Rights of Property (CARP) (theft, robbery, burglary, arson etc)	70	70	-	-
Crimes Against Public Order (CAPO) (treason, sabotage, riot, piracy etc)	22	22	-	-
Crimes Against the Person (CAP) (murder, abortion, assault etc)	42	38	2	2
Crimes Against Religion, Morality and Public Welfare (CARMPU) (blasphemy, incest, bestiality etc)	27	12	14	1
TOTALS	183	164	16	3

(The total 180 offences for males can be obtained by adding the "male only" offences to the "neutral" offences; similarly for the 167 offences for females)

(In strict theory, it may be possible to charge a woman under the male only offences by saying that she "aided and abetted")

al import, we find there are a remainder of one hundred and eighty-three (183) sections, each of which sets out a separate, definable, punishable offence - all of them sufficiently serious to justify the imposition of a gaol sentence upon conviction.

Out of those 183, New Zealanders of the male sex can statutorily breach a total of 180, but females can only commit a crime under 167 sections. The offences are broken down by type, and by sex of the offender, in the accompanying diagram.

It will be noted straight away that the CAR offences, the CAALJ offences, and the CARP offences are all sex-blind, and contain no sort of sexual discrimination in defining offenders. The CAPO offences are also sex-blind in their definition of offenders, but two idiosyncrasies should be noted: First, the five crimes of treason (s73) are punishable automatically, upon conviction by death by hanging (yes, New Zealand still has the death penalty). Not, however, for convicted persons under the age of 18, or for convicted persons who happen to be or get pregnant.

This loophole in the law raises the well-known gaolers' problem of The Promiscuous Traitor. Secondly, the definition of slavery, s 98, includes inter alia giving a woman in marriage (or "transferring" her) without her consent, and inheriting a woman upon the death of her husband.

While these offences, punishable by 14 years in gaol, are not objectionable in themselves, it does not seem to be a slavery offence to "transfer" a man, or to inherit him upon the death of his wife. Ought not our laws to be sexually symmetrical?

The CAP offences include four sections which create crimes for persons of one sex only. On the female side, one of the abortion sections applies only to the pregnant woman, and seems justifiable if the abortion sections are justifiable.

"Infanticide" is a crime which can only be committed by the mother of a child under the age of ten; if she kills such a child in circumstances which would otherwise be murder, she can be charged under s 178 with Infanticide, and given a maximum sentence of three years gaol.

If a father, in precisely those circumstances, so kills his child, he has committed murder, and must, upon conviction, be given life imprisonment. On the other side, the first of the two male-only offences is abducting a woman for purposes of marriage or sex (there is no companion offence for abducting a male for those purposes).

Secondly, a man commits a two-year offence if he assaults a woman (the non-sexual kind of assault); this can be contrasted with common assault, a one-year

offence of woman assaulting man, man assaulting man, or woman assaulting woman. A man who strikes a woman thus commits an offence twice as heinous as a woman who strikes a man.

The final group of offences, CARMPW, are the most sexist of all: men can be guilty of having intercourse (described as "complete upon penetration") with girls in care and protection (s 131), girls under twelve (s 133), girls under 16, (s 134), other men (s 141), with women by pretence (s 137), or with idiot or imbecile women (s 138).

Men, and only men, can commit an indecent act between man and boy (s 140), sodomy (s 142), and bestiality (s 143) (the latter two require penetration). There are no statutes which protect boys, or idiot men, or imbecile men, or beasts, or other women from the sexual advances or attacks of a woman.

Perhaps this area can best be summed up by recourse to a common hypothetical situation which involves the Police Offences Act, not the Crimes Act. Suppose a woman walks by a window wherein a man is undressing. He can be charged with "exposing his person within view of a public place", under s 47 of that Act.

Reverse the situation, and imagine the man walking by a window, with a similarly undressed woman inside. In that case it will again be the man who is arrested, this time for being a peeping Tom (s 52A). Authority for that result can be found in a recent English case, *Evans v Ewels* (1972 All England Law Reports) which found that the word "person" was a Victorian euphemism for a slightly shorter word. A woman, therefore, could not be arrested for exposing her "person", because if she has a "person", she's not a woman.

I would submit that these examples show the general tendency of the law to treat man as criminal and woman as victim. Yet even when a woman is charged with an offence, she will invariably receive a much lighter penalty than a man charged with the same offence (although we have just emerged from the common law rule which held that any woman in the presence of her husband was incapable of committing a crime).

A recent English decision demonstrates this judicial favouritism: In the Chandler case (1964, House of Lords), six executives of the Campaign for Nuclear Disarmament were found guilty of organising an illegal sit-in at an Air Force base. While the five male defendants each received a sentence of 18 months, the single female defendant, who had done exactly the same thing as her co-conspirators, received only twelve months.

I would further submit that these attitudes on the part of parliamentarians and judges are partially responsible for the fact that at the end of calendar year 1973 (the most recent year for which statistics are available) New Zealand prisons held 2470 men and only 97 women.

W.C. Hodge
Lecturer-in-law

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MEDIA

I staggered down to the front door at 0755 yesterday to pick up the Herald. There was the sober titleline, securely flanked by its pair of one-inch advertisement blocks. Below, the rest of the front page was blank. Page 2: a few commercials, square feet of white paper. On the leader page, only letters and weather. At least there's going to be some weather today.

I went back up to the kitchen and switched on the radio. Music, and Robert Taylor:

'Just a reminder that there has been no Morning Report for today, Tuesday, and that Midday Report has also been cancelled.'

Panic. Has total non-event settled on the land? I tried Radio 1: Just like a newspaper-with-music-without news.

1480, same story: 'We've been getting a lot of calls from people asking why we're not broadcasting any news bulletins this morning. The answer is simple. The Hauraki newsteam has personally checked all the stories coming into our newsroom and decided that none of them was important enough for you to hear. So they've all gone home, and this morning you get even more music in Auckland on Radio ...'

So that's it. Journalists are out on strike and trying to justify it by saying there's no news. But there's always news. A film-star divorced, a strike at K---, the odd air disaster, New Low for British Pound. There must be news. How is the nation supposed to survive a conversationless breakfast with no newspaper to defend itself?

I kicked the cat and went to the telephone.

'Good morning, Herald editorial. We regret the circumstances that have forced us to publish no news in this morning's issue. This is in line with our new editorial policy, which intends to print only important news.'

'However, we have not forgotten that a newspaper serves many purposes besides reading, so we have supplied the standard number of pages. You may rest assured that when there is significant news available again, we will not hesitate to increase the number of printed pages to whatever is necessary. This is a recorded message.'

Some hours later, at the bus stop, I read the headline in someone else's copy of Truth.

SCOOP: THE NAKED TRUTH
Today TRUTH scores another world record. Stripped of all news stories, we are the first weekly to bare entire pages to the public. Our solicitors have already contacted the Guinness Book of Records in London.

Above all for New Zealand. Hitler! At Varsity things were no better.

A note on the Craccum office door read: 'No issue this week. Try Grad Bar. M.R.'

This sounded like total revolution, so I rang Political Studies.

'As we see it, this is probably an over-reaction on the part of the news media to the recently announced discovery of Chapworthson's Law.'

The oracular voice warmed to its subject.

'This Law, which was, I am pleased to say, discovered by this department, states that the volume of news adjusts itself to fill the space available for its presentation.'

'Briefly what it means is that under normal circumstances a news medium has just so much space or time to fill. If there's a lot of news, something has to be left out. And if there is not enough, trivial items have to be included to meet the quota.'

'Often a newspaper puts in days-old overseas items as fillers. And everybody knows that no news can happen at the weekend, because nobody's around to report and print it.'

'Television's especially prone to this, because usually the cameras can't be in the right place at the right time. So they film the skid-marks and interview a passing lorry driver because they missed the accident itself. Or they read you today's score, but have to show film of last week's match.'

'I see this as a positive attempt by the media to present the important news only, and not be dominated by the demands of the system. However, since it does violate the Law as we have formulated it, I must on principle oppose the move.'

The idea was growing on me. Press and radio had decided nothing worth the telling had happened since yesterday. So eat, drink, be merry, and avoid the Star, just in case.

Euphoria set in as I walked through the day. Mushroom clouds dissolved over Muroroa. Task Force shouted the Grim Reapers to dinner at the Intercontinental. Nixon was unpardoned, tried, convicted, and sentenced to ten years hard labour in a recording studio. Muldoon and Tizard agreed on the balance of payments. And Idi Amin resigned in favour of Princess Anne.

High on blissful ignorance, I slept through the television news, just in case.

I needn't have worried. I staggered down to the front door at 0755 this morning to pick up the Herald. At the bottom of a front page crammed with death, disaster, mayhem and pillage, I discovered a footnote.

Last night's TV news was replaced by repeat episodes of Tarzan and The Top Secret Life of Edgar Briggs. Television journalists had struck for equal holidays with their colleagues in press and radio.

Oh, I believe in yesterday

THEATRE



independent theatre

New Independent's Lunchtime Theatre Season continues with a production of Strindberg's 'The Stronger' directed by Ray Waru. This replaces 'The Bespoke Overcoat' which will probably be done later in the season.

Strindberg, a writer of intense creative energy is familiar to most audiences through NZBC's version of 'Miss Julie'. Scandinavian drama has proved popular with New Independent's recent success of Ibsen's 'A Doll's House'.

'The Stronger' written in 1889 is a short experimental play involving two women. Strindberg's attitude to women is seldom complimentary. This play is unusual in that it is one of the two plays where married women are given a sympathetic portrait and is a suitable choice for International Women's Year. The main character, a part written for Strindberg's wife, is similar to Ibsen's Nora. But to label the play feminist propaganda is inaccurate; it concerns what constitutes real strength in a marriage — flexibility. Originally set in an Edwardian restaurant, it has been modernised and now takes place in a dimly lit coffee bar.

The producer, Ray Waru, now completing a masters degree in English, has both acted and directed around Auckland. Directing is his main interest, his productions include 'Moon for the Misbegotten' at Theatre Co-op and 'Total Eclipse' for the university. Next year, he will be producing a New Zealand drama 'Te Raukura'. Long term prospect include an extensive trip to Europe where he hopes to direct films.

Jenny Dalziel takes the main role; her experience includes acting for Theatre Co-op and Children's Art Theatre and last year was highly praised for her portrayal of Mother Courage.

For this production there is a change of days and dates. It can be seen at lunchtime every day of the week beginning July 28th at 1.10 p.m. As usual a light lunch of soup and toast will be served from 12.45 and is included in the admission charge (Adult \$1.25, Students 75c).

On Wednesday, Thursday, Friday of August 6, 7, 8 our programme will acknowledge the anniversary of Hiroshima with a poetry reading entitled 'The Bomb'.

For any information about lunchtime theatre phone —

Peggie Nicholson
BSY (47) 87116
Genevieve Orr
764-465

or



drama festival

WHAT IS IT?

A Festival of plays and dance productions at night and a series of Workshops during the day.

Workshops for Actors, Directors, Dancers, Administrators, Technical Persons and interested people in all fields of Drama will be held.

WHEN?

August 25 to September 3 1975.

WHERE?

In Auckland. We are using four venues for productions - the NEW INDEPENDENT THEATRE, the ARTS CENTRE, the ST JOHNS THEOLOGICAL COLLEGE THEATRE, and NORTH SHORE TEACHERS COLLEGE.

Workshops are centred on the University campus.

WHO ARE RUNNING IT?

The Northern Regional Committee of NZSAC are the instigators and governing body. Don Stedman is the Convenor, he can be found in Room 107 of the Union Building, next to the employment office.

WHAT GROUPS HAVE PRODUCTIONS?

A variety of groups so far -

Massey University are bringing a Bertold Brecht play called 'THE EXCEPTION AND THE RULE'.

Waikato Joint Campus Drama Club are bringing a major production entitled 'MOON CHILDREN' by Michael Weld which they warn is not suitable for persons over 30 years old. We hope to have another shorter production from Waikato as well.

Theatre Workshop are reviving 'SMACK' so those who missed that terrific production will have another opportunity to see it.

Auckland Teachers Colleges Theatre Workshop are presenting 'SIX PONGO PLAYS'.

North Shore Teachers College assure us that two productions are in the pipeline.

Drama through the medium of Dance will also have its part in the festival with a number of local choreographers and groups presenting their work. We hope to find still more productions and are working on involving some of the local community theatre groups. More details will be released later.

WHO CAN TAKE PART?

Any body can attend the shows on either a season ticket or single show basis. Season ticket prices are \$2.50 for Students and \$4.50 for members of the public.

Workshops are also open to all with initial preference for members of participating groups. Costs range from \$8 to \$20 with a variety of concessions being offered.

HOW CAN WE FIND OUT MORE?

Call, phone (30789 ext 43), or write to:

Don Stedman,
Drama Festival Convenor,
Auckland University Students Assn,
Private Bag,
Auckland.

ACCOUNTANT'S SOCIETY

Traditionally, economic difficulties in New Zealand are blamed on the government, which in turn passes the buck overseas.

An open economy like ours is particularly susceptible to shifts in the terms of trade. Worsening terms of trade in 1974 resulting in a 28% general increase in import prices coupled with falling markets in the U.K., Europe and Japan have meant a shortage of both resources and money at a time of swollen demands.

This has resulted in a 'turn-about' from healthy growth in 1973/74 (about 8%) to a projected minus of about 1% in 1975/76. The Values Party goal of nil economic growth was reached by Government in the 1974/75 year.

Trading patterns, however, do not tell the whole tale of why we are in the proverbial shit-cart. In fact, Government response appears to aim not so much at the external economic environment but rather toward cleaning up our own back yard.

Our current balance of payments deficit reached bottom at about \$1070 million dollars in April (a little more than 10% of the GNP). Overseas reserves are running at around \$550 million, and the internal budget deficit of \$497 is to be financed with foreign capital (it is better to be a debtor during times of rampant inflation.)

The Government has banked on a world economic upturn hoping that this will ease our external finances and allow greater emphasis on internal economic problems like inflation.

In earlier times inflation was generally characterised as excess expenditure over available goods and services. With wage and price increases caused by excessive demands, such inflation can be cured by fiscal policies aimed at curbing such demands.

- This form of inflation involves a money surplus and a corresponding shortage of goods and services.

However, in the 1970's Western economies are facing a form of inflation involving wage and price increases independent of demand. This is boggling the Western economic imagination.

Clearly the essence of curing inflation is first identification and then understanding. Identification is the expert's responsibility. That is what we pay them for. But understanding is everyone's responsibility.

We all know vaguely what inflation is, and that it exists. What we do not know is exactly how to account for it. This is because they cannot agree on a universally accepted view of the nature of money - especially as it affects economic disturbances plus non-monetary (real) variables.

Western economists have tended to seek out the theoretical foundations of money and monetary control with the explanation of accepted principles of monetary control being largely ignored by both economists and governments.

The basic problem is the failure of accounting systems to accommodate and explain effectively the problems associated with inflation. Although a lot of research has been done, there is still a large gap between economic researchers and those involved on the practical level.

Investigation by committee has been commonplace but this tends to reveal only the shortcomings of such investigative procedures - which leaves the practising economist and accountant to his own limited resources in identifying and explaining inflation.

In a paper presented to the Hawkes Bay Branch of the NZ Society of Accountants in May 1974, Mr. A.B. Ryan (Lecturer at Victoria) said:

"As individuals we make allowances for inflation as accountants we ignore inflation completely, thus divorcing ourselves from reality. Most accountants would agree that inflation causes distortion that some recognition needs to be given to this distortion, yet few will have done anything about it." The upshot of all this is a general bewilderment over what to do about inflation.



everything you don't want to know about the economy

Despite all that Muldoon says about Labour mismanagement and his own superadequacy, his is in fact as far from the solution as he was two and a half years ago - but she'll be kauri gum mate!

Meanwhile governments are struggling on with the same old palliatives. The USA exemplifies these. Its solution is to impose direct monetary and fiscal controls - 12% tax rebate, lowering of interest rates on Federal lending - pumping money into a very depressed private sector with little hope of any immediate return.

While low interest rates mean more credit, no one wants to borrow (the effect of merchant banking perhaps?) and a return to the share market because investment in lending institutions has become uneconomic. One special problem with the US economy is that while consumer demand is falling potential productivity continues to grow which causes high levels of unemployment.

New Zealand's solution is based on a policy of full employment which has restricted the range of alternatives open to it. Monetary and fiscal policies traditionally allow for price stability and unemployment, or full employment and price instability, alternatives the Government refuses to choose between. In the Budget the Minister of Finance, Mr. Tizard, made it quite clear that the Government's social policy would not be compromised and so income stabilization, which maintains internal economic activity, has been pursued.

This policy imposes few restraints on the private sector for it anticipates self restraint in that sector. While there are few obstacles to regulating wage and salary incomes, the incomes of others will vary according to how they view the equity of Government policies. Too many competing claims to increased income

could well wreck the best laid schemes and force even stronger measures to control the situation.

The present round of inflation, as I have already mentioned, is traceable only to the processes that determine wages and prices. The implication being that wage rises cause price rises which cause further wage rises which cause further price risesand so on.

Can it be that simple though? Obviously not. Were it so, one would need only to trace back through the chain of causation, find the first cause, and adjust accordingly.

The problem must go deeper and root itself in accounting systems, which is unlikely, or the fault may lie in the economic structure - the result of too many competing claims reacting against each other. It is worth noting that socialist countries suffer demand inflation but know nothing of wage-price inflation - except in cases of over-payment of wages, a different phenomenon altogether.

If, wage-price inflation is rooted in the economic structure and caused by competing claims reacting against each other, then surely there is something amiss with either its ordering, with the competing equities, or both.

Let us imagine a well-ordered economy in which everyone works for wages and total production equals total needs. If everyone earns enough to cover his needs then no one profits and no-one loses. The economy is too stable for inflation.

If, by technical innovation, production is increased at no greater cost - then society must either consume more or earn a profit. But if production drops and costs remain stable, then demand will exceed supply - which is an inflationary situation.

If, however, one sector demands (and is given) a greater share for itself, with-

out a corresponding increase in production, then this will be to the detriment of another sector, or of society as a whole - in the form of a price increase.

Then this will be to the detriment of another sector or of society itself (in the form of a price increase). If each sector, in turn, demanded (and received) a greater share, you would have wage-price inflation, which finally creates a situation where sectors not only compete against each other but against successive price rises as well. A number of economies trading with each other tends to compound the problem of inflation.

Any successful claim (for a greater share) seems to indicate that either an economy is not well-ordered (thus some adjustment is needed) or the claimant's equity is sour (in which case the adjustment is also sour). Or alternatively the economy is well-ordered (thus the adjustment is injurious to the ordering) or the claimant's equity is valid (in which case the adjustment is also valid). In any case it would seem that if inflation resulted from such adjustment then something is wrong with either the ordering or the competing equities - thus wrong with the economic structure (instability to say the least).

PAST PRESENT AND FUTURE

The N.Z. Government has been more successful in its policies of combatting inflation compared to many similar foreign economies. Prices we note have been rising at a rate of about 13% per annum and some levelling of inequalities has occurred while wages have risen by about 18% and a more equitable social minimum has been established. Despite this anomalies still exist. While price rises from March 1974 to March 1975 amounted to 13% and retail turnover increased by only 9% company profits rose by 36.4% and share returns increased from 11.8% to 13.7% - does this mean an expanded rake-off at the top 3/4

In the current financial year presumably things will be different. The ideal, so far as the Government is concerned, would probably be a nil increase in incomes and prices coupled with considerable savings in both public and private sectors (through decreased costs, imports, and higher general efficiency).

But what of the future? Regardless of Government policy we are still a consumer society motivated by profit and the accumulation of wealth. The present lull in economic growth is temporary and can hardly be sustained without a radical reordering of the economic structure.

The slow-down in the private sector is no doubt compensated for by increased State activity, but this is limited by the attitudes of our foreign creditors (I.M.F., O.E.C.D. and G.A.T.T.) which impose fairly stringent demands on their debtors. With American, British and West German domestic demands at low levels these countries naturally wish to increase their export potential; thus borrowers, like N.Z., are precluded from imposing import controls except in the most indirect form, with even these being frowned upon.

We may find that Government policies are incompatible with the long-term aims of our economy (profit and accumulation motives and consumption) especially if the world economy does not improve.

Full employment is all very well so long as firms remain buoyant or can be fruitfully subsidised. But recession demands self-reliance beyond the capacity of most N.Z. companies.

Do we mortgage them off to foreign investors (which appears to be the present solution) by easing the conditions relating to overseas borrowing, or do we allow them to be subsumed by the ever-expanding local monopolies?

Multi-nationals and monopolies are

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ECONOMY: CONT

gradually crawling across this country amassing more and more wealth as fast as the recession allows them. The whole liquor and beverage industry, at all levels, is gradually being swept into the bins of Ballins and other Breweries. Private cinema operators facing extreme economic difficulties are forced to peddle the most pernicious crap in order to profit and retail grocers have become almost total monopolies with little social advantage (for even Gubay is no longer cheap). Unfortunately Government does nothing. No wonder the private sector has few qualms or complaints about Labour's new Society.

RATIONAL ALTERNATIVES

It appears to the writer that there are several rational and acceptable alternatives to present Government policy.

The full employment plank, for instance is ill conceived when a policy of rationalised unemployment which would pay those who don't want to work not to work, would attract many takers, and allow the Government more leeway with monetary and fiscal controls. More use could be made of private savings as a means of investment finance thus lowering the need for foreign capital. And if the Government could summon the courage a more socially oriented means of stabilising insolvent companies might help toward greater efficiency with employee ownership stimulating co-operation (something sadly lacking in the Fletcher, Bernard, Smith sop). Savings could be effectively achieved through trimming back conspicuous consumption, in packaging for example, and by establishing community re-cycling schemes.

Think of the glass lost in non-returnable bottles and the paper wasted in printers' rubbish bins.

A socialised banking system would probably facilitate streamlining by allowing greater control over firms to the communities advantage. At present Government is powerless in its attempts to wield more influence in the private sector because the capitalists play the capital game according to their own rules, government advice notwithstanding. Labour's income policy is ineffective as it is "compulsory" for only the least advantaged who are they easiest to control. It perpetuates the raison d'être of wage-price inflation - and depends on public co-operation which is possible only so long as a significant proportion of the public continues "not to see" that it is co-operating in schemes to make fewer people rich.

BEYOND LABOUR'S NEW SOCIETY

Back in 1972 New Zealand voted for change. Now, two and a half years later, the New Zealand Herald with handrubbing glee is busily announcing Labour's demise and the whole nation yawns. Three years ago it was the lesser of two evils now it doesn't even matter.

What matters then.

Money matters.

Or does it?

Labour balances the books as well as anyone but commands less tolerance for it. Remember the sympathy the public gave Sir Keith and ask yourself were his policies that much different. Perhaps they weren't but the times were. But now they've changed.

Time:

Early 1973 - smug young Labourites discuss the possible emergence of an alternative second force replacement for the "now dead, tomorrow forgotten" National Party.

BOB HILLIER

the colbourn column



The Task Force - An Illusion

RAPE

Long ago, when I was a teacher, I shared a staffroom with, among others, a particularly crabbed and ugly old biddy who taught French. One day she was declaiming to all present in hysterical tones how that Sunday, waiting for a tram on Bradford station, she had been the only white person among crowds of Pakistanis.

"I could have been raped" she expostulated. And of course, I guffawed - I mean look at her. Not for long, however, for it was soon apparent to me that other female members of staff, far from thinking her absurd, indeed shared her fears, fears none of them would have had in a crowd of white passengers. But Pakistanis are different.

THE THREAT

Racism of course, And I'm not racist. About a year ago I was walking down Richmond Rd. late at night. Coming towards me, on my side of the road were a group of Polynesians, arm in arm, shouting, laughing, fooling and probably a bit pissed.

Well I crossed over to the other side rather than walk by them. I had absolutely no reason to be afraid. Yet I felt threatened. I know I wouldn't have felt so had they been white. But they weren't. And I may be ashamed of my reaction but know also, from talking to others that my reaction is a common one amongst pakehas in Auckland.

Fear of the alien group - deep in most of us - is a product of our culture. And when the alien group is as noisy, as spontaneous and uninhibited as the Polynesian group, something in our frigid, self-restrained pakeha soul is threatened. It is fear based on no reason. Fear born of prejudice. And we've all got it. Especially at night.

TAIT FOR PRESIDENT

The past few months have seen a strange phenomenon. The children of a primary school, various womens' and service organisations, and the readers of a South Auckland suburban newspaper, have all praised the Task Force. And praised it for safeguarding law and order by stopping violent crime and making our streets safe to walk on.

I say 'strange phenomenon' because

in fact the Task Force has not stopped violent crime. Official Police Figures show that for 1974 violent crime increased despite the Task Force.

Of course it depends what you mean by violence. The Task Force was initially set up to deal with muggings, and violence associated with robbery and weapons.

And it works too, this harassing of Polynesians. The fact that so many groups are praising the Force for its law and order proves that. It works, not because the streets are any safer. It works because they appear to be safer.

Auckland is full of old white biddies like the teacher I opened with. It is full of people like me with our subconscious unreasonable fear of the aliens.

So clear the aliens off the streets off the streets at night. Get those coloured threats out of our sight. Keep the lower orders out of our minds. When the appearance of violence is gone our little racist qualms and fears are appeased. Its a great way to get good publicity for the Force. Don't bother about violent crime. Let it soar! Concentrate on soothing the racist subconscious. Purge the Polynesians.

And this is why the controversy over the Task Force so annoys me. It has become confused. The media have persuaded the public to assume that Task Force and Law and Order are synonymous, and to oppose the Task Force is to oppose law and order. And it is not so.

The argument is not about law and order, it is about methods of getting law and order.

And the methods of the Task Force are abhorrent. And they know it. Look! The last time I followed the Paddy Waggon, the Task Force spent 1½ hours trying to shake me off. They drove round and round side streets. They did U Turns on the main road. They drove round petrol pumps, went through red lights and even backed in to someone's garden.

If their methods are as clean as Gideon says they are, why did they go to such trouble to stop me seeing them? And a good thing too, we all said. 100% support. Yet the fact is that the Task Force has failed. Failed so badly that only about 5% of arrests in '74 were concerned with violence.

Clearly then our streets are by no means any 'safer to walk on' Yet many of our good citizens seem to think they are. I wonder why.

MENACING WITH INTENT

The answer is of course that the Task Force have pulled a fantastic Freudian con trick. They have made no real attempt to deal with street violence. Over 90% of their arrests have been concerned with petty minor offences such as drunkenness or obscene language. What they have been concerned with is ridding our night streets of brown faces.

A few weeks ago I followed the Task Force. The pubs shut and out-come the Polynesians. Gregarious people - the pub their Marae - they congregate on the steps, laugh and talk. 4 cop cars arrive the police swagger up and down and stare meaningfully. Laughter stops, the crowd disperses and slinks away. The cops get into their cars and prowling the streets. Wherever two or more Polynesians are gathered together walking home there is a cop car two paces behind moving at the same speed its windows crammed with faces eying the Polynesians. One hour later solitary Polynesians walking home are stopped and questioned.

In all truth I have seen this happen on a number of occasions and it is obvious what is happening. The Task Force exists to clear the streets. To frighten the Polynesian population, home, and quick. Crowds are to be dispersed. Groups harried; hassled and shepherded? long stragglers rounded up and questioned. The Polynesians is to be terrorized off the streets and into his place.

PISS OFF

A Tongan told me the following story. He was walking home from a party to Newmarket at 11.30 pm on a Saturday. Having got to Ponsonby Road, very naturally he wanted a piss. Like most males he found a dark corner with no-one around (they're a prudish people) and unzipped. In the dark, four hands grab him. Naturally he starts in fright and shrugs. He is knocked to the ground and dragged away. Jailed for pissing in public and assaulting a policeman.

So what's the Crime? Is he supposed to piss his pants? The poor bastards crime is being on the streets, alone, at 11.30 pm.

And its all for law and order? for fighting violent crime? for making our streets safe to walk.

David Colbourn



AMOS ON EDUCATION

In Education Minister Phil Amos the devils gained a new advocate, or so our student politicians would have us believe. But Amos the ogre is very different from Amos the idealist who sees himself as laying the groundwork for a more equitable society.

"Education", he says "is one of the principal vehicles to ensure that social change does take place". He illustrates the premise by selecting goals where education has been used as a vehicle for their implementation, for example race relations.

Most people can't see any difference between the notion of equality and that of equality of opportunity. Is the aim to produce a society which displays real equality for every person or is the aim to provide equal opportunity? Amos insists the two are quite different, and that Labour has opted for the latter.

"We're not equal and none of us if we reach our potential, will be

anything alike" he says. Amos wants to provide the opportunity to enable each person to reach his or her individual potential.

"We're still trying to produce this," he explains "and so we've concentrated on two particular areas - preschool education and continuing education".

Amos is concerned that until recently some minority groups haven't had real equality of opportunity; in particular women's groups, Polynesians, and those who grew up from World War I or in the depression.

"Those who missed out in earlier days are entitled to have a second chance, entitled to renew their skills or acquire new ones," he says.

Amos is proud that Labour's continuing education policy has encouraged more than five hundred adults back to secondary schools. This week in Parliament he plans to introduce legislation enabling free education to be extended to those over 19 years old at school.

For those of school age who aren't provided with equality of opportunity under the conventional education system, Labour has initiated some alternative pilot projects.

The Four Avenues School in Christchurch, the New Opportunity School at Seddon High (see article elsewhere in this issue), a community college in Hawkes Bay and a community action project in the Wairarapa.

"All of these," says Amos "provide a chance for those who don't fit into the educational structures still to be able to reach their potential, and to be given the opportunity to do so." But he's silent on how the Education Department will assess the success of the projects. The normal methods of graduation or failure through written exams aren't applicable.

He agrees "There's no question that in terms of conventional measurements of success, the Maori people of our society do significant-

ly less well than their non-Maori counterparts.

"Until recently, most of our minority groups were inarticulate and as a society New Zealand didn't have to recognise their plight. We can't claim this any more and the condition of these groups must be obviated!"

In his work to provide equal opportunities, Amos has emphasised the training of fluent Maori speakers at Teachers Colleges, and he intends to set up the first Polynesian Education Centre in Auckland in time for the third term this year.

Amos expects criticism, but sees it as reactionary, the expected result when a system is being turned over, with every sacred precept suddenly in question. It's important to him to shape the system to the needs of the people.

"Education", he maintains "is the principle vehicle whereby socialism, reform and progress can be made."



THE MAORI ALTERNATIVE



Does our education system aim at promoting equality or equal opportunity? The difference of approach is more than philosophical. It means either treating young Maoris and Polynesians like Pakeha children in all respects or recognising that their different cultural backgrounds may require an alternative approach to their education.

Te matauranga o te Pakeha
He mea whakato hei tinanatanga
Mo wai ra? Mo Hanta?
Kia tupato i nga whakawai
Kia kaha ra, kia kaha ra!

For a few "alternative" education in Auckland began four years ago when some children were expelled from Auckland Secondary Schools.

Many of these were Maori or Polynesian and many leading Maoris, concerned with the disproportionately high numbers involved, decided to investigate.

The schools, they found, were very much their own kingdoms and their visits achieved virtually nothing.

Further expulsions continued culminating in what was termed the "Kelston Affair" when about thirty students were expelled from school. This received media attention and became a national issue.

However the Auckland District Maori Council realised the Kelston case was only the tip of the iceberg and that a disproportionate number of Maori and Polynesian expulsions were occurring unpublicised in other schools.

The Council was extremely vocal stating that schools were not catering for these children and that some in fact were racist in attitude.

Not unexpectedly the schools

demanding apologies but after heated public exchanges acknowledged that there was a problem and that they couldn't entirely cope.

The Principals and the Maori Council came together to work out a solution. The result was the New Opportunity School, a pilot project based at Seddon High School. The school, in operation since 1974, aims at producing an alternative kind of education geared to the needs of minority groups in New Zealand.

Initially the Maori Council wanted a separate school but as this would require an Act of Parliament it was decided to set it up as part of an established school but with a separate identity.

The Opportunity School has its own Administration Board with monthly meetings assessing problems and progress.

The School has institutionalised Polynesian values. This is particularly shown in deliberate encouragement of a group concern so that it becomes like an extended family to its members. If someone gets into trouble he or she can rely on group support. Inducing such human values has been a prime aim of the school's only teacher Albert Tahana.

Tahana is conscious he is running a pilot scheme and that if it works out the Education Department may set up others around Auckland. But for him, success or failure isn't to be solely measured in Pakeha terms by examination marks. Tahana has a number of alternative methods of assessment.

If a pupil comes to school every day, it's considered a success because prior to coming to the New Opportunity School most didn't

attend regularly at all. He also believes that if a pupil continues to attend past the (leaving) age of fifteen, the School must be offering something valuable. And the School does have exams along more conventional lines but these are more like quizzes aimed at the pupil's personal reinforcement.

What continually surprises Tahana is his pupil's deep thirst for things Maori. "Basically," he says "they don't know who the hell they are!" Helping to discover their identity is one thing the School is doing for them. He's been dismayed at the very poor and very low self-image his students have had of themselves. He's aimed to boost them up and stop them "always rubbishing themselves."

The Pakeha education system he maintains is completely irrelevant to his pupils but just teaching specifically Maori subjects isn't enough either. There are wider things he says like teaching ideas on Government or why people pay taxes. A couple of students may take this up spending time filling out tax forms and finding out about the whole system of taxation in the process. Others may decide to try for their motor licences and will spend time not only swotting the Road Code but probing the wider aspects of defensive driving.

To Tahana education has no bounds. It's really involvement in life and this he says is what the Opportunity School is all about.

The Government Tahana says, has promised to set up other Schools similar to his - where Polynesians are in high numbers. His only regret is that no provision has been made to bring large numbers of

Pakeha children into similar learning environments that aim to stimulate group concern.

Sadly, the future for this type of alternative school looks uncertain. It's unlikely that conventional schools, who have always separated education from what is traditionally regarded as work, will want to play a supportive role.

One of the greatest threats to the Opportunity Schools may be the tendency of host schools to downgrade the attached Schools to classes for slow learners, committing the overlay of closeknit Polynesian values.

Fortunately our politicians are realising that innovative answers like the New Opportunity School are needed. Minister of Maori Affairs Matiu Rata, to name one, has seen it as having immense potentiality.

"A School without walls", he says "provides a real answer by bringing children into work situations. Students who are interested in the fishing industry could work on fishing boats and those who have an interest in zoology could spend time at the zoo."

It's predicted that not everyone will agree. Many of the conventional schools may never understand the need, still it's on their failures that the New Opportunity School is creating its successes. In the meantime while there's only one School in existence, Maori elders may still justifiably caution their young:

Pakeha education is propagated for whose benefit?

For Satan's?
Be wary of its temptations, Be strong and firm!

Fraser Folster

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'women in labour' Review

'A SAGA SUNG - BUT A BATTLE NOT YET WON'

A Review of 'Women in the Labour Cause' - a history of the Auckland Women's Branch NZLP 1925-75
Edit C. Purdue. Pub. AK. Women's Branch 1975.

This book is a tribute to the work of the Auckland Women's Branch of the New Zealand Labour Party, one of its aims being - "To express our pride in being part of a direct link with that group of women who after winning the vote in 1893, carried on political activity on a wide range, helping to form the policies of Labour and the establishment of our welfare society". (p 5)

As such, the book has an importance and significance far beyond the intentions of its authoresses and becomes a critical document on our socio-political order and of the very party for which the women were (and are) working so hard. It is reprimand for those who think that feminism is something new or that women have no talent for or understanding of issues outside the domestic sphere and are inherently morally conservatives. Hopefully it will be a catalyst for those women irresolutely considering joining NZLP or WEL or some other active feminist group by showing just how little women have achieved.

One is struck by the courage and tenacity of these pioneer feminists in espousing causes that were radical and unpopular in their day. Their social and moral attitude were often way ahead of their time. Many of their proposals are only now being implemented, many still haven't been. Some of these issues were:

Peace and internationalism, anti-conscription (1914-18);

Repeal of Capital punishment (1943);

Amendment of Social Security Act to include -

1. Death Benefit
2. Funeral and burial benefits
3. Dental benefits
4. Optical benefits (1944);

Chiropractors and osteopaths be recognized under the Social Security Scheme (1945);

A universal wage for wives (1945);

The second striking feature is just how little progress has been made on issues specifically related to women.

In 1924, Emily Gibson, branch secretary, "reported with indignation that the Education Board had decided that no woman could hold a position of headmistress in a large school" (p 12).

How many women principals of coed schools do we have now?

In 1937 Labour women were complaining about the lack of "women magistrates, jurors and police and judges in the Supreme Court" (p 25-26). To date the number of women judges and magistrates - nil!

A remit to the 1945 NZLP Conference asked that "a women's advisory committee be set up in the main centres to advise the Housing Department in the planning and construction of homes". (p.33).

Come 1975 and Margaret Mead is defining the present situation of women as one in which "one-sided, purely male planning has taken the place of the traditional division of labour". It is with a touch of black comedy that we read that in 1927 Labour women were up in arms because the women's report was not discussed at Conference; in 1974 Party Women staged a picket over precisely the same grievance for which they were recompensed by the insulting tokenism of the 1975 conference.

The Labour Women's Council asked to be accredited with 6 voting delegates as a constitutional right. Instead, as a concession to IWY 6 women were allowed to vote but 'just this once dear'.

In short one of the original and fundamental objectives of the Women's Political Reform League 1896 (later the AK Womens Branch) is still far from realized. It was "To insist upon justice for Women by the abrogation of all laws which bear unequally upon them and to urge the enactment of one moral and statutory code for men and women alike". (p 10)

The discrepancy between past objective and present reality is tribute to eighty years of dormancy of which even the most diehard conservative could be proud.

What in fact did the early women activists achieve? Under the Liberals they were instrumental in achieving reform of the divorce laws which said "a man may divorce his wife for adultery alone, while a woman must prove cruelty as well before she is granted a divorce", and adding to the grounds for divorce "desertion, lunacy, habitual drunkenness or criminality" (p 14)

They agitated for, and won, free maternity homes, widows' and Veterans' pensions. One of their proudest achievements was a minimum wage for both male and female apprentices, which was later incorporated into the Factories Act, being "the first minimum wage laid down by law in the British Empire." (p .16) With a trace of irony, Emily Gibson adds "It was mainly women's work, but the Labour men backed up splendidly".

These were substantial achievements. The long decline in the efficacy of women's political activity began with the implementation of the social-welfare programme of the 1935-49 Labour Government.

A study of Auckland Women's Branch reminds from the mid forties onwards - reads like a check-list of 'things to be done'.

But what is more appalling than the fact that women are now attacking essentially similar conditions, is that they are attacking essentially the same attitude giving rise to those conditions.

This phenomenon is clearly shown in two recent pieces of 'socially advanced' legislation (from back ends of the political spectrum). National's Accident Compensation Scheme and Labour's Superannuation Scheme.

Both have been (or are being) amended by the opposite party to include provision for women in the home. Equality of male and female roles was not part of the basic 'philosophy' behind these two measures. It was an 'after thought', a 'pricking of conscience' and a 'vote catcher'!

How, despite years of effort by party women, is this so?

The basic weakness probably lies in the original nature and aims of the early women's groups who, although particularly interested in women's welfare, involved themselves in a broad range of issues, as Emily Gibson said "from Home Rule and Women's Suffrage to a municipal fish market" (p 19).

This universality of interest was both a strength and a weakness - a strength because it involved women in the political, economic and social life of the nation and the world in its entirety, and a weakness because it was perhaps detrimental to the growth of feminism.

For the liberation of women without socialism is not possible but may be 'socialism' (as presently defined by the NZLP) is possible without liberating women.

What the early feminists failed to see was that, whilst they must work with men for socialism, they must also fight for specific, feminist demands, most importantly work at changing attitudes. And that the most effective way of doing this was by:

1. establishing separate organs within the party
2. achieving access to the loci of decision making

Instead, the AK Women's Branch recommended in 1936 that as "Women had equal rights with men in the Labour Party in all Labour Party activities, it was the opinion of the Women's Branch that a

separate Women's Conference was no longer necessary". (p 23)

This shows that they did not appreciate the first part, and the failure of women party members (due to conditioned reticence, domestic responsibilities and male opposition) to become candidates and MP's means that they have been almost absolutely excluded from participation in the parliamentary policy/decision making process. Herein lies the past and present cause of women's lack of influence and of the lack of attention and seriousness accorded to women's issues. The policy-making process is entirely in the minds of males. Hence economic and social planning, the ordering of priorities, remunerations on the future nature of society all emanate from male brains, conditioned by male values, male perceptions male aspirations and male expectations (and conversely, male perceptions of the female).

The policies of the first Labour Government benefitted all New Zealanders, and the plight of women was relieved by widow/maternity/child benefits etc. But it was this welfare policy in conjunction with Labour's housing policy (fostered, with worst features emphasized by National's 'home-owning democracy' philosophy) which generated the New Zealand ethic of the suburban/nuclear family - dad in a secure job, children in school, mum in the kitchen - a feminist's 'nightmare'

A glaring example in this period of the complete lack of comprehension of and compassion for the female situation was that, although scores of women were dying from backstreet abortions, (176 from 1931-35 resulting in 388 motherless children, although death from septic abortion was the cause of 1/4 of all maternal deaths and despite the fact that 6066 illegal abortions a year was considered to be a 'conservative estimate') the Committee of Inquiry into abortion (1937) seriously recommended an appeal to "the responsibilities and privileges of motherhood and the advisability of self discipline" (i.e. abstinence) as an appropriate and viable solution to the problem.

Thus 'Women in the Labour Cause' demonstrates that, while the establishment and consolidation (or I should say, present rehabilitation) of the welfare state has brought substantial improvements in conditions for women, at work and in the home, these have merely been the consequence of a total progress, women often receiving the benefit at 'one-remove' e.g. husband's increased pay cheque and not in their own right.

Women have not been liberated because the change in attitudes which is a

prerequisite to liberation has not yet come about.

Are we really aiming for a society in which Mr. Citizen, regardless of race, colour or creed, has his own 1/4 acre in the suburbs, secure job with good pay and prospects, 2.5 scrubbed kids and mum at home on \$10 week pocket money (subject to tax of course)?

If it is, it has little to do with socialism and nothing to do with feminism.

However, there are encouraging signs among women in the NZLP, in that the Labour Women's Council is revamping itself in a new mood of determination (threatened to disband if not given a sufficient grant - got it); criticism, censured Way Bill as "a realisation of the democratic process and a set back for women", and concern with specifically women's issues.

Labour Women's Council seminars 1974-5 resulted in concrete, policy proposals seen as a comprehensive programme in themselves, not merely as amendment and appendages to existing legislation.

Party women today have much to thank the early Labour women for. They did the spade work - reform of the appalling physical conditions women workers were subjected to and gained recognition in the Party as hard workers, but unfortunately didn't achieve an influence commensurate with their record - Labour women haven't just been making tea, but they might just as well have been!

They laid the foundations for potential influence - women's branches, women's representative (although these are still not elected by women only), Women's Advisory Council (now the LWC). However, women still make up only a tiny fraction of candidates and are invariably chosen in blue-ribbon National areas e.g. this year women candidates in Karori, Piako, North Shore.

'Women in the Labour Cause' can be an inspiration to continue the tradition of social concern of Labour women, yet, paradoxically, today's party women must break with that tradition if they are to assert themselves as equals and achieve meaningful and substantial influence within the party structure their predecessors toiled so hard to build.

Racym Stone



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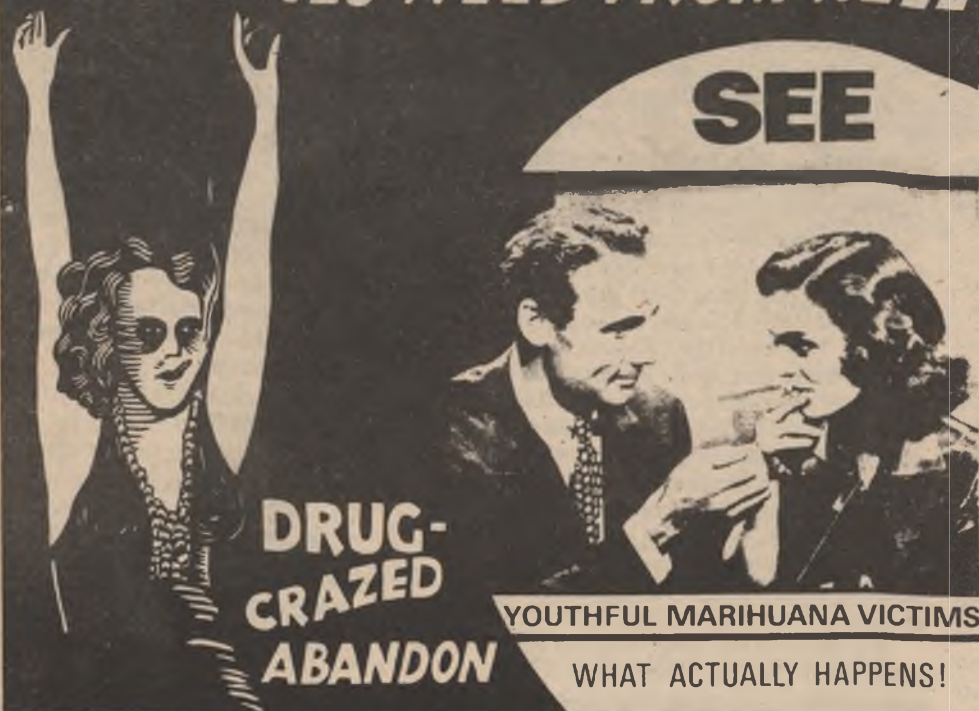
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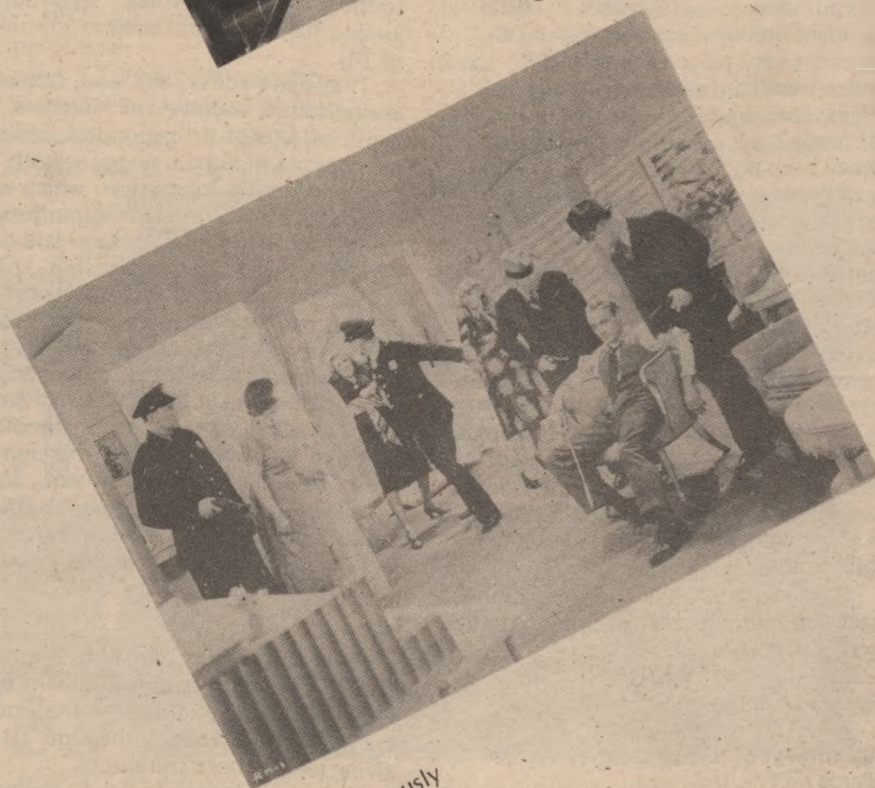
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