

UNIVERSITY OF AUCKLAND

12 JUN 1981

GENERAL LIBRARY

Craccum

12345 ABC AUCK/ATTN ALL
STUDENTS...HARDSHIP AS AT 1 JUNE 1981 ...
GRANT...FACTS...
2362 APPLICATIONS RETURNED ... THAT IS, 35% OF
1864 DECLINED TOTALLY ...
645 DECLINED ARE BEING DECLINED ...
APPLICATIONS ARE BEING DECLINED ...
AVERAGE VALUE OF GRANT DECLINED ...
CONSIDERABLY LOWER THAN 1980

PICKET OF THE EDUCATION DEPT IN
NEWMARKET TUESDAY 9 JUNE AT 1.15
PM ... TRANSPORT PROVIDED THERE
AND BACK

editorial

This goes with one of the letters

University can be a very lonely place at times, which is bloody ridiculous for a place that contains about 13,000 people (including staff who, after all, are human too). Too many people in the power positions aren't aware or don't really care about what goes on in the lower echelons. Take the Exec for example: the cafeteria staff are undergoing a rather major upheaval at the moment, budgets are being looked at and the Cafe is being cut back slightly in order to keep within those budgets, which in itself is a very good idea. Students can't afford a catering operation that ends up costing more money than it's worth to run. But the matter comes down to the people involved. Cafe staff are being laid off (not in a major way, I'm sure the number does not exceed half a dozen). Redundancy is a fact of life with the National government we have in power at the moment, but why did these particular redundancies have to occur at this particular point in time? Straight after the May holidays, when most of the Cafe staff have undergone a three-week period of seasonal lay-off, is not the time to tell staff that, only days after they return to work, that they have a job no more! Most of the people concerned are women (who are at a disadvantage in today's sexist workforce anyway) who probably need the money they earn desperately (why else would anyone work in the Cafe?) and could have spent the three week period looking for a job. The Exec of the Students' Association Doesn't really give a damn about the people it employs most of the time. I am not saying that AUSA and Auckland students should employ a level of staff that is not economical, but some humanity in dealing with this staff should be expected.

Things become very difficult in AUSA at times. The students do not make it obvious what they want (if anything) from the Association. The ruling 'echelon' a lot of the time doesn't really care if they do. What is the function of AUSA? To provide students with a cafeteria, common rooms, and facilities like that? To provide a 'human' environment in the University? To provide clubs with the ways and means to service students in the areas in which they are interested? To provide money and power for a select group to play with as they wish? Is the Exec, with the power games it plays, there to serve students, or to amuse its members? I hark back to the situation of the staff of the Association. Perhaps some of them feel a loyalty to the place. Students are a very hard group of people to work for, they are in the University themselves for strange motives at times, and power games seem to amuse them. So does abusing shit out of everything that the Association tries to do for them. You get to a point where you sometimes wonder why they bother! Why does the Exec bother breaking its back at times, working for students when many of them couldn't care less? How many of you have been to a General Meeting, an SRC meeting, or an Exec meeting? You pay your \$43 at the beginning of the year, and only about 1% of you bother to ask why you have to pay this, where it goes, what you get for it, etc... but the other 99% pay blindly, totally unquestioningly! Students are supposed to be hard up, but most students don't even try to get their money's worth out of the Association! You're just a pack of lousy shit-faced sheep!

It has become very trendy to wear a "Question Authority" badge (available from Broadsheet @\$1 each), but how many wearers actually do question it? Most don't, most meekly follow. I feel that Exec has not been questioned enough in its actions this year. Let them get into a situation like that and they will feel that they can do anything they like with Students' Association money with very little recursive action from the student body, and will go ahead and do what they like with your money. Don't let them! It is about time Exec stopped playing God and became once more a committee answerable to students. Students run the Association: they have elected representatives in the Executive, but unless the students tell the Exec what to do, they will do what they bloody well like! And often I don't think students would like what Exec was doing if they took half an hour to look at what happens in AUSA. Exec members do not undergo any special training course in order to be able to handle the power of running the Association, and the ability of handling students' money wisely does not automatically come to you when you get elected. Exec is basically a brilliant example of the old adage, 'absolute power corrupts absolutely'. Especially when it is in the hands of people whose motives for 'serving' the Association are slightly dubious. Why is Wayne McIntosh, or anyone else for that matter, President? What do they get out of it? What would you get out of it if you were President? Or EVP, or Whatever Affairs Officer? Wake up, shake up, or get rid of the Association altogether. AUSA is here for you to use, and if you leave it up to the general flunkies and lackeys to use as they wish, then it may as well not be here at all.

Get rid of it. I dare you to.

— Editor

CRACCUM is registered with the Post Office as a newspaper. It is published by the Craccum Administration Board for the Auckland University Students' Association, and printed by Wanganui Newspapers Ltd. Opinions expressed herein are not necessarily anyone's, including the Editorial Staff, and in no way represent the official policy (should there be any) of the Association.

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SGM? WHY NOT. SGM!

A Special General Meeting of the Students Association will be held at 1.00pm on Friday 12 June in a room yet to be determined, to discuss the question of payment to members

And all the wonderful people without whom.Bob and Graham, long suffering and helpful, and Fiona of course, Leo in the darkroom, Kaaran searching for the dead corrections, Jenny finding even Craccum somewhat better than Exec, Fias at the proofreading tables, Philip, whose name I've just learned, and his friends, and the Left-hander whose name I still don't know, and the anonymous and well known hordes who give time and effort to the paper. It's been a long time since we last did credits, and the list has grown very long - come the end of the year I'll have a stab at naming you all, but for now just let it be known that the editor will make a cup of coffee for anybody who turns up on Thursday night, and with that cup of coffee goes much gratitude. Hurrah for Craccum, Hurrah for its contributors and Hurrah for its readers. That's three cheers, and so back to work.

of the association executive. Agendas for this meeting will be available from the association office from noon on Tuesday 9 June.

R W Lack
Association Secretary

OWNER—BUILDER SEMINARS FOR YOUR HOME

Four Seminars, by experienced professionals covering the possibilities and pitfalls of buying, financing, renovating, energy controls & building restrictions.

- Tuesday evenings commencing June 23rd at University School of Architecture, Symonds St

- For further information telephone 792-300 ext 8636

Send enrolment inquiries to: 'Seminars'
c/o School of Architecture
University of Auckland
Private Bag
Auckland

Catering Co.

Hot Homemade SOUP

Now available at Tea and Coffee & Health Food Bar for 50c per cup!



Hot Servery Hamburgers reduced

from 75c to 70c

Health Food Bar Bier Sticks reduced from 30c to 25c



Cold Servery Fruit Tarts reduced

NO MORE C

A seminar on v
held on Saturday
Secondary Teach
4.30pm. Cost is \$
If you bring your
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Information fro
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27-47625.

Share your con
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R. W. Lack
SECRETARY

NO MORE CANING

A seminar on violence in education will be held on Saturday, 13 June, at the Auckland Secondary Teachers College, from 9.30am to 4.30pm. Cost is \$5 (which includes lunch) or \$2 if you bring your own lunch. There will be drama, discussions, workshops and the speakers will be Psychologists Jane and Jim Ritchie.

Information from Campaign Against Violence in Education, P.O. Box 61-081 Otara, ph. 27-47625.

Share your concern: is there a lesson in violence?

STUDENT WANTED

To take over furniture removal business, (truck & licence) from ex-student Ph John 555-296 after hrs.

BAXTER READING

A reading of the early and Jerusalem poetry of James K. Baxter will be held at 7.30 Tues 9th June in the top lounge Newman Hall (16 Waterloo Quadrant). Readers include friends of the late Baxter and members of the English Department.

No admission, coffee and discussion round the fire to follow.

DIE WINTERREISE

Here is a chance to hear the greatest of all song-cycles, Schubert's Winter Journey, given by Richard Phillips (tenor) and Donald Bowick (piano) at 7.30pm Sunday July 5th 1981 in the Kenneth Maidment Theatre.

Tickets \$4 at the door. Full-time students special tickets \$2 obtainable only in advance from Richard Phillips, History Room 17, Ph. 792-300 ext 391.

CORSO

is holding its annual appeal on June 13th. If you are interested in collecting contact Barry Weeber, 792-287, or the Corso Centre in Balmoral.

OM

Chanting holy words is a very good method to get rid of unnecessary thoughts. The chants are used to silence the mind. You chant the following words Aum (Om), Shanti, Shanti, Shanti. Very effective. As you progress you will let the word fall into yourself see its silence vibration purifying your mind.

One day you'll see that the whole game was about pride, you'll see that you are no different from your neighbour. Push them up, teach them, don't get indulged in ego-trips, remember 'be here now' (a very good book) everyone is a master until they see it, but the master sits there waiting for silence. He is sound, Om, silence. I hope these words can get you there, keep practising. Tai Chi Chu'uan is a very good method as well. Please do come to the classes in the Dance Studio in the recreation centre, it will stabilise you. It might be that its difficult to get into it because the course started 2 months ago, but there are always people to teach you the beginning. Looking forward to see you all.

Om

MUSIC SOCIETY

Monday, 15th June: Informal chamber music evening, 7pm. A fun opportunity to play chamber music: no particular standard is required. If interested, please contact Deirdre 404-6388, or Mark 866-351 by Friday, 12 June.

Friday 19th June: 12-2pm Quad - Music Society Flea Market (to boost our meagre finances). Any saleable junk, clothes, records, etc, gratefully received, an any offers of help will be accepted! Contact Rebecca 543-255, or Deirdre 404-6388.

Monday 22nd June: Film Evening, 7.30pm, Rm 20, Music Dept. A social evening with films somehow related to music (possibly some on Daniel Barenboim). Refreshments (of course).

PARENTS CLUB

The next general meeting of the Parents Club will be held at 1pm on Thursday, 11th June, in the Counselling Lounge. The next gathering planned for the Club is a board games and cards afternoon for children (and parents) on Sunday, 21st June. See noticeboard for details.



PHOTOGRAPHIC SOCIETY

For all you camera freaks out there: the club is going on an outing for the day on Sunday, June 14th, probably to Piha, to take some photos and generally have a good time. Bring your camera, film, and associated equipment; bring something to eat; bring a friend, but be prepared to enjoy yourself. Transport can probably be provided for everyone. Meet at the Photo Soc Noticeboard at 11.00am.

For more info. or if weather looks doubtful phone Martin. (494-439). (WARNING: Photography is infectious and taking photos may prove hazardous to your study)

FOOD CO-OP PRICE GUIDE FOR 11/6/81

Beetroot 4c each; Broccoli 10c = .160 kg; Brussel sprouts 10c = .100 kg; Cabbage 20c each; Carrots 10c = .300 kg; Cauliflower 40c each; Celery 30c each; Garlic 10c = .025 kg; Ginger root 10c = .025 kg; Kumara 10c = .180 kg; Leeks 20c each; Lettuce 30c each; Mushrooms 10c = .027 kg; Onions 10c = .170 kg; Potatoes 10c = .470 kg; Pumpkin crown 1.00 each; Pumpkin butternut 80c each; Rhubarb 10c each stalk; Silverbeet 10c = .100 kg; Spring onion 10c = .100 kg; Tomatoes 10c = .080 kg; Apples 7c each Richa red; Bananas 10c each; Mandarins 10c = .100 kg; Oranges 18c each Recommend Mandarins; Pears 7c each Winter Coles; Tamarillos 3c each small; Feijoes 4c each; Chinese cabbage 20c each; Kiwi Fruit 10c each.

1982 ASSOCIATION EXECUTIVE

Nominations are now open for the positions of Officers of the Association for 1982.

The four positions involved are:

President
Administrative Vice-President
Education Vice-President
Treasurer

The term of office in each case is from 1 January 1982 to 31 December 1982.

Nominations should be on the form available from the Association receptionist and must be in the hands of the Secretary no later than 5.00pm on Friday 19 June 1981.

Elections will be held on 21 and 22 July 1981.

Each candidate for the position of President must have been a student at the University of Auckland for at least one year immediately preceding nomination.

Each candidate for the position of Treasurer must have passed the papers which comprise Accounting I.

Notice is also given that nominations for the remaining positions on the 1982 Executive close with the Secretary at 5.00pm on Friday 24 July with elections to be held at a date yet to be determined.

These positions are:
Cultural Affairs Officer
Environmental Affairs Officer
International Affairs Officer
National Affairs Officer
Overseas Students Officer
Publications Officer
Student Representative Council Chairperson
Societies Representative
Sports Club Representative
Welfare Officer
Women's Rights Officer

R. W. Lack
SECRETARY

STUDENT CHRISTIAN MOVEMENT

Tuesday June 9th 1-2pm

Venue: Room 144, Studass
Women in Society; a Christian context.
Led by Mitzi Naim.

Wednesday June 10th 6pm

Venue: MacLaurin Hall
Evening get-together - bread and soup provided.

Contact: Stephen Payton
606-010

KEEP BASTION POINT GREEN.

An enthusiastic group of people are looking for student support for a campaign to stop the Government bulldozing a new sub-division onto Bastion Point. The law may at present say it's theirs but we must stop this beautiful fragment of land from being swallowed by the urban sprawl. The film "506 Days on Bastion Point" will be shown at a Campaign Meeting - 7.30 Thursday June 11 in Room 237 (above the Womens Common Room).

KENNETH MAIDMENT THEATRE

Tuesday 9 June, 8.00pm

"ACOUSTIC BLUES CONCERT" Top guest performers include Colin Spiers, Mike Harding, Linda and Al Robinson, Beth Noakes, Rod Murdoch, Larry Griffin. Presented by the University Folk Club. Tickets only \$3.50; students \$2.50. Don't miss this exciting show. Book 494-367 and 655-927.

Wednesday 10 June

SHURA CHERKASSKY the celebrated Russian born pianist in recital presented by the N.Z. Symphony Orchestra. Bookings St James. Tickets \$9.50; students \$8.50; children half price.

Thursday 11 June 8.00pm

"FOTO COLOUR INTERNATIONAL" Audio visual Apex presentation of worlds leading photographers. Tickets \$3 Bookings Wellesley Cameras Queen St.

Friday 12 June 1pm

"FRIDAY AT ONE". Free lunchtime concert by Conservatorium of Music.

Saturday 13 June 5pm

"FIVE CHILDREN & IT" - Auckland Childrens Theatre "IT" is a sand creature which is capable of granting wishes to children with surprising results. Benefit performance for new children's hospital. Tickets \$4 children \$2. Bookings ph. 678-298 & 605-358.

Sunday 14 June 7.30pm

UNIVERSITY MUSIC GROUP in Concert. Featuring Mary O'Baila violin, and Janetta McStay piano, playing Stravinsky-Suite Italienne. Beethoven - Sonata No 10 in G Op. 96. Gillian Whitehead-Okura. Falla-Suite Populare Espagnole. Tickets \$5 sen cit \$3 students \$2. Bookings 792-300 ext 9624.

THE WHALELINE AK 31069

WHAT IT'S ALL ABOUT....

Project Jonah and Answer Services Ltd are proud to introduce the WHALELINE to New Zealand.

An extension of our Whale Watch programme, the WHALELINE is a new concept designed to help provide immediate assistance to any marine mammal in distress.

The WHALELINE will ensure that in the event of a stranding, that is, the likely or actual beaching of a live marine mammal there will always be someone ready and able to help. When whales strand, it is essential that help reaches them as quickly as possible.

HOW IT WORKS...

By dialling AK-31069, Answer Services will answer your call. Tell the operator you have information for the WHALELINE and give all the facts you can regarding the sighting or stranding. Be sure to give your name and contact telephone number.

Answer Services Ltd will contact Project Jonah immediately, and thus set up a chain of communication which includes the Ministry of Agriculture and Fisheries, the Police, the Coast Guard, and other agencies which may be of assistance.

If and when another stranding occurs, we want to be ready, but we need your help. Keep the WHALELINE number with you ...AK-31069 YOU MAY SAVE A WHALES LIFE.

UNIVERSITY FOLK CLUB

This is the week you've been waiting for:

Tuesday June 9th ACOUSTIC BLUES CONCERT MAIDMENT THEATRE 8pm. (see last issue of Craccum p 11). Door sales \$2.50 students \$3.50 public. This is going to be the greatest blues concert Auckland has had in the last 5 years - (I know I've been too them all!) Guest Artists include

- Piano players
- Guitar (slide acoustic and electric)
- Mouth harp

Female Blues singer well represented.

For Bookings or more information ph. 494-367 Mike or 655-926 Chris.

PLUS: Wed. 10th FREE lunch-time concert Little Theatre

PLUS: Wed. 10th Club Night special guest Chris Wolverston and Judy

Judy backs Chris on fiddle and they play all types of music. Cost 50 cents non members 30 cents members in W.C.R. See you there.....

LITTLE THEATRE

Wednesday 10 June 1pm

"Folk" A free lunchtime concert by University Folk Club.

Thursday 11 June 1pm

"Young Alternatives" A free poetry recital by Brett Mason & Brett White.

PROJECT JONAH

If you are interested in learning more about Marine Mammals, Helping to Save the Whales, Preventing and removing the threat of their biological extinction then PROJECT JONAH wants to hear from you.

Phone 600-042 evenings for further details or contact Harold Phillips Student Union Manager.

New members and helpers welcome, we need help with "Oceans 81", 12-14 June. "Save the Whales Concert 10 June", "The Whaleline", and to contact Japanese visitors to NZ with educational information.

FORUM

Auckland Maori Students Assoc. are organising a forum on topics raised at the Maori Youth Leadership Conference (Te Huinga Rangatahi).

Come to the HSB Lecture Theatre 1, Wed 10th June, 1pm. All Welcome.

GRIDIRON

A group of people play touch football (North American Style) on Sundays at 11am at St Peter's College, cnr. Mountain and Seccombes Rd. If you're interested contact Mike McKee, Economics, #2 Alfred St, Room #3, ph. 792-300 ext. 9307 or turn up at the grounds.

BIKE FOR SALE

I have a 10 speed Healing Bicycle for sale. It's in excellent condition. It includes approx. \$100 accessories:- lights, carrier, winter mud guards, raincape etc - all necessary for winter cycling to stay safe and dry. \$295.00 o.n.o. Ring Nick 675-429 evenings.

CENSORSHIP

What, if any relevance does censorship have in a media dominated society?

What is pornography? -sexism? -violence? Who needs to be protected?

Where is the problem most acute? -magazines? -advertising? -parliament?

Come and hear the VALUES view. Wed 10 June, Old Grad Bar.

THIS WEEK ONLY!!! EXPOSE OF NZ MINING

8-12 JUNE

- Visit the Quad and see DISPLAYS on mining issues in New Zealand.

- At lunchtime, everyday a STALL is operating in the Quad, with books, badges, posters, stickers etc for sale and other material is available

WINE AND CHEESE EVENING, Wednesday 10th, 7.30pm, SRC Lounge. Interesting speakers from mining action groups. An evening of opportunity for informal and relaxed discussion.

"Mineral Exploration in NZ - good or bad?" DEBATE, Thursday 1-2pm B15. Peter Roberts from Amoco speaking for the affirmative and Peter Verschaffelt from Watchdog speaking for the negative.

- DIRECT ACTION, Friday 1-2pm. An opportunity to put forward your feelings on NZ's mining issues.

Organised by Auckland University Environment Group.

Reverend John Ker is the new Auckland Council of Churches Chaplain to the University. Able to be found either in his office behind the Upper Lecture Theatre (room 10) or in the Maclaurin Chapel, he is there to help students with their spiritual or temporal problems. Craccum interviewed Rev. Ker recently, to ask him about both his job in and his views on the University, and his reactions to its students and their attitudes.

More provocative than dogmatic, his replies are printed here in the hope of stirring debate on the purpose of Universities.



No Ivory Tower Reaches To Heaven

What do you see the role of the Student Chaplain as?

First of all, I suppose I have to represent people who pay my salary, the Churches of the National Council or the Auckland Council, and there's quite a wide range of them on the University. Not to sell the National Council but to serve the University on their behalf. That means being concerned about ecumenicity, the cooperation, the partnership of the churches, the recognition of the unity of the Christian faith, and I'm here also to affirm in the best ways that I can the search for truth, the wisdom that is really the prime role of the University. My tasks involve planning, leading, and facilitating worship and we have a daily prayer service each morning, we have a weekly communion service, we have occasional special services, we have people coming to us for marriages and very occasionally there have been funerals in the chapel. Then I am to be available to staff and the students as they want for consultation, to share with people about academic questions that they have, about personal problems, anxieties, vocational questions, particularly of new students who come to the University and they are a bit disoriented in the large organisation and also in the totally new concept of studying and learning at the University. One of my concerns is that they should know that we, when I say we I mean the other chaplain, Kevin Sharpe and I, that we exist and are available and that we are happy to help as people look to us in these things.

One of my predecessors said that the chaplain was to be a conscience in the University, to raise issues, to challenge, to be a visionary if you like, and there are all sorts of things that come under that heading. Also to enable people to grow, and in this sense we run a series or variety of courses. We're taking up one on coping with stress at the end of the second term, the other one on Understanding the Bible the beginning of the second term, and

we had the religious colloquium which we didn't get nearly enough students for. And then in June we are inviting the Christian Societies on campus, to a tea so that we can get to know them, they can get to know one another and hopefully they can grow.

And then also I see my task as representing the University in the churches, there is a tremendous understanding gap that needs to be bridged - what is the university about? It's not just a gathering of long-haired louts. And then I'm just to be, that's always a task of a professional, is to be, to study, to build up your own understanding and so on.

Well, you seem to have settled in to the new environment fairly quickly and you seem to be assimilating most of what there is on campus. How have you felt in your environment?

Well, I can see some problems in it. For one, you've got over 12,000 students and I don't know how many staff and I've just scratched the surface so far. It would be quite an impossible task for even 3 of us full-time to be working effectively with each of those 12,000 students. For instance, somebody has a problem which may involve a series of interviews. There go quite a number of hours with one student. But I am happy with the role and I see these things as being important and they are starting to shape up but I feel a little bit embarrassed because I don't have nearly enough consultation with individual students. I've had quite a bit of consultation with one or two, but I don't really feel I'm cutting deeply enough into the University at the moment.

What do you think the root cause of that is, because you obviously have been making efforts to get out and make yourself available to students? What do you think of the student attitude towards the people who are here on campus to help them?

I think that this is part of a very much larger matter which is of great concern to some. Obviously I'm not in an authoritative position, having

come out of the wilds of the Waikato, to make judgements about the University of Auckland which is a very sophisticated community and society with very many learned people and very wise people, but I pick up the Vice Chancellor's Report on the meeting in Hong Kong. There was an address by the Vice Chancellor at Hong Kong, and he talked about the threat to the University and its need to de-parochialise its studies, to break down the fees barriers, and he said "The university is not a foundry, is not a mint, is not a treadmill," and perhaps he's grasping at a more positive definition by citing those three negative ones.

Humanities should promote insight, perspective, critical understanding, discrimination, creativity. Now I have a feeling that the university is not achieving that. On Sunday supplement recently there was an article about the University Revisited. This guy had been at university in the 60's and he said that students are not as passionate about issues and they meet people from other disciplines at computer centres, they squabble over time for their particular program. There's a much greater intensity among students about getting credits, about getting their diplomas, and this detracts from the concern of students for a university education, which is, as I see it, to become a whole person. We should equip ourselves to be asking questions of the university establishment, or our teachers, of other students, of society, and particularly of ourselves. It seems to me the university is much more geared to getting answers than it is to asking questions.

Some people would say that that is perhaps a product of hard economic times, that the students feel that they haven't got the time to spend asking questions because there are some questions which it takes a long time to answer, and so they feel that they would rather just get their degrees and get out and start making money. Some students feel that that has been forced on them by the difficulty

of funding their tertiary education. How do you feel about that?

Well, I'm sympathetic with people trying to live in the current economic climate where we know the price of everything from day to day but we lose perspective of values. It's very difficult to live cheap these days, but I think of the 1930's, I wasn't at University in the 1930's, but I think of people who were, and some of them are still around, and they were very concerned, many of them were very concerned with issues. They spoke on the streets on Friday nights, they established branches of the Peach Pledge Union, No More War, and so on. And I think they were pretty politically alive.

You don't think students are still politically alive?

I don't know how alive students are today but people tell me that they are much less willing to become involved with issues. This guy on the radio said that the students of the '60's were anti-Vietnam war, and he feels that they are not as passionate about issues in the 1980's as they were.

I think that these things go in cycles and in the 1930's there was a good deal of passion about issues. One student of the ministry went to a church annual meeting and moved, much to the horror of the minister, that this annual meeting of this particular congregation, express to certain higher dignitaries, its opposition to the invasion of Abyssinia by Mussolini. And it was carried before the congregation realised what they were doing. That was the kind of high profile students had in those days. I don't think it was there so much in the '50's, I think they were a pretty conformist lot in the '50's. But the '60's, I said to a university chaplain in the mid-60's, I don't know how you cope with all the nonconformity and long hair and this behaviour. And he said to me then, it's not the long haired people and the nonconformists that worry me, it is the people who've got the glint of the dollar sign in their eyes and for whom the university is only a

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means to an end. Looking at the situation today, I pick up the concerns of those who see students with this dollar sign, see the university as a means to an end. We pride ourselves on Kiwi ingenuity, and I think that that's been seen a great deal in the universities too, interdisciplinary interest, but we sell this out for the certainty of getting a diploma.

It seems to me that the university prostitutes itself, when it lends itself to this mere unreflective money-grubbing or status seeking or whatever it is, not just money-grubbing, many professionals could earn far more money, could get far more money by doing some other job, but it's the STATUS that they get, that sort of thing. But I think that the university has a responsibility to its members and to its society. I was looking up in the Oxford to see what it had to say about a university because I think of "university" as meaning the whole self of knowledge, the whole state of mankind, and that's what we come to learn about, but I discovered that the etymology really relates to a body of teachers and scholars with the power to grant degrees. But there was this quotation from 1579: "A labor to put out the eyes of this land (the universities, I mean)". I'm not sure who it was from but the university has this function, the university should always be in a relation of tension with society. Coming back to the question you asked me a long time ago, I don't really think it's the economic pressure, the economic hardship that's the trouble today, I think it's the societal pressure to which we yield, this cost accounting ruler with which the universities feel that they are threatened by society. I heard Alistair Cooke the other night and he was talking about Ronald Reagan, and how he was putting a cost-effective ruler over all the governmental institutions including the United States Government Printing Office, and he said, "who would ever have imagined getting penicillin by watching mould?" As soon as you start this cost effective attitude towards the university and cease to see it as a reflective place, then you deny it is creativity, you put out the eyes of society and it's our task in the university and I think the university is quite strong enough to withstand this pressure if we will withstand it, but if we are divided, we'll be conquered.

"...the university should always be in a relation of tension with society."

That seems like a good time to ask about some of the major issues on the campus at the moment, for example, the Springbok tour, obviously, is quite a large issue on campus. How do you feel about the University's involvement in that?

I think that if university students have no sense of idealism about race relations and outrage at the kind of things that apartheid represents then it's a very sorry day for the country. I was at University when we had the Witwatersrand Appeal, that was in the 1950's, and I know it was very difficult to stimulate students into thinking, NZ was terribly insular in the 1950's, but if students don't respond to a Soweto or a Sharpeville, probably nobody else in the community will. Students ought to be the ears and the eyes and the conscience of society to a very large

degree.

The whole question of racism of course is an explosive issue in NZ as well. We don't realise that the population of the world is overwhelming in numbers of coloured people, and the white minority throughout the world is a fairly small group in proportion, and that quite apart from the practical politics of it if we don't act together, if we don't stick together, we'll perish apart. But quite apart from that issue which doesn't interest me very much, there is the whole question of racism and racial justice of condemning a person because he happened to be born with a particular colour of skin. I think that's a very deep issue about which we need to be sensitive. Also that we are heirs to the past, you take the racism issue in NZ, you see we've sown the wind in the 19th century, we're reaping the whirlwind in the 20th century. And that in order to resolve with justice the issues in our society, it's not sufficient simply to pay back an eye for an eye and an ear for an ear, we've got to try and build a relationship which heals the wounds of the past which have been festering for so long.

On another question of morality which is close to home as well, another large issue on the campus is that of abortion. Where do you see students' involvement in that issue?

You're waving a red rag in front of me, because I think that a society which opts for wholesale freely available abortion as a means of birth control is a very sick society indeed. I think that the whole question of sexual morality needs to be looked at very much more fundamentally. When you have a society where there is total sexual license then people are debasing humanity, debasing each other's personality, debasing each other's humanity. Human sexuality is not simply an animal instinct. It is an expression of deep personal relationship and so it is my view that the right place for sex or sexual relationship is within marriage, and I don't know if I ought to go any deeper than that. But I do believe that very strongly. And that I am at the same time prepared to recognise that this kind of deep personal relationship can be expressed between two people who haven't got a bit of paper to wave around, and that waving a bit of paper around is no proof that people have entered into a deep personal relationship. Marriage is something that two

people do, it's a relationship to which two people enter, with or without benefit of law, clergy, or anybody else.

I have found that with the newspaper, that it is difficult to put issues before the campus and stimulate the public, the exceptions to that have been abortion and the Springbok tour, because those two stir very deep feelings within people. That's the only thing. Do you yourself know of other worthwhile causes which you feel the student population should be actively interested in?

I think that there are a lot. I think that one of them is the whole ecology question, because, obviously, there are a great number of people here who are studying the issues involved with ecology. I think of Ron

Walton's reply to the PM. The PM said "7 million dollars to the ecologists trying to save their precious earth, surely that is enough." And Ron Walton came back and produced some of the horrific statistics about worldwide destruction of forests and how humanity in its wantonness and its unreflectiveness is destroying its own lungs. I pick up something I saw somewhere in the last week - Professor Morton was concerned about the question of mining the

"Every cause in history has begun as a minority."

Hauraki Gulf, you know how all these foreign companies want to come and put the whole of the Coromandel Peninsula to mine and take out all the gold, and people may say, well, don't touch our precious scenery but you can do what you like with what's under the water, what's out of sight is out of mind. But the university zoologist and ecologist knows that what is out of sight is not out of consideration, and that you can upset the ecology by playing around in the sea bed just as much as anywhere else. And the whole question of ecology and the balance of life, I was thinking about this word ecology, "ecos" means a home and "logos" is the study, and ecology is the study of our home and our house, as a human race how do we sort out our home, as a human race, not just as one or two individuals?

Well that of course refers again to the race relations and the consequences of it on human morality. Yet all too often students dismiss these groups, ecologist, anti-tour protestors, etc., they dismiss them as minorities and they say they're just pressure groups, and the PM responds to these groups in the same way.

Of course the P.M. is the biggest one-man pressure group in the country. Isn't he? And every cause in history has begun as a minority, you take the anti-slavery campaign. People wrote them off as a packet of nuts, there was no communist party for them to ascribe them to, but they ascribed them to the appropriate hells of that time and they said that slavery was a NECESSARY thing, a necessary part of the world's economy, which would collapse without it, and that it was really for the good of mankind and the good of the slaves. But so many causes have had to begin with one or two visionaries who have had not to overstate their case necessarily but to state it in very noticeable terms. So the fact that only 10% of the university joined in the anti-apartheid march on the 1st of May is not so surprising as the fact that 10% did, and that was not a minority really when you consider the lethargy of the so-called silent majority. That was really a pretty effective protest.

You said every movement at one stage was a minority group. Of course you could say that about Christianity, which at one stage was a very small group of people - how do you feel about the effect of Christianity upon the western world?

Well, this is a very difficult question to answer because it's quite clear that Christianity influences the whole world, not just the west, not just the Christian world, and that people in non-Christian countries still use many Christian concepts as standards of judgement. And Christian faith has unquestioningly influenced our society in so many ways that we just don't realise it. You have to go to a hospital in India, a

non-Christian hospital where you've probably got to bribe nurses to play fair and use a clean needle, when you're not quite sure whether they're going to give you a double dose in order to get you better twice as quickly and out of the hospital. You go to these places, so many places where there's on basis of integrity even as a point of departure as we have it in our society.

Also I would say that Christian faith comes in waves and the Christian church has so often been

said to be on its last legs, dying and dead, and then has re-emerged, the Christian faith has new expression in life. One of the points I want to make here is that I would like people to see faith not as an extra, not as an outside thing. Somebody said - Religion is what you do with your solitude - what you do with your spare time, some people would say. That's not it at all. Faith is right at the very centre. The student in the laboratory is applying his faith, a politician in Parliament is applying his faith, whether it's Christian or not. A professor at his podium, the worker at his bench - faith is what we do with the central things of life. And I see a lot of faith and commitment in the university, some of it's misapplied, some of it's not very well-informed. There are workaholics for instance, who are misapplying their faith and their dedication. But I see that faith is there but it needs to be informed, enlightened, to take on a new sense of direction and purpose and I think that it's very superficial to judge the amount of Christian faith in a society by the number of people who belong to a particular denomination.

Are students seeing the university, their lecture theatres, their laboratories, too much as their place of worship?

I don't think they are seeing them as a place of worship. I think that they don't see their lectures nearly enough today as ends in themselves, they see them as means to ends. And I think this is where we come back to prostituting the purpose of the university, which is the pursuit of knowledge. They simply see the lecture lab as fulfilling requirements and giving them the ticket at the end. If they would see them as a place to pursue knowledge, that's good.

I'm the third generation of our family, my father has a B.A. in History and my son and daughter are both here. Now I come back to the University. I'm not especially an academic person. But I had contact over about eight years as a part time and a full time student in earlier times, and I see myself very much as an outsider in a way, and yet somebody who's had a fair bit of university background in my family. I would like the university to know, to appreciate, the opportunity that is given to them through the chaplaincy, and to make use of it not only with religious problems and questions, but also in questions of direction. I would like to see the university as a more human and imaginative place. I love the idealism of youth and many people come with a latent idea they want to apply, and I'd like to see that conserved and not nipped in the bud. And so, I say, bring me your doubts and I'll share with you my certainties. Bring me your certainties and I'll share with you my questions.



Bastion Point - The Battle Isn't Over

It cannot be doubted that there exists a clear Crown Title to the land the Government proposes to develop. The Ngati Whatua, would, however supply evidence justifying their stand on their present landless circumstances at Orakei. Evidence which cast considerable doubt upon the extent to which they have been unjustly treated by the Crown and Agents of Government.

In brief the Ngati Whatua would show that they were granted exclusive title by the Native Land Court to approximately 700 acres encompassing Okahu Bay in 1868 as a trust estate, said by that court to be 'forever inalienable'. They would further show that action taken by the court in 1898 which resulted in the partitioning and eventual loss of the bulk of their estate has been found by two commissions of inquiry (Stout-Ngata 1907-8 and Acheson 1930) to be illegal. And finally they would show that even land which they did not wish to sell was nevertheless taken by proclamation in the face of their protests, never used for the purposes proclaimed and never returned so rendering them landless (aside from their 1/4 acre cemetery reserve).

The following is a Summary of the History of Bastion Point, the first sixteen points compiled by Dr R.J. Walker.

1. 22nd December 1869 Judge Fenton granted title of 700 acres of land in the Orakei Block to the three hapu (sub-tribes) of Te Taou, Ngaoho and Te Uringutu.
2. 8th July 1873 the Native Land Court issued a certificate of title with a rider "Provided that the land shall be absolutely inalienable to any person in any manner whatsoever." There were thirteen trustees appointed.
3. 1882 a private bill entitled "The Orakei Native Reserve Act" was passed. This allowed for the leasing of lands in the Orakei Block for up to 42 years.
4. 1898 the Native Land Court purporting to act under subsection 2 of section 14 of the Native Land Court Act 1894 partitioned the Orakei Block by declaring the 13 trustees owners.
5. 30th July 1908 The Stout - Ngata Land Commission queried the legality of the Native Land Court's action in declaring the trustees owners. The Supreme Court gave no reply.
6. 1913 The Court of Appeal ruled that the Native Land Court had jurisdiction to partition the Orakei Block in accordance with the Orakei Native Reserve Act 1882.

7. 1930 the Kennedy Commission validated Crown Ownership of lands in the Orakei Block. By this time only 13 acres of the original 700 acres remained in Maori hands.

8. 1948 three acres were taken under the Public Works Act and 10 acres for housing (on which no houses have been built).

9. 1945-51 The Ngaati Whaatua families living on the papa kainga were progressively moved into 30 state houses in Kitemoana Street, Watene Crescent and Reihana Street. Only the site of the church and cemetery (1/2 of an acre) was left to the tribe.

10. 1975 the Orakei Maori Committee instructed its housing sub-committee to investigate:

- (a) the right to purchase state homes which hitherto had been denied the Maori people at Orakei.
- (b) the legitimacy of Crown title lands in the Orakei Block.

11. 1976 the Government disclosed its plan to subdivide Bastion Point. The Orakei housing sub-committee became the Orakei Action Committee and intervened in the subdivision by camping on Bastion Point in December.

12. By January 1977 there were 150 people camping on the site.

13. The Kaumaatua (Elders) of Ngaati Whaatua proposed a deal with the Government to settle the question of Bastion Point. This involved a return of 23 acres (13 acres of the Battery reserve and 10 acres taken under the Public Works Act for housing) and ownership of the land under the 30 houses. In return the elders would:

- (a) use their influence to get the campers to withdraw
- (b) raise no objection to the subdivision of Crown Land
- (c) relinquish all future claim with respect of their 700 acre estate.

14. The Minister of Lands Mr V. Young accepted the elder's submission and made the following offer:

- (a) 13 acres of land, including 6 acres on which 30 Maori houses stand.
- (b) the 30 houses to be offered at a written down cost to a Trust Board.

15. Support in the community is 90% for the elders' submission. Only a hard core of 10% or so campers will not accept and have refused the elders' request to withdraw from Bastion Point.

16. The Orakei Maori Committee, in response to a community decision have instructed the protesters to withdraw. Although much of their support has dwindled the leaders remain unmoved.

17. Protesters ousted and arrested by massive police enforcement.

18. Sub-division started again. Reoccupation?

The expulsion of Maori land Protesters from Bastion Point has passed into history along with the defeat of Te Kooti in 1869, the dismemberment of Parihaka in 1881, and the arrest of Rua the prophet and the smashing of his settlement Maungapohatu in 1916. These events are all rooted in a sense of injustice and affront to moral principle.

The stand at Bastion Point was a moral one. The dismantling of a trust by the government in 1898 and the

declaration of the thirteen trustees of the 700 acres estate of the Orakei Block as individual owners is the cause of the land protestors. The action of the government at that time has no parallel in Pakeha history. It is equivalent to declaring members of the Cornwall Park Trust Board individual owners with right to partition and sell the land which they administer on behalf of all Aucklanders. No government would have the effrontery to take such a step except in the case of a powerless minority. That power was amply demonstrated on 25 May 1978 when 500 policemen marched on to Bastion Point to remove the 200 protestors who had occupied it for 17 months.

The stand on Bastion Point was futile because the government had clear legal title to the land. Its case rested on the assumption that we have a moral principle rather than to legal or political expedience. It is a sad commentary on our society that morally dubious transactions are cloaked with the respectability of the law. We all too readily assume that law like the laws of nature are God-given rather than being made and unmade by man.

For instance how many New Zealanders know that in 1894 a Validations Act was passed to validate invalid land sales. Finally one must ask is it necessary to tear ourselves to pieces as a nation to come to self-understanding? Must we perpetrate the wrongs committed by our forefathers? Will there be none amongst US who will have the conviction to stand up and admit a wrong has occurred and the time for reparation is now at hand?

Justification for the stand taken on Bastion Point is now up to YOU.

Auckland Maori Students Assoc.
665-320 John Tanihere.

506 DAYS ON BASTION POINT

This moving film will be shown in Room 237 (Above Women's Common Room) Thursday 11th of June at 7.30. All welcome.

A meeting to discuss Keeping 'Bastion Point Green' will be held afterwards for those who wish to stay. Help oppose the high cost housing development that the Housing Corporation is pushing ahead with.



SUSIE & BOB'S COOKERY COLUMN

Seems everyone's jumping on the bandwagon lately, including cookery columnists. With coups and take-over bids in the air we thought it appropriate to change the title of our column (temporarily anyway) to ...

Food For Revolutionaries

Hearken comrades! Experience the culinary delights of illiterate peasants with our Revolutionary Soup (Minestrone to non-participants)

Take: 1 or 2 onions, 1 turnip, 2 carrots, 2 potatoes, 2 sticks of celery and dice them all (cut into little cubes)

Take further: 3 or 4 cloves of garlic and chop finely.

Melt: 2 tblsp butter or oil in a big saucepan.

Add: The vegetables and garlic and stir gently for five minutes.

Then add: 4 or 5 tomatoes, chopped roughly or one can of processed tomatoes or one small agee jar full (if your Mummy preserves them) and one and a half pints of water with a stock cube crumbled into it. If you have any wine add 1/2 cup, otherwise make it up with water.

Also add: any herbs you happen to have eg. sage and/or thyme and a bayleaf and salt and pepper to taste. Now add the secret ingredient, 1 tblsp tomato sauce.

Boil gently for 1/2 hour.

Then add a couple of handfuls of macaroni - we use seashell macaroni because it looks pretty, but any kind will do.

Simmer for another 1/2 hour (more or less) and serve as follows:

Grate a dessertspoonful of cheese (gruyere or mozzarella, but cheddar will do) into each serving bowl, pour the hot soup on top of this and sprinkle with chopped parsley.

The important thing about this soup is that it can be left quietly simmering on the stove while you are out blowing up banks; it is infinitely expandable; it tastes even better the next day and it doesn't use dead animals. You can use beans instead of macaroni, but they need to be pre-soaked. You can also toss in any leftovers and any other kinds of vegetables.

Today Studass, Tomorrow the World!

Supplementary Hardship Grants

If you've received an unsatisfactory reply to your application for the SHG, and are considering appealing, or applying for a reassessment, - come and see us at the Education Fightback Office, 1st Floor Studass.

Hours are Tuesday and Thursday 10am-12noon, or phone Studass(30-789) to arrange another time. We're here to answer enquiries about the bursary system, come and see us if you want more information.

Heather Worth EVP
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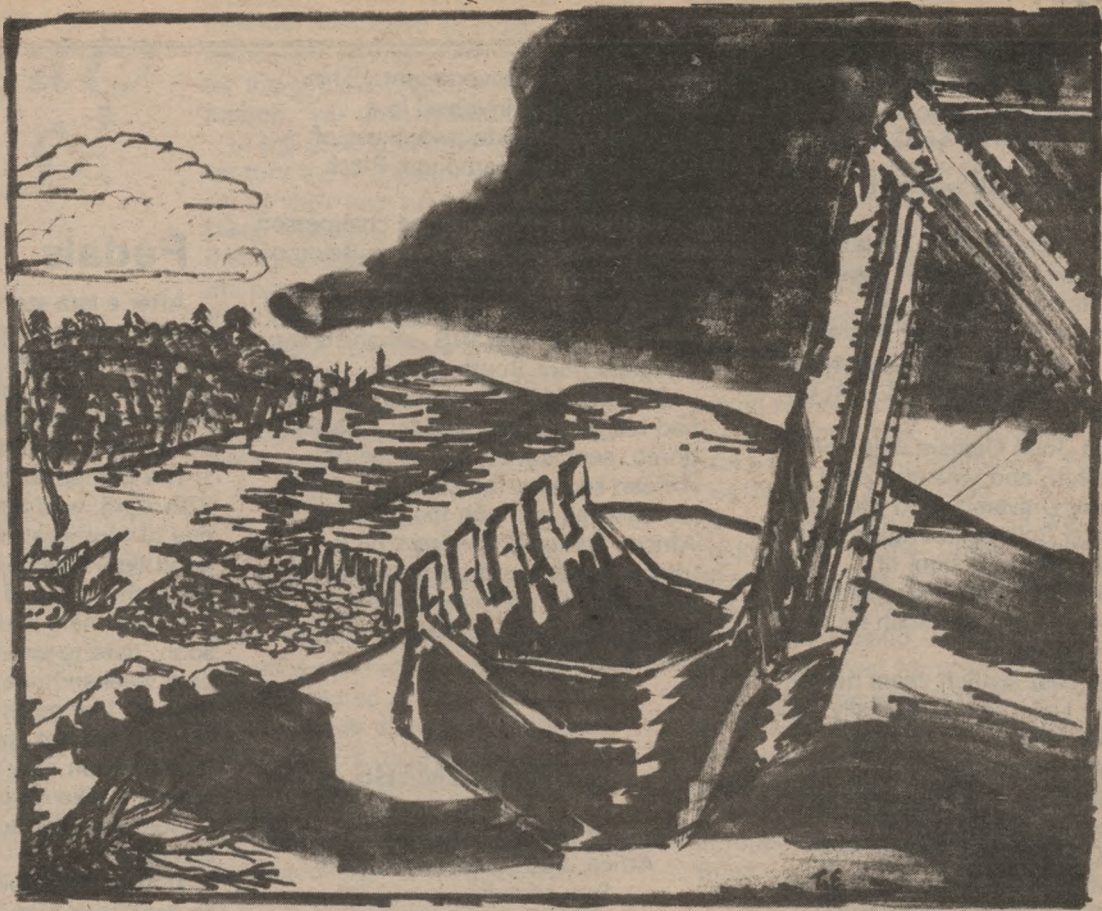
The existence of universal education, technological accomplishments and exploration of the nature of the universe that is happening today has brought about global awareness of certain facts for example, the Earth's resources are indeed finite, its life-supporting envelope thin, and very sensitive to changes initiated by human activity. Since we are aware of this, it would be expected that, with our gift for foresight and logic, we would act with this knowledge in mind. We do not. In fact we seem as willing to perform environmentally destructive acts as we were before they were recognised as such. Mining is one of these.

The truly amazing thing about mining is that it is so often seen as the best possible use of land, despite the fact that it can (and usually does) render the land useless for many years. This reflects the self-defeating emphasis placed these days on economic values and short-term operations. The use of land for mining is a perfect example. Open cast mining in particular turns land into waste land. No one, for a very long time, can use the land. And everyone, in a wide radius is affected detrimentally by the operation.

Coromandel anti-mining groups and individuals have been labelled 'ill-informed and emotional'. Picture, if you will, the steep sloping hills, deeply ridged, that are found in Coromandel. Keeping in mind the proximity to coastal waters and the characteristic propensity for high rainfall and unpredictable cloud bursts, now picture the effects of an open cast mine in the area. Tonnes of earth being moved, bringing about the permanent effects of erosion, and large areas of unusable, unstable earth. Consider the presence of great volumes of pulverised rock which remains after the extraction of metallic concentrates for smelting. The use of water in this process brings a further, often highly toxic, element into the picture. In a large scale open cast mine, twenty-five thousand tonnes of these 'tailings' would be produced every day. Even half this figure would amount to up to 300 truck loads per day. In the case of flash-flooding, dams to contain the result would cover whole valleys. The effects of dust, noise and these poisonous residues on the environment would be catastrophic. The effects on the population would be the same. Most of the residents rely on forestry farming, fishing or fish-farming, and the holiday trade to earn a living. All these businesses are built around Coromandel's inherent asset - its land, waters and quiet. All of these are threatened. It's hard not to get 'emotional', and it's not an unfounded hysteria; despite the 'ill-informed' criticism. If in fact the objections being raised are ill informed, and there is evidence that they are not, then there are clues as to where this fault lies.

The laws in New Zealand concerning mining are quite unsatisfactory. Ownership of land means little or nothing, and the public has 21 days to voice objections to the issue of prospecting licenses. 'Prospecting' is never really defined and the transfer to a 'Mining' license is virtually automatic, with no further openings for public participation in decision making. Try arguing with a representative of a multi-national mining company before prospecting has begun! Meetings between these people and the concerned New Zealand public have been fruitless. Because prospecting has not begun, the company representatives say they can not give any sort of predictions as to what mining in the area might entail. If pressed to give prediction based on the mineral discoveries of the past, they are able to retreat behind a line about 'improved techniques'. If asked to give information on an operation in the present which may be relevant, they claim to be only geologists, who know little about company policy.

Multi-nationals - is there really any question as to their being friend or foe? The same names crop up over and over again, linked with exploitation of developing countries and environmental catastrophes. How much can we believe their or the government's claims that New Zealanders will benefit from their presence? Since their interests are entirely economic, how can we ensure that it is not the people of New Zealand who pay? The truth of the matter is that not only do these companies have immediate economic gain in mind, they are also always on the lookout for a quick way to invest money to avoid tax. And we need not look so far afield for the enemy. Even our own rulers seem to be avoiding our voices when it comes to decision making. In a whirlwind tour of the Coromandel Peninsula, Mr Birch particularly disappointed Coromandel people by entering a closed meeting through the back entrance of the Council Chambers. He had only a few moments



Achtung! Minen!

The present controversy over submissions by multi-national mining companies for prospecting licenses in the Coromandel raises a number of points. One such covers mining legislation in New Zealand, and who exactly it was designed to work for. Another is our attitudes to land development. Still another involves multi-national companies and where their true interests lie.

with the people (who waited over two hours), during which time he was given gifts as examples of the thriving long-term industries existing there. Mr Birch was noted as having made a few noncommittal remarks about legislation changes.

But credit where it is due. The Minister of Energy did commission a report to be made to explore possible deficiencies in the 1971 Mining Act. Despite the fact that citizen protests were 'ill-informed and emotional', most of the deficiencies uncovered in the report had been those raised by anti-mining groups and individuals. The inefficiency of the system is poignantly illustrated by recent grants of automatically transferable prospecting licences in areas where recent floods have shown the land to be totally unsuitable for any such operations. This seemingly irresponsible behaviour may be attributable to a backlog of applications, and an unworkable system.

The Physical Environment Association of Coromandel have found these points to be insufficiently covered in the Act:

1. There are conflicting interests between fishing, farming, holiday recreation, the natural characteristics of the land and the people, water-supply, roading impact, energy demands both in electricity and oil - and mining.

Yet the present (mining) act, we have been led to believe, over-rides the other Acts, such as the Town and Country Planning Act which provides an excellent forum for balancing conflicting interests and providing a judicial decision at the appeal stage.

We see mining as a land use which is regarded as a conditional use in Rural A areas in our T.C.D.C. (Thames-Coromandel District Council) Scheme Statement and Code of Ordinances. That mining should be made on exception seems extraordinary.

2. Mining on private land is not always subject to the Mining Act. This would seem to need tidying up.

3. There is no provision for automatic scrutiny by the Minister of the Environment.

4. The scope for public participation is too limited because of

- (a) limited time allowed
- (b) lack of the right of objection at the Mining License Application stage (section 57)
- (c) withholding of information by the Mines Dept
- (d) very inadequate requirements for information

from the applicant.

5. Nature of Licenses

- (a) "Prospecting" is not defined
- (b) The automatic right to a mining license after prospecting in most cases gives too much, too soon.

- (c) Licenses permit anything which is not prohibited instead of approving only specific proposals.

6. Shortcoming in Administration

- (a) "Bogging down" occurs in the system for scrutinizing applications.

- (b) The policing of conditions is inadequate.

- (c) Bonds are often insufficient to provide adequate compensation.

7. There is no recognition of the enormous differences in terrain. Some areas where nature has done her worst could stand the abuse of large-scale mining better than others.

A system of zoning or grading by an agency such as the D.S.I.R. that has a wide range of experts, could act as a guideline to Mining Companies so they need not waste time and money on unacceptable applications.

8. Coal mining should be specifically excluded from the Mining Act.

9. There seems to be no provision for the payment of royalties, as in the case of native-timber royalties, although minerals are defined as the property of the Crown.

Urgent action is needed now to ensure that mining laws are reformed. Major areas of concern are:

- automatic transfer from 'prospecting' to 'mining' licenses
 - mining like any other land use should be made subject to Town and Country Planning
 - information concerning mining privilege applications must be made available to the public and the 21 day period for objections extended.
 - National Parks, reserves, and other land unsuited to mining must be legislatively protected.
- Raise these points either by writing to, or seeing these persons:
- The Minister of the Caucus Energy Committee
 - Your local MP
 - Labour and Social Credit leaders and spokespersons
 - Works and Development Minister Bill Young

Compiled by
C. Lechtenberg

SOUTH AFRICAN EXPERIENCE

Minister to speak against apartheid

John Osmers, a New Zealander who has been involved in assisting South African refugees from apartheid, and families of migrant workers in Lesotho, will be speaking in Room 237 at Studass at 1pm on June 15th.

Cannon John Osmers was born in Christchurch, and was educated at Canterbury University and Murfield Theological College in England. After a year at London School of Economics and three years service in a Yorkshire Anglican Parish he went to South Africa.

For the past sixteen years he has worked in Lesotho, an officially "self governing" country, which lies completely within the boundaries of South Africa, and is economically dependent on South Africa.

John Osmers was banned from South Africa in 1970 because of his involvement with the University Christian Movement (U.C.M. was "dissolved" in 1972 due to pressure

from the S.A. Government). This movement was involved in a campaign to create awareness of social conditions amongst Black South Africans.

For seven years he was chairperson of the Social Services Commission of the Lesotho Christian Council, working with the families of migrant workers, and with INS, rehabilitating refugees from South Africa.

On July 5th 1979 Cannon Osmers had his hand blown off by a parcel bomb, sent to him by the South African security forces. Because of his involvement with the banned African National Congress he is unable to return to Lesotho and he now plans to go to Botswana to continue his work assisting refugees from South Africa.

JOHN OSMERS

speaks of his experiences in Southern Africa, and against Apartheid.
1pm Monday June 13th
Room 237 of Studass.

vote vote vote vote

PARLIAMENTARY ELECTORAL ROLLS

The preparation of new parliamentary rolls is an ongoing procedure. The roll revision exercises whereby all those on the previous roll were asked to confirm their particulars was a major task undertaken by the Post Office.

Registrars of electors have responsibilities to compile and maintain rolls and are now active in encouraging electors who have not yet done so. There is a requirement for all those 18 years of age or over to enroll, provide they otherwise qualify, e.g.:

1. a New Zealand citizen or a permanent resident of New Zealand,
2. have for some time period resided continuously in New Zealand for one year or longer,
3. have resided in the electorate for no less than three months immediately prior to the date of the application.

Students on the whole are politically minded and wish to vote in the parliamentary elections. Because of this, most students are on the rolls. However, there may be some who have not yet done so, or are in need of transferring from one electorate to another.

To provide assistance and answer any inquiries, a booth is being set up in the Quad of the Student Union Area on Tues 16 and Wed 17 June. This will be manned by a member of the Registrar of Electors, Auckland Central's staff, who will have available rolls from the Auckland City area and a number of other districts.

vote vote vote vote



Pedals Forever!

After a late start this year, Varsity Cycles, also known as the Bike Club, or the Cycle Club, is in business. This year, we have many exciting, and varied activities planned. Firstly, the most recent events:

The barbeque, held on Sunday 12th April, was not greatly attended due to foul weather. However, a good time was had by all that did brave the rain and wind.

A beginners ride is coming up soon, date to be announced. It will be a weekend ride. It will be a ride to Parakai, just north of Helensville. The area boasts hot springs, and a good rage after an easy ride. For details, refer the Bike Club noticeboard.

Now then, on to our list of planned activities:

1) Tours, and bike rides: These will be organised fairly frequently, and there will be ones to suit most people. Most will be overnights, with some longer ones; such as the Northland Tour we had in May. We are always open to suggestions for these rides.

2) Politics: Pushing for the bridge, a campaign to cut lead additives from petrol, etc. Since this is supposedly an election year we just may have some success here. Any help with things like more signatures for our petitions would be appreciated. Remember, if you ride a bike, these things affect you.

3) Maintenance: There will be frequent maintenance days, publicised well in advance. We can only really do adjustments and minor jobs, but enquiries on more complicated jobs are welcome.

4) A theft survey, on bikes taken from Varsity, will be in action soon. Due to the large number of thefts, it is time something was done to try to stop this. We will be running a statistical survey on where/when/what sorts of locks (if any)/what sorts of bikes, etc are being stolen. This survey includes accessories. If you have had a bike or some accessories stolen, please put all the details down on a piece of paper and drop it in our pigeon hole, ask the receptionist. Although it is not essential, it would be a good idea to include a phone number and name as well, so if any additional information is required, we can contact you. The idea of this survey is so we can publish a report telling cyclists what to do to minimise the risk of theft. Help us to help you.

5) Social: Events such as our barbeque will be organised every now and then during the year. These are always well worth attending, and are a useful time for ideas to filter through. Also, we hold meetings regularly, and new members are welcome to attend these. Watch the noticeboard for details of time and place.

A bike store, with one of the best reputations in the city, has offered us discounts. Although other bike stores offer students discounts, we officially endorse Comet Cycles. If you need a bike, or parts, take a look at what they can offer. There is a 10% discount on most parts for Varsity Cycles members. This excludes tyres and inner tubes. Subscriptions in this worthwhile club are only \$3. You can join up at any meeting, or come to a function.

Philip

Ire Land

With the death of Irish republican prisoner and newly elected member of parliament, Bobby Sands on May 5 after a 66 day hunger strike, and the later deaths of hunger strikers Hughes, McCreesh and O'Hara, world attention is once again riveted on Northern Ireland. Conflict between the Irish nationalists and the occupying British forces has reached a new high, bringing to the fore the grievances of the Irish people.

The efforts of these hunger strikers are part of a five year struggle against British attempts to label them as criminals.

In 1977 the British occupiers, faced with massive opposition from the Civil Rights Movement, introduced internment without trial in order to clamp down on these political "dissidents". However, this automatic imprisonment of political activists was met with widespread condemnation internationally. In response to pressure the British ended internment in 1975 and instead set up a system of special courts to try republican suspects.

Under the new system, republican suspects are held for up to one week in "special interrogation centres". In 1976 the European Human Rights Commission issued a report exposing the real nature of these centres. They are, in fact, places where the authorities obtain confessions through practising systematic torture. The prisoners are then tried in special juryless courts.

Archbishop O'Faich, the Catholic Archbishop of Armagh pinpointed the situation of political prisoners in Northern Ireland - "The authorities refuse to admit that these prisoners are in a different category from the ordinary: yet everything about their trials indicate that they are different. They were sentenced by special courts without juries. The vast majority were convicted on allegedly voluntary confessions obtained in circumstances which are now placed under grave suspicion by the recent report of Amnesty International."

British PM Thatcher's headline response to the hunger strikers' demands for political status was to let Sands die. "One of their members has chosen to kill himself - a needless and futile waste of his life. I say futile because the political status sought by the hunger strikers will not be granted."

"Crime is always a crime", she said "whatever the motive murder is never anything other than murder." But murder, apparently, is different and condoned when it is state backed and committed by someone sporting a British army uniform.

The hunger strikers' immediate demand is one of human rights - the right of 1200 republican prisoners in Northern Ireland jails to be given political status, the right to wear their own clothes, to organise educational activity and to associate with other prisoners.

But it is important that the events surrounding their deaths are not viewed within the narrow horizon of improvements in prisons. We must recognise that the demands for political status of republican prisoners is one aspect of a fight for the rights of all Irish people - for the right to control their own country.



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HELP STAMP OUT EQUALITY

The idea that we are all equal, embodied in the principle of universal suffrage (if nowhere else), is interesting - if only because it is so palpably contrary to all our experience. We are quite obviously not all equal in height, weight, appearance, sex, skin colour, cultural background, political views, likes and dislikes. (We share the same biochemistry, more or less: as a rallying cry, that's less than compelling.) Why should we consider ourselves equal? And - more puzzling still - why should we think it important?

For suppose, in the teeth of the evidence, that we are indeed equal. Why should I not nevertheless cheat and rob you to get a bigger share for myself? And if I can get hold of political power, why should I give you a chance of getting it back? Abstract equality is great stuff, but I don't have to let it cramp my style.

But, infact, I assert that you are my equal because, being a Christian, I see us both as children of God. I consider your interests to be as important as - maybe more important than - mine, because that is the Christian way. Some other religions take similar positions.

But I can't for the life of me see how anyone without a religion can believe in equality.

This topic will be discussed in the Maclaurin Chapel Hall this Friday, June 12, at 1.10pm. All are welcome to attend.

Let Them Eat Potatoes!



Margaret Thatcher as Marie-Antoinette.

Behind the latest events lie 700 years of British rule and oppression and nothing short of complete British withdrawal from Northern Ireland will put the country back on the road to solving its problems.

If we are to understand the situation of Ireland today and the sorts of solutions envisaged by the groups struggling for independence it is necessary that we examine Ireland's history. All too often we are told through the media that it is purely a religious war or that the IRA are a bunch of killers.

The first English invaders reached Ireland in the 12th century. Ireland already had its own rulers, language, culture and history. It was not until 1607 that the English finally conquered Ireland by force of arms. In the 17th century Cromwell met with the first of many revolts which were to resound in Irish history. In the 11 year war an estimated 11 million Irish were slaughtered.

Some of the fiercest resistance came from Ulster in the North of Ireland. So, to remedy this the British shipped in thousands of English and Scottish protestants and settled them on land confiscated from the Irish catholics. The original inhabitants were relegated to a life of poverty, as tenant farmers on what had been their land.

The current division between catholics and protestants in Northern

Ireland has its roots in that strategy. The British sought to establish the protestants in a privileged position in the Irish community and then pit them against and use them to quell the underprivileged catholics. It is classic case of the divide and rule tactic - here religion was used, in other colonies it is skin colour.

Irish land continued to be massively confiscated and sold to absentee English landlords who shipped back produce for the home market while the Irish population starved in the Great Potato Famine of 1845-7. During this time Ireland's population fell by half as people starved or were forced to emigrate. Catholics were openly discriminated against and bore the brunt of British imperialism. Catholics were forbidden to hold public office and were forced until 1869 to pay fines to the protestant church. Catholic workers were denied jobs while the best jobs were reserved for protestants. In 1911 only 518 out of 6,809 shipbuilders and shipwrights in Belfast were catholics.

By the beginning of the 20th century Ireland had developed in its importance to the British empire, providing a market for finished British goods, a significant food source and a supply of cheap labour.

Although the history of Ireland is one of oppression, Ireland also has a history of revolt against this oppression. In 1798 the first modern uprising was led by a progressive

protestant, Wolfe Tone whose United Irishmen demanded an independent democratic republic with full equality for the catholic majority. The revolt, though, was unsuccessful.

In the second decade of the 20th century the Protestant-Unionist forces set up their own private army - the Ulster Volunteer force - to protect their privileged position. In response the patriotic republican forces formed the Irish Nationalist Volunteers. In 1916 these volunteers united with James Connolly's revolutionary Irish Citizen's Army and launched one of the most serious challenges ever to British rule - the Easter uprising.

At noon on Easter Monday the Irish patriots seized public buildings in Dublin and proclaimed an Irish republic. Fighting raged for a week with the British pouring their resources into Ireland and eventually defeating the nationalists. Casualties were estimated at over 3,000 and in central Dublin alone, British artillery destroyed 179 buildings.

In 1919 the remnants of the two republican armies re-united to form the Irish Republican Army (IRA) and launched a war of independence which eventually forced the British to let go of the south.

In 1920, against the will of the majority of Irish people, Ireland was divided into North and South. This was a move from a Britain whose 'back was up against the wall.' The British could not continue to keep the republican forces at bay so they divided Ireland, hoping to weaken the liberation forces.

Britain's decision to concentrate its hold on Ulster was carefully plotted to serve Britain's political and economic interests. The south had a large catholic majority whereas the north was two-thirds protestant and therefore seemed less likely to threaten British control. Economically, Ulster was the most advanced and industrialised region. Belfast was Ireland's biggest city and was the centre of the world famous linen trade.

Following partition, the catholic population of Ulster continued to face unequal opportunity while the British rulers buttered up their protestant allies. Education and housing were segregated along regional lines. Electoral boundaries were manipulated to ensure that a majority of protestant unionists were elected. Today, in Derry where Catholics outnumber protestants two to one, catholics are able to elect only 8 city councillors, while the unionists elect 16.

In 1921-3 civil war raged as the IRA fought the sell-out Free Slaters who accepted the partition of Ireland. However, the IRA was weakened by splits when a section under Devatera, who later became Prime Minister, left to join the collaborators.

The next stage of heightened struggle came in the late 1960s when a huge civil rights movement built up to demand equal opportunity in housing and jobs for catholics. It was met with militant opposition from the protestant loyalists led by fanatical anti-republicans like Rev. Ian Paisley. Today's situation of virtual civil war resulted.

In 1969 the British moved in tens of thousands of troops on the pretext of protecting the peace in Northern Ireland. In reality though, it was a clear cut move to protect British interests and to bolster the Royal Ulster Constabulary (RUC), the protestant police force.

The incident which the British used to 'justify' this massive deployment of troops was a 2 day siege of the Catholic Bogside area of Derry by the RUC in August 1969. But, not surprisingly, it was only when the

catholic defenders had beaten off the RUC's attacks, that the British worried.

The myth propagated by the British that they are there as neutrals to prevent the two sides from massacring each other has been completely shattered in incidents such as Bloody Sunday (January 30 1972) when a battalion of British paratroopers fired into a group of civil rights marchers and shot dead 14 civilians.

The nationalists say that they would rather face the protestant loyalists alone, then the loyalists backed up by the British army. Father Des Wilson, a priest from Ballymurphy commented, "If we could get rid of the (British) army I'd take my chances with my catholic and protestant fellow citizens."

Northern Ireland, today, has become a haven for profit-hungry multi-nationals who take advantage of the lowest wages in Europe and huge hand-outs from the British government. In the north, 75 percent of the manufacturing employment is in foreign firms, one half of them British.

Wages are kept low by phenomenal unemployment which hits the catholics hardest. In ghetto areas like Belfast's Falls Road area unemployment tops 60% with a quarter of the eligible workforce never having worked.

They are basically three liberation forces at work in Northern Ireland today, struggling for an independent republic. The official IRA has abandoned armed struggle and this together with its backing of the Soviet Union's international line has lost it much popular support. In 1970, the Provisional IRA (the provos) split away from the official body recognising that it is only by force of arms that the Irish will oust the British from their country.

The Provos and its political wing, the provisional Sinn Fein, call for a two stage revolution involving first a liberation war to throw out the British colonizers and then a second stage of establishing a democratic socialist republic in a re-united Ireland. Internationally the provisional Sinn Fein denounces both U.S. and U.S.S.R. Imperialism.

The provisional IRA now works closely with another force, the Irish National Liberation Army (I.N.L.A.) which split from the official IRA in 1974 and is the armed wing of the Irish Republican Socialist Party.

In a British High Command document obtained by the Provos and published in 1980, the British leadership admitted that they could never defeat the IRA and INLA. They cited the liberation armies' 'support among the people' as a reason.

Bobby Sands once said "it is repression that creates the revolutionary spirit of freedom." The Irish people will continue to fight back because it is clear that after 700 years of British exploitation that Britain will not simply hand back to the Irish people their country.

It is important that, as people concerned about social justice, we support the Irish call for British troops to get out of Northern Ireland. International support and pressure on the British government will help them in their struggle.

A statement Bernadette Devlin made about the war going on in Northern Ireland is true of the plight of the 4 hunger strikers - "There are worse things than dying and slavery is one of them."

Kate O'Malley

Thanks to THE FORGE (Vol 6 No. 17) and THE H. BLOCK COMMITTEE.

N.R.B. OPINION POLLS



Who Wants A Social Debit?

Socred (B.C.) - The Myth Exposed

James Schofield
New Zealand Monthly Review

Part of Social Credit's election strategy this year is to make use of Socred MPs and supporters from British Columbia, Canada, on speaking tours of New Zealand. In this article reprinted from the New Zealand Monthly Review, James Schofield critically examines Socred in British Columbia. Bruce Beetham replied to Schofield's charges and his reply is published below.

New Zealand bid farewell in February to two British Columbian Socreders - Messrs Bill Ritchie (SC Central Fraser Valley) and Hugh Harris (the executive director of Socred BC). Both these men were towed around New Zealand by the Social Credit League on a speaking tour to tell of the success of Socred in British Columbia.

This play is apparently necessary to Socred New Zealand because British Columbia is the only place in the world, of any size, that lays claim to a Socred government, and to give credence to the advertising campaign that claims "where Socred has been tried it works".

At no stage did any newspaper in New Zealand attempt to investigate the validity of these claims, or to check out the credentials of the Socred (BC) spokesmen. Rather our media accepted at face value the claims made by Messrs Beetham and Lipa that Fraser and Harris were the prophets of the promised land - a theme used by both Canadians who, at public meetings, told anti-Wilkinson jokes in which British Columbia was the gateway to heaven.

Any investigation of the Socred

claims would have knocked the validity of the tour into laughter and revealed the Socred organisation to be in the biggest con job since Muldoon sold New Zealanders the National Party in 1975 and 1978.

Credibility of Socred (BC) MPs

Before one examines the record of Socred (BC) as a government, one should examine their politicians and their credibility. During 1979-80 the British Columbian newspapers revealed the following:

- three ministers' aides had been caught in speculation scandals;
- political appointees had been given access to budget secrets;
- a deputy minister had admitted financial interest in a ferry bought from the government;
- relatives of ministers had been put on the government payroll; and
- a cabinet minister had used a government jet to make more than 400 private trips between his home and Victoria during the two year period.

Further digging reveals that the Minister of Science and Universities, Pat McGeer, had maintained a \$1000 a week, illegal, television reception dish antenna at the legislative buildings; that the Deputy Premier, Grace McCarthy (also to tour New Zealand during the 1981 election campaign), was involved in scandals which involved the use of provincial lottery funds as a Socred slush fund, and the infamous "Gracie's Finger" gerrymandering of the Vancouver-Little Mountain riding, aimed at destroying two New Democrat Party (NDP) electorates and ensuring that her electorate remained hypersecure as a Socred seat.

Demolishing a lily white image

Once a journalist had discovered these scandals, it wouldn't take long to get to Messrs Harris and Ritchie - whose lily white image on their New Zealand tour could easily be demolished, bringing down the Socred edifice with them.

Mr Harris, according to the *Vancouver Sun* of 30 November,

1979, was involved in a series of memos to Socred workers and friends asking for hints on how to rescue Socred BC. "One of these was sent to Jack Kelly, the Socred caucus researcher, who was the first to resign due to dirty tricks. Kelly, who now says he was pressured into resigning, was asked in the memo by Harris if he could 'obtain quietly and confidentially (both words underlined) all the operation manuals for the NDP federally and provincially...'"

Harris denies unethical practices were to be used but in November 1979 Socred caucus researcher Ellen McKay admitted scouting the NDP convention in order to obtain 'quietly and confidentially' the NDP manuals.

Ritchie, on the other hand, is a bit more clumsy in his dealings with the media and political life, as evidenced in the *Vancouver Sun* (4, 11 & 20 March, 1980), *The Colonist* (4 & 6 April 1980), and the *Victoria Times* (9 & 10 April, 1980). These press stories all tell the same thing: Mr Bill Ritchie, SC Central Fraser Valley, was involved in a scandal which the Royal Canadian Mounted Police (RCMP) investigated and recommended prosecution.

Ritchie was accused, during the May 1979 provincial general election, of trying to bribe Socreder Henry Friesen, in exchange for his support in obtaining the party nomination in his riding. Friesen swore an affidavit, but later withdrew it after a meeting with Ritchie.

The RCMP investigation recommended action but the associate deputy attorney-general, McDiarmid, over-ruled the recommendation. Ritchie later, told the press: "If I were at the mercy of the RCMP and/or the local prosecutor I wouldn't be in politics ...which means that if I did not have the sort of protection that there is through the attorney-general's department, then I would not be in public life." (Ritchie claimed, in New Zealand, and that he had been cleared of the accusation. Newspaper reports from British Columbia demonstrate that this is not so.)

"What exactly is the truth?"

Once one discovers these sorts of stories about the Socred (BC) prophets and their political abilities, then any self-respecting journalist would begin to dig into the Socred (BC) record and discover the reality behind the myth perpetrated on New Zealand by the Social Credit spokesmen: "What exactly is the truth about British Columbia?"

Peter Wilkinson (Nat., Kaipara) did set out to discover the truth. His stories on the Socred experience (*NZ Herald* February 1981) revealed a little of the truth but, again, no one dug any further, the general media response being: "It's only a National Party effort to discredit Social Credit and is not to be swallowed too much."

But Peter Wilkinson was far nearer the truth than our local media have been about Socred and its political and economic failures. Peter Wilkinson could not be too harsh on Socred (BC) because he discovered a Canadian version of the New Zealand National Party is in power in British Columbia - a government that is so right wing that Derek Quigley would appear to be a socialist!

Housing in British Columbia

In 1975 Bill Bennett (now Premier) promised British Columbians a home in the near future: "Social Credit believes that every family in BC has the right to own a home and the land under it."

In 1981 (February) the average home in Vancouver sells for \$111,650, hardly within reach of the average income earner in British Columbia. To buy a home during 1980 the average industrial wage earner had to commit more than half of the weekly pay packet on payments.

Rental accommodation is difficult to obtain - the vacancy rate in Vancouver is only 0.1% and a basement suite costs \$600 a month.

To ease the housing crisis Socred (BC) did two things. First, in typical Tory manner, the construction and development of housing was placed entirely in private hands. Second, Socred destroyed the BC Housing Corporation to make British Columbia the only province in Canada without a government-owned Housing Corporation.

While in New Zealand Ritchie made great play of a \$2 million mortgage subsidy programme released through the Credit Unions. This, he said showed how much Socred cared about people. What he didn't say was that this was a once-only release of money, and it disappeared so quickly the majority of British Columbians didn't know it had been granted.

Recent statistics reveal that Vancouver has the highest cost of living in Canada, with food being the biggest contributor to this. In 1978 Vancouver's inflation rate was 29% above Toronto's, hardly a living example of Socred effectiveness.

Further analysis of Socred's record in British Columbia reveals the following:

- ferry fares have increased at 20% a year over the past five years;
- medical premiums have increased 65% since 1975, while acute-care hospital bed fees have increased 550% over the same period; and
- electricity rates (BC Hydro) have been increased by 13% a year since 1975.

Balancing the budget

The excuse given by Bill Ritchie at a meeting during his tour was that the increased charges were necessary to balance the budget after the Socialists had proved that only a Socred government could run British Columbia. (Where have we heard

that sort of argument before?) The sense of déjà vu was amazing at every Socred meeting I attended while the Canadians were on tour). The interesting thing, to me, was that each time Ritchie made such a statement the local Socreders thought that such policies were to be commended. A reasonable assumption would be that Socred (NZ) would be firm advocates of similar fiscal policies given they ever got into government!

On the labour legislation front Socred (BC) has proven itself to be as right wing as the National Party here in New Zealand - probably even more so. Ritchie advocates giving the right to decide if a union should strike to the wives of the union members, in the belief that women don't want their men to strike in any circumstance.

What has Socred (BC) government done to assist or help the trade union movement? The answer is simple. Since 1975 three major pieces of legislation have been introduced.

(1) Bill 46 - the West Kootenay Schools Collective Bargaining Assistance Act - denied thousands of workers in British Columbia the right to withdraw their labour, by extending the definition of "essential service" to include school janitors, college ground keepers, and anyone else who worked in the education system.

(2) Bill 28, which attempted to unilaterally change the government employees' pension plan. Ritchie actually claimed, at his Whangarei meeting, this was necessary because the pension plan was costing the taxpayer money and needed to be axed to balance the budget. Bill 28 was stopped by the government employees' union, from becoming law.

(3) The Mines Act 1980 removes health and safety regulations from legislation governing mines and mining. This piece of legislation is no doubt in response to overseas pressure in the mining field, as Socred (BC) has hocked off much of its mineral resources to overseas firms in an effort to "balance the budget".

Hocking off resources

The classic example of hocking-off precious British Columbian resources, a la our National government, occurred recently when the Socred government negotiated the sale of North East British Columbian coal to the Japanese steel industry. The BC Government has hidden the figures from the taxpayers but suspicions are many throughout British Columbia.

The net result of the deal will be that the Japanese get the coal, and British Columbia get the hole and an increase in taxation. The cost of development is estimated at \$485 million borne by the British Columbian government, while 100 million tonnes will be supplied to Japan over the next 15 years at bargain basement rates, as well as granting the companies freedom from sales or corporation taxes for the next ten years.

Harris, the Socred (BC) executive director, declared that they had kicked big business out of British Columbia. Any investigation proves the lie to this claim. Foreign monopoly is welcomed with open arms.

Foreign investment in BC

Foreign takeovers of British Columbian holdings have increased from nine in 1976 to 39 in 1978. Over 74 BC enterprises have fallen into foreign hands since 1975.

Classic examples of the welcoming foreign capitalists are manifold, and as scandalous as the earlier examples listed concerning the politicians. Shell

Oil of the Netherlands were allowed to take over Crows Nest Industries which meant that British Columbia lost 260,000 acres of coal and timberland, 43,000 acres of coal licences, 430,000 acres of oil and gas rights, 25,000 acres of timber cutting rights and a sawmill producing 135 million board feet of timber each year.

Panco Poultry, the province's largest poultry processing plant, was sold to Cargill Incorporated of Minnesota, while other firms have also been put up for sale to the highest bidder by the BC Socred government.

Peter Wilkinson's research revealed that between 30% and 40% of British Columbia's forestry operations are run by overseas firms, and quotes Professor Tom Borchertine, of Simon Fraser University, as saying that international financiers regard the British Columbian government as being one of the most receptive in the world - a far cry from the statements made by the touring BC Socreders while here in New Zealand.

Major Douglas out of favour

At no stage in British Columbia is the 'A + B' Theorem being put into practice; in fact, both BC Socreders denied being orthodox Socreders, caliming at an Auckland meeting that W.A.C. Bennett was the father of Social Credit and not Major Douglas.

Ritchie, on TVNZ on 2 February, stated that Douglas was all right for the 1930s, but now the situation was in reverse, as there is now more money than goods and obviously a new economic policy, other than Douglas Credit, was needed.

The result of any analysis of Socred (BC) and the Socred (NZ) campaigns for credibility must be that Social Credit (NZ) is clutching at straws to gain acceptance for its funny money, tooth fairy, Father Christmas economic theories by grabbing onto the coat-tails of a highly incredible and suspect political party which is Socred in name only.

It is a pity that no newspaper in New Zealand dared to enquire into the "BC Experience", or even to probe deeply into the Douglas-Hunter theories of economics propounded by the NZ Social Credit League. It is about time a decent expose of Social Credit was done by the New Zealand media, for lily white is definitely not the political colour of Social Credit in British Columbia.

Beetham's Reply

Neil Williams

Towards the end of February the daily press carried a report of Social Credit leader, Bruce Beetham, complaining of a deliberate smear campaign which, he claimed, had been mounted against two visiting Social Credit officials from British Columbia.

A few days before this report appeared we received the story on the opposite page, complete with clippings from Canadian newspapers. After checking the authenticity of the material on which this story is based we decided to publish it, and offered Beetham the same amount of space to reply to it.

We print here, unedited, the reply that we received:

"Given the wellknown socialist orientation of your journal, it does not surprise me that you intend publishing the article you enclosed with your letter.

"The minority of your readers who are not already committed to the Labour Party's cause, will interpret it as an integral part of the Labour Party's continuing smear campaign

against Social Credit which will back fire as its first stage did last year. If you were sincere about wanting to create an impression of fairmindedness, I believe you would be extending a right of reply to such a smear article to Messrs Harris and Ritchies rather than to me.

"For my part, I would not lower myself to reply to such garbage, and, in fairness to me, I think you should quote this as my reason for not accepting your offer rather than simply stating that I decline to reply. I shall content myself with a statement about the motivation behind the article which I shall release to other media. It might be worthwhile for you to speculate on the outcome of your publishing the lines towards the end of both pages 6 and 7 of the article relative to its contents.

"Finally, I get an impression that the *Monthly Review* intends publishing the article because a cowardly anti-Social Credit smear strategy with selected newspaper clippings anonymously dropped on the media some time ago misfired at that stage."

It would appear from the vehemence of Beetham's reply that we have touched a raw nerve. However, a number of points raised in Beetham's letter deserve further comment.

Contrary to his implication *NZ Monthly Review* is not a tame mouthpiece for the Labour Party. Indeed our main criticism of Labour is that its policies are too often pro-capitalist rather than socialist in orientation. *NZ Monthly Review*, for 21 years now, has fiercely and proudly maintained its independence from any political party.

We do not know who is behind Beetham's alleged smear campaign against Social Credit. The only public

figure known to us who has openly criticised Social Credit in British Columbia is Peter Wilkinson - and he's certainly not in the Labour Party.

According to Beetham "highly selective newspaper clippings from British Columbia had been dropped anonymously among journalists in Wellington and other parts of the country" (*Press*, 26 February). Let us make it perfectly clear that this is not the source of the clippings used by James Schofield in his story.

Social Credit invited the two Socreders from British Columbia, Messrs Harris and Ritchie, to tour New Zealand and campaign for the New Zealand Social Credit League. In effect, Harris and Ritchie were used to endorse the sponsor's product. In such a case the sponsor must answer and be responsible for the credibility (or otherwise) of the persons used publicly to endorse his product. Thus we invited Beetham and not Harris and Ritchie to reply to Schofield's story.

The reference, and the implied threat, in Beetham's letter for us to "speculate on the outcome of your publishing the lines towards the end of both page 6 and 7 of the article" is, we believe, about the last two paragraphs in Schofield's story.

We sought legal advice and, in the interest of survival, removed the penultimate paragraph and slightly re-worded the last. Was Beetham really threatening a political opponent with legal action?

We hope not, for New Zealand's future deserves in depth and open debate of all the issues now confronting us. Part of that debate requires Social Credit to explain itself fully on these issues, rather than using people to endorse, in a shallow advertising fashion, the sponsor's product.

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FILMS THAT CHALLENGE THE PATRIARCHY

WOMEN'S FILMMAKING

During the early years of the women's liberation movement, women began confronting their exclusion from the male preserve of image making, both in television and film.

Women began making films and distributing them. Women began learning and sharing what skills they had, and began the long battle to acquire more, for within the film industry itself, the hierarchies, of sex-defined roles kept women from achieving any influence. Direction and the skilled technical areas of camera and sound were reserved for men, while women were concentrated in the more supportive roles of continuity, secretarial and make-up.

The actual image of women in film often reflected and reinforced this hierarchical and sexist divisions of labour.

Any liberation won in the media was transient and tokenistic, while the old order remained untouched.

Now women filmmakers are working on several fronts to change this structure:

- working for equal access to education, training and job opportunities in film, television and the media generally.
- films and videotapes are being

The term 'women's films' is used to describe not simply films made by women, or about women, but rather a cinema where women who are conscious of the implication of their position as women within patriarchal society have real control over the content, the creative and technical functions.



Tuesday June 16th
8pm Maidment Theatre
Womens Films
-SIZE 10
-RAPUNZEL, LET DOWN YOUR HAIR
\$2.50

Thursday June 18th
8pm Maidment Theatre
A Series Of Womens Films
-PINS AND NEEDLES
-ORANGE
-APARTMENTS
-ST THERESE
-WE AIM TO PLEASE
-BEHIND CLOSED DOORS
-IN JOY
\$2.50

WOMEN'S VIDEO EVENING
8pm Old Grad Bar
Wed June 17th
\$2 Women Only

The videos are mostly supplied by the Women's Community Video Inc, who are a community orientated society seeking to democratize the medium of TV, and simultaneously develop women's communication skills. They began in 1975, and are a non-profit making organisation who use video in diverse ways:

- recording conferences and political meetings, so that those who do not attend can share in them.
- hold workshops in the use of video.
- make tapes, documentaries and drama for our own interest and on request.
- build a library of video tapes for hire.

For this evening several tapes are to be shown, including . . .

- Tapes from the opening of 'The Women's Gallery'.
- Halfway House tapes.
- Unified Women's Convention tapes.

Also experimental tapes made by individual women. We will have several monitors operating simultaneously. Bar facilities will be available.



made on issues raised by the womens liberation movement. Confronting womens oppression by making films on such issues as free legal abortion, the need for child-care facilities, women's dual role in the family as wife and mother and worker in the paid labour force, the role of women within marriage, the family, in education; contraception, sexuality, assault, lesbianism, self defense.

Films have been made by women simply wishing to communicate their feelings and experiences as women to other women and men, discovering a shared consciousness and breaking down isolation.

Womens Films challenge the idea of film as commodity and the audience as passive consumers. The production of film is a process and the watching and discussing of films should be moments of equal value to that production.

From a catalogue of Independent Womens Films.
Sydney Filmmakers Co-op.

FOUR WOMEN POETS
Monday June 15th 8pm
Old Grad Bar, \$2-

Riemke Ensing
Robyn Reed-Brown
Rosie Scott
Angela Boyes-Barnes

A STATEMENT

I don't really like making a 'statement'. Suffice to say that one tries to write. That sometimes one wished desperately for more time and peace and quiet. I find it difficult to write unless I have large spaces of uninterrupted time, where I can concentrate. Most of the time I jot down notes/ideas etc..At some stage some of the ideas come together and begin to make some sense but almost invariably the going is slow. I need a lot of time to write and rewrite. Constant revision is essential for me and more and more I find that I discard more and more and retain only what I really feel good about. In the past I would feel good that a poem had got written and rush it out to be printed. Now I am much more critical. Even if that only means one poem a year. Gradually, too, I find I'm writing longer poems in which I'm trying to come to grips with the 'craft' of writing in relation to the kind of person one is. All kinds of factors come into play. Paintings, music, a line one's read, a particular colour remembered, a smell, the kind of shadow a tree throws, all these find there way into the poem - make one perceive a particular object or

person a particular way. The Objective, I suppose, to combine as many ways of perceiving as one can load into the words and yet retain clarity of expression. Words are magical. They play all sorts of tricks and can be used in so many different ways. The excitement is in finding yet another way in which a particular word, and expression, can be used unexpectedly and yet not lose its original meaning in the process, so that for each line you make layers of meaning.

Riemke Ensing

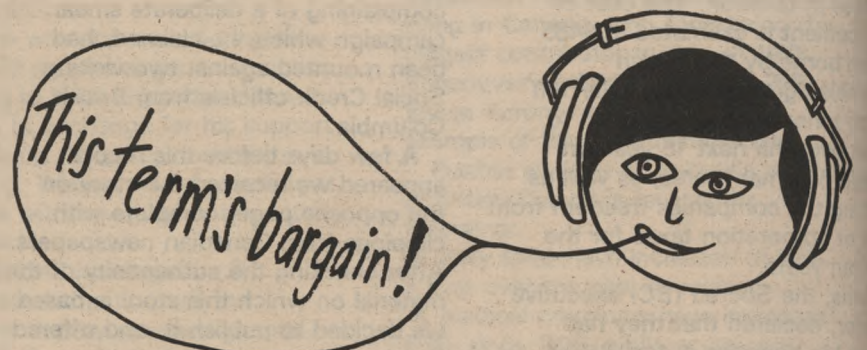
Other women are invited to bring along their own work for reading as well during this evening.



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Why did you think about having an abortion? What were the circumstances.....

Well ... it was quite a shock to realise that I was pregnant. I hadn't planned on having a child for quite a while. I realised that I didn't have many choices... I either had a baby and suffer emotionally or an abortion, ... a very hard decision. I had never really looked at abortion before.

I have a feminist outlook but I had never really confronted myself with the ethics of abortion. I realised that my mental health was the number one priority. I could not allow myself to moralize or let other people affect me. I had to face my husband, a Roman Catholic until 6 years ago. His conditioning and chauvinism became evident at this stage and caused stress. At this crucial moment this factor made it worse, knowing it could separate us. An important factor in my decision was that my Doctor had found strong signs that a miscarriage was threatening and this would have been harder to cope with later. I did pray about it quite a lot and every direction I took seemed to lead me to having an abortion. I came to accept that God works in mysterious ways!

I miscarried about a year ago and was very upset. I think I was more in contact then with the soul of the foetus but this time it was as though the soul hadn't 'landed', if that is the right expression. I really cared so much about the foetus and the whole feeling of bringing into the world a child who has a family, home, caring parents and a reasonably stable marriage. I had none of those things from a very early age so I know what I am talking about. I didn't want to be cheated out of motherhood, either... I really want to look forward to having a child in the years ahead of me some time. Presently I have my study commitments, discovering my life and my relationship with my husband ... so much that it would be premature. I've seen children put stress on an unstable marriage and eventually they are the ones who suffer. I just cared too much.

What do you actually mean by being cheated out of motherhood, is it that you couldn't be a good mother?

No not really. I used the word cheated because I want to be a good mother at some stage and it would be more enjoyable then. But right now my study and this involved situation with my husband would certainly colour my mothering ability. I had been asked to go back 2 years in my college class. But now I've got the chance to persevere and catch up.

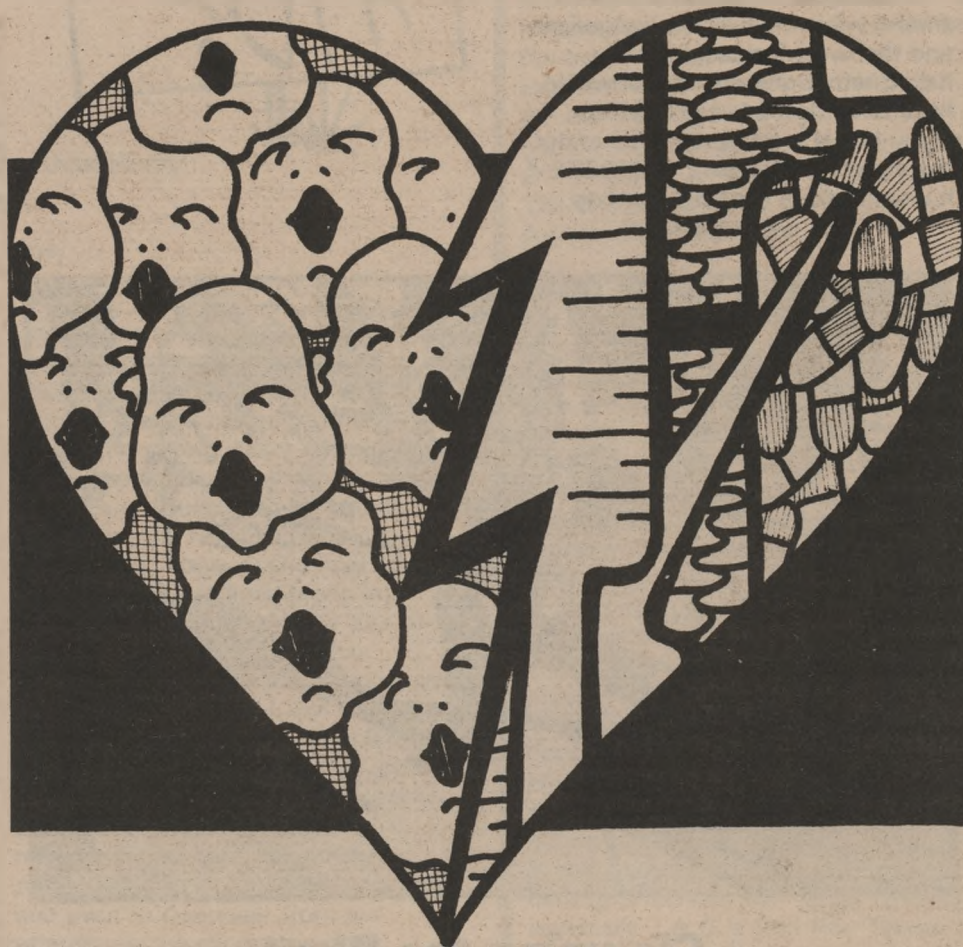
Do you have any strong beliefs about the foetus being a human being? Do you actually find that quite a difficult idea to grapple with when you were thinking about having an abortion?

I was coping with such a load of stress ... but I did give a lot of thought to the foetus. I did not treat it as a moral issue and I did not consider any theological argument. When I miscarried a year ago, I was very protective about the foetus; I even bought it home from the hospital and buried it. This time, I didn't feel the same way. I knew it was getting close and I had strong visualisations about the spirit being out there somewhere.

A friend who was quite 'spiritually in tune' (if that describes it right) shared with me that he felt that the spirit was hovering and was undecided as to come or go. The few days prior to my termination, I began to get panicky as I felt the nearness of a soul. I was scheduled for my

ABORTION:

A PERSONAL STATEMENT



operation on Friday but I had it put forward to Thursday. When I miscarried the first time it was 13 weeks but I was terminated at 9 weeks.

I have read a theological argument that the spirit does 'land ... um ... enter' at a certain period of days, less for a female and more for a male. I don't know whether it is valid or not, but it's an interesting concept.

Was it something you felt?

It was something I really felt and very strongly. I didn't feel bad about it after. It was an operation. I still at times, now, pray, and hope that if the foetus has such a spiritual entity that it knows that I did it for the good of us all.

How did you go about getting an abortion? You said it was easy. Why was it easy?

It was easy because I had my mind made up and if I couldn't be granted one here in NZ I was going to Australia. Firstly I went to the Doctor to explain the situation. The second time I returned with my husband but that was pretty chaotic ... he was so anti the abortion issue and he showed no understanding of my situation. In the end the Doctor (who was very good) said he was unbiased but he felt that in my position they would probably give one but he advised me to go by myself to the Epsom Day Clinic. He wrote a referral to the Clinic and I was notified of the appointed day on which I was requested to attend, and go through counselling and interviews.

As a group of about six, we were given a brief introduction to the whole termination procedure, the social issues and were allocated a counsellor. We were given the utmost care, consideration and patience by these women at the Epsom Day Clinic ... quite amazing ... Such a contrast to the lack of counselling, post operative advice and contraception advice given when I miscarried in a Public Hospital. We

required two examinations by two doctors to legalize the termination agreement, and a period of counselling with a Counsellor. If we satisfied the staff and they felt they could help us, we were given a piece of paper at the end of the day stating that our application had been approved and given our operation times. I got my 'grounds' very easily with regards to my husband and my relationship. In fact I wasn't aware of how much I needed it until I began recovering.

Do you want to talk about that? Your husband, of his religious beliefs?

I don't feel it was all his religious beliefs. It was not understanding where I was, his conditioning and my unconscious conditioning of our times. He hadn't practiced his religion for at least 6 years and had just finished quite a load of academic education. When it came to the crucial stage - it was me wanting to abort his baby, sever the very unstable line between us ... then some pretty amazing stuff came out ... conditioning ... protection anger ... He wasn't able to show me his vulnerability though. I understood what he was going through and I really tried to help him go through his feelings but he was totally anti, stubborn and very protective of his view right up to the last. If he had come half way then he would have been agreeing and he didn't want that because he wanted me to have a child. I felt he wanted to tie me down when I wasn't ready. We had not discussed family planning with an agreed outcome but he has known all along that I haven't wanted a child yet. From the beginning I've felt that he has not had a realistic overview of what we both need and for the child ... a welcoming family.

The week prior to the termination I left home to stay with my sister-in-law who had had a termination 2 weeks prior to mine. I felt that this whole eruption brought up an important point ... lack of

communication. Right at this time we both suddenly realised with a jolt how great our communication problem was. We felt really sad. He would have suddenly liked me to have started trusting him to start again ... with the child ... but I felt so insecure that I did not want to take that risk. But I really felt for what he was going through. At least I had the support of all these women and I wasn't alone ... I was going through the physical part of it and he wasn't ... he was just going through it in his mind ... it must have been pretty painful.

On the Thursday my operation was scheduled for 7.30am. I arrived second to last and caused quite a lot of hilarity as I let go of some of my nervous energy. I walked in in a modelling pose to the ward, to the other girls, in my mini skirted blue towelling dressing gown complete with white napkin material booties. The operation took about 10 minutes with local anaesthetic and we went through to theatre, one at a time. A counsellor was there to support us where needed. I found the operation very easy to cope with. I breathed very deeply and worked in with what they were doing. It was a relatively painless operation, a lot less painful than my miscarriage and a lot less trauma ... physical and emotional. I had a female doctor which I really needed and female operating crew. I did find the post operative period quite difficult and I was there longer than any of the others. I think this was related to fear in facing afterwards ... waiting for my husband to come and get me. He was better than I expected ... took me home. I recuperated for the afternoon before going back to my sister-in-law.

The whole thing, looking back on it, what has happened to your relationship now that the whole thing is over?

It wasn't right to go back to my husband then. I'm still living with my sister-in-law and I feel good about my decision. I think my husband is starting to realise that it may be the right decision ... I haven't had those exact words, but I'm getting it in other ways. I've faced up to our relationship. There's still a lack of communication but I've seen that in a lot of relationships and ours is getting better all the time.

What do you hope will happen?

I think we both hope we'll get back together again. We're seeing a lot of each other now and working together. We're also more aware of birth control problems and looking at something that is a little more reliable.

How do you think feminism 'figures' in the whole argument?

I feel women need to get things into perspective. I've talked and made some of my points clear to the women in the campus abortion day. Although I feel good about my decision, I don't feel good about having been in that situation. I don't think that women should look at abortion as a means to control life. I think that two people are involved and that it is really important that they face the problems in their relationship ... to take responsibility in the whole area of birth control. From experience, one reason why birth control fails is lack of awareness and another, premature sex without mutual respect. Not all the time, I am aware of that ... but a lot of the time it's a lack of communication in a relationship.

If any woman wants counselling or would just like to talk about abortion, you can go to the Women's Health Centre, 63 Ponsonby Rd, Ph-764-506. Remember, every case is an individual one.



Siouxsie

Siouxsie and the Banshees are renowned for their interpretations of different aspects of life, (war, suburbia, adolescence and romance etc.), in relation to horror. Their debut album, "The Scream", saw the band with a punk formula heavily influenced by The Velvet Underground. "Join Hands" followed with the same world view, an horrific distortion of life, yet the music was more intense, more indulgent and consequently more inaccessible. It is a brilliant album if you can stand to listen to it. Last year the superlative guitarist John McKay plus drummer Kenny Morris departed company during a tour. They have since been replaced by ex-Magazine guitarist John McGeoch and sticksman Budgie.

"Kaleidoscope" has finally been released in NZ after months of delay. With the new line-up the sound and length of the songs have been streamlined. "Happy House" opens up the first side with its wonderfully ironic title. Budgie's tribal drumming off-sets McGeoch's scalpel-like notes to form a simplistic and eerie melody. Ms Sioux's vocals now focus on the tune whereas in the past she has been inclined to skirt above and

and the

below the melody of the instrumentation. "Happy House" is the introduction to the new sound of the Banshees. "Clockface" and "Lunar Camel" are statements to the band's diverse instrumentation with the use of keyboards, rhythm boxes and "Tenant" even features an electric sitar. "Christine" opens side two and is most probably the Banshees' best commercial bet with several layers of driving rhythm guitar. "Desert Kisses" contains brilliant lyrics, its view of a relationship bleak, yet its treatment is far less obscure than anything from the past. Synthesizers excell on "Red Light" while "Paradise Place" is rhythmic and pulsating, seductive and vaguely Eastern. "Skin", the most uncomfortable song on "Kaleidoscope", closes the album in a protest against the use of animal fur for human warmth.

Siouxsie and the Banshees are one of the few original punk bands left yet they have demonstrated on this album that they will not be confined by punk's primitive formula. The Banshees have grown and this album, compared to earlier material, is far less dense and totally refreshing.

Banshees

S. McGlashan

The 1/4 Acre Kids are a chameleon theatre group who forever changes its appearance. With new faces and bodies adorned with super massage leotards we (those grouped thereabouts) were escorted on a perverted trip through drug retardation.

It all began on potato hill with a shrill cry from fucker the budgerigar and the hysterical laugh of a hallucinatory pharmacist. All would have been desolate and bleak as many heads went earthwards under the effect of BOMBAY BOMBERS if it weren't for a superhero or two.

The 'Man' was on a super



Clowning the Bleat

Smelly Feet is coming to your town soon. *Smelly Feet* is a person/band Brent- formerly with *Shoes This High*. *Smelly Feet* is travelling the country selling his self produced single; with the hand lettered, fold out, xerox and felt tip cover. This record stinks, metaphorically speaking- of course! Images of death and decay, festured toes and bloated bodies sloth rampantly over the landscape of ambient untuned guitar on the main course- O.H.M.S. Also included is a track called

'Comparisons' which says, in effect, not to compare this music with anything else; just to take it on its own merits. This makes any reviews difficult, still its obviously not derivative of anything in my collection of vinyl pancakes. Morbidity rules O.K, its a bit like looking for the Emperor's New Clothes and finding him wearing only a deck chair and eyes that look, but don't see.

I asked *Smelly Feet* about his guitar tuning, thinking he might have swapped the strings around. What really happened was 'I couldn't tune the guitar in the studio at the time, and I didn't want them thinking I was a jerk so I just played it anyway.' *Smelly Feet* is trying to do what hasn't been done and not copying what is happening in the UK or the US, like so many other bands. The



single is sombre and depressive but his new songs are more humorous.

'It's easy to say everything is fucked, and point the finger, but sooner or later you have to look at yourself. You don't have to stay in the same hole, you can always crawl to another.' I also asked him what he was trying to do with his music, he is still developing, using images from REAL life and he really just wants to make people think!

Johnny Mollusc

NEW INDEPENDENT THEATRE

14 UPPER QUEEN ST., AUCKLAND 1

"Miss Julie"
by
Strindberg

Dir: Charmian Harre

WED, THURS, FRI JUNE 3-12 & SAT JUNE 13 at 1pm.
ADMISSION \$2.00 Includes Soup & Toast.

sabbatical 'cos all we had was superman's big sister who proved adequate enough especially in defeating a fire engine red Spiderman.

All fell victim on this awful trip even the pusher's son who found himself in a Stu (sorry), nice one. But where was the elusive Krypton Gold. . .? This suspenseful barbiturate tale may be concluded at your nearest 1/4 Acre Kid gig but then it mightn't.

The Blams (Blam Blam Blam for short) provided the incidental music for this theatrical experience. So now you know and I, like you, didn't know till I saw this show ya'know.

P.DaG.

FRITZ THE KAT
SCREENPLAY: RALPH BAKSHI

"May I say that this is the first time I've written a review?"

"No, there isn't time."

But I'd like to say that 'Fritz the Kat' is: excellent animated entertainment' and I think it's: really funny drug-wise seven-point palm trees etc and a good view of 60's America as a young Armerican varsity student would see it. Check the animated Bo-Diddley feature and the crazed rabbit (not commander) on V-6 Chopper.

There is probably something odd about my sense (drug-addled) because two straight god-faring people didn't find it amusing or even slightly philosophical. But then who finds varsity cats trying to relate to Armerica funny? Well I did and I will go and see it again and again if possible (hopefully wasted off my face).

It's a really good animated underground look at life. Thank you
Ralph Bakshi
One Labour Dept P.E.P Worker
B.S.A

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Shakespeare's
THE TAMING OF THE SHREW

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Mon & Thurs 6.30pm
Tues, Wed, Fri & Sat 8.15pm

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by Margot Hilton

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June 11-13 Mercury Two

June 18-20 11.00pm \$3

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By Bertolt Brecht

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We gratefully acknowledge the support of the Queen Elizabeth II Arts Council



THE Taming of the Shrew.

Directed by Jonathan Hardy

Mercury Theatre

Running 3-20 June.

This lengthy production perhaps induces one to give it some merit. Mercury productions usually tend to advertised loudly and this play was no exception. Erratic in its quality, it is supposed to be a success, a rendering of a master work. Unfortunately the style was anything but masterly. The Italian accents were excruciating to the ear. The laughing and comedy were often forced to the point of making one squirm. Comments from the audience involved such remarks as 'It is different' accompanied by a nervous titter; - and preceding the second half - 'I do hope it picks up.'

Definitely a play to be endured, or perhaps to be labelled as a classified bore, criticism nevertheless warrants explanation. Firstly, 'The Taming of the Shrew' is Shakespeare's most popular play, and most people seeing it this season will do so probably because they hope that it will prove entertaining and easy to understand. People are usually relaxed and receptive during the course of an evening's entertainment. They have usually spent some time in selecting their evening's apparel and want to sit back and absorb the events on stage. It is very difficult to absorb the Mercury's play because one is concerned with when the actors are going to blunder next, and whether you are going to admit that a particular scene was not up to standard.

Some degree of flow throughout the whole play, and not merely parts of it, is essential in order to project the hilarity and wittiness of 'The Taming of the Shrew.'

But since this is a fairly inconsistent performance, it deserves some acclaim. Ian Mune as Petruchio is one of the saving graces involved here. His accent is credible. He is totally involved and at ease in his comic role. In fact, one scarcely ever doubts that he is Petruchio, one of the reasons being that he seems to enjoy his role. It is this enjoyment and sense of fun which the audience readily followed and sympathised with.

Petruchio was a stark contrast to Tranio, the latter being mechanical, detached from the play and rarely ever listening to the other actors. George Henare as Hortensio is at times unbelievably bad. His mincing walk, rolling eyes, dandified appearance and bisexual nature form an original Hortensio. But to beg the joke repetitively and unremittably detracts from Henare's performance.

One begins to suspect the director in a case like this, since Henare is obviously an extremely fine actor.

In the second half of the play the bursts into several short snatches of song. The spotlight falls on him as much as on Hortensio. He stands apart from the rest of the play in appearance. Towards the final couple of songs, the audience broke into spontaneous clapping solely due to Henare's ability to move them through the combination of voice and act. He is never proud. For the moments the spotlight severs him from the play he is in control - purely performing, but the comedy is never lost as soon as the stage is restored to full light, he is fully prepared to become the clown, strut and even to disappear from our attention as he allows the other characters to act. One could almost overlook the dim patches, if his forcefulness and candour did not make the flaws glaringly obvious.

Emotions are scarcely ever transmitted through the filter of this production. It is true that 'The Taming of the Shrew' is light-hearted and not emotionally deep, but the uplifting nature of fun is absent. If Grumio's doddering, Mune's ease and Henare's role are insufficient to cover the stark defects of a lengthy somewhat tedious and amateurish play - then something is definitely rotten in the state of the direction.

The actors were acting in spite of everything. There was a great deal of comedy, a great deal of good individual acting, but the performance was not professional. This is more of a shame than anything else, because an enormous amount of time is invested in a play of this length. And money.

The best part of the evening was the wine and cheese, barely touched in the general apathy and later in the rush to leave.

To summarize the play, one can only hope that the acting, directing and production co-operate on the Mercury's next venture.

Sharmila Haque



Club Jazzique

On Monday night Club Mirage was sublet to Club Musique and the hideout for the nouveau-riche became the brooding basement for some excellent Jazz. The trio by the time the evening began had grown into a quintet with the addition of a trumpet and a visiting Australian on alto-sax. The evening was well patronised by Auckland Jazz buffs.

Club Mirage is an excellent decor for a jazz night and incredibly comfortable in true Arabesque fashion. The music was enjoyable and in no way taxing again showing that Murray McNab is one of New Zealand's top jazz pianists with his relaxed intuitive style. The saxophone playing was of a very high standard and it is perhaps unfortunate that we only got a taste of what this musician is obviously capable of.

This Monday night foray was an experiment to see just how the public would react, spurned from the mind of Auckland's German jazz fanatic Frank Huppert. As far as I was concerned the night was an enormous success but then I wasn't sitting behind the all important till. It is encouraging to see that after the closing of various jazz clubs recently, especially J.A.G.'s Rob Roy Tavern, that the interest is still here and if this becomes a regular thing then it could easily be here to stay.

US

Us are a new jazz fusion band comprising of electric keyboards, guitar and drums. All of their music is original which is refreshing since this mode of music is open to covers and interpretations. Outside the nightclub (boogie on down) scene there is very little of this music being played in New Zealand at the moment. Their sound drew very close parallels to the music of King Crimson but generally the musicianship was good. The drumming was however at times erratic and seemed to detract rather than add to the sound.

Last week they did a free concert in the little theatre and will be appearing this week at the Town Hall as part of the councils Lunchtime jazz programme and if you have missed them and are interested then this is an excellent opportunity.



Miss Julie

New Independent's newest lunchtime show is a one-act tragedy from the pen of August Strindberg under the direction of one of the busiest directors at The Independent Charmian Harre.

This is an exceptionally hard play to produce especially when constricted by a time limit and in the middle of the day. This means the play which is of a class structure that belonged to another era is sandwiched in between the first and second half of a typical N.Z working day.

The play tells the story of a relationship between a valet and Miss Julie, the lady of the house, with a cook providing the objective simple commentary echoing the attitudes that ruled so many lives then and now. The play's strongest comparison is with Lady Chatterley's Lover but in this case the situation is always shifting with abrupt coarseness.

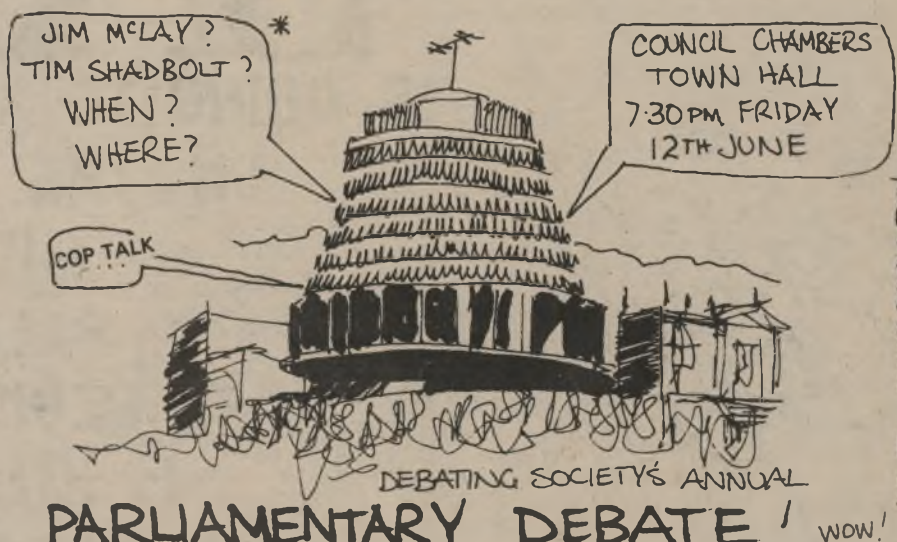
All the characters each give a lot of understanding in their portrayals especially in the quick biting language that Strindberg uses, however occasionally they fell into a melodramatic pit. The actors (Kirstin Rogers, Nigel Harbrow and Ann Elborn) all achieve to show us people on stage who are riddled with varying psychological planes and the audiences are searching for the answers in looks rather than words.

This is an important play to see especially the questions it asks which are still relevant today and Strindberg's possibly sexist approach to a race of people known as women. Cast your pies onto a pile of donuts and have some soup and toast at the New Independent doing something with your mind rather than sit on it.

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arts

BRITISH POLITICS

A House Divided
David Steel
Weidenfeld and Nicolson

The sub-title of this most interesting study is 'The Lib-Lab Pact and the Future of British Politics'. Author David Steel in 1977 became at the age of 39 the leader of the Liberal Party; he is a Scotsman. His constant theme is the need for parliamentary government to be more broadly based than on one minority political party, if it is to be successful. Economic, industrial and social divisions are responsible for Britain's decline.

Successive governments have devoted too much energy to undoing what its predecessor did and are unable to promote national unity. The Lib-Lab pact of 1977-1978 was not a success, mainly Steel feels because the failure and unpopularity of the Labour government rubbed off onto the Liberals. The Steel-Callaghan pact also suffered on account of too little consultation between the parties. What is economically necessary is politically impossible for the present party system to accomplish. Neither Labour nor Conservative will make the reforms so badly needed, which is why the Liberal Party must take the initiative.

New Zealand has an interest here if only to continue its trading with the EEC.

Fishory Jim Burns

PETTICOAT POLITICS

The Castle Diaries 1974-76
Barbara Castle
Weidenfeld and Nicolson

The publishers describe this work as an important behind-the-scenes record of the final two years of Harold Wilson's Labour Government and a portrait of a brilliant woman politician. She first entered parliament as a Labour M.P. in 1945 and held several cabinet posts in the 1960's and 1970's. She retired in 1979 and became elected to the European Parliament in Strasbourg, where she is leader of the British Labour group in Europe.

The diaries run to almost eight hundred pages which is really too long for there is much trivia; at times she is chatty and catty disclosing items that most politicians would exclude. Writing about a certain princess she describes her as 'utterly charming, with a softness and naturalness her mother never had.' Honest, tactless or both? On Margaret Thatcher before she became P.M.; 'She is in love: in love with power, success and with herself.'

From time to time she offers political wisdom as she sees it; 'all governments make trouble for themselves by not sharing the processes of decision-making more openly. The governed might be far more willing to co-operate if only they were taken into the confidence of their governors. I agree with Tony Benn that secrecy is the enemy of

democracy.' However when emergency departments of hospitals were shut down by industrial action and she required medical treatment, she preferred to have it kept secret.

As with the New Zealand Labour Party, its counterpart in Britain has experienced recent problems within its ranks with prominent M.P.s David Owen and Shirley Williams now associated with the new Social Democrat Party. These events are too recent to be included in these diaries. When in 1978 the Labour Government's policy was to keep pay increases to 5% there was trouble with the unions which led to its downfall.

The index provides a quick reference to specific subjects and persons but the use of Christian names frequently makes identification difficult. For anyone interested in an inside view of British politics over a short period the book is recommended.

Jim Burns

finger fact

For a typical Resident such as Snakefinger touring comes as 202nd nature and consequently his acid powered body decided to fail in the heart department. This all happened in the small Ozzy town of Melbourne. This was the third concert of the tour to a 1200 seater auditorium and on cue as he was leaving the stage his heart attacked. He spent four days in intensive care and is not allowed to travel and play though he is feeling fine now. There is however

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Saturday 13 June 1981

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the possibility that we are getting John Fox visiting us later this year. For all Snakefinger fans not all is lost since there is some video on its way to Radio with Pictures and finally into our lounges.

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THINK THEREFORE I WRITE LETTERS

GRABBER:
THERE WILL BE AN ORGY IN RUDMAN GARDENS THIS FRIDAY!
Now that I have your attention, please print this letter, as you didn't print my second letter in your Listen'ere. What's it all about, Alfie? Well, as I now have the May Holidays to write these words of wit, I now present THE SAYINGS OF ALFRED NONYMOUS!
But before I begin, I'd like to clarify to those of you who haven't already figured it out that Alfred (REALITY) Nonymous (& Maya Sue Donlim) are just Anonymous and My Pseudonym. Also I'd like to thank Eddie Torr (Dakl) and CRAPPUP for giving my first letter the cute caption "CONFESSIONS", whatever that was supposed to mean.

Anyway, without further digression, here's THE SAYINGS OF ALFRED NONYMOUS:

ON THE ECONOMY: "The key to economic success is to increase productivity, and eliminate unemployment, thus creating a bigger pie (Metaphorically Speaking), and having everyone capable of working contributing to it. Unfortunately at present, the Government is only concentrating on productivity, often at the expense of creating greater unemployment, which creates a greater demand for welfare, which increases everybody's taxes, including the companies, which have to lay off people to remain profitable, thus we have a vicious circle which hurts everybody. A way of averting this paradoxical situation would be for the Government to offer tax cuts to companies which increase their workforce a certain amount. This would be a lot more effective and efficient than the system where some employers are paid to hire employees, as a lot of red tape would be eliminated, and there is a loss of money to wastage whenever money is distributed by the Government. Also, the S.N.P. would be increased with these people working, and they would have lower taxes as well, thus forming a healthy economy."

ON COMMUNISTS: "They are a hypocritical lot, abusing their own people, and taking advantage of the free Western System ironically to try forming their unfree system. They do this in the innocent form of the S.U.P. (as well as the Communist Party), socialists (such as were elected in the disappointing French election), trade unions, and even parts of the Labour Party. Their system takes money from the people in the form of high taxes, and inefficiently distributes some of it back to them in the form of limited services, after taking a good part for the selfish interests of the few in power. Their ultimate goal is world domination, but hopefully they will run out of naive people whom they can take advantage of, before it's too late."

ON EL SALVADOR: "It is an unfortunate situation, but the U.S. intervention is keeping out the communist guerrillas, who would destroy the culture of the country (c.f. S.E. Asia), and kill a lot more people than at present. Besides, the right wingers have at least tried introducing agrarian reform to the country, so they can't be all bad, although it would be best for them to have a democratic government."

ON THE TOUR: "It isn't worth it at this stage, not because it would condone racism, but because it would divide New Zealand, which is the more important issue. But it still won't change the South Africans' mind about apartheid, although it's still nice to show your concern in the form of the Anti-Tour March. Being a First Year Science Student (that's all I'm saying), I still had to crack up at the shack and the "Whites Only" seat that sprang up in Rudman Gardens, as I still have a sense of what other normal people might call a bit pathetic. Please get your issues straightened out."

ON THE IRISH SITUATION: "The I.R.A. actually has a good cause, but they have forgotten their priority of uniting Ireland, and just are worrying about a trivial bit where those in jail have status as political prisoners. To make this point, they want four people on a hunger strike at all times, and widespread violence. The British Government too is handling the situation badly, and are being just plain arrogant in not responding to what is otherwise a good cause. Why can't the two extremes just work out a suitable solution?"

ON FEMINISTS: "They have a good cause, but unfortunately they have resorted to attacking all men, instead of striving for their original goal which is equality. They should realize that men are discriminated against also in society, although in different ways, such as social situations that embarrass men as well as women. It is not a case of man vs. woman, it is society vs. people, and feminists should join forces with a lot of men who would support them if they weren't being put down all the time, and alienated from the cause. Feminists, redefine your priorities, and your cause will come right."

ON ABORTION: "Abortion should be a woman's right, although it should be done in moderation, and as early as possible. Women will only risk their lives at back street clinics if it is illegal, or have unwanted babies who risk

being battered. Of course the main priority should be to prevent unwanted pregnancies in the first place."

ON HOMOSEXUALITY: "This is caused mainly by the ills of society, and it is a pity that it exists, but so long as it does, people should keep their morality out of the business, and concentrate on the priorities in society, instead of the symptoms."

ON SOCIETY IN GENERAL: "First, people need to know their aims, goals, and priorities. Then, they should organise themselves, and strive to achieve them. They should not allow frustration to sidetrack them into neurotic behaviour, or into simply withdrawing from reality."

People also need to develop a sense of respect for each other, regardless of sex, race, religion, nationality, status, or even age. Such things are trivial when dealing with a person's real values."

ON WAYNE MCINTOSH: "I don't really know him, but he shouldn't be concerned with his suit and tie, so much as the real issues at varsity."

ON CHOCOLATE FISH: "Yummy!"
ON ORGIES: "Good fun!"

Ignoring the sensationalist aspects of this letter, which are admittedly just intended to arouse interest, and create satire, I think I can speak on behalf of the Anonymous silent majority, thus I can use My Pseudonym to represent a large sector of students. Giving my name would be irrelevant (and less fun!) when representing such a large number of people, unlike AGENT GRAPEFRUIT or COLONEL RIPHURHEDDOFF. My aim is to attack the real problem, and not just the symptoms, and to modify the extremes of opinion such as those that appear in this paper.

I'd like some more correspondence from other writers, and so until nextweek (hopefully) I remain:

Yours in Moderation,
Alfred (REALITY) Nonymous (& Maya Sue Donlim)

P.S. Coming next week: ALFRED NONYMOUS AT THE BATTLE OF THE ISSUES:

P.P.S. My real name is Nunuv Urbiznus.
P.P.P.S. By the way Dak, what does CRACCUM mean anyway? It's so much fun to twist the name around!

P.P.P.P.S. No offense, but how do you get the nickname Dak from David?

P.P.P.P.P.S. See you all at the orgy!

SHOULDN'T ACRONYMS STICK TOGETHER?

Dear Dak,

Re. NZUSA policy: "That NZUSA opposes the celebration of ANZAC Day as it stands, and believes that this day should be (used in) advocating peace and disarmament rather than glorifying war."

This is a silly policy, and I don't know why it was ever suggested, let alone "cheered" on, as Mr Hague has it.

1. It is not the ceremony that glorifies war, but some of the people who take part in it. ANZAC Day isn't a "celebration" so much as a memorial. No-one except Clint Eastwood believes that death in battle is better than life. And no one likes being shot at, least of all those RSA veterans who have wept in terror under a muddy truck axle at Monte Casino. These men are emphatically not war-mongers.

2. ANZAC Day is all about 'peace'; the peace we know now in this country. Do NZUSA delegates really believe that the families of the dead go to the Museum to celebrate the fact of war in the world? They go to give silent thanks that, since the Maori Wars, NZ has not been invaded and enslaved.

3. We all want 'disarmament', don't we? It's just a matter of whether we're going to get much help from the Frogs, Poms, Commies, and Yanks. I have a sneaking suspicion that if we all laid our guns down, they wouldn't. It doesn't matter anyhow, because war is a dead issue in this neck of the woods. I doubt that the existence of nuclear missiles is as serious a threat to life as alcohol, or hunting rifles. Alcohol is related to almost all car deaths in the student age-group. More people get shot in Chicago than in Northern Ireland. What is NZUSA policy on these issues? War, war, and more on war. War is easy to criticize because we're all against it. People will sell their souls rather than fight a war, but still carry on killing those who cannot fight back on city streets.

4. What's wrong with dying for your country? There have been futile wars (eg Vietnam), and mixed blessings (eg Korea), but there have been just causes as well, and lets not forget it. How about W.W. II? Someone had to stop those blighters, and old Grandad did. How do you see yourself in factory-slave grey? Not even up to Hugh Wrights' standard. Life could be pretty uncomfortable on a pittance: just like living on Bursary, except for 75 years. We ought to be grateful that we live in one of the top countries, and not just a plundered slagheap outpost of the Third Reich.

On the grounds of our German ancestry, most of us would still be alive, but what about those poor old non-Aryans and undesirables? Not the best, especially for homosexual Maori socialists related to LD Nathan. Worse still, what if the Japs had taken NZ? Just thank old Grandad who died in the war that the Japanese are putting all that oriental energy into Mitsubishi's.

Jews are people too, you know, and for every German our Grandad shot he saved about 15 descendants of Abraham from the vege patch.

W.W. II netted about 1/15 Europeans, but occupied Poland lost over 1/5 of its population to the Nazis; mainly in camps or ghettos. Grandad saved the French, Belgians, Dutch etc from the same eventual fate, and good on him. He gave his life that others may live, and he deserves to be remembered.

I have been trying to guess the average age of our present NZUSA delegates. Either they are about 35 and haven't got over the hippy hypocrisy of the '60s, or they're about 15 and don't really know a great deal about anything much except that war is naughty. I suspect the latter, and the 35 year old ex-hippy took them for Social Studies.

Yours
G.E. Holdaway

ABBY GOES ON SAFARI

Dear Daktari,

about three days ago my boyfriend left me. We had been going out together for over two years and had, I thought, a healthy sexual relationship. We shared some wonderful times and were planning to get married next month. Four days ago, last Sunday (or was it Saturday? I forget now, but no matter), Keith, that's my boyfriend's name, and I had a huge argument about our relationship. He was dissatisfied with me. He said he no longer enjoyed making love to me and that he was leaving me for another girl, Susan. I know her name is Susan because I found a love letter in his trouser pocket from a girl called Susan. I knew he had been seeing her because he often told me he was not coming home for tea some nights and I rang his office and his secretary would tell me he was not in. I am most upset that he has left me and remain unsure what to do. I still love him and want him back if he will have me. What can I do, Dak? Please help because I know you have helped many other people with similar complaints.

Yours in desperation
Mills and Boon Reader (Craccum too)

P.S. Also, if I want to buy a hairnet and I have greasy hair, do I get a fine or medium one?

Dear Mills and Boon Reader (Craccum too), I think a crash helmet would be best for your hair - use the grease that accumulates inside to lubricate your budgie so that it flies into the bars of its cage faster. And doing that will also help take your mind off Keith. If you've got a mind.

MAKE TEST TUBES, NOT BABIES

Dear Sir,

Anyone who has read Huxley's "Brave New World" will recall that there were five grades of people in society. Alpha, Beta, Delta and Zeta. As it was a test tube baby complex, no section was allowed to grow too large, and cause an imbalance in the society as a whole.

In New Zealand, we have a complete antithesis to this idea, what we have is, of course, indiscriminate breeding. Any couple can have, if they so wish, ten children, nor indeed is there any reason why they should not do so provided;

- (1) They can afford to rear them correctly.
- (2) Once having been reared, society can supply work so that they do not become a burden on the taxes.

This system worked well until 1975.

Although the Zetas had a birth-rate double that of the rest of the population, they were absorbed into the work scheme as a preponderance of immigrant Gammas and Deltas were flooding in and creating job opportunities.

Those days are finished. Not only has the immigration radically lessened, technology is also reducing the job opportunities with visual data system etc..

But the double birthrate of the Zetas still continues, and there is little hope for New Zealand society unless this growing problem is (1) recognised and admitted that it is a problem. (2) Action is taken to solve the problem. I should be interested to know how many readers agree with this finding, and if so what do they suggest should be done about it.

R. Jackson
President of P.S.P. Society
PEOPLE SPELL POLLUTION.
Box 5037 Wellesley St.
AUCKLAND.

SING IF YOU'RE GLAD

Dear Editor,

In last week's Craccum, your correspondent Alfred Nonymous, gave a personalised rationalisation of the controversy and debate occurring both within Craccum pages and out in the wider world.

What Alfred fails to realise is that conflict and debate are two major means by which Social change may be brought about. All the arguing and "mud slinging" which he objects to, has a healthy purpose in stimulating thought and informing people about an issue.

I doubt that Agent Grapefruit has slung much shit at "homos" or Gay people, despite your accusations: I do not recall any Gays being bated to reply to the Agents tripe. Nevertheless, one may seriously doubt Grapefruit's security in his/her sexual affectation.

It is true that often people take extremes in an issue, but your suggestion of compromise does not hold where any viewpoint held is unfounded or irrational, and is open to challenge.

In point; Gays are offended by your attitude to homosexuality - they refuse to be compromised in the manner you suggest.

Homosexuality isn't normal. NO, it's profoundly exciting and refreshing - and not the abnormal thing you suggest. "NORMAL" is a fucking useless word - just try defining it!

If homosexuality is caused by society's ills, heterosexuality is too. (Everyone is naughty so we'd better get Pat Bartlett in to clean us all up!) Of course we should be able to "do it", make love with whom we choose, how we choose. The laws that control everyone's sexual activity are of greater concern than prejudiced bigots who "raise a big stink about it."

In any issue, and there are many that society has to contend with, we do have to take stands. We also have to be prepared to take criticism, to listen, and to consider every viewpoint at all times. If judgement requires that we must change our initial stand, so we must be prepared to make that move.

Nigel Pearson.
University Gay Liberation.

WHEN KIDS ARE PLAYING POLITICS

"What's going on in this University? Has someone finally chased the elegantly dressed pseudo-politicians of the Executive off their pedestals? Well done!", this was my first reaction on the events in the May holidays when I heard about it on the news.

But on reading issue 10 of Craccum I found out more about the background and the connections and it became clear why I didn't meet anyone on the campus when I wanted to join the Revolutionary Forces in spontaneous solidarity.

"Just a joke." My disappointment is large and that such nonsense can produce headlines is a tragic-comedy itself.

A few weeks ago I was asked by ex CiC propaganda minister D. Kirkpatrick to write an article on the differences between the German and the New Zealand Tertiary Education System.

My only condition was to be able to read this year's past issues of Craccum before contributing. That's what I've done.

In accordance with my political opinion I refuse to write any more than this in a paper which is partially financed by banks i.e. advertising (Craccum 10 page 3, 6; Craccum 9 page 2, 20, 23; to be continued). It obviously is an immanent contradiction to publish supposedly 'anti-imperialistic' or other 'politically radical' articles and at the same time accept revenue from banks.

Fortunately for them their degree of consciousness is limited anyway which is shown by their participation in the trick played in the May holidays.

But too many words make mountains out of mole-hills. So I will end by informing those who are interested in differences between European and New Zealand Universities that they should contact the various Depts. of Philology for further information.

Yours unhappily
Jorg Keller
an overseas student worth NZ\$ 1,500 - only



letters

GLORY BE

Dear Ed,

This morning I was heading down Wellesley St. when I walked smack into that great ditch digging contest the City Council is holding at the bottom. Nice intro to downtown I thought.

I kept going up the other side when something caught my eye. It was a tree in Albert Park in full autumn regalia. Yes, there are still beautiful living things in our city - its just that sometimes we don't 'see' them.

I wish we'd all take a little more time to experience the living that God has created for us - and thank him for it,

thoughts from a friend

A LITTLE CONCERN

Dear Sir,

It is with great regret I have to put pen to paper and do a moan. I am a member (upright) of a minority group called Folk Club and it has been my privilege to spend long hours wandering around putting up notices of a forthcoming blues concert.

Last week (as I was efficient) I placed notices on all the obvious students advertising noticeboards of this fourth coming event only to arrive the next day to find a BIG BLUE POSTER had been placed strategically over all my posters.

As space on some noticeboards in the quad is limited I may have been able to accept this little oppression however on the board next to Food Co. Notices the same poster-hanger had covered up my notices when there was sufficient vacant space for 3 of the BLUE Posters.

Why? Are we oppressed - I had just come to grips with being a minority group but now blatant oppression.

All this is pretty boring I suppose but the real crutch of the matter has been saved for these last few lines. There is a moral to be learned from it. The BLUE-POSTERS were advertising Horsley and a Forum on the position of Women at University and in Australian Society as a whole. I subsequently shifted their posters over (notice I did not remove them) only to find ALL our posters have since disappeared.

From your Male Chauvinist Minority Leader Mike.

JOIN A CLUB

Dear Readers,

I implore you to join the new religious group on campus; the Rip-Off Cult.

This new cult is based on the writings and teachings of Swammi Maharaji Ubu Sami-Jones who resides in cell 12 D Block Paremoremo. The idea of the cult is for you to get spiritual enlightenment, to purchase holy books, records, special vegetarian foods and for us to make money by selling them to you at exorbitant prices. One of the most sacred beliefs is that people reach their highest spiritual state when they rip other people off. It works as follows: you rip-off the public by selling shoddy goods and we rob you by paying you peanut wages. You guessed it our god is money.

His Greediness Guru Swammi Ubu Sami Smith
Parade Drive Tamaki

P.S. If I don't make enough money at this I'll go back to making money out of white slavery.

AGENT WITTGENSTEIN

Dear Crappum,

You know, there are lots of undesirable elements on campus that continue to nauseate the majority of us. Not just the Unifems, or the anti-Tourists; but many others as well. Each of them has its own petty hangups and obsessions, that is to be expected; but there is one feature that is common to all of them, and it recently became apparent to me that by ridiculing this one feature, showing it for what it is, (not for what they assume it to be), I could swipe all these undesirable elements at the same time. Far more economical than doing them one at a time, isn't it?

I'm sure Dak has figured out what I am referring to already, but for the rest of my regular readers I won't prolong the suspense any longer. This all-pervading feature is the pseudo-science called philosophy. Note that pseudo- means "false". How appropriate! The word "philosophy" comes from Greek meaning "a love of wisdom". Forgetting for the moment that the ancient Greeks were mostly queer, we can possibly accept this meaning as it stands. After all, their science was their philosophy and the greatest philosophers of all time were Greeks, weren't they? So maybe philosophy had a good start in life, but look what's become of it now!

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These days, philosophy has become a means of proving or dis. proving any old thing you like, and of sucking in anybody who still trusts it. Here is roughly how it works:

1) Some radical thinks up a new kind of pressure group that will stir up trouble and give him/her/it a thrill.

2) He/she/it thinks up some fictitious rules or axioms that would serve to support his/her/its new pressure group, if those rules or axioms were true.

3) He/she/it collects together some other axioms from which to generate the required rules. Since the validity of these generating axioms never gets questioned, they may be true, or false, or indeterminate. Obviously, if your generating axioms are false then not much can be said for your generated rules!

4) He/she/it applies a hotch-potch of combinatorial rules to the above suspect axioms and produces even more suspect replicas of the required rules. If desired, he/she/it can also disprove any number of possible rules. It is even possible to simultaneously PROVE and DISPROVE the SAME axiom. Really versatile, eh? Don't laugh - it actually happens that way.

5) These suspect rules are then displayed at sickening length to the general public, from which certain zombies (who trust philosophy) will come and support the radical's new pressure group. Armed with such a powerful tool one can do almost anything, can't one?

I mentioned a "hotch-potch of combinatorial rules" above. These are the production rules which get you from a to b. To the best of my knowledge all of these have flaws in them. A philosopher, for example, would find one example of some relationship and then conclude that the same relationship held for all possible examples. E.g. "Dak wears glasses" therefore "All Craccum editors wear glasses". (Shades of "All men are rapists"!.) A philosopher would also try to put two statements together and get a third. eg. "Dak has blonde hair" and "Agent Grapefruit has blonde hair" therefore "Dak is Agent Grapefruit". (Maybe he is). Even the famous "law of transitivity" falls flat because it assumes all relationships are transitive when, in fact, the existence of non-transitive relationships has been known for years. (A non-transitive relationship is one where a-b and b-c do NOT imply a-c). Anyone who does not believe non-transitive relationships exist is welcome to lose a lot of money to me at a certain dice game where every possible bet can be beaten by a different one, even though only 8 bets are possible.

Back to philosophy. What I have been describing is called "Logic" - a strange name for something so illogical. It is a large branch of philosophy, but there is another large branch which is represented mainly by students of philosophy rather than by radicals. You can tell a philosophy student by the fact that he habitually asks about ten questions for every one answer he gives - which means that he is always answering questions with another question. Really useful, eh?

To give you some idea what they sound like, here is a simulated conversation between two students of philosophy:

A: When is your next lecture?

B: By that, do you mean that the existence of a next lecture is not necessarily to be assumed?

A: But, indeed, surely, how can one ever necessarily assume the existence of anything, surely?

B: Then how is it that one can assume one's own existence?

A: Surely, one must exist, must not one?

B: If one did not exist, then can anything exist?

A: Indeed, one can exist, surely, without, surely, having of necessity a lecture withstanding, indeed, notwithstanding?

B: Then do you also disagree with Kant?

A: Indeed, for surely, of necessity one cannot, surely, not agree without therefore disagreeing, indeed?

B: Therefore, one could conclude that I do not have any more lectures today, could not one?

A: Surely, indeed, one must then have to catch, surely, a bus, surely.

B: Indeed.

A: Therefore, indeed, when, indeed?

B: Three fift... Bugger I've missed it!

Therefore, surely, one must infer that philosophy, indeed, and (indeed) also logic (ha, ha, indeed) are surely to be therefore totally thus (surely) ridiculed, wheretofero also, indeed, any radical pressure group using, surely, philosophy or indeed logic (ha, ha, surely), like the feminists, (woops, sorry Dak, I'm not allowed to use violently sexist words like "feminist", am I? Naughty me.), must indeed surely also theretofore be totally thus ridiculed, surely?

Yours surely indeed,
Agent Grapefruit

P.S. How can one ever be sure of the existence of post-scripts?
P.P.S. Surely, indeed.

LATE COUP

Dear Sir,

My heartiest hi-theres to my fellow Aucklanders. I, General Gentian Violet, am here to deliver to you the first epistle of the NEW REPUBLIC! Yes, my friends, the time has come! No longer shall we be content with the poor deal that we recieved! The revolution has occured, and the new rule is proclaimed!

And what, you ask, is all this about? Precisely this! There has been a movement for too long to strip us of our fundaments (and more personal objects too!), while at the same time making us objects of nationwide ridicule! Those misfits further south view us with distrust, suspicion, and, don't deny it, a large amount of fear!

Well, the city of Auckland has had enough! If you don't want us, then we don't want you. Aucklanders have been repeatedly accused of being parochial of snobbing the rest of the country, and worst of all... of being unusual! New Zealand, we are calling your bluff! You think we're boring, Mister Mayor of Hamilton? You think it only pours in Auckland, Mr. Bob Jones? Well, Stuff you! Let's see if you can really manage without us!

Indeed, citizens, the worst crime perpetrated against us is hypocrisy! While the scandalous accusations above are made, the people concerned still take the taxes of Auckland and use them to pay for their own "enterprises". Did you know that only 45% of Auckland's taxes ever finds its way back here again? That's a fact! If you don't believe me, check Government figures... if you will believe the word of those based in Wellington!

So, to halt this crime, the State of Auckland is now formed! I hereby dissociate this city from the rest of New Zealand and declare it the new nation entitled the Auckland Free State. This encompasses all land from Muriwai to Hunua - and remember, newly freed citizens, this depends on you! Cast free your shackles and the dead weight of the rest of the country, and shout for joy! New Zealand is dead...long live the Auckland Free State.

In Service to my Citizens
Gentian Violet
(President of the Auckland Free State)

BRIAN J. ? WALLIS

Dear Dak,

Grapefruit here - I wasn't going to write to you again till next week but I feel I must just mention two things.

First: Your June 2nd issue was boring. There was no Grapefruit letter in it. I submitted one, so I can only see three possible reasons:

i) You didn't get it in time. Bullshit - I submitted it on Tuesday May 26th.

ii) You didn't get it at all. Unlikely, as I did submit it.

iii) You censored it out.

So that all your readers can decide whether censorship was warranted, here is a brief resume of the letter's contents: I opened by apologising for writing another letter on the Unifems, then I quoted something from a notice they had posted (only quoted, not commented upon), then I did some etymology on the word "Unifem", then I introduced some fictitious Scientific Laws to show that the Unifems actually wish to eradicate lesbianism. That is all. It was not violent or offensive. It was not racist. It was not sexist any more than any anti-feminist letter is sexist. I am willing to give you the benefit of the doubt and assume that reason ii) was the one rather than reason iii); but remember - if this letter does not appear you can all start watching noticeboards for it. You will wonder just why it warranted censorship, just as I do.

The second point: Man, everybody is SO THICK, aren't they? My old mate the Colonel gave his name as Christopher Masscheer and NOBODY has got the joke. I know it spoils a joke to have to explain it, but I obviously have to, or people like Christopher Harrod will keep looking for anagrams or something. Start with "Christopher Masscheer". Abbreviate Christopher: "Chris Masscheer". Split the words differently: "Chrissmass Chear". Change some spellings: "Christmas Cheer".

As for the Colonel's real name. It doesn't have 9 letters. It has 7. So start making a short-list, (which won't be very short).

Now for the real meat. Since you really want some clues as to MY identity, here is one. My name IS an anagram of: "BRIAN J. ? WALLIS"; the '?' being an initial remaining undisclosed to make it a bit more challenging. So get to it, all you cryptographers.

Yours somewhat sincerely,
Christopher Grapefruit

P.S. Let's see you find some reason to censor this, Dak.

Re Point One: Your summary hardly conveys the true nature of the letter I decided not to print. Re Point Two: Thank you for condescending to explain one of the mysteries of the Universe to us - Ed.

A GENUINE MOTHER OF SIX LETTER

Dear Craccum,

Thank you for your recent stimulating piece of fiction writing regarding the availability of newspapers from other universities. Or was it satire? Or advertising overkill, perhaps? I have found copies of two only different Salients last term. Are they perhaps pillaged off the Silver Fern or perhaps snapped up within minutes of reaching their bin? (or the Canta bin, or the Nexus bin...).

My wee laddie writes the film reviews and Salient could provide a valuable component in a mummie's surveillance system. That is, what was he doing on at least one evening last week? I can cross refer data from Salient with phone calls and letters. Without Salient I lose one variable. Regular availability of Salient would reduce one Mummie student's anxiety level and allow her to direct it all at her late assignments. Please help, someone,

"Mother of Six, Herne Bay."

FACULTY BY FACULTY

Dear Mr. Kirkpatrick,

For long as I can remember the student body of the various faculties have held students in other faculties in contempt, and letters by 'realist' and lately (June 2nd) Mr Tidswell continue this long tradition. (I absolve Chris Irwin, since on sympathetic reading he is concerned to establish that art is worthwhile, less that science (say), law, or engineering, are fit only for blinkered and superspecialised careerists. This is, as we all know, false.)

A University is a place for the study and integration of all disciplines; if Mr. Tidswell and his ilk wish to turn this place into a hyped-up polytechnic institute then I for one am against him. If he believes that it is as simple to gain unaided an understanding of culture - scientific or artistic - by browsing through the Public or Uni. Libraries, then he has no understanding of the learning process, of how teachers and pupils combine to draw more from each other than they can individually achieve, and his appreciation of art is nil. I suggest that he try learning Russian from a teach-yourself book.

Mr Irwin may not have known much about Science, but this is not obvious from a perusal of his letter. The slip Mr. Tidswell picks on involves swapping 'in' and 'of' in a context where any reasonable person would read 'associated with'.

Contrarywise, my impression of engineers (in this country only) is that they are loud, bigoted, racist, sexist, inarticulate, and arrogant, but growing less so with age. There are exceptions: some of them are the most gifted people I have known and I am proud to count them as my friends (though this may not be true if they should penetrate my nom de guerre). Answering Mr. Tidswell point by point is tedious but necessary.

1. I am bourgeois, so is Mr. Tidswell, so is most of N.Z. and there is no good reason to be ashamed of this. To be upper class is to be arrogant: to be working class is to be barbarized through oppression. I would abolish work if I thought the standard of living would survive.

2. Science and Engineering were once lumped together as "Useful Arts"; indeed, 'Technology' is derived from Greek roots meaning "the study of art.". We still talk about an artist's 'technique'.

3. Liberte, Egalite et Fraternite was a slogan of the French revolution. Germans and Italians had nothing to do with it. But I know of a few Americans who believe that guns of citizens are the best guarantee of a free society, and it was Mao (Chinese) who wrote that "Power comes from the barrel of a gun". But this is not a widespread opinion among arts students.

4. Arts students make sacrifices like any other student, and Mr. Tidswell's idea that an arts course can be duplicated by library study betrays not merely ignorance but stupidity.

5. Journalists print letters from people even as one-eyed as Mr Tidswell because of a little principle called freedom of the press and of speech. This cannot be expressed as a property of a real function of real variables but is none the less real to Editors. Without letters to the Editor it would be true that freedom of the press belongs only to those who own one.

6. Teller IS an artist. Specifically, a pianist of no small ability. You must realise that Hungarians, pre-war, had no traditional split into 'two cultures'. I leave aside the vexed question of Teller's "betrayal" of Oppenheimer; but he is also an artist for his Physics. ...and all the rest was gamma rays.

Yours,
RANGING.

P.S. If Mr. Tidswell feels I should not hide behind a pseudonym, he may obtain my name from Craccum.

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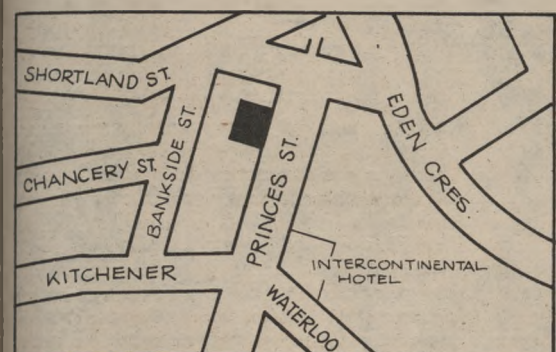
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Now that we have your undivided attention you'll be thrilled to learn there's now no need to go through that horrendous drama of 'the lost bursary cheque' or 'but all my allowance was in my lost wallet' routines. Now you've got an ASB branch right on your doorstep. Simply pay your bursary cheque into your ASB account at our Princes St branch conveniently located opposite the Intercontinental Hotel.



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PRESIDENT

The most important news that I can report is that nominations for President, the two Vice-Presidents (Education and Administration) and for Treasurer have been opened and they will close later this month. Auckland carries out these elections at an early stage of the year so that the Executive can be elected and start preparing for their positions next year long before the Exams can interfere in this or members are off on holiday jobs. So if you have had very little experience so far you should still consider running for a position, if you are interested, on Executive. Nominations for these positions will open soon.

The job of President to a large extent is concerned with the day to day administration of your organisation. This means that very little time can be given to forward planning or indeed to new projects or endeavours which to a large extent must be left up to individual Executive members to initiate.

HAIRDRESSING SALON

An exception to this has been my attempts to establish a hairdressing facility on-campus. Currently Canterbury Students' Association runs a very successful Salon on its Christchurch campus and I will be seeking to introduce a similar service to Auckland students. While there may be other facilities or activities that the Association should be getting involved in I believe that this is a viable project to be initiated this term. I hope I have your support as it will provide a service to students at a considerable cost saving and aid the Association's finances as well, thereby keeping down the demands on your subscriptions or allowing us to provide additional services or facilities.

WORKS COMMITTEE

On Thursday I attended this committee as an observer (our representative is Mr. Anthony Wright) in order to see what would happen

about a proposal to partially block off an area of the library concourse. This area is currently used as covered parking by over 100 bicycles each day as well as being a major arterial route for students and staff commuting between classes. While the Association is sympathetic to the Librarian Mr Peter Durey's need for more library shelving and seating space I was gratified that Works Committee did not succumb to the temptation of realising a short term gain to the long term inconvenience of a great many students and staff. However the Library is faced with a continual burden of finding more space for books an accommodation for what can only be an expanding roll of students. The Vice-Chancellor Dr. Colin Maiden and Professor Northey (Head of Law) both realise that the major access way must be retained for smooth student flow at peak times and I thank them for their support. Eventually, the Law School will shift (as planned) to another site and the Library will expand to the 4th 5th and 6th floors. The increasing roll above U.G.C. (University Grants Committee) projections places additional pressure for this to happen.... soon.

SCSP

The Executive has before it recommendations regarding approval of Student Community Service Programme jobs. Because of the administrative difficulties involved in dealing with around 300 employees we are re-evaluating our participation in the Programme with a view to improvements for this summer. SCSP may be your only chance for a job this summer. I will report what the Executive decides but it will probably mean that if you are interested in a scheme you had better start thinking about it now. AUSA's approval cut off date will probably be the first week of Term III or submission to the Labour Department.

Wayne McIntosh
PRESIDENT

SEVEN DOUBLE FEATURES FOR \$6

(That's fourteen films for the price of two). Starts Sunday June 7th then runs each Tuesday, Thursday and Sunday until June 21st. Films will be held in the Old Grad Bar starting at 7pm, bar opens at 6.30. Tickets available in the Quad at lunchtime or at the door. Hurry only a limited number of seats available. Proceeds to the Creche.

AUSA FILM
FEST-FEAST!

June 7 Allegro non Troppo/Bonnie and Clyde
June 9 One Flew Over the Cuckoo's Nest/Klute
June 11 Bananas/Catch 22
June 14 Coming Home/Julia
June 16 Pat Garrett and Billy the Kid/Butch Cassidy and The Sundance Kid
June 18 Unmarried Woman/The Goodbye Girl
June 21 Play it Again Sam/Silent Movie



When we were young we worked in your mines. We lived as families then. It was hard, trying to live with all your laws, but we had no power to change it. We had no future, and then you came and told us that we could have our own land. We went there and found our lives had been bought for rocks and dust. We built shelters but how could we eat?

Our young men went back to the mines, but the old people, like me, you would not allow to leave. You destroyed our families. Why? These homelands are not homes, they are just a place to go and die when the work becomes too hard. Your laws keep you safe for now, but one day they will destroy you, the same way they have destroyed us.

