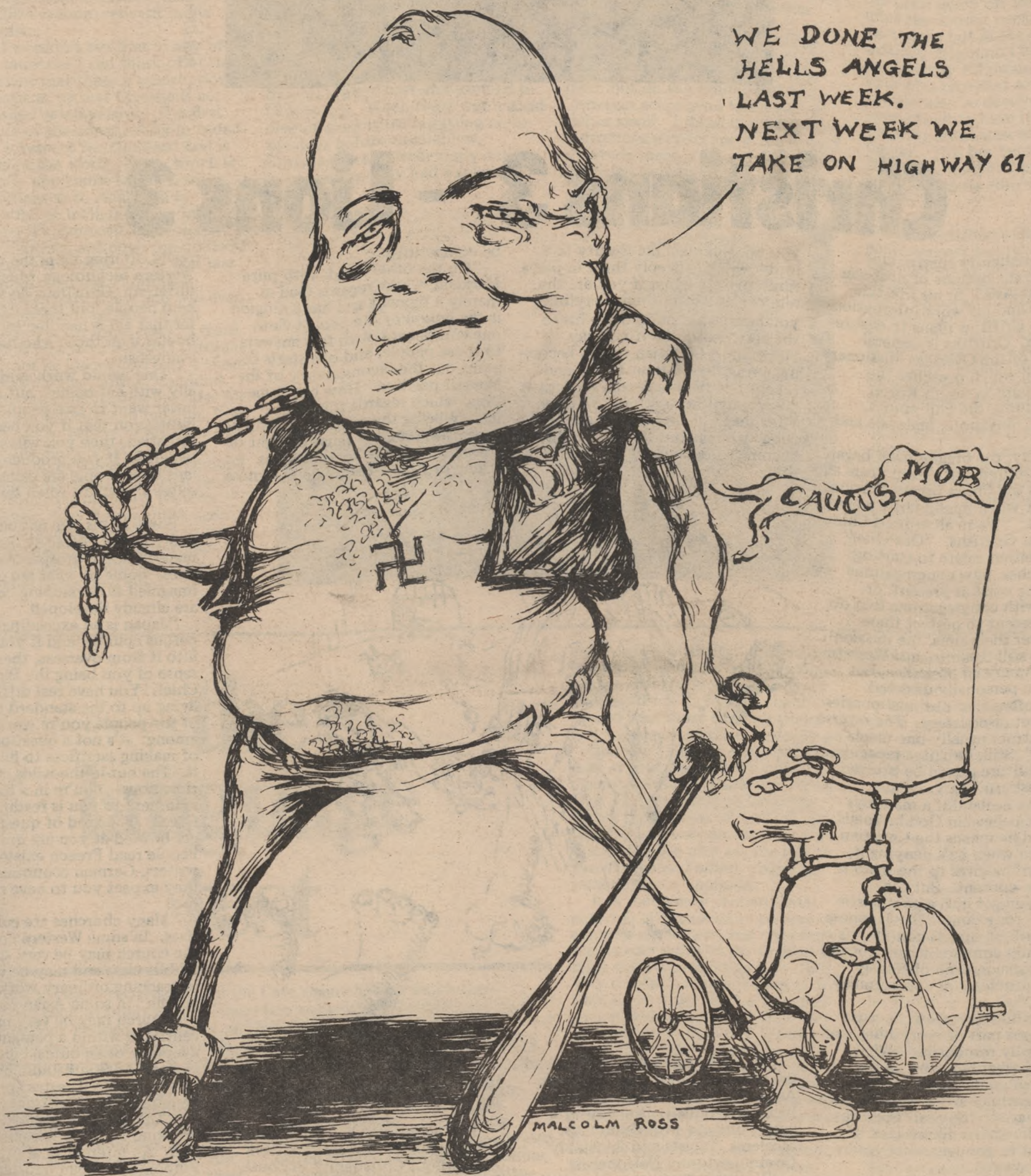
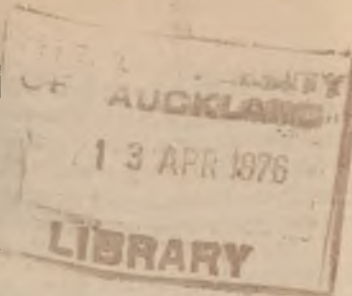


CRAGGUM

12 April 1976

Auckland University Student Paper

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INSIDE: A Committed University p14



Paul Gilmour

Christians 3 - Lions 3

Can Christianity survive and flourish in the nations of post-war South East Asia? In his lifestyle, his beliefs and his work internationally, Mike Griffiths plans to ensure that it can. Griffiths is General Secretary of the Overseas Missionary Fellowship which preaches the Christian faith in South Korea, Japan, Taiwan, the Philippines, Indonesia, Singapore, Malaysia and Thailand.

Ironically, the organisation began life one hundred and eleven years ago and ran as the China Inland Mission until 1951 when missionaries were tossed out. "We're all around China now," says Griffiths. "Our chief activities either relate to starting new churches, new congregations where none exist at present, or working with congregations that do exist at present to perfect them."

Whatever their aims, the missionaries have still run into anti-Western and anti-American prejudice, but it's seldom personally directed. "It's not often that our missionaries would meet discourtesy. The reverse would be true: usually one meets kindness." Still, Griffiths recognises there's a culture gap to be bridged and the task isn't easy.

"In New Zealand if a man says he doesn't believe in God he spells it *God* and he means the Christian God. Even when he's denying it, the content he gives to the word is a Christian content. But the moment you get into a pantheistic situation - for example the Japanese would think of God as god(s) - it's an indefinite common noun, not the name of someone and obviously there are problems of communication."

"In the Buddhist view, because everything is part of everything, you are not really responsible. What happens is what happens, so that the sense of guilt or of sin is not something which arises very naturally and you have to look rather more into say Shintoism for an idea of defilement to get over what you're trying to say."

"The whole thing's got to be rethought," Griffiths says, and he cites a culture clash example: "If you have the western kind of evangelistic meeting where people are asked to come up to the front to express their commitment, the Japanese would do that out of sheer courtesy because if their organisers intended this to happen at the end, then who would be so discourteous as to disappoint them! Of course they haven't really become Christians."

"On the other hand, in terms of Japanese culture, art and literature

you take an idea like loyalty to a lord - which is deeply there in plays, films, history - that if you are the retainer of a lord, then everything you have is his, and you're his to the very death. So if you say becoming a Christian means becoming a retainer of Jesus Christ and accepting him as a feudal lord, then everybody knows what you mean. They don't become Christians in large numbers but those who do become Christians are the real thing."

be competitive.

"On the other hand, with pure Marxism, which regards God as merely a figment and has a *religion is the opium of the people* view, one comes back with fast answers to those people, and one starts to point out the inconsistency of the Marxist position. How can something which regards things as merely being the result of economic processes have any sense of right or wrong or describe something as wrong or right. The basic weakness

really offering them the benefits of Western technology which is quite different. Christians do want to help people, but these days we prefer that aid is handled by different bodies than those who handle evangelism."

"One would work sympathetically with aid bodies, but one would never want to give people the impression that if you become Christians then you will receive benefits. If you produce rice Christians then people are calling themselves Christians when they aren't."

Some of his rice nations don't really live the lifestyle imagined by many Western prospective missionaries. Some of what are commonly imagined as developing countries are already developed.

"Japan is an exceedingly prosperous country and if you come into it from overseas, there's no sense of you being the Big White Chief. You have real difficulty in living up to the standard of living of the people you're working among: it's not a question so much of making sacrifices to live down to it. The out-in-the-wilds concept is ridiculous. You're in a train and the man next to you is reading Plato in Greek. The kind of questions you get bowled at you are quite tricky. People read French existential writers, German economists, and they expect you to have read them too!"

"Many churches are cultural natives. In some Western countries, the church may be very strongly middle class and may be very weak in reaching ordinary working people. In some Asian countries the church may be very much concentrated within a peasant group or a leprosy or an outcast group. For example in South India only six of two hundred castes are really penetrated by Christians."

"The problem very often is breaking out of a cultural class system. An international Christian - a Filipino in Japan or a Japanese in Thailand, and both these situations exist - doesn't fit into the local class structure. Nobody knows where you fit: you can't tell by our accents how educated we are or how badly educated in relation to the culture."

"In these, the missionary is very flexible and adaptable because he isn't bound in the class structure and he could witness equally to the company president or the university professor or to the beggar or the outcast, and you don't get the restraints of class structure. As an example, Japan is very stratified and a national pastor will find some



Once the conversion process ends, the struggle for the new Christian Asian to witness to others begins. In Asian countries, the converts must compete with Buddhists, Moslems, Taoists and inevitably Communists and Nationalists.

"I wouldn't see it as competitive in that you expect Christians to have to live in all manner of different political regimes, so that I think it would be very foolish for Christians to be specifically allied with any one particular system because Christians have got to survive under all manner of political system."

"It doesn't help in some situations to identify Christianity even with *laissez-faire* capitalism. Christians are going to live in China and in many left-wing socialist countries. Why not? So I think in this sort of situation that one wouldn't

of the Marxist position you would have to expose, because you're wanting to indicate that there is a God."

The temptation for some religious organisation is to practise a form of hand-out Christianity in South East Asian countries. The gifts may not be food or clothing necessarily, but construction of villages which enable corrupt governments to strengthen their hold on their rural populations or roads and railways which provide strategic military access to areas.

"There's a great deal of talk these days about development aid and Christians have to be very careful that aid isn't used as an inducement to conversion," warns Griffiths. "I mean, you're not really converting people on the benefits of Christianity, you're

limitations on his activities, because to some people he's witnessing down, and to others he's witnessing down and both ways it's difficult. Whereas the foreigner knows nothing about class structure and hops happily about."

Sometimes the host Government intervenes to force a grim reality into the Christian witness. South Korean, Malaysian and Indonesian Governments have been slated by internationalist pressure groups for anti-Christian activities. Mike Griffiths is more reticent in his criticism.

"I wouldn't say that in any of the countries I can think of at the moment that there is persecution of Christians, or that Christians are regarded as subversive. The first article of the constitution in Indonesia is respect for Godhead and it contains the word *Tuan*, which is equally applicable to the Lord of Christians as to Allah and is intended to include both. In other words, it's a monotheistic state.

"Malaysia, although the political majority is Islamic, is fair and just to other religious minorities. Christians have rights and will even be given grants of land to put churches on in some cases. I think there is reason to believe Christians may not be having too easy a time in Indo-China. Within Mainland China the constitution provides for freedom to believe in religion, freedom not to believe in religion, and freedom to propagate atheism.

"If you're going to have genuine religious freedom, you must have freedom to propagate. Now in Malaysia, they'd been quite keen that people should be free to become moslems but they wouldn't be keen for moslems to be free to become something else."

It would be very foolish for Christians to be allied with any one particular system because they have to survive under all manner of political systems.

Despite obstacles that some might call persecution the Christian church and especially student Christian activity is growing in South-East Asia according to Griffiths. He notes that the University of Singapore is half Auckland's size in population but has twice as many Christian members on a relative scale.

"I think in the Philippines student activity is quite marked and they've always been determined to be relevant. When there was a good deal of demonstrating going on in the days before martial law, Christians were particularly active in suggesting they had a relevant

non-violent alternative to the solutions that were then being proposed. They weren't hiding away in a ghetto. They were relating themselves to things that were very much student issues and sticking their necks out quite a bit, and churning out printed material which was really rather exciting.

"In Thailand it would be true again that there's a good deal of Christian activity. It's relatively small but on the other hand the Christian activity on the whole is rather small. I think the thing that sometimes worries me is the extent to which there is a good deal of Christian belief amongst intellect-

uals and among students which doesn't always get out to the public at large. It's a weakness but one does see a good deal going on in Asia in the student world and the Chinese student world particularly in Hongkong and Taiwan.

"The activities are characterised by a desire to make some social contribution. The Philippines has been noteworthy in this. Interestingly, some of the racial minorities there - people in the mountains - have had a very hard time legally. Their land has been taken off them. Missionaries stuck their necks out in the first place but in the end it was actually Filipino Christians and particularly Filipino Christian lawyers who provided aid for tribespeople who've developed land and were about to have it taken off them by some unscrupulous lowlander. This has been a very interesting development from student work, students who've gone into law."

Mike Griffiths sees the Christian achievements but recognises that the missionary task isn't getting any smaller: "Because Christianity is not a nationalistic religion but an international one, it's always an expression of something international and a missionary body. Now you can go to Thailand and you'll find missionaries from India, Chinese from Singapore, Japanese, Maoris and Fijians. The missionary body itself reflects the international nature of the Christian church and one sees that as something that ought to increase rather than decrease. The boundaries will break further rather than go up higher!"

Fraser Folster



Paul Gilmour

the language test

You see them congregating in the Cafe at lunchtime, watch them slipping back to International House late at night. Invariably they come top of your Physics, Chemistry or Maths class. They're the overseas students on campus. But the life of an overseas student in New Zealand, especially an Asian one, is not all a bed of roses.

The problems that face an overseas student, especially those that come from South-East Asian countries, are many, complex and varied. For the Asian students especially they face a major obstacle in their acceptance into a New Zealand university and that obstacle is the Language Achievement Test for Overseas Students (LATOS). First introduced about 6 years ago, LATOS was originally designed to ensure that those students from Asian countries particularly had attained a satisfactory standard of English to enable them to attend a higher institution of learning here in New Zealand. However several glaring defects have now been noticed in LATOS.

Overseas students who have been in New Zealand for a short spell of

time in a secondary school must also sit LATOS, and it is here the discrepancies are being discovered. LATOS was originally conceived to help stabilize the number of overseas students coming into New Zealand, and so relieve the pressure on the universities of NZ.However an examination of the roll at Auckland over the past few years has shown a noticeable reduction in the numbers of Asian students who are attending here.

When LATOS was first introduced it stood alongside University Entrance and Bursary as a means of judging a student's level of attainment in the English language. Today we have just the opposite occurring, when a student who passes UE or Bursary has to sit LATOS. And if he fails he is not allowed to gain

entry into University. This makes the whole LATOS concept a farce, since a student must have a good grasp on English to have enabled him to pass those examinations, and because LATOS is basically an "objective" type of test, many students in New Zealand are often unacquainted with that sort of test. This could possibly explain the higher proportion of LATOS failures for overseas students in N.Z. than for those who sat the test in their homeland where objective tests are more common.

It is recognised that students entering NZ must sit some sort of exam to make sure that they have a reasonable grasp of the English language and its comprehension. But why do Asian students here in NZ have to sit when their UE or Bursary passes have proven that they are capable in English? Over recent years there has been a strong call from Asian students here in NZ to have that part of LATOS abolished in so far as it applies to overseas students already here in NZ schools. But it is hard to gain a unified student approach to the problem, since the Asian Student Officer position on NZUSA has fallen vacant and nobody seems keen to take it on.

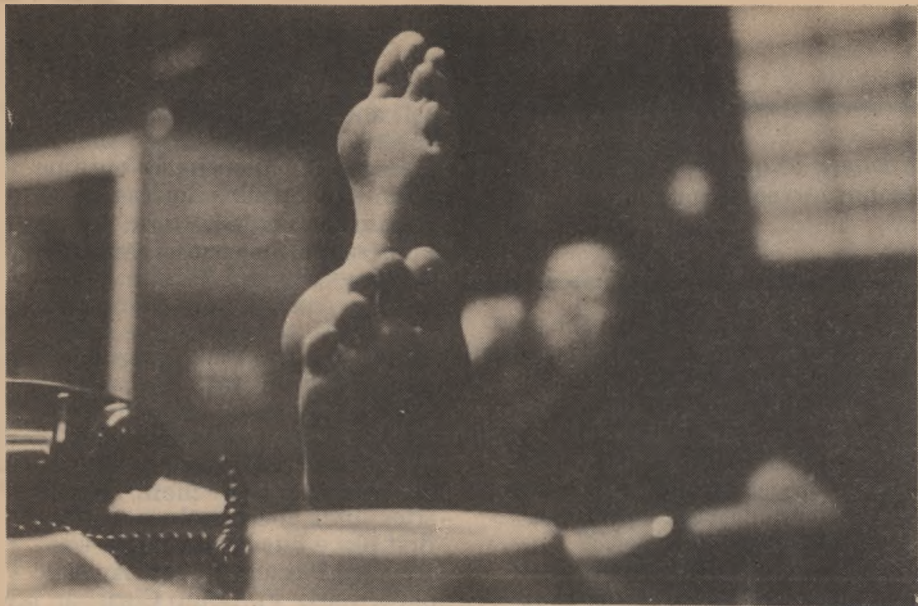
LATOS is just one of many problems that face an Asian student here in NZ, for they come to the totally different environment of New Zealand society. Obviously LATOS is supposed to eradicate language difficulties, but there is still a major proportion of students coming to NZ who are unable to grasp the intricate make-up of our society. There is not enough liaison between New Zealand and the Asian students,

and as such students often arrive here ill-informed on New Zealand conditions.

Students nowadays have to be more careful about what "legal" activities they participate in while staying in NZ, for on return to their homeland they face the fear of persecution, arrest and possible execution. This fear is possibly why Asian students in NZ remain in a close-knit community and are seemingly reluctant to participate in an "active" student political sense. Persecution on returning home is a very large problem. Almost all students on their return are subjected to some sort of interrogation about their life in NZ. Through our friendly National Government these countries have access to files that are kept on students and student activities. New Zealand thus supports the repressionist governments, which is especially strange in a country which prides itself on its egalitarian society. Surely an overseas student in a foreign country should come under the jurisdiction of the country that he is staying in rather than the country that he came from?

What can be done to ease these problems outlined above? Because of their uneasy position in NZ, a lot of Asian students are intimidated into remaining silent over their plight. An Asian Students' Conference to be held later this year may help to present a unified position to the NZ and overseas authorities. The reinstatement of the position of Asian Affairs on NZUSA is imperative and pressure must be brought to bear to ensure that this happens quickly.

Dave Merritt



Ladies & Gentlemen The PRESIDENT

A week ago it was my good fortune to spend nine and a half hours in a meeting of the NZUSA National Executive. The National Executive consists of the seven campus presidents, the NZUSA National Officers and various other heavies. It meets two or three times a term and is responsible for the supervision of policy formulated at the Annual General Meeting. Being short of sleep, I was not pleased that the first half hour of the meeting was wasted on discussing the completeness and the formality of the minutes.

Reports from constituent presidents followed. VUSA President Gyles Beckford reported with glee that Victoria's Cafe was booming after being in a similar situation to ours a short while ago. Canterbury's cafe also did well although this was principally due to the outside catering undertaken by the Union. All the other campuses appear to be carrying on in much the same manner as they always have, with the ogre of bursaries and living costs always raising its head. As a local example of this, in March Auckland's Finance Registrar received more applications for advances on bursaries

than ever before and the University Liaison Officers have processed over 200 applications for hardship allowances.

NZUSA has finally managed to get its foot in the door of the Minister of Education to discuss the adoption of a proposed Student Price Index, the Bursary regulations, the review of the Bursary system and the plight of the postgraduate students. The report of that meeting is depressing and I do not feel that Mr Gandar showed any commitment to action nor concrete proof that he had done anything of note on bursaries since taking office.

The main decision taken at NZUSA in this area was to prepare a report on the conditions of tutors and demonstrators to be distributed free to postgraduate students. NZUSA has already done a considerable amount of research in this area. It will be useful in assisting the research students to improve their lot.

NZSAC had a successful year last year and is well on its way out of its financial troubles. NZSAC should endeavour now to consolidate and develop its services. There are moves afoot to make its chairperson a full-time position. This is simply a recognition of the fact that the current incumbent Lisa Saksen has worked full-time for the past three months to very good effect for the return of less than \$100.

Mike Walker

FOOD FILE

Hello all you onion lovers. This week's recipe comes from the rustic country side of France - it's FRENCH ONION SOUP. A very simple recipe and guaranteed to make you fart for at least three hours after the event.

First slice about five big onions thinly. Meanwhile, back at the stove melt some butter in a fry pan. Throw in the sliced onions and let them go considerably brown. At much the same time, have a big pot on the stove. Throw in the browned onions and add enough water or mild-tasting stock depending on the number of people to be present at the meal.

Boil this for a while but remember that some of the soup will evaporate and so add a bit more of the liquid later on. Also throw in a morsel of grated nutmeg plus salt and pepper.

Toast some bread and then melt

cheese on top of this - cut the slices of bread in half and when you serve the soup, plonk these bits of bread in the soup.

Obviously this will not be everyone's cup of tea, but in the winter months to come, it can warm the cockles of your heart after a tough day at Varsity.

A POTATO DISH - peel and then slice thinly as many potatoes as you think are needed. Chop up about three cloves of garlic, and some parsley. Sprinkle this among the spud as you put it into a shallow dish. Pour in some milk, enough to cover the spud. On top of all this grate some cheese and of course some salt and pepper. Bake in an oven (don't get technical) at a moderate heat (they always say that) for as long as they take to cook.

Paul



Easter Tournament

A delegation of thirty-two students will leave at the end of the week for the annual Easter Tournament to be held this year at the University of Otago in Dunedin. The AUSA Executive has allocated some \$1800 to pay for their and the dozen or so others' travel costs, but the subsidy is expected to cover only about one third of travelling costs involved. Because of late booking the competitors will bus to Wellington and fly direct from there to Dunedin returning by the same route. What has prevented the only club that had planned to send reps, Athletics, is not prohibitive costs but lack of people, which perhaps is the way things should be. Craccum looks at the progress of individual competing clubs.



History Marks Dispute

Recent dissatisfaction and turmoil relating to matters of assessment recently took on a dramatic new aspect with the publication in Craccum of a letter from a member of the History Dept., who laid his position as lecturer on the line for the principle of academic freedom.

The letter, which has aroused strong sympathy from staff members of other departments, was from Dr. Milan Kalous, who is currently studying under an Alexander von Humboldt Fellowship in Germany. It was addressed to History students who had taken Kalous's paper on West Africa before 1800 at Stage II

last year. Kalous states that the final exam grades given to the students are not his own, and that the differences between his own marks and the grades the students received are "unjust". The grades were awarded by a referee after Dr. Kalous had rejected a second assessment by the Head of Department.

A number of interesting features have emerged: the overwhelming support Kalous has won from his pupils in the paper; the general feeling among students that such a situation was not surprising; the extraordinary individuality of Kalous as a person - an individuality

Cricket Season ends on a high note

The cricket season has almost ended but Auckland University still faces *Easter Tournament*. The *Tournament* rep team has just been announced and consists of: Greg Jones (Captain), Phillip Hayden, Ian Rapson, Alistair McDuff, Evans McCready, Rainsford Horrocks, Nigel Bagnell, Steve Cole, Peter Meads, Graeme Orr and Paul Kurtitovich. The players left yesterday for Dunedin and will begin their first day of play tomorrow in Dunedin.

Each of the cricket teams will play one-day forty-over games against all the others. Hardest to beat from Auckland's angle will be Victoria University and Otago. Auckland has had mixed success over the years but this year the team contains six players who've had senior competition experience. Greg Jones has captained the Auckland under-20 side and with under-20's representative Rainsford Horrocks there'll be solid experience and plenty of enthusiasm in the team carrying Varsity's colours.

Tennis Club to complete Champs this week

University Tennis Club is gearing up activities in an attempt to complete their championship matches by Wednesday of this week. It's likely the Club will send a team of four men and one with four women to *Easter Tournament*.

Last week the Club held a beer and cheese evening but bad weather cut attendance so Tennis buffs should expect to hear that a rehash of last week's social evening will be held either tomorrow or Wednesday evening.

Rowing Eight Ready for Easter Tournament

Auckland University's Senior Rowing Eight is preparing for a tough *Easter Tournament*. The team will include Michael Stanley (Stroke), Alistair Bowie, Mark Cleary, David White, David Rutherford, Harry Walcombe and Peter Dignan.

Dignan has also been selected to row in the New Zealand Eight at the Montreal Olympic Games later this year. He'll occupy Bowseat position in that team and join them soon for a strenuous eight week workout on Lake Karapiro, before leaving for a four to six week long pre-Olympic tour of the United States and Canada. It's expected his experience will stand the team in good stead.

However Dignan isn't the only exper-

enced member. The whole of the stem section will be full of experienced rowers and although the bow section may be less experienced, on balance the team is expected to perform adequately.

Main competition will come from Otago and Canterbury teams. Victoria University of Wellington, Massey (Palmerston North) and Lincoln College (Christchurch suburbs) are regarded as rather weaker than Auckland. Otago have a reputation of dedication in training that comes from occupying pole position for a long tenure, but Auckland will be working hard score well this weekend.

Hockey Champs out to defend Title

The Varsity Hockey team are defending champs this season and proved they could live up to their reputation when they trounced *Sommerville* 3-2 at their beginning-of-the-season match a fortnight ago. For the University players, John Wiltshire scored two goals and Bruce Mellor scored one at the Hobson Park match.

Hobson Park is the home of Auckland Senior Hockey and most games are played either there or at the Papatoetoe Recreation Grounds. There's a shortage of umpires in Auckland and players are finding they have to travel to where the umpires are. It's not known how the team performed last Saturday, but with a top class reputation to defend, *Craccum* has been assured of good performances throughout the rest of the season.

Volleyball Spikes to Victory

Both mens' and womens' volleyball teams scored victories in recent clashes with topline teams. The Men's team defeated *Mangere* 5-0 and the Women's team beat *Avondale* 2-1. Admittedly the latter were only a school team but an observer says it seemed to be laced with a number of "older" players.

The Volleyball Club plans to send a Men's and a Women's representative team down to *Easter Tournament* later this week. They'll each comprise either seven or eight members of the respective sexes, depending on player fitness.

As a rigorous form of practice for the *Tournament*, the men's team is challenging national volleyball champions *Sparta* to a match, and spokesman Murray Osmond says he expects the Varsity side will "put up a credible show".

reflected in the nature of the course he taught, and his approach to it.

A number of senior History students mentioned that the History Dept. is characterised by its tightly-woven staff cliques, and an unusual amount of back-stabbing occurring in staff circles. The strikingly similar picture painted of Kalous by all those approached showed a man who was alone in the Department, who detached himself from 'staff-room camaraderie', a person who seemed to be totally engrossed in his subject and yet was extremely warm and responsive to his students.

Kalous began last year with a reputation as an easy marker, a reputation somehow enhanced by the almost completely factual nature of his course. However, *West Africa before 1800* is not a conventional History subject. Students told *Craccum* that Kalous considered he was doing the best thing for his students in providing a solid factual foundation which was necessary prior to any theoretical appraisal of the subject matter. Students said they found Kalous a consistent marker in spite of his reputation.

During the passage of the course, Kalous apparently won the respect and involvement of his students, largely because of his obvious enthusiasm, and because of the "totally different" perspectives he brought to bear on the presentation of an historical enquiry. Kalous never attempted to hide the differences in his approach to his subject. He defended his factual method to his students on the basis of their total unfamiliarity with West Africa,

and his own manner of training in the subject.

This issue is important in that it reflects current concern over matters of assessment in other departments, as well as an individual's determination that his basic rights as a teacher be recognised and preserved. It is of vital importance for a teacher to lecture effectively that he must not suffer the constraints of an administration backed by members of alternative perspectives.

If a man (internationally acclaimed as an authority in his field) is to teach in a meaningful way, he must have the confidence of reasonable academic freedom. Having his academic integrity questioned and subjected to speculation does nothing to aid this necessary confidence. One may ask: "What is the use of teaching a course if the students are going to be assessed by an 'independent referee' who is aloof to the rapport between teacher and student, as well as to the inclinations of the individual course?" Such a threat is fair to neither the lecturer nor his students, but most importantly, the quality of learning inevitably suffers as a result.

No-one in the History Department would comment on Dr. Kalous's letter. Replies ranged from "Don't know anything about it", to "It would contravene examination regulations". Regulations or not, the questions are starting to fly in many areas, and as Dr. Kalous stated in his letter, "This case is by no means closed".

David Miller

Editorial

In 1688 the English Houses of Parliament enacted the Bill of Rights which, per the English Laws Act 1908, is part of the law of New Zealand. Article 1 states

That the pretended power of suspending of laws by regall authority without consent of Parlyament is illegal.

In twenty-two words the English legislators laid the foundation of what today is regarded as the cornerstone of Parliamentary Democracy: the ascendancy of the Legislature over the Executive in Government. Citizens thus have the right to expect that those who exercise "regall authority" must govern only by those laws enacted in Parliament.

Last year, the exercisers of "regall authority" in New Zealand dispensed with Article 1 of the Bill of Rights. Robert David Muldoon, chief minister of the Crown, instructed employers to disregard the enacted will of Parliament and cease payment into the Superannuation Fund. Some might feel that because the Superannuation legislation was doomed anyway, Muldoon's statement was in order because to call Parliament to repeal it would be clumsy and expensive. Nevertheless there is an appalling implication: Muldoon has set a precedent for governing outside the law.

A number of citizens, alarmed by this totalitarian turn of events, decided to bring criminal and civil charges against certain large employers who had followed Muldoon's advice. Technically speaking, the employers were breaking the existing law, and the prosecutions, if successful, would have reinforced the nearly 300 year-old freedom won for us by the overthrow of the Stuart autocracy. Muldoon's directives would have been declared to have no force without legislative assent and the rule of law would have been reasserted.

Unfortunately, this use of the law to reassert our constitutional freedoms has been blocked. Last week, the Attorney General Peter Wilkinson exercised his power under s.173 of the Summary Proceedings Act and blocked the private criminal proceedings. The private civil proceedings may still continue, but the force of having the employer's actions declared illegal has largely been destroyed. The National Government is controlling the Courts' power to comment on its actions - A precedent has been set. Sieg Heil.

John Robson



CRACCUM

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Craccum comes to you care of the good offices of Distribution Manager Julian Ispording and the Hotel and Hospital Workers Union. Special thanks to typesetters Margaret Doyle, Barbara Amos and Lorraine McArthur and to Brett Goldstone and Malcolm Ross for cartoons.

In addition to the above, the following persons apologize for their involvement with this week's *Craccum*: Louise Chunn, Jill Ranstead, Julie Page and Dave Merritt, reporters; and Paul Chrystall, Helen Rea, Ken Warne and Graeme Campbell, proofreaders.

CAPPING

Well folks I seem to have made a mistake in last week's *Craccum*. Bike Rally, Boat Race, and Pub Crawl are on Wednesday not Thursday. Apparently Thursday is a bad day, something to do with the rest of the country being paid that day. I heard a rumour that some idiots in Management Studies voted to have a test in Capping Week. Must be part-timers.

Thursday is Variety Concert, with bands in the Quad, or in the Cafe depending on the weather. We hope that clubs will put on demonstrations etc. So if your club has not been approached yet, and would like to put on something, come and see me.

Remember - Wednesday not Thursday.

Max Collins

bob's book

Capping Book comes out within the next two weeks, and we still need sellers both in Auckland and out of town. You will be paid from 7½ cents per book sold and all profits go to charity. The distribution office is now open in the old Pizza Parlour on the first floor of the Cafeteria block (where second hand books were accepted for selling). Wander up and see us, get a few details and leave your name. If you can't get into University but still want to help ring me on 762-721 (evenings). Whether you can spend an hour in Queen Street or a week in the South Island we can use you, so please contact us this week.

Bob Lack

apologies

Craccum

In the last issue of *Craccum* an article appeared entitled 'Circus Meets Again', in which, amongst other things, we reported remarks made at the Studass Annual General Meeting concerning the Cafeteria.

We wish to retract all reporting of remarks published in the article concerning the Union Manager and the standard of Cafeteria meals.

We apologise to Mr David Davies and the Cafeteria staff for reporting in an unwarranted manner and for any embarrassment caused.

Allan Bell,
Editor

President

Since the article *Circus Meets Again* there have been recriminations concerning the responsibility for the statements and their being reported in *Craccum*.

Craccum has accepted responsibility for reporting those remarks in an unwarranted manner.

The personal comments on the integrity of AUSA staff and members where they were made in the course of speeches made through the Chair should have been ruled out of order. Insofar as it is within my power to accept responsibility for not ruling those remarks out of order I do so. I can only remind members of the Association that being employers carries responsibilities and that members attending General Meetings should refrain from making unjustified gratuitous comment.

Michael Walker
President

Exec. meets

Last Thursday night a young *Craccum* reporter - innocent in such matters - sat in on a AUSA Executive meeting. She was supplied with a large number of minutes and agenda sheets and then she sat back to watch the fun. (She expected frolics and silliness because she had read about the infamous AGM.)

As we all should know, Michael Walker is the President of Exec, because he sits at the head of the table and says "Order". There is also the Secretary, Sharyn Cederman, who must write with both hands simultaneously as everyone seems to talk at once. Then there is the Treasurer, Alan Dick, who likes to second motions; the Administrative Vice-President, Hugh Cook, who is disturbed by police harassment. House Committee Chair-person Bruce Gulley wants to go to the May Council of NZUSA. Orientation Controller Adrian Picot displayed great knowledge of carpentry; the Returning Officer, Simon Curnow and the International Affairs Officer, Mike Treen, who intermittently moved to the back for a fag; the Societies' Rep, Lyn Doherty, who is new and taciturn; the Social Controller, Frank Stark, who is vocal and suitably

erratic; the Environmental Affairs Officer, Nigel Isaacs, who maintains that contrary to popular belief, Albert Park is not the Milford Track; and the Capping Controller, Max Collins, who outlined the prospective delights of 1976 Capping.

The young girl was quite stunned by the entire evening. The range of topics discussed was amazing. No sooner had she absorbed the quandary of the pies on the Young Socialist Literature, than Frank Stark was expounding his economic philosophy on profit-making during Capping. Farting around aside, the volume of business dealt with was great and few matters were skipped over lightly. Important financial and student issues - such as the publicity budget for the Capping Revue, and a proposed NZUSA levy - were thrashed. And when the tired thing dragged herself away after four hours there was one page of the agenda yet to be covered. She hereby takes off her proverbial hat to the members of Exec and humbly promises to grumble no more about Association Fees.

Louise Chunn

Bursary Election Promise Broken

Teachers' College and University students have reacted angrily to a Government decision not to pay the January cost of living wage to first year teachers' college students.

The Minister of Education is understood to have received messages of protest from a number of teachers' college students' associations, while national student and teacher organisations have asked Mr Gandar for an emergency meeting about the matter. The Government's decision on the cost of living order is seen as breaking the National Party's election promise to retain the present level of student teachers' allowances; a policy which is believed to have attracted a lot of votes in last year's General Election.

Controversy about student teachers' allowances is not new. When the Labour Government announced its plans for the Standard Tertiary Bursary last May, it said that it intended to move student teachers onto the new Standard Bursary. Traditionally student teachers have received higher allowances than the meagre bursaries paid to university and technical institute students. When the student teachers' allowances were last negotiated in 1971, it was accepted that they should provide a sustenance income for student teachers and that they would be kept up with the cost of living by attracting the same cost of living adjustments as teachers' salaries. The allowances were also seen by Education Department and teachers' union negotiators as being high enough to attract students into teachers' college courses.

It was not surprising that the Labour Government's plans for student teachers created an uproar among these students. After a series of protests from the students and lengthy discussions with the student and teacher organisations, the Labour Government gradually backed off. When it went out of office last November, the Education Department was holding discussions with interested parties on the future of the allowances for 1977 and beyond. Students entering teachers' colleges in 1976 were given the option of receiving the traditional bonded allowances or the standard bursary. Very few of them opted for the unbonded bursary.

The National Party's reaction to this controversy was to give student teachers a clear promise to keep the bonded allowances at their present level. Last September Mr Gandar wrote to the student and

teacher organisations stating that his party believed that "the 1975 situation should be continued" until teachers' college students' allowances had been "thoroughly examined."

But now the National Government has changed its mind. Its explanation of the decision on the cost of living increase has been that students at college before 1976 (apart from those who interrupted their studies and came back this year) would enjoy the same conditions as in 1975, while new entrants to the colleges would not get the increase. Significantly, however, this distinction was never made in National's election policy.

It now appears that Mr Gandar will become involved in the same sort of protracted battle over student teachers that bedevilled Labour Education Minister Phil Amos in his last year in office. In a statement last week STANZ President Alex Purves and NZUSA President John Blincoe said that students would not stand by idly and see their conditions undermined.

Wellington Staff Reporter

Peter Franks



Academic Notebook

WHAT'S THE USE OF LECTURES?

Overwhelming evidence suggests that, though lectures are a reasonably effective way of transmitting information, they don't encourage students to think for themselves or to change their underlying attitudes. Much more effective for these purposes are student-centred activities: discussions, seminars, tutorials, practical sessions, projects. (See Donald Bligh, *What's the Use of Lectures?* Penguin, 1972).

In this university, the lecture is the central teaching format in most faculties. The large number of hours which students spend at lectures, the use of experienced (therefore expensive) senior staff for lecturing, and the immense amounts of money spent on building large rooms suitable only for lectures are all indications of the size of our

investment, human and financial, in the lecture. The use of inexperienced (cheap) junior staff for tutorials, and the absence of good, purpose-built discussion rooms, show how low a priority we give to student-centred learning activities.

It must follow then that university teachers here see their main function as the transmission of information, since that is all lectures are good for. Like hell they do! They have all sorts of elevated notions of their educational role: "We should turn out *thinking* students rather than *knowledgeable* students"; "it's important to develop an openness in values and attitudes, such as the ability to suspend judgement"; "Students should emerge more capable of independent effective enquiry into a *wide* range of problems". (all quoted from a survey by the Higher Education Research Office of *The Role of the University: Some Perceptions of Academic Staff*, Auckland 1975).

Do you believe what they say, or what they do?

Mike Hanne

worker education

If you have ever noticed an old wooden Unitarian Church at 1a Ponsonby Rd, you may also have seen the letters W.E.A. printed unassumingly in one corner. This cryptic message can be translated into Workers' Educational Association, and if you follow the path down the side of the church you will come to an obscure door opening into the almost underground office which the Association shares with CARE: an unlikely setting for one of Auckland's most active community services.

The Association has many programmes and schemes designed to educate in the broadest sense of the word. One relatively new scheme is the Adult Literacy Programme. It was conceived by a number of people interested in the problems of illiteracy, more particularly Ed Gillies, a former Director of the Association, and Marie Clay, Head of the University's Education Department. They had observed the need for a service to cope with reading and associated problems, and basing the Programme on similar successful ones in England, the first lessons started in January this year.

Martin Harrison is one of the main driving forces behind the programme, being appointed as the tutor co-ordinator last January. He is well qualified for the job, having been involved in England with ill-

iteracy and related psychological and social problems. He has also been in close contact with the adult literacy programme there. The system in England has had tremendous success so far. Through the BBC, which sponsors television programmes about the service and gives the viewers contacts with local organizations throughout the country, over 60,000 illiterate people have been able to take advantage of the service.

A few programmes have been started here - one in Nelson and another in Hawke's Bay area have been going for three years. Another scheme in Christchurch has been in operation since 1967, but obviously widespread organisation would be more desirable. Moves toward this have already started with the recently held Seminar on

the Reading Problems of Adults, where plans for a large-scale provision for reading problems were made. They hope to encourage and establish a variety of regional resource areas, coping with the various shades of illiteracy.

One of the stumbling blocks to the organization of the scheme in England was the initial tardiness encountered when starting off the local teaching groups. The general attitude was disbelief that an actual need existed for the service, a feeling also to be found here. The entire problem of illiteracy is far more widespread than is imagined by most New Zealanders.

Martin Harrison is quite emphatic in pointing out that it is *not* a personal problem of a handful of individuals but more of a widespread social phenomenon, the extreme case of a general educational inadequacy. Almost all of the students in the Programme cannot read or write because of deficiencies in the school system - classes which are too large, insufficient provision for special difficulties. As one student said: 'No one seems to care much'. The people within these institutions are not so much at fault as is the general educational poverty of New Zealand Society, where the emphasis seems to be on the physical and material aspects, rather than on the intangible, the 'uneconomic', the 'impractical'. And it is perhaps a sad reflection on our society that the social status of the teaching profession is relatively low: Plato would turn in his grave.

Harrison is now planning another course of orientation classes for new tutors, in order to cope with the growing demand. The body of students has grown to three times its original size since the programme got underway. These classes discuss the nature of reading problems of adults, their practical and social needs - how to cope with the inevitable nervousness and embarrassment, and basic training in the teaching of reading is also given. About half of the tutors, who are on an entirely voluntary basis, have had some experience with teaching work of this nature, but there are no requirements as such. All that is necessary is a sensitive understanding of the problem. In actual

fact, it is a two-way process as tutors are given the opportunity to acquire another skill.

The students themselves come from various backgrounds, with an age range.

The students themselves come from various backgrounds, with an age range of sixteen years to over fifty. Most are employed, largely in manual work, and it is often because of their work that they are motivated to learn to read. They have found that the reading skill is used everywhere. To put it in the words of one, 'you can't do anything if you can't read'. There are often social pressures on the semi-literate or literate. Many join the programme in order to catch up with the people around them - peers, workmates, family. Some have young families and have been made aware of their responsibility to their children. Many retarded readers in the schools today have parents who cannot and/or do not read.

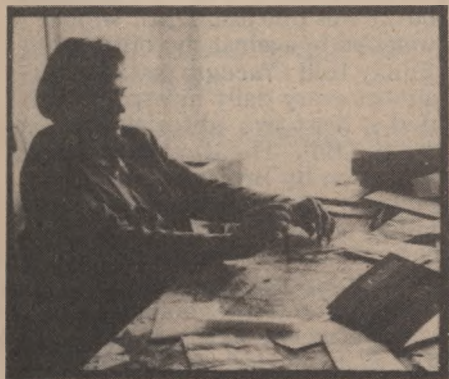
Almost all of them are European New Zealanders, with very few Polynesians or other immigrants. Martin Harrison suggests two reasons for this: most of the students so far entered the scheme through close contacts. That is, they were aware of their problem and that something could be done about it. Most Polynesians are simply not aware of this. Another reason is that they are not strictly within the confines of the Adult Literacy Programme, their problems being supposedly dealt with by the English as a Foreign Language scheme.

It is difficult to judge the success of the scheme so far, apart from saying that there has been an extremely low dropout rate, with those who have left the Programme doing so for only practical reasons - moving out of town, illness and so on. The effect the courses have had on the students' personal lives is noticeable. Their confidence, self-image, self-respect has increased tremendously.

The next set of orientation classes are to be held in May. Anyone interested at all in participating in this work is welcome to contact Martin Harrison at the WEA office, phone 769 664.

Jill Ranstead

RICHARD PREBBLE



The Abuse of Power

The Attorney-General should resign. We all know that he won't, but that does not alter the fact that he ought to. President Nixon's Attorney-General Elliot Richardson, when asked by Nixon to abuse his powers, refused and resigned. Mr Wilkinson should have refused to

act against those citizens who wish to prosecute their employer for failing to make the superannuation deductions authorised by Parliament. As the country's top legal officer, the Attorney-General's duty was clear. He should have told the Prime Minister to call Parliament together and if the Prime Minister refused - he should have resigned.

The seriousness of Mr Wilkinson's actions has not been realised by our press. Never in the history of this country has an Attorney-General stopped a case from proceeding to court for a political reason. The reason for blocking the case was not its lack of merit but the Government's realisation that the workers would have won the case. The Attorney-General said he stopped the case because the stopping of the superannuation scheme is "part of the election platform of the National Party." No one doubts that. There is only one way to repeal an Act of Parliament and that is by another Act of Parliament. What Wilkinson has done is to give legal protection to the Government's illegal ministerial decrees to employers.

The National Party does not appear to know how our constitution works at all. We have a con-

stitution, most of it unwritten. Our written constitution says that a Governor-General can dismiss a government and Parliament. It says that the Prime Minister only needs to call Parliament once every three years and the Attorney-General can stop any prosecution. The National Party has decided to rule for six months, one sixth of their elected term, without Parliament, and the Attorney-General has struck out a case because it would succeed. I would have confidently said that such things would never happen if it was not for the events in Australia six months ago.

What is going to happen next? Well, the Minister of Internal Affairs has told the Historic Places Board to disregard an Act of Parliament. This disregarding of the law is infectious. If you get away with it once, people tend to do it again.

Already democratic traditions that took hundreds of years to establish have been swept away. Do we want to live in a democratic society? Have you done anything about the way we are going? Have you bothered to take the trouble to write to your local M.P., or is New Zealand the way you want it?

Richard Prebble

contact needs



TO COME AND SEE US ABOUT ANY PROBLEM.

GROUND FLOOR STUDENT UNION - NEAREST PHYSICS/MATHS BUILDING.

The Name Suppression Blues

Perceptive readers of *Craccum* may have noticed that in the 3rd issue details of the faces of HART members standing outside the Papakura Magistrates Court were blacked out. The reason was that these people had been charged with Criminal Offences and by the provisions of the Criminal Justice Amendment Act 1975, until a person has been convicted of a criminal offence, *no person shall publish, in any report relating to any proceedings commenced in any Court ... the name of the person accused of the offence or any particulars likely to lead to his identification ...*

The irony of the present situation lies in the fact that in this case, the people in the photograph were quite willing to take advantage of certain other provisions in the Criminal Justice Amendment Act which allow for an accused person to have his name published if he so chooses. The HART and CARE people accused of offences during the South African softballers' matches here in Auckland recently were not ashamed of being charged. They hope to prove that the charges against them should not lie, because they were improperly deprived of their civil rights relating to freedom of assembly and expression. The underlying constitutional implications of allowing the police actions against them to continue are grave and *Craccum* will examine these matters in detail in a later issue: right now, however, matters relating to the actual charges are *sub judice*. What concerns me at this stage more than the improper action of the Magistrate in refusing publication of names *after* the accused had applied for their publication to be lifted, is the whole future of a far-sighted but much-maligned piece of legislation.

The Criminal Justice Amendment Act was given the Royal Assent late last year and consequently became part of the law relating to the conduct of trials. In addition to the provisions relating to name suppression the legislation dealt with a number of matters relating to procedure, and made provision relating to the establishment of work centres as an alternative to other forms of incarceration. There are still many New Zealanders with rather primitive notions about the functions and purposes of the Judicial system and the Penal system ... some of them (see below) are Judges, but by and large, comment on most of the measures was favourable. It was the provisions relating to suppression of names which caused the furore. The Justice Minister Martin Finlay justified the measures as necessary to preserve a fundamental underlying presumption of our legal system: namely the presumption of innocence until guilt is proven:

"What is not required is that unproven accusations should be flaunted before the community. That is what happens where there is a report of a case resulting in an acquittal. All the odium of the possibility of a finding of guilty is attached to the person whose

name is bandied around in the press; few people realise that the prosecution has been unsuccessful, and so he carries the burden, the shame, and the accusation with him for the rest of his life. That is not an example of justice being seen to be done; more often it is a case of injustice being assumed by the population from what they read into a hastily perused report, which all too often happens." (*Hansard* 34, 1975, 4474)

The National Party, then in opposition, approved the general tenor of the bill but opposed the sections relating to name suppression. From the jurisprudential point of view, their arguments were extremely weak. Sir John Marshall typified the approach ...

"Sometimes, of course, it is found that the accused's evidence is put in serious doubt as evidence emerges, even though the charge is not proved beyond reasonable doubt and the accused is acquitted.

In the administration of justice, it is important, and I believe it is certainly in the public interest, that this situation be known." (*Hansard*)

This rather terrifying argument (from a lawyer) is tantamount to suggesting that our legal process is ultimately worthless, and that Newspapers are entitled to exercise a quasi-judicial function in the determination of public opprobrium irrespective of the results of court decisions.

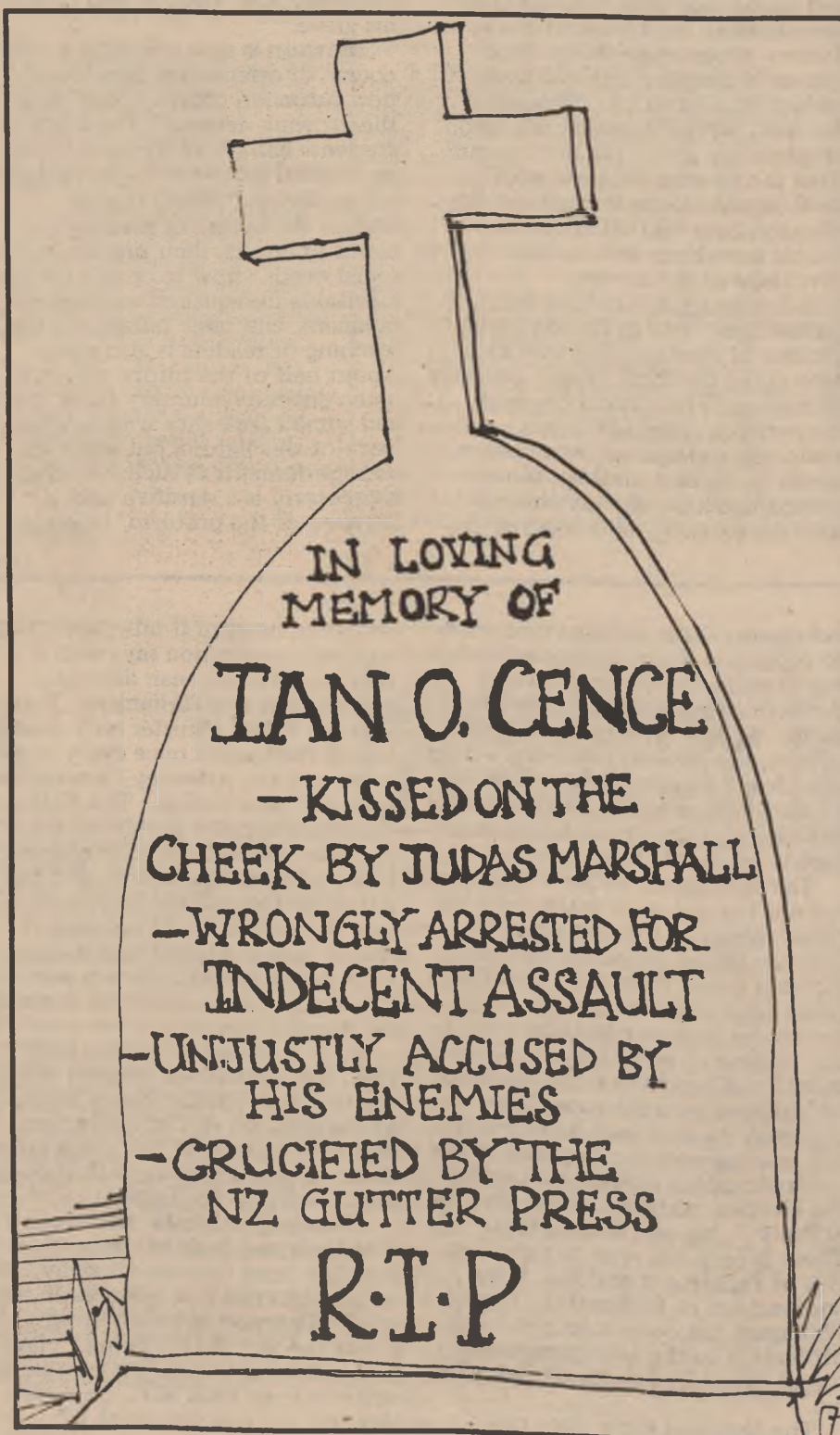
What the venerable member for Karori seems to have been really worried about - and this worry was echoed by all the other National speakers during the debate - was the attitude of the press. Like all Tories, he knows well the value of having the daily press in his party's pocket and was really interested in advancing arguments on their behalf rather than raising the standard of legal philosophy.

It is doubtful whether Joe Citizen really gave any of the matters in the

new Act much thought, but the Daily Press, echoed by our less respectable Weeklies, assailed readers with articles which were designed to convince us all that the bill was contrary to the interests of Justice and in some mysterious way undemocratic. *Truth* predictably enough was in the vanguard of this self-generated hysteria. Being a publication which relied very heavily on the prurient instincts of the population, a large percentage of its "news" consisted of tits 'n bums type crime reporting. "The People's Watchdog" was not particularly interested in writing in-depth exposes on matters such as the inadequacies in our laws relating to Company promotions or generating discussion about the laws of evidence relating to rape ... rather it would report corporate crime only in terms of the odd accountant who got his fingers jammed in the till (*Book-keeper Spent it All on His Mistress*) and in rape cases, hungrily dwelt on juicy bits of evidence (*Raped Nurse Was Not Wearing Panties*) rather than question the propriety of leading evidence of this nature in the first place.

Thus *Truth* saw its economic livelihood threatened. Admittedly it could still report the whole garish crime *after* conviction, but this would require the presence of a reporter right throughout the trial rather than just at the depositions phase of proceedings when most of the prurient information is displayed. Further more, a careful roster of trials proceeding towards verdicts would have to be kept and ... horror of horrors, some of this extra work would be in vain because some of those being tried would be acquitted. So we saw editorial comment and 'articles' condemning the new bill. Most of what was written was incoherent and confused but the message was clear ... the bill was *bad*, Martin Finlay was an ogre and the whole affair was another example of the commie-pinko Labour Party's roughshod treatment of our godzonian democracy.

Faced with this threat to its survival, and bearing in mind its journalistic approach, *Truth's* reaction is understandable albeit reprehensible, but it was not just *Truth* which weighed in against the bill. As Finlay told *Craccum* last week, almost every daily newspaper carried at least two editorials condemning the Bill. The *Auckland Star* ran a cartoon by Bromhead which depicted a curtain being drawn across public access to the criminal machinations of corporations. "The public needs to know", we were told, "when Company activities endanger us": a clear reference to the J.B.L. collapse. The *Star* omitted to point out that it is by no means clear whether in fact Companies are covered by the legislation (our law regards Companies as having separate 'personality' so they quite likely *are* covered) and further, that little if any investigative journalism is ever done in the area of Company Law and Fraud. No New Zealand newspaper pays wages sufficient to attract appropriately qualified jour-



nalists who could do such reportage, and newspapers are *businesses* themselves and are consequently loath to raise business malpractice as an important issue in the public consciousness. Trade Unions and bikies are the gremlins which are blamed for our internal ailments, and little if any critical comment attaches to the usages and institutions of capitalism.

Granny Herald also entered the fray. On May 13th 1975 she ran an article by the former President of the New Zealand Court of Appeal entitled *Public Interest Best Served By Open Trials*. In this article Sir Alexander Turner argued on the basis of an experience he had as a Judge in Auckland, that the publication of accuseds' names is a means of combating perjury. If the learned ex-Judge is worried about the incidence of perjury, surely the remedy lies in adjusting the power of the Courts themselves to probe and prevent such matters, rather than to promote a quasi-legal quasi-judicial function for privately-owned news media: the consequences are preposterous ... a businessman, whose business just happens to be that of newspaper proprietor, becomes part of our judicial system.

Even if this rather doubtful argument is correct, the underlying purpose of the Act was to strengthen the presumption of innocence until proof of guilt and to protect acquitted persons from the 'where there's smoke there's fire' phenomenon. Amazingly, Turner saw nothing wrong with this: "Only the greatest naivety will support the view that the result of a verdict of acquittal is that the accused is found to be innocent. He is not ... What the jury has found is that the Crown has not proved beyond all reasonable doubt that (the prisoner) is guilty." Presumably then, in the light of Turner's simplistic analysis

17. Publication of names in criminal proceedings—(1) The principal Act is hereby further amended by inserting, after section 45A (as inserted by section 16 of this Act), the following sections:

"45B. Prohibition against publication of names of persons accused of offences unless Court otherwise orders—(1) Unless the Court by order otherwise permits, no person shall publish, in any report relating to any proceedings commenced in any Court after the commencement of this section in respect of any offence, the name of the person accused of the offence or any particulars likely to lead to his identification unless and until that person is found guilty of the offence with which he is charged, or of any other offence of which he is liable to be convicted in the proceedings, and a conviction is entered against him by the Court.

"(2) Any person accused of any offence in respect of which proceedings are commenced after the commencement of this section may apply to the Court at any time (whether before or after the completion of the proceedings) for an order permitting the publication, in any report relating to the proceedings, of his name and any particulars likely to lead to his identification, and the Court shall make such order accordingly.

of the legal realities of trial procedures, all persons arraigned but acquitted should be regarded evermore in a half-light of suspicion. This line of reasoning echoes the stance adopted by Sir John Marshall in the House, where it was adequately dealt with by Finlay: 'Publicity is part of the penalty' is the cry. That begs the question. The very question we are discussing is whether there is guilt of innocence, and to say that there should be publicity because it is part of the penalty is to assume guilt right from the moment the argument is embarked upon."

(Hansard)

The most recent *Herald* editorial (26th March) draws attention to the fact that there has been some varia-

tion in the application of the name suppression provisions: the Papakura Magistrate refused an application when he should have granted it, and a Wellington Magistrate has ordered publication when he wasn't asked. "When the treatment of one defendant appears to differ in fairness from the treatment of another, justice becomes clouded and the ordinary man becomes uneasy."

This ridiculous piece of reasoning completely ignores the fact that current confusion is really the work of incompetent Magistrates, and the random selection of cases by newspapers results in a more permanent and oppressive 'clouding' of justice. Or as Dr Finlay said in Parlia-

ment when dealing with this argument: "... in Auckland on any given day there are between 10 and 15 courts sitting, both in the central area and in the suburbs, exercising criminal jurisdiction, and it is quite impossible for the press to publish the names of all the persons appearing before all those courts. The result is that the publication of names is uncertain and capricious".

(Hansard).

The *Herald* has in fact compounded its hypocrisy and assumed an unpleasant 'Dog in the Manger' attitude with respect to the whole issue by adopting a policy of not publishing the names of counsel appearing for anonymous clients. In attempting to deny accusations from the profession that this was some form of journalistic reprisal because lawyers hadn't opposed the new legislation, J.F. Hardingham the Editor unwittingly gave away the prurient motivations underlying his newspaper's Court reporting. In a conversation with a representative of the Monthly Professional Bulletin of the Auckland Law Society he said: "Relatively seldom were acquittals of anonymous people worth reporting ..." in other words, it was not the legal issues involved that the *Herald* was interested in. He also unwittingly conceded that the philosophy behind the name suppression experiment had produced good results: "What we found ... was that at a practical level we were able to undertake intelligent and intelligible reporting of few cases other than those in which convictions were entered".

Which is, after all, what the Bill was all about. "Intelligent and intelligible" reporting has seldom been a feature of Court reporting in New Zealand, and if the *Herald* is being forced to produce this now ...?

John Robson

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CHINA

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天山中学 洪峰

In July last year twenty-four students from universities throughout New Zealand visited the People's Republic of China as an official NZUSA Friendship Delegation. The opportunity to join the delegation was open to all students with an interest in China. In Auckland there was an almost total lack of advertising and information on the trip. As a result only ten Auckland students applied: four were accepted.

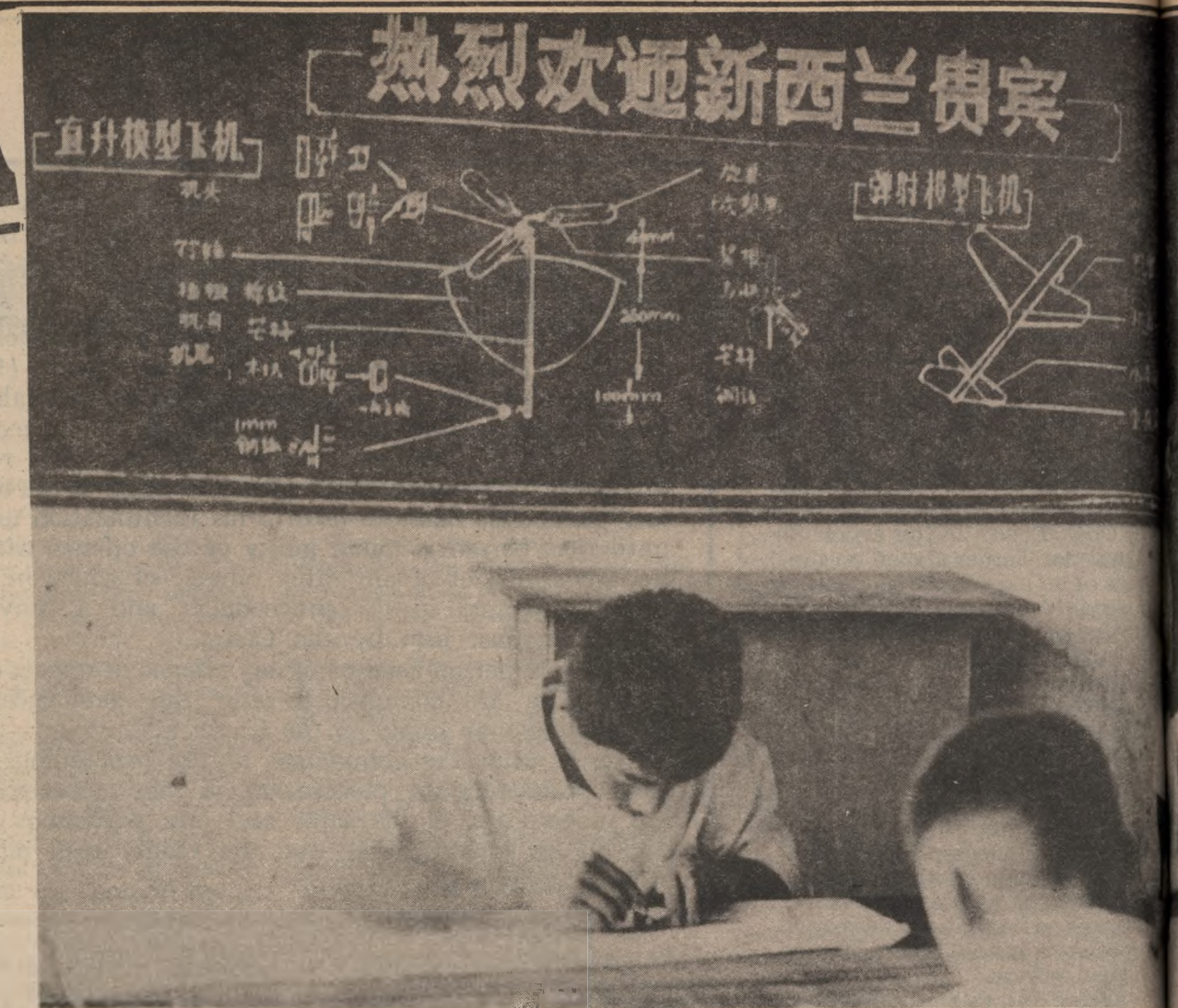
Again this year, NZUSA has been invited to send a Friendship Delegation to China. The trip departs from Wellington early July, crossing the Chinese border from Hong Kong at Shum-chun and travelling to Kwangchow. From Kwangchow the party will visit Nanchang, Hangchow, Shanghai and Peking before returning to Kwangchow. The group will return to Auckland in late July.

The cost will be approximately \$1300. Students who are interested in the visit should write to the President, NZUSA, P.O. Box 6368, Te Aro, Wellington. Further details about the delegation's visit will be widely advertised in the near future with advice as to how you can apply for the delegation. NZUSA has established a committee to select the delegation, which will be interviewing applicants in May.

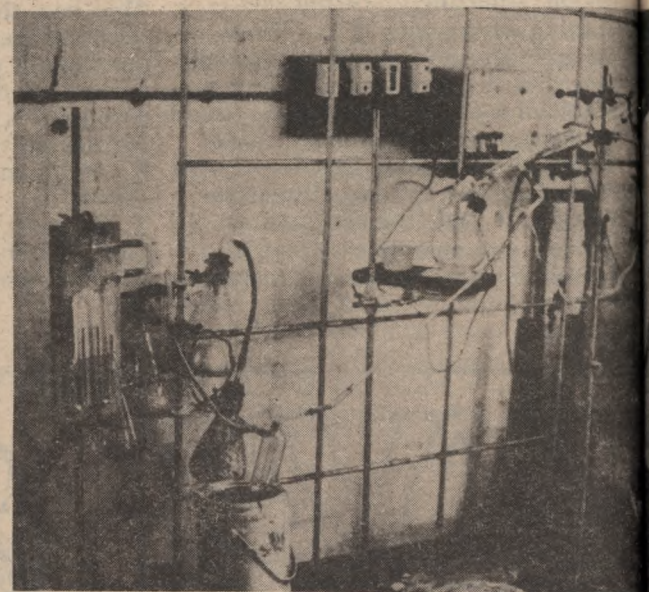
University

A few paces behind lay the Coca Cola signs, hawkers and the capitalist world of Hong Kong. In front were two People's Liberation Army guards, red flags flying and China. How did one come to be crossing this frontier which is not only political but almost philosophical and moral, without being an idealistic Marxist burning to see the leading socialist country of the world, or an academic eager to analyse the country down to its toenails? Having day-dreamed my way through an impulsively-taken application interview, what was I doing walking across this footbridge that demarcates the socialist and the capitalist worlds? Basically because of a desire to see a country that is completely itself, built and organised by its own people and resources, heedless of the demands of the West.

Having arrived in Kwangchow after a three-hour train trip from the border, the immediate impression was of masses of people - mainly on bicycles - and trees lining every street. Our first taste of the China system in action was a visit to Chuangshan University. The University is set in grounds of 600 acres and caters for 2600 students specialising in liberal arts and natural sciences.



Top left: Shanghai secondary school children deduce theory from observations of model plans and helicopter. Student finishes moulded plastic tractor parts in Chemistry factory. Bottom right: Chemistry students produce enzyme to aid rural silk worm production.



My hostess for the time was Fo Fu-Ying. Fu-Ying comes from Sechzwan Province and belongs to one of China's 32 ethnic minority groups. All these groups are encouraged to retain their own culture and language and to increase their populations. Fu-Ying had been a shop assistant for two years before entering university as an English student eight months ago.

To get to university, Fu-Ying had to make three applications. First she applied voluntarily. Her second application, backed by her fellow-workers, must be approved by the leadership of her neighbourhood committee. It then must be finally accepted by the University. Since the Cultural Revolution, applicants need to have at least two years' experience in a factory, on a commune or in an army unit.

A university day begins at 6a.m. with an hour's exercises prior to breakfast. Morning reading and three hours of lectures follow, then lunch and a rest period in the early afternoon. The afternoon and the evening is a time for personal study. Political study is undertaken for half an hour every evening. This is the routine for six days per week. Students have a month's vacation in July/August, and a week after May Day. Fu-Ying usually goes home and works in a factory nearby.

Food, books and accommodation are all paid for by the state. In addition each student receives twenty yuan (\$8.00) a month for personal expenses - high rent, holiday jobs and bursaries are no worry. Students live in dormitories on the campus, and of the 2600 students at Chuangshan, 40% are women.

Prior to the Cultural Revolution there was a saying among students: *in classes we take notes, after classes we check notes, before exams we memorise notes, after exams we forget notes* (sound familiar?). Mao saw the old exam system as a sudden attack by teachers where the students were treated as enemies. Now the emphasis is no longer on regurgitating work learnt but on the ability to analyse and solve problems.

Unlike the Ivory Pagoda it was before the Cultural Revolution, Chuangshan University is now linked with the communes and factories. The University has several factories of its own - one being a plastics factory where Chemistry students work and study. Arts students like Fu-Ying spend time in factories, communes and department stores outside the university. Thus as part of the university "Open Door" policy, every department has direct links with the outside.

From meeting and talking with people such as Fu-Ying while in China, one gained an impression of a real sense of purpose among the people of China. One doesn't see China as a Utopia but more as a nation of people building their own society in a positive way. As another traveller to China has commented, it is hard to explain the experience of China - it is not like anything else one has known. Perhaps it is that in attempting to understand such a totally different way of life one learns a little more about oneself.

Gillian Mellsop

Most of the concentration in Shanghai, machinery, Machine 1 such as the huge textile China.

Not only of their in but, in the lies the he ground of theory m gritty of v

Here the economic adduced a As most o ductions" initial maj program emphasis, turned ou over-zealo more bala Chinese c



Top left: Kwangchow Textile Mill. Bottom left: Textile mill workshop - blackboard depiction of production goal, and the eulogising of a good worker. Bottom right: Hain Hua Commune girl using precision lathe to make replacement tractor parts. Young man uses press to make flails for rice threshing machine.

Photos by Graeme Campbell



Industry

Most of the 1975 NZUSA tour of China was concentrated in the industrial cities of Shanghai, Tsinan and Peking. Massive heavy machinery factories, such as the Shanghai Machine Tools factory, vehicle production, such as the Yellow River Truck Factory, and huge textile mills were visited throughout China.

Not only are the Chinese extremely proud of their industrial breakthroughs and expansion but, in the factory, as in the rural commune, lies the heartbeat of the nation. It is the testing ground of modern Chinese philosophy, where theory must stand or fall in the everyday nitty-gritty of work.

Here the effectiveness of the social and economic planning of the Chinese can be adduced and challenged on the factory-floor. As most of the rather repetitive "brief introductions" our hosts gave us emphasized, the initial major planning effort of the Communist programme was a heavy-industry push. This emphasis, to the cost of agricultural areas, turned out to be excessive. Slowly the initial over-zealous attempt was transformed into a more balanced programme befitting the Chinese context.

In the Yellow River Truck factory, the initial attempt succeeded in bringing forth an array of eight vehicles - both buses and trucks. Due to the over-wide diversity, the scheme faltered throughout the '50s. By 1975 the factory had the technicalities of producing 8-ton trucks down to a fine art and was continuing to follow this line. As in all factories, our hosts carefully explained the growing pains through the initial Russian programme, the Great Leap Forward and the Cultural Revolution.

Throughout a visit, one sees the factory as both a social and economic unit in the area. It is the 3000 people in the Shanghai Textile Factory who co-operatively provide low-rent housing, join together for at least one ideology course each week, enjoy free factory hospital services, and daily centre their activities about factory life.

Attitudes to work responsibility are demonstrated by the position of cadres, many of whom may find themselves on a lesser wage than a fellow-worker on the floor. Contradictions between management, technicians and workers are dealt with in committee discussions. Committees are open for election, but positions seem to be permanent for life. If a committee cadre tends towards conservatism in old age, or through finding himself in a vested-interest position, he is dealt with by incisive character posters and criticism sessions. Death leaves a vacancy which is then filled by another elected official.

Considering the cheap social services existing, the standard of living is relatively high with

necessary goods and services available for all. On the other hand, the importance laid on production leads to areas of job-variation being neglected. Rather than vary jobs among workers each day, other methods of exhortation to produce efficiently and productively for the state are used.

Poems eulogizing technical innovations of workmates are pinned up around the work floor, and a "eulogized worker" generally has a clear path to a workers' university for more advanced training. Different shifts or groups may have competition amongst each other in order to maximize production, and laggards are dealt with by both gentle and severe chiding. Yearly production targets are habitually surpassed - usually by double figure percentages - by hard work, solid socialist exhortation, and a peculiar oriental wisdom of setting conservative potential estimates and goals.

Throughout the administration is displayed the Chinese concern in forestalling any possible elitism. Thus, all possible conflict groups exist together in prescribed proportions - male/female; worker/technician/management cadre; youth/middle age/old age; civilian/PLA member.

Overall, the factories are huge, interesting, noisy, tiring and worth seeing. Perhaps after 3 weeks, one had seen enough - but it was practical socialist China working and therefore an important part of visiting the People's Republic.

Paul Chrystall

Top: Preparation for rice planting near Kwangchow. Below: Intermediate technology - rice threshers such as this are made and repaired by the users.

Rural China

China is on the move. It is a land where 800 million people are guaranteed jobs, housing, food, clothing and medical care. A land unaffected by inflation. A people enthused with the struggle to increase production and carry forward the continuing revolution. Most importantly, it is a place where the people matter above all else. Nowhere is the commitment to the ongoing revolution more evident than in the rural areas which support 80% of the population. One is impressed by the scale and pace of change, and by the unanimity of purpose and shared understanding of goals and objectives among people at all levels.

New Zealand, like China, is dependent on her agricultural base if economic stability is to be maintained. Here, 40,000 farmers have achieved an annual growth rate of less than 3% in the last decade. Six hundred million Chinese peasants have increased their production by more than 10% in each of the last ten years.

The Chinese 'revolutionary' approach to agriculture contains three elements absent in contemporary New Zealand. Firstly, there is, at the national level, a clear definition of the importance of agricultural development in itself, and in relation to all other areas of the economy: since 1962 the general policy of "taking agriculture as the foundation and industry as the leading factor" has been implemented in developing the Chinese economy. Agriculture is the priority sector, but the dialectical relationship between industry and agriculture, seen to be ideological and social as well as economic, is recognised by all. The surpluses from agriculture provide the basis for industrial production, which in turn, is devoted primarily to the improvement of agricultural productivity.

In Shanghai we spoke with workers who readily accepted that their standard of living could improve only slowly until the rural areas had 'caught up'. They were committed to increased industrial production to aid rural development. In many ways this is the essence of the triumph of Mao Tse-tung and the masses in the Cultural Revolution of the 1960's. China moved away from the model of an urban-based revolution based on domination by an industrial proletariat towards one based on the peasant backbone of society. Rural production has been emphasised and allows for the strong uniform development of each area, rather than one developing ahead of the others.

Secondly, agriculture development policies are coherent and meaningful at national, local and individual levels. Overall production goals are set nationally, then, in accordance with the varying productive capabilities of different areas, these goals are re-adjusted at each level down the hierarchy: provincial, regional, commune, brigade, team. Most importantly, the peasant, through his production team and brigade, has the ultimate responsibility for setting his goals and development priorities. His is the decision whether to increase investment in production, or to direct finance towards education, health or utility services within the community.

The key to a 'revolutionary' approach to production has been the desire and search for experimentation at all levels: the identification of good ideas, processes or materials; and the rapid dissemination of innovations throughout the countryside. Along with this has been the conviction that theory properly comes from empirical experimentation rather than the

converse. Every person is encouraged to experiment and thus add to the productive capability. And the underlying theme of this approach has been self-sufficiency in every respect.

The framework, within which much rural experimentation has taken place, is the Eight Point Charter, first proposed by Chairman Mao in 1958 and re-emphasised in the 1960s. It is a simple list of priorities, aimed at increased production, the results of which are evident throughout China. The peasants are concerned with soil and water conservation; with the wider use of better fertilizers, better seed strains, and rotational close planting; with better field management, pest and disease eradication; with greater mechanization.

Within ten minutes of crossing the border from Hong Kong, one notices the more organised landscape and the rational use of land. The lower areas are terraced and flooded for paddy rice. On the higher ground, are crops such as sugar cane, on the terraced hillsides citrus groves give way to young eucalyptus trees covering the formerly denuded and barren red lateritic hillsides. The rail embankments are grazed by stock and planted with trees. The physical separation of agricultural, residential and industrial areas is in contrast to the juxtaposed, jumbled shacks, gardens, tanning works, wandering stock, backyard factories and polluted streams that make up the New Territories so recently left behind.

Throughout Southern China three crops of rice per year are now the norm. At Hsin Hua People's Commune near Canton, production has reached 3.12 tonnes per hectare, which represents a 300% increase on the yields of 1949, and a 22% increase in the last decade. Great

advances have also been made by close planting and intercropping which maximise the use of a limited soil area. At Hsin Hua we saw rice being harvested between rows of sesbania, a low bushy legume, which helps to fix nitrogen in the soil.

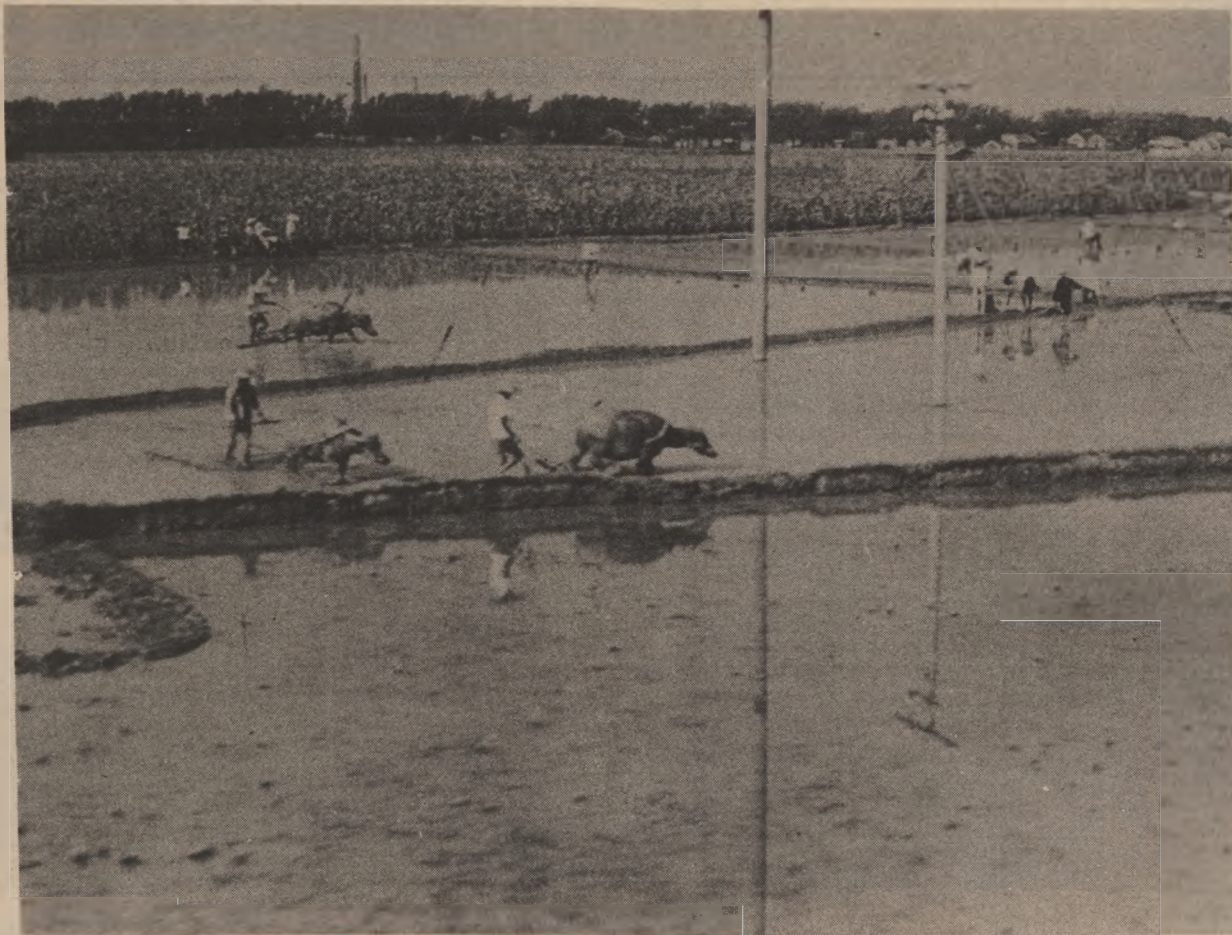
At the Evergreen Commune west of Peking butter beans were grown between the flourishing rows of orchard trees to maintain soil tilth, help fix nitrogen, and facilitate water penetration, whilst increasing production. This Commune, which supplied vegetables to the Peking market, had further improved its production by diversification. They now grow over 100 varieties of vegetables - twice as many as in 1958, and production has doubled to 120 million kilos of fresh vegetables from 1420 hectares in that same period. In achieving this goal they had for instance developed a dryland lotus plant, and propagated tropical melons in the harsher north. They had selected the best seed from 40 varieties of tomatoes and learnt the art of hothouse cultivation to ensure a year-round supply of this vegetable despite bleak winters heralded by up to half a meter of snow.

Such changes in the patterns of production must inevitably cause some stress to the soil fertility and structure. In solving one problem it is often necessary to create others. Everywhere the use of artificial chemical fertilizers is being increased and encouraged. But natural forms of fertilisation are also being expanded. Following the philosophy that the pig is a small fertilizer factory, the Hsin Hua Commune aims to have 80,000 pigs - or one for each mou of cultivated land - by the end of this year and to have 100,000 within two years. This pattern is repeated throughout China. Thus there is an important and growing association between livestock and cropping, between production and resource protection throughout China.

A third important element in the Chinese revolutionary base is the real striving to serve each other. There is a widespread and genuine belief that a self-centred society where half the people miss out can never be strong and secure. One of the surprises of China was to find, with humility, the depth of understanding by all people of the philosophy on which the largest nation in the world is basing its growth and advancement. There is no question that China socialism is a product of a unique Chinese situation, and that because of this their revolution cannot be exported to any other country. One would not expect New Zealanders to agree on a common destiny or set of aspirations. But it would be great if more New Zealanders could live by some coherent philosophy and expect the same from their government.

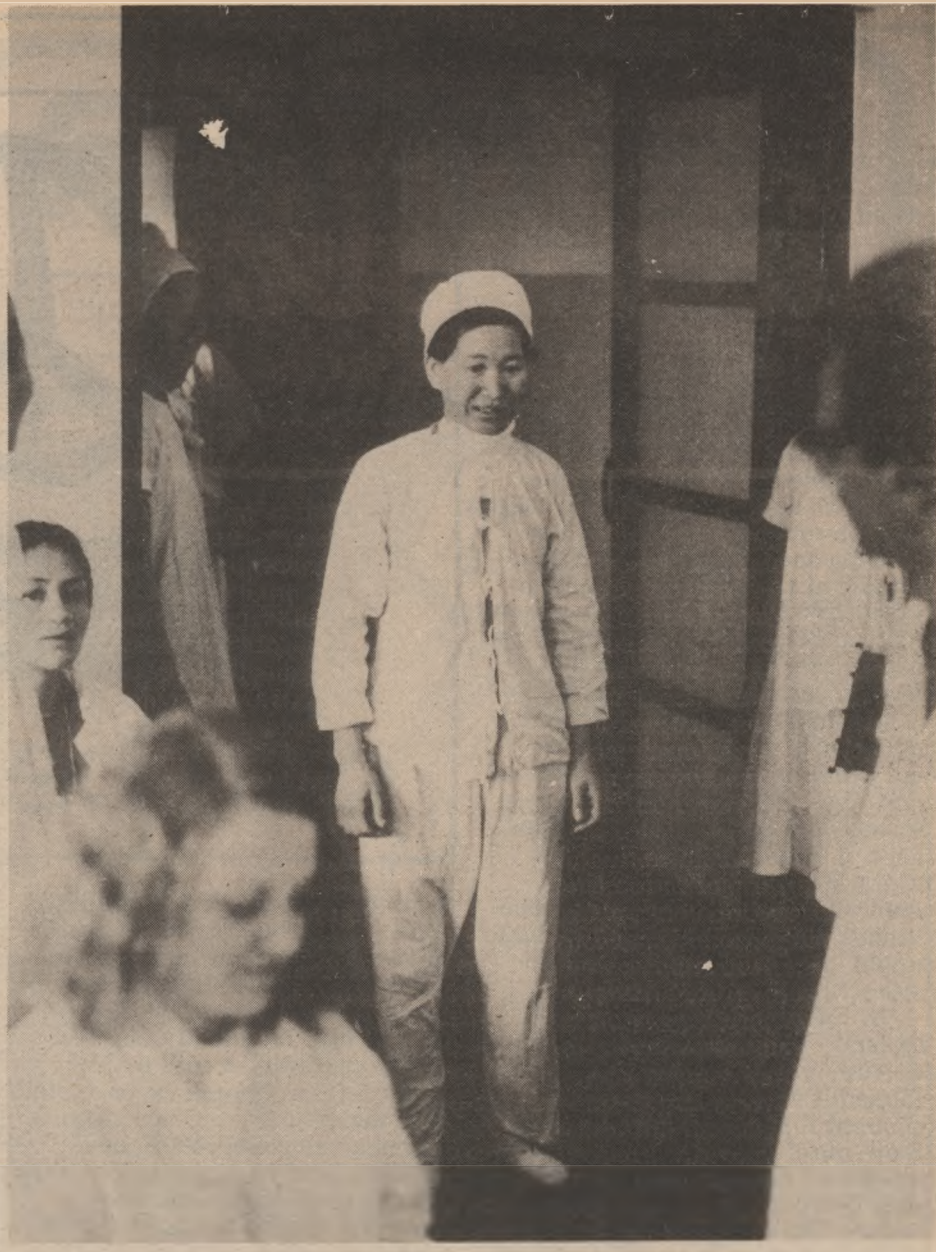
China was for us all an exciting and thought-provoking land where change and progress were endemic; where there was an unexpected unanimity of purpose and participation in decision making; where traditional values and systems still hold credence; and a land where revolution meant progress, justice and stability.

Graeme Campbell



Photos by Graeme Campbell





Photos by Graeme Campbell

Medical Services

Tremendous medical changes have taken place in the Chinese countryside since Chairman Mao's call in 1965 - "in medical and health work put the stress on the rural areas." This call is the fundamental principle underlying the Chinese revolution in health work - that the highest priority must be placed on extending medical services to the largest section of the population - the peasantry.

Prior to the Cultural Revolution a decade ago, hospitals and medical services were concentrated in the cities. During the late 1960s, two important changes occurred. The first group of 28 "barefoot doctors" was trained at the Chiangchen People's Commune and a co-operative medical care centre was set up by the peasants in Loyuan Commune, Hupeh Province. These innovations were rapidly adopted by other communes. At the same time decentralisation of specialist facilities was increased, and emphasis was placed on the practical training of medical staff in the countryside both during and after graduation.

At Hsin Hua Commune's co-operative medical care centre in Kwangchow, a highly skilled surgeon (who specialises in rejoining severed limbs) operates in a room no larger than the average kitchen. In the field he is assisted by 26 barefoot doctors 18-25 years old, and by 300 part-time orderlies selected from among the peasants and middle school graduates in the commune. They spend three months to two years training in city hospitals and co-operative health centres, but are usually well acquainted with rural conditions.

Their care is preventative and therapeutic, combining Chinese and Western medicine (particularly pharmacology). It makes full use of acupuncture, medicinal herbs and massage therapy. They handle 95% of cases, and refer more serious cases to the medical care centres. China's rural areas are now served by over a million barefoot doctors, together with three million part-time health workers and midwives.

The co-operative medical service is run by the peasants themselves on a collective and mutual aid basis. Each commune member pays 1-3 yuan (1 yuan = NZ 50c) annually into the

co-operative medical fund. This provides free general medical care, and also all or part of any medical costs for any treatment required outside the commune system.

Hsin Hua's medical care centre boasts 36 sick beds, laboratory facilities which are primitive though adequate, an X-ray machine, dental facilities, a small pharmacy with herb garden attached, and an operating theatre which is used twice weekly. Midwives, orderlies and barefoot doctors assist with births in the brigade centres, and only mothers with pre-natal or postnatal complications are admitted to the commune health centres. In 1974 there were 200 live births at Hsin Hua, with an incredibly low infant mortality rate of 5 per 1000 births. The infant mortality rate before 1949 was 50%.

Medical services in urban, industrial and mining areas have also steadily improved. Workers and staff receive free medical care, and also benefit from a state-financed labour insurance. Workers' families receive medical care and are reimbursed for half of their medical expenses. The medical care centres at the Shanghai Machine Tool Plant and the Tsingtao No. 6 State Cotton Mill are typical. They not only provide therapeutic treatment but also research into occupational diseases such as noise-induced deafness.

The combination of traditional Chinese and Western medicine is used for preventative and therapeutic purposes. At the Lung Hun Traditional Integrated Hospital (affiliated to

the Chinese Medical College, Shanghai) we observed a subtotal thyroidectomy performed using acupuncture as anaesthesia. Western-style sedation was not required before or during surgery, but was on hand. After an operation lasting 100 minutes, the middle-aged peasant woman walked into the room where we were having a cup of tea. She told us that following her stay in hospital (7-10 days), she would be back working in the fields within three weeks.

Some of the familiar equipment is absent and the standards of medical asepsis are different, particularly in the commune and factory health centres, but the overall medical system is impressive. The standard of health care is high. There are effective measures underway to eradicate smallpox, typhoid, cholera, malaria and venereal diseases. Bureaucracy in hospital administration is reduced or absent. Doctors and nurses are equal, and the boundaries are broken down between their respective spheres of work.

China's medical achievements cannot be measured with a Western yardstick, in terms of sophisticated medical equipment, biological products, elaborate and expensive training programmes. They must be seen against the impressive record of providing adequate health services for 800 million people. Perhaps more importantly, medical services in China are not for those who can afford them. They are for all the people.

Joan Campbell



Top left: 55-year-old woman undergoing subtotal thyroidectomy for a benign tumour using acupuncture anaesthesia. Surgeon indicating location of the two needles used. Top right: Patient walking into reception room, where she talked to us following 100 minute operation. Bottom right: Hsin Hua Commune worker received 3-monthly contraceptive injection from hospital clinic.

Dr. 'Ted' Edwards is a pink cherubic little man who "would rather talk than walk" when he passed up a guided tour of Auckland's campus so he could be interviewed about his enthusiastic commitment to a new kind of university - the University of Bradford. As its Vice-Chancellor, he speaks carefully but warmly of the idea of a university enjoying a charter which requires it not only to further knowledge but to apply this knowledge to human welfare.

"So we have what might be called 'mission-oriented' schools, where teaching and research are aimed broadly at the solution of human problems", he explains. "We started off as a technology college, but the new charter let us increasingly develop the study of man and society in new directions." There are Schools of Human Purposes and Communication, Environmental Studies, Applied Social Science, Science and Society and Development of Poor Nations. The most recent innovation has been the establishment of a School of Peace Studies, beginning as a postgraduate school in 1974 and an undergraduate school in 1975.

Dr. Edwards addressed the New Zealand Foundation for Peace Studies while in New Zealand. He claimed it was now becoming apparent that it was not sufficient to do 'pure' or 'detached' research, because all new knowledge has some bearing ultimately on human welfare. Consequently, a university is involved in ethical considerations, whether it is aware of it or not.

It is not sufficient to do 'pure' or 'detached' research, because all new knowledge has some bearing ultimately on human welfare.

This was the kind of larger background against which it was decided to focus the 'mission-oriented' schools. He felt they were not all necessarily 'problem-solving', because that implied that the nature of specific problems had been adequately defined. And part of the mission was to define the actual problems without losing sight of the ultimate welfare-enhancing aim. "Of course, there were enough people who threw up their hands when we set up our 'Science and Society' School, to study the application of science and its impact on human welfare. But you can imagine what it was like when we proposed the study of peace."

The Study of Peace

The School's prospectus states: "The study of war is old, but the study of peace, as a systematic attempt to understand how it may be achieved and maintained, is very new. Although there has been some undergraduate teaching in this area in the United States and Europe, this course is virtually unique in Britain. Since the very survival of humankind depends upon the maintenance of peace, this new academic development has come none too soon. It is first necessary to define the scope of peace studies. Peace is taken to mean something more than the mere absence of war, because although war is the greatest scourge of mankind, this does not guarantee that human beings necessarily live in tolerable conditions: under 'peaceful' conditions they may indeed be treated unjustly and oppressively. By peace (or peaceful relationships, to use a more precise term) is meant a positive combination of justice with a lack of violence enabling two groups or nations to achieve

together what they could not have done separately. By contrast, an unpeaceful relationship is one in which one or all of the parties concerned suffer damage. The damage may be directly physical (as through war) or indirectly physical (as in oppressive or exploitative situations where one group is denied adequate access to health services, food or other vital resources), or psychological (as when a powerful or privileged group creates a sense of humiliation or inferiority in others). It may be expressed

through military, political or economic means, or through injustices in the social system."

"It follows from this definition that a study of peaceful and unpeaceful relationships has many levels, from the interpersonal (although this will be touched on only incidentally) to the international, and will include the examination of inter-group relationships, including the relationship of war, as well as those which may be defined in terms of class, race, religion, language, ideology and so on. It also follows that the study is interdisciplinary. The focus is not so much on a field of academic enquiry (such as economics or history) as a problem - the study of peace and how to achieve it. This problem clearly has many dimensions: economic, political, psychological, sociological. Students will obviously not be able to specialise in all these fields but they must be sufficiently aware of certain key concepts to identify the economic, for example, or political, facets of an issue and to know where to seek for more detailed information. It is anticipated that relevant disciplines will be brought into relationships with each other through their common focus on problems of peace. One objection to this sort of course which unites many disciplines is that it is 'superficial' and that students do not acquire 'intellectual disciplines'. The same comments have usually been made on new academic developments which involve the putting together of subjects normally kept separate, or enquiry into new fields. Such accepted subjects as geography, management, international relations, and sociology have, in the past, been thus criticized."

"It is important to stress that the problems of peace are not only

academic: they are practical. We need not only to analyse unpeaceful and peaceful relationships but to learn and practice the techniques of changing the former into the latter. Thus the syllabus includes a considerable amount of practical work. The study of peace has implications for the methods of teaching."

Practical Work

The four-year undergraduate course requires the third year to be spent away from the university, in the field - as in community employment, in some situation of group conflict or inequality - as a time of practical experience and revision of ideas. And for teachers: "We need and seek committed teachers - teachers committed to actual peaceseeking or conflict resolution in real situations," explains Dr. Edwards. For example, the Professor of Peace Studies, Dr. Adam Curle, had been active in peace issues for ten years before he was recruited to head the School. He is active in Northern Ireland and had succeeded in getting paramilitary leaders from opposing sides together for conflict-reducing talks on meeting community needs in the strife. Often this kind of work was best done without publicity.

In his inaugural lecture, Adam Curle said: "I believe that most of my colleagues and I have come to this work for reasons which are not

By peace is meant a positive combination of justice with a lack of violence, enabling two groups or nations to achieve together what they could not have done separately.

primarily intellectual. We have come to it, often with pain and suffering, because we cannot resist the obligations imposed upon us by our experiences in the darkening world. 'I have a dream,' said Martin Luther King in a famous sermon. I, too, have a dream. In this sad age I have a dream which I shall not see come true, but which - if we do not seek now to realise it - our grandchildren will not see either. I dream of a world in which we are not separated from each other by fear, suspicion, prejudice, or hatred; in which we are free and equal, considerate and loving with each other. By establishing Peace Studies at an intellectual and practical level, we may in some measure help this world to be born. Here lies our motive. But it cannot come into being if we who comprise it are inwardly driven by guilt, self-loathing, greedy ambition, or despair. Let us

then above all cherish the humanity in ourselves and in each other, not least in those from whom we are separated by the more superficial barriers of ideology, or religion or race."

Other teachers had their active sphere of involvements: "The trick in setting up this kind of School is to recruit people with dedication and enough energetic ability to sustain the expected level of academic research," says Dr Edwards. Students, too, sometimes find support from teachers in spectacular ways - some students were arrested giving pamphlets to soldiers against going to Northern Ireland, and one faced a conspiracy charge. Bradford peace teachers promptly called the bluff of the authorities by doing exactly the same thing, and the charge of conspiracy against the students was dismissed.

The graduate course, leading to MA, has two main emphases. The first deals with peaceful and unpeaceful relations within a given society. This includes the study of race relations, the position of disadvantaged and minority groups, immigrants, class structure, labour relations and the techniques of social change. The second deals with peaceful and unpeaceful relations on the international scale, e.g. the study of war as a social-political institution, as well as the historical context and the conditions leading to war; the problems of domination, development and of the relationships between rich and poor countries; the limitations and possibilities of arms control, disarmament and international negotiations; the role of the UN and other agencies; colonisation and the independence movements, and the creation of a just and stable world order.

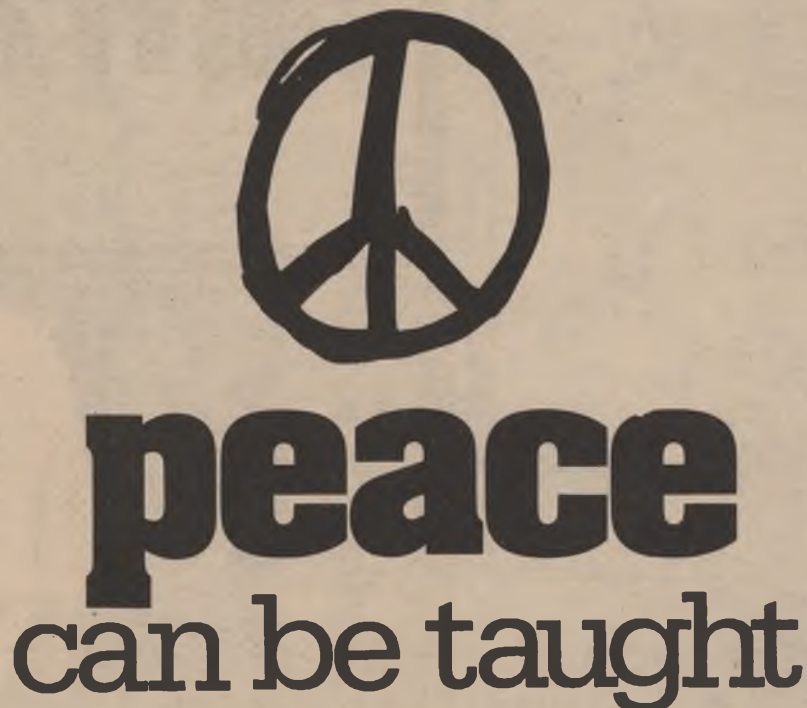
"Graduates have the choice of intrasocietal or international fields for work," explains Dr. Edwards. "In the first they might go into say situations with ethnic or minority group conflict, management - labour situations, or welfare agencies. Those following the international option might find opportunities in international agencies, or overseas development programmes, and the like."

The Committed University

The Peace Studies School at Bradford was funded by a public appeal that raised \$150,000 and was matched by an equal amount from

the government. Dr. Edwards' devotion to his kind of committed university comes through on a warm human level without apology: "In selling the idea of Peace Studies to Vice-Chancellors, Senates and governments, an attractive factor is the mechanism for harmony, for the settling of conflicts and tensions within the university that it brings. Traditionally, universities have seen themselves as dealing with 'objective' or non-value study and research. But conflicts do build up and the average university doesn't know how to settle them or it hasn't evolved the mechanism for handling conflict within itself - but Peace Studies with its conflict resolution approach deals with this, and adds to the better human quality in the university itself."

Tom Hutchins



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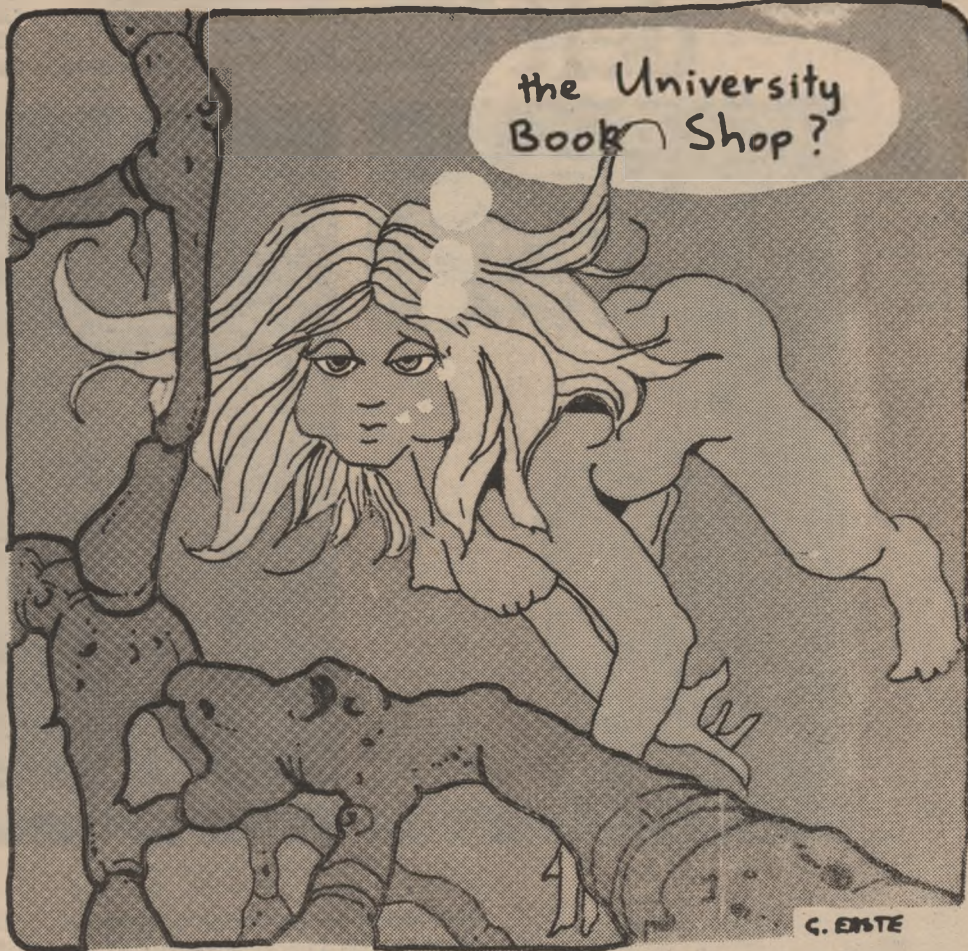
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Production: Oliver by Lionel Bart at His Majesty's Theatre from Tuesday 22 April to Saturday 1 May, including Saturday matinees.

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You are reminded that in addition to all the services of NAC throughout the country, student standby now applies to Mt. Cook Airlines on the same basis. This means you can fly at a 50% reduction on a standby basis to Alexandra, Keri Keri, Great Barrier Island, Mt. Cook, Queenstown, Rotorua, Te Anau and Twizel.

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Reviews

theatre of the deft

The Little Theatre of the Deaf Mercury Theatre

The Little Theatre of the Deaf arrived in Auckland to a blast of publicity which may have had unfortunate results. What, in fact, was the best hour of children's entertainment (with reservations) to be presented in Auckland for some time, was treated as adult theatre by many of its audience.

This uncertainty of role for a children's theatre group which finds itself suddenly fashionable with the 'serious' theatre-going public was reflected in the gap between the first and later parts of the show.

Beginning with excerpts from such an

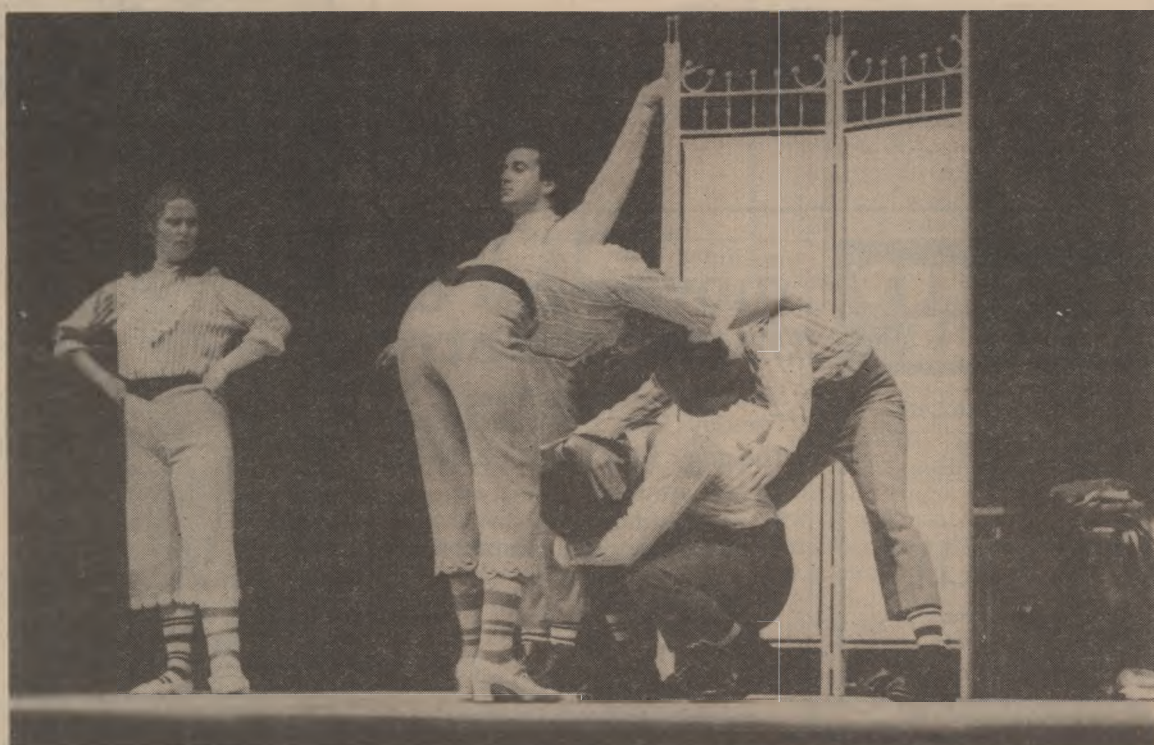
intensely verbal piece as *Under Milk Wood*, the five-member troupe put themselves on shaky ground, both with the adults and children. For the adults, there was the feeling that the words were not being adequately translated into action, while for the kids' taste there was too little action at all.

Fortunately, things improved immensely as the group switched its attention to predominantly children's pieces. The slapstick of Thurber's modern fables, coupled with the careful explanation of the sign-language used by the deaf actors began to get a reaction from the children in the audience. And it was with the delighted response from these kids that the show reached its promised heights.

A final section, where the troupe acted out suggestions from the audience, transmitted through the medium of the one member who could hear, brought performers and audience close together. The timing and co-ordination required to enact what were presumably improvised pieces was staggering.

What we saw here was, after all the Little Theatre of the Deaf (there is an adult version) and it was to children that most of its charm was directed. For an adult to enjoy it, he had to be prepared to watch five adults adroitly form themselves into a Jumbo jet, cruise around the stage of the Mercury and simply be delighted.

Frank Stark



Photos by John Robson

Print

Alistair Campbell Dreams, Yellow Lions Alister Taylor 1975

The collection takes its name from one of the poems. It starts in a simple but lucid vein but by the third stanza however, the poem appears to tail off.

The rather abstruse style in the title poem weaves its way through the whole collection. With this style of poetry there must be some esoteric key to understanding each work. As one meditates on a piece, meaning is revealed but this should happen with any poetry. In the case of Campbell's work some pieces are so shrouded in mystery that one wouldn't wish to meditate over them. Poems such as *Houses at Night*, *The Manner is to be Deplored*, *Memo to Mr. Auden*, 29/8/66 and *Under Mount Welcome* are quietly enigmatic and deserve further thought.

Of a completely different nature are *The Australian Girl*, *Flowering Apple*, *Apple Country*, and *Senex*. These pieces

immediately communicate. They are all reflections on a personal experience making them easy to identify with. In the same group but slightly more complex are Campbell's Maori poems, *Waiting for the Pakeha*, and *An Old Chief Watches Young Men Exercising on Kapiti*. Not knowing whether Campbell is a Maori or not it's difficult to comment on them except to say that there is a real spirit of life in both giving an immediate empathy with the Maori people.

The last poem in the collection is *Friends*. This entails the touching sentiments of an epitaph but is sufficiently abstruse not to be trite. This piece is quoted with the hope that you may wish to read more.

"This is the dearest of my wishes,
The last leaf shaken from the tree
Sow the South Wind with my ashes
To fell in tears on Kapiti."

C.K. Stead Quesada The Shed 1975

These poems, written over a period from 1972 to 1974, also take their name

from a work within the collection. As this work takes up eight pages of the collection I shall incorporate the review around it. There are seventeen parts to the poem with diversity in style of writing yet bound throughout by the character Quesada. Quesada is very often the author himself reflecting on his travels through Europe. Other times he is the philosopher:

"Is there another poetry than the poetry of celebration?
When the defeated are silent there is only the song of the song of the victorious.
Who plays on a broken pipe, who dances with a stone in his belly?
Sing holy wanderer, cry your anguish to wind and water.
Who but a Christian would celebrate the broken body of love?
Who but a lover would sigh to be a plaything of the gods?"

The work as a whole is one of enigma but not one of despair. Through Quesada the poet tells of his search and reflection on the meaning in life. Although each part of this poem would on its own as a work this searching tone links each part together, leaving the whole work open. I still wonder

why the only two lines to be repeated spoken at the end are:

"Who but a Christian would celebrate the broken body of love?
Who but a lover would sigh to be a plaything of the gods?"

The rest of the poems in the collection also have travel reflections as their theme. Four other poems have the style of writing being written in parts. To me this shows a mature style. The poet is skillful in the use of his tools, words. He sets the scene, creates the image therein communicating the essence of his message, his feelings, his emotions. To illustrate, *For a Children's L.P.*

"Just for the Record
When teacher lets the stylus down
And round and round the record goes
Up comes a poet's thinking frown
A poet's choosy nose.

Oh children! can you hear me groan
Your faces are all shiny new.
Once I was beautiful like you
Now I'm a voice on the gramophone

Tony Woollams

Film

Milos Forman One Flew Over the Cuckoo's Nest Cinema 1/Odeon

I should say at the outset that I am hindered by the fact that I have not read Kesey's book of the same name. It seems that there are important differences of emphasis between film and novel. In fact some people have gone so far as to say that the film undercuts much of what the book attempts to show about institutionalisation. Whatever the cause, the film does seem to run into difficulties at times.

The parts of the film do not make the whole that you might expect. The acting is undoubtedly fine (especially the performance of Louise Fletcher as Nurse Ratched) and the photography always interesting, yet few people in the opening night audience seemed completely satisfied with it.

Most discontent centered around the

ending. With an uplifting swirl of music, the hero's faithful companion, the Chief, bounds away across open fields, heading for Canada and freedom. This seems to tally with the comic overtones of many of the film's earlier moments - particularly the sublime antics on board a pirated fishing boat - but also wipes away any bad tastes from the lobotomising of Jack Nicholson, and his friend's euthanasia.

It is easy to make trite comments about Hollywood and its antiseptic influence, but it seems a shame that Forman has chosen not to deal too much with the horrors on which his story is based. In fact he undermines the one truly terrible moment of the film by his trivialising of the effects of shock treatment. Certainly the film is amusing, but I wonder if it does not run the risk of being easily forgotten as a result.

All this reads like an attack on the film. But it is really not quite that. It is really an attack on the state of mind which goes into the use of all the resources and talents of Hollywood to make a light-weight film. Compared to

Heat, for example, it is a masterpiece of technical achievement, compared to *Family Life*, it is a hollow joke in rather poor taste.

Go to see it, you'll enjoy it. I did. But I hope you will wonder whether it fulfils its own requirements.

Morrissey/Warhol Heat Century Theatre

It can't be often that dozens of people walk out in the course of a prestige film's first Saturday night in Queen St, and that those who stick it out end up laughing at the dramatic ending. In fact, all this is less remarkable than the way in which the film billed as "Andy Warhol's *Heat*" has managed to elude the Trades Descriptions Acts of the various countries it has been shown in.

The connection between this movie - written, directed and photographed by one Paul Morrissey - and Andy Warhol could best be termed invisible. Instead

of the promised (and much touted) Warhol piece, what the distributors have served up is an erratic and frequently unfocused stumble through the sexual dawlings of one Joe Delassandro.

While, in its original state, this film may have at least made some inroads on its audiences' prurient interests, it has emerged from Mr Mackintosh's office stripped even of this attraction. What we get instead is a series of violent reactions based on sexual misadventures we never get to see, and a hideous hopping from side to side of rooms by characters who often omit to answer questions.

So this misbegotten progeny of the censor's disapproval and the greed of its marketers has come to town to make its pile on Queen St, and it may just do it. Don't be misled - it isn't enjoyable bad taste, just bad: a silly little moral tale with what impact it may have had, removed.

Even the fifteen-year-old documentary about Crown Lynn Potteries got a better reception.

Frank Stark

Mus

Karl Herresho piano at the c grandmother, a well known began guitar i studying with Francisco and in Mexico City sixteen he we study compo: Numiroff:

I gave my when I was f ually begin to about twenty in the New Y to go on a N was called up already regist ious objector ed as such by system. So I doctor's aid i which resulte interruption

I started p lute in 1960. that I got th rare instrum only five or the world. T tion for it to 1600 there v lutenists like ducing stude the lute was The baroque by 1680. By just ceases. the last pers actually wro contemporar lute is what Maybe it wi tradition: I Wellington k hard or anyi Rabbit by t to choose b it would hav more versati part of a liv also extends about 1300. with only tl only a lute.

Karl has had experiences otherwise. P experience o on Hollywo the recordir Lute Music even got inv creative film I did son L.A. Standard h thing.

A union musicians' u people who playing mu the Musicia sort of rule union excep an official your living very small three or fo were playir that these musicians v old union mafiosi President C almost got the first m join the Gu could no lo L.A. area. a pretty ge I became an advertis tremendou that stuff from medi brought to

Music

Karl Herreshoff began studying piano at the age of six with his grandmother, Constance Herreshoff, a well known concert pianist. He began guitar when he was twelve, studying with Harold Aalto in San Francisco and Frederick Mulders in Mexico City. At the age of sixteen he went to New York to study composition with Isaac Numiroff:

I gave my first public concert when I was fifteen. I didn't actually begin touring till I was about twenty and that was mostly in the New York area. I was about to go on a National tour when I was called up for the draft. I had already registered as a conscientious objector and had been accepted as such by the selective service system. So I wound up being a doctor's aid in India for a year, which resulted in a touring interruption of nearly two years.

I started playing renaissance lute in 1960. It wasn't until later that I got this baroque lute. It is a rare instrument: there are probably only five or six serious players in the world. There is no living tradition for it today. After about 1600 there was a period when lutenists like Dowland were producing students and at this time the lute was a living instrument. The baroque lute came along about 1680. By 1800 the tradition just ceases. A pupil of Bach's is the last person I know of who actually wrote for it. The only contemporary music for baroque lute is what I improvise for myself. Maybe it will reassume a living tradition: I have two students in Wellington but I'm not pushing hard or anything. I'm not Crusader Rabbit by temperament. If I had to choose between lute and guitar, it would have to be guitar. It's a more versatile instrument and is part of a living tradition which also extends backwards in time to about 1300. I've played concerts with only the guitar. Never with only a lute.

Karl has had a wide variety of experiences both musically and otherwise. He has had recording experience as a back-up musician, on Hollywood film scores, and in the recording of his own album of Lute Music Along the way he even got involved in some more creative film making.

I did some recording work in L.A. film score playing. Standard hogwash behind western thing.

A union problem arose. The musicians' union was dominated by people who didn't earn a living playing music. So we came up with the Musicians' Guild with the same sort of rules and regulations as the union except that in order to be an official you had to be earning your living as a musician. It was a very small union consisting of the three or four hundred who actually were playing in the studios. Except that these were the core of the musicians who were keeping the old union going. Things got very mafiosi they blew up our President Cecil Reed's car and almost got his wife and kids. I was the first musician at Paramount to join the Guild and consequently I could no longer get work in the L.A. area. Which turned out to be a pretty good thing.

I became music consultant for an advertising agency. It was a tremendous insight to see how all that stuff works: how knowledge from medicine and psychology is brought to bear on a problem -

Karl Herreshoff

is looking for fresh air, clean water and small halls

not to cure it but to commercially exploit it and frequently aggravate it. Like there was all this Masters and Johnson stuff: they had determined that the average time spent making love in the U.S. was something like two minutes and thirty-eight seconds per week. This average is indicative of a tremendous sexual problem. So all the talent in Madison Avenue is brought in, not to correct this, but to sell cars by having people kissing passionately in the front seat of the latest model in a way which suggests to the average viewer that this is why his sex life isn't much fun. They're screwing with your dreams. You buy the Belchfire-mark-twelve, but you get in the car and the beautiful blond isn't there.

So I was working in the heartland of all that until I finally just said "no more." Since 1968 I've tried to do only what I wanted, the way I wanted. I could never go back to advertising but if a student of mine came to me saying that he had a job offer in that area I'd tell him to take it. He'd be taking a risk: he might never come out of it in one piece, but the power of the arts in persuasion is something that a musician should understand.

He has clear ideas about his reasons for being in New Zealand

and his future plans while not being definite, are tied up with these reasons.

Why I came to New Zealand is really quite simple. I have had an involvement with ecology. Not so much as a member of an organisation, although I have helped in organisations: but just a personal involvement. I came to New Zealand the first time to see what it was all about, and I came back because certain conversations that I have been having in the United States are becoming academic. If there isn't any clean air or fresh water left then the question is academic. It may be that New Zealand is only in a time warp: Welcome to New Zealand, Ladies and Gentlemen. Please set your watches back twenty-five years. But I prefer to live in a situation where these things still exist.

If I stay, the reason will not be to do with music. I can make my living anywhere. It will depend on whether this present government intends to rearrange basic freedoms on a sliding scale which depends on your race and your economic status. My reasons for staying are up to New Zealand. The danger of some governments, and maybe this present one here, is that they promise to run government as a business. Now Watergate arose out of standard business procedures amongst large American corpora-

tions. They spy on each other and buy each other's people. Nixon ran government like a business. Mr. Muldoon has a commission of businessmen right now looking at whether the Post Office can be run at a profit. That is a concept with no relevance in many areas. Next thing they'll be trying to run orphanages at a profit.

Living in New Zealand would be no disadvantage to me as a musician. It would be if I counted the money thing. Like playing a concert here for maybe \$200 when I could get maybe \$1500 for the same thing in the States. I wouldn't wind up with that much more over there: expenses mean that I might end up with twice as much as here after being paid ten times as much. But I'm not really interested in that. Once I have my basic needs met then all I need is the time and space to think about and enjoy living.

My final questions were directed to finding out whether there were musical disadvantages in New Zealand because of the venue problem.

I've always kept my hand in playing in very small places as well as the concert-hall situation. There is no place in Auckland or Wellington where you can drink good coffee and expect to listen to music in a quiet atmosphere. If I stay here for any length of time I plan to set up a place like that. Either here or in Wellington. My San Francisco experiences have taught me that if you don't have the venues you invent them.

In the U.S. the public is educated to think about "serious" music in terms of Symphony Orchestras. An advantage of New Zealand is that this conditioning hasn't happened to the same extent, so there is an opportunity to evolve a chamber music audience here. The potential in New Zealand does not lie in the bigger venues like town halls.

These big Halls are usually built without consulting a single performer who might use them. What they're really trying to help is building contractors. The Lincoln Center is just a tombstone. Big brass plaques. You go into the men's room and its like, you know, the John D. Rockefeller Memorial Toilet. They've got a two hundred foot mural in there by Chagall. The maximum distance that you can get from it without having to see it through a criss-cross window from out on the patio is twenty-five feet. So there is no way you can get a feel for it. They've got it all trapped inside this cement cage. When Pat Power sang his farewell concert here, the Mayor got up and propounded this scheme for twenty-one million dollars worth of cement. Then he handed Pat a cheque for a thousand dollars. So millions of dollars into cement and a thousand dollars to a human being. That's the wrong sort of investment in the Arts. The Arts can survive without cement. But cement can't survive without art.

Karl Herreshoff is currently living in Wellington. He is flying back to Auckland to participate in two music/theatre/dance concerts in the University Theatre on the evenings of 13th and 15th this week.

He will give a lunch-time concert tomorrow (Tuesday 13th April) of baroque and contemporary music on lute and guitar. 1pm sharp in the University Theatre. Fifty cents for students.

John Robson



John Robson

but something that has the same effect on my tender ears as a barrage of hammers doesn't qualify. Why not sell the stupid sound system and spend the money on food to feed the poor starving students (done out of their bursaries by Muldoon) who haunt the coffee bar and other places late at night?

Groups and other artists can make enough noise with their lungs to reach the ears of people thirty yards away, or are we all deaf, and dumb. People can sit and suck up pain without saying a thing, in fact try to convince you they're enjoying it. This is because they're overly anxious to conform, and because they will get clobbered one way or another if they don't. I would appreciate any one who feels the same way as me or oppositely making their viewpoints known.

Judith Johnson

Cafe Blues

Not very bright, are you - if you were you would form an MOS group - (Mothers of Students) who would deal with mundane matters such as L.Q.C. - Low Quality Cafeterias.

By failing to tap the middleaged lady power supply you are doing yourselves an injustice - and out of a second helping of - you name it - you've got it.

MOS, provoked by an instinctive urge to protect their chicks (cackle, cackle) would drive all before them, including government red tape peddlers.

Profs maintain a "club for wives". If students sponsored an MOS group they could hold their own in the power game.

Being an MOS, I remain nameless. But if you are very good, I might write again. 'Till then, 'toodleoo' and don't do anything I wouldn't - or can't.

Middleaged Cuckoo who flew over the nest. (and 'cuckoo' to you too, Sonny.)

Noise

I am writing to complain about the untold, unbearable painful noises that assail my ears every time I go near the cafe to listen to a concert. I do appreciate music

Next Week

Harlan Cleveland
Theatre Opening

IN NEW ZEALAND IT HAS BEEN
BANNED FOR FORTY FOUR YEARS
FREAKS

NO ACTORS WERE USED IN THE CHARACTER PARTS
ONLY REAL FREAKS. There was Johnny Eck - the
boy with the halt torso; Randion, the living torso; Margha,
and Violet Hilton who were joined at the hips; and dwarfs,
pinheads, bearded women, sword swallowers and mongols.

"FREAKS" WILL BE SHOWN WITH THE 1941 VERSION
"DR. JECKYL AND MR. HYDE" SPENCER TRACEY

student discount with i.d. card

RUBY'S SALOON CIVIC THEATRE
WELLESLEY ST

FRIDAY and SATURDAY NIGHTS 9.30 - 3.30

N.Z. TOP GROUP **straite** guest group
STREET TALK

students \$1 with I.D.

DE RITZ 1920s to
1950s

126 Queen Street Between McKenzies
and Vulcan Lane

this week we have a
collection of authentic
CHINESE
dresses, jackets, accessories

To My Friends in Auckland

My name is Jerzy Dziomko. I and five of my friends are interested in New Zealand. We are living in Poland in Lublin city and we are eighteen years old. We should like to correspond with some boys or girls living in New Zealand. Poland is found in the middle of Europe, east of Germany, west from the Union of Soviet Socialist Republics. We are in the tenth grade and we are interested in music and collect foreign post cards. My address is:

Jerzy Dziomko
ul. Gliniana 31/51
20-616 Lublin
Poland.

More Race

Judging by *Race, Colour, Creed's* letter there exists a large amount of misconception about antizionism, which I feel should be cleared up as follows:

Judaism is a religious category (defined in an Israeli Supreme Court decision) consisting of a member of the Jewish race (sic) who is a member of the Jewish religion.

The so-called Jewish race is a subset of the Israeli people of which eleven tribes are still missing, which in turn is a subset of the semitic race.

It is claimed that to be antizionist is to be antisemitic. Were this true then there would be a large number of antisemitic jews about. In fact as the Arabs are far more semitic than the average Jew, perhaps we could describe the zionists as antisemitic.

It is claimed that the current inhabitants of the promised land are descended from the pre-Roman inhabitants; even this claim must be looked at closely as there is strong evidence that during the dark ages at least one slavie tribe was converted to judaism and has gone on to become the major component of this "race".

B. I. Clement

Old for New

While we in the SCM are grateful that our contribution to the *Clubs and Societies* column has been published (*Craccum* 29 March 1976) a quite significant error must be noted. Your sub-heading reads: New "Liberation" Club Surfaces. While we would endorse the "Liberation" label to say that we are new is slightly incorrect. In fact, the history of the Student Christian Movement dates back to 1889. In that year the Student Volunteer Missionary Union was started in Britain by a group of medical students to organise and channel the dedication of those wishing to do straight missionary work in the Third World.

Today many in the movement are concerned to undo the work that these early missionaries undertook and our solidarity lies with the groups that are trying to shake off this Western cultural, religious and economic yoke. We are asking questions like "Development for what?"

The SCM of today, of course, does approach theology from a more radical perspective. But the one thing the movement has been consistent in its concern with the combination of "the Bible with the newspaper", i.e. looking at social issues in the light of the Gospel.

SCM includes both university and city (graduate student) groups. All the New Zealand Universities have branches. The Auckland University SCM holds theological studies, week-end camps, workshop services and does community projects on a local level. NZSCM national meetings include a summer conference and an annual Study Conference. And as a national body the SCM is affiliated to the World Student Christian Federation whose head offices are in Geneva and whose aims and basis we share. This assures the international link with SCMs in other countries (in our case with the Asia region).

So to cite us as a New "Liberation" Club surfacing is a little misleading to say

ELECTION RESULTS

SENATE

Brian Humberstone	336
Richard Mills	494
Liz Winkworth	645
No Confidence	443
Invalid	221

CULTURAL AFFAIRS

Barbara Hochstein	947
No Confidence	453
Invalid	233

BUSINESS MANAGER

Robert Lack	838
No Confidence	590
Invalid	195

PUBLIC LIAISON

Bruce Clement	254
David Merritt	425
Colin Wilson	343
No Confidence	393
Invalid	207

ABORTION POLL

Agree	954
Disagree	796
Invalid	46

STUDENT REPRESENTATIVE COUNCIL

All candidates elected due to withdrawal of M. Tolich.

Simon Curnow
Returning Officer

Letters: Leat

the least. We long-standing the spiritual

David Arro

Feminist

The abor opened with istrative Vic time for tho Executive, S the candidat to be presen of these wor if they had t to come alo speech on t relieved of t who address a more strai thought hig of a young l

From the stormtroop while other the surroun conversatio bitterly abu with them. of the micro the assembl were twist use of the p Isaacs stepp microphone told where continued i before - app with her pr ability.

Bruce C phone to pl occasions, a to attack b with equal ever, none was allowe on the larg confront u stage, noth than that o to speak or arrogance,



YOUNG NATION

Arts Cen

Friday 7.3

IN NZ.

Dr Doug S

O te Mata

Carmen K

Steve Nui

Housing a

Dr Oliver

Film: The

Saturday

IONAL W

WAY FOI

WOMEN'S

Margot R

NZ 1890-

Brigid Mu

Socialism

Sally Cas

Feminist

Sunday 1

JUSTICE

Dr Stensc

Comment

Malaysian

The Silent Majority

Letters: Leave at Studass Office or post to Craccum, A.U.S.A., Private Bag, Auckland.

the least. We are rather, participating in a long-standing tradition of reflecting on the spiritual dimension to political issues.

David Arrowsmith

Feminist arrogance?

The abortion forum last Wednesday opened with an appeal from the Administrative Vice President for speaking time for those standing for posts on Executive, Senate and SRC. Many of the candidates had gone to some trouble to be present at the Forum, and some of these would be badly inconvenienced if they had to interrupt their schedules to come along and make an election speech on the Thursday. The AVP was relieved of the microphone by a girl who addressed to him words which a more straight-laced age would have thought highly unsuitable in the mouth of a young lady.

From then on a phalanx of female stormtroopers guarded the microphone while other hard faced feminists patrolled the surrounding area, listening to the conversations of those around them and bitterly abusing those who disagreed with them. One harpie gained control of the microphone and began to harangue the assembled multitude. Her thin words were twisted and distorted by her inept use of the public address system, so Nigel Isaacs stepped up to advise her on proper microphone technique. He was soon told where he got off. The speaker then continued in the same manner as before - apparently more concerned with her profile than with her intelligibility.

Bruce Clement was given the microphone to play with on three separate occasions, and he used the opportunity to attack both the pro and anti factions with equal fervour and sincerity. However, none of the election candidates was allowed to get in a word edgewise on the larger issues which at present confront us. To those who had the stage, nothing was more important than that one issue. Anyone who wanted to speak on anything else was met with arrogance, abuse and obscenity.

The rights or wrongs of abortion aside, it was clear why some of the women present support it - they would make good soldiers but very poor mothers. Their political fanaticism has drained them of every trace of femininity, courtesy, compassion and grace.

Hugh Cook

Craccum Lefties

I have only been at Auckland University a few weeks but already I am beginning to get the impression that our student leaders are a lot of narrowminded, stirring communist redevies. In every *Craccum* this year there has been an anti Muldoon article or an anti apartheid article or a hail the Chinese communists article. The editors of this magazine seem to think that most students should think like them. Well I want you to know that there are a few Right Wings too. Why don't you stop running Muldoon down? He is not starting a dictatorship you know. Even if Bill Rowling was elected you'd be running him down too. Come to that you'd be running Mao down too if he was P.M. of N.Z. You're all a bunch of anti everything stirrers. You try running a country especially with hard-core students like you in it.

Another thing. Why don't you let the Blacks in Africa worry about their own political situations and you stop all the Ya-Hoo over here. I'm sure the Blacks will write the dear reactionary students of Auckland University a letter if they want your support. And leave the All Blacks alone.

In future I would not like to see so many anti articles in *Craccum*, but I guess if you didn't run down Rob Muldoon, the Yanks and other so called tyrants you wouldn't have anything to write about. This ain't Tzarist Russia ya know but you people sure act as if it was. Why don't you bunch of hotheads migrate to Greenland or go join the Red Army.

A Concerned Student.

Editor bites Dog

Pop! and Pop! again goes the myth that females have a monopoly on muddle-headed thinking, Mr Editor.

Among the other sins of omission and commission in your Editorial you have neglected to mention two medical areas which the majority of New Zealanders consider to be grounds for abortion. These are pregnancy resulting from incest and foetal deformity. We now have genetic as well as moral/legal grounds for fearing the former, while the latter is becoming much easier to predict and detect. Are we justified in spending large amounts of time, effort and money on producing and maintaining grossly deformed children who live brief and painful lives - for example, those who suffer from *spina bifida*? As an alternative, those resources could be diverted to maintaining the full health of the children of South Auckland, who at present suffer unduly from lack of adequate medical attention. Or is improving the health of already existing children, here and overseas, merely a "social" or "economic" question?

Secondly, your treatment of the "partnership" issue is poorly thought out. Equal responsibility in child-bearing is impossible - for woman does 99% of the work. I am sure that you, Mr Editor, and all your male fellow students would object (rightly) to the "bossy" and "pushy" wife who forces her husband to work hard and long at a job which he hates, for a result which he does not desire, merely to satisfy her wants or whims. Has a man any right to do the same to his wife - to force her to work hard at producing babies she doesn't want? (She doesn't even get paid!)

You are further confused if you imagine that the distant future does (or should) have an effect on the decision to abort. Or to have a child, for that matter. On the contrary, in the here and now a woman knows if she is ill, if her foetus is deformed, if her pregnancy is the result of rape, if she has enough or too many kids already, if she can afford another child - if she *wants* a child.

It may well be arrogant to presume to prophesy the distant future. (Don't tell the Christians that!) It is, however, perfectly rational, necessary and commonplace to assess the present and immediate future, and make one's plans accordingly. The humanistic approach (that man is responsible only to man) may well clash irreconcilably with the Christian view that man is responsible to God. I consider it arrogant of you to say that the humanist view is therefore the more arrogant. If you don't believe in God it would be foolish, not humble, to defer to him.

Your understanding of the term agnosticism is peculiar, to say the least. If we cannot know anything of first causes or ultimate truth, and are therefore limited to the information we can derive from the material phenomena in our experience (as agnostics believe - I refer you to the Oxford Dictionary) then surely we must act in the light of that limited information. Pure agnosticism leads to neither a pro or anti-abortion position - it is merely a philosophical stance. Perhaps I am mistaken but it would seem to me that agnostics acting on experience are more likely to reach a pro-abortion stance than theists, who believe that there is a First Cause, a God who can tell them what to do. (At present the Christian God seems to be about 70% against, 30% for, if we examine the record of different Churches and Christians)

Three raspberries to the Editor for introducing the biggest red herring to date into the abortion controversy. Catholics at least have the grace to state the origin and substance of their beliefs. You try and pervert a neutral ground, agnosticism, into an anti-abortion stance. Come off it. Where did you get the idea that "the opportunity to abort should be commonplace in our society. Human people are not made to bear such decisions in the normal course of life." From your ignorance of first causes? I claim equal ignorance, and yet I believe that although abortion should not be commonplace (we need better and more contraceptives) the *opportunity* should be available when the need arises, and that "human people" (in plain English - women) both can and should be given the responsibility for making that decision. While unwanted conceptions occur, the decision must be "God's" or woman's. You have merely transferred

the responsibility from "God" to "The great unknown" or perhaps "the great nothing". You are welcome to your philosophical theories - unfortunately your misinterpretations of those theories have caused you to lose sight of the basic issue at stake. Do the Church and State ("God") decide whether abortion is justifiable, or shall the individuals involved (parents and their medical advisors) decide? In my opinion your preference for Church/State dictatorship needs a far more substantial justification than your editorial provides.

abridged

Ms. C. Dann

Your Community

In the issue of *Craccum* dated 1 March 1976, an article on how to become a community watchdog was printed. For those interested I would like to suggest the *Community Committee* system in the city would offer an effective way of being a watchdog. These committees represent the views of the residents of an area to the Council. Find out more by coming along to a meeting.

A Community Committee Member

Doggerol?

I wholeheartedly endorse the views expressed by Hopewell Seyaseya and Alan Smith in last week's *Craccum*. The smear campaign against HART and the ridicule of the Jerusalem commune seem to me symptomatic of the current state of affairs at N.Z. universities.

Social and moral concern have given way to sneering decadence. Everything is considered a huge joke, especially earnest attempts to improve our current way of life. Piggy as P.M., Rockefeller as overlord, the S.A. tour approaching, the Nuclear Free Zone destroyed, nuclear reactors coming, dawn raids on Tongans, escalating prices, unemployment threats, Gill claiming white Rhodesians are our kind of people. You'd think there would be riots in the streets, or at least a few token Friday night demos, but nothing. Instead, we spit on Baxter's grave and make jokes about kinky sex among HART members. The student attitude has ceased long ago to be apathy: it is now criminal irresponsibility.

Stephen Garrett

Verbal Garbage

There are already too many forms of pollution from which we suffer and which concern Planning students: visual, smoke, smell, fumes, noise, litter, fouled waters, and so on. What a pity that the author of the "Rocky Tycoon" article should contribute to further environmental pollution by means of the written word.

The article was presumably meant to be taken seriously and presumably the author was trying to convince us to his point of view. I started to read the article with interest. Within two sentences, one four-letter word. In the second paragraph an unnecessary insult to the head of the New Zealand government. I was still interested, but becoming sceptical. Reading on, further unnecessary epithets, impossibly absurd in a literal sense.

I never finished the article because I see no point in reading rubbish. Maybe the author's facts were correct; maybe I agree with his point of view. Why offend in the presentation? A fraction of the amount of research into the Rockefellers spent in looking up a few non-polluting words to describe the personalities (if they needed describing) would have been far more valuable to author and reader.

Nearly everyone probably uses the words I find polluting, including myself - but not in print and, unless I forget myself, not in public and not in the hearing of the fairer sex (is this discrimination?). Wasteful use of meaningless words gives equal value to the rest of what could otherwise have been a piece of informative journalism.

K. Christiansen

Events. Services

YOUNG SOCIALISTS 2ND NATIONAL CONFERENCE

Arts Centre: April 16-18

Friday 7.30pm: RACE AND POLITICS IN NZ.

Dr Doug Sinclair, Vice President Te Roopu O te Matakite

Carmen Kirkwood, Auckland Matakite
Steve Nuimata, President, Pacific Islands Housing and Welfare Assoc.

Dr Oliver Sutherland, ACORD.

Film: *The Maori Land March*

Saturday 2.45pm: AFTER INTERNATIONAL WOMEN'S YEAR: WHICH WAY FORWARD. Gillian Goodger
WOMEN'S LIBERATION PANEL
Margot Roth - "The Status of Women in NZ 1890-1950"

Brigid Mulrennan - "Feminism and Socialism"

Sally Caswell - "Current Trends In The Feminist Movement"

Sunday 1.00pm: STABILITY AND JUSTICE IN S.E. ASIA

Dr Stenson, Lecturer in Asian History
Commentators include Robert Pui, Malaysian Student Leader.

PASSION SERVICE

Maunday Thursday, April 15th, 1.10p.m. at the Maclaurin Chapel. The University Singers, conducted by Peter Godfrey. Non Denominational. Don't forget to stay for lunch.

CONTEMPORARY FILM

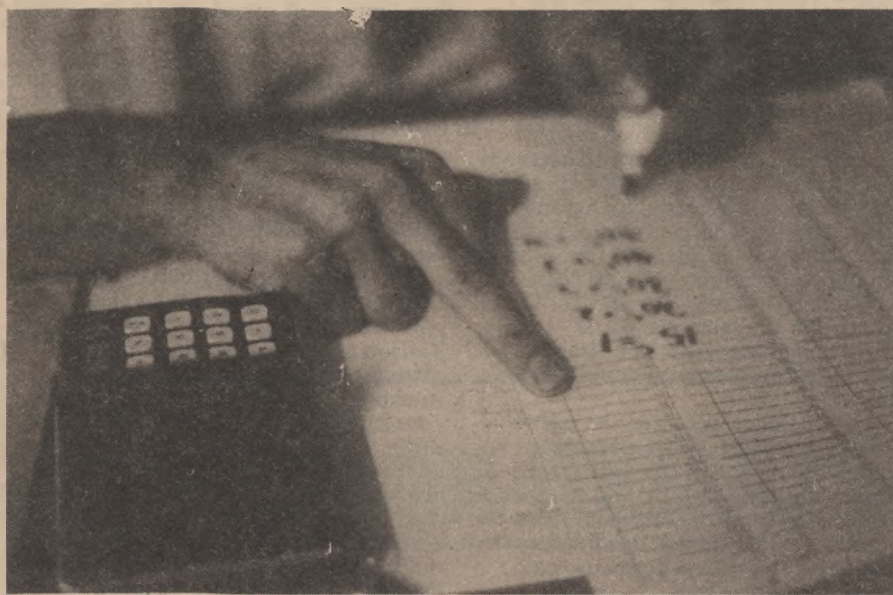
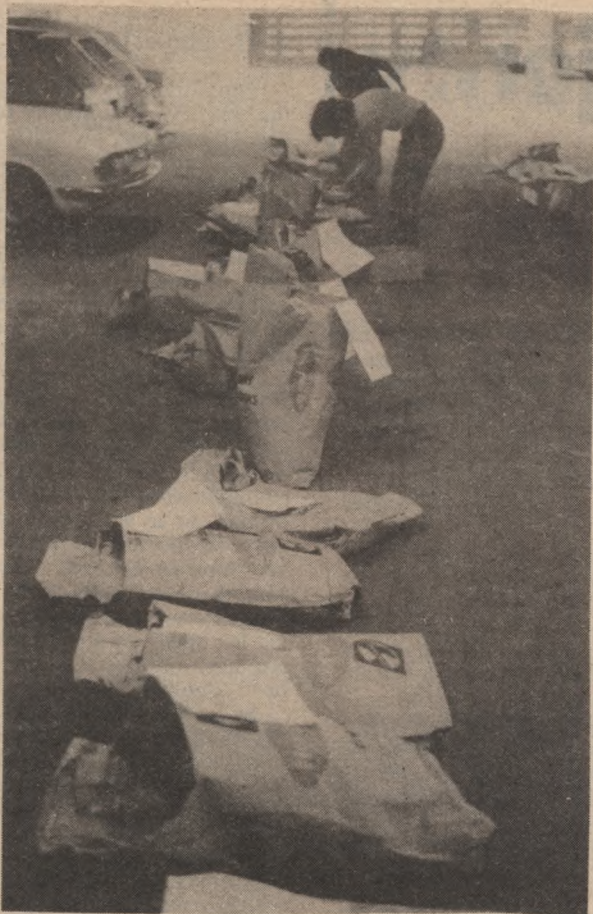
The White-Haired Girl
(A modern Chinese Revolutionary Ballet).

Also there will be screening ...

A 2100 Year Old Tomb Excavated
(A Documentary Film in colour)
Wednesday April 14th, B15
starting at 7.30pm.

BURSARIES

According to the Registry, Bursary payments should be made on Wednesday April 14th. You can't believe everything you read in other student newspapers



Photos by Paul Gilmour

capsicum, courgettes & spuds

To the uninitiated the City Markets are an aweinspiring experience, with the voices of several auctioneers booming in an incomprehensible tongue and masses of apparently disinterested buyers milling around mountains of vegetables.

Lack of experience in gauging prices and demand may leave the new buyer without his week's supply of cabbages, or else paying 70 cents a piece for cauliflowers which are probably beyond the means of most students. But a couple of mornings absorbing trends are sufficient to render the Co-op representative as blase as the most experienced greengrocer. The Co-op order is loaded on to a Produce Markets truck and transported back to the university, where theoretically masses of eager volunteers wait to sort out the orders and sell the excess. It is here that complications sometimes arise. Average turnover seems to have settled at roughly \$500 a week of which only \$350 last week was pre-orders.

The Co-op has been designed to handle advance orders and if the numbers buying large quantities from the stall in the quad continue to grow, so will the problems on

both sides. From the viewpoint of the consumer, ordering removes the hassles of long waits in queues, transporting your produce (there are insufficient containers to provide them for all spot buyers), and finding that those mushrooms you waited half an hour for have been

sold by the time you get served.

Orders are made out on official sheets, obtained from the Studass receptionist, with quantities arranged by monetary units rather than weights in order to make economics and distribution easier. These must be placed in the bin outside Studass by 5 pm Monday for the following sale, so that quantities can be assessed for purchase at Produce Markets Ltd on Thursday mornings.

At a recent meeting, Studass Executive voted unanimously to elect Michael Rose as Food Co-op Controller, and under the capable

influence of Michael and Graeme Easte, Co-op seems now to have sorted out the unforeseen problems of administration and an overbuying spree which plagued the first weeks of the year. Some voluntary Co-op helpers (numbering 17 at a meeting held recently) had complained about a lack of communication and co-operation from ex-Controller Brian Lloyd.

When the overbuying episode took place a few weeks ago, responsibility for organising collection, storage and sale fell to two or three individuals, and although the story has a happy ending it became clear that a firmer organisation and distribution of labour was necessary. The last meeting of volunteers seems to have sorted out these problems and operations are running with admirable smoothness.

Essentially of course, the aims of the Co-op are economic advantage to all. Fruit and vegetables are usually available at about half their normal retail price, which considerably reduces the average student food budget. But as Michael Rose comments: "If the Co-op makes people more aware of the possibilities of collective action, it has served a valuable secondary purpose." Anyone wishing to contribute time and energy to keeping this going could contact him in the Quad at lunchtime on Thursdays.

Judy Ackery



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