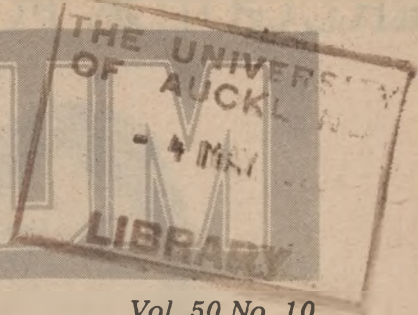


LABOUR PLANS COMEBACK P3

CRAGG



3 May 1976

Auckland University Student Paper

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Murray Carmick



Paul Gilmour

Bellyaching all round

in the hot servery and the health food bar, the upstairs milk bar has been closed, as has the coffee and tea servery.

Students

You can always hear the *Voice of the Students* on this matter, and you do hear it if you eat in the Cafe. Will the recently instituted cutbacks give the students less cause for complaint? No. The cutbacks will only combat last year's losses and help to bring down this year's losses. Students will not be happy because the "condensing operation", as Catering Manager Mike Samphier prefers to call it, means that meal services which are in heavy demand will only be available in rush hours. No chippies at strange times. You can't snatch a quick breakfast from the hot servery or health food bar at 10.30am. The queues will be longer in the hours that meals are

available. Student wisecracks at the staff could increase. The quality of the food will not improve, although the prices could well go up.

Catering Manager

It is essential for students to know the workers' side of the story. The Cafe workers are usually too busy to moan back at students, and in fact the workers have little or no way to vent their frustrations. The only time they did voice their frustrations - the Cafe closed. Students were angry but still did not bother to see the workers' side of the story.

Mike Samphier tells about the hassles of the Manager in the Story of the Cafe. Samphier is in charge of hiring and firing staff, and so the decisions made by the Catering Committee are given to him to be

Continued on back page

Just where does one start to find out what the Big Cafe Moan is all about. There seem to be three main sources of discontent: First, the students moan because the quality of the food is low, the prices are high by comparison (after all there is a subsidy on the food), and the queues are long. Then the workers moan because the kitchens are in a shambles, the students are rude to them (they don't like the food - it's not cooked the way Mum makes it), and recent cut-backs will leave the Cafe short-staffed and workers' pay packets lighter. The tightening-up has added to the tension between staff, supervisors and the Catering Manager. Thirdly the Students' Association moan because the Cafe is losing money. Last year it lost \$22,000, plus a \$10,000 budgeted loss.

With the general economic tightening in NZ at the present time, costs and overheads are soaring, and Studass has been

forced to make cutbacks in the services they have previously made available to students. Now only rush-hour services will be available

GIRL GUIDE FOR REVOLUTION



Paul Gilmour

At sixteen Elizabeth Wheelahan has become one of Australia's most prominent feminists. It has been a hard uphill struggle for her. Because of her socialist political convictions she has found it hard to be taken seriously by the press, the Government and the general public on the whole. But through her sheer weight of effort she has gained the recognition that she does deserve.

Despite her 16 years she shows a marked maturity and confidence that is so often missing in people many years her elder. But perhaps the thing that impresses is her utter devotion to the whole question of feminist problems. Her concern was bordering on fanaticism. She never seemed to relax or to take time off from talking about the topic so great is her involvement.

To her the link-up between the Young Socialists and the feminist movement as a whole is a natural one since the former take a strong stand on the question of female rights. At the recent Young Socialists Conference over Easter weekend she was paraded to all as an example of "committed youth" and gave talks on such things as Abortion, Women's Rights, High School Reform and the like. Elizabeth has been an active member of the Australian Socialist Youth Alliance since she was eleven but had taken an active part in their programmes before she had joined. On her recent two-week tour

of New Zealand she gave several talks on campuses around the North Island and somewhat surprisingly received good press coverage during her stay, appearing on both T.V. One and Two.

Although the star attraction at the Young Socialists Conference, Elizabeth by no means stole the show. Average attendance throughout the conference was around seventy although at some sessions the numbers swelled into the hundred mark. These figures are well up on the Young Socialists' first conference held in Wellington last year. The conference showed several interesting trends developing, including an increased amount of activity centred on secondary school students in the future since the YS have noticed that varsity students are becoming increasingly apathetic to current NZ social problems. The party released its revised political guideline which gave coverage to all aspects of political change that the Young Socialists consider need reviewing.

Throughout the conference workshops and small group discussions were held to thrash out problems and these reported back to the main conference. Mike Treen head of the Auckland Young Socialists was well pleased with the turnout at the conference and saw the future of the YS as being particularly healthy.

David Merritt



The Prime Ministerial visit to South Korea was not newsy. But with several correspondents trailing along, some mileage had to be obtained. The *Christchurch Press* sensibly put it down to its SYMBOLIC ROLE IN NZ FOREIGN POLICY. This didn't repress stories such as the heroic MR MULDOON IN FRONT LINE HEARS 'ENEMY' GUNFIRE or the *Star's* fantasy: THOUSANDS ROAR A WELCOME AS PM HITS COMMUNISM. PM PLEDGES SUPPORT FOR SOUTH KOREA'S 'INTEGRITY' must have been *Press* sarcasm. Sadly the *Dominion* was serious with its series SOUTH KOREA WORKS TO RETAIN FREEDOM AND SOUTH KOREA WILL STAND AND FIGHT.

The PM's private activities were equally fascinating to the camp followers. The *Christchurch Star* asked us to imagine the inane BEER CANS AND OLD SHRINE PM'S WEEKEND. But perhaps that's no different from a stay at Hatfields Beach. Then there was the ambiguous JOINT KOREAN FISH VENTURES EXCITE PM. We were not told whether the Parisian Crazy Horse venture excited the PM too, though the punny possibilities of the strip cover-up scandal were explored.

The same cheap wit was recycled for the Actors' Equity admission of strippers a few days later. STRIPPERS GAIN COVERAGE sniggered the *Dominion*. Every cartoonist in the country thought of the obvious - strippers at Trades Councils.

NZ papers suffer from atrocious butchery by sub-editors, often resulting in grossly inaccurate printed reports. An *Auckland Star* item reported the Auckland Electric Power Board's knock-back of the Mount Roskill Easter cross on the grounds of regulations. The subedited article seemed to imply that these were Board regulations. Next day, a self-righteous editorial roasted the Board. In the rush to make a simple story it had been over-

looked that the raw news had put the blame on government regulations. No retraction was ever printed. A week later the *Star* printed the nonsense statement: 'Only 1% of breast cancer cases are malignant'. This would have resulted in widespread anguish among women who had undergone operations, until it was corrected.

There is a lot to be said for a radical revision of the place of subeditors in news presentation. Better qualified journalists producing news reports over their own names would relegate the subeditorial role to merely laying out on the page. News presentation is generally of a very low standard. Dated type faces, stodgy layout and clumsy use of illustration are common.

The *Auckland Star* is notorious as the worst proof-read paper in New Zealand. Its daily bumbles reached a record last Monday in a report on relations with the USSR. There were 26 blues in a 28 cm news item. They seemed to amount to some new form of shorthand: 'the potential Rusin naval threat has suddenly become of concern' we read.

Advertising dominates pages compressing news into little contorted splashes. Any white space is rare. Tabloid presentation might help to improve this, but the *Dominion's* experiment with it was a failure. Which was more due to their policy of cutting news in half to fit. And that was a disaster since the *Dominion* publishes very little news at any time.

Any improvement would rely on overseas expertise, which is yet another reason for hoping for a foreign invasion of the industry. On balance, competition will raise standards. To penetrate the slob market, more sports reporting, horse forecasts, and strip cartoons will be necessary. Strip cartoons are more important to mass circulation than any other element. The lack of enterprise is typified by the *Auckland Star* and *Evening Star* which still run the 1918 strip, *Bringing Up Father*. Apart from *Peanuts*, which is beginning to wilt, the only fresh daily strip is a series, *Footrot Flats*, in the *Evening Post* and the *Press*. Better strip cartoons would significantly boost circulation and make decent investigative and background reporting possible.

Tyche

DE RITZ 1920s to 1950s
126 Queen Street Between McKenzies and Vulcan Lane
has for you an exciting
winter collection

Another Apology ...

While I stand by my earlier comments with regard to sexism (notwithstanding Ms Dann's letter), I do concede that in my zeal to obtain advertising from the UBS (never an easy task), I misconstrued Kitty Wishart's verbal instructions. Any embarrassment caused to Kitty personally, or to the bookshop is regretted.

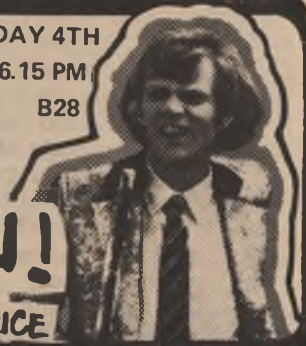
Graeme Easte

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"Most of us are still mentally and emotionally bruised as a consequence of last election's results," claimed former Prime Minister Bill Rowling last week. His keynote speech was a prime attraction at a Regional Youth Seminar organised by Labour Party young people and perhaps appropriately entitled *Fighting Back*. And with the Annual Labour Party Conference only a week away, it's still an open question as to who some of the more disgruntled party supporters will be fighting. "We have a happy knack of strewing banana skins around for our own people to slip on," warned Rowling. "There'll be a lot of the media at Conference. Many will be poised on their chairs waiting for the Party to rip itself apart, looking for a fall guy."

Rowling hasn't had to wait for the Conference to receive criticism of the performance of Labour parliamentarians: there has been enough by grassroots membership coming across his desk in the mail, and he was quick to respond last week. "In part, criticism is justified but some is not well founded, and is made on the basis of misunderstanding," he told delegates. "First, the Labour Party was committed on the Nelson By-Election. Over the period since then I suppose we've been averaging at least fifteen statements a week." His comments would have received equally poor coverage as knee-jerking anti-press sour grapes if he hadn't also announced that he was seeing the Secretary of the Newspaper Publishers' Association to complain, whereupon he was headlined up and down the country!

The leadership is hoping the role of Labour's youthful supporters will be played out as loyal troops, faithful to the cause and the leadership. "You've got to look at your own section and look at the youth sections of other parties," Rowling said, comparing the so-called Labour Party Young Socialists rather unfavourably with the Young Nationals' organisation. "I think you can learn something from Values," he added. "They're pretty relaxed but if they're really going to be effective, they should come in with us." The only problem, Rowling confessed, was that the Values Party had too narrow a range of interests and couldn't offer a viable political alternative.

More revealing were comments on a youth strategy for changing the Party's policies: "A big element of the party are status quo. Change never comes from that section of that party - never does, never will. The difficulty with people who want change is pace. The approach must be a little more sophisticated and a little more long-term. When you get to a certain age, you tend to defend the status quo. It's a natural inclination but it can be overcome."

Rowling claimed that a feature of the 1971 pre-election Conference was the participation of Labour's youth at all levels of Party organis-



Photos by Murray Cammick

PLANNING THE COMEBACK



ation: "We seem to have lost some of that momentum and got back to some of the more specialist issues important to youth. In 1976, you've got to take the movement with you." Asked whether he aimed to stifle any youth cries of dissent at next week's Conference, Rowling replied No. "Cool yes, dumb no. Conference doesn't have much capacity to chop heads off." One of the central themes of the

Seminar taken up the next day was consideration of the *Values Party* and the Values vote, an often tortuous process since the vision of a socialist society that delegates sought was unclear and made comparison difficult. Bill Rowling had told delegates that "what we're looking for is a brand of New Zealand socialist: if I can use the words, Christian socialist, not in a religious sense but ethically. Concern for

people in the social welfare area, concern for industrial democracy..."

Still, their divided visions of the future didn't prevent unanimity of opposition to the Values Party.

"Values has an unappealing future," said Mike Bassett. "It will probably never see its vote rise to 10% and it's going to find its support switched from time to time. In 1972 it was widely believed the Values Party gained support from the Nats. In 1975, Values appears to have taken a large slice of support from Labour. In the Eastern Districts where Labour booth totals were low, Values gained."

According to Bassett, Values will be significant in 1978 but its supporters will come from the governing party of the day. And Labour voters that went to Values will return next Election because Labour will be "an acceptable protest party" for this type of voter to support. "We must appropriate to ourselves the kinds of issues where the *National Party* is traditionally weak, for example community education. Social research is another area," says Bassett. "Labour must have a clear idea of what it regards as the optimum level of population and an acceptable form of birth control. My guess is that history is on the side of reform."

Hobson Bay conservationist Mike Stenson was more philosophical in his criticism: "The Values Party has emphasised original sin - that we're all greedy! They've placed it all on the individual ... showing *Forest Products* that they could be such nice people if they didn't pollute. Trying to persuade you and I: don't consume so much! It seems to me all this misses the point. We're not going to change trading behaviour by trying to convince big companies to do the decent thing."

Stenson suggested the Values Party may have missed the point because in his view the engine of growth has been intimately associated with capitalism. "Profit is the essential logic of capitalism. It's ludicrous to suggest the increasing consumption in New Zealand had anything to do with *human desires*. It's the system, geared to making us want to consume useless things; a system dedicated to putting the means of production into the hands of the most dedicated capitalists." Many Values Party members were fundamentally part of a class that would never support Labour, concluded Stenson.

Auckland Harbour Board member Barry Kirkwood summed up his feelings on Values: "The utopia is the same but the differences are in tactics - how we get there." Delegates at the Regional Youth Seminar seemed to agree, but although specific tactics were clarified few seemed to have a clearer vision of the type of socialist society in the future New Zealand the way they want it.

Fraser Folster



Murray Carmick

*ladies
& Gentlemen*

The
PRESIDENT

How not to behave

So it's Capping again.

This was intended to be an impassioned plea to you all to keep your collective cool over this week. Now it doesn't have to be. The University in its wisdom has given us an ultimatum and has also shown us the financial stick. In the face of arguments like "if there is trouble, Capping goes into the May holidays" and "any bad publicity could give the Government all the excuse it needs to cut our money", what can we do but tactfully suggest that everyone toe the line? So basically it's best behaviour, or generations of students will damn us all for getting their fun taken away.

After last year's fiascos with pub-crawl etc, those of us who are involved have been doing our best to ensure that problems can be defused before they become confrontations. This has meant meetings with the Police, Traffic Department, the University heavies and a P.R. campaign to project a Gordon Goodguy image to all the Mothers of Ten. Whether it comes off is now largely up to you.

Max Collins, Frank Stark and friends have organised a comprehensive set of entertainments and social events. Orientation was aimed at getting students along at stirs. Capping stirs have also been organised as student entertainments. The Variety Concert for which lectures are cancelled on Thursday afternoon is a general good-time session with frivolity and entertainment being the theme. It could well be something like the Orientation Clubs and Societies function, with a bit of everything going on.

One of the aspects of traditional Cappings (as opposed to *Cultural Cappings*) which forced the public to turn a blind eye to the "grubbier" aspects of Capping, is the charitable activities of students during Capping Week. The Children's Party is such an activity. We cannot do anymore for Children's Party this year but we can sell Capping Books this week so we can donate the proceeds to our five charities. It only requires people to get a few hundred copies of Capping Book from Bob Lack and go out and sell them. There are prizes and rewards for initiative in selling Capping Book so you can also be mercenary about it.

Finally, the Association can take no responsibility for the activities of students during Capping. However, the Executive usually ends up carrying the can. All we can do about it is to try to stop the dragons from getting too upset, and we've done that already.

Mike Walker

FOOD FILE

Potluck

This extremely adaptable dish can be used in a variety of ways to serve up to a dozen souls over a period of several days. It is, in fact, a refinement of that famous old dish *Ponsonby Potluck*, but with some of the less conventional ingredients purged. Meat - any meat will do. About a handful per person per day of the anticipated duration of the feast. i.e. 10 cents worth of mince, p(er) p(erson) p(er) d(ay). Veges - a flexible mixture according to what is available i.e. half a spud pppd half a kumara pppd lump of pumpkin pppd lump of cauli pppd handful of cabbage pppd peas pppd beans pppd silverbeet pppd

Additives -

an onion or three
blob of vegemite
a touch of rice
split peas

flour
baked beans
spaghetti or suchlike to make it
congeal

miscellaneous herbs and spices according to taste.

Throw it all into a large pot, vat or cauldron to bubble away til it looks, smells and hopefully tastes about right.

For breakfast, fish an appropriate amount out of the pot, toss it into the frying pan and smash an egg over the top. For lunch spread it on bread or toast to make a tasty sandwich snack. On the second and third nights it can be redone as a pie or casserole or something. By this time it has all been eaten or it's getting a bit rotten, at which point it can be used to feed the cat, dog or whatever, or alternatively to make high quality compost.

Get the idea? All very simple really and lots of fun. No two brews come out tasting quite the same, so don't be discouraged if your first effort comes out tasting as though you just threw every thing you could find into a pot and boiled it. And remember, treat stew-brewing as an expression of your personal creativity.

Don

Correction: Two weeks ago our culinary delight was a casserole, and you were recommended to put barley in your casserole. No, don't. It should read bayleaf. I take no responsibility for the results of your casserole if you put in barley!
Sue

The Wine Trail

Bored with the conventions of the pub crawl? Tired of beer and spirits? Lost for a good way to spend a dull afternoon? Then try this solution; it may not be the cure for all your ills, but it'll sure ease them. Try a vine crawl in the pleasant atmosphere of West Auckland. Get together a group of people, a car, a teetotal but sociable driver, some munchies (e.g. cheese) to whet the appetite and cruise off on a binge of wine sampling.

Aim to visit maybe half a dozen vineyards, sampling their wares and purchasing any pleasant little wine that appeals to your plebeian palate. Most of the vineyards will be only too glad to see you. As was remarked to us on our trial run - "We're always glad to see students. Even if they've no money now, they're the market of the future." However we would warn against overstaying your welcome.

In our little tour we selected a sampling of vineyards in the Swanson/Henderson Valley area (see Map). We didn't aim for total coverage, just a small indication of preferences of the wines sampled, and more generally, of the vineyards themselves and the services they have to offer.

Fullers

As our starting-point, we preferred one of the small-time operators. The actual wine-making process here is the work of one man - Frank Fuller - but you're more likely to come in contact with Cliff, behind the bar. Although mainly frequented by a small regular clientele of locals, Fullers also welcomes strangers. The wine range is not large but it's all above average quality, the major selling point being that it is unfortified. My own preference here is the *Moselle*, but I also found the *Sauterne* and the *Rose* very pleasant indeed. If you are looking for a place to entertain vast hordes of people then Fullers run a very good barbecue service for \$6 per head all inclusive (band, food, drink), for over one hundred and fifty people.

Nova

A similar small operation is *Nova* vineyards, again virtually a one-man operation run by M. Ozich and his two sons. You can be assured of friendly personal service here, but advised against too many converging at once for like most of the smaller concerns the tasting area here will soon seem crowded, beyond about a half dozen people. In the *Whites* we found their *Moselle* very pleasant and at the last they received a Bronze Medal for their '71 Port.

Fino Valley

Yet another small family operation producing quite good wine but although this is an excellent vineyard for its regulars, if you are an outsider you may tend to feel it. However if you like their wine and are prepared to become a

regular customer, you will find them most welcoming and may even receive an invite to their Xmas barbeque.

Pechars

Just around the corner we find *Pechars*, one of the area's newer vineyards. The bar area here is quite spacious compared to the others and the range of wine seems a great deal larger. The overall quality is perhaps not quite as good as in those vineyards with smaller selections. They do however produce a fine *Sauterne* and an excellent *Medium White Sparkling* which they call *Kempton-Berg*. Unlike most vineyards they are prepared to let casual customers sample this, although normally only on a Saturday afternoon.

Matua Valley

Another relative newcomer, although the owner's name, Spence, is an old one in wine circles. The vineyard concentrates on producing a small range of high quality wine. I would especially recommend the Silver Medal winning *Burgundy* but also be sure to sample the *Gamay Tienteur* and *Pinot Chardonnay*. Again the bar area here is extremely small, but the service is friendly and efficient.

Babich

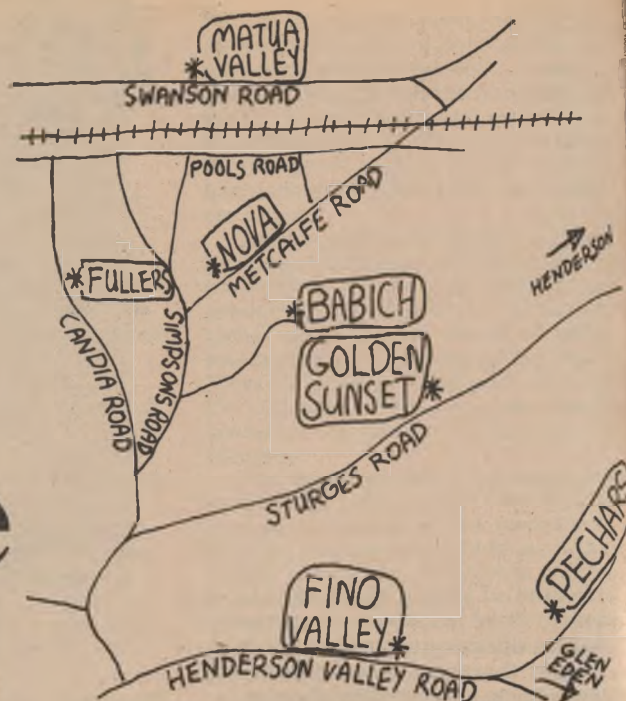
One of the area's larger vineyards, although by no means the largest. However, they have deliberately kept the retail outlet small here, preferring to sell at their other outlets throughout the country. It is hard to fault any of the wines here. All are produced with care under Joe Babich's guidance. Their record at the show speaks for itself as every year they manage a few more medals. Although it is hard to pick any particular wine I've found their *Reserve Port* deserves a little extra mention as one of the finest we have tasted.

Golden Sunset

This is an interesting vineyard. One of the largest ones with other retail outlets, it keeps up its retail outlet at the cellars more for PR than for profit. It has a history of more than sixty years as witnessed by the firm's original vehicle - a Model T van still in running order. But history is combined with up-to-date efficiency to produce a large range of good quality wine. Like Fullers, they run barbecues for large groups at upwards of \$5 per head. We would recommend their *Vin Cle*, *Tawny Port*, and *Asti Spumante*.

Well, that's our list of places you might like to include in your wine tour. But by no means restrict yourself: explore and experiment on your own. During our travels we heard of the winds of change out in the valley: rumours of plans for large wine gardens like those in the Barossa Valley. We can't say that will be good or bad but it does seem as if the vineyards as we know them now will be undergoing changes, so see them before it is too late.

S. O'Reilly
G. R. Lawrence
for Wine Soc.



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Student Christian Movement

To clear up some of the misconceptions about SCM and clarify the nature of the organisation's activities, Craig Robinson spoke to SCM General Secretary Howard Corry:

Some people believe the "C" in SCM is at best vague and at worst a misnomer. What is your reaction to this, based on the time you have been associated with SCM?

I feel that the "C" is very important. But it must be admitted that there is no reason to join SCM if one's aim is building a better society. Certainly there are people in SCM whose faith is vague, searching, ambiguous - but this also applies to the churches. There has been a reluctance to define in a doctrinal way the content of Christianity. This has been an advantage: creative give and take. A disadvantage would be haziness when trying to make a general statement.

What does your job entail?

My job is basically to support the branches and their members. Sometimes this takes the form of a specific project (e.g. financial), sometimes encouragement, new perspectives - even needling. There's also the more mundane side, e.g. responding to letters - no different to other executive posts. As for our national structure, we comprise both students and graduates with Auckland especially having a very active graduate group. Decisions taken by National Executive are rarely arrived at by vote - usually a consensus is reached.

Should SCM be primarily concerned with fellow members or in establishing solidarity with other socially concerned groups on campus?

Neither! We should be first and foremost concerned with the needs of the world. In order to do so we need to establish solidarity with other groups. The church has traditionally existed for "mission".

At SCM's Annual Summer Conference held over the new year, the relationship between Christianity and Marxism was the focal point. What are your thoughts on this?

Sometimes it seems that only Marxists are working for social justice. As Christians, we of course should also be doing so, and the two groups are natural allies in this regard. In Marxist countries however this isn't the case and Christian-

ity will always be in tension with any ideology that claims absolutism. It has been suggested that Marxism is a Christian heresy, but I wouldn't really agree. Marxism springs more from humanist roots. Dialogue between the two is important - we must move away from the Cold War type of rejection, but we should not try to syncretize the two.

What have been the changes and developments in SCM aims since its inception late last century?

Originally the focus was on campus evangelism. There was a current motto: "the evangelisation of the world in this generation". The effect in the first ten years was remarkable. About 25% of students in Australia and New Zealand became members of SCM.

Came the First World War and many hopes, illusions and conceptions of the world died in the trenches. SCM too was affected. Since 1920, there have been many stages in SCM development. I would say there has been no general trend since then but cycles. For example in the thirties concerns were similar to those of the late sixties. What has been consistent has been a willingness to listen to the signs of the times and trying to give a faithful response. To mention one issue, SCM has led the development of ecumenical thought.

Considering that we are living in what has been called a post-Christian society, with the church much less influential, is there any role at all for a Christian group, however broadly defined, in contributing to reflection on social and political issues?

As the churches decline in membership, so does SCM. In a "post-Christian" society SCM's role is even more important than before. We should not be accepting uncritically so-called "development". In some ways SCM's role is no different to that of the church here, but we can go faster and further - the concept of a "frontier group" has always been present in SCM. In our attitude to the church we should be loving critics - though there has been some mutual misunderstanding between the church and SCM over the last fifteen or so years. There is always the danger for us of elitism - sometimes even a kind of contempt for the average slower - moving church member. But this is true for anyone at an institute like University in his relationship with the rest of society.

Grass Skiing

Grass Skiing is a new sport in New Zealand that offers many of the advantages of snow skiing at a lower cost. Grass Ski Clubs have been formed in Wellington and Christchurch and are well-patronised, especially in Wellington where the City Council are developing a field for their use.

Here in Auckland we are getting a club underway and are making approaches regarding a field of our own. The club is the University of Auckland Grass Ski Club, but membership will be open to non-students. We hope to get as many people as possible interested and active.

The technique involved in grass skiing is very similar to that for snow skiing and is very good summer training for keen skiers. However that does not debar intermediates or even beginners from grass skiing (two of my flatmates who

tried it for the first time this year are doing quite well). So don't think that because you have never skied before that grass skiing is not for you. Come along and try it, it's mainly a social occasion and we all have a good time.

On May 8th and 9th (first weekend of May holidays) are the first National Grass Ski Championships in Wellington. Races will be run in the relay style with teams of four. Auckland has said that it will send two teams (8 people) so if you want to go and can control a pair of grass skis well enough to get from the top of a hill to the bottom then give me a ring at 762-721 (evenings) so we can give you the gen on transport, accommodation and grass skiing.

Join a club that is close to the city. Membership is only \$1.00 and offers you all the advantages such as a monthly newsletter, weekly meetings and good social activity.

Rodger Ross Smith.

Orienteering

Orienteering is a sport that originated in the Baltic countries, and has spread from Europe to a present participation of 28 nations. Orienteering, called the "thought sport", is quite simply navigation by use of maps and compasses through pre-planned courses in forest areas. In the lower and social grades (grades by ability, age and sex), courses are designed for healthy, relaxing excursions in groups or pairs (in tandem if necessary) at the individuals' pace. Elite courses are designed for runners with skill in orienteering.

For people interested in embracing nature in a relaxing or competitive way, without the rigorous pressures of training for cross-country running, this is the ideal exercise. The effort is personal, the satisfaction of navigating oneself through the

bush from control to control is immense.

New Zealand orienteering centres in Auckland, with four clubs operating - open to all ages from 5 to 105. Events are held on Sundays, usually in the mornings, and only a small number of cents gives you a map and a compass with which to lose yourself in the bush. A novice need not join a club for three events.

Students are advised that the Auckland University Harrier club, by proportion of members, recommends the Pupuke Orienteering Club for new people. The Pupuke club has five members in the twelve - person NZ team to the world champs in Scotland this year and thus prides itself in the expertise available to beginners. Your Student contact is Greg Whitecliffe, Ph 543-179 ext 80. Club Secretary is Ian Morely, HSN 39-450.

Greg Whitecliffe

FOLSTER ON CAMPUS

It couldn't ever happen again, at least that's what was said last year. Promises were made that there would never be another cultural Capping again. But as usual the pundits are wrong, for this week will see some real New Zealand culture on and around campus: pub crawl tomorrow and five or six thousand students will drink the Kiwi dry and stagger around the streets; *Haka Party* where a couple of hundred Engineering students dress up in Maori gear and storm around the city kidnapping "attractive" office girls and dumping hapless students in the fountain; the Graduation Ball where the future ruling elite congregate over cocktails, or the anti-Grad Ball where they pass around hash.

But there's a sociological explanation behind the behaviour: a hunger for group activity and identification. It's all because of continuous assessment (of course), but then Colin Maiden is an engineer and this is the age of science with its hygienic philosophy of non-involvement and lack of moral scruples. Fortunately there are a few people around this place to pick up the pieces, and *Craccum* takes a producer's look at Welfare services this week. We tried for a consumer's view but unfortunately couldn't contact any of the twenty people who were diagnosed as suicide-prone last year. With inflation it's another figure expected to rise, and will ensure that Student Health Service earns its keep.

It's sad so many overseas students are casualties of Auckland's system but at the same time some have messages they're hoping New Zealanders will pick up. Malaysian activist Robert Pui's discourses on oppression in Malaysia and Singapore continue, and Black refugee Henry Isaacs speaks more urgently of the situation in Southern Africa. Now is the time for concerned students and friends of South Africa to start forming refugee and service organisations in Australia and New Zealand to handle the coming flood of migrant whites. At least they'll have a better chance of assimilating into New Zealand society than the South Vietnamese in America, but perhaps it's also timely to start thinking about whether their presence would have any effect on Pakeha-Maori and Pakeha-Polynesian relations.

The Pacific Islands Resource Centre is just one example of what New Zealand can do to help its Polynesian immigrants adjust to New Zealand's social set-up. As with the Afrikaansers, assimilation also springs to mind here; the notion of *integration* is long *passe*. On campus it's not really an issue. Look around in your lectures some time and count the number of brown faces. Or black, or yellow faces. Then ask around to see if anyone is concerned. There's no issue like a non-issue!

Talking of non-issues, the first *Student Representative Council* was held last Friday. The SRC was set up in the late sixties to act as a watchdog over the student Executive, but some reluctance to delegate issues down to faculty SRC reps has killed the Council. The strength of the new Chairperson is vital to ensure some communication at grassroots level with students.

Communication, participation, and charity are key words this year for Capping. Proceeds for Capping Book are going to charity, as are funds raised by the Capping Radio Marathon effort. Last Saturday the children's Capping Party was held in the Cafe. But inevitably, there'll be a knee-jerking reaction from someone screwed up over totally valueless activities that many other students disagree with ... but still perhaps enjoy.

And so to bed. The May holidays mean a break in student activities for the next three weeks. It's a time for idealists and pragmatists to bury their heads back into textbooks. And if there is one valid observation to be made at the end of the first term, it's surely that there are only 150-odd days left to finals!

Fraser Folster

CRACCUM

3 May 1976

Auckland University Student Paper

Vol. 50 No. 10

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Editor Allan Bell
Chief Reporter Fraser Folster
Technical Editor Murray Cammick
Advertising Manager ... Graeme Easte
Music Editor John Robson
Photographer Paul Gilmour

We all did our usual thing this week, only a little more wearily than usual since it's the last deadline of the term. Our typesetters however staggered on regardless - Barbara Amos, Lorraine McArthur, and Margaret Doyle. Reporters J1-3 were Jill Ranstead, Louise Chunn, and Julie Page. Dave Merritt also just managed to file a story. Cartoon courtesy of Malcolm Ross. Special thanks to Glenda Fryer for her investigation into the workings of the Cafe. Don MacKay provided the stew. Proof-reading: Paul Chrystall, Helen Rea and Kennedy Warne.

NEWSBRIEFS

FM Pirates for Capping

Another group of FM/Stereo buffs surfaced last week in a dramatic bid to raise money for local charities and publicise the University's Capping Week festivities. Calling themselves *Capping Radio* and broadcasting on the FM/Stereo band at 91.5 MHz, the group intends to provide a programme of high quality music, both classical (The *English Chamber Orchestra* type) and rock (*Deep Purple* style) for 24 hours a day until Tuesday midnight. Interspersed with the music will be public service announcements and items.

As well as conducting the appeal for charity, the broadcast is designed to demonstrate the superior sound quality available by using FM transmission rather than the AM system utilized in New Zealand. The organiser believes that there are more than thirty thousand transistor radios in Auckland capable of receiving the transmission, together with several hundred sets capable of receiving stereo or even quadraphonic transmissions, which will also occur.

Tournament Subsidy

The Students' Association Executive at its meeting before Easter voted to grant \$1400 towards the travelling expenses of representatives at Easter Tournament in Dunedin. One feels there should have been a little more supervision of the selection and quality control of the teams if this amount of money was to be spent on subsidising them. The rowing eight was made up a couple of days before departure to Otago, managed a row together on the day before their event, and eventually came a predictable last in the race. While not disputing a team's right to honest defeat, it is obvious that this particular team - and probably others - should never have left Auckland, particularly on a travel subsidy of your money. We trust that the authorities will keep a closer eye on the use of finance to send teams to Winter Tournament in Christchurch.

Elam's Open Day

Elam students face problems over their exhibits for University Open Day in June. Two years ago members of the public took exception to the presence of bobbing rubber phalluses at Elam and, as a result, an ad-hoc censoring sub-committee (under the official title of "Selection Sub-Committee") will vet all exhibits before Open Day this year. This Committee has powers verging on the dictatorial: "That in the event of a refusal to either modify or withdraw an exhibit, the Registrar take appropriate action" - which, roughly translated, means that any exhibit in question is

going to be withdrawn anyway.

Although a student representative was added to the Sub-committee, at the insistence of Clare Ward (student member of Council), it is disturbing to note that members of the Sub-Committee - Professor Beadle, Dean of the Fine Arts; Tony McLisky, Deputy Liaison Officer; Mr Hillyer, from the University Council; and Associate Professor Shepherd, from the School of Engineering, all of whom except, of course, Professor Beadle, have dubious qualifications for their self-imposed "guidance" over the students' art exhibits.

Naturally enough, the students are not ecstatic about the situation, and in the event of any censorship by the Sub-Committee they will withdraw, in protest, the entire exhibition from Open Day. Although it would be a pity to lose one of the Day's attractions, it would seem to be a justifiable action.

Cultural Affairs Committee

A Cultural Affairs Subcommittee has been set up on campus. Its functions will be to "encourage and coordinate cultural activities on campus and to make recommendations on improving publicity and facilities for such activities." The committee will be chaired by Professor Tarling (History). Members are Dr McKay (Vice Chancellor's nominee), Mr Hillyer (University Council), Heads of Music and Fine Arts, AUSA President, Capping Controller, Cultural Affairs Officer, Students' Arts Council Rep., Director of Continuing Education.

Academic Notebook

Learning Choice

If the university gave up awarding degrees and students had to decide whether it was worth staying just for the learning experiences they gained there, we'd all learn something. Suppose two thousand students left to do something that interested them more, it would probably be the most valuable educational experience they had had for years. And what would their lecturers learn!

Academics who distribute degrees along with education are like missionaries who hand out money and religion together: they can never be quite sure of their congregation's reasons for coming.

Mike Hanne

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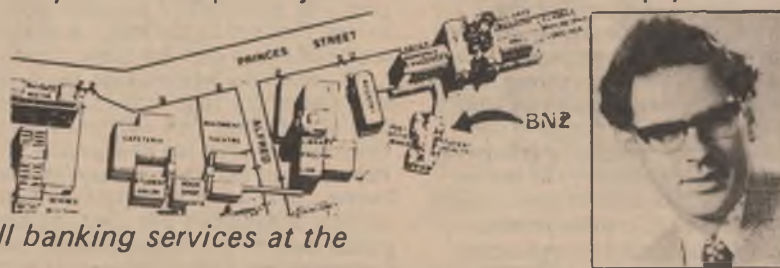
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Who's Afraid of the ARA?

I used to wonder why my dustbin was collected only once a week, when other bins down the road were emptied twice weekly. There was nothing objectionable about my dustbin. It had seen better days, admittedly. The lid had been run over once or twice, and had acquired a rather battered shape but it served the purpose.

Then there was the footpath, a neatly curbed, concrete footpath, that stopped a few yards from my gate. Outside my place, the footpath, was bitumen, pock-marked with holes and overgrown with weeds. But it wasn't discrimination of any kind. The flat I lived in was on the boundaries of two local authorities. One had higher standards of footpath maintenance and rubbish collection than the other.

Footpaths and dustbins aren't very important, but if this sort of thing happened where two councils' sewer pipes meet, you can imagine the results. And on a higher level there have often been town planning problems when a council has zoned one side of a street for industry when its neighbouring council has zoned the other side as residential.

In extreme situations councils have cooperated with each other, for example when a boundary had divided a house in half. But local authorities are not renowned for their ability to work together. For the most part they regard each other with a measure of doubt and even suspicion.

With nearly thirty local bodies in Auckland, the problems created by lack of coordination have grown steadily as the population and size of the city have grown. To solve these problems, a group of concerned citizens agitated for an umbrella-like, multi-purpose authority. This authority would look after regional planning and civil defence, and provide services such as water, sewerage and drainage for the whole of the Auckland region.

After a great deal of controversy, and discontented mutterings from



Murray Cammick

existing local authorities, the ARA came into being in 1963, created by its own Act of Parliament. Most of the money to run the ARA comes from the levies it collects from the local authorities that use its services. At each local body's elections, voters

have the chance to elect someone on to the ARA to represent their area.

Although the members of the Authority are directly elected, many people wonder if this is enough to safeguard the interests

of the public. As the Authority has grown, its functions have increased. And its power has increased and to a certain extent it has become a law unto itself. Technical reports are often adopted by the Authority at its monthly meetings with very little discussion. Elected representatives, who may be effective at meetings of the local council, sometimes find it difficult to understand the issues involved in a rapid-transit scheme or a pyrolysis plant for refuse disposal. They are inclined to assume that the experts must know best and to function mainly as a rubber stamp giving a special seal of approval on a foregone conclusion.

For a mere individual, the prospect of grappling with the ARA over something like a property purchase for a regional road is hopelessly daunting. Even finding the person to get the facts from in an organisation which employs over two thousand people is difficult enough.

The Authority has become sensitive about its public relations and employs a full-time Public Relations Officer to tart up its public image and do the cosmetic work on covering up its mistakes. But it would take more than public relations to bring back any kind of human scale into the operations of the ARA.

Even to its staff, the Authority has become a faceless bureaucracy. One of the ARA's directors said that he can spend up to half a day just sorting out a salary hassle with the computer.

A large organisation achieves an economy of scale, but the ARA seems to have gone past this stage until its complexity has begun to strangle its effectiveness. Even Robbie has said that he is disappointed in the way that the ARA has evolved. Obviously Auckland needs the machinery to deal with regional roads, regional services and regional reserves. But perhaps losing control of the machinery is too high a price to pay.

Marianne Tremaine

RICHARD PREBBLE



IMMIGRATION - THE CASE FOR AN AMNESTY.

Why grant an amnesty to overstayers who on the face of it have broken New Zealand's laws? Like a lot of issues the controversy over immigration is more complex than it first appears. Let's have a look at the facts.

New Zealand in its immigration policy must recognise its geographic position as part of Polynesia. Our original settlers came from the Islands and New Zealand cannot close its doors to its Pacific neighbours.

New Zealand, for its own economic reasons, allowed thousands of temporary visitors from the Pacific Islands to come here and turned a blind eye to the fact that these people came to work. The Government also decided to ignore the fact that many of the visitors stay on in New Zealand, and no organised attempt was made to detect and deport overstayers because the overstayers were invariably good workers.

The facts are that in order to overstay in New Zealand a person must have a good job, good housing and be law-abiding. The police invariably check the immigration status of any person from the Islands whom they arrest and question. Anyone who behaves in an anti-social manner does not remain undetected for long. Overstayers are almost invariably hard-working, law-abiding, good citizens.

Imagine the effect upon the small Pacific Islands if the Government carried out its intention to deport

some 10,000 people whom they claim are overstaying. The arrival in Tonga and Samoa of thousands of people who needed to be housed, people who needed to be found jobs, would be ruinous to those islands' economies. Already the islands of the Pacific are going through much more of the money than their citizens in New Zealand are at present sending home. It's not beyond the bounds of probability that the Island nations would have to turn to some other country for assistance, maybe the Soviet Union, who - according to the PM - has aggressive designs in the Pacific.

We are at present asking Europe to be fair to us because our economy has been built up over the years in order to complement the British economy. Surely we should be fair to the Island nations whose economies have been moulded over the years to help the New Zealand economy. And let's also be honest and acknowledge that New Zealand industry could not have developed without the hard-working, industrious Islanders.

The Minister of Immigration has stated recently that New Zealand should allow into this country racist white Rhodesians who may want to migrate here. If we have room for

Rhodesians surely we have room for our Pacific neighbours. If these arguments do not impress the Minister, he should take heed of the civil rights aspects. Already fifty percent of the dawn raids which are being carried out are unsuccessful. This means that the people who are taken from their beds and questioned in the early hours of the morning are in fact New Zealand citizens and entitled to be in New Zealand and to sleep in peace. Unless every house in Auckland is to be raided, it simply will not be possible to deport the overstayers because the overstayers are almost by definition good citizens and do nothing which might attract the authorities' attention.

If every house in Auckland is to be raided, the effect on our rights will be even more disastrous than the recent election campaign. Good race relations take a lot of careful hard work which could be destroyed in only one day.

I believe that the only sensible policy which the Government can undertake at this moment is to recognise the realities of the present situation and declare an amnesty and start afresh.

Richard Prebble

For your Welfare



George Baloghy

Two to three years ago, welfare service in the University was very fragmented, so the University Council formed the Welfare Service that exists today. It incorporates the services of the Chaplains, Counselling, Creche, Physical Recreation and Student Health. The Council has a Welfare Committee which is responsible for the policy of the services. There also exists a Welfare Panel which has representatives from all the previously mentioned services as well as representatives from the wardens, Students' Association, Careers and Appointments and Liaison. This Panel meets and discusses the problems of the services, students and staff and passes on ideas to the Welfare Committee.

Creche

Perhaps the most important thing about the Welfare Services in the University is that with the exception of the Creche all the services are free. Students requiring to use the Creche are charged a small hourly rate, because it is expensive to operate and very popular. Last year additions were made to the Creche in order to cater for the demand, as up till then the Creche had a licence for looking after a maximum of nineteen children per hour. This licence has now been increased to a maximum of thirty children per hour and there is still a waiting list. However the emphasis is mainly on catering for the needs of the students and is a great help to people such as solo parents who would otherwise have difficulty in attending lectures.

Chaplains

The Chaplains are not University employees, but facilities are supplied by the University. The MacLaurin Chaplain is employed by the MacLaurin Trust, but the University

has responsibility for the upkeep of the Chapel itself and also employs the Chaplain's secretary. Other chaplains are appointed by the National Council of Churches and by the Roman Catholic Church.

All the Chaplains do much behind-the-scenes work, including counselling of various kinds, encounters with students and staff, teaching, hospital and prison visits and involvement in social issues. The Chapel itself is used regularly for meetings and functions by many different groups as well as there being services, weddings, funerals and baptisms.

The Chaplains are approached often by people with various problems, whether they be 'spiritual' or not, and appear always willing to help and guide where they can.

Counselling

The Counselling Service itself is perhaps one of the most important provided by the University. This service is involved in Clinical work, Preventative and Educational work and other activities.

The Clinical work involves both individual and group counselling. Last year some two thousand people took part in these two types of counselling. Several groups are run by the service, such as the New Horizons group for staff members and friends who are widowed, separated or divorced and which enables them to meet informally on a regular basis. There also exist groups called "Experiences in Creative Living" which are therapeutic groups for people seeking better ways of relating to other people.

In its Preventative and Educational work, the Service engages only in activities which aim to make for better relationships between people and to assist with the training of people who want to give help to

others in the University and community. In line with this policy, the group participated last year in the training and selection of people working with *Contact* in the Orientation Programme. The counselling service also holds *Cushion Conferences* where members of the University and community are invited to listen to speakers and get involved in discussions on key issues, and also *Father Reaches* groups, where people become involved in one of more of the creative arts. Last year five different films were made and shown on the subjects of loneliness in the University, staff and student attitudes and counselling techniques. One of these called *I am Also You* was requested by and sent to the University of Sydney. This service is also involved with Youthline and Friends of the University and also works with the Women's Centre, Solo Parents group, Gay Lib group and the Auckland Medical Aid Centre.

There is also a special counsellor for overseas students who aids them with such problems as accommodation and entry-permits and general acclimatisation to the New Zealand way of life.

Recreation

Earlier this year a new service was created by the appointment of a Physical Recreation Officer. The idea of this is to provide a service to the student body and co-ordinate the new Recreation Centre and the Tamaki complex when they are finished. These two centres have three functions. They will incorporate all sports clubs and provide facilities for them. Classes will be held for beginners in all sports and personal fitness facilities will be available at any time. And thirdly they will provide interdepartmental or intramural sport for people wishing to play competitive sport

on a smaller scale.

Health

Student Health is perhaps the best known of the Student Welfare Services. It is the service for which the Director of Welfare, Dr. D.H. Finlayson, is mainly responsible. The service caters mainly for the 4500-odd out-of-town students. The reason the service caters only for these students is because it simply could not cope with a clientele of 10,000. A day and night, holidays and weekends service is provided by Student Health. The only time that a doctor is not available is over Christmas when the whole University is closed. The after-hours work is done by a special emergency service hired by the University. The doctors on this service are initially paid by the students concerned who then present the bills to Student Health and have their money refunded by the University.

The Student Health Service is available at all times to anyone who falls ill while on campus, and while the service maintains its policy of seeing only those people that are not within the vicinity of their family doctor there is some discretion allowed for people with strong personal reasons for wanting to consult Student Health.

Dr. Finlayson says that he hopes the completion of the Physical Recreation Centre, together with the newly-finished *Old Maid*, both in close proximity to the Student Union, will lead to greater participation of students in and around the campus. He would like to see the Welfare Services used to their fullest extent by both students and staff.

Julie Page

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MALCOLM ROSS



gorillas demand realism in movies censorship forum

An eighteenth century Pope was quite justified in ordering loin clothes to be painted over the nude private parts of paintings in his possession, reckoned a lady who sat behind me at the recent Censorship Forum in the Mercury Theatre. She stuck to her guns, even though the paintings were on the walls of the Sistine Chapel - not the concrete supports of the Newmarket flyover, and the painter was Michaelangelo - not Berger Bill.

The forum was called to discuss the broader implications of the recent threat of prosecution against the Auckland City Art Gallery - if it displays two photographs among Photo Forum's *Active Eye* exhibition. The "offending photos" are of transvestites at a party. No they aren't displaying naked bodies, or making love or indulging in acts of sado-masochism. What the would-be censors were objecting to was the use of several naughty words in the hand-written dialogue that accompanies the photos. I didn't see (I therefore remain uncorrupted) the words - but I'm told they are of the type one hears everyday, in the Cafe, at Eden Park or at a

Policeman's Ball. Disgusting!

Hamish Keith, Chairman of the Queen Elizabeth II Arts Council, was a principal speaker at the forum. He recalled some of the more insane episodes of kiwi wowsersism. Some years back, so he reckons, there was a very large painting of a naked Maori girl - called "Hinemoa" - on display at the Auckland Art Gallery. Cautious city fathers were apparently concerned that the sight of Hinemoa's unclad bust might cause titillation (if you'll excuse the pun) amongst unsophisticated colonials. So they insisted that a bell be taped behind Hinemoa's left boob. When the bell rang, a brawny attendant would promptly apprehend the offending finger-probing sex fiend!

But Hamish Keith soon got down to more serious matters. He pointed out that despite past and present difficulties New Zealand galleries had not yet faced censorship of the visual arts. But, he added, what they had faced was the 'threat' of censorship - through prosecution. Keith pointed out that no prosecution under New Zealand's indecency laws can be taken out against a work

of art without the permission of the Attorney-General. Yet the threat of prosecution by the Police has been used to stampede gallery owners from removing works of art from a gallery.

Keith called upon all those interested or associated with the arts to stand behind galleries who are not prepared to give in to a policeman who says: "take that work down, it's indecent and we'll prosecute if it's not removed". He said that galleries should, if given support, invite prosecution. It was for the Courts - not policemen - to determine whether or not a work of art was indecent or not.

"In the Courts we shall, I hope, find better sense than from those people who skulk about on the edges of art, denying others an experience that they themselves do not want to have," he said. Keith noted that the Arts Council had been invited to censor the exhibitions it sponsors. "We will never do so, for we trust the professional judgement of those organisations who apply to us for funds."

Another speaker at the forum was Dr. Andrew Sharpe, a member

of the Film Censorship Appeal Board and Senior Lecturer in Political Studies at Auckland University. Sharpe offered a defence of minimal censorship in films. Violence in movies was one area where he felt a censor should have a careful look. "What studies that have been done show is that people exposed to pornography or to sexual depictions on film if anything react only by doing more often what they've been doing before. So, for a couple of days after seeing a sexy movie, a heterosexual will simply have sex a little more often. The same would go for a homosexual. If there is the same effect on rapists, therein lies the problem."

Sharpe says that if similar studies show the same effects from violent films, then there was cause for worry. In general however Sharpe feels that sex in films should be laid off a little by censors, while violence should be looked at more seriously.

The Society for the Promotion of Community Standards was represented at the forum by Eddy Hall. Hall said that we should look to the Bible for guidance. After all, in the courts of every civilised country of the world it is the Bible upon which one swears to tell the truth the whole truth and nothing but the truth.

The real disaster in life, argued Hall, was when people get what they want. Censorship, he said, was now rare in the United States and one could hardly say there was "triumph and exhilaration" over there. Many well-meaning civil libertarians in the US at first pressed for the liberalisation of censorship laws so that works like James Joyce's *Ulysses* could be published without interference. "They got that, of course, but they also got a world where homosexual rape was common and where the public flock to witness professional fornication. Times Square is now a hideous market place for filth. No society can be utterly indifferent to ways in which its citizens publicly entertain themselves."

Derek Firth, Chairman of the Northern Regional Arts Council, proposed a workable solution to the dilemma faced by galleries. The law, he said, declared that any picture can be held to be indecent under the terms of the *Indecent Publications Act* if it "describes, depicts or expresses or otherwise deals with matters of Crime, sex, horror, cruelty or violence in a manner which is injurious to the public good." However the problem hinges around the definition of a public place. At present, said Firth, "public place" includes a lot of places that people wouldn't really consider "public". However, if art exhibitions and theatres, where people didn't have to go if they didn't want to, could be excluded by legislation from being a public place the problem would be diminished. In return art galleries and theatres should give the public a fair idea of what they might see.

After the panel had said their piece, it was over to the assembled throng. *Pro's* and *anti's* slanged each other and generally resisted the attempts by one man to reach a compromise by finding "common ground". For my mind, though, top marks went to a very elderly gent in the back row who declared: "I concede to Miss Patricia Bartlett the right to worship as she pleases, to read and see what she pleases. All I ask is that she will allow me to do the same." Amen.

Ted Foreman.

Divide and Rule

Lindsay Wright, a former research officer with the New Zealand University Students' Association and the Association of University Teachers, has visited South Africa as a guest of the National Union of South African Students. Generally sympathetic to white South Africa before he visited the country, he returned to N.Z. to help build the National Anti-Apartheid Committee.

South Africa, according to the recently departed Consul-General, Peter Philip, is a multi-national country - a collection of different peoples, with different cultures. It is, he said many times, a country that is trying, with all the resources it can muster, to bring its majority black population up to a civilized level: "The secret to the whole thing is that South Africa is a multi-national complex and not a multi-racial one."

Foreigners in their own land

"I do not have any aversion to black government, not when they govern blacks. But I wouldn't like to be governed, and it isn't because they're black, it's because they're different, it's because they are alien. We tell them that in Zululand you will be Zulus governed by Zulus, in the Transkei you will be Xhosas governed by Xhosa In the white areas it is white territory governed by whites." (N.Z. Listener, 22 March, 1971)

Black South Africans are aliens, then, in "white" South Africa - they are citizens, under the Bantu Homelands Citizen Act, of one of the eight Bantu National Units. And though more than half of South Africa's blacks live in "white" South Africa, they have no option but to accept this "homeland" citizenship. Laws devised, decided, promulgated and enforced by whites determine that blacks are not citizens of a greater South Africa - they are South Africans with citizenship rights only in the "homelands" to which they have been allocated, even if they have never seen their personal "homeland".

And in "white" South Africa, they are immigrants: "Our pass laws are your immigration laws ... We have eight million Africans in the white area and only four million whites. Until we can get that eight million down to proportions which can be handled in terms of community relations, we can never solve our problems." (N.Z. Listener, 22 March 1971)

Mr Philip is, of course, a friendly liberal. He never propounded any theories of white superiority - at least not in the sense of actually claiming that blacks are congenitally inferior. They are, he said, different - as Frenchmen differ from Italians, or Germans from British.

South Africa, Mr Philip frequently said, is making slow but steady progress. We are solving, he claimed, our own problems in our own way.

So there may be a few differences between the South Africa I visited

five years ago and that existing today. Some park benches, until recently strictly segregated, may now provide an integrated vantage-point from which blacks can contemplate their position. And perhaps the South African Information Service could update a few of the figures published by anti-apartheid groups abroad.



The basic issue remains that a black South African has no choice but to comply with a myriad of laws which, in a variety of ways, make it quite clear that he is a stranger in "white" South Africa. And there is no risk that the daughter of a white South African will marry a black - marriage across racial barriers is strictly illegal.

White South Africa

What is South Africa really like? We could take two simple statements, both by white South Africans.

First, the then Minister of Information, Mr C.P. Mulder, in a statement to Parliament on September 23, 1970:

"...in countries abroad we must have every means at our disposal in order that we may present the image of South Africa as it is, namely that of a beautiful, prosperous country, in which law and order prevails and in which progress in the scientific, technical, economic, cultural and numerous other spheres is the order of the day, and where, in an atmosphere of peace and calm, numerous peoples, with different languages, cultures, religions and traditions are living together in an orderly manner; a country, further more, where democracy is being practised in the full sense of the word, and where political parties are represented in parliament, as elected by the people -- an example

to the whole world."

Is this the same country referred to in an editorial in *The Johannesburg Star* on January 21 this year?

"According to the official figures, Pretoria's black population is steadily being reduced, just as the Government said it would. But this is a far cry from reality, the reality that exists in Winterveld, just outside Pretoria in Bophutswana, where 350,000 squatters live in cardboard and tin camps.

"Its inmates, its thousands of listless children, its predatory criminals and stoical aged are the victims of a variety of bureaucratic sanctions, including an influx control whose effects are being too casually considered, Winterveld is a shameful monument to human indifference and heartless ideology."

The simple fact of the matter is that most white South Africans have devised a superb antiseptic rhetoric to describe their long-term goals, and to disguise the fact that these goals are nothing more than the permanent segregation of black from white on no ground other than skin pigmentation.

Brotherly Love in the Church

Father Clive McBride is coloured and was, when I met him in Cape-town five years ago, an Anglican priest. He is "coloured" because he is not white, not black, and not Asian - he is a highly educated, fluent man who would fit smoothly and easily into New Zealand society. But, he is coloured. No chance, therefore, he told me,

of enrolling his six-year old son at the premier Capetown Church School for boys, Diocesan College (Bishops).

Why, he asked, in the Anglican church with its ratio of black to white members of 74 to 26, are blacks not asked to write for official church publications? "At Church House in Capetown, there is not one black clerical worker, never has been. In most diocesan administrations only the sweepers and tea boys are black."

Father McBride told me of the multi-racial ceremonial service held by the church of the province at Hartleyvale Soccer Ground two months before I met him: "We were patronised by being allowed to sit where we liked and enter through any gate we chose for one day only, so that we could pray together where we are never permitted under any circumstances to play together."

Ripping Families Apart

Just a month before I visited South Africa, Mr Harlem Msini, a crippled African factory worker of Wellington, Cape, was informed that his wife and four children could not continue to live with him, after she had been convicted and fined R30 for being in the area illegally. The couple had lived in Paarl for 10 years but in 1966 Mrs Msini was endorsed out of Wellington to Dordrecht, where she was born, on the grounds that her husband needed to serve 10 years in continuous employment before he became a "qualified" resident

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MOBILISE FRI. MAY 28 LAST WEEK OF HOLIDAYS

MARCH ASSEMBLES MYERS PARK 7PM

Meetings to organize the Mobilization will be held during the holidays: Wednesday 7.30 p.m., Women's Common Room.

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in the urban area. When the 10-year period was completed, Mrs Msini returned, in the belief that they now qualified for permanent residence. By leaving Dordrecht, she forfeited her right to return there and became a displaced person.

Appeals to the Government were rejected, Dr Koornhof, then Deputy-Minister of Bantu Administration, saying that although he had the greatest sympathy for Africans in such situations, there could be no condonement, as this would open the door to more such cases. He said: "If all Bantu men are freely allowed to marry women who do not qualify .. and are allowed to enter the territory, the numbers of Bantu will more than double ..."

Also reported in the South African press just before my visit, was the news that about 10,000 Zulus were to be removed from their ancestral lands in the Richards Bay area, Natal, to make way for the development of the proposed oil port. The traditional lands of the Mandlazini tribe, covering 4856 hectares, and called officially Reserve No.6, Lower Umfolosi, were de-proclaimed by the Minister in February 1970, and made part of the "white" area of Richards Bay.

The Minister designated a new home for the tribe 125 miles to the north - 3,635 hectares of

"unsurveyed state lands" on the border of the Ndumu game reserve.

It's clean and it's clinical. The laws are there and must be upheld. And the laws allow for non-whites to be uplifted and dumped on any convenient piece of non-productive wasteland. They are numbered in their passbooks and they are the faceless masses who create the wealth enjoyed by white South Africa.

I wandered round Capetown with a coloured guy, conscious that so long as we just wandered we could chat. But, by law, we were allocated separate entrances to the Post Office, separate taxis or buses, we could not eat at the same restaurant (though he could, of course, serve me), nor could we go to any entertainment together. A very restricted provision, Proclamation R26 of 1965 under the Group Areas Act, did allow for some mixing at official level only. The National Liquor Board, however, has ruled that where blacks and whites have wine together in licensed hotels or restaurants, all cups, glasses, cutlery and other tableware used by whites and blacks must be washed in separate sinks, dried with separate cloths, and kept apart.

A Beautiful Country

I really would like to explain how beautiful white South Africa

is - how much the average New Zealander must feel at home. The Afrikaans and the English are so hospitable and their cities so like those in New Zealand. South Africa is a wealthy country, an immensely beautiful country, and a country in which unbelievable physical and psychological horrors are inflicted by a minority white government on a majority non-white population.

Outside the white heart of Capetown lies Langa, one of three sister cities that house about 100,000 blacks who work in Capetown. It is surrounded by a solid wire-mesh fence topped with three or four strands of barbed wire, and it has only two or three road exits. It can be surrounded by a fully-armed white force within ten minutes. The houses are drab, dreary symbols of the hopeless apathy and despair of those who, in many cases forced to live apart from their wives and families, serve and sustain the white cocktail parties and private swimming pools.

I cannot be detached. My visits to Langa left me with a feeling of pity for my white South African friends who have lost the capacity to love, and a profound conviction that I could not condemn my black South African friends for their suspicion of whites.

It's a country of paradoxes. Ordinary, decent people, terrified

of losing their standard of living, afraid of the vengeance that could be wreaked by blacks if they gained power, unwilling or unable to see the effects on black people of their being systematically and painstakingly kept separate and poor, and determined to maintain their authority over the blacks.

They are locked in a hopeless anachronism. It was, let us not forget, ordinary, decent people who liked their railways to run on time in Italy, or who ignored the gas chambers in Germany. And when ordinary, decent people band together to defend the collective repression of other people, and to enforce a system of ruthless racial segregation, they are, collectively, neither ordinary nor decent.

And I know of no other country that so systematically enshrines in law and upholds in practice the complete separation of groups of people on racial grounds. Our best bridges to South Africa can only be built when we have burned the bridges that some New Zealanders wish to build to white South Africa only.

For, in South Africa, those who would build bridges to Apartheid are the friends of "white" South Africa, and their support for white South Africa will be welcomed by "white" South Africans.

Lindsay Wright

The Myth of Mixed Sport



Over the past few years we have been hearing statements coming from South Africa telling the world that the policy of segregated sport is being gradually phased out. The most quoted example is the case where a "special invitation" team is formed to play an overseas country. This was the case when the French played a mixed rugby team in South Africa last year. This move was seen all over the world as a step towards the end of apartheid sport. But speaking on the emergence of "mixed" sport, Dr Koornhof, Minister of Sport, said:

"The selection of the special invitation team did not mean that there would be any change in the Government policy of apartheid at the club, provincial or national levels. There will be no mixed trials before selection of the teams, and neither will we consider a merit or representative side of South Africa. We will still select a white Springbok team."

Nothing has changed. South Africa will not allow a mixed, fully representative team to play at test level. The formation of these "invitation teams" is merely to allow international teams to visit, for the French had said that they would not come if such a team had not been formed. But when it came to the tests it was the racist Springbok team that they played.

Despite the Government policy of strict racial segregation, there exist in South Africa today several non-racial sporting bodies, the most notable of these being the South Africa Rugby Union. The existence of these organisations is no mean feat in itself since, despite a large membership, they are subject to continual abuse, harassment, smear campaigns and in general the cold shoulder treatment from the

authorities. The SARU is ignored by the white sporting bodies.

If South Africa is heading in the direction of true non-racial sport, as we keep being told, then it would be reasonable to assume that the non-racial sports bodies would receive encouragement from the Government and white sports bodies. But the exact opposite is the case. The South African police and the Security Service agents constantly keep these organisations under surveillance.

The South African Government is trying to pull the biggest con job in international sport. In response to pressure from the world sporting bodies the South African Government, in all its infinite wisdom, is getting the message that if they don't want to be isolated from world sporting contacts they have to change their racist sports policy. What the Government has done is to come up with a policy that appears to have changed (thus satisfying the international community) but which in reality reinforces and further extends apartheid in sport (thus satisfying the white minority).

At the moment the sports policy of South Africa is balanced on a knife edge trying to reconcile the pulls of world opinion with the demands of its own hard-liners. It is up to us to try and unsaddle the white supremacists from their high horse of racism. It is time that, instead of presenting wishy-washy ideals to the South African Government, we force change in the apartheid policy by presenting a strong unified international front demanding satisfaction with no less than full integration at club and international level.

Dave Merritt

**SOUTH
AFRICA**



Turfloop: University of the North

The "Bantu Education" system was created in the 1950's to ensure that Blacks received the "right" sort of training - that is, what the white African society needed. The Extension of University Education Act of 1959 established the concept of separate tertiary education for South African blacks. Turfloop was one of the first black universities, and caters exclusively to the Sotho tribe. These universities were built inside the black homelands in a "relatively primitive rural environment" and concentrate solely on non-professional degrees. Any hopes for the creation of a black technical intelligentsia are thwarted by this, and also by the heavy administrative restrictions laid upon the students. An "exemption clause" does however offer blacks a place in a white university in order to study subjects not offered at their own institutions. In 1974, 114 blacks applied for entrance to white universities - only 26 were admitted.

Black students may not belong to student associations without permission and in 1969 the Turfloop SRC was banned by the Government from association with the white National Union of South African Students. Only last year the Government dissolved the SRC and stopped all activities by the black South African Students' Association.

The actual "troubles" began at Turfloop first in 1970 with a student boycott of the celebrations for the university's first ten years of "independence". In 1972, the Turfloop SRC President, Abraham Tiro (later killed by a letter bomb while exiled in Botswana) delivered a radical speech at formal graduation ceremonies. He was expelled as a result, and the near-riot that followed was brutally suppressed by the police. It was the allegedly pro-Frelimo rally in September of 1974 that was investigated by the Snyman Commission, as white staff members had been injured. Since then there have been further demonstrations against "white paternalism."

The Snyman Commission, consisting only of Mr Justice Snyman, was set up to look into the causes of the prolonged disturbances at Turfloop and suggest solutions to the problem. In his conclusion,

Snyman claims that the demonstrations were incited by the "subversive activities" of the SASO which he denies is a true students' organisation, because the leadership is allegedly out of students' hands. The report however, does admit to real grievances but sees them "not as objections to apartheid but to the way in which it is implemented." As solutions to the problem of the anti-white hostility at Turfloop, Snyman proposes five major reforms:

- that black and white teachers at Turfloop receive equal pay
- that the University be under the control of a council with a majority of blacks appointed by the Homeland government.
- that black universities attain a similar degree of autonomy to that of white universities.
- that all black universities be open to black undergraduates, regardless of tribal grouping
- that post-graduates be allowed to study at either black or white universities

The report realistically concedes that this will not eliminate student unrest but that "at least the sting will be taken out ... and it will be reduced to a less emotional level, especially insofar as it is inspired by anti-white feeling."

Response to the report is varied. The SASO are dubious that any of the reforms will be carried out as some are against present government policy. They are also fearful that instead of the causes for the anti-white hostility being removed, the report will result in government retaliation against the SASO. It is, as the *Wits Student* (Witwatersrand University's paper) says, obvious that SASO's militant activities are a "symptom rather than a cause" of anti-white emotion, but the commission did not see it in this role.

The government seems reluctant to implement any of the changes recommended by Snyman. They have refused to adopt the proposal for black postgraduates to study in white universities and instead are concentrating on repressing racial hatred at Turfloop. The Minister of Bantu Administration has assured South Africans that steps will be taken and that authority will be delegated in a "gradual and orderly fashion". What that means

is not clear.

The white South African student reaction is voiced in the editorial of *Wits Student*: "The trivial reforms recommended by the Commission even if they are all implemented, will not change ... the system (that is) ensuring that graduates will have some useful skill, but more importantly that they cannot compete with whites." Largely at fault in the buildup of violent anti-white hatred is the role of the black University

as prescribed by the South African Government. To quote *Wits Student*: "Bantu Education" is not a product of the ignorance of our government or of Afrikaner nationalists. It exists to serve the interests of South African commerce and industry and it will change only when they are no longer satisfied with the third or fourth rate training it provides."

Louise Chunn

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SOUTH AFRICA

Bantustans: The Final Solution?

Lester Calder is a New Zealander who hitch-hiked in South Africa last summer. He writes some personal impressions of the workings and effects of separate development of the races.

I was on the road south of Pietermaritzburg. A car stopped and a black man offered me a lift. Surprising, because all of my rides had been from whites till then - a mobile circus of passionate propaganda - and those few blacks who had driven past had looked as stoney as they had dared.

The driver spoke perfect English. He was a Xhosa, driving south to the Transkei, the Xhosa bantustan. He had been born and raised in Johannesburg (three days to the north). He was high school educated and had made his money selling insurance. But now that his father had died, he had lost his right to live in Johannesburg, and white South African law was forcing him to drive back through 300 years to the homelands of his tribe. We left the lush pasture of the Orange Free State and the land became steeper and stonier. The land of the Transkei is rugged and elevated; the soil is poor and eroded; cattle wander among stunted bushes. I discovered that this man had no feeling for the country we were driving through. He echoed my comments on it, a tourist of his future home.

We stopped for a rest and I bought them tea in a tearooms in a little village on the main road. A Mercedes and a Citroen pulled up

outside. Jacob asked me urgently not to talk politics to the new arrivals. Five black men walked in, dressed in suits and dark glasses (it was an overcast day). One of them was Jacob's uncle. He was a senior official in the government of the Transkei. The others were his secretary and bodyguards. The uncle responded warmly when I told him I was from New Zealand:

"Oh, you have beautiful universities over there," he said. "I have been on a trip to Boston and New York and Chicago and seen your lovely cities." Apparently he and the bosses of the Transkei had been sent, all expenses paid by the white government, to several countries of the world to advertise the genuineness of bantustan independence.

"No, I'm from New Zealand..." I ventured.

"Yes, and Yale and Harvard, I have seen them all ... very nice cities, very nice people, your people." I grinned ingratiatingly. Jacob grinned nervously.

When we reached Jacob's home village we spent an hour in the rain trying to encourage bullocks to drag the car off the road, through a sea of mud to a group of beehive-shaped mudhuts. The huts were circular, eight paces in diameter, thatched, with wooden door and a narrow glassless slit for a window. Jacob was fortunate. He could afford a more conventional two-roomed house of mudbricks and corrugated iron. As we sat there, the illiterate and half-clad villagers arrived, one

by one, to welcome him. Several of them bore news of babies who had died the previous night in the villages on the surrounding hills, and of a woman who had died of the mad disease (epilepsy). He gave each visitor a tot of whisky, which he had specifically bought for the occasion. He was a king from a far-off city, holding court.

He showed me a lot about the way villagers lived. His wife would now have to grind maize with the other women. Very little would grow in this soil and climate. Cattle were the measure of a man's wealth, but were seldom eaten - one does not eat money. In despair he showed me the barren misty landscape and said "This is where the Xhosas must live!" Very little of the money which the white government allocates to the bantustans filters down to the people. Fine concrete buildings are built in the capital of the Transkei (the size of Otorohanga) for the puppet government, but at grassroots level there is little change.

Employment and industry are minimal; malnutrition and disease are common; infant mortality is high compared with that of the white children, who live in the more productive areas of South Africa. The ironies and inequities of separate development are a travesty of common sense.

When I left the village, I got picked up by a Rhodesian farmer who was amazed when he learned that I had spent the night in a bantustan. He told me that it was an offence for a white man to leave

the road in a black area. His amazement changed to alarm when he noticed that we were being followed by a cop driving a Land Rover. All white people in S. Africa are very conscious of the powers of police and secret police. "You never know who's watching you," he said.

I could multiply examples of life in South Africa especially the spurious justifications of apartheid by Afrikaaners. A white farmer told me: "These kaffirs can't work, they won't work - they're always drunk."

"Who gives them the wine?" I asked.

"I do," he said. "They won't come and work for you if you don't offer them cheap wine." Racist attitudes are a self-fulfilling prophecy.

One thing certain is the love of Afrikaaners for their sport, and the fact that they regard New Zealanders as blood-brothers in an unfriendly world. They were very bitter about Kirk's opposition to the All Black rugby tour, which was reported in S. Africa as "New Zealand has turned against us." Blacks in a police state with a massive army cannot free themselves on their own. New Zealand's opposition to sporting contacts with white South Africa is an important part of the blacks' fight for majority rule.

Lester Calder



Murray Cammick

Mutual Ignorance

Educating Polynesians and Pakehas

It requires no acute community consciousness or sensitivity to be aware of the fact that immigrants from the Pacific Islands meet with a great deal of difficulty in adjusting to Kiwi society. Changing aspirations and values have led the Islanders to become less satisfied with the limited opportunities and facilities in their own land. With the encouragement of relatives and friends already in New Zealand and of industrial firms needing their labour, the prospects of better educational facilities, high wages and a better standard of living make good incentives to migrate to Godzone.

Immigrant Ignorance

Unfortunately, they are confronted with a host of unanticipated problems. Economic realities force them to work long and hard hours, resulting in physical fatigue. Alcohol is soon discovered as a relief but may not be controlled, which leads, in turn, to various social problems, as our media take great pains to inform us. The long hours can also mean a breakdown in the family structures, a situation which may be disastrous for those dependent on its stability.

The immigrants, in the main, arrive here in a haze of blissful ignorance - a condition much to their disadvantage. They have become prime candidates for exploitation by their employers and fellow employees, by their landlords, by the complexities of a strange new life. They become quite confused by the attitudes of the less enlightened 'Kiwi blokes', by the customs and culture of the New Zealand people, and often only learn about the Kiwi's strange ways through confrontation with the police or other representatives of authority.

Educational Resource Centre

Several attempts have been made in the past to overcome these problems, most of them having, sadly enough, little impact. A far more hopeful answer is now on the horizon with the establishment of the Pacific Islands Educational Resource Centre. Submissions received at the Educational Development Conference from Island communities in Auckland questioned the value of the New Zealand system of education as far as Pacific Island children are concerned. Ideas for the amelioration of their situation were discussed and gradually took shape in the idea of the Resource Centre. With the full support of the then Minister of Education, Phil Amos, a committee to decide policies, select staff and so on was set up.



It consisted of representatives from the people of Samoa, Niue, Tonga, Tokelaus and Rarotonga plus person from the Education Department, one from Maori Affairs and one from the Auckland Education Board. The Centre is now planned to start operating later in the year.

One of the members of this committee is Steve Niumata, an energetic and forceful man, devoting much of his drive to the welfare of minority groups. He has been pushing for an institution such as the Resource Centre for eighteen years. This is the first establishment of its kind, as much of the type of work the Centre will be dealing with has until now been done only in small groups in established institutions such as schools. This Centre is an entirely new concept, in that it is more independent, with a more coherent and organised form.

Its aims are both far-reaching and realistic. The main emphasis will be on education, focusing on the teaching of English as a second language to both adults and children. The first languages will also be taught in order to counteract what Niumata sees as one of the most distressing situations, where the children born in New Zealand can speak neither English nor their own native language.

The Impolite Pakeha

Another aspect of the education programme is the resettlement scheme to help immigrant Polynesians cope with orientation difficulties, most of which are due to 'culture shock': "The Centre is for the Islanders to find out why the Europeans do things that are, to them, very repugnant to their nature. Most of them come here

and learn that the pakeha seems to be very impolite. In the Islands they used to call them pigs, because only pigs behave in that way. They have to learn that what seems to be impolite to them is actually the culture, the nature of the pakeha. Similarly, the pakeha's idea that the Islanders take everything politely and do not react is not quite right - they do react, but in different ways.

"Unfortunately, the pakehas keep thinking that they can get away with being aggravating, because of the Islanders' polite nature. This is where they collect a punch on the nose.

"If people know what it is about, then they won't take advantage of it. Violence seems to be the most common reaction - they find that they run out of words to express their disappointment, frustration builds up and the only remedy they have is violence."

Educating Two Cultures

The Centre, then, sees this process of education and orientation as a two-way thing, involving both Islander and pakeha. A programme is in preparation to educate the European population of New Zealand about Pacific Islanders, to cultivate an awareness and appreciation of the differences and a more informed and sympathetic approach than that adopted by institutions such as the media.

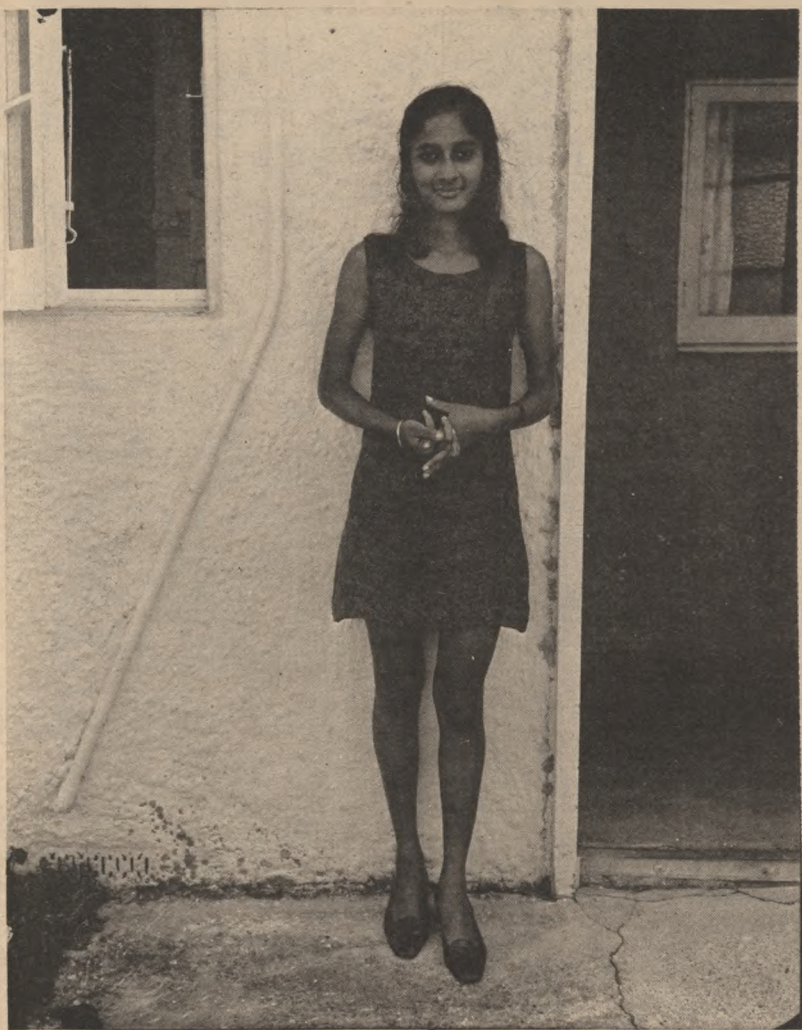
One of the most difficult problems encountered by the Pacific Island immigrants is the antagonistic attitude of New Zealand society towards them, with many pakehas refusing to accept the fact that there are differences, and that these cannot be smothered by the Islanders' becoming 'Kiwis'. Niumata is concerned that many only want "to assimilate and not integrate. We do not want assimilation - we have not lost our culture, and we shall keep it."

The Centre also plans to set up an advisory council, where voluntary councillors will be available to discuss problems in their own language. This and the other services will be free. The teaching staff will be salaried, as is the Director, who will be working full-time from May. The Centre has its premises in the old Bayfield School buildings at the end of Jervois Road. The school is now undergoing renovations and alterations and should be open by spring of this year. The Centre is probably one of the most encouraging signs of progress along the road towards a multi-racial, multi-cultural society.

Jill Ranstead

John B. T
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John B. Turner: Vena Govind, Wellington, 1970. This photograph is part of an exhibition of 35 photographs at Snaps Gallery, Airedale St. Entitled A Sense of Occasion, the exhibition is the first one-person show by John B. Turner, photography lecturer at Elam School of Fine Arts and spans eleven years of his work. The exhibition closes on May 5th.

images

Edited by Jasmine Sampson

Song for an Actress (for Andrea)

It's hard.
I want the part of you
that lies beyond the smoothe finesse.
I want beneath the perfume/
it's where the edge of sweat breaks through
it's where the real tear
bursts in the pretty painted eye when
you are dancing
to a melancholy tune/arms high
effeminate branches
in the
wind of song
& saffic music.

It's hard
I've seen the scudding clouds bandage
a pale suburban sun trolley wires
support the sky in loose black nets/
this is where the cruel light burns
with buzzing fire,
the neons never set. Lady
I want to bring you
to my world
of trees/ to the swift infinity of sea.
But instead
I'm here
barefoot on your floor
knuckles rapping wood / in secret hope /
that I'm the first
t'try the handle
of your midnight door.

David Mahon

Love Circus

He'll drink her tongue
& with the
dark pronged spider
of her eye
she'll weave a web
of love,
frail & wide & white
& they'll
in poisoned silence lie
rib to rib
& contemplate
the yellow water stains,
ornate
on the ceiling's plaster sky.

He'll rant in brave
eternities,
& she'll learn to praise
the penis in his talk/
remove her face
& he to peel away his worldly mask
while they take
& feed
& preen & breed
& bleed to satisfy
the deepest
darkest
primal need, of love.

& then/with navels
close entwined
they'll
part
to find
some wilder whiter bed
some prettier
wiser head/each to hers or his
new dancer
with a longer,
maybe firmer tapping cane
or clown
bouncing on the sagging
circus wire
of life;
forgetting
words
like: bond
& wed &
wife

to one dark day
return
with slightly foreign breath
& navels torn,
to find each other
strangers
& a little nearer death.

David Mahon

Ngaiotonga

She sits & gazes
all the light long at
the purple bruise of storm.
Rain clatters like gravel on
her iron roof, dulling yellow
dust on a northland road.
Her old dark face bares
the tattoo of wind
& sun
& the fine bone chizels of pain.
She does not see
/with her pumice eye/
the hitch-hiker wave.as he wanders by

Wind tugs mist from the tops of tee-tree
She here rain
& crickets mechanical song
Deep in her soul a different sky
grows dark. She does not see the traveller
pass & the old grey dog
at her tough bare feet
is much too old
to bark.

David Mahon

Student Arts Festival 1977

The New Zealand Students' Arts Council is currently formulating plans for a nationwide arts festival in August 1977. Arts' Council Director Bruce Kirkland says that a subcommittee has been working on plans, and submissions will be made to the May meeting of the Council. The Festival will be held in Wellington, August 19-28th.

The Festival will be modelled on the 1972 Festival, which was held in Auckland. Major attractions will be two rock groups, a theatre or dance company, a film director and a poet - all from overseas. Venues in Wellington are already booked, and detailed organisation should get underway with the appointment of a fulltime organizer from November of this year.

As well as the overseas drawcards, works in all forms of art will be called for from New Zealand campuses. Parallel to the performing aspects of the Festival there will run a series of workshops in almost any aspect of art you care to name. Each area of the arts will have its own co-ordinator and working committee - screen arts, performing arts, music,

visual arts and fringe.

The object of the Festival is to provide the kind of artistic event suited to NZSAC constituents - i.e. you. The main purpose of such a festival is to enable artists (and others) from all over the country to exchange ideas and see/hear each other's work.

One small catch, particularly as far as the N.Z. University Students' Association politicians are concerned, could be the cost. Bruce Kirkland has a budget of over \$100,000 in mind, which will doubtless cause some seizures in the financial sections of NZUSA. It remains with students on campuses throughout the country to express their support if they want this Festival to happen. Any geriatrics who remember the Festivals of five or more years ago (John Robson does), will certainly vouch for the magnificence of these events. And NZUSA will need to recognize what the Government doesn't - worthwhile arts events don't pay for themselves.

Allan Bell

Mike Doyle
Stonedancer
Oxford University Press

From The Oxford University Press comes Mike Doyle's *Stonedancer*, eighty-five pages of poems in paperback at the price of \$3.95.

The writer, who once published under the name of Charles Doyle, lived in New Zealand for a number of years - indeed, the first of these poems is set in Upper Queen Street. Other poems in the collection venture into less familiar territory - Karekare, Vancouver, the Zurich Bahnhofstrasse. The man is an international poet, and his work is a refreshing contrast to some of our Kiwi culture.

Much of this volume is art on art, which will appeal to the connoisseur of Klee and Arp, and provide an education for anyone who is prepared to research each reference, from Shen Kua to Kyoji Yano. For instance, his poem *Noah* makes mention of Henri Michaux, Jung, Teilhard, Bachelard, Swift and Pope.

Noah is the kind of labyrinthine poem which one might unravel thread by thread for an important essay, grateful for the wealth of allusion it contains. It is a poem which reveals different levels of

meaning, depending on the confidence and intensity of the person making the analysis - a poem perhaps ideal for examination-setting or a minor thesis.

Even so, the poem avoids academic hubris. For instance, the writer treats the ark as an abstract image, but he also imagines it as a real boat. Noah himself is seen "tired to the marrow hearing/the granching noise of a break sharpened against/cage bars in impenetrable darkness. The candle/illuminates only raw hands and great sagging lumps of/red meat."

The passage quoted is virtually prose - this is very much a volume of free verse. Fortunately Doyle's work is sufficiently disciplined to dispense with set forms and stanzas.

He has other poems which probe the old topics of love and age, and, in *The House of Life*, death. His most obscure poem in this collection is *Siberian Cures*, a list of Russian folk remedies. The purpose of this is beyond me, since I have better ways to cure toothache and constipation. However, the writer gives various clues to his ideas on composition in his poems on poetry, such as *Shaving*. The diligent student may search them out at his leisure.

Hugh Cook

Woody Allen
Love and Death
Cinema II

Got a buck-and-a-half left from your bursaries? The best way to spend it is at Cinema II, watching Woody Allen's *Love and Death*. And you also get to see the shorts of *Monty Python and the Holy Grail*.

Woody Allen plays Boris Zuschenko, a bespectacled 'militant coward' who is the son of an idiot Russian landowner. As the film opens he is in a French prison cell, condemned to death for shooting Napoleon's double (who looks a lot like Napoleon). He then tells his life story and reveals his mostly unrequited love for his cousin Sonia, who loves brother Ivan, who has married Natasha.... (If you're into *War and Peace* or *Peyton Place* you'll know what I mean). Anyway, Boris manages to get enlisted, see an Army play on the evils of social disease, capture four French generals, and fight a duel. Not bad for a coward.

Allen dead-pans his way through accomplished slapstick, incredibly funny one-liners, and metaphysical discussions on the meaning of existence, or existential discussions on the meanings of metaphysics. All this and surrealism too.

Death appears in several scenes, and near the end God, who up to this point has refrained from making a personal appearance, plays a joke on our hero. (If that is celestial humour, I'm staying a sinner).

Every Woody Allen film that hits the box office is supposed to be his best yet, but in this case it's more than that. *Love and Death* has to be his all-time best. The spunky Diane Keaton is at her best, the photography compares favourably with *Barry Lyndon*, the script is Allen's funniest yet, and his direction is spot on.

You'd better hurry up and see this, because school holidays are almost upon us, and accomplished R18's such as this usually get dropped in favour of Kung Fu and Walt Disney. This is the season when all self-respecting film critics leave town or hibernate.

Chris James

Capping Films

Our Man Flint
From Russia with Love

As part of this year's culture in Capping, there will be a film-showing this very evening - Monday May 3rd. Site in B28



Will Elise's 'miraculous pregnancy' prove the first feminist birth? Anne (Deanne Williamson, left) looks dubious. Joanne (Brigid Millar, right) looks hopeful, while Elise (Sylvia Rands, centre) is by turns both hopeful and dubious. The outcome of Elise's pregnancy provides the climax for *Slag*, a hilariously provocative reappraisal of women and their behaviour. The play is by David Hare, directed by John Curry. It opened last Friday at the New Independent Theatre.

Inter-Action Theatre

The last few weeks, thanks largely to the efforts of groups using the Old Maid Theatre, have seen an encouraging upsurge in dance and movement performances. The substantial audiences at the dance programmes are a good omen for the success of a new venture which makes its debut on Saturday May 8, in the Town Hall Concert Chamber.

Inter-Action Theatre, in conjunction with a number of local groups (including the *Dance and Drama Co. of N.Z.*, *Maranga-e-anga-kite-Atua* and *Movement Theatre*) will present a programme of dance, drama and music from a variety of cultures. The evening will contain elements of Maori, Balinese traditional and modern European dance forms as well as Spanish guitar and choral music.

The whole show is being promoted by United Arts Enterprises who are obviously making a valiant attempt to extend the range of movement and dance theatre outside the specialised audiences of a University Campus.

at 6.15 pm. A couple of brilliant pieces from the Bond stable.

Two superb theses on the sociomoral rationalisations and ramifications of being nasty and killing people or being good and killing baddies. A subtle distinction. The eternal forces of yin and yang are unbalanced - who can right the fault? What are Mr Bond and that big blond Russian up to with that talcum powder? Will James really get his cuffs dirty? *From Russia With Love* was made back when Bond films were really based on Bond books. And this one is considerably more interesting than Fleming managed to make it on paper.

A better Bond film than any Bond film with the possible exception of *Casino Royal* is *Our Man Flint*. A stunning succession of spectacular sets, nifty things for dealing death and lots of empty-headed women. Lots and lots of empty-headed women. More empty-headed women, in fact, than I have ever seen gathered together in a real place. These studios must specially breed them. But the film is very funny anyway. You can laugh at it like the hardened cynic you pretend to be concerning all things American and secretly revel in the silly fantasies of it at the same time.

Grant Dillon

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Records

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Tom Waits
Nighthawks at the Diner
Asylum Records
Supplied by W.E.A.

Tom Waits has problems (his clothes don't fit, he has no-one to seduce but himself, his breath is probably bad) but he has the mouth of a champion. Through four sides of performance, live before a studio audience, Waits runs through all the routines that have made him this year's real cult figure. Forget Patti Smith and Springsteen, John (future of Rock) Landau says this is the real thing.

The album is almost half talking, but, at least after five or six times through, this has an unusual effect. Rather than wearing thin, like many a comedy record (remember Cheech & Chong?) *Nighthawks* uses the flexibility and unpredictability of Waits' monologues to break up the normal flow of a record.

In fact, with the services of a 'levitically deuteronomous' band who dabble in a brand of cocktail lounge jazz which matches Waits' hipster beard perfectly, the album is really outside the mainstream of rock and roll. The saxophone player purrs out solos over a piano player who's been listening to Dudley

Moore and a string bassist who's been listening to everybody. Waits himself adds piano, acoustic guitar and expert finger-snapping.

The record sold out within a fortnight of its arrival from Australia and you can't buy it in Auckland at the moment. But hold on to your money because emergency supplies are on the way. To be taken twice daily - with bourbon.

Frank Stark.

Corea/Holland/Altshul
A.R.C.
E.C.M. Records
Supplied by PYE

My first reaction to this album was unfavourable, it seemed to intrude without offering adequate justification for doing so. Repeated listenings confirmed my first thoughts. But for those who look mainly for technical expertise in music, this album would be a good choice.

Even though it is one of Chic Corea's later albums, it differs quite considerably from the music played with his group *Return to Forever*. It does not contain the blended elements of Jazz/Rock so characteristic of the new music.

It does however delve into the field of free music and in that aspect one could say it is searching. In my opinion however the music is traditionally based and does not point to new directions.

Like Scientology (the philosophy Chic Corea follows) this album to me displays an intellectual side without delving too deeply into the truly creative (or spiritual) areas. It is very fast, technically competent and a good example of one way the classically trained musician has utilized his specialized skill in what appears to be "post Be-Bop" played with modern voicings, chords, scales etc.

I can only praise PYE for making the less commercial overseas music available to the public. Only by listening to diverse types of music can we make any sort of value judgement as to where music is going and more importantly how the standard of New Zealand music and production compares internationally.

Colin Hemmingson

Charles Wuorinen
String Trio Grand Bamboula/
Bearbeitungen
uber das Glogauer Liederbuch
Nonesuch Label
Supplied by W.E.A.

It is a pity that the Nonesuch label is so inaccessible to N.Z. listeners. Together with George Crumb, Charles Wuorinen's music is some of the most exciting stuff coming out of the U.S.A. Both composers are on this label.

Listening to the *String Trio* (1967-68) one is amazed at the finesse of Wuorinen's technique. It is a twelve-tone work, which is heavily dependent on Babbitt's "time-point" system, which involves a systematic correlation among the interval successions within set forms and their temporal interpretations: in this work such rhythmic translations have been achieved. The resulting material is treated 'motivically' - that is it becomes the subject of a number of different variation - methods. At the end, a final organisational gesture unifies the "composed" main body to the "improvised" beginning, as the work concludes with an augmented rearticulation (in retrograde) of the first music of the work. Mention must be made of the excellent performance by the Speculum Musical. One can only envy Wuorinen for having such fine players available.

In *Bearbeitungen* the composer has taken six instrumental pieces from the 1475 collection of Glogau Cathedral and 'recomposed' them. Like Webern's *Musical Offering* arrangement, Wuorinen has given them a stunning instrumentation. However, the end result is not that pleasing. I get the impression that these wonderful Renaissance pieces have been crossed with believe it or not, Dixieland Jazz. In short, a real mess-up.

The *Grand Bamboula for String Orchestra* (1971) is totally different from the other two works. It is in some ways reminiscent of Hans Werner Henze's *Fantasia* for the same medium. The location of events in it are all determined by translating the pitch intervals of the compositions twelve-tone set into time-interval-lengths that separate events from each other. Despite the composer's meticulous technique, it is an extrovert and celebratory work as the name suggests.

The work is given a fine reading by Daniel Shulman who conducts The Light Fantastic Players with ease and precision.

Anyone interested in getting hold of this disc and other contemporary American music should give Tim Murdock of W.E.A. (agents for Nonesuch) a buzz at 71-699.

Mark Nicholas

Tracy Nelson
Sweet Soul Music
Maps 8078
Record supplied by PYE

This record is neither especially good nor especially bad, but rather just plain dull. Not only is it dull in its choice of material, but the production contributes to a flatness of tone that has Tracy Nelson fighting her way through a mix that sounds like it was done under six feet of sludge. Indeed one could almost believe that this record belonged to drummer Willie Hall. For producer Bob Johnston has pushed the rhythm section so far forward that they dominate, and the dull drum sound contributes a dreary plodding feel to the music. Though the musicians are at all times competent, arrangements are often a directionless clutter, allowing the playing to sprawl.

Some songs, such as Bob Johnston's *We just can't make it any more*, almost succeed as they are treated more directly but even this is outweighed by a dreary version of Dylan's *I'll be Your Baby Tonight* which retains little of the melody and none of the charm of the original. In the end the blame would seem to be with Bob Johnston, who although he has worked in the past as a producer for Bob Dylan, Leonard Cohen and Lindisfarne, here seems to have disregarded anything he ever knew about the art of producing. For in this album he has subjected the artist to the backdrops he has provided, and seems to have misunderstood Tracy Nelson's true worth. She functions best with a barer accompaniment which allows her blues and gospel inflected singing freer reign, rather than as a stylist of a variety of material, as she is presented here. File under misdirected talents.

Alastair Dougal

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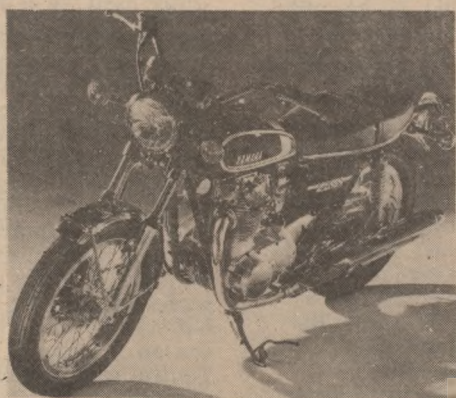
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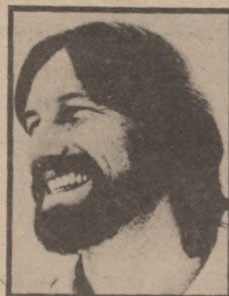
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The Silent Majority

Letters: Leave at Studass Office or post to Craccum, A.U.S.A., Private Bag, Auckland.
Publication does not imply editorial agreement.

Sexist Propaganda

Sexism is in the pen of the artist, not the eye of the beholder. I found it hard to believe that Kitty Wishart or any of her female staff could have created or consented to the advertisement which she has objected to, and I am relieved to find that they did not. A caricature of a Maori (fat belly, grass skirt, bottle of DB and all) would have been equally "eyecatching" (and irrelevant), but surely Mr. Easte has the perspicacity to see how offensive it would be to most Maori students, and therefore racist. Can he not see that using naked female bodies as ploys to sell goods, whether as arty and "eyecatching" as books or as crass and commercial as cars, is offensive to women who care for the rights and dignity of their sex and therefore sexist.

No doubt to a pakeha male it all seems very trivial and humourless - he is fortunate to have escaped the experience of "minority" groups, whether racial or sexual, which cause them to object to any perpetuation, no matter how "trivial", of racist or sexist attitudes.

C. Dann

Zionist Reply

Judging by B.I. Clement's letter, there will now exist a larger amount of misconception, both about anti-zionism and about my letter in Craccum on April 5 which was concerned with AUSA policy on racism.

I am amazed that this person, whom I saw at the AUSA meeting and who therefore must have seen the subject of my last letter stand up and say "I hate Jews" (it is a pity I have to be so explicit), could manage to misread that letter so badly as to think it had anything to do with antizionism. However, this would not be so bad if his own letter was not such a conglomeration of totally untrue information.

I suggest that Clement ought to do a little more research into his English and Anthropology before opening his mouth; even if he had found a more reliable source than some dubious and moreover semantically impossible definition, he would have found that Judaism is "a

Hebrew religion primarily based on the Old Testament", and said to be the religion of the "Jews". This word has come to mean a people bound together by "a set of values comprising historical, traditional, religious and national elements." There has never been a "Jewish race" (if there is such a thing as a "race" at all); the Hebrews of the Old Testament were "racially" mixed. The semites, who are not a "race" either but a group of people with a common ancestor (do you say a man with a black grandfather is a negro?) include Arabs, Assyrians, Hebrews and Aramaeans, so I suppose one could say "Arabs are far more semitic than the average Jew," if it were not for the alternative definition in the Oxford dictionary of "semitic equals Jew".

Finally, Zionism, which Clement did not even define in his clever little word-play, is the "Jewish nationalist movement that has as its goal the creation and support of a Jewish National State in Palestine, the ancient homeland of the Jews."

I am against any bias on the part of NZUSA foreign policy against students of different cultures over here, on the grounds that if they wish to separate themselves in our Asian Students Association, they have the option of withdrawing voluntarily, and NZUSA pressure will create nothing but ill-will among students.

Race, Colour Creed

De Bono Wrong?

In a recent lecture, the visiting Doctor Edward De Bono posed the following problem: If there are two glasses, one containing oil the other vinegar, and you take a teaspoon of oil and stir it into the vinegar, then a teaspoonful of that mixture and stir it into the oil - which glass contains more of what it wasn't, the first or the second? His answer was that they'd be equal, because the second, you're just putting back some of the oil, so it's polluted by the same amount. I disagree. The first time the teaspoon contains 100% oil; the second time it contains less than 100% vinegar, so, presuming both glasses were holding the same amount of liquid the second glass would end up being less polluted.

I point this out only because it's fun to think that I may have proved De Bono

wrong. (Of course, I could still be wrong.) But the next matter is more serious. In a newspaper interview (*Star*, April 13), he's quoted as saying; "The crucifixion replaced love and tolerance with fear, sin and guilt as Christianity's motive force and in doing so bred arrogance, righteousness and dogmatism." I don't know which side of the fence he's on but I disagree with him. Both love and sin are essential to the Christian message. The crucifixion makes vividly clear man's sin and God's love in Christ. Most people, for whom Easter means no more than sideshows and chocolate eggs, are not able to see the significance of this. The question is, where do you stand in relation to the cross?

Peter Butler

Israel Policy

Two years ago an anti-Israel resolution of the New Zealand University Students' Association was overwhelmingly defeated in a referendum on campus. The results of the referendum were not published in Craccum.

At this year's annual general meeting of the University of Auckland Students' Association a pro-Israel resolution was adopted, again it did not appear in Craccum.

For the record - *Policy Motion*: that the A.U.S.A. oppose past, present and any future moves made by the N.Z.U.S.A. to exclude the National Union of Israeli Students from the Asian Students' Association.

G. Baker

Studass Grants

A lunchtime conversation provided me with a few interesting facts - namely how and where a portion of our Student Union fees are spent. There was mention of a \$150 grant to the Engineering Society to help support the Haka Party, which will be travelling to Wellington next week - 'to sell Capping Mags'. One of those present suggested that this was a paltry sum - 'only \$150', and really not worth worrying about. The sum has not yet been granted but it is highly likely that the Engineers, probably the most powerful group on Campus at the moment, will receive the money by sheer force of numbers. One can always blame the apathetic majority ... but I'm hoping that if such interesting little bits of information are made known, it may encourage some opposition.

A grant of \$1400 was made to sports teams to send them down to Otago over Easter. From reports, it was rather a fiasco - more like a glorified piss-up than a week of conscientious sporting activities. To consider distribution of these grants unworthy of mention seems a very negative response - especially when the AUSA is in financial straits. Will fees go up again next year, to support 'causes' such as the Haka Party and Tournament piss-ups?

Eavesdropper

Abortion Dispute

The letter by Ms C. Dann (*Craccum* 12 April) contained some interesting assertions.

Firstly, that "the majority" of New Zealanders consider pregnancy resulting from incest and deformed fetuses as grounds for abortion. I would suggest that most New Zealanders find abhorrent the idea that to be judged fit to live, your existence must not contravene social taboos (as in the case of conception from incest) or fall below a certain degree of physical or mental perfection (deformity).

Ms. Dann then goes on to speak of the need to rationally assess the present and the immediate future and make one's plans accordingly. Fine. But are the plans going to be made in accordance with man's needs, with every individual maintaining his most basic rights, or is man going to be made to fit in with the "needs" that a certain powerful elite decides have to be met? To suit our own convenience, do we have any right to go to such terrifying lengths as redefining who qualifies to be called human or not - as in 1973 when the U.S. Supreme Court decided that the unborn child under 6 months was a "non-person". Just like in

1857, when they decided the negro slave was a non-person too.

Where does Ms Dann get the idea that agnostics are more likely to be pro-abortion than theists? While there is an irreconcilable clash between those who believe in God and those who do not (one believes that man has inalienable and inviolable value only in the eyes of a supreme being while the other believes that man is the supreme being), the two schools of thought both concur in recognising certain basic and universal rights of man, with the fundamental right (the one on which all other rights depend) being the right to life.

Finally, Ms Dann says that the people to decide about an abortion should be the "individuals involved" i.e. the parents and their medical advisors. It's funny isn't it, but when the foetus goes into convulsions for an hour as its amniotic fluid is replaced by salt solution (saline abortion), when one of the tasks of the nurse at a D. & C. abortion is to re-assemble the "products of pregnancy" (i.e. tiny arms, fingers, toes, heads) to make sure that the uterus has been completely emptied, when nurses in Japanese abortion houses speak of "koneko no naki" (literally "mewing kittens") to describe the sounds emitted by dying fetuses piled on top of each other in rubbish receptacles, when you consider all this you could swear there was another individual involved.

P. Farrell

The Papakura Decision

The main safeguard of the law quoted by John Robson lies in its loose wording. Precisely worded laws have the effect of making it compulsory, leaving no latitude which is not forbidden, leaving no latitude for individual action.

It is true that this law makes it possible to prosecute political activists whose actions have upset our conservative policemen and magistrates. By definition, this is their duty to conserve the law. Such prosecution does not necessarily entail conviction. The act makes political activity a sufficient condition for successful prosecution, not a necessary one.

Our policemen are selected for their probity and integrity in upholding the law and keeping the peace. Not for the subtle interpretation of actions with regard to the supposed intent of the law. Such examination properly takes place before an informed and impartial judiciary, under controlled conditions of representation and admissible evidence, and acts as an effective check upon any abuse of authority by the Police.

This is what happened in the Papakura decision. As long as we have responsible, concerned and decent men in our judiciary and as our representatives, no law can be repressive except to antisocial destructive behaviour. To suggest that legislation alone can lead to gas ovens is irresponsible.

Rose Whitlock

Club Membership

My main concern in writing this letter is directed at the Malaysian-Singapore Students Association in Auckland University and the method they used to obtain new members. Everybody knows that the MSSA has no membership subscription since it says it believed that all students enrolled are automatic members of the association. So it is indeed a paradox that it tries to register new members in front of the bookshop when we all know we are automatically members. Quite a few Singapore students are indeed suspicious at the high-handed and irregular behaviour of the new Committee. So as a student whose fees goes towards subsidising the activities of AMSSA I am very suspicious of the present activities of this association. If one has to pay subscription to join them it is only understandable but in this case you have to register. Register for what? Or this is typical of the way the new Committee tries to elicit information about the activities of students. Thank you.

Botak Chin

Events. Services

Boat Race Ferries

Leaving Admiralty steps on May 5th at about 10.15 sharp and will be returning about 12 noon. Cost a paltry \$1.00 per person. Ya pay for them of course at the boats. Do not be ripped off by more expensive boats.

Foreign Students Camp

Come and join us at the Foreign Students Camp and get away from it all!!! This will take place May 14-16 at Oratia. The programme includes concerts, films, music and sports in a real country atmosphere. Costs \$5, which includes food, transport and accommodation. For further information contact Brian Lythe at 74-740 ext 595, 596.

Graduation Service

Maclaurin Chapel at 1.10pm, on Thursday, May 6th. You are invited to stay for lunch.

China Delegation

NZUSA delegation to the People's Republic of China. *Interest meeting* for questions etc will be held in Room 144, Studass, at 1pm, on Tuesday May 4th. Come and have a chat with last year's delegates from Auckland. And, the same evening at 7pm, in the same room, the delegation will show slides.

Capping Revue

This event, which will of course contain the usual amount of smut, sex, pornography, and very, very old jokes is to be held in the *Old Maid* from the 4th to the 8th May, starting at 8pm. Entitled *Laying Ourselves Wide Open*, it is the height of bad taste so we here at Craccum do recommend it to you.

Continued from front cover

carried out. The workers have had to be put on reduced hours and broken shifts. The only alternative available is redundancy. Samphier says it is good of AUSA to offer broken shifts, as few of the workers have been there long enough to collect redundancy payments.

On staff/boss relations Samphier assured me that if any of the staff have grievances, then they only need come to him and he will listen. *No one gets a bad deal here - the staff are all pretty well looked after - there is a good staff feeling.* He adds that if the staff were disgruntled, it was because they were not doing their job properly. Supervisors were only sharp to those workers who were lazy or not doing a proper job.

Samphier puts the Cafe problems down to the layout of the place. A *Cafeteria Feasibility Study* which was completed last year gets his full endorsement: "There is nothing wrong with the food, only the environment of the place." The conditions the workers in the kitchens have to put up with are far from inspiring. The layout of the kitchens and servery is a monument to how not to design a cafeteria. There are delays in getting food from the kitchens to the servery. The servery itself shows the workings of a busy kitchen and students are put off by this sight. It was emphasised by the Cafeteria Committee that the staff cut backs are only short-term actions until the physical alterations proposed in the *Feasibility Study* are implemented. Only the alterations will improve the efficiency and economy of catering operations.

Cafeteria Staff

Then we get the *Voice of the Workers*. It is usually very difficult to know their views - they are not articulate and do not have an 'overview' of the whole situation. The situation is made difficult because one of the Supervisors told the workers not to talk to me (although Samphier said he cleared this matter up with the Supervisor concerned). They do not have a combined voice. There was no Hotel Workers' Union representation until two delegates were elected three weeks ago.

Frustrations that the mainly female workers have are usually directed, rightly or wrongly, at those immediately above them in the work situation - the Supervisors: *The Supervisors are always nagging - we are expected to work miracles - I have never worked in a place where they work you so hard as this - you have to stop everything and run when they speak.* When asked why the girls concerned do not tell the Union delegate, or go to Samphier himself, the different girls indicated that if Samphier found out, although he might listen, he would tell the Supervisors who would then give the girls a hard time.

A factor which heightens the problems inherent in the work situation is the sort of people who work in the Cafe. Some of the girls are referred from the *Labour Department*, and they clearly do not like the work. One girl used to work in an office before, but the only job the Labour Department had was as an assistant in the Cafe. Another girl comments: "They concentrate on getting girls who aren't very bright. The Supervisors treat them like shit because they expect the girls to be no good. The Supervisors are always on these girls' backs."

As far as worker/student relation-



Mike Samphier, Catering Manager



Cafe coffee servery: closed

Bellyaching all round

ships go, one girl says "The students are all middle-class, and we are just here to serve them. Not until attitudes change, and change is supposed to come from the more educated at universities, will they change their attitudes to us."

On worker/boss relationships another girl comments: "The cut-backs are cutting back the wrong people. If they get more responsible people (and most of us here are responsible) then you can cut back on the Supervisors and other superfluous people higher up".

When writing this article, the cut-backs had not yet come into effect, but the workers had been notified that they would have to work shorter or different hours. I was told that between 3-5 employees would be giving in their notice within the next couple of weeks because they did not like the new hours or the tightening-up. One woman has been there for five years. Broken shifts mean that workers have a two-hour break, where they were working before, and little use can be made of this time. The changed

hours just do not suit some who were originally employed at different hours. Family commitments mean that they must leave, and they are unlikely to find it easy to get another job. The part-timers, married women with working husbands, will not appear on any dole figures.

The Catering Sub-committee Report 7.4.76 resolved "to recommend that in implementing the proposed measures the interests of the staff employed be protected at all times." Clearly many staff were unhappy about the new proposals, but Samphier and the Supervisors refused to believe it. Says one Supervisor: "No one here is disgruntled with the hours. You have got the wrong information". Few workers were prepared to publicly voice their discontent through fear of being 'sent down the road'.

Students' Association

Mike Walker, Student President and member of the Catering Committee, admits there does seem to be some sort of management/staff split, but "it is impossible to soothe all the workers' feelings". The physical working conditions and the clientele the workers deal with make for a difficult situation. He emphasised that the interests of the workers must be protected at all times, and said he would look into how the tightening-up was affecting the workers himself.

Clearly AUSA must give a lead in this situation. It must give a definite time for the *Feasibility Study* to be implemented, and quickly. The services of a Management Consultant have been engaged, and one only hopes that the workers in the Cafe will not be forgotten by the professional expertise of the Consultants.

One small but significant innovation which Walker promises, is to let the workers appoint their own representative to the Catering Committee. Worker representation on management is a concept not much used in NZ, but is common in progressive countries abroad. Let us hope that the workers will use their voice on the Committee to enable all sides of the story to be heard.

And what is the future to hold for the pot-pourri of people involved in the Cafe on campus? The implementation of the *Feasibility Study* is ultimately aimed for, but problems will not cease when and if it is implemented.

For the students, the quality of food will not rise unless the price they pay for food rises. A little bit of treating the workers as people would go a long way to making the Cafe a happier place.

For the workers, frustration on the side of the Supervisors and the workers will continue to exist until the kitchens are redesigned to maximise efficiency and until the workers vote for who they want as Supervisors - as happens in many places overseas very successfully. The Supervisors would then realise that they are as responsible to the workers who elect them, as they are to the Management.

The Student Union must look into a better liaison with both workers and management through representatives of workers, students and management on the Catering Committee. The meetings must be more regular than they are at present.

A quote from one of the workers seemed to sum up much: "The situation in the Cafe is just an echo of Muldoonism. Those trying to give an alternative and constructive voice on what is happening, are branded as agitators and given a hard time."

Glenda Fryer

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