

# Craccum

## LET'S SPLIT



Lisa Saksen, President of NZUSA. Can she justify membership to Auckland students this Thursday?

**L**AST year, I was a member of the NZUSA National Executive and I never fell asleep. I must confess I did lose concentration now and again, but still, I did manage to accomplish the deed. Probably the single most important aid to alertness was the interesting spectacle of the character assassination, in-fighting and downright nastiness of the participants in National politics - even on the student level. This became especially invigorating when I realised that I was expected to join in too.

We fought quite a lot actually. There were arguments about Arts Council, about the purchase of a travel agency which would sell travel to South Africa, about whether NZUSA should remove sexist terminology from its constitution, about whether the political officers should be given an extra pay-rise, about the performance of those officers. And all of these arguments had one thing in common, Aucklanders seemed to be usually in the minority, and always at loggerheads with the NZUSA hierarchy.

Now, for all I know, there may be something about living north of Papakura which immediately renders one incapable of understanding simple logic - perhaps the heady Mediterranean atmosphere - but what ever the cause, there has grown up between Auckland's representatives to NZUSA, and the leaders of that body, a singular inability to find common ground. For example, there are four, elected, paid posts in NZUSA. They are voted on every August. Last year, two incumbents applied for re-appointment unopposed - Auckland voted against them. One former office-holder stood for President - Auckland voted against her. One new-comer stood - Auckland voted for him, and he was elected. Unfortunately, he (our one lucky-guess) has just resigned from the National Office as the result of a personal struggle about which we can really only speculate.

One right guess out of four by the constituent with the largest number of votes in these elections seems to point to this same inability of Aucklanders to understand the realities of political life in student politics.

Aucklanders went to the recent May Council of NZUSA ready to argue out the implications of the possession of a number of commercial

concerns, and to maintain that these were unnecessary compromises for a national political organisation. Somehow or other we didn't get enough people to agree with us. Funny that.

Then there was the question of the resignation of the International Vice-President, our one lucky guess. Auckland delegates were a little disturbed, it seems, at the handling of this tender matter, even to the point of President Bruce Gulley moving that the National Office should inform Constituents of their internal wrangles long before the stage of resignations - voluntary or enforced - were flying about. Very few people actually supported this move.

Next year AUSA will be paying around \$20,000 to NZUSA: a body which hasn't had an Auckland officer in at least three years. There is no doubt that a national student organisation is potentially a valuable asset for every student. However, the returns that Auckland students have garnered in the recent past are so miserable that it's long past time somebody asked the simple question, "Is it worth it?"

This does not mean that AUSA had difficulty getting on with the other constituents, however. The relationship between them all was quite reasonable, it seems that the various policy commissions worked constructively and those differences which arose were amicable and could be settled reasonably. It was only the two areas which most closely effected the national office that caused the real friction. Almost certainly the problem is the thick skulls of Aucklanders which make it impossible for them to grasp the Byzantine nuances of politics in Wellington. Problems on our own level, at other campuses, we can grasp, but anything larger is sadly beyond us.

The chastening thing to we Aucklanders is that we must be something of an embarrassment to our more sophisticated Southern cousins - bucolic yokels from the humid North who can't keep our big mouths shut. But, I'm sure you will be relieved to know that we don't actually compound the discomfort that we cause by our presence by taking too much from NZUSA.

Take last year's Education Action Day, for example, Auckland did the decent thing when it could see that NZUSA was too busy to spend much time or effort on the kinds of silly, trivial things that we wanted, like a coalition of all educational bodies - both students and teachers - for a wide-fronted attack on the Government's education cuts. We quietly went off, leaving them to the much more important task of organising Bursaries marches. It was quite a relief when nobody was too harsh on us for our foolishness. Still, it was probably just as well that we hadn't received too much help from Wellington to shame us.

You know, in all those hours I spent swallowing other people's cigarette smoke in little rooms in Wellington I came up with a conviction that perhaps it is time that we did put an end to the misery that our presence seems to cause our employees. It really is very uncomfortable having to face the Accountant of NZUSA, the manager of NZUSA's building, the manager of Student Services Holdings, the Accountant of Student Travel Bureau and all their associates knowing that all we do is pay the largest single share of their salaries. I am only glad that so many of you are being spared that terrible tug on your conscience that comes from the certain knowledge that you are wasting somebody's valuable time.

Let's do the decent thing, let's ease their impatience with us, let's stop subjecting our representatives to regular proof of their defective reasoning processes, Let's split.

FRANCIS STARK

### WITHIN~

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# LETTERS



## Dear Louise...

The Maidment Theatre is being abused. Robert Leek's production of his own play Bam was the most appalling wastage of student facilities imaginable. This lavish, extremely expensive production had all the artistic merit of a kindergarten pantomime. That such an incredibly bad production could be performed in the Maidment is indicative of the antiquated artistic management of the theatre. Students with talent and enthusiasm are being denied use of Maidment facilities in order to allow the theatrical big-wigs to produce sloppy, self-indulgent crap.

The Maidment Theatre held the promise of enlivening the cultural life of the university. Instead control of the theatre has fallen into the hands of an old-school theatrical elite who are prepared to waste student facilities and money in order to satisfy the egos of established dramatic hacks. Students must have more control over what goes on in their theatre, for under the present management, what should be Auckland's most progressive theatre, has become the laughing stock of serious theatre-goers and a den of artistic sterility.

Out-Raged Student

Dear Louise,

I am certain that Miss Chunn's article on the Maidment Arts Festival was written with every good intention of expressing the opinion of those grumbling behind the scenes students who are unhappy with the way the theatre is being used. However, this time I'm afraid she missed the point, and her arguments just don't hold together. I think she's been listening to too many of her clique who consider that the A.U.C. is nothing more than an institution for tertiary qualification in dissatisfaction. To say that the "theatre is primarily intended for students" and then to say "the point at issue is not whether students use the theatre" makes it very difficult to comment with any seriousness at all.

Surely Miss Chunn with her expertise in criticism and her extensive knowledge of the arts should be able to suggest something more definitive than just that 'events should be arranged for the involvement and entertainment of all students.'

Yours sincerely,  
Eleanor Wragge

Dear Louise,

Your last issue (2 May 1977) carried an article entitled 'LC' on the Maidment Arts Centre festival and concerned primarily with the question of student involvement. That is a question that must always be considered. But it ought to be considered rather more carefully than is by your contributor.

As far as the presentation of events is concerned the festival was, as you know, organised by a sub-committee of the Theatre Management Committee, including students and staff. Ros Clark, of course, did a vast amount of the work. But the outline programme was a joint effort.

Furthermore within that framework the choice of items - of plays to be presented, music to be played etc - was left to the many affiliated clubs, Stud Ass committees, etc involved.

A few activities were presented by non-university groups. These were included with the approval of the committee in the interest of diversifying the festival and improving relationships with the community. Reviews of activities by such groups often appear in your pages, properly enough.

Your correspondent refers also to the patronage of festival events, in particular by students. No doubt there were disappointments, and the clubs and societies involved need to consider audience appeal. It cannot be left solely to a committee which has surely to avoid dictating to them.

The article does, however, make the picture blacker than it needs to. It seems to exclude the revue from consideration, though the committee saw it as an important element in a diverse festival. Luckily the revue attracted large audiences; maybe some of those who came will come to the MAC again on other occasions.

Writing a week before the festival ended, your correspondent could not comment on the modern dance programme, which was an arts event by any definition. At the performance I attended, the Little Theatre was crowded, and extra rows of seats had to be introduced. I don't know if the members of the audience were mostly students. They were certainly youthful (with one exception I can vouch for).

LC's article was perhaps a bit harsh and certainly a

bit unfair. I hope CRACCUM will help the Maidment Arts Centre by continuing to write about it. But may I plead for criticism that is constructive and soundly-based?

Audience-building is a hard task for any organisation. Perhaps it is especially hard on the campus, not only because of the many other calls on students, but because of the rapid turn-over in the potential audience. In Australia many of the university theatres have become empty shells, doing nothing much more than show the occasional second or third-release film. Those interested in the MAC, staff and students, want it to avoid that fate. I think your paper could help us.

Yours,  
Nicholas Tarling  
Professor of History

Dear Professor Tarling and Ms Wragge,

*I feel that you have misrepresented my intention concerning specifically the recent Maidment Arts Festival and generally the use of the theatre. As I pointed out it would be 'unreasonable to suggest that the theatre should be turned over to the mass of students' However, I feel that at present the theatre is sorely lacking the balanced programme of activities which would attract and involve a greater proportion of the student population.*

Dear Louise,

In your issue of 2nd May there was an article complaining that the Maidment Theatre is used for matters that do not appeal to ALL the students.

In the great world outside (of which the "Universe-ity" is supposed to be a microcosm), these small matters are very large majority interests - even big business. Introduction to them here provides a fuller and wider involvement in life abroad; lives can be transformed by a little knowledge of what is going on.

Such unwanted foreign ideas have been the making of Australia. We should open our minds and enjoy the student life while at University - we are always free to close them again afterwards and return to our own little world.

Yours sincerely,  
Mari Hunt

Dear Mari,

*The ultimate purpose of this microcosmic existence within the Universe-ity is the eternal quest for fuller enlightenment through the attainment of higher self-fulfillment; involvement in broader fields of experimentation and experience raise one to a plane of greater self-awareness and thence onward to a truer understanding of the self and the environment in which one is forced to function. But on the other hand .....*

Dear Louise

The Registrar is quoted in the N.Z. Herald (21/5/77) as saying that students who offend against the AUSA may still continue their studies - in other words, those students who object to paying \$34 or more for supporting dubious causes have only to upset AUSA to be \$34 better off.

Will AUSA please publish a list of offences punishable by expulsion so that interested people can take note ??

With the possibility of the University taking over the running of the cafe, theatre, etc etc, will the fees be lowered accordingly for those who still remain as members? - and how about introducing proportionate fees for part-time students who are too busy to take advantage of the so-called benefits of membership?

Yours faithfully,  
Fifth Year Part-Timer

Bruce Gulley -

To my knowledge, no student has recently been expelled from the Association so there is no list of offences punishable by expulsion.

AUSA's fees are \$34.00 - these are the lowest Association fees in the country. One of the reasons for the last big fee rise was to cover an unbudgeted for loss in the cafe from previous years. For this reason, large reserves had to be built up. With the cafeteria, theatre etc being "removed" the necessity for large reserves diminishes. It is therefore hoped that the \$34 fee should remain static for some years to come. I of course, cannot bind future Executives but this, at least, is the theory.

Question for fifth year part timer - how does one discover if a part timer is using facilities or not. Secondly, surely the average full time student who spends "full time" studying has as much chance to use the facilities as any part timer.

Dear Louise,

As two young Americans interested in developing an alternative lifestyle we would like to take advantage of your knowledge of New Zealand in determining if it would be a suitable area. Any information concerning land availability and price, general living conditions and political climate would be greatly appreciated. Many thanks for your (or your readers') co-operation.

Please reply to -  
William Draper,  
c/o Michael Switzer,  
P.O. Box 726,  
Glen Burnie, Md 21061,  
U.S.A.

Dear Will and Friend,

*I wish you peace, love and brown rice in your search for cosmic consciousness. See you in Coromandel.*

## Principle?

Dear Louise,

On the front page of CRACCUM you had an article which covered the disagreements between the University administration and the Students Association about who should manage the Union facilities. This article also mentioned the possibility of the Union being closed down and the staff fired if the University did not agree to student demands. While the case for having the University look after the Union might be a strong one there are other means of pressing it than carrying threats about firing the staff. The prospect of losing one's job is not one that most people take lightly at the best of times and with unemployment at the level it is the prospect of having to find alternative employment is even more daunting than usual. The Student Association has a proud history of backing working people's right to work. We hope that CRACCUM will do its best to uphold that tradition in future.

B.R. Anderson and Twenty-one Others

Bruce Gulley -

I sympathise with the sentiments expressed by the staff in this letter and apologise for the obvious breakdown in communication. At this stage the Association does not have policy on actually closing the cafeteria. The writer of the article concerned had a duty to inform members of the Association of any long term possibility should negotiations with the University not prove fruitful. A major reason for not closing the cafe down is because of our duty and responsibility to the staff employed there and they can be assured such a decision would never be taken lightly.

Dear Louise

I felt it important to bring to your attention a point concerning the Student Travel Service, which has caused me, as a visitor to New Zealand, much annoyance. I fully appreciate the good work done by this service, but the rudeness and lack of concern I received from the girls operating the office, can hardly compliment the University.

Upon entering the office at approximately 11.30 am this Thursday, I made a simple enquiry concerning my flight to Singapore via Sydney. I asked whether a chartered group would be less likely to get an emergency flight out of Auckland than a single traveller, and was not only criticised but shouted at from across the room - much to the embarrassment of myself and the other people in the room.

I strongly believe that students, or associate members of the Student Union, should be treated as any other member of the community, or client, and so treated with respect and courtesy - not abused and belittled at. I received no help or sympathy in my quite desperate cause, but have since found much consideration and a possible solution to my problem from New Zealand Airways.

Friends of mine have also experienced similar rude treatment, so for the sake of harmonious public relations, I feel that something must be done!

Yours truly,  
Elizabeth Wilcox Dip. Ed.

Dear Lizzie,

*I must agree entirely with your sentiments dear. 'Respect and courtesy' should be the motto of all personnel associated with this august institution and it is indeed a surprise to learn that there are those amongst us who are not towing the line.*

Dear Louise,

It has come to my notice that prior to the Capping ceremonies when the students were involved in various activities around the city that two serious matters occurred to properties administered by this department.

The first was the introduction of detergent into the Albert Park and Art Gallery fountains. This in itself was not harmful, but the consequences of the effect in the Albert Park fountain was that a number of seagulls became affected by the detergent and subsequently died.

The second occasion was the traffic of a band of students across the Chrysanthemum bed at the Town Hall apex. This had previously been broken down to a degree by Auckland Electric Power Board workmen, but the subsequent action of the students completely destroyed the floral effect.

While I can appreciate the spirit of fun enjoyed by the students at this time of the year, I am very concerned at the loss of birdlife and the damage to the features which have consequences far beyond the initiation of such events.

I would be pleased if you could pass these remarks on to the appropriate quarter.

Yours faithfully, G.J. Bradbourne,  
Director of Parks & Recreation.

## CROSSWORD SOLUTION.

James Last and his Band.  
resumed as soon as possible. Meanwhile some music from  
unable to have a solution. Normal transmission will be  
Crossword this week, and we are therefore, regretfully,  
Owing to circumstances beyond our control, there is no





## Four days far too short

ALL of us know that our consciousness of time varies on different occasions. When attending an Economics lecture each moment seems to take years, but on the contrary we do not notice the time passing if we are absorbed in something fascinating. This was the feeling which existed in most of the students and speakers who attended the International Student Congress in Wellington. They regarded the four days (May 7-10) as being too short.

I fully agree with them. It was one of the most educational and meaningful conferences I have ever attended. The Congress was extremely well-organised - VUWSA and the Overseas Student Clubs did a great job in arranging the sessions, the exotic meals and the accommodations for delegates from various centres. Most of the topics were concerned mainly with current social issues from the oppression of women to the concept of neo-colonialism.

Discussions were conducted in a friendly and informal atmosphere. The talk given on neo-colonialism was very illuminating, while the discussion on the role of students in society was absolutely constructive. It was agreed that students should try to promote social awareness by revealing the sources of all the socio-economic problems prevailing in their society. There were complaints that students of the social sciences were dominating most of the sessions while the Engineers were busy referring to their dictionaries. This was not entirely true as most of the profound and penetrating observations made by some of the invited speakers had never been taught - as far as I know - at Auckland University.

The international student movement was discussed at great length. It was inspiring to know that students in other parts of the world are no longer indulging in trivial domestic issues, and have taken up interest in questioning the entire social set-up. There was also a special session on the Overseas student cut-backs. Grievances were expressed over the fact that the New Zealand government spends \$20,000,000 a year in maintaining its troops in Singapore, while reducing the number of overseas students from that region. Officials from the Overseas Students Admission Committee were invited to speak but they were very unhelpful and gave the excuse that they were merely carrying out orders from an authority which they refused to disclose. I had the impression that we were dealing with some of those petty bureaucrats that lurk in a Kafka novel.

On the whole the Congress was a very successful one, and this was possible only through the effort and co-operation of all 120 people who attended. The President of VUWSA, Lindy Cassidy, and members of her executive offered their services from the conference room to the kitchen.

The final highlight of the Congress was the Cultural Evening, where students of various nationalities depicted different aspects of their cultures. The audience participation was very encouraging - especially in the singing.

The Congress ended with a touch of pathos. Never have I, on any occasion, witnessed such spontaneous and genuine expression of friendship between New Zealand and Overseas students. The farewell gathering which was supposed to end at 8.00 pm, lasted until 11, when everyone joined hands to sing songs such as 'We Shall Overcome', and 'Solidarity Forever'.

The Congress had indeed filled its purpose.

S.W. YEE

### BASTION POINT SUPPORTERS

In face of the threatened eviction of the Bastion Point tent town inhabitants it is imperative that students join the fight to have the title to Bastion Point returned to its rightful owners, the Ngati Whatua.

**NO FORCED EVICTIONS !**

**HALT THE SUBDIVISION !**

1 pm Friday June 3. Executive Lounge.

### WHAT ARE YOU GOING TO DO NEXT YEAR ?

If you are interested in employment ..... read on. During the second term the Careers and Appointments Office extends an invitation to a wide range of employers to visit the University and discuss employment opportunities with students and graduates. Over seventy organisations are being represented. These Mid Year Campus visits provide a suitable occasion for people to meet, to exchange information and to explore the possibilities of successful employment. Many students, who are still in the early stages of their study career, have been guided into more fruitful study areas by consulting an employer who can give first hand information on the matching of qualifications to employment.

Bookings for interviews are made with the Careers and Appointments Office, top floor of the Upper and Lower Lecture Theatre Block. See Diane or Moira - they will be pleased to help you arrange your interview programme.

Representatives of the following organisations will be visiting the University to discuss employment opportunities with interested students.

Air New Zealand, Alex Harvey Industries, A.M.P. Society, A.N.Z. Bank, A.R.A. - Planning Division, Associated Personnel Consultants Ltd, Auckland Education Board, Bank of New South Wales, B.N.Z., Barr Burgess & Stewart, Buddle & Company, C.K.M. Personnel Ltd., Clarke Menzies & Company, Department of Education, Department of Health, D.S.I.R. - Entomology & Plant Diseases, Department of Social Welfare, Department of Statistics, Department of Trade & Industry, Executive Search Group Ltd., Feltex N.Z. Ltd., Fisher & Paykel Ltd., Ford Motor Company, Giifillan Morris & Company, Government Audit Office, A.J. Grierson, Goodare, Gibson & Co., Hong Kong Government, Hunt Duthie & Company, Hutchison Hull & Company, I.B.M. N.Z. Ltd., I.C.I. New Zealand Ltd., Kendon Mills Muldoon & Browne, Kirk Barclay, Lampen Associates, Ministry of Foreign Affairs, Ministry of Transport, 3M N.Z. Ltd., Ministry of Works & Development, McAlpine Prestcold Ltd., D. McClure & Associates - Acting for Ceramco, McCulloch, Butler & Spence, NCR (N.Z.) Ltd., National Mutual Life Association, N.Z. Army, N.Z. Electricity Department, N.Z. Farmers Fertilizer Coy Ltd., N.Z. Forest Products Ltd., N.Z. Library School, N.Z. Meteorological Service, N.Z. Post Office - Training Division, N.Z. Railways, N.Z. Steel, N.Z. Sugar Coy, Pacific Professional Personnel Ltd., P.A. Management Consultants Ltd., Price Waterhouse & Coy, Probation Service, Prudential Assurance Coy Ltd. Rank Xerox, Reserve Bank of New Zealand, Ross Melville Bridgemen & Coy Ltd., State Services Commission, Schlumberger, Tasman Pulp and Paper Company, Thorn Radio Industries N.Z. Ltd., The Treasury, T.V. One, U.D.C. Group Holdings Ltd., Unilever New Zealand Ltd., Volunteer Service Abroad (Inc.) Wilkinson Wilberfoss, Mobil Oil N.Z. Ltd.

For further information about the type of graduates required by the individual companies, please call at the Careers and Appointments Office for your 'Detailed Employer List'.

Should you wish to make an appointment for an interview with any of the companies listed above please see the Secretary, Careers & Appointments Office, located in Room 14, behind the Upper Lecture Theatre.

GUY NASH

### THE LIGHT FANTASTIC

The esteemed University Dancers will be performing something called 'An Exploration of Modern Dance'. For those of you worried about the future of our beloved Maidment Arts Centre, we have an assurance that this is performed entirely by students. You may see this extravaganza in the Little Theatre on June 1, which is this Wednesday, at 1 p.m.



One week later the same group will be staging an Hawaiian Evening with Island music and dancers. This will take place in the Gymnasium between 6 and 7 pm on Wednesday June 8.

### KARACHI IN THE SPRING

Nominations are called for an official NZUSA delegation to represent New Zealand University Students at the Students Education Commission of Asia which will be held in conjunction with the 6th Asian Students' Association General Meeting. Delegates will be expected to attend both meetings.

The meetings are planned to take place in Karachi, Pakistan, in late June, but because of problems relating to the siting of the meeting, they could take place later in the year.

Two delegates are required and their airfares and out-of-pocket expenses will be paid by NZUSA.

Applications close on 31st May and should be addressed to the President, NZUSA, P.O. Box 9046, Wellington. For further information contact the President, Bruce Gulley.



The Festival of Goodwill, of the one humanity aspiring towards God; a day on which the world prayer, The Great Invocation, is used by people throughout the world, blending many different spiritual approaches in one united act of invocation.

You are invited to World Invocation Day celebrations in Auckland on the 1st June.

In Auckland, public meditation meetings will be held from 12.15 to 12.45 pm at Maclaurin Chapel, Princes Street, and from 5.45 to 6.15 pm at 113 Mt Eden Road, Mt Eden.

For more information on World Invocation Day and copies of The Great Invocation, write to : Goodwill Association, Box 5925, Auckland 1.

### CUTBACKS IN OVERSEAS STUDENTS

A meeting of all interested overseas students is being held in the EXECUTIVE LOUNGE ON TUESDAY MAY 31ST AT 1 PM to discuss a campaign to oppose any cuts in the overseas student quota. People are strongly urged to attend this meeting and offer this campaign support. These cuts apply to students from all countries. Any students interested in helping with the campaign are invited to attend.

### YUMMY YUMMY

This weeks Cafe delights are:

#### MONDAY

Soup of the Day  
Roast Chicken  
Curried Beef with Rice  
Steamed Jam Sponge

#### TUESDAY

Soup of the Day  
Grilled Ham & Pineapple  
Spaghetti Bolognese  
Plum Pie & Custard

#### WEDNESDAY

Soup of the Day  
Rump Steak & Tomato  
Beef Patties & Onion Sauce  
Fruit Trifle

#### THURSDAY

Soup of the Day  
Wiener Schnitzel & Mushroom Sauce  
Steak Pie  
Apple Pie & Custard

#### FRIDAY

Soup of the Day  
Chicken a la King  
Fish Mornay  
Mixed Fruit & Cream

### EDUCATION ALTERNATIVES

There is to be an Alternative Education gathering on Waiheke Island at Queens Birthday Weekend (that's June 4, 5 & 6, for all you unpatriotic republicans). Anyone who is interested in attending or contributing should contact Elizabeth at Waiheke 8559.



# NEWS cont.

## Baby bashing

The New Zealand Students' Arts Council (Inc) held its first Council as an independent body in Wellington on May 21 and 22. This new body arose out of the ashes of a standing committee of NZUSA of the same name earlier this month.

The May Council is one of two General Meetings held each year, at which each member of NZSAC (Inc) is represented by one or more delegates, and its function is to outline policy and the general areas in which the Arts Council should operate.

This year's May Council proved rather a disappointment because of the decided lack of action and drive from constituent members.

The Council spent a long time discussing the Treasurer's report and budget, and several financial resolutions were passed in order to control the new body's expenditure and ensure that NZSAC (Inc) does not follow the example of its predecessor in exceeding budgetary allocations.

Val Scott, who had resigned as Chairperson of the previous body, was re-elected Chairperson of NZSAC (Inc). Victoria University brought forward several proposals for changing the administrative structure of the Arts Council, but did not have the leave of the meeting to put these proposals to the vote.

However, the most important area of discussion was that on the direction that NZSAC (Inc) should take in the future. At the moment it is organising a National Arts Festival (\$10 Deal), and is committed to promoting student oriented, campus-based activities. The question was whether or not this policy should be continued. Whilst dissatisfaction was expressed from some quarters about the existing guidelines, there was a lack of fresh policy ideas. The agony of making any final decision was postponed until the next Council

meeting - in November. All constituents are required to write submissions on the future of NZSAC (Inc) as they see it.

This year's May Council was marked by the tendency of delegates to spend most of their time deliberating financial and administrative technicalities instead of raising their eyes from their balance sheets and looking at the real problems that face NZSAC (Inc). It is earnestly hoped that NZSAC (Inc) will come up with a policy in November which will justify its existence, for if it does not, it will surely die before the end of next year.

Q.C.



I was asked once by a high authority in education whether I did not think that the cost of erecting gymnasia in every town - though it might amount to millions - would be money well spent because it would develop the health and strength of manhood.

I replied that the two strongest, healthiest races I happened to know were the Zulus and the Bhutani peasants of the Himalayas; but in neither country had I ever noticed a gymnasium. There was plenty of God's fresh air, and lots of walking and running and climbing to be done in the daily work of these people; and I believed that these were good enough tonics for any man.

SIR ROBERT BADEN-POWELL BART

## INTERNATIONAL VICE-PRESIDENT NZUSA

Applications are now called for the position of International Vice-President of the New Zealand University Students' Association. The position is a full-time one, carrying a salary of approx. \$5,700. Applications including a curriculum vitae should be forwarded to;

The President,  
NZUSA

P.O. Box 9047, Wellington.

No later than 18 June, Applications will close on 18 June, when a Special General Meeting of NZUSA will be called to decide the election. Verbal applications will be accepted at the meeting.

The International Vice-President is responsible for the actioning of NZUSA's policy in the field of international affairs and the priorities set for this year are (1) organising a campaign on the cutbacks in the level of overseas students coming to study in New Zealand (2) work on the South Pacific and East Timor (3) Southern Africa.

## DISCOUNTING

Minerva Bookshop Ltd. 13 Commerce Street  
Ph. 30-863 Offers discount on CALENDAR textbooks only.

## BAHA'I WEEK

Events for Baha'i Week include:

Monday 1-2 pm Film show B 15.

Tuesday 1.15-2pm Speaker on Bahai B 15.

Wednesday 1-2 pm Film show B 15 7.30 pm

Introductory Discussion on Baha'i EXEC. LOUNGE.

Thursday 1-2 pm weather permitting Music in the Quad.

Friday 1-2 pm Film Show B 15 7.30 pm Baha'i 'Unity Feast'.

Everyone is welcome to attend all these activities.

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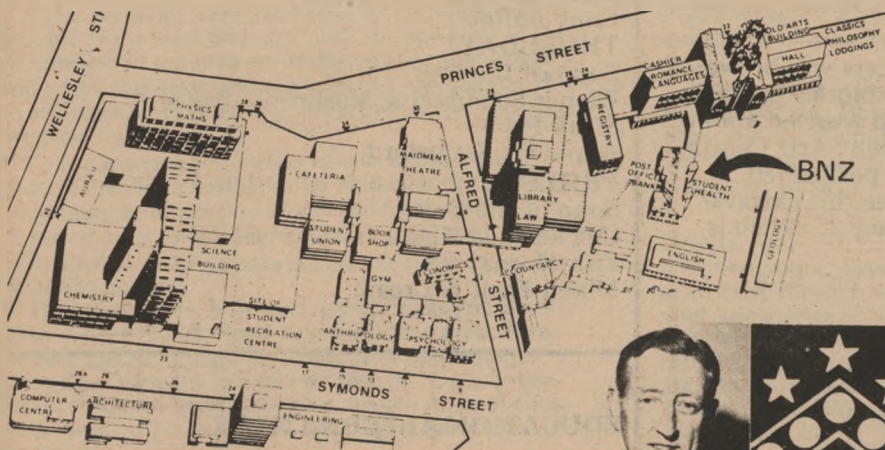
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Campus Branch, Old Student Union Building

# MUSIC

LEON Redbone must be a publicist's dream: of unimaginable age and background; dressed like a refugee from the siege of Kartoum; resembling Groucho Marx, but definitely not imitating him; the man whose eyes have never been seen; who by refusing to actually say anything in interviews, manages to generate more column feet than most performers with such a modest sales record.

Of course, a cynic could wonder if Redbone is not just too good to be true. All that carefully garnered mystique might be the result of a publicist's dream rather than its cause. Whatever the hype, Redbone's records stand as a monument to the increasing diversity of the modern commercial recording companies' pursuit of the consumer dollar. The chances of some nutter like this being recorded even five years ago were minimal, but Leon Redbone is proof of the benevolent side of the record sales game.

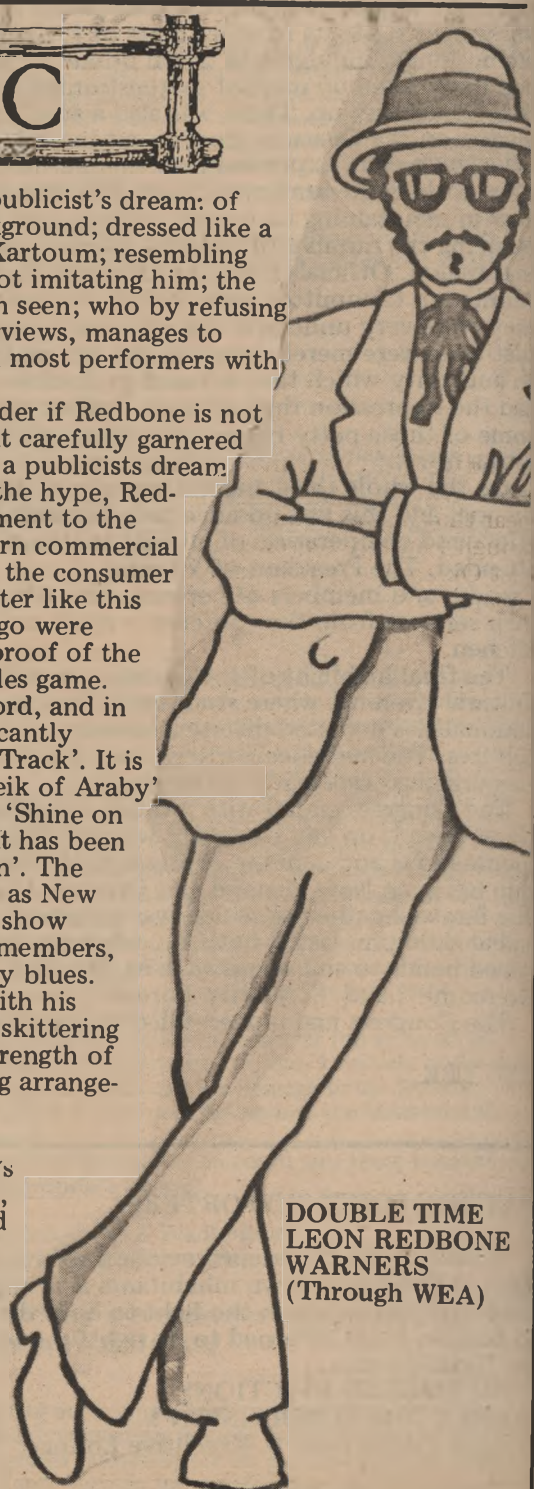
This is Redbone's second record, and in approach and style is not significantly different from his first, 'On the Track'. It is composed of songs like 'The Sheik of Araby' (outrageously hammed up), and 'Shine on Harvest Moon', delivered in what has been described as a 'dark brown croon'. The songs are drawn from such areas as New Orleans Darky tunes, Broadway show numbers from shows nobody remembers, and good ol' down-home country blues. He throws them away almost, with his mumbled inflection and strange skittering around the tunes, but still the strength of the old songs and the painstaking arrangements belie this charge.

After years of being murdered by the Des O'Connor's and Andy Williams of the world, the songs thrive on being treated with easy familiarity.

Leon Redbone doesn't write rock operas, doesn't know how to play the guitar with his teeth, and has probably never proclaimed he is bisexual. He just plays the toons.

RICK RANFASST

DOUBLE TIME  
LEON REDBONE  
WARNERS  
(Through WEA)





# ALL OUT!

IN 1972 we were promised "a standard bursary system" to provide "adequate living allowances" for tertiary students by the Labour opposition.

In August 1974, the Education Department recommended that the STB be equivalent to the basic Social Security benefit (now \$36.22 a week), without any abatement principle, and

tied to a cost of living index. This would have given effect to Labour's promises.

In May 1975, the STB was announced. The miserable \$13 a week, with an \$11 supplement if you are required to live away from your parent's home to attend a tertiary institution. Rather than a "living allowance", if remained a "grant in aid", in the words of the former

Minister of Education, the Hon P.A. Amos.

In 1975, the National Opposition, in an attempt to capitalise on student discontent over the STB, promised "A New Reformed Bursary increased to take into account costs and thereafter to adjust it annually".

We are still waiting. National refused an increase in 1976 and 1977. Since May 75, when the bursary levels were announced, inflation has wiped 30% or more off its value. Book prices, rents, accommodation costs and food prices have skyrocketed even further.

We must make our voices heard. This year's budget must be made to reflect our needs. The major parties must be forced to live up to their promises as they gear up for the general election next year.

We must demand the removal of all anomalies that prevent many students receiving full STB:

Full-time first-year students without Sixth-Form Certificate;

PhD Students;

Widowed, divorced, separated and orphaned students who are not eligible for the boarding allowance.

We must demand that the Government carries out the August 1974 Education Department recommendations for no abatement; regular cost-of-living adjustments, increase to minimum living allowance.

Students mobilised in 1975, when 10,000 demonstrated for a cost-of-living Bursary. The STB, with its (marginally) increased payments for most students was the result, as were the National Party's promises.

We must mobilise once more to make the politicians live up to their promises.

Join the National Bursary Mobilisation, demonstrate on June 15. There will be a number of activities on this day - if you have an interest in planning them, come to the Bursary Action Committee meeting, Wednesday June 1st, in conjunction with the SRC Meeting at 1 pm in the SRC Lounge 1st floor, Student Union Building (above Cafe).

MIKE TREEN

## FILM

THE LAST TYCOON  
ELIA KAZAN  
WINTERGARDEN

A moon-faced, fair-haired beauty is glimpsed on the studio set by the suave movie tycoon. The quest and chase through ballrooms and car-parks follows. And finally the penultimate in romanticism as they make out in a half-built mansion by the sea.

What can this golden-filtered odyssey through Hollywood of the thirties mean? Nothing really. It's just another star-stunted production syphoned from an F. Scott Fitzgerald novel - rather like 'what ever would have happened to Jay Gatsby if he were still alive a decade after Daisy'.

The Last Tycoon however is even more of a con job than the 1974 production of The Great Gatsby. The credit list - Eliz Kazan directing and Harold Pinter writing - promises much, and wasn't Robert de Niro the great Hollywood hope set up to oust the Pacinos and Hoffmans of the screen?

The failing points of The Last Tycoon are not so blatant as the Redford/Farrow mess of The Great Gatsby. The romantic sludge weights less heavily, but Pinter deserves a good hard rap on the knuckles for the miles of trite dialogue to be endured. It can be argued that sentimentality is an inherent quality of Fitzgerald's novels, but instead of toning it down, Pinter has extended it into an embarrassingly romanticized script, packed with strangely out of place one-liners.

Fitzgerald's women are king-pins in his works and the choice of Ingrid Boulting, seen splashed over Vogue for the last couple of years, is virtually inexplicable. When will the contemporary tycoons learn that very few models can act. On the positive side Jeanne Moreau is brilliantly appalling as the ageing neurotic actress. Tony Curtis hamming it up is a surprise bonus too, but the rest of the cast merely suffer the script. Yet another pretense is the high billing of Jack Nicholson who appears briefly and unspectacularly towards the end - but that's the movies isn't it? The Last Tycoon is supposed to reveal the real Hollywood of the thirties as seen through the whisky-sodden eyes of Fitzgerald. Instead, it reveals the gutless Hollywood of the seventies - a poor substitute by any standards.

LOUISE CHUNN

## RECORDS

BEST OF LEON  
LEON RUSSELL  
SHELTER (THROUGH FESTIVAL)

WRITING a review of The Best of anyone, is always a difficult task, since there are no new songs to rave about, and the old ones are all jumbled together in no special order, reflecting no special period in the composer's life, and with no new and exciting arrangements. So it is with the Best of Leon. However, it does appear that his best songs have been preserved, although I aurally searched in vain for Home Sweet Oklahoma, a favourite of mine.

Apart from the first song on side one, Bob Dylan's A Hard Rain's gonna fall, (which is not even on the cover) the songs are all Russell's own. From his album Carney we have Tightrope, Out in the Woods, and my No. 1 from Leon, This Masquerade, a beautifully sensitive arrangement, mature harmony, good use of flute and, of course, Russell's distinctive vocal effects that remind one vaguely of Randy Newman.

A pity this song is so short - in fact, the shortest on this album; an instrumental break, as in the Carpenters' or George Benson's arrangements, would meet with my added appreciation. From Will o' the Wisp comes Lady Blue, pleasing rhythmically with some good vibes-playing from Leon and an alto sax break by Jim Horn which adds to the effect; Bluebird and Back to the Island with their effective use of vocal backing. From his album, Leon Russell survive five songs: the beautiful piano and horn work in Song for You, Shoot out on the Plantation, Hummingbird with its pleasant harmony and sensitive organ playing, Roll away the Stone and of course Delta Lady, one of his most distinctive songs. Finally, we have Stranger in a Strange Land, with some strange background effects.

Overall, a reasonable selection, if you like "Best of's"; if not, at least there's a pretty picture of him on the back.

GB



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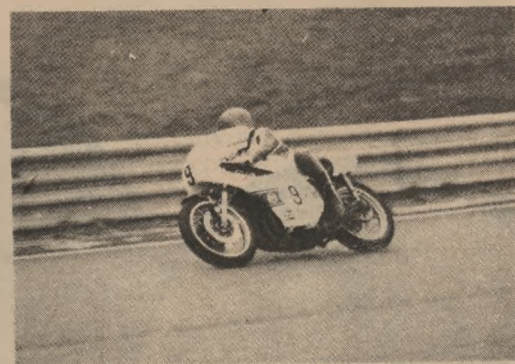
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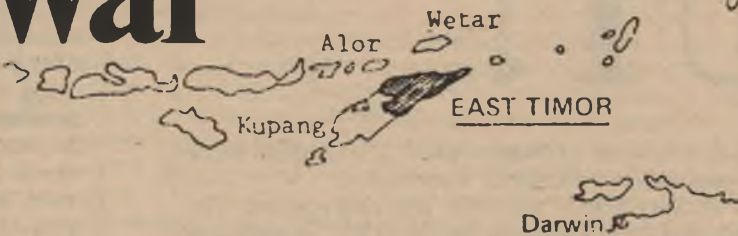
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# And the war drags on



**C**ONTRARY to the impression which might be gained from the occasional report in the New Zealand press, the war in East Timor is still raging unabated. The Indonesian claims that the island has been completely pacified are complete fiction. Reports received by radio from East Timor itself, as recently as a week ago, make it clear that over 80% of the country, containing the vast majority of the population, continues to give its allegiance to the FRETILIN Government. The Indonesians still control only Dili, the capital, and a handful of the other largest towns. The majority of the population of the island has always been in the rural areas. Indeed a report on May 6 indicates that the Indonesians had received heavy casualties in being driven back to within 2 km of Dili.

Information about the situation in East Timor is now becoming more readily available with two-way radio transmission between Timor and Australia now taking place. Previously Australians were only able to receive messages from FRETILIN but now despite the best efforts of the Australian government messages can now be sent as well. On May 7 a radio press conference was held involving a number of Australian journalists and the FRETILIN Information Minister in Timor. It was reported that despite being isolated from the outside world by the Indonesians' (US-supplied) air and sea power, East Timorese ground forces were able to stay adequately supplied through captured Indonesian weapons. Food production was reported to be at a level about equal to the maximum output achieved under Portuguese rule despite the war. The anti-literacy campaign was continuing and despite shortages of supplies from overseas, a medical program based largely upon traditional cures was said to be yielding encouraging results.

Reports of gross Indonesian atrocities continue. These reports come not only from FRETILIN reports from Timor itself, but have been verified by refugees now living in Portugal. Mr Jim Dunn, formerly the Australian consul in Portuguese Timor, has interviewed large numbers of refugees in Portugal, and has compiled a report based on these interviews which has been presented to the United Nations. The Dunn report places beyond any reasonable doubt the veracity of the atrocity reports. Mr Dunn was to have visited New Zealand this month but the plans appear to have been disrupted by the strike by Australian air traffic controllers.

New evidence has come to light concerning the nature of Australian and New Zealand complicity in the invasion. Prior to the invasion, the boundary between Australian and Timorese territorial waters was half way between the two, about 200 miles from either coast. However since the 'integration' of East Timor, the Indonesians have granted Australia a boundary only 100 miles from the Timorese coast. Earlier Australian attempts to negotiate such a redrawing of the boundary had been refused by the Portuguese colonial administration and would certainly not have met with the approval of the East Timorese themselves. However the Australian Government has already issued permits for undersea oil exploration in this newly acquired 100-mile passage. This rather shady deal is reminiscent of the manner in which American mineral mining interests became involved in Irian Jaya, the Western half of New Guinea, after the Indonesian invasion there nearly 20 years ago.

Reports emanating from the government-controlled Indonesian news agency 'Antara' also make New Zealand's complicity plain. Reporting on talks between the Indonesian and NZ Govern-

ment representatives, the 'Autara' report states "With regard to the East Timor issue .... the Director General for Political Affairs, heading the Indonesian delegation to the talks, told the New Zealanders that with East Timor's integration with Indonesia, the East Timor issue was considered settled by the Jakarta government. The New Zealand delegates expressed understanding about the Indonesian view."

So despite the government's, and the PM's, uncharacteristic silence, at least in public, concerning East Timor, they are involved right up to their rather bloated hypocritical necks. Since a variety of New Zealand companies are engaged in some rather lucrative business deals with the Suharto government it is not really surprising that both the government and the press seem more than anxious to keep the whole thing as quiet as possible. Not only, of course are NZ businesses involved in Indonesia but so is the government itself. NZ is part of an international aid group which gives enormous financial aid to help keep the corrupt military government in that country afloat. Such open-handed generosity is indeed uncharacteristic in the light of the government's constantly crying poor when confronted with the need to spend money to maintain social amenities here in NZ.

So, gentle reader! Are you tired of poncing round the party circuit in flashy gears? Bored with ploughing up the local park on your trail bike? Sick of getting stoned while watching 'Days of our Lives' on the tube, or making frisbees out of Helen Reddy records? Then try something different by way of a change.

Write a letter to your MP asking him where he stands on East Timor .... If you're not already the proud owner of an SIS file, this could be your golden opportunity. Or write to the newspapers. Who knows, the editor might slip up and print it. Or, if all this is a little daring, contact your local man from CIET, the dashing and debonaire Graham Gulbransen at 769-480. And remember, if you don't do something to get on Muldoon's blacklist you'll have a much harder job finding a publisher for your memoirs. And by the year 2000 you'll be a social nobody if your memoirs have not been published.

DON MACKAY



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FOR those with an eccentric palate for Chilean wine a warning. You are not likely to see much of it around in the near future. Those occasional bottles you might see on the shelves are the last remaining stock imported before the New Zealand trade union's ban on Chilean goods began in 1974.

The ban has been exceptionally effective since it received the full backing of the Waterside

# Selective Enforcement

VIRGINIA SHAW

Workers Federation some 15 months ago.

New Zealand-Chilean trade has been totally stifled owing to the watersiders' refusal to off-load or load any goods coming from or intended for Chile. The boycott was initiated by the International Federation of Transport Workers, \* of which the New Zealand Waterside Workers Federation is an affiliate, in conjunction with the Free Chilean Trade Union Movement in exile. It has the backing of dock workers and other trade unionists in such countries as Britain, France, Australia, Italy, Japan, United States, Sweden and New Zealand.

Luis Meneses, head of the Chilean Free Trade Union Movement in exile, was in Wellington early this month to speak to the FOL at its annual conference. He sought assurances of their continued support for the boycott as part of a concerted international effort to bring pressure on the Pinochet regime to introduce democratic reform. According to Meneses, a one time executive member of the CUT, the Chilean National Trade Union Organisation, the boycott aims to isolate Chile from international trade thereby creating problems for the Fascist regime.

Trade Boycotts are rarely popular with Governments whatever their ideological stance.

Arguments that the boycott can only lead to greater hardship amongst the Chilean working-class are not given much credence by Meneses. He claims the Chilean workers have so little purchasing power at present that it would be impossible for the boycott to further undermine their living standards. Its real target is big business interests and organs of right-wing power. The Pinochet junta certainly considers the free trade union movement in exile an effective enemy. While speaking in Wellington, word reached Meneses that he, along with two of his colleagues in the movement, had been stripped of their citizenship, and the junta has made several attempts to abduct him back to Chile.

No doubt the regime has been especially irked by the refusal of some Italian and Australian workers to handle Chilean copper and the halting of Chilean fruit exports to Sweden this season.

But while the resolution passed by the FOL conference reaffirming its support for the Chilean trade union movement and boycott may have made Mr Meneses happy it is bound to have upset the National Government. Just what are the likely domestic implications of this and another similar FOL resolution?

Needless to say, the National Government, as in most cases, is totally out of sympathy with FOL policy on Chile. Trade boycotts are rarely popular with governments whatever their ideological stance. They invariably mean diminished trade leading to a reduced GNP, the level of which is a deciding factor as to whether a government stands or falls. The present government's record on trade boycotts is dismal indeed. For the most part it involves little more than the simple counting of dollars. In the case of the Arab League's boycott of companies dealing with Israel or using Israeli-made components, it suits the Government economically to give it a type of tacit support.

The economic gains to be made through compliance with the boycott are much greater than any advantages to be got by a refusal to play along (See CRACCUM May 2).

But when it comes to being a party to trade boycotts that some would argue are based on

more sound ethical principals, but which will undoubtedly cost us something, the Government is reluctant to participate. For instance attempts to limit trading contacts with South Africa have been continually rejected by both Labour and National.

There is some evidence to suggest that the United Nations-supported Rhodesian boycott has not been strongly enforced by the National Government. One senior Cabinet minister is known to have suggested that the Government could have "fixed things" if there had been no publicity. His solution for circumventing the Arab boycott was for companies effected to simply change their letterhead.



Given our Government's emphasis on dollar diplomacy it is predictable that the Chilean boycott has been a constant target for Government wrath. Jim Knox, secretary of the FOL, claims that the Government periodically asks the FOL to lift the ban. According to Mr Thompson, secretary of the Wellington Waterside Workers Federation, his union is asked by Government officials about twice a week to lift the boycott. The Government, he says, raises all sorts of reasons, mainly to do with New Zealand's foreign relations and trading requirements.

New Zealand is desperate to open new markets for dairy products and Latin American is an obvious customer. Furthermore, in the past Chile has been a good source of hard timbers which several New Zealand companies would like to resume importing.

But, says Jim Knox, the Government so far has not threatened any direct action against the FOL over the boycott.

The Government quite simply has decided to play down the issue and by so doing is ignoring its own legislation passed last year.

The National Party rode to power on a wave of economic insecurity. Anti-union propaganda figured strongly in the campaign and the party made much political capital out of its supposed get-tough-with-the-unions stand. Last year, its proposed amendments to the Industrial Relations Act were made legislation. The controversial sections were those empowering the minister to set up ballots on voluntary unionism and expanded penalties for failure to observe the disputes procedure.

But the most disturbing facet of the National Government's anti-union legislation was contained in the 1976 Commerce Amendment Act, Part IVA, Section 119. This amendment makes it illegal to strike or impose a lockout over any matter "which is not an industrial matter" or "Which the employers and workers involved in the strike or lockout, or their respective unions do not have the power to settle by agreement between them," or "that is intended to co-erce the New Zealand Government (in its capacity other than that of employer) either directly or

by inflicting inconvenience upon the community or any section of the community."

The penalties for such strikes are fines up to \$150 for all workers involved, \$700 for officials of the union and up to \$1500 for the union itself. The union may also be liable for civil proceedings in court brought by any person who suffered loss or damage due to the strike. An order for a resumption of work can be made by the Industrial Court where it is satisfied that the economy and, in particular, the export trade is substantially effected, or any minister of the Crown, or any person who proves to the court that he is directly affected by the strike or lock-out, or any organisation representing such a person.

Clearly trade union action in support of the Chilean boycott is, since the passing of the Commerce Amendment Act, illegal. The FOL conference also passed a remit, sponsored by the Northern Drivers, which endorsed the Auckland Trades Council green ban on Bastion Point and offered support for any future action by district councils "to prevent the exploitation of any public reserve, Maori land and Crown land." Green bans and other political action such as over nuclear warships are theoretically illegal under Section 119.

The Government quietly ignores its "tough" legislation knowing that the realities of political life make it unenforceable.

It is somewhat ironic that the Government, through Section 119, has taken away the right of New Zealanders to withdraw their labour in the pursuit of some higher political goal, but reserved the right to implement trade boycotts and other restrictive trade practises as part of its own foreign policy. The Rhodesian boycott implemented by the Government is deemed acceptable, while the Chilean boycott on the initiative of the unions is unacceptable.

Why does the Government refuse to implement its own legislation? The answer is that the legislation is for the most part unenforceable. It can be safely predicted that when the legislation is used against a union striking over a political issue the Government will have a battle on its hands of such proportions that it could well be the loser.

Section 119 hits at the fundamental right of workers to withdraw their labour and must be seen against the background of New Zealand industrial law which already severely restricts the circumstances permitting workers to withdraw their labour.

As a consequence of restrictive industrial law, a large percentage of industrial action in this country is strictly speaking, illegal.

One industrial authority has commented that if a strict interpretation of the law was followed it would cause such resentment among employees that there would never be any work done.

Most people fail to understand that industrial law is fundamentally just a game; a game in which the parties concerned attempt to score points off one another. Industrial Law is a set of inflexible strictures supposedly meant to regulate one of the most important areas of social relations, an area fraught with internal conflict, emotional outbursts and ideological differences. Conflict is inherent in the structure of industrial organisation in New Zealand and penalty clauses for the most part tend to reinforce rather than diminish conflict.

Occasionally, governments do recognise this fact, hence the peculiar nature of industrial law compared with other areas of law. Industrial law, in particular the penalty clauses, tend to be selectively applied, usually on the basis of a prior political decision. Normally, if we envisage breaking some area of the law, whether it be a traffic offence or a serious felony, we know with a fair degree of certainty that if caught we will be prosecuted. Not so with industrial law. A union contemplating industrial action which is deemed illegal, such as the Chilean boycott, takes a gamble they may or may not be prosecuted.

There is no prior certainty about the outcome of such action. It depends on the current positions in the on-going Union-Government manoeuvres. In the case of the Chilean boycott, the Government has decided not to invoke Section 119. Instead it is trying informal methods of persuasion which are unlikely to be effective. The boycott is being played down and allowed to run its course. It is not unduly affecting the public and it is likely to have considerable support from a large number of New Zealanders.

\* Given the CIA's role in Allende's downfall it is ironic that the IFT is one of the organisations named by Philip Agee in his book "CIA Diary" as being one of the front organs used by the CIA for labour operations.



The Government considers it politically unwise to attempt any action to break the boycott.

So currently we have a situation where the National Government mounts a massive anti-union campaign reliant on public ignorance of the complexities of the issues involved for its success, brings in "tough" legislation in keeping with its election promises, makes political capital out of the fact, then proceeds to quietly ignore its legislation knowing that the realities of political life make it unenforceable.

VIRGINIA SHAW

## BOOKS

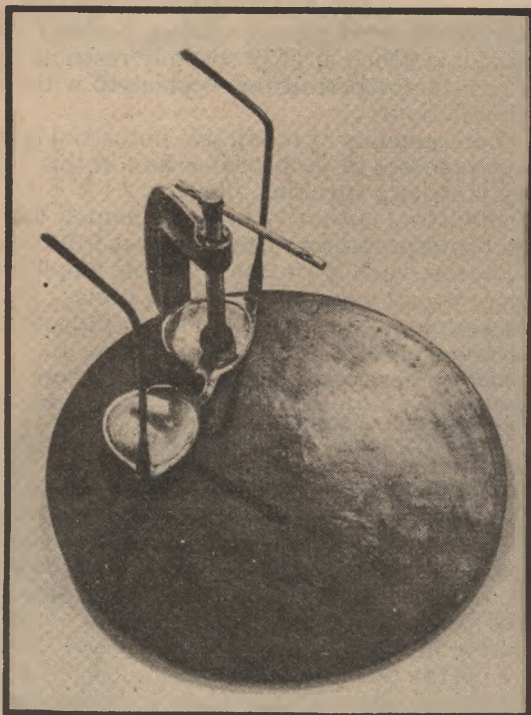
NEW ART

JIM ALLEN & WYSTAN CURNOW  
HEINEMANN EDUCATIONAL BOOKS

ONCE upon a time there was a notion that the efforts of artworkers could reach a wider audience. And those works which had qualities of impermanence could be described in a more permanent form that even more people might learn of them. The artists could choose works and presentation they felt would best represent their making and thinking, to be contained in a regular publication for distribution to schools and other interested bodies as well as through regular retail outlets. This could keep people informed as to what was happening while it was happening.

And from this notion there came *New Art* in a half shell. The most recent works in the book are from 1974, most are earlier. The publication date is printed as '76, but the book has only become available early this year at everyman's price of \$13.60. Beautifully printed, hard cover, colour on glossy paper. A collector's piece, made to last.

But to "get some things straight about this book". Except for the appellative 'sculptors' no attempt has been made to define the community of participants, actual or potential. The selection of artists was not meant to be representational "We chose the sculptors whose work most interested us". With the exception of Don Driver, all works represented are by people who have recently studied or taught (or both) in the sculpture department of the Auckland University School of Fine Arts. That's for the record .....



Some material submitted tends to be explanatory, some more directly informative. But it is apparent that some works have a form which, in part, can be more comfortably accommodated to the medium. The presentation of collected data is of 'real interest', whether as an integrated or ancillary part of a work. I think there are people engaged in activities they themselves do not regard as art, who could also contribute to a perhaps less precious version of this publication, and perhaps to a less precious attitude towards the trappings of art. Who knows? "It looks as if what will become of art is in the hands of sculptors" - authors.

Was that a pun, or a give-away? I don't know where to look.

GRAY NICOL



'Abdu'l-Baha 1844-1921. Eldest son of Baha'u'llah, he is regarded the true exemplar of what a Baha'i is. Baha'u'llah appointed him to the 'Centre of the Covenant' of the Baha'i Faith and the unerring interpreter of his word.

# Baha'i Week

ONE hundred years ago, a Persian nobleman and exile wrote from the prison-city of Akka, Palestine; "Every age hath its own problems and every soul its particular aspirations. The remedy the world needeth in its present-day afflictions can never be the same as a subsequent age may require."

This nobleman, who had been given the name Baha'u'llah, proclaimed that he was the Mouth-piece of God for this day and offered to mankind a solution for its problems. His message was that of unity - the unity promised by prophets and sages of the past - which is destined to envelope mankind in the fullness of time.

The teachings of Baha'u'llah can be summarised in these following principles :-

- The independent investigation of truth.
- The essential harmony of science and religion.
- The recognition of the divine foundation of all religions.

- Universal compulsory education.
- Equality of men and women.

- The spiritual solution of economic problems.
- The need for a universal auxiliary language.
- Universal peace based on a world Federation of nations.

- Abolition of prejudices
- Recognition of the essential unity of mankind.

These principles, the core teachings of a 'new world order', constitute some of the central themes of over 100 volumes revealed by Baha'u'llah, over 30 works written by His son and successor, 'Adu'l-Baha, and countless letters penned by Shoghi Effendi, the great grandson of Baha'u'llah and Guardian of the Faith after 'Abdu'l-Baha's death in 1921.

However, the Baha'i Faith is more than a set of principles. It is, as described by its Founder, a "unique and wondrous system - the like of which mortal eyes have never witnessed." The basic unit of the Baha'i Faith is the individual. The individual Baha'i is to live in his life, and manifest

in his deeds, the virtues prescribed by all the great Religions. The basis of his faith is "that mystic feeling which unites man with God" and which can be "brought about and maintained by means of meditation and prayer." Upon this foundation of mystic unity, are built the ethical and social teachings of his faith.

Baha'u'llah explains that religious truth is divided into two categories: the eternal and the relative. He states that the eternal teachings are one and the same in all religions and do not vary from age to age. They revolve around the themes of the love of the One God for man, man's love for and obedience to God, and man's love and care for the reflection of his Lord in his fellows and in the creation as a whole. These teachings, established aforetime by, among others, Buddha, Moses, Zoroaster, Jesus and Mohammed, have been revived and expanded on a world-embracing scale, in the message of Baha'u'llah.

It is the relative and social teachings that have in this day been changed. Many of the laws and ordinances given by the Prophets of old, and relating to personal and social behaviour, have, now that they are no longer needed to benefit a world society, been in some cases modified and in others, annulled.

"We desire but the good of the world and the happiness of nations ..... that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled - what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars, shall pass away and the 'Most Great Peace' shall come .... Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind" - Baha'u'llah

ALAN WILCOX



**T**HIRTY—FIVE minutes of Fred Dagg plus seventy-five minutes of Blerta (or 'The Acme Sausage Company' as they call themselves when they make films) - this is a programme that you must see. And take your friends, parents, children, colleagues -- everyone you can persuade to go. The programme is good value, and you will be helping New Zealand film-making at a crucial time. Amalgamated Theatres are waiting to see how much business the 'Wildman' does in his first few weeks at the Century before deciding whether or not to release the film in other parts of the country. At present there is only one print and it is playing only at the Century, so get in behind it as soon as possible.

The Dagg film was shot in four and a half days after some hairy financial crises, and had to involve a lot of improvising. But it is good to see Dagg on celluloid at last, and there are some great moments, particularly a sequence about the Bionic Ram, N.Z.'s Six Million Dollar Sheep. (It uses a few of Geoff Murphy's special effects seen to be displayed more fully in 'Sleeping Dogs'). John Clarke is a remarkable talent and I look forward to the day when he will make the definitive film about the N.Z. school system. (For a preview see the N.Z. Listener September 6, 1977.)

# WANTED:

**THEATRE MANAGEMENT SUB COMMITTEE**  
Nominations are now open for the position of student representative on Theatre Management Sub Committee and close with the Secretary on Thursday 2 June 1977 at 5 pm.

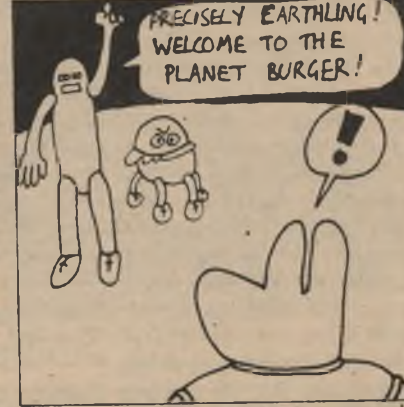
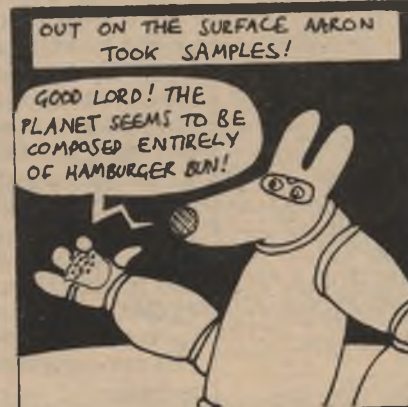
Nominations are now open for the position of AUSA representative on Arts Council and close with the Secretary on Thursday 2 June 1977 at 5 pm.

Nominations are now open for the position of Administrative Vice President on Executive. Application forms are available from Studass and nominations close with the Secretary on Wednesday 1 June 1977 at 5 pm. An election will be held if necessary on Thursday 9 June 1977.

Nominations are now open for the position of AUSA representative on Council. Applications close with the Secretary on FRIday 10 June 1977, at 5 pm.

Nominations are now open for the position of student representative on Senate. Applications close with the Secretary on Thursday 2 June 1977 at 5 pm, and on Thursday 9 June 1977.

# ADVENTURES OF AARON!



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CONTINUED NEXT WEEK!

# CRACCUM

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# ROLL CALL

Editor .....	Anthony Stark
Assistant Editors .....	Anthony Chunn
	Anthony Mackay
Technical Editor .....	Anthony Macdiarmid
Photographer .....	Anthony Geary
Advertising Manager ....	Anthony Wright

In the absence of our ad man, one Anthony Wright, we felt it only fitting and proper that he should be honoured for his valiant effort the last term. Without his masterpieces of ingenuity CRACCUM would have made dull reading indeed. And so friends, let us stand and sing, in unison, his praises and think of him out at Bethells Beach, blushing in modesty.



# THE RIGHTS OF WOMEN



Two hundred years ago, Mary Wollstonecraft asked, "How many generations may be necessary to give vigour to the virtue and talents of the freed posterity of abject slaves?" She was talking about women, and today we are still asking that same question. Perhaps one of the clearest indications of the position of women today can be seen in the abortion issue. Basic as reproductive control is to our full autonomy and independence, this has been denied us. We do not yet have the right to make that choice of whether or not we are to bear children, and thus we face repression solely because we are women. The abortion issue is a political hot rock. Too many men know, and they know it in their bones, that if we had the right to abortion on demand, there would be such a shift in the balance of power between the controllers and the controlled that the liberation of women would become a political reality.

The story of the struggle for abortion rights is a long and varied one. One that increased in tempo when the Auckland Medical Aid Centre was opened in May, 1974. What follows is a sequence of some of the more notable events in those three years between the opening of the Centre to this present day.

May 17, 1974. Auckland Medical Aid Centre opened.

August. A SPUC delegation visits the Prime Minister (Kirk), who says that 'the Government will give the Society's submissions serious and early consideration'. It is reported that SPUC is agitating for an amendment in the Hospitals Act to restrict abortions to public hospitals.

August 26. Dr Wall introduces the Hospitals Amendment Bill, aimed to close the Auckland Medical Aid Centre. The Centre is criticised for the number of abortions performed there. At the beginning of 1974, National Women's Hospital had a waiting list of one month of women wanting abortions. By August, that list had been reduced to one week. Once the Centre opened, the patient intake of one private hospital was reduced by 2/3rd. Another had to close down. An Australian doctor reports that he received 10 NZ women a week for abortions, before May. The average number since then was 3 a week. In three short months the Centre has saved incalculable time, money and energy for the women of New Zealand.

August 28. Anti-Hospitals Amendment Bill committees set up in Auckland and Wellington to fight the passage of the Bill. Widespread opposition to the Bill is reported.

September 13. Nationwide marches and demonstrations on a Black Friday night. Public meetings in Auckland and Wellington meet with strong positive response to pro-abortion cause.

September 16. A Monday afternoon, plain-clothes detectives arrive at the Auckland Medical

Aid Centre, taking photographs, and remove all 400-plus files of the patients.

The Centre is closed for a week: Nearly 50 organisations come out in opposition to the raid, and an impromptu demonstration is held outside the Auckland Police Station. Dr Woolnough is to appear before the courts next year, charged on 12 counts of procuring miscarriages at the Centre, and Wall's Bill is to be set aside until the outcome of the trial is known.

December. Allegations are made by Reg Clough and Dr Rex Hunton of the Auckland Medical Aid Trust, that police are harassing former patients of the Centre to give out information.

January, 1975. Police return all the files they seized, by the end of the month, but photo-copies have been taken. Police Commissioner Burnside says that although the Supreme Court did order their return, photo-copies were not mentioned.

SPUC steps up its campaign, with car window stickers, public meetings, seminars in schools. A SPUC newsletter reports that activities must be planned in such a way so as to not escape the attention of the media.

March. Women demonstrate against the charges being laid in connection with the police raid. The demonstration is videotaped by the police.

SPUC launches a petition to be signed by 18 year olds and over. But it is reported that a 13 year old girl is accosted by a SPUC petitioner and badgered into signing.

SPUC still agitating to bring Wall's Bill before Parliament. Are they uncertain about the outcome of Woolnough's trial?

April 28. Lower court hearing of the charges brought against Dr Woolnough is held. The Auckland Magistrates' Court is picketed by 70 women. Two days later, Mr I.N. McLean rules that a prima facie case has been established, and Woolnough is committed to the Supreme Court. April 29. Hospitals Amendment Bill comes up for a second reading. It was reintroduced by Rowling because the law-suit was taking too long to be resolved. A coachload of 60 women Auckland arrive at Parliament to protest the passage of the Bill: Interviews are arranged with M.P's, and widespread publicity is gained.

In the same week, Rowling announces the terms of reference for the Royal Commission on Contraception, Sterilisation and Abortion.

May 23. The Hospitals Amendment Bill is passed, with the amendment that abortions may be carried out in licensed hospitals as approved by the Director-General of Health. The Bill is to come into effect on September 1.

August 21. The Supreme Court jury is not able to reach a verdict on the charges brought against Dr Woolnough. Mr Justice Speight discharges the jury and orders a new trial.

September 24. Mr Justice Speight rules that the new Hospitals Amendment Act, for all practical

purposes, has no effect on the workings of the Centre at all.

November 24. Dr Woolnough comes before the Supreme Court once more, on the same 12 charges of illegally procuring abortions. Three days later, he is acquitted, and the Centre breathes again - hesitantly.

November 29. The National Party wins the general elections. A milestone in the repression of women's rights.

January 23, 1976. The new Health Minister announces that the Hospitals Amendment Act would be tightened.

April 1. The Auckland Medical Aid Centre is badly damaged by fire. Arson is suspected and the anti-abortionists, and Right-To-Lifers, are making a lot of noise trying to disassociate themselves from the act.

May 17. The results of a Heylen Poll are released, and show that the percentage of people in favour of legalised abortion has increased from 46.8% in 1970, to 60.5%.

July 23. The Court of Appeal rules that therapeutic abortion is legal if there is serious risk to the woman's physical or mental health.

July 31 - August 1. A National Abortion Conference is held and votes to campaign around the repeal of the abortion laws for the woman's right to choose.

August 19. Gill introduces his Health Amendment Bill, aimed to tighten the abortion laws.

Opposition to the Gill Bill comes in from women's groups, the Medical Association, GP's and political party members.

September 1. An amendment is moved to defer consideration of the Gill Bill until the Royal Commission on Contraception, Sterilisation and Abortion has reported. There follows a lull in the struggle for the next six months.

April 26, 1977. The Royal Commission releases its report. Hallmarked by brutality, ignorance and oppression, its recommendations are presently being drafted into legislation to come before Parliament. Once more, the minds and the bodies of women are at the mercy of some politicians and a powerful SPUC lobby.

But women are on the move. A march and a public meeting was held on Friday 13 May, and a protest rally took place on the steps of Parliament when it opened on May 19. Organisations have been formed throughout the country, including the Coalition to Oppose Restrictive Abortion Laws here in Auckland, which is fighting for the woman's right to choose. The Coalition is a long-term, ongoing one, and needs all the support it can get - financial, physical and mental. Donations can be sent to Box 47-261, Auckland, and those wishing to make contact should ring 378-954. It's about time. The abortion issue is crucial to the self-determination of women, and we cannot afford to wait any longer.



# The Herstory of the Second Wave

*Leah Poulter has done much research on the subject of the resurgence of feminism in New Zealand since the early 1970's. Jill Ranstead spoke to her about some of the ideas and the developments of the Womens Liberation Movement from those first days:*

*How did the first Women's Liberation groups get started?*

Well, in Dunedin there were a few women who'd had experience with the Womens Liberation Movement in North America. Around 1971, some of them got together with 7 or 8 other women, and this became the core group of the Dunedin Collective for Women. It's still strong today. It's important, I think, that these initiators came from overseas, as this meant that a lot of the ideas were imported ones. They took on quickly enough, which showed that the social and political climate was ready, but they weren't generated in a NZ context. Much of the impetus for the Movement in Canada and the US came from bad experiences the women had with the new male left during the civil liberties movements of the 60's. In Dunedin, anyway, this wasn't so much the case.

The Auckland situation was a bit different, though. There was a group started in 1971 called Women for Equality, and this was made up of both women and men, unlike the Dunedin Collective which was for women only, and some of them had a strong socialist background. Most of their activities centred around the equal pay issue and they did a lot of work pamphletting, visiting factories, going on marches, and generally agitating for equal pay.

So there was this liberationist group, with ideas from distinctly NZ socialist politics. There were some political disagreements, though and the Auckland Womens Liberation was formed - for women only. It was their idea that only the improvement of the position of women in society would lead to a better quality of life all round. Then in 1972, Germaine Greer toured the country. The media seized hold of her, and she had tremendous impact. That was the start, I

think, of the big boom of Womens Liberation groups.

*What sort of things did the women organise themselves around?*

There were three main issues at the centre of all these groups. Equal Pay probably attracted the most attention, but the abortion issue was strong too, with the key principle right from the start being the woman's right to choose. There was also the demand for 24 hour child care. The 'umbrella impetus' for these was the aim of abolishing all sex stereotyping. This was seen as being at the root of the problem at the time.

The shape of some of the Womens Liberation groups was something similar. The Dunedin Collective became an umbrella group, with half a dozen 'activity groups' within it. The same went for Auckland Womens Liberation, which formed cell groups. Then there was a shift in orientation. The first United Womens Convention was organised by Auckland Womens Liberation in 1973 and a lot of time and energy was expended on this event. And after it was all over, Auckland Womens Liberation as such collapsed, while the 'activity groups' remained. Broadsheet was one of these, and other groups were the formed, such as the Womens Centre, Halfway House and so on. So the 'issues orientation' died away and the Movement started to focus more on a 'project orientation'. Women thought that they had talked for long enough, and that they now needed to 'do things'. They thought that this would automatically mean effectiveness but it was activism for activity's sake and roughly equivalent to a meals-on-wheels type service.

*Within these organisational structures, what other developments had an effect on the Womens Liberation Movement?*

Many women within the Movement came to define the enemy as the man and the state. This resulted in a mass rejection of everything 'male', including intellectual, linear thinking, as opposed to associative thought; any doctrinaire leftism, like socialism, communism, anarchism; and the idea of structure. Leadership was another

concept attacked by women in the Movement. There was a lot of shooting down of stars - women who had assumed leadership roles were criticised for being in this very position.

Gay Liberation also had an effect on the movement. This started around 1972, but soon the lesbian women began to realize that the men in Gay Liberation were just as sexist as heterosexual men. So a lot of lesbian women became involved in Womens Liberation - and they found that they were being oppressed by straight women in the Movement, too. They objected to the description of lesbianism as a personal choice. Jill Johnston's book, along with Ti-Grace Atkinson's writings, had a lot of impact at about that time, and much discussion in the Movement began to centre on an analysis of heterosexuality as a key institution of male supremacy. The lesbian women argued that the primary sexual energies should be withdrawn from men and directed toward women, so that greater involvement with, and commitment to women would follow.

The conflicts which arose over the gay/straight split has died down, but there is still the need for a constant analysis of lesbianism, as straight women need to be kept reminded of the sort of oppression that lesbian women face.

*Womens Liberation has long been described as a middle-class Movement - would you agree that this influenced the nature of the Movement?*

Well, obviously, a lot of the women involved in the Movement are middle class, because they are the ones with the time, the education and the money to put into it. But they can only be a stimulus for ideas for other sectors, such as the working-class women and women from other races - only these women can really know what their situation is, and what sort of things have to be overcome. Once again, women from the middle classes need to be constantly reminded that they in turn can be oppressive to other sectors.

*We've been using the term, Womens Liberation, but the word 'feminism' is more popular today. Do you make a distinction between the two?*

Yes, I think after the first shock-wave, there was a tremendous media backlash on the words, Womens Liberation, and they came to have negative connotations. Gradually, 'Womens Liberation' dropped out and was replaced by 'feminism'. I think it is significant that 'feminism' is very close to the word, 'feminine'. The word sounds less threatening and it's much more socially acceptable. Feminism can now be associated with the reformist groups like the National Organisation for Women, although there is the term, 'radical feminism' which is associated with the idea of structural changes. It's a reflection of what we are now, with less dynamism and impact than that of the early days. You just don't hear about Womens Liberation anymore.

*What about the place of consciousness-raising?*

That was very popular at first - women would go to consciousness-raising and the theory discussion groups like they'd take a bath in the morning. Then after a while that was it. You'd hear women saying, 'Yes, I did CR' as if that was the achievement. But they're still vital to the ongoing growth of the Movement - we need to continually analyse the power relationships between the oppressed and the oppressors. CR groups are the ongoing daily grind of examining our frustrations and disillusionments, to relate them to the social and political level, and from there to evolve an ideology and strategy. I think it is key to any progress we're going to make to get into that situation where every woman has sorted out her thoughts, so that there can be clear political action.

*So how do you see the Movement, as it is, in relation to the current political scene in New Zealand?*

We're not looking ahead, as yet, in political terms - a lot more women need to be a lot more politically aware. We react to legislation and rulings brought down on us, rather than initiate action and we're still not in control of our situation, politically. Of course this is very much tied in with economics. We have little control over the sources of the balance of power - it comes down to the question of who controls the money. And it's not us. The economic situation in New Zealand now, and for the future, is an uncertain one, and this tends to make people more conservative. But when the uncertainty reaches toward crisis point, whenever that may be, then there is usually real social unrest. And that is the time when women start to move.



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# RAPE:

## Blaming the victim

- the woman is 15, a high school student. The boy who she was chatting to at the party, and who offered her a lift home, pulls up in a deserted side-road, stops the car, and rapes her.
- the woman is 24; she is raped by her boyfriend and three of his friends. Two others hold her down. The men used condoms. Her bruises did not show until after the police doctor had examined her, and said her case against her attackers would be too weak in 'a court of law'.
- the woman is 33. She is raped in a small town by the local policeman, in his police-car. Obviously she could not report the rape.
- the woman is 13. She was raped frequently by her father while helping him on their farm. The assaults continued until she was able to leave home.

For most people rape is not real. It happens to someone else, and it is always, always done by someone else. The stories of victims sound bizarre, unrelated to our social sphere, our view of reality. But the act of rape does not occur in a political or social vacuum. It is not a special, isolated act, an aberration or deviation from the norms of sexual and social behaviour. It is simply the final point on a continuum of male-aggressive, female-passive patterns. It is the ultimate embodiment of women's oppression in society, but as such has been marked off from other male-female relations in an arbitrary manner. But we cannot in real life draw artificial boundaries in terms of the actual behaviour of people.

'If it happens in an alley, it's rape; if it happens in bed, it's love. If the man is a stranger, it's rape; if he's your date, it's love. If he hits you in the face, it's rape; if he merely overpowers you, it's love'. (Andrea & Thompson - "Against Rape")

It is this unnerving resemblance of the act of rape to the act of heterosexual love that has given rise to the myths - defence mechanisms - which surround rape in our society, and serve to remove the blame from the assailant and place it on the victim.

- men rape out of sexual frustration: the fault, it is implied, lies with society, which has denied men a legitimate sexual outlet. Implicitly, women are somehow at fault for withholding themselves. A woman cockteases a man, and then at the last minute, turns him down. The man loses control and rapes her. So much for that excuse ..... experimental treatment in Denmark, where violent offenders were castrated, has shown that, on release, they reoffended even more violently.

- women secretly desire to be raped. In the logic of a sexist society with male dominance equals female submissiveness, rape becomes the essence of masculinity and the enjoyment of rape, the essence of femininity. In conditioning men to be the leader, conqueror, hunter, the strong, and the brave, society encourages them to exploit women - to rape women. In conditioning women to be dependent, supportive, weak, society makes them psychologically vulnerable to, and defenceless

against rape. Odd that women say they don't enjoy it? .....

- she asked for it. Obviously this myth has a number of effects. In particular, it removes the blame from the man, and places it directly on the woman victim. In rape court cases, the victim's private life and sexual activities are closely scrutinised. A man who rapes a 'promiscuous' woman is far more likely to be discharged (if the case even gets to the courtroom) than a man who rapes a virgin. This peculiar logic seems to be that a woman who has slept with a number of men does not have the right to turn down any man.

'Victim provocation' can seemingly take a number of forms. If well-dressed, the woman can be raped to bring her down a peg or two. Alternatively, however, a casual dresser may be raped because she looked like a slut. Where the woman is at the time can also be a guide as to her 'desire' to be raped. "Women who get off buses at unlit stops are asking for trouble, and should arrange to be met by a male escort," a prominent police spokesperson has been quoted as saying. Women shouldn't go out alone at night. Women shouldn't live alone. And so on .....

By trying to severely limit women's activities, the threat of rape acts as a social control to prevent women roaming too far from the male 'protector'.

- it is impossible to rape a woman. A good party topic, this. You can't thread a moving needle, woman with skirt up run faster than man with pants down etc. What is conveniently forgotten by the male mind is that physical resistance, even if it is possible, may provoke even more brutality in an effort to hold the woman down. Rape victims need medical treatment anyway - both for the attack itself, or for treatment of injuries incurred during the rape. Where women are intimidated by threats of violence, is there any wonder that they submit? The woman who resists and struggles is in danger of being maimed.

Rape is not victim-provoked. At the moment a rape victim is guilty until she proves herself innocent. The police are instructed to assume that the 'girl' is lying. In theory, a woman need not put up active resistance against her attacker: if however, there are no witnesses to the event, physical evidence of force on the victim's body (evidence of forced entry, seminal fluid in the vagina, bruises, cuts) is almost essential on a corroboration of rape. A rape victim has to be examined minutely to gain this evidence and often wait for hours without an opportunity to bath or wash herself. She must repeat her story to the male policemen. If she fights her case in court, her private life and sexual history will be used in an attempt to discredit her testimony. The onus is on the woman to prove that she did not 'ask for it'.

What must be understood is that sex is not the main element in a rape. It is a power, not a passion trip. A gun is not a substitute phallus; a phallus is a substitute gun. Rape is an act of

violence involving violation of a woman's sexual self-determination, the ultimate reminder of women's second-class citizenship and the surest assertion of male supremacy. In order to understand rape, we must look beyond the actual situation and recognise the implications of power and ownership. Rape has long been used by men to violate another man's property - women. The laws on rape have derived from patriarchal property laws, designed to protect the rights of the male over his possession, not the rights of the woman over her body. Thus a man cannot be accused of raping his wife - how can a man be charged with stealing what already belongs to him, if he chooses to force himself on her?

The question is not 'why do some men rape and others do not?', but 'why do men rape but women do not?'. The answer is that if males are conditioned to be sexually aggressive, women sexually passive, rape is part of the normal pattern of male behaviour. There is no rapist 'type' as distinguishable from other men. Generally they are in their twenties, 60% are married, and are casual acquaintances, friends, or relatives of the women. The rapes are rarely spur of the moment. There is no stereotyped victim either. It could be a 3 year-old child, a 16 year-old schoolgirl, a 33 year-old mother, or a 78 year-old widow. Every male is a potential rapist, every woman a potential rape victim.



The act of rape is the ultimate act of sexual oppression, but it is not isolated as such in that it cannot be removed from the patriarchal system without ending patriarchy. It is but the extreme of male-female situations. "Rape is any sexual intimacy forced on one person by another" (Medea & Thompson). No simple reforms can eliminate rape, the symbolic expression of the male hierarchy and its holds over the sexual (and other) rights of women. Learning self-defence will not free us from the threat of rape. Rape Crisis Centres merely attempt to patch up the already scarred victim. Changed laws just give the victim an increased, and false sense of justice. Rape stems from the values and relations of a society whose power and economic structures victimise women. Reforms are not enough; radical change in the nature of social relationships is vital.

TRICIA CUTFORTH

There will be a meeting on Wednesday, 15th June, at 1 pm in the Women's Resource Room for any women interested in joining a study group on rape.



# The Politics of Lesbian Feminism

*"All heterosexual relationships are corrupted by the imbalance of power between men and women. In order to maintain superiority, males must feed on the emotional care and economic servitude of women. To survive in a male-supremacist social order, women must cripple themselves in order to build the male ego. Due to the stifling effect of this culture and the damaging roles it enforces women cannot develop fully in a heterosexual context"*

Janis Kelly

We are living in a patriarchy ie male dominance and female acquiescence to that dominance. The main prop of the patriarchy is heterosexuality, the male-female relationship, which is the fundamental power relationship in this society, upon which all others rest.

This society is male-created and male-defined - what is masculine is automatically defined as 'human'. As a consequence of this everything is defined with respect to men, including women.

The threat of lesbianism to men is that we refuse to be defined in male terms. We say we're 'women-loving' and they say we're 'man-hating'. we say we 'choose not to fuck men' and they say we're 'just a bunch of unfulfilled, unhappy female rejects'. Our energies are going into women and men just aren't used to not being the focus of attention. They aren't used to being ignored or treated with indifference. And because we scorn male approval, which in this society is equivalent to society's approval, we are victims of the petulance of the fragile male ego.

Attempts to bring us into line will consistently fail because we are the primary source of our own sense of self-esteem and personal integrity. We live outside of male approval and are therefore free to define ourselves. This pride in being a woman-loving woman denies society's attitude to women as being inferior, it denies the myth of heterosexuality as being the 'natural' order



of things (the very naturalness of homosexual relationships is precisely the reason for the strong legal and moral sanctions against it) and it denies male power.

The universal notion of a man for every woman is a myth. It divides women to keep them powerless, and it favours men. Women are supposed to believe that a bad bargain is better than none at all (being left on the shelf). According to the myth makers there are no valid alternatives.

However, in women-women relationships the automatic institutionalised power imbalance of heterosexuality does not exist.

Women-women relationships are capable of existing between equals. Women are able to start from a foundation of equality and devote

their energy to growth and creativity rather than struggling against the destructiveness of the female role. We find it far more positive to be developing our potential than exhausting our energies to bolster a male ego.

This indifference to men on a personal level becomes more political when extended to the whole of society. Indifference to the whole spectrum of conventions which accompany the patriarchal-heterosexual social system is an inevitable consequence of their irrelevance to women-defined values.

We are not seeking change within the system but creating new values and attitudes which will free us, and all women seeking self-determination.

VAL COLE



## Women in the workforce

One of the problems for anyone in a 'nine to five' job is fitting in other arrangements - like interviews with Craccum. Janet Lawlor, representative of the Working Women's Council and member of the Clerical Workers' Union managed to make an appointment for 7.30 am to discuss the additional problems faced by working women and the means whereby these problems can be solved.

The Working Women's Council formed eight months ago by Sonja Davies (Shop Employees Union) is one such means. It is an organisation, inspired by the Israeli model, which combines working women and housewives, and aims to promote a greater understanding of the trade union movement and the general problems all women confront working within and outside the home. It is not affiliated to the trade union movement.

The interdependence of the right to work and the establishment of childcare facilities was recognized by the Council's Convention held in March of this year. A major problem Janet pointed out is the strain a working mother experiences, since most men still regard childcare and household tasks as 'womanly' matters. More childcare centres are needed and it is important that these centres are run by the community rather than by specific industries to ensure that a woman is not dependent on an employer for childcare as well as her pay-packet. The Convention accepted in principle but rejected for practical reasons, the idea of paying a wage of a parent at home, because it was felt that the stereotype of 'the woman in the home' would only be thereby reinforced. Instead, the Convention decided to fight for an increased minimum wage so that a family could live on it; that the child

benefit be raised and tied to the cost of living; that more money should be put into childcare and community centres. Home aid, family leave worked in with all awards and credit for volunteer work recognized on return to the workforce were also outlined, all aiming to give women a wider choice and flexibility in work opportunities and child and household care.

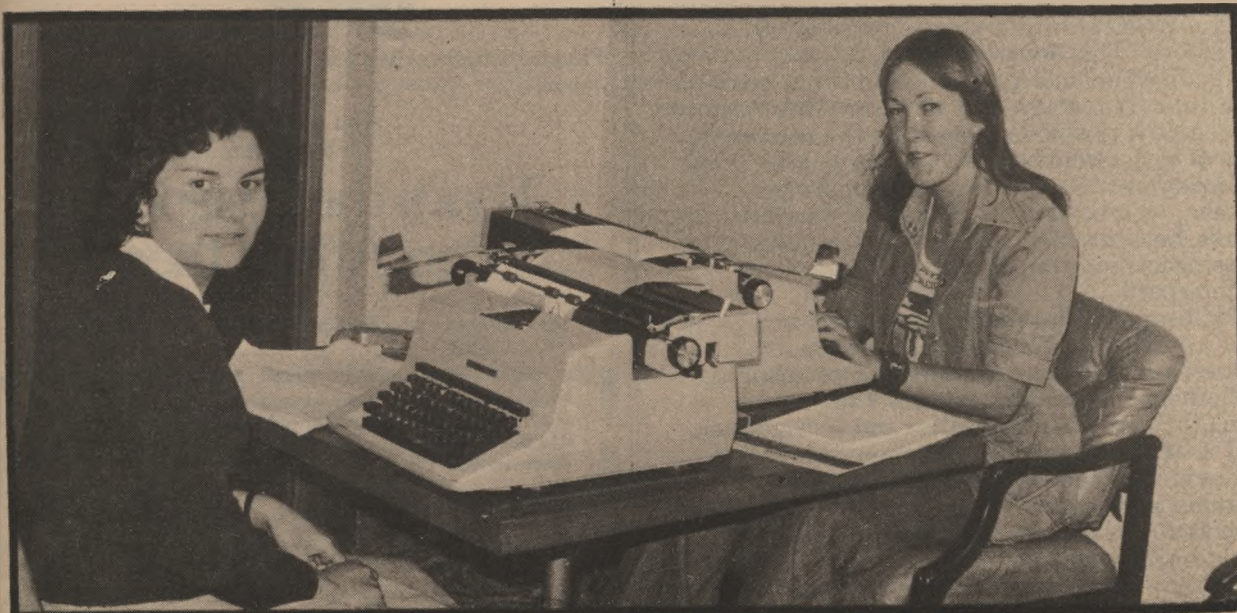
Janet, who has worked as a clerical worker for twenty-one years, stated that women work very well together and that it was time the myth of bitchiness was dispelled. She has noted however, that most women do not readily seek their own advancement on the job, even to the extent of turning down promotions, for fear that it may interfere with home commitments. Moreover, when women work with men they often automatically concede authority and organisational ability to the men.

"It is women," she said, who must overcome this. They must take direct interest in their work and realise the need for participating in the trade union movement, so that instead of saying, 'I'm a powerless individual,' they say, 'I am a part of a group through which things can be changed, that by knowing its rules I can understand them, act by them, or change them.'"

It is a myth that most women are anti-unions Janet said. "As long as information reaches them they will be co-operative members of the trade union movement. Since one third of the workforce are women, and eighty-five per cent of working women are covered by a union or by the Combined State Services, working women have a vested interest in union participation and it is vital for the trade union movement that they do so. If they've got the will, then there is a way."

One long-term solution to the problems women face would be to change the rigidity of the eight hour day - forty hour week for both men and women, thereby re-structuring childcare and work patterns, but until this is achieved there is a real need for women to co-operate and participate in organisations working for immediate remedies.

IRENE MORRIS





# A WOMEN'S STUDIES COURSE: What we need and why

Although not many people are aware of the fact, N.Z.U.S.A. has policy on its books calling for the introduction of Women's Studies Courses to examine the position of women in society. Victoria and Waikato Universities have both already implemented this policy; and at present University Feminists are working towards its implementation at Auckland, probably for the academic year in 1979.

The question that tends to be raised whenever the possibility of a Women's Studies Course is suggested is 'Why?'; or more specifically 'What's the use of a Women's Studies Course? Why not a Men's Studies Course?' The answer to this should be obvious: everything which we learn already at University is within the context of a male-dominated society, and thus within the context of a predominantly male culture. Within this type of culture the achievements of women are downgraded in comparison with those of their male counterparts, or are not recognised at all.

The problem is a complex one: If a woman succeeds at something which men consider important then she is very likely to be considered as an unusual woman, in which case she can be utilised by the system as a 'token woman'. Or, if many women begin to succeed within a particular discipline, the discipline itself, merely by association, becomes downvalued. A very clear example of this can be seen by comparing the medical profession of N.Z. with that of the U.S.S.R. In N.Z. most doctors are men, and as a consequence the profession is one of the most highly rated, both in terms of salary and status, in the country. In the U.S.S.R. on the other hand 72% of doctors are women (Sutch "Women with a Cause"), and as a result the profession has become a 'women's job'. In the switchover from a 'man's job' to a 'woman's job' the prestige, power, and pay have dropped drastically - in

Russia a medical practitioner is neither well-paid nor has very much status. (Salaff and Merkle, 1970). One really only needs to look around at the status accorded the predominantly female professions in N.Z. to get the point very clearly.

Feminists realise the value of fighting this insidious form of oppression in the ways utilised by the Black Power movement in the late '60's and early '70's. This attempted to restore a sense of self-worth and self-importance to the Black population of the U.S., downtrodden and humiliated as it was, by a century of unbelievable oppression. Women have endured many centuries of being downtrodden, of having their achievements undervalued and their sense of self-confidence and self-worth destroyed. It is in this context that a Women's Studies Course is particularly important: it can not only show to women that many of their number do succeed within male-dominated disciplines (they just happen to be overlooked or ignored) but that many of the achievements which women make in other fields which are not recognised as important, are valid in their own right. But more, by looking at the types of roles into which women are forced in male-dominated society, a Women's Studies Course could provide a vital basis for the formulation of theory on women's oppression.

The next question that tends to be asked concerning a Women's Studies Course, concerns the type of contribution that University Departments could make to such a course. In order to show the immense range of possibilities available, I have listed what I feel some of the Departments within the Arts Faculty alone (which would be the faculty to offer a Women's Studies Course in 1979) could offer.

**Anthropology:** This department can offer a great deal that is important to the study of women's role in society by offering a cross-cultural view i.e. By studying the roles and statuses of women in various types of societies, from 'primitive' hunting and gathering to 'advanced' technological, the groundwork could be laid for an analysis of the universality of women's inferior social status. Anthropologists have also made major contributions to the theory on women's oppression, and this department could offer a study of some of these theories.

**Art History:** This department can offer much in the way of 'confidence-boosting' by taking a look at the history of women in art. There have been great women artists - many more people are beginning to realise this now (viz. an article in 'Time' last year on the forgotten women artists) - but their problem has been that they are women, and consequently their work has been consistently underrated.

**Education:** This department can perhaps take an inside look at the whole picture. Why is the education system so male-orientated? Why does it teach males certain roles, and females other, subservient roles? Also, this department can look at the whole question of the extent to which the role and status of women is a result of learning i.e. 'conditioning.'

**English:** This department would have a similar sort of role to play as that of Art History. 'Women in literature' is a fascinating subject and the type of things that women are writing today, particularly, are crucial to the Women's Movement. Women in the performing arts is another sadly neglected subject which could be studied by this department. There is, however, at present a move afoot within the English Department to offer a Women in Literature Course in 1978.

**History:** This department would have the very difficult job of recreating the forgotten position of women in history, and analysing why 'history' as we know it is little more than the continuing saga of male events. In N.Z. history alone there are many notable women, both Maori and Pakeha, who have never made it to the history books, because their actions have not been seen as being as important as those of their male counterparts.

**Philosophy:** This department also has a great deal to offer to a Women's Studies Course - particularly in the realms of social philosophy and ethics. By studying concepts such as 'equality', 'justice', 'morality' and so on, much that is of relevance to the Women's Movement can be discovered. Within ethics, topics of extreme importance to the Women's Movement, such as abortion, sexuality and contraception could be discussed.

**Political Studies:** This department, apart from studying the role of women within politics (e.g.

the power which a strong Women's Movement wields within a democracy; the reasons for the lack of women at the top of the power structure within any country; and so on) could also study the varying roles which women play within different types of political systems. For instance, how does the role of women in a political system such as that of China, differ from the role of N.Z. women?

**Psychology:** Along with the Education Department this department could study the role which conditioning plays in determining women's role in society. Equally as importantly it could study the psychological effects of the type of strain to which women are exposed through being forced into particular types of roles; and could examine the reasons for the rising incidence of breakdowns among Western women.

**Sociology:** This department also has an extremely important part to play in a discussion of the problems of Western women. The Sociology Department can study the role and status of women in Western society, and the extent to which this is influenced by structures such as the family and marriage. And more, this department could study the long-term effects which the Women's Movement is likely to have in changing these structures.

Although this is only a very general and sketchy beginning, I feel that the potential available for a Women's Studies Course, is clear. One of the main things about the course envisaged for Auckland University is that it is hoped to be interdepartmental; and therefore the widest possible view of women's role in society could be achieved. It should be obvious from the list above that many of the departments overlap in the types of things that they have to offer; but each could bring to the subject its own particular viewpoint, and its own particular ideas. I have not attempted here to set up a blueprint for a Women's Studies Course, but merely to provide some suggestions as to the possibilities for such a course. These, along with all others available, must be researched thoroughly and argued out in detail, if the Women's Studies Course at Auckland is to be an enriching experience for all involved.

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# A Woman's Right to Education

The next time you are running late for a lecture and your mind is spluttering indignantly that there is so much to do and too little time to do it in - Reflect. Consider a mother of two preschool children at 7 a.m. on a wet weekday morning, heaving books mashed with baby-gear onto a bus, delivering children to the creche, racing uphill to a lecture, consciously dismissing the washing at home, the evening meal, next week's test so she can concentrate because time is precious. You are right - no-one is saying she has to launch herself into this turmoil. But, society needs trained people, babies do grow into independent children, and mothers do need to be people - living, breathing, achieving.

The centrepiece for many mothers at university is the creche. This institution is now heavily subsidised by the university, employing paid independent staff. Facilities have been developed over the last five years and rates remain cheaper than the average daycare centre. There is a maximum time limit of four hours for which a child may be left in the creche to avoid the requirement of employing a cook which would be necessary for full daycare. The Student's Association has exhibited a blissfully ignorant disregard for the financial situation of this minority group in presenting the creche with a \$27 grant for children's books over a period of three years ending March '76. The creche functions from 9 to 5 and the fees are 35c an hour. Problems immediately arise for those with lectures/tutorials outside the stated hours. This entails a student mother planning her course with extreme care at the very beginning of the year, probably altering her desired course to fit in with childcare arrangements.

A second major consideration for student mothers is transport. Catching a bus with the day's requirements under one arm and the children under the other is no-one's idea of glee. If the luxury of a car is available there is rarely a carpark close to the creche. So it is the time factor again - finding a park, placing the children in the creche, reaching a lecture on the hour then the whole process in reverse at the end of that hour.

The creche is run on a priority system designated by the university. Senior students and solo parents are accorded preference over first years who have a wider choice of papers around which to organize a timetable. In other words, if you are a first year student mother the creche may not be able to cater for your children.

Aside from a university workload, mothers work hard. The demands of children are great as anyone associated with children knows and anyone who is not should appreciate. If the children are ill all else goes by the board, including sleep. It is impossible to shut oneself off from the children's needs in order to complete this essay, study for that term's test. In the midst of this is the evaluation a student mother is making constantly. The guilt aspect still weighs heavily on many mothers - is it right to leave her children in the care of others while she pursues her personal interests. Is she unprincipled, immoral? This, combined with purely practical considerations forces the majority into part-time courses.

Each department views student mothers with a varying degree of sympathy. Probably the most desirable situation is that of a student in a small department where class numbers range from eight to twenty and flexibility in lecture and tutorial times may be achieved with little inconvenience to staff or students. However, even seeking a change in timetables or permission to belong to a group other than one's assigned lot means asserting oneself amid the administration. A treasure hunt of a sort is usually entailed for a first year student to find a lecture hall; being shuffled from one official to the next in the maze tends to leave the same student with a vague sense of anomie not to mention frustration.

The Arts and Science faculties do not offer such a prohibitive front to the student mother: as do the professional schools. If the lecture times for one paper do not suit it is often possible to take an alternative course although the creche is not easily available to arts and science students for that very reason. Science courses also present difficulties in the form of long laboratory hours, field trips and experimental work.

Professional schools on the other hand pose serious problems due to the compulsory nature of many of their courses. The Law school for instance incorporates eight compulsory papers in its three year fulltime course. The first year timetable is manageable; the second year offers one compulsory paper at 8 a.m. (the other stream being taken by a composite of lecturers this year). Other popular second year papers are scheduled at four and five in the afternoon. Similarly third year papers are given very early and late in the day. To cap all this, professionals are run during the school holidays. The compulsory aspect of the course is one factor which discourages flexibility but the tendency for women to be grudgingly accepted in the school on the basis of honorary male status further supports the rigidity in the system.

The Architecture School with its smaller population can and does afford a freer approach to student mothers. It is possible to spread a year's course into manageable units to be taken over a longer period. The atmosphere in the school caters for the presence of babies at classes, assistance with inter-class transportation

of same - approval and encouragement, albeit unofficial.

The medical school is possibly the most prohibitive faculty. Women with children who apply for the school are discouraged and discriminated against before they even face the barrier of a timetable demanding 9 to 5 attendance. Once within the walls, this strongly male dominated field exerts constant anti-women influence. Again the university creche is not equipped to cope with full day care of children of medical students who must therefore make alternative arrangements.

Looking to the future of the student mother who may see the completion of her university training as some let-up from daily harassment - not so. The life of a woman lecturer and mother for example although offering greater financial stability, is still plagued with child care commitments, childminding expenses being a minimally tax deductible item. Lectureships demand preparation outside of normal workday hours, which eats into home and family ties. And so the struggle continues.

The University, often upheld as the leading body in modern thinking and development of attitudes, fails to encourage and support women and mothers to participate freely in society. The value placed on the contribution which women can make through advanced education is still decied. The supportive function provided for your average middle class male student by his mother, or wife remains unavailable in the reverse situation for women. Structures must be radically overhauled to allow the full educational development of women.

CHANEL O'CONNOR

## Marriage Fascist Style

In September 1976, a Domestic Purposes Benefit Review Committee was set up to find out why so many people (women) were applying for and receiving that benefit. Upon reading the findings of the committee we can see quite clearly that its aim is either to force women to stay in marriages, or to force single mothers to give their child in adoption, or marry the father - thereby saving another benefit.

This is going to be done by reducing the benefit to \$45 per week for the first six months after separation. (Those recommendations concerning the reduction of the benefit stipulated three months for the period of time. The Government says six months.) If a single mother survives those six months, she will be rewarded with the full benefit. But meanwhile, unless she has the backing of her parents she will have to give the child up. We are sure now from our research that many adoptions are total failures, yet the Review Committee's report recommends adoption as a good choice. Many fathers of ex-nuptial children prefer adoption because it means freedom from maintenance action, or freedom from pressure to marry.

The reduction of the benefit means that the woman will be so poor that she will have to stay with her husband. A divorce statistic will be saved but the women and children will never enjoy the chance to begin a new life. We feel sure that many married men will see that this affects them too. Only the rich who would not need the benefit are going to be allowed the privilege of a dignified parting.

Although there is provision for an additional benefit of \$16, there is a backlog of six months in the processing of applications in Auckland. It is also stated that if hardship can be proved, the other \$16 will be granted by an appeal board. Hardship is obviously proven already if someone's total income is \$45. An appeal board can take up to eight weeks to reach a decision - and then the Social Welfare Department have to get around to paying it out. If the appeal is won.

When a man leaves a woman, the expenses she is likely to have, in the immediate future, are rent or mortgage (between \$20 and \$50 per week); groceries (between \$20 and \$40), power; phone; rates; insurance; time payments. Plus seeing lawyers, coping with the children's new problems of adjustment, fending off insults from friends and relations, and most of all coming to terms with her new responsibilities and needs.

Another recommendation that the Government will implement is a counselling service for both parties. Will this be with the intention of finding out if the single father wants to get married man wants to stay married while the



woman does not? If this is so, we feel that the woman's needs will be over-ridden, and that she will be urged to retract her application for freedom.

JULIE MADDISON

(for the Council for the Single Mother and her Child)



## THE ANGEL IN THE HOUSE

Virginia Woolf

".....I discovered that .....  
I should do battle  
with a certain phantom. And  
the phantom was a woman, and  
when I came to know her better  
I called her after the heroine  
of a famous poem, "The Angel in the House"  
.... She was intensely  
sympathetic. She was immensely charming.  
She was utterly unselfish. She excelled  
in the difficult arts of family life. If  
there was chicken, she took the leg;  
if there was a draft, she sat in it.  
In short she was so constituted that she  
never had a mind or a wish of her own, but  
preferred to sympathise with the minds and  
wishes of others. Above all, I need not  
say it - she was pure..... And when I came to write,  
I encountered her with the very first words.  
The shadow of her wings fell on my page;  
I heard the rustling of her skirts in the  
room .... She slipped behind me and whispered ....  
Be sympathetic; be tender; flatter;  
deceive; use all the arts and wiles of  
your sex. Never let any one guess you  
have a mind of your own. Above all  
be pure. And she made as if to guide my pen.  
I now record the one act  
for which I take some credit to  
myself .... I turned upon her and  
caught her by the throat. I did  
my best to kill her. My excuse,  
if I were to be had up in a  
court of law, would be that I  
acted in self defense.  
Had I not killed her,  
she would have killed me."

## THE BLOOD COLORED RED FLAG - Song of the Indian Women's Revolution.

Amir Sheikh

Rise, woman, the dawn has come,  
The cock has just crowed,  
The sun with its pink rose also says  
Take in your hand the red flag,  
the blood-colored red flag.

The children of peasants have risen,  
They have gone to Bombay  
And died toiling in the mills  
Until to survive they take in their hands  
The red flag, the blood colored red flag.

The rich and the government  
Together have decided to beat up the poor,  
So peasant woman, take in your hand the red flag,  
the blood-colored red flag.

From Childhood, Marriagehood, Motherhood,  
I emerge,

How cicada-like I seem  
I was so dully unaware,  
Of my narrow life,  
Pressed down - hidden,  
I was a wife ?

Full and fat of platitudes,  
I wallowed in each day,  
Tunnelling through the work before me,  
To lay aside,  
Then rest in stupor, or self-satisfied state,  
To repeat again and again,  
Till that day.

I felt crushed, humiliated, hemmed in,  
I must burst out,  
But overwhelming panic,  
Held me in its grip,  
"Come up for air", a voice called to me,  
"There's space, there's freshness. Come ! See !"

At first fearful, with a mad desire to retreat,  
Like birth I came forth,  
In the same crumpled state,  
Shaken, breathless, I lay quietly still,  
Then slowly warmth, the sun ?  
Enveloped me there,  
Gently my crumples, inside and out,  
Smoothed and flowed,  
Tho scarcely felt,  
I stood freely, strongly,  
Then gazed all about.

But unlike a Cicada,  
One day is NOT enough for me,  
To emerge, grow - fulfill,  
My purpose in life,  
I must wait.  
Whilst many seasons pass,  
Not just, one summer's day, now, for me,  
For I'm still growing;  
Can't you see ?

Now we will no longer tolerate injustice,  
Why should we be starving.  
Why should we listen to abuse :  
The red flag teaches us to be like the tigress,  
the blood-colored red flag

Whatever remains will also go,  
So why do you worry now ?  
If you join hands in unity  
The red flag will accompany you to battle,  
the blood-colored red flag

Throw away the false hopes in your mind,  
Take the gun of unity in your hand,  
Beat up the tyrannical rich.  
Take in procession the red flag,  
the blood-colored red flag.

# CRACCUM

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