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THE BUZZ IN
AUCKLAND

Vol 56, Issue 13

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Oamaru 865423

McMurdo Sound 865423 Ex 153

Tuesday, June 22, 1982



GEANNE KALLIS outside Auckland's Medical School. Her undercover investigation revealed thousands of teddy bears go to their deaths, some after being suffocated by duvets, pillows and their owners' embraces.

STOP
PRESS

ELECTION
LATEST

ANIMAL HORROR HOUSE EXPLODED

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Shock
Horror

Turd
Scoop
Inside

It was Julius Caesar who first remarked upon our ludicrous love of animals. He could not quite believe that the Anglo Saxons kept their rabbits, cats, dogs, piranhas and hamsters as pets rather than food.

Our pets are companions, cuddles and bedwarmers. As such they have priority over the hi-fi deck in the event of a fire. But this worship carries its own irony. Fido claims the best view of the television and daily walks while we exploit thousands of his fellows for mink coats, lipstick, hamburgers, shampoo

Most of us ignore the morality of the issue. Antivivisectionists - some 2000 people in New Zealand - voice objections and once a year march for their convictions. Very occasionally one of them has the courage to work her way into medical laboratories.

Jill Carhart, of Save Animals from Experiments, managed this by saying she was doing an LLB paper on the legal aspects of using animals in medical experiments. This was true. But the paper was never written. Instead she gave her story to 'Truth'.

Miss Carhart struggled for some time to get her information. 'For two months they gave me nothing but gradually I gained their confidence and dropped the right names.' When her notes were complete 'none of the papers but Truth would touch it.'

A good sense of proportion rather than fear probably led to this rejection. In spite of front page precedence and a full page spread within 'Truth' exposing 'Animal Horror House', public reaction amounted to two letters to the Medical faculty in Auckland. Of all the ways in which animals are used surely medical research is the most legitimate.

Continued P3

Chateau
Bursary '82

Sparkling
white
slime



A waste of time, have
you said yes yet?

Three terms of poverty

Turdwurd

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NOW \$10 BILLION CLOSING JUNE 21

ISSUE 13 CRACCUM VOL 56 1982

Craccum June 22 1982 • 1

Editorial

As the Argentine government topples and Britain retires from the Malvinas for a self-indulgent summer the world no longer has an excuse to ignore the slaughter of the 9,000 Lebanese and Palestinian civilians. With its southern borders secured by US and NZ troops, Israel is forcing the destruction of the Lebanese nation and the remaining resistance of the Palestinian people in the North.

Undoubtedly SRC will be discussing this on Thursday.

The invasion of Lebanon should not be seen as an isolated event. This letter backgrounds the complicated Middle East situation and is intended as a complement to points of views provided by recent Palestinian and Israeli visitors to campus.

I have listened with much interest in recent talks on the Palestinian problem by Mrs Redgrave, Mr Ali KaSak, and an Israeli student. As I feel that some aspects of the problem have not been discussed by any of these speakers, I include some clippings from a recent article in 'Le Monde' and a few quotations from Martin Buber's 'Reden uber das Judentum', for your information. ('Le Monde' 3.4.1982)

General Benjamin Ben Eliezer, until 1.11.1981 military governor of the West Bank (interview published in 'Newsweek'):

'The P.L.O. has not been the instigator of the recent troubles in the West Bank and Ghaza Strip: It is the installation by the Israeli government of a so-called 'Civil administration' - widely believed to be the first step toward assimilation - which has triggered off the riots and violent demonstrations.'

Shimon Peres, Chairman of the Labour Party:

'The present policy of the Israeli government throws the Arab population into the arms of the P.L.O. - and has created a unanimity of opinion among the Palestinians which never existed before.'

Since they could not negotiate an agreement with the Egyptians on Palestinian autonomy, the Israeli's decided to install a regime exclusively tailored to fit their needs - hoping that they would find some Palestinians willing to collaborate. In the rural parts of the West Bank (where 70% of the population lives) semi-feudal structures still subsist: The so-called mukhtars (village chiefs) have been - since time immemorial - the intermediaries between the successive colonial governments (Ottoman, British, Jordanian) and the rural population. The Jordanian government still pays the salaries of all the village chiefs appointed before 1967. (Since 1978 Jordan and the P.L.O. have constituted a mixed Commission which distributes most of the financial aid provided by the Arab governments for the running and maintenance of the municipal services in the West Bank and Ghaza Strip). On 9 March 1982, the Jordanian government announced that members of the so-called 'Village Leagues' set up by the Israeli authorities would be treated as traitors and would have to face the death penalty if they would set foot on Jordanian territory. (Most West Bank Palestinians frequently cross the Jordan River to visit their relatives living in Jordanian).

Immediately after the 1967 Israeli occupation, the majority of the West Bank Palestinians were willing to seek a 'modus vivendi' with the occupant. The Labour Government seemed to be willing to finally return most of the West Bank to Jordan in return for 'peace settlement'. But in 1974 King Hussein recognised the P.L.O. as the sole representative of the Palestinian people.

The assension to power of the Begin government meant the end of the 'Jordanian option', since he openly advocated the ultimate incorporation of the Occupied territories within the State of Israel.'

A Palestinian (who considers himself to be a moderate) comments: 'The P.L.O. subjects to intellectual (and sometimes physical) terrorism which makes it impossible for us to stay neutral. On the other side the Israeli government confronts us with 'State Terrorism' which frequently takes the form of a bloody repression - thus playing the game of the P.L.O.! In spite of this there are still many Palestinians like me who would like to begin a dialogue with the occupant, if only to make our life more bearable.... But there is no place for moderates as long as we have to confront men like Mr Begin and General Shimon.'

A friend of Karim Khalif, major of Ramallah (recently sacked by the Israeli authorities):

'Those who support the P.L.O. do not necessarily agree with everything that organisation does or stands for. But we have no choice... We are not 'dangerous revolutionaries' as Mr Begin would make the world believe. Bassam Chakaa (recently sacked by the Israeli authorities) is a scion of one of the oldest land-owning families of Nablus. Karim Khalaf was a 'moderate' in the eyes of the Israelis when he was elected in 1972.'

General Raphael Vardi, until recently 'Coordinator' of the Israeli administration in the Occupied territories:

'Sacking the majors and appointing Israeli military officers in their place doesn't seem to make sense if we really intend to give the Arab population the chance to run their own affairs under an autonomy scheme. We are creating a situation which will very soon make it impossible to find any moderates to talk to.'

Martin Buber, in a speech to German Jewish Students, May 1918 ('The Holy Path' in 'Reden uber das Judentum', Berlin 1932, reprinted in a slightly different version in 'Israel and the World', N.Y. 1964):

'Both Nationalism and Socialism are foreign to the Jewish way of life. Nationalism, resulting in a contest for political and military power, is utterly un-Jewish: all Jews who worship Nationalism and obey its commandments are Jews only in name - no matter how proudly they display the Symbol of Zion on their coats!

Not those who tell us that we have to serve our God in Exile are prostituting our Jewish heritage, but you, who are always ready to worship any Idol, as long as it stands for 'the Jewish Homeland' and carries a Jewish name: You, worshippers on the altar of the goddess creed of National Self-determination.*

Drs E.O. van Reijn,
Dept. of Asian Languages.

ARA BUS PASS APPEAL

AUSA is now in the process of gathering information to support its appeal against the new ARA bus fares. You can help by writing down the effect of the new structure on you, and bringing it into Studass reception. In particular we would like to know:

1. The budget you are living on.
2. How you view the new fares in terms of this budget.
3. Whether or not you will continue to use the buses, i.e. are alternatives such as using a bicycle possibilities for you.

When you have written something out, you should hand it in at reception marked for the attention of John Bates.

This will be important information for our appeal - please help if you can.

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The credits have been accused of being cute! Well, this week's credits are mean; real mean. So mean in fact that if you mess with them, they'll mess with you. What shit. This whole thing is crap, isn't it. I'm not fooling anyone.

Helpers and things this week were Vicki Harraway, Jeanne Walker (spelt correctly at last), Bruce Cronin (yet again), sundry student politicians who got carried away with their own little thrills, and Daryl Wilson who did the centre pages (who else). If anyone reads these, please tell me. I feel like an idiot. I am an idiot mumble mumble (piteous whimperings followed by massive personality disintegration).

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JOHN'S DINER

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Continued from P1

SAFE, as an anti-vivisectionist group, restrict their campaign to medical and pharmaceutical experiments because, Jill Carhart says, 'the field of animal exploitation is so wide.' Of course medical research experiments carries sensationalism too.

Street neglect: the weighted sackfuls of unwanted kittens and puppies who stumble into the world each year need all the public attention they can get. But SAFE is content to leave this to the Society for the Prevention of Cruelty to Animals. Craccum asked Jill if she supported euthanasia in such instances. 'Yes, I guess, I don't know - it depends on the individual case.'

At the suggestion of pet contraception Jill brightened. 'Yes, definitely. It's been tried in America. They put the pill in cat and dog food tins - only too many people were found to be eating it.'

Miss Carhart believes that organ culture, tissue culture, video teaching and patient studies can replace animals in laboratory experiments with animals. Video films or models may replace repetitive anatomy dissections. But Dr Campbell-MacLaurin, Associate Dean of the Auckland Medical School, argues that 'cell culture within a test-tube does not replicate the complexity of the total organism. Nor can a glass slide replace an animal in experiments.'

Miss Carhart stressed that prevention was better than cure. Since people realised cigarettes were harmful they should give up cigarettes rather than conduct experiments on monkeys and beagles to discover how harmful tobacco is. But almost all our preventive medicine has depended on the use of animals.

Vaccines to prevent polio, tuberculosis, rubella, whooping cough, diphtheria were first tested on animals. Antibiotics too, have to be tried on animals.

If the Medical Faculty is reticent about showing people their laboratories it is not because 'they want to make the public feel ignorant' as Miss Carhart claimed. It is a question of context. Dr Campbell-MacLaurin and Dr Blackwood explained the complexity and objective of one experiment to a Truth reporter for 2 hours. The explanation referred to the study of head injuries - and the cause of disability in those surviving head injuries. Since doctors cannot prevent all car accidents, falling bricks and street fights they are learning to cope with unfortunate results. Two hours of minute medical detail to this effect was compressed into 8 paragraphs of casebook horror in this instance. 'Our explanation didn't make good copy' said Dr Campbell MacLaurin.

It all feels a little like the rich lady on the Titanic who demanded seating on board one of the lifeboats for her greyhounds. Two passengers were left to cling to the floating iceberg.

Jeanne Walker

Craccum Short Story Competition

The results of this competition will be published in the next issue, along with the winning entries as space permits.

APOLOGIES

The Editor apologises unreservedly to all people who were offended by the appearance of the Coruba advertisement in issue 12 of Craccum. It is hoped that this oversight/lack of vigilance/fuck-up will not be repeated.

In a letter published in Issue 11, signed by one Mark Anderson, it was asserted that Robert Young, AUSA's Sports Representative, 'knowingly misled students on this campus as regards the funding of tournament.'

Robert has informed Craccum that this assertion is untrue.

Catering Cancels Craccum Advertising

In a memo from the Catering Manager, Jo Howard, Craccum recieved the shock news that the weekly catering advertisement is cancelled.

Wrote Ms Howard: 'I am disappointed with Craccum's lack of consideration and sense of responsibility to its advertiser in publishing a photo and hysterical comments from, it appears, the paper, and not a particular student. (issue 12, vol 56).

I respect freedom of the Press and am entertained by letters to the editor, some of which attempt to portray the facts and others that are just plain rubbish.

But I will not, on behalf of the organisation I manage, accept in the same humour, and thick skin, the publication of deliberate and sarcastic comments that might be injurious to the organisation.

The least I would have expected Craccum to offer would be right of reply alongside the photo or to check out the facts.

I do not wish the Catering organisation to be associated as an advertiser, with such a sensationalist publication.'

When asked by a Craccum reporter for comment, Craccum's Advertising Manager stated:

'As Advertising Person my responsibility is solely advertising - to censor editorial content is outside my jurisdiction. It is not normal practise at this publication to allow any advertisers to dictate editorial content.'

Which is pretty much what the reporter expected.

The author of the caption beneath the photograph, Craccum's Technical Editor, added little more except to say that he was surprised that he could be so sarcastic and sensationalist. 'Anyway I was asked to write the caption at 5am by the Editor', he said passing the buck to where it rightly belonged.

The reporter, realising that he and the Editor were one and the same person, enquired as to his inner thoughts on the matter: 'Well, I suppose I was more surprised at the non-reaction of the Catering Manager to a comment which appeared in Craccum 9 regarding the now-famous 'green mould incident' - which also occurred in the Restaurant. Perhaps though, this was the last straw.'

And what of the claims 'hysterical' and 'sensationalist' the reporter asked.

'Well' I replied, 'The Catering Manager would know more about



that than me. Criticism due where criticism's due. The Craccum staff doesn't forego the convenience of eating at the Restaurant (whenever possible) for trivial reasons: simply put, we got sick of trying to eat bad/off food in a place with an atmosphere reminiscent of a boarding school dining hall.

Which is not to say that the Restaurant staff are to blame, or that other areas of Catering are not providing 'value for money', the Editor hurriedly added.

'Would you agree that the

Restaurant is the laughing stock of the Student Union,' I asked myself?

'No', I replied tactfully.

'Have you heard that the stomach of Craccum's Advertising Manager is running scared of the place, I heard myself whisper?

Does Ms Howard know what sensationalist press really is? Does she realise just what is 'injurious to the organisation' - that similar instances to the one 'reported' are not infrequent.

And that Catering gets a free ad this week?

Campus News

The Students' Association invited the Minister of Education to speak on campus this term. He declined, saying he had another appointment on the day in question, but of course if a suitable time could be found he would be only too delighted.... Canny Darryl Carey then asked the Minister to name his day, saying we could arrange a meeting at 1.00pm on any day during the next two months. Unfortunately the Minister still can't come as he has an appointment every day until August. Isn't he a busy boy!

* * *

The Students' Association invited the Vice-Chancellor to speak in the Union last Thursday to explain the proposed increase in the Welfare Services Levy. He declined, saying he had an appointment on the day in question. So we asked the Vice-Chancellor to name his day, saying we could arrange the meeting for 1.00pm on any day this month. Unfortunately the Vice-Chancellor still couldn't come as he had an appointment every day for the next four weeks - isn't it a good thing the Minister and the Vice-Chancellor didn't both accept and pick the same day?

* * *

With articles appearing in every Craccum bawling the poor funding of the Recreation Centre the question must be asked why does the Students' Association not subsidise the centre as it does with the rest of the Student Union. Answer - we have offered on several occasions to do this provided that we get the same control as we have with the Union. The University insists on retaining a three vote majority on the governing committee - so how come they won't pay for it?

When the funding of the Recreation Centre is resolved maybe they will turn the heating back on in the changing rooms.

* * *

If you read the national press you may have heard that the University of Waikato has recently laid off some teaching staff in its continuing efforts to save money. If you think the same thing could never happen here you are wrong. The current standard conditions of appointment to the permanent staff provide for a review after three years with the note that 'under normal circumstances' people can expect to continue in the University's employ for life. Circumstances are obviously not normal at present, for ten heads of department are currently reviewing the workloads of particular staff who will shortly reach the three year review, presumably to see if they can be told that their services are no longer needed. Wonder if the staff concerned have been told?

What's on ... on Campus

Tuesday June 22

1pm- Progressive Club meeting, Exec Lounge
Evangelical Union, SRC Lounge
7.00pm- Rotaract meeting, Women's Common Room
7.30pm- Labour Club meeting, Room 237

Wednesday June 23

1pm- Liqueurous Sports, Old Grad Bar
Lebanon Forum, SRC Lounge
Christian Club, Room 144
7pm- Folk Club, Old Grad Bar

Thursday June 24

1pm- UMSA meeting, Room 237
Liqueurous Sports, Old Grad Bar
7pm- Chess Club, Women's Common Room
8pm- Debating society night, Room 237
Stunning films..., Old Grad Bar

Friday June 25

1pm- Liqueurous Sports, Old Grad Bar
S.C.M. gathering, Room 144
4pm- 'Beer and Politics', Top Common Room
Gay Lib meeting, Exec Lounge
7.30pm- Bellman Society (film) Room 237
8.00pm- Stunning Blues Dance with Black n' Blues, Dave McLean and the Little Criminals, WILLY DAYSON BLUES BAND, Cafe

Saturday June 26

8pm- Dance with Green Eggs and Ham, Dirk Casual and the Regular Features, Functions Room.

Monday June 28

1pm- Anti Racist Movement meeting, Exec Lounge
7pm- Tiddleywinks and Knucklebones Society, OGB
8pm- Gay Lib Social, Room 237

Wednesday June 30

7pm- Folk Club, Old Grad Bar

Thursday July 1

8pm- Poets on Campus with Wystan Curnow, Remka Ensing, Grant Duncan, Josephine Misere, Daryl Wilson and David Eggleton, OGB

Friday July 2

8pm- Hitchhikers' Guide to the Galaxy...Pre-midterm break dance, Cafe

APARTHEID/ZIONISM

Dear Editor,

In last week's issue of Craccum our International Affairs Officer correctly directed our attention to the agony suffered by many South Africans living under apartheid. In fact, every year we have been reminded of such days as 'Sharpeville Day' and 'Biko Day' or, as in this case, 'Soweto Day' where 176 black civilians were killed by their government's troops because they had had the audacity to protest against what they saw as apartheid's discrimination against them.

As I type this letter one of the most sophisticated armies in the world is carrying out a 'mopping-up' operation against Palestinian protesters who are equally opposed to what they see as Zionist discrimination against them. The Lebanese government has estimated the cost of Israel's 'Operation Peace for the People of Galilee' in the first nine days of fighting to stand at 9,000 civilians dead and the creation of 600,000 new refugees.

Do the 4 million Palestinians, who have been stateless for over 34 years, have any justification in their aim to destroy Zionism? These people have been scattered throughout the Middle East and live mainly in huge dehumanizing refugee camps on the outskirts of foreign cities such as Beirut and Amman. Do the Palestinians, who are at best discriminated against by local people, and at worst the victims of genocide, have any justification for wanting the destruction of Zionism which is the root cause of their suffering?

Thirty-four years ago the Zionist state of Israel was established in Palestine. The indigenous population of Palestinian Arabs was largely driven out of their ancestral land into neighbouring Arab countries. Since then no redress of any kind has been arranged. Born of bitter despair the present generation of young Palestinians have formed armed groups with the intention of fighting for the establishment of their own state.

No one questions the dreadful suffering of the Jews in Europe. Nor I believe do many people wish to deny them a homeland of their own. But long ago a short-sighted policy for the settlement of Jews in Palestine has allowed a situation to develop where another oppressed people has been victimised and as a result Palestinian people have lived for nearly 35 years as either unwelcome guests in neighbouring lands, or as second-rate citizens within the borders of Israel.

Apparently the Zionist ideology and the Zionists in Israel feel that the Palestinian Nightmare is quite acceptable and that the present Israeli invasion and military actions in Lebanon are justifiable. When one considers these facts is it any wonder that the Palestine Liberation Organization has evolved?

Are the Palestinians less deserving of a homeland?

Israeli troops may savagely march into Lebanon to 'preserve the peace of Galilee', but unless and until a solution to the suffering of the Palestinian people is found - Lebanese civilians, Israeli civilians and Palestinian civilians cannot expect more than a passing reprieve from their agony.

Christopher Ritchie

CATEGORICAL STATEMENT

Dear Sir,

Recently a flippant remark attributed to me was printed in the student publication TITWIT. I wish to reassure those who may have read the remark and raised an eyebrow, of my continuing confidence in the AUSA Executive and Staff.

Yours faithfully,
John Broad
PUBLICATIONS OFFICER

THE NEXT BEST THING...

to skiing is reading about it. To that end CRACCUM is producing a 4 page liftout skiers guide which is where YOU come in. Your chance to be rich and famous (well famous...) is to be the first ace writers to CRACCUM with your snow stories. I will be co-ordinating the Ski Guide for CRACCUM and my office hours are Mon. - Fri. 9am - 11.30. We want good b/w prints as well as any snow or skiing related stories you have. The Guide will be published in Issue 17 on July the 27th.

For further details see Jason at CRACCUM as soon as possible.

RUM AD OFFENCES

Dear Editor,

I must comment on the very offensive advertisement in your last issue.

This advertisement clearly encourages a number of destructive and anti-social acts, particularly:

- using a defective bicycle (no brakes, lights or bell)
- carrying an excessive and insecure load on a motor-vehicle.
- littering (the loose straw on the bus roof will all blow away when it moves off)
- riding a motor-vehicle in an unsafe position.
- consuming intoxicating drugs
- theft (what else is that hand doing?)

The advertisement also reinforces a number of oppressive stereotypes, particularly

- that Caribbean countries are poor-but-happy
- that young white male holiday-makers are irresponsible drug-crazed thieving louts
- that bananas are properly submissive to chickens
- that black traffic wardens don't take a pride in their appearance
- that wide necked blouses will slip down the shoulder nearest the camera
- that monarchies are less fun than republics
- etc etc etc

I congratulate you on printing this advertisement. Coruba has only a limited advertising budget and the more of it they spend in places where their message will be recognised for what it is the less they will have to spend among less critical minds.

Well done
Yours sincerely
RM Hare

David,

The Coruba ad on page 13 of the last weeks Craccum is offensive and unjust.

The picture of happy go lucky fun loving European tourists enjoying the peddling of alcohol and their lifestyles in underdeveloped countries brings to my mind C. Rajendra's poem entitled Cheap Pineapple and Sand.

Fuimaono Norman Tuiaasau

CHEAP PINEAPPLE AND SAND

And if the soul of this land is behind the tourist poster beckoning to sun, sea & sand, it is equally there in the gutter

where beggars fight off stray cats for the slop of left-over dinners, where mice foray offal cast by itinerant hawkers.

It is there on the peeling alley walls weeping nicotine-flecked gobs of phlegm, reeking putrescent fruit, faeces & urine.

Cheap pineapple and tropical splendour you now enjoy, dear traveller, is paid with impossible lives lived out in unspeakable squalor.

C. Rajendra



WHERE HAS ALL THE FREE FOOD GONE...?

Dear Craccum,

What happened to the Cafe free food? Last year one could go down to the small cafe at closing time and be reasonably sure of being given food which could not be sold that day. This year is completely different. Except for a few cookies, all the food completely disappears from the shelves in the cafe well before closing time. This food does not reappear after the cafe has closed.

So who is to blame? If the Craccum staff eat the same amount this year as in previous years they cannot be at fault. Nor can the cafe say they purchase less food this year than in previous years. I also know for a fact all the food has not been sold by the time the cafe closes. So where is all the free food going? My enquiries have been met with evasive replies. How about Craccum or the Student Union having a try?

Kim Moore

ANOTHER MENTION FOR CRACCUM AND CATERING

Dear Craccum,

Congratulations on last week's front page. "Bursary '82: The Students' Whine" about sums it up, I think. Anyway, excellent design, and the caption could be applied equally well to the varsity milkshakes, perhaps.

Yours with a special 'Hi!'
to the proof readers
Molly Sorensen
Gee, thanks, Molly!
Proofreader.

CATERING TO THE MILKSHAKE CRITICS

Dear Craccum,

I find it necessary to enlighten poor 'Unlubricated Agent Grapefruit', (Craccum issue 12 vol 56) on the facts pertaining to milkshakes, their size and their price.

The Milk Bar, early in May, for a period of 4 weeks was unable to obtain the 247 Milkshake cup (capacity 680 mls) from the supplier and used the 168 Jumbo cups (capacity 565 mls).

Had Agent Grapefruit bothered to enquire of the Milk Bar staff as to the size change, he would have been shown, by two cups held for demonstration purposes, that as the 168 has a wider base it holds the same amount as a 247 cup filled approximately 2 inches from the top. Have you ever received a milkshake in a 247 cup full to the brim?

It might also surprise you to find that milk has increased in price in the last 10 months by 42.8% but AUSA milkshakes in the same period have only increased in price by 20%. Maybe a price increase is warranted?

Jo Howard
Catering Manager



RACISM & HEALTH

Dear Sir,

Paul Baker (Maori Health and Pakeha Racism, Craccum, June 8, 1982) does a valuable service in pointing out some of the gross class inequalities that exist in the New Zealand Health system.

His conclusion that poor Maori health, rather than resulting from racial discrimination in the health system, is the consequence of racial discrimination in the economic system and economic discrimination in the health system is simplistic.

How can the health system be so conveniently separated from the economic system?

How can Baker explain such things as the Suppression of Tohungas Act which prevent Maoris from having an alternative health service be anything other than an example of racism in the health system? How can a health system based entirely on Western values be anything other than racist?

Barry Kirkwood

A REPLY

I welcome Mr Kirkwood's response, but fear that he has missed the point of my argument.

I never argued that our health system is not racist. I even listed some examples of this racism, such as the racial selectivity of GP distribution and Plunket services. (Unfortunately the Craccum typesetters omitted one of the paragraphs describing such racism, and relocated several others, thereby reducing their impact). Arguably the Suppression of Tohungas Act might be added to such a list. I certainly don't see why I should have to explain it, as Mr Kirkwood requests.

My argument was that although racism exists in our health services, it is not the main reason why Maoris have a poorer standard of health than Pakehas.

I argued that Maoris have poorer health mainly because (a) a much higher proportion of them than of Pakehas are working class, and (b) working class health is poorer than middle class health. In order to understand

and alleviate the problems of Maori health we must therefore go beyond the concept of a racist health system, and focus also on racial discrimination in the economic system (the reason why most Maoris are working class) and economic discrimination in the health system (one reason why working class health is worse than middle class health).

The other reason why working class health is worse than middle class health is that the working class lifestyle is distinctly healthier, in response to a socio-economic environment containing larger degrees of stress, depression and boredom. This is the main cause of ill health in New Zealand, for Maori and Pakeha. I therefore also argued that this should be the main focus of our concern over health.

My argument was certainly simplified, for the purposes of writing what I hope was a readable article (and in this version of it of course appears more simplified still). There are many minor qualifications and explanations that I could have added: different cultural attitudes towards health care, different historical experiences of health and health care, and so on. But I do not believe that my argument was simplistic, as Mr Kirkwood alleges, (especially when compared to the argument that I was responding to: that poor Maori health was a direct result of racism in the health services).

Had Mr Kirkwood himself been able to offer an explanation for the ethnic disparity in health standards in New Zealand, rather than simply criticize mine, then his allegation of simplicity might appear more credible.

Mr Kirkwood's second complaint is that I conveniently separated our health and economic systems, by which I presume he means that as the health system is controlled by the economic system, and as both systems are primarily operated by and in the interests of the middle class, it is unrealistic to separate them.

I defend my 'separation' on two grounds. The first is that it was necessary for the purposes of distinguishing between 'health' and 'health care'. The economic system is the main determinant of lifestyles, and therefore of health. The health system, obviously, is the main determinant of health care.

My second defence is that I am not convinced that the values of the two systems are necessarily convergent. Economic inequality, within defined limits, has always been accepted in New Zealand as both good and inevitable. But few have accepted that inequality in health or health care is good, and if we have regarded it as inevitable that does not mean that we have not nevertheless tried to reduce it.

I do accept, though, that the limits of the ability of the health system to ameliorate the inequalities of the economic system are largely dictated by the economic system and that the growing inequalities in health care and in economic status are not simply coincidental. If this was Mr Kirkwood's point, then I agree with him.

A PROBLEM OF PERSPECTIVE

Dear Ed,

As an education delegate at NZUSA's May Council, I was very keen to sort out the faults of the term I education campaign, just as Robin Arthur says in his letter in last week's Craccum. However, what Robin fails to say is that this was discussed over and over and over again, which I saw as a complete waste of time.

Nowhere in Craccum's coverage of the education commission did I see an 'insult to the hard work of the delegates', only a factual reporting of how this effort was often misdirected.

While it is true that other issues were discussed, no 'fighting plan of action' was sorted out during council (another later meeting had to be organized) due to constant and, eventually, ineffectual 'reviewing' of the first term.

At council, and in Robin's letter, I note a tendency to 'always look on the bright side of life'. While not a bad thing in itself, when it causes problems to be ignored or even swept under the carpet, it is a serious mistake.

John Rodger

AUSA Education Delegate to May Council

CLASH WORSHIP

Dear David,

I'd just like to say that I think Jon Barker's review of 'Combat Rock' is crap. What he says is bordering on blasphemy - everyone knows that The Clash is God. Jon's 100 word review is probably worth 50,000 years of purgatory.

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THINK DISLEXIC

Dear Wadever,

So! Agent Grapefruit strikes again! At last the agent displays OBVIOUS support for the dictatorial regime that chooses to call itself 'THE GOVERNMENT'.

I am referring to the agent's epistle in CRACCUM 12. In particular:

1. It seems the agent DID induce an 'upsurge of one's stomach content' - which was unfortunately reprinted in every CRACCUM as ordered alphabet soup.
2. Derek Quigley, in a now somewhat historical speech, referred to 'THINK BIG' quite specifically. My sources advise me that the agent was unable to attend the conference where this speech was speeched, so we can excuse this point of ignorance on the agent's part.
3. Cost overruns in large-scale projects tend to have a somewhat more substantial effect on teeny economies (like that which exists in NZ) than cost overruns on, for example, paper delivery rounds.
4. In the agent's point 3, there is neglect of the fact that we in NZ can eat SOYA beans, instead of exporting aluminium (thus, transport costs are reduced, you see).
5. I suspect that most potentially unemployed persons (e.g. failed secret AGENTS) resent being called 'lazy bludging slob who haven't lifted a finger to try and create a job for themselves', since job creation schemes are for the benefit of the unemployed of the future, not the unemployed of NOW.
6. 'Sure some projects are expensive' sez AG, forgetting that they are so expensive NZ can never hope to pay them back.
7. I always thought NZ had been sending fruit and veges overseas in refrigerated boats for the last 100 years, thus f & v do not go off quite so quickly. Also food production is the safest business to be in as people are always gonna need more whereas aluminium will be obsolete in 20 yrs due to the development of tevlar etc and since Al is pretty hard to shit. Maybe we should export grapefruit ???
8. Tanning does not hurt dead cows.
9. Hydro-electricity may be cheap in terms of \$\$\$ (National party #1 concern) but dams etc have a considerable environmental impact, which increases their costs heavily in other ways.
10. Solar power happens to heat the house in which I live. As I am not yet frozen, I suspect that solar power works rather well.

In conclusion: The National Growth (ie warts an' all) Strategy is about using the resources we have available to boost unemployment, inflation and Hugh Fletcher's pay packet. In future (should there exist any such ting) I hope that Agent Grapefruit will curb that simpering penchant for scurrilous barter that has plagued Craccum for long enough. What more can I say than "ca-YUK"

Yours in Dyslexia,

Someone whose name I can't spell

PS Come the revolution, Agent Grapefruit will be 3716th up against the wall.

PPS Sorry about that \$10 I owe you, but I sealed the envelope before I remembered it.



GOVERNMENT MP's & CAMPUS VISITS

Dear Sir,

Mack the Knife asks if the National Club is arranging for Government MP's to speak on campus.

I am reluctant to make any such arrangements at this stage.

Students on campus last year will recall the major incidents that took place last year when Government MP's were invited to speak to students on Government policy.

Winston Peters (then MP for Hunua) faced a meeting in B15 which was little short of a riot. He fully intended to explain policy. Within a few minutes of him taking the floor, a constant, uninterrupted barrage of abuse, yelling, chanting and generally disruptive incidents made it impossible for him to continue from his prepared notes. At one point he was even approached by a knife wielding student.

The following week Albany MP Don McKinnon was due to speak. His meeting was called off by University authorities at the last moment. The reason for this most unusual action was given to me as being that there could be no guarantee as to Mr McKinnon's safety on campus.

Incidents such as these are the reason for my reluctance to invite Government MP's to open meetings on the University campus.

Yours sincerely,
Scott Simpson,

CHAIRMAN
AUCKLAND YOUNG NATIONALS

ISRAEL/PALESTINE

Dear Editor,

Israel's latest act of aggression once again highlights its hypocrisy in claiming that it only wants peace in the Middle East, when in fact it is killing, maiming and wounding thousands of Palestinians and Lebanese civilians and engaging in an orgy of destruction in Southern Lebanon. The recent assassination attempt on the Israeli ambassador in Britain provided Israel with the pretext it needed for invading Lebanon even though the PLO were not involved, and in fact the PLO representative in London was on the assassination squad hit list.

Israel by its action hopes to crush the Palestinian resistance in Lebanon; however given the fact that the majority of Palestinians support the PLO it would be necessary for Israel to destroy the Palestinians in a genocidal war. Our organisation supports the UN call for Israel to withdraw immediately from Southern Lebanon, and we condemn Israel's terrorist activities.

Friends of Palestine

JB ON THE 'BUCKMASTER ERA'

Dear David,

In his letter in Craccum 11 Grant Buckmaster correctly describes his brother Brett as determined. Passing 6 stage III papers with A & B grades at the same time as saving \$4000 cannot be achieved without a great deal of determination and hard work.

I disagree, however, with the main point of his letter, which was an attempt to explain the attendance at the April 28 SGM. The presence of a grand total of 3 "Buckmaster supporters" showed the true nature of the Buckmaster crusade of 1981 - transitory and hysterical. If it had been, as he claimed, a protest against political expenditure by the Executive, and not a pro-tour SPIR type movement, his numbers would not have dwindled from 500-1000 down to 3. In contrast, the anti-racism movement on campus lives on.

Yours sincerely,
Jonathan Blakeman

P.S. Grant appears to have picked up the practice of which Brett was so fond - giving as facts statements made in ignorance. It is incorrect to say that we have never funded the Rec centre - half of the construction cost was provided from the Building Fund into which goes about a quarter of your AUSA sub. As for it being wasteful for Radio B to broadcast during study breaks, Radio B costs AUSA not a cent at any time of year. Its entire operating and capital costs are funded by advertising revenue.

TE MOANA

Dear David,

I feel that the letter of Anonymous (Issue 11) in reply to Karin Bos' article regarding the black anti-racist umbrella group Te Moana Resource Centre's request for office space on campus deserves some further comment.

Firstly, Anonymous claims that Ms Bos insinuates that Pacific Island clubs' opinions are not to be taken seriously. I agree that the feelings of Pacific Island students should be taken into account when AUSA makes decisions which affect them. I do not agree, however, that Pacific Island students should be used as the scapegoats onto whom AUSA passes decisions which are AUSA's responsibility. At the Exec meetings which discussed Te Moana's request for office space several Exec members were prepared to do whatever the clubs which had been consulted asked. From several members there appeared to be no consideration of any issue other than 'What do the Pacific Island and Maori student groups think?'

The role of AUSA as a white institution supposedly fighting racism should be firstly to expose and attack racism in itself and other white institutions and secondly to encourage and support black anti-racist groups. This latter role includes support for both campus-based groups and for groups such as Te Moana. Selection between black groups such

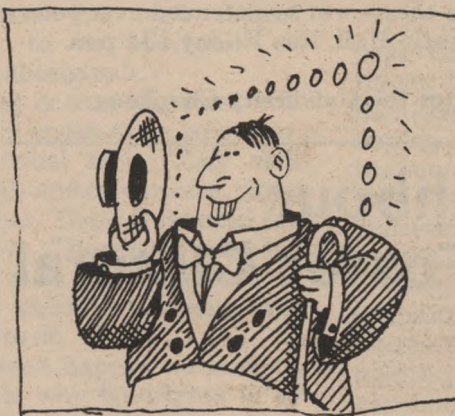
as occurred when Exec decided to accept the fears of some of the campus-based groups without question while showing scant respect for the needs of Te Moana is racism. It is an example of a white institution deciding which black groups are politically acceptable to whites (those which do not threaten white privilege?) and which are not. Anonymous' sentence 'The fears that certain Executive members had were of that particular group (Te Moana) and their particular politics...' sum it up.

Anonymous refers to a 'TM belief that blacks should only have relationships with blacks and whites with whites' and to 'fascistic' attacks made by TM upon those who had such relationships. It is my understanding that the belief referred to and the actions taken were not of Te Moana but of certain individuals in organisations under the umbrella of Te Moana. Whatever one may think of such beliefs and actions it is incorrect to associate them with the Te Moana Resource Centre itself.

Anonymous also drags the issue of 'Ripeka Evans' et al attacks on NZUSA' into the debate as 'extremely relevant'. She/he is correct in saying that these are becoming more extreme and of greater intensity. But Anonymous fails to look for reasons for the attacks, simply claiming them to be unjustified. Anonymous need only look to NZUSA and AUSA's past record and present performance in fighting racism to find reasons for criticism by radical blacks. NZUSA and AUSA have for many years paid lip-service to anti-racism but have done very little in practical terms. Recent instances of AUSA crapping out in fighting racism are the 1978 failure to support the Bastion Point protesters, the continued tolerance of the Engineering Society 'Haka Party' and the morbid antagonism to He Taua when they stopped it, the cessation of funding of anti-tour activities last year and now the refusal to accommodate Te Moana. With a record like that, and a similar one for NZUSA, who can blame Evans et al for their antagonism towards NZUSA and AUSA. It is time for students to start listening to what people such as Ripeka Evans are saying rather than rubbish and attack them because they are critical of us.

Ivan Sowry

It must be pointed out that the letter was not supposed to be signed 'Anonymous' - it was written by Heather Worth.



THAT'S DEMOCRACY

EVP via Craccum,

I'll make this my final Craccum communication on an ageing topic. You seem to have missed or ignored the guts of my letter in Issue 12.

Under the supposedly democratic system of AUSA elections, I'm forced to accept the people you mentioned as my elected representatives, and I do it. However, to clarify a point, I voted against all of you. Furthermore, to the best of my knowledge, none of you has ever represented my interests, as you claim. But that's democracy. I believe in it, and to me, representation of the majority is more important than that of a minority - even if that minority includes me, Mr Carey. Or you. Or your colleagues.

Yet you appear to believe that your personal convictions can take priority over democracy, and I maintain that in that belief you have used your privileged elected positions to advantage. To elect a representative is not to give that representative the right to do as she/he wishes. To be certain of our opinions as students, you've got to ask us, then act on our answers, not make gross assumptions simply because you were elected by majority vote. For all you bothered to find out, the meeting of June 3 could have been stacked by members of the huge student population who didn't vote for you (though I doubt it). Still, how can you reasonably defend your refusal to allow open discussion? You see, I'm not griping because my personal views were not heard. But I object very strongly to the abuse of position, and to blatant disregard for democracy.

Now let me digress slightly to cover one of your suggestions. I supported, in principle if not in motive, Brett Buckmaster's motion last year. So I know that to call for a mass resignation would be beating my head against a brick wall. To state why, after many others have already done so, would be tautological. If any of you volunteer your resignations on grounds of conscience, though, be assured that I won't object.

Your postscript point is revealing and ridiculous. Under a democratic system, the NZUSA speaker had no more right to speak than anyone else. I doubt whether he is a member of AUSA, and since employment and financial circumstances vary with location, he arguably had less right to the floor than other students. To suggest that it was reasonable to be forced both to pay a 'plane fare from Wellington and hear his views is absurd. My friend's cousin Cholmandely F. Pu rse-Seine had as much right to a 'plane ticket as Robin, and he's doing graduate research on Outer Mongolia. But I'll bet you didn't ask him if he'd like to be taken for a ride.

With very little faith

L.E. Blythen

P.S. I'll continue this by private correspondence if you wish, but I feel my point's been made.

Dear LEB,

You also miss the point. My actions were based on total agreement between elected representatives and on a total absence of views to the contrary. Now, we can argue till the cows come home about democracy and representation, but what I would like to hear are your reasons for supporting the government's scrapping of SCSP, because unless you and a significant number of students can convince me and the Executive that the death of SCSP is a good thing for students, then you can expect us to continue to fight vigorously as we are able to get SCSP restored or some form of adequate provision of summer jobs for students.

Darryl Carey

EVP

WELFARE OFFICER, SIO, ETC

Dear David,

I sometimes wonder why I bother answering allegations in Craccum. However John Rattray's comments both in Craccum and anonymously through TITWTI should be answered.

1. I would refute that the said people were actually staffing the Information Office. They were actually driving students away by inhabiting both inner and outer offices as their own personal common room.
2. Attempts to turn the offices back into an Information Office with staff failed. I realise it is hard for people to change overnight from lazy bludgers into hard-workign committed helpers.
3. Many people have wanted the SIO changed but have realised that the reaction would be incredible, so have chickened out.
4. I have raised through TITWTI the issues of rudeness, drunkenness, noise and vomiting in the office - so won't beleaguer readers with these details.
5. Yes I did lock my office, yes I did demand that they move out. Yes, I did miss a school visit because the School Visits Folder was removed from my office.
6. Yes, it is very hard to staff the SIO with only a few helpers, but with the formation of a Welfare Committee at next week's Exec meeting most of these problems should be ironed out.
7. Going to Wellington in 90 knot gales and sitting in committee meetings is not glamorous; neither are Welfare Panel meetings, Welfare Committee meetings, up all night writing leaflets, meeting with various sympathetic bodies such as the ATC and NZEI, arranging student meetings with the VC and Registrar, as well as dealing with people such as yourself. Welfare should be a Vice-Presidency - I am spending 40 hrs a week on it.

The school visit list is up (again having been torn down by 'persons unknown') outside my office and I suggest all those who want to work for student welfare actually sign

Heather W.

CORRECTION

Dear Sir,

I am speaking on behalf of Mr Lynch. Being only a visitor to New Zealand he has returned home, but, before leaving, he had a quick glance at the most recent Craccum and regretted to see a certain-to-be neck wringing misquote in his last letter. If possible he requests a printed correction before write-in readers give him a cold douche for his arguments. Paragraph 5, last line should read "...discrimination as a whole none must be left out" instead of "...discrimination as a whole more must be left out." Thank you.

Andrew Arcadia

Do You Think You're Going to Get a Job this Summer?

The effects of student unemployment won't be felt until the end of the year. Coupled with Government's cuts to other areas of social spending and the greater numbers of unemployed, things look grim. At present many students seem unsure about their chances of returning in 1983. Some students expressed their feelings when recently interviewed:

'I've got a couple of prospects; I couldn't come back unless I got a job. I'd like to think we could force the government to reconsider. If you don't protest, the National government won't stop at 3%, it will be 4%, 10% cuts.'

'I could work part time. The pay's nowhere near as good as SCSP. Merv doesn't give a stuff - he's safe. If the government doesn't help students it's education for the rich. They make the new bursary sound good but it's not. I think we have to appeal to the public. They're the ones who vote the govt. in or out.'

'I think I'll probably find something, part-time anyway. I could get a loan to come back next year or get money from my parents but I'm not prepared to bludge. Sure some projects are useless but I worked on urban forestry and supervised a school pool. They wouldn't have got done otherwise.'

'I'll get a job no sweat. If I don't I'll get a job in May and August.'

'I got a job last summer through the employment bureau. I guess I was lucky. I'm not confident about this year. I couldn't come back without a job. I guess I'd go away, get a job and come back in a few years but I guess my age and lack of experience would count against me.'

'I've got to get a job but I can't see it.'

'I've got an idea where I might

get a job. I could go home but that would be real desperation. The government will have to do something.'

The success of student campaigns depends on input and support by the people affected. If students are going to have jobs this summer,

NZUSA's 'Jobs for Students, Jobs for All' campaign needs lots of input. There are organising meetings every Monday at 1pm, now until the Budget next month, in the Student Information Office.

Bruce Cronin.

WILL AUCKLAND BE A TARGET?

That slogan appeared in protest against the extension of Devonport naval base wharf, and the possibility that it might accommodate vessels carrying nuclear weapons.

Perhaps the slogan is an attempt at shock education: putting a nuclear explosion in a familiar context might bring people to comprehend its monstrous obscenity. But it reads more like an attempt at scare tactics, which would class it with other ways of exploiting people through their fears.

Fear is natural enough, but is rarely a good basis for action: it leads to lunacies like the arms race, and to the search for protection - or the illusion of protection - at all costs. (The ANZUS pact comes to mind.)

Today, there are so many threats to our wellbeing, to our liberty, to our very existence. Is it realistically possible to live without fear?

Christians say it is possible. We believe that love is stronger than fear. We don't say it's easy, or comfortable, or safe; we do say it's worthwhile.

Of course, it's no answer to nuclear weapons.

Unless, that is, you can't think of a better one. Can you?

This thesis will be defended over your lunch in the Maclaurin Hall, this Friday 12-1 p.m.

GAC for the University Chaplains

Meet Your Neighbour Exhibition Will Foster Cultural Understanding

An exhibition which should be of interest to all Aucklanders is being mounted at the Auckland Institute and Museum during the next two weeks. It is a 'Meet Your Neighbour' display which promises to provide visitors with a worthwhile opportunity to develop greater awareness of the contributions which multicultural families make to the character of our city.

The exhibition is being arranged by the Auckland Multicultural Society in conjunction with Museum staff. The society has representatives from 17 different cultures living in Auckland and many of these will be featuring aspects of their lifestyles.

Along most residential streets in the city live people of different cultural backgrounds. While all would probably regard themselves as members of New Zealand society, some for various reasons would see themselves as Samoans, Chinese, Indians or Croatians first and New Zealand citizens second.

Auckland is in the process of becoming one of the more cosmopolitan cities in the world. Evidence of this can be seen when observing shoppers along Karangahape Road, at the Otara Town Centre, or at major pedestrian crossings on Queen Street. While

people live as neighbours in our residential suburbs, the times when they get together or meet one another may be limited. This reluctance to get to know one's neighbours can be related to shyness or uncertainty, but also to the transience of urban life where families may move or live in temporary situations. Newcomers to the city from Pacific Islands such as Tonga, Niue, the Tokelaus or the Cook Islands sometimes have the feeling that the European New Zealander they see appear to be aloof, serious and unsmiling. Many Europeans are unable to tell the difference between members of each Pacific Islands culture. They may lump them all together as Islanders. This is a cause of sensitivity when people of each culture have their own cultural attributes and qualities.

Consequently, people of European descent are sometimes uncertain how to greet such neighbours. The 'Meet Your Neighbour' presentation at the Auckland Institute and Museum seeks to help Aucklanders of every cultural background to learn more about the people whom they meet daily on buses, at taxi stands, in hotels, restaurants and at shop counters.

The emphasis in the displays is on conveying the distinctive features

of each culture. Visitors will be able to view photographs of social and religious customs, garments, adornments and jewellery, musical instruments, arts and crafts, sports equipment and other artifacts. It is an exhibition of great interest to family groups wishing to take part together in an enjoyable weekend activity.

To help visitors to the exhibition to learn more of the background of some of the cultural groups exhibiting their materials, reasonably priced booklets will be on sale illustrating many aspects of life of Samoan, Dutch, Tongan, Cook Islands, Indian, Jewish and Irish families. These well illustrated case studies have been produced by a team of student teachers from North Shore Teachers College as their contribution to multicultural understanding in New Zealand.

The exhibition is open to the public and to school parties daily from 10-4pm from Wednesday 30 June to Wednesday 14 July, including Saturdays and Sundays. Entry may be made through the West Door of the Museum or through the Maori Court, and is free.

John Buckland

Susie & Bob's

Cookery Column

Winter is when soups come into their own. If they are thick enough they are a meal in themselves, especially if you serve them with bread and cheese. Here are some of our favourite recipes - cheap and nutritious.

Oxtail Soup

Buy an oxtail from the butcher and get him to cut it up for you. Roll the pieces in seasoned flour (cut off any obvious fat first) and then brown them on all sides in hot fat or oil. Place them in a large saucepan and cover with water. Bring to the boil and simmer for ½ hr, skimming off any scum that rises. Add a handful of pearl barley and a handful of lentils. Simmer for another ½ hr. Meanwhile, prepare the vegetables. Peel and dice one onion, 1-2 potatoes, a turnip if you have it, 3-4 cloves of garlic and 2-3 carrots. Slice 1-2 stalks of celery. Any other vegetables (peas, beans etc) can also be added. Put all of the vegetables in the saucepan along with one bay leaf and any herbs you have (thyme, parsley, sage etc). Simmer for another hour. Ten minutes before serving shred a couple of silver beet leaves and add.

Minestrone

This is basically made from any leftovers you have in the fridge but if you are starting from scratch, this is how it's done. Peel and dice the vegetables first - onion, turnip, celery, carrot, garlic, artichoke... Melt 2 tblsp butter in a large saucepan, add the prepared vegetables and stir for 10 minutes. Then add 1-2 cans of chopped tomatoes (or as many fresh ones as you have), 2 cups of water and ½ cup wine if you have it. Add any herbs you have and simmer for 1 hour. Then add 2 tblsp tomato sauce and a couple of handfuls of macaroni. Season with salt and pepper and simmer for another half hour. To serve, grate 1 tblsp cheese into each serving bowl, pour on the soup & then sprinkle with chopped parsley.

Mushroom Soup

Make a thin white sauce as follows. Melt 2 tblsp butter in a saucepan. Add 2 tblsp flour & stir to mix. Then slowly add 1 cup milk, stirring all the time, and 1 cup water. Add as many washed, sliced mushrooms as you have (at least 250 gm), 2-3 cloves chopped garlic, salt, pepper and herbs to taste and 2 tblsp white wine. Simmer gently for 15-20 mins and serve immediately.

UNIVERSITY CHALLENGE



If you can answer those simple quiz questions without going gooey in front of a TV camera then pick up an entry form from Reception or from the TTN office. Entries close this Friday the 25th.

All travel and accommodation costs are paid for by TVNZ. If you can afford to take 5 days off during the second term of the holidays then try it out.

SRC

The meeting this week will be on Thursday the 24th at 1pm, in B15.

So far the Agenda covers more affiliations and AUSA policy on the Clyde Dam.

If you want anything placed on the Agenda then please get it to me before 6pm on Wednesday night.

Remember SRC is on Thursday and is in B15. Take an interest and come along.



Last Tuesday, Maureen Watson, a member of the Aboriginal Action Group, spoke in the O.G.B. about the status of Aborigines in Australia.

Maureen was originally invited to NZ to attend the Maori Writers and Artists' Annual Conference, and was sponsored here by Foreign Affairs in Australia and the Literature Board of the Australian Council - the High Commission of NZ and the NZ Book Council also provided assistance.

While in this country, despite a heavy schedule with the media, she found time to talk to David Faulls about Aboriginal Land Rights and the forthcoming Commonwealth Games in Brisbane.

Could you tell me some of the history of your people since the arrival of the Europeans.

Well of course you know that Aboriginal people have been in Australia for at least 50,000 years. In that time we fought off many foreign invaders, some of whom, like the Dutch and the Portugese up in the west coast, we fought bravely with pieces of wood - boomerangs and spears; against ships cannon and muskets. And we drove them off. There were Germans who tried to land on Cape York and other people from other nations and other areas.

And of course the most recent foreign invader, that we weren't so successful with, was Captain Cook and the people who came after him.

Since then, our people have slowly and competently been dispossessed, decultured. We've been robbed of our language, our land, our traditional culture, our history. They were very effective, the white invaders, because our country is so large and we are so few and scattered so sparsely across that land.

It's believed that when the invaders first landed and settled along the East Coast, Aboriginal people thought 'well, you know, they'll be OK there, we won't worry too much about it.' But of course they were never contained in one place for long. They were always pushing further outwards for their sheep and cattle.

Our traditional culture was interrupted. Our hunting grounds were put beyond our reach. Access to our sacred areas, for the spiritual practice and fulfillment that is so necessary to any people, again was very much beyond our reach. On top of that there were new diseases introduced that we had never known, for which we had no cures. And then our resistance was dealt with very harshly. It was quite common to have an aboriginal hunt where people would go out to shoot an aborigine, or as many as they could.

Like Tasmania.

Yes well Tasmania, of course, they tried total extermination - and they very nearly did succeed. There are only a few thousand aborigines left in Tasmania now and none of them who are termed 'full blood', but aboriginal people who identify very strongly just the same.

Aboriginal people went through the stage of being moved from their traditional land, so those ties were broken. Set down in reserves and missions with other aboriginal tribes, some of

whom they were not allowed to associate with by their customs, they were forced into breaking very serious laws. Also if an aboriginal person died away from their tribal land then their spirit would never find peace. It would wander restlessly forever with no place to settle. Aboriginal children, were taken by white people and beaten for speaking their own language or practicing any of their traditional culture.

It's very similar to the Maori situation here.

Yes my father was taken by a white family as a four year old. He was whipped for speaking his language; told, 'don't jabber like that, speak properly'. He never taught me one word of his language, nothing of his tribal background, where his land was, sacred places, you know. He just never talked about it.

Of course, at that time when I was growing up, as long before, it had already been decided that aboriginaries should be made as much like white people as possible: given white people's names, like 'Maureen Watson', made to speak their language, dress like them, accept their values, worship their gods. It was put to us that this was the only road to salvation for us. The only way that we could regain any sort of dignity or self-respect as human beings was to be as much like white people as possible. We were taught humiliation and shame to be aboriginal or anything associated with aboriginals.

But what we are saying is that there are still aboriginal people who still speak their language. They still have their tribal land. They still practice many of the rituals and ceremonies. They still know the sacred places. There is no need for them to suffer as we have. There's no need for them to grow knowing they can't relate to or communicate with their children, in their own language, like I have had to do.

But to ensure that doesn't happen we have to secure landrights. That is why landrights is so vitally important. It must be settled, we must make more headway. It must be secured so that the people who still have anything at all of value can retain it. That's why landrights are such an important issue.

What sorts of laws are there that still threaten the security of aboriginal land holders?

Well we don't really have landholders, we're not recognised in that way. The govt can sell off any part of traditional aboriginal land to any multinational, and does all the time. They give them permission to take the dozers through the sacred sites, and to drill there. We don't have any title deeds, not even a lease. That's why it's got to be settled.

So from the govt.'s point of view it's crown land.

Yes. And they can do with it what they wish almost. Of course there are token gestures made, but they're very much token. The companies might be told that they have to confer with the aboriginal people on that land. When it comes to the crunch, the white govt. can veto anything and everything those traditional aboriginal owners have said. And they do it.

The land under question at the present time is not residential land. The ordinary people in the street don't have any fear of losing any of their land. We don't want their little allotments.

It's the land that traditional people are still living on, that nobody else is living on. Traditional people are still there occupying their

own tribal land, or the missions and reserves in Queensland where aboriginal people have lived for a hundred years. Those areas, that's the sort of landrights that we are talking about. Landrights for us city people must be discussed by our communities and decided whether we get compensation in the form of money or a block of land somewhere.

But the people in the street have nothing to lose by recognition of aboriginal landrights. In fact they'd have a whole lot to gain because of our situation. Because we have no identification, no real hold on any land, we have this really high rate of alcoholism so there's rehabilitation programmes. We have our drop-outs in education, so there's aboriginal education programmes. We have problems with housing, with health, with employment. And for all of these schemes that the government tries to rectify in a half-hearted fashion white people are paying extra taxes to finance them.

Now if we had recognised land that we could feel some affiliation to we'd not only have an economic base, a physical base but a cultural and spiritual base as well. And we wouldn't have these problems to the extent that we have them now. So white people wouldn't be footing the bill through all these extra taxes and everybody would gain all the way around.

You need a place to stand.

It's very important for a people that have been as dispossessed as so many of us have. Dispossessed of so much; land, language, traditional culture, and of course the history books. Our heroes and heroines aren't in the white history books.

Apart from securing landrights what else would you like to see?

Just that we are recognised as human beings the same as any other human beings. That's white people overcoming their racism. The reason we are in the situation we are in is because white people have not been able to accept us, as human beings like any others. The colour of course makes us socially visible so its very easy to identify us and practice that racism.

I've only been to Australia briefly, but I was amazed at the number of blatant racist comments directed at groups - at European immigrants and so on.

Yes if that racism were absent we wouldn't have these struggles. We don't demand these things because we are aboriginal. We demand them because we are human beings. Any other human beings in the same situation would react the same way. The fact that we are aboriginal and that we have been there for 50,000 years merely endorses and reinforces our claim to those basic human rights.

To get on to the games. The Black protest committee demands the right of the average citizen in Australia to protest in a peaceful and dignified manner. We're not out to disrupt anything or create any disturbance.

In Brisbane you haven't got many rights as far as that goes.

Yes. Civil rights are very much out the window. It's very much a police state. People are saying 'If you protest you are breaking the law'. But we can't tailor our principles to dictatorial rule. Human beings can't do that. You either have your principles and you stand by them or you don't.

If there is going to be confrontation it will not be on our side. It will be the unjust laws and the upholders of those unjust laws who will confront us. There is nothing in our struggle that has changed.

We're hoping that with the eyes of the international media there, we will familiarise people all over the world with our struggle. And we hope we will gain international support in this way.

The Black Protest Committee is planning a two weeks cultural festival. There would be exhibitions of traditional aboriginal arts and crafts. Also contemporary arts and crafts. I think there are going to be a couple of rock against racism concerts. There will probably be a couple of rallies and protests also.

Best of luck.

Racism/Justice

Maori people make up 8.6% of the total population. However:

- 46% of those in prison are Maori;
- in 1974-76, of the 15 year-olds in adult custody, 68% of the males and 100% of the females were Maori;
- in 1976 25% of those convicted for 'offences against good order' were Maori.

These statistics by themselves are of little value. You could go to just about any court in the country and the same message is obvious. Far more Maori and other Polynesians appear in court and are convicted than their numbers in the general population would lead you to expect the important question must be 'WHY is this the case?'

To do this we must look at the justice system itself, what it is and how it works, and its relationship to the rest of the society.

Briefly the justice system consists of laws which are passed by Parliament, enforced by the Police and administered by the courts.

The laws, by which most black people appear in court, and are convicted of breaking, do not discriminate racially. However, the means by which these laws are enforced and administered clearly are racist.

An extract from 'Race Against Time' published this year by the Human Rights Commission reads: 'The Police have come under severe criticism by Maori and Pacific Polynesian communities. They feel they are being unequally singled out by harsh Police methods, particularly during street 'inquiries' and in relation to minor offences. Their concern is that the same methods of 'inquiry' are not being applied to Pakeha New Zealanders. Allegations of Police harassment in regard to Polynesians is not new. Perhaps the Police should recognise that some of their officers may be over-zealous in their activities.'

One particular way this is illustrated is how the Team Police Units (who, incidentally, formed the core of the Springbok Tour Riot Squads) operate. They were originally known as 'Task Forces'.

In late 1974 (NB this was just after beginning of the current economic crisis) the Auckland Police 'Task Force' was set up. It was to police the known trouble spots of Auckland. However the regular selective policing of one part of town was clearly demonstrated. 'Trouble spots' are those places with a history of arrests for even the most trivial charges. By selectively and intensively policing a few places the police create 'trouble spots'. At least 90% of all Task Force arrests were for trivial 'anti-social' behaviour.

Needless to say the areas policed intensively were working-class suburbs with a significant concentration of Blacks, such as Otara.

The reason why such a significant proportion of Blacks are picked up is not only because of a specific police policy of patrolling certain areas. It is, as Race Against Time puts rather euphemistically, also that some police are 'over-zealous'. Racist is a more accurate term.

To say that Blacks do not break the law is obviously ludicrous. However, 'offences against good order' (eg drunkenness), which make up a large number of the arrests and convictions of Blacks, are an area where it is up to the Police whether or not they prosecute. Racial attitudes have an obvious bearing on just who gets arrested.

The prosecution of those arrested takes place in a 'court system' (which seems to be geared to engender awe rather than respect from those who appear before the bench...). The oppressive atmosphere of all New Zealand courts discourages co-operation and encourages bitterness and subservience, at the expense of the defendant's chances of leniency. Being generally working-class, Maori and Pacific Island defendants can rarely afford private legal

representation, are often inadequately represented by the duty solicitor (of a different culture) or plead guilty not knowing the implications of doing so. Prosecution is conducted in a mono-cultural and adversary setting, and provision is not made for (with minor exceptions) those of different cultural backgrounds. There is only one court in the whole country where a court official speaks a Polynesian language.

When judging whether a defendant is guilty, the judge looks upon two sources of help: (1) the adjudication of the laws made by Parliament - which do not reflect any cultural values other than those of the administrators - all wealthy and almost entirely white; and (2) the reports of the Social Welfare and Probation Officers. Too frequently it is these officers who make the judge's decision, based on value judgements about children or adults of another culture, about whether a home is 'good' - a home where even the first language used may not be the same, about if parents or family 'care', and about the chances of the child or adult re-offending. These judgements are without validity.

'All that is wrong with New Zealand's system of 'justice' is epitomised by the scene of the middle-aged, affluent, male Pakeha judge sitting in judgement on young Maori woman, and deciding that (by his standards) her background, her home, and her family are so bad, so worthless, that she should be taken from them and locked up (in a State institution).'

Any Maori child brought before the court (about 40% of the total cases) is more than twice as likely to be sent to Borstal or under Social Welfare 'care' as any non-Maori child, but only about half as likely to get off with just a fine. It is worse still for women - to the extent that every one of the twenty 15 year-old women sent to Borstal in the last three years, for which ACORD has figures (pub 1981) was Maori. Pacific Island and Maori women's 'greater potential for deviation from the (feminine) norm, leads to the consequent official perception of the need to 'rescue' them and direct their lives'.

One of the most blatant instruments of institutional racism in the sentencing process is that of 'appropriate mitigating factors'. Mitigating circumstances are presented for consideration while sentencing, for example, being a student at university, having a 'high community status', or having previously done a lot of work in the community. These factors are culturally specific and ignore the stresses of being a woman, black, working-class, or unemployed.

How then can the situation be improved? There are a number of things which could be done to improve it immediately. Examples are the decriminalisation of minor offences such as obscene language, and in understanding or Maori and other Polynesian language and cultures to be a prerequisite for some jobs in the system itself.

However reforms such as these, while alleviating the circumstances slightly, will essentially change very little. 'Crime' is related to economic and social circumstances and 'crime' rates cannot be viewed in isolation from the functioning of society as a whole. That is not to argue that it is simply a question of class.

In a recent Research Report of the Joint Committee on Young Offenders, the authors examined the hypothesis that the discrepancies in the 'offending rates' between the Maori and non-Maori population could be explained by their class structure; that is if both populations had similar class proportions, then their 'offending rates' would be the same. However, they conclude that while class is a very significant factor, does not provide the total explanation. It does show that racism must be prevalent in the judiciary system.

To remove this racism there must be some fundamental changes to the way society operates now in New Zealand.

Campbell Duignan,
NATIONAL AFFAIRS OFFICER
VUWSA.



GAY PRIDE WEEK



Gays & Lesbians marching



(Thanks OUT! for the pics.)

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STONEWALL DAY (28th JUNE)

INTERNATIONAL GAY SOLIDARITY DAY

June the 28th has the above two names, so take your pick. I shall call it Stonewall Day, because it reminds me of our own gay herstory, and even though the uninformed may find such a name esoteric, the word, "Solidarity", has always suggested to me that at any moment now 14 U.S. Army tanks are just going to cruise on in to the Varsity quad (perhaps that is not so far-fetched!).

For those who missed last year's blurb, the herstory of Stonewall Day goes thus:

At 3am on the morning of June 28th, 1969, the Stonewall Inn, a favourite gay pub, was at 53 Christopher Street, Greenwich Village, New York, where it probably still is. But so were the Police. Officially, the Police had reason to suspect that alcohol was being sold illegally after-hours. Over two hundred homosexuals, full to the eyeballs with nothing but fruit-juice, were turned out into the street, thirteen of whom were arrested on *conduct* charges, and NO-ONE was charged with any alcohol-related offence.

But, (may as well be hung for a sheep as a lamb) the following night at 2.15am, guess who turns up again! Right! The Pigs! This time they met with quite a bit more violence; they were pissed off, yet none of them was pissed.

The newspapers were quick to report the official Police suspicions but refused to explain that they were all unfounded and that no charges connected with alcohol had been made, even on the second night. The media also made no comment on the fact that the Police had returned and kept on returning until hostile gays, numbering over four hundred, met the police with violence and hurling of items (yay!).

The rioting moved across New York, the U.S.A., and like most official U.S. policy, the world (about time they did something right).

The herstory of the oppression of gays, their imprisonment, dehumanization and murder at the hands of the Church and of the military state is a record comparable to few (if you find a *historian* generous enough to *allow* homosexuals into his statistics).

Stonewall was one of those occasions when we told the world: Suck Shit!

In all the rioting which followed, a very prominent picture was that of large numbers of lesbians rallying to our sides. I am very ashamed that in turn the gay world has let down the lesbians wholesale. Stonewall Day is not merely a day to commemorate the birth of, and to reinspire the movement of, Gay Liberation; for me, personally, it is a day of thanks to all lesbians and supportive heterosexuals who have given much to us, and who have asked for so little in return (which is probably lucky, because they haven't even got what little they have asked for).

To celebrate Stonewall Day does not require cathartic wailing and gnashing of teeth. It means to stop, just for a few moments, and remember that if the minutest percentage of New Yorkers hadn't got off their arses back in '69 and said, "We're fucked off!" then the chances are we wouldn't even have our clubs and pubs to crawl into, since bugger-all of US "if-anybody-can-a-Kiwi-can" people have got the guts to make first steps. Think about that.

YE OLDE FAMOUS BLUE JEANS DAY (2nd JULY)

Blue Jeans Day is rather like an Institution in itself. Over the years gay people have asked me whether or not Blue Jeans Day is worth it; they feel that it is not making any effect. However, one of the amazing things about this delightful event is that most of the people who tell me that they hope it is still on - are heterosexuals! In the past a lot of people have been affected by this day because of the rigid barriers that they have created in their own outlook.

After a while many heterosexuals have wondered why on earth they should react so to a day like any other day, named after some popular clothing of a special make and a primary colour, Blue Jeans Day. Stupid, isn't it? So like so many of us, they join in in the significance of the day.

Not only has it been a declaration and an enjoyment of the hanging-up of homophobia (preferably in a heterosexual's closet), but also it says that they believe we are like anyone else.

We all know who wears jeans: EVERYBODY! Anyone who wears jeans might be a homosexual - or they might not! You just can't tell. The Gay World does have its ornaments, to be seen at any gay club, pub, or do, or don't, but they are the proverbial 'tip of the iceberg'. Many people claim that they have a sure-fire way of sussing out gays, but as any follower of the horses will tell you, once you've put your money on a system, it seems to have worked every OTHER time.

The most humorous aspect of Blue Jeans Day, if you like to laugh at people in distress, is centred on schoolchildren: it always seems that some school somewhere is having a mufti-day to coincide. Of course, it helps. No young scholar in their right mind is going to miss out on an opportunity to wear mufti, and will suffer whatever banter is thrown at them from rival schools for that privilege. Many schoolkids have told me that they no longer care, because "they (the other schools) don't know the real meaning of Blue Jeans Day, anyway."

So join in! Wear blue jeans. There are many quips you can prepare. "Oooh, are you a homo?" "No, why, are you looking for one?" "Everyone will think you're queer." "Yes, but you and I know that I'm not. I mean..."

Wear your blue jeans on 2nd July.

GAY PRIDE W STUDENT UNION PRINCES STREET, AL "Ten Year A"

Sometimes it is hard to think of a "decade" as anything more than a word used in an occasional idiom, or as a title to a Neil Young tri-album. This time around, however, it means something special, because it becomes a word of personal significance.

Gay Liberation in New Zealand has completed its first decade. It is a nice feeling to know that it still exists, despite the antihumanitarian works of certain groups and people that we all love and abhor. The expression, "decade", also anticipates a *development* into a new and up-graded lifestyle in the next ten-year period.

Since we are at the "pivot" of these two decades, and of the two lifestyles that accompany them, we might do well to examine two areas of great importance for gays.

Firstly, we should have a clear knowledge of what has/hasn't happened within the New Zealand gay world. As far as visible alterations in the law or the law's attitude to gays, sweet fuck all has eventuated. However, people within the political coterie are telling us in no uncertain terms, that the law is going to change, and sooner than we realise.

Furthermore, that safe, suburban, 'seventies puritanism is dying rapidly. We, in the gay world, all realise that people like Patricia Bartlett and Barbara Faithful (a good Christian person who supports the League of Rights!), as well as the S.P.C.S., S.P.U.C., C.P.A., S.P.H.F., blah-blah-blah, are trivial and dispensable evils, and our indolent national (small 'n') spirit is at last catching on to that fact. As a good friend put it: "The best way to shut up someone is to give them an O.B.E. or such!" Here's hoping!

The spectre of homosexuality seems to be the dragon at the gateway to self-awareness, understanding, and acceptance of male-male needs. If a man tries to pretend the dragon is not there by turning a blind eye to erotic feelings for all other males, he also blinds himself to the rich variety of feelings that are related. If he offers himself up as victim to the dragon by earning awareness and saying 'therefore I am queer,' he plunges into a type of homosexuality that may be physically gratifying but keeps him occupied with the dragon at the gate (usually compulsively searching for sexual contacts) and just as estranged from the self-awareness, understanding, and acceptance that await him on the other side of the gate.

The dragon need not be at the gate. It is a monster that has been created by our society. Homosexuality is a reality but it need not be a monster. Since it is firmly chained to the gate at this

point in the evolution of our culture, however, a man has few choices. He can blind himself to the dragon and be blind to what lies beyond the gate. He can stand far back from the dragon and settle for awareness that there is a barrier between himself and the gate that he is unwilling to confront. He can compulsively interact with the dragon. Or he can confront the dragon - find strength to admit homoerotic impulses, admit that he is a beautiful and impressive dragon (valued along with other things life has to offer, in addition) and pass through the gateway to self-awareness, understanding and acceptance. The man who has confronted the dragon and tamed him with honesty admits to the dragon's power and beauty and explains that he is also interested in the riches that lie beyond the gate.

(from Don Clark's "Homosexual Encounter in All-Male Groups" reprinted in 'Men and Masculinity', eds Joseph H. Plack and Jack Sawyer)

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Research Centre in 1980 found that between 15 and 24, only 26.9% were to the decriminalization of sexuality, rising up to 39.85% opposed in the 39 age bracket. The only group ally against homosexuals at 64.1% were the age of 55 (men 70.7%; women 64.1%). This certainly indicates that the last couple of decades have a more humane viewpoint, those approaching old age, old prejudices do indeed die hard. Thank god for gerontocracy (look it up, lazy!).

One area of importance for us gays is, to vulgar piece of pseudopsychological "consciousness raising". One of the things that anyone could learn from Pat is that we can only be raised if they exist. We must submit to jargon, then what is "consciousness creating" and then this is, of course, where the feminist movement has been at least a dozen years of any of us.

"Consciousness" is not as psychological, and boring as television makes out. U.S.A. (oh, that we could!), where they have 2.2 children, 1.6 cars, 1.8 T.V.'s, and a "analyst". We need to find out what we have in common; the word is "analyst". What the hell does it mean? To us? To men? To women? To children? If we change then that is only the start. We need a gay society that knows a few things about life. This is one of the purposes of the movement to make ourselves strong internally by making ourselves strong externally. The common person only has three choices: patience, violence or knowledge. The

1982 PROGRAMME

This year's programme will seem a lot smaller than last year but that's because it is! I am hoping that the rewards of it will make its brevity worth it.

You may note that the programme does not cater for women directly. They had their act together a long time ago, so we males, and especially we gays, need to incite knowledge and exploration of the world we live in from inside ourselves. Gayness is essentially a male thing. There are only certain areas overlapping with the lesbians, and neither of us can ever hope to make effective use of those areas unless we BOTH have our shit together: we can only do from our side what they have already done from their own.

If any women wish to come along, please do: this is obviously not an attempt to say 'Piss off, who needs you?', but an attitude that this year for a change we are going to learn from the inside out.

For anyone who can afford it, we would like about \$2 to pay for coffee, tea, lunch, etc., or if you are coming to the barbecue we will grab a fiver instead (we will be relying on honesty more than anything).

ALL TIMES ARE APPROXIMATE, IN CASE YOU GET YOUR TEETH INTO IT!

THIS IS IT:

SATURDAY, 26th June:
from 9am: **ONSET OF THE MASSES:** Warm hugs and friendly banter; Coffee and tea 'on tap'.

10am: OPENING ADDRESS by Russell Finnemore, revising and revisiting ten years of New Zealand gay life.

10.30(-ish)am: WORKSHOP: DEFINITIONS: 'What does it mean to be gay?' Ever heard that question? This workshop is meant to get us to say to each other 'I am gay; for me this means...' Many of us have felt that we were the ONLY gay person in the world bar Quentin Crisp. Let us find common ground and different ground and open up what you have always wanted to say. This will be done in several small groups of your own choice, so if you want to bring along friends to be in on it, then do.

12.30: LUNCH: eat up; last year we had masses left over.

2.00pm: LIVING WITH GAYNESS: Bring out some of the thoughts which may have arisen from the last talk, and take it a step further: Is it working in our lives? What are its hassles and hang-ups? Can we use our own gayness beneficially in the world in which we move? It has often been said that a gay's greatest oppressor is himself. Can we get around this and get rid of self-defeat?

(If you want to wander off for a drink, etc., do so with leisure during the talks).

3.45-4.00pm: EMPTY SPACE for breathing and drinking or fleeing if you can't hack it all.

4.00(-ish)pm: LIVING WITH MALES: Explore the funny world of men and see that perhaps 'they' may be light years away from 'us' OR there may be little difference at all. While Gay Liberation is having its tenth birthday, Men's liberation is just taking off. What does that have for the gay world, and what do we have for it? Most of us work with men: butch butchers or dainty danseurs. So you reckon the guy that you really get on with is dying to tell you that he is gay, too; what do you do? I'm sure that we all have hilarious and educational stories to tell.

5.30+: RELAX BEFORE:

6.30pm: BARBECUE: So what if it is winter? A bit of wine/beer will fix that up, and you can always sneak back inside if 'you're not man enough for it.'

SUNDAY, 27th June:

10.30am: LIVING WITH HETEROSEXUALS:

Already in the New Zealand gay movement we are developing Gay Separatists: what does it mean? what are its benefits? and what are its downfalls? Can homosexuals and heterosexuals ever truly live together? If so, are the Law and attitudes (on both sides) the only things that need changing. This workshop has far-reaching possibilities. This is still very much a heterosexual's world and some gays are thinking that we should not even obey the Law, because it is a heterosexual law. Come along and have your ten cents worth (it used to be tuppence, but that's inflation!)

12 Noon: LUNCH

1.30pm: LIVING WITH CHILDREN: Statistically, 80% of all gays over the age of thirty are married. Gays having children is very much a common occurrence, yet how many can cope with it? I would like to urge heterosexual men and lesbians to turn up to this if they are interested, as there are many myths to be broken, and with the lesbians, this is one clear area where gays can give women opportunities to extend themselves within their movements; there are also ideas like adoption, communality, and 'unidentified donors' to examine. There are many gays who would like children. This is the time to discuss these ideas.

3-3.30pm: TOMORROW:

What are we going to do after we leave? Slowly forget that anything happened this weekend or make it count towards something? Perhaps there was nothing earth-shaking eventuating from this weekend; if not, why not? Perhaps something during the weekend meant something special; we can look at that.

5.00pm: A QUICK CLOSING OFF by anyone who wants to.

MONDAY 28th June: STONEWALL DAY: INTERNATIONAL GAY SOLIDARITY DAY

8.30pm: There will be an informal **WINE AND CHEESE CABARETISH** get-together in the Old Grad Bar, First Floor, Student Union Building, Princes St. This will include informal entertainment from gays and lesbians. I am hoping that some of the people who have long since left the visible gay movement will attend and meet up with some of the people who usually turn up at these dos. Tickets will cost \$8 (for wines, cheeses, savouries, entertainment, etc.). If you would like a ticket 'phone Daryl on 773-252 to book one as numbers must be limited, or buy one at the OUT! Bookshop. If you would like to entertain (poetry, music, dance, ad inf.) also 'phone me: I would love to have a good variety.

FRIDAY, 2nd July: BLUE JEANS DAY

7.00pm: ASSEMBLE at Aotea Square (Town Hall) for:

7.30pm: MARCH DOWN QUEEN STREET: The annual Lesbian/Gay Pride March. This will be a biggy, so bring all your posters and strong voices, not forgetting friends ('I support Gay Rights' and 'I support Lesbian Rights' stickers will be on hand). At the bottom at the Post Office we hope to be mailing off a very important article, so be there!

8.30pm: DANCE at Auckland University. This has always been the biggest dance of the year, and for the tenth anniversary we are expecting twice as many, so we will be sprawling into the adjoining area of the building: Top Floor, Student Union Building. Tickets are \$6 (\$3 admission, \$3 drinks, more drinks available).

THAT'S IT FOLKS. I SAID IT WAS SHORTER. WE HOPE TO SEE YOU AT THE EVENTS.

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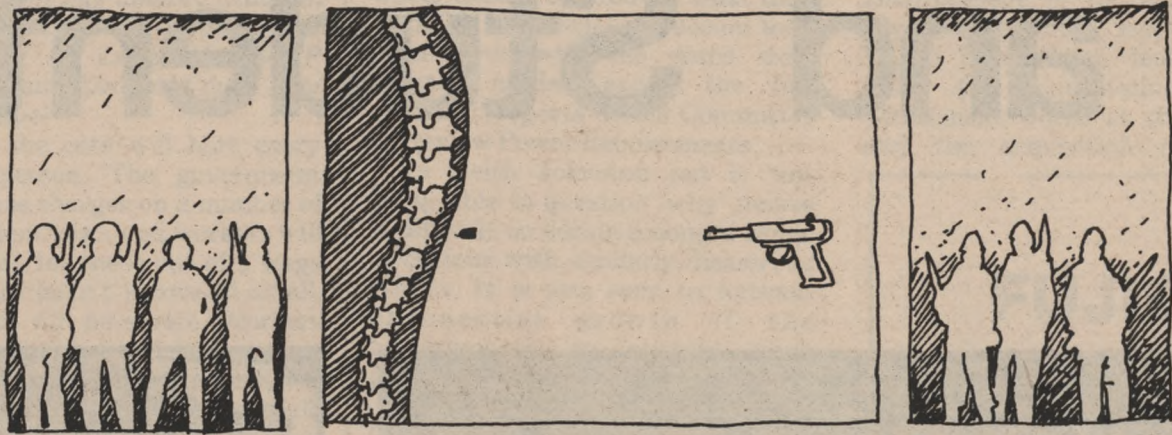
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'The Blond Angel'



Among the Argentine prisoners taken in the capture of South Georgia in the early stages of the Falklands War was Captain Alfredo Astiz. Astiz, known as 'the blond angel' was, until late 1979, head of the GT33/2 Kidnap Task Force operating out of the torture camp known as the Escuela Mecanica de la Armada (Naval Engineering School). More than 4000 people are thought to have been killed there.

Captain Astiz was held until recently in Britain where police from Sweden and France questioned him over the disappearances of three people: Dagmar Hagelin (a woman with dual Argentine and Swedish

nationality) and two French nuns, Alice Domon (41) and Sister Leonie Duquet (61).

On January 26, 1977, then Lieutenant Astiz and six other men arrived at the house of a friend of Ms Hagelin, and arrested her. They stayed the night. At 8.30 the next morning Dagmar Hagelin called but turned and fled when she saw armed men on the porch. Astiz fired, wounding her in the back. Ms Hagelin, after being seen at the Escuela by her friend, disappeared without a trace.

Ana Maria Marti, a prisoner at Escuela for two years, says she met Sister Domon at the Camp:

'She could barely stand up. She was wearing a short sleeved blouse which was all torn and her face was almost purple with bruises. She had been tortured with electricity.'

More evidence against Astiz came from two other former prisoners, Maria Alicia de Pirles and Sara Solarz de Osatinsky. All three had been held and tortured at Escuela for two years.

Captain Astiz, held under the terms of the Geneva Convention, refused to co-operate with his French and Swedish interrogators, stating only his name, rank and serial number. He has been repatriated to Argentina via Uruguay.

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Fighting for Who?

Unions and Students



Roger Tobin

During NZUSA's May Council there was much discussion of the possibility of closer co-operation between Students' Associations and Unions. All indications point to the budget which may have drastic effects on students, those on low incomes and wage earners generally. In the following interview, Roger Tobin, General Vice President of NZUSA talks to Martha Coleman, an organiser in the Clerical Workers Union, about the role of Unions.



Martha Coleman

Now a lot of people, students included, attack Unions and attack strikes as being outdated or unnecessary. Do you think this is true?

No it is completely untrue. Workers are being hit hard by the rise in the cost of living, just as students are, and we don't go on strike at the drop of a hat. Workers lose money when they strike, and usually only do it when there is a particularly strong grievance against an employer, when the employer refuses to listen or to come to terms with the workers.

A good example from our own Union would be the Creditman Dunn's dispute last year where this firm, throughout the last decade, has refused to let its workers join the Union. The employers also refused to let the Union on the premises, although we are entitled by law to have this access to the workers. Union organisers who went down there were met by threats of police action and arrest, and thrown out by 'heavies'.

This employer was underpaying his workers severely, not allowing any Union protection for the workers, and threatening to fire any who joined the Union.

The workers got together though, joined the Union and asked for our assistance. The workers were all sacked, but went on strike and began to picket the firm. They demanded Union recognition and minimum rates of pay which were contained in the award.

Eventually after continued picketing for a couple of weeks the workers won their demands, were reinstated to their jobs and given

the correct rate of pay. They would never have got that without taking strike action. Incidentally, many students helped the workers by joining the picket lines.

I believe that that situation can be directly paralleled with what happened in the student underpayment that occurred at Victoria University (SCSP pay dispute).

VUWSA and the Union had been negotiating with the varsity and Labour Department for three months to try and get students on the correct rates of pay. All we got was conflicting stories, a lack of co-operation, long delays in replies to our correspondence etc. After three months of being messed around, VUWSA and the Clerical Union came to a joint decision to hold a picket outside the office of the Labour Department. We phoned the Department and told them this.

Suddenly where three months of talks had got nowhere, the threat of publicity and direct action by the students had the desired effect. Within three days they had decided to meet all of our demands in full.

A lot of students might then say 'Well we only work for three months, why should I join the Union?'

There are two reasons why they should. First, as temporary workers they can actually be more easily exploited by an employer than perhaps a permanent worker can. They come new into a job, they are not aware of their rights and conditions, rates of pay etc. whereas someone who's been on the job for a while has a better idea of these.

Therefore it is essential they join a Union for their own protection. It is also however essential that they join the Union and that they find out what is going on on that particular job so that they don't undermine the position of the permanent workers, and they must be very careful not to act in that capacity.

Okay then, what would I as a student get out of joining a Union?

The chief advantage is that they can then get the Union to act for them if necessary. They become entitled to the minimum protection of the award that the union negotiates for all its members. This includes minimum rates of pay, the right to lunch hours, paid holidays, tea-room facilities etc.

They also have the legal protection against unfair dismissals, and the ability of the Union to act should any dispute arise on the job.

What are the obligations of Union membership?

Apart from state sector unions it is compulsory to join within 14 days of having been requested to do so.

Every Union member is a member of a collective and as such has responsibilities to the other members, and I think it is important students should not act in any way that undermines the position of the Union as a whole.

Would a Union represent someone that wasn't a member?

No way. There has even been a recent decision of the Arbitration Court that states that unless a person is a member of a Union they

have no redress for any grievance they may have against their employer.

Is there much co-operation between Unions and Students' Associations?

Yes a fair amount. There is a very good working relationship between our Union and VUWSA but I know that there are a lot of problems in many areas that need to be overcome. A lot of Trade Unions have had very bad experiences with temporary student labour.

This has coloured their view quite a lot, for example in Hawke's Bay area with the Drivers' Union Students working over the holidays consistently undermined award negotiations and effectively scabbed on the Drivers. Students took the attitude they were only there for a few months, just for some money, so what did they care? They played a consistently bad role.

That kind of experience is not going to be overcome in the immediate future unless students and their associations make a very positive effort to work co-operatively with the Unions.

How can the relationship be improved?

One thing that is important is that Students' Associations have a real role to play in ensuring that all students working during the vacations join the Union.

This will mean that there is a good relationship formed between the local Students' Association and Unions generally. This will mean Unions are more likely to help students in their fights...

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Secondly, Students' Associations have a role to play in educating students about their common interests with workers, pointing out to them that scabbing on workers will only hurt their own interests in the end. Unions will only give their support to students if you show you are prepared to support workers.

The government has announced its intentions to cut its spending by at least 3%, and has already attacked Health and Education spending and is thinking of axing the SCSP scheme. What effects are these cuts likely to have?

Overall the cuts will hurt every working person. The government will increase charges on a number of essential services... and workers will have to pay for these out of a wage packet that hasn't increased at all. The effects will be severe. Workers and their families will have to cut down on trips to their doctors, the quality of their education will fall, and prices for electricity, postage etc. will all rise.

You can see some of the effects already, with a large number of Teachers facing permanent unemployment as a result of Education cuts. Cutbacks Hospital Boards have already made have hit cleaning services, causing more unemployment and also drastically lowering the standard of hygiene in Hospitals. These cuts will also hit students very badly.

But don't you think the government needs to make these cuts to balance its budget?

No. These cuts are placing the burden of the 'balanced budget' on workers and those on fixed incomes like students. Companies are doing very nicely, making record profits.

Take for example Alliance Textiles, which took over Mosgiel Woollen which was forced to close. Many of Mosgiel's workers have still not found jobs.

Alliance took over Mosgiel with the aid of a government subsidy and towards the end of last year announced a record profit. The government balances its budget in such a way to let Alliance make record profits, but leaves a lot of people in Dunedin unemployed.

Do Unions have any plans to fight these cuts?

Yes we do. The Wellington Trades Council has decided to wage a strong campaign, particularly to oppose the Health cuts. What we hope for is a large and broad based campaign involving the Combined State Unions, Students, Welfare groups and in fact anyone who will be hurt by the cuts.

We will be producing educational material for our members, holding delegates' meetings, stopworks and other activities to get workers involved in the campaign. We are thinking of having mass stoppages and a big demonstration at Parliament to protest the cuts.

Hopefully Unions and Students' Associations in other centres will also take up this campaign.

What can students do to help?

Students should realise that they are a group which has a lot to lose from these cuts. They must play an active role in the campaign.

Students' Associations should try and mobilise as many of their members as possible to go on any protest organised in their area. It is important to offer support to any local Trades Council organisation, to help with leaflet distribution, poster and painting placards. To fight these cuts we need as many groups as possible to join the campaign. We need to mobilise every person who opposes the cuts.

Damn The Dam

In June of 1972 the National Government set up seven working committees to look at the impact of the Clutha hydro schemes. The whole debate centred on what dam to build. No official discussion took place over why the dams were actually needed, except the 'fait accompli' reports of the Committee to Review Power Requirements.

As Keith Johnston put it 'not being able to question 'why' makes it difficult to decide among a range of options with similarly disastrous effects. It is also easy to forecast exponential growth if the requirements to sustain such growth are not considered.'

In 1972 National lost the seats of Otago Central over its 'dams at all costs' mentality. Labour had promised a review of the hydro plans and legislation to protect Lake Wanaka. To this end they set up the Clutha Valley development Committee but alas it too met in secret, reducing what hope the residents of the Clutha had for frank open discussion. The Commission recommended construction of scheme H and the Government released an Environmental Impact Report defending the decision. In the Commission for the Environment Audit of the report, it was recommended that the development be reappraised and that "comprehensive multi-objective planning be undertaken".

Labour ignored the commission recommendations and decided to proceed with Scheme H in 1975. With the upcoming election in mind Warren Cooper, the National Candidate for Otago, stated that Rowling "had treated the people of the Clutha Valley with callous indifference." But wait for the turn around in 1976.

In 1976 National, the new Government set about honouring its promise to reappraise plans for the Clutha. A committee to review the schemes was instituted and produced a report supporting Scheme H. The Government then announced in Dec 1976, that it would support Scheme F.

The President of Cromwells Business Association complained that 'before the election Mr Cooper was advocating low dams to avoid flooding Lowburn' but now he was 'quite happy to go along with flooding all the apricot orchards in the Cromwell Gorge'. Cooper retorted that 'if it was good enough to drown Lowburn to save \$33 million it surely was good enough to drown eight orchards in the Cromwell Gorge to save \$28 million for use in the region.'

'Unwilling at this stage to declare the Clutha River a waterway of National importance, the Government instructed the NZED to apply for water rights for the D63 dam' (— Paul Powell: Who Killed the Clutha?). This decision directly led to the Government dilemma five years later.

Water rights were rejected by the Otago Catchment Board who favoured a low dam at Clyde. This decision was then overturned by the National Water and Soil Conservation Authority, which is chaired by the Minister of Works and three of the six other members are appointed subject to the direct approval of the Minister of Works. Some stacking?

So the Ministry started building the Clyde dam and the long process of appeals was initiated. In August 1978 the Commission for the Environment in its Audit of the Clyde high dam saw problems: "...the Commission feels strongly that the commencement of preliminary works at the dam site and the acquisition of affected

properties prior to the resolution of water right appeals are wrong in principle, and could place the Government in an awkward position in the event of the appeals being upheld." It is a pity the government didn't take the Commission's advice.

Barry Weeber

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Later, with her clothes on...



Film games come and go but the style that never seems to kick off is the game of money imitating art. Just Jaekin's Chatterly's Lover" is the latest devaluation of the currency: going one step beyond the conventional adaptation of putting the novel on the screen Jaekin took the novel, trimmed it down to comic book form and put it on the screen. Showing great virtuosity in opting for the literal Jaekin grasped the emotion, the privacy, the class conflict that drove Lawrence's novel and threw them in the ditch. What remained was the

bones of a straight-forward narrative piece, a stock love story. Sad to say, "Lady Chatterley's Lover" is not so much a story at all but an explication of emotions. The emotive conflict was what Lawrence attempted to impart, the narrative being secondary and vehicular. While essential it is not primary. Emotion is difficult to put across on film and though it has been done exceedingly well at times, by omitting the main themes of the novel, particularly the conflict of body and spirit, Jaekin left himself with an empty glass to drink from. But he had

to fill it somehow and did so with considerable comic skill - a nice fruit juice against the repart of Lawrence.

Things were not really boring as amusing. While we got over the irony that both Jaekin and Sylvia Kristel (Connie) were director and lead in the French classic "Emmanuelle" one slowly realised that one was getting the chaste version of the same film. The sex scenes were tastefully portrayed (no visible male genitalia, minimal full body stuff); but tasteful to the point of dispassion. For my money the trailer to 'French Lieutenants Woman' was more interesting. Now it had passion. The attempts of Connie and Mellors was a letdown after seeing a few seconds of real longing from Meryl Streep.

The never ending use of soft focus gave off an air of a perfume ad. Connie and Mellors never seemed to bask in the light of the erotic. Rather they just seemed to be keen on each other, like mutual Xmas presents. the dialogue, an encumbrance to the flow of things I'm sure, when it was needed was hardly stimulating or heartfelt. 'The only thing that doesn't change is change itself' mumbles the erudite Clifford, his voice reading like a toad just stepped on. Or, requesting Connie to tinkle the ivories for him one long, languorous afternoon she replies to him inquiring

what to play. 'Play the one you know and play so well,' he says. 'Oh, all right,' she boringly replies boredly. Penetrating lines, candid as margarine.

By now the intellectual tone of the film has led us to wonder just how the wife of a lord could find interest in a man whose career is animal husbandry? We wonder; she doesn't. Class conflict was as far from Connie's mind as it was from the director's as she rapturously watched from hiding the muscular, penile forearm belonging to the bare, muscular body of Mellors rhythmically hand pump up well water for his morning shower. The real meat of Lawrence is here. In case the viewer missed the symbolism, for good measure Jaekin throws in a follow-up facial of Connie giving her lips a quick tongue-over.

Judging by this and previous failures the work of D.H. Lawrence is hard to translate to conventional film. Works involving the imagination are often better evoked by the written word or in the surreal cinema. Even so, there is more to grasping the sensitive tone of Lawrence than showing lots of hopping into the sack - a thought which leads me to believe that if Lawrence knew his novels were going to be washed over so he would have gone into coal-mining instead.

J.L.

Ca-YUK STRIKES

(IN THE NICK OF TIME)



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'THE KITCHEN STINKS'?

ARE ALL AESTHETICS BOURGEOIS AND PATRIARCHAL? - A review of 'The Kitchen Stinks', or hanging out dirty laundry'

The opening of the Women's Art Exhibition last week illustrated a basic split in feminist theory. The problem has become: Is all rationality pertaining to standards - aesthetic, cultural, spatial - male and patriarchal? Or should a feminist art exhibition be retrogressive, technically sloppy, ineffectual and kitsch merely because to do otherwise would be 'judgemental'?

This theoretical dichotomy arose over the selection of work for the Feminist Art Exhibition (The Kitchen Stinks). The issue had been discussed ever since the initial idea of having a Feminist Art Exhibition. From this the situation was as follows:

1. A letter was sent out to women artists asking them to contribute. Extracts from this letter include the

following :

'The festival is specifically a Festival of Feminist Art, thus stating that there is a clear difference between art made by women and art made from a political perspective by women.'

'The Festival will, we hope, demonstrate the potential for feminist political art to make a powerful contribution to the women's struggle to raise political consciousness for radical social change.'

The letter was written by Debbie Tohill.

2. A consensus of opinion at a University Feminists meeting that selection on a political plus aesthetic basis would be necessary and desirable in order to create an overall feminist statement from the works.

3. On the night before the exhibition was due to open (11th June) selection took place and resulted in an exhibition of 22 works which were felt to satisfy the criteria imposed. We understood that in compiling, that is selecting and putting together an exhibition, we (the writers of this article and the selectors) were making both a creative

and political statement of and about feminist art. We recognise a difference between 'feminist art' and 'art made by feminists'. We were looking for feminist art.

From this it is clear that we were not making judgements on the artists nor did we intend to censor certain works to other viewers. To be specifically avoided were such stereotypical and clichéd images of women such as the earth-moony mother, and romanticised de-sexed classical images of women.

4. In the early afternoon of Saturday 12th June, (the Exhibition was due to open at 3 o'clock that day) a group of women, previously uninvolved, decided all the work must be hung and rapidly tacked up everything - that is all the work received. The justification for this action was that every woman who had contributed work had the right to have it included in the exhibition. They questioned anybody's right to select or evaluate.

The validity of our position rests on the

following logical points.

1. By using the traditional Art Exhibition format with its intended spatial harmony; we were claiming male ground for female expression. We wanted to use a traditional art exhibition (male and patriarchal) format to expose a new art, an art that was different.

2. We felt that a smaller, more powerful exhibition also gave the work a degree of independence that a group show tends to negate.

3. We hold suspect the attitude that 'it's all OK if it's done by a woman.' This anachronism would deify Margaret Thatcher.

4. Every philosophy must be reflexive. That is, we must view what we believe - critically and constantly question orthodoxies. Every 'ism' (marxism, Feminism etc) must be continually re-evaluated or else stagnation is inevitable. We felt that it was unacceptable to compromise our critical integrity. We must not be scared of applying standards to ourselves;

'What's terrible is to pretend that the second rate is first-rate. To pretend that

you don't need love when you do; or you like your work when you know quite well, you're capable of better'. Doris Lessing "The Golden Notebook".

5. A great deal of the work in the final exhibition contradicts the criteria-laid down. A coloured glass bowl or a sixteenth century traditionally dressed (European style) doll does not 'contribute to knowledge about issues that are central to feminist political practice.' To over-rule these carefully thought out ideas at the last minute, by women who did not even consider them is obstinately wrong. It is also an insult to women artists who carefully considered the criteria and who made special efforts to meet it.

6. We stand by our original specifications and our desire to unveil a new art, a new step for the feminist movement. The exhibition should have been a chance for growth and development. Instead it continued in a self-obsessed manner with a tightly-woven group of women dictating. It restricted itself to

self-congratulating, rather than reaching out.

Is it unfair to try to embody what Mary Daly in 'Gyn/Ecology' states as :

'Her criticism has nothing to do with 'jumping over' the tough discipline of the mind and imagination... she demands great effort of herself and of her sisters. For she must not only know the works of 'The Masters' she must see through them and make them transparent to other voyagers as well.'

Please do not associate us now with what is hung, or how it is hung or why it was hung. We now refute that 'The Kitchen Stinks' is a 'Feminist Art Exhibition' although it may well be 'An Exhibition by Feminist Women'.

Georgina Left Catherine Goode, and Deborah Tohill.

Deborah Tohill, previously co-organiser of the festival, resigned from the Festival completely as a result of this division which she sees as going right through the entire 'Feminist' festival.

FEMINIST ARTS FORUM NEXT WEEK

If you have any praise, comment, or criticism of last week's Feminist Arts Festival or feminist Art in general, then put it on paper and bring it up to Craccum. Any photos would also be appreciated.

Express your response to this unique event.

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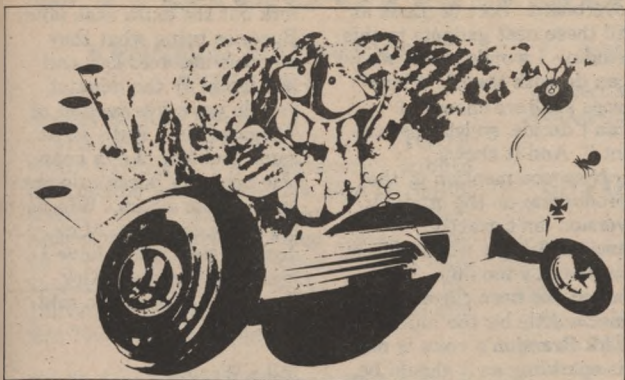
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SUPER 8

The Classic Cinema showed on June 2nd films by members and friends of Alternative Cinema's film classes. The scope of work was wide, ranging from standard mock advertisement film exercises to genuine experimentation in animation and film.

Many of the films were unfinished and naive. The workshop production "Kaleidickscope" was unconvincing and quite juvenile. Spoofs of this kind should be left to those with experience and ability.

The advertisements ranged from barely adequate to adequate. Again they were good lessons in learning and should be filed away as such. The wittiest was "Good for You" with its clever "turn on" at the end.

Fortunately the animation was simple. "Faust ballet" was clever and music was generally synched to the film. Victoria Lord's "Why can't you do anything nice" was also pleasing, her use of colour imaginative.

"Coal" a documentary by Rhys Duncan was clever, and sincere. One could

almost believe him. Some of the shots captured the essence of the Life of a Long Distance 49.5 pound coal-sack carrier excellently. It was perhaps a little too long.

"So unstable" was disjointed (is this where it gets its title?) The night filming did not quite capture as much tension as it could have. With more care the medium would have been successful.

Simon Marler and Garth Maxwell's "Come with us" was professional, exciting, adventurous, one of the best efforts of the evening. Its focus was narrow and uncluttered. The two gyrating bodies riveted audience attention stimulating the visual senses. It was pacy! Music accompanying it was apt and the waif like face at the end evoked the horror of nuclear destruction.

"Nostalgia The Devonport Ferry" by Simon Marler was crisp and refreshing. The stop, start, go return ferry sequence was witty. Changing from colour to black and white film

succeeded, aided by the addition of felt-tip colours directly onto the film.

Auckland Technical Institutés graphic course cooked up a little number called "Soup". Based around a fall into an empty CocaCola can (shades of Alice in Wonderland) it explored ideas containing mainly cocacola cans. It was imaginative.

On the whole the screening was enjoyable, many of the films are not memorable but at least it was an opportunity to screen them. It would be better if the films were not so ambitious and more in keeping with the resources and facilities available. The best and most professional films were "Coal", by Rhys Duncan, "Come with us" by Simon Marler and Garth Maxwell, and "Nostalgia, The Devonport Ferry" by Simon Marler. As a composite block these three would make an excellent trailer at a film festival. One looks forward to the next screening.

Richard Davies

VERY SOON...

IOLANTHE — GILBERT AND SULLIVAN
CONCERT CHAMBER
28 JUNE — 3 JULY

Chic Littlewood takes to the boards in this 'Savoy Opera' about militant fairies foiling a worldly British Male aristocracy. This is the first in a programme of operetta and musicals in the Concert Chamber. Could be mighty interesting. Tally Ho!

GRAND VARIETY CONCERT
MERCURY THEATRE
JULY 18

A year ago today the Springboks arrived and on this anniversary A.A.A. have organised this fund-raising concert. The programme features Topp Twins, Limbs, Tim Shadbolt, Mathew Brown and 'King Dimplecheek'. More about this later!

DRACULA
MERCURY THEATRE
JUNE 26—

A big, big musical of fangtastic proportion. A lot has been promised. I'll wait and see.

WAITING FOR GODOT
THEATRE CORPORATE

Starts in a week or so, if only he would arrive. Beckett is back and Godot?

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Proven value for money music, and anyway your money is going to a good cause.

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JULY 10

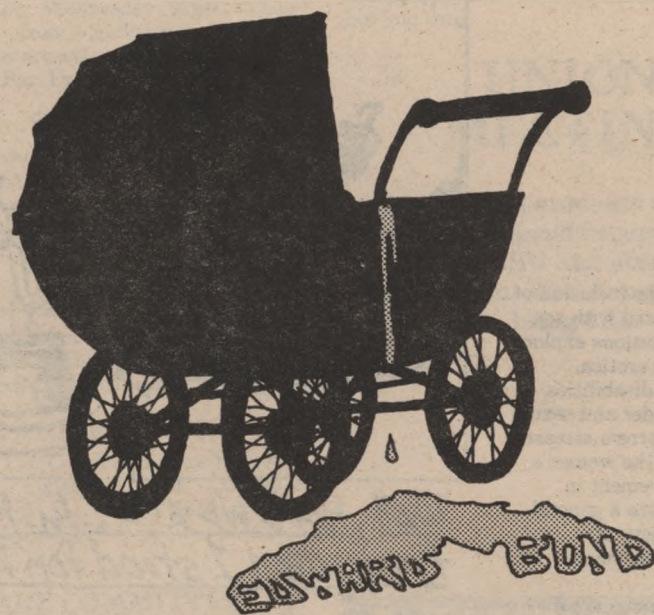
Could be a good time for all those who bopped so long ago. 'In the Summertime' mid-winter concert.

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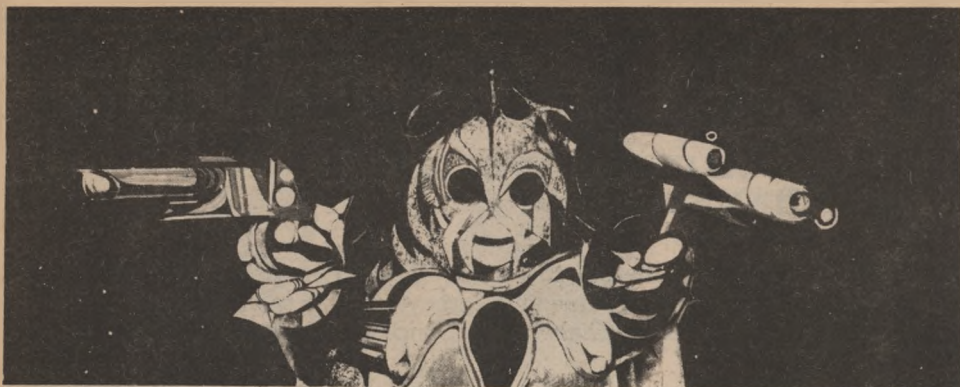
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Auckland Town Hall, Wed. July 7th 1982 at 7pm



& featuring:
THE OTHER SIDE OF HAMMOND GAMBLE
BLIND DATE
THE TEMPOS
DANSE MACABRE
WILLY DAYSON BLUES BAND
DAVE McLEAN'S LITTLE CRIMINALS
Tickets \$5.50, Book at the Corner. Door Sales \$6.50.



KILLING JOKE Revelations (Malicious Damage/EG)

PART ONE

1. revelation, n. Disclosing of knowledge, knowledge disclosed, to man by divine or supernatural agency...; striking disclosure.
2. Revelations are ten masterpieces.
3. Revelations grab the listener and fling him/her/whatever around the room with a fury of intensity that could be somewhat disturbing.
4. Revelations are essential to modern man. They reach and grab you. They engulf you in a body of sheer power and emotion that embodies the spirit of life, and embodies the Killing Joke.

INTERLUDE

Never before in the history of modern music has one album done so much to round off the career of a truly remarkable entity. The overwhelming strengths of this album are only just beginning to come home to me with the full impact of what it all means. Killing Joke have never before promised so much, and just as they have split up... and that's the ultimate Killing Joke...

PART TWO

1. "The feeling of a guy in the first world war who's just about to run out of the trenches and knows his life is going to be gone in ten minutes and he thinks of that wanker in Westminster who put him in that position...that's the feeling we're trying to project...the Killing Joke."
2. "We all believe firmly that we have a destiny to fulfill as Killing Joke."
3. "...If people can only see Killing Joke as a band, then they're fools, 'cause it's becoming a statement, a frame of mind in itself, and it doesn't even require explanation. Just those two words, 'Killing Joke' sum up that level of emptiness. What I think is most important now is for people to find themselves...locate their true wills...I believe in destiny, you see, I'm sensitive. I smell things."
4. "Hope is for the loser/Certainty to be/Pleasure of the winner/Certainty to be/Take now or stay the same!" (Chapter III)

THE DETAILS

There are ten songs in all, all excellent. 'The Hum',

'Empire Song', 'We Have Joy', 'Chop Chop', 'The Pandys are Coming', 'Chapter III', 'Have a Nice Day', 'Good Samaritan', 'Dregs'. The singles are 'Empire Song' and 'Chop Chop'. The standout songs are 'Land of Milk and Honey', 'Dregs', 'Empire Song' and 'The Pandys are Coming' (along with the other six). The album was recorded late last year with Conny Plank, in Cologne. The sound is superb, swirling rhythms, thrashing around, refusing to say die. The end result is superlative.

PART THREE

1. The revelations are a beacon of light amongst the darkness.
2. The revelations are positive, constructive, but above all realist. Refusal to accept reality is a weakness and a vice which the revelations do not indulge in.
3. The revelations are the final, ultimate killing joke, the last Word.

THE LAST WORD

"Extreme Nature panic plays another tune/drastring measures taken round by all/four years - four minutes still turns my insides out/I can't help thinking of the cowering families/Inside the hatred builds/spit out the contents later/so we can - Have a Nice Day now."

THEATRE OF HATE Do You Believe In the Westworld 12"

(Burning Rome/Stiff)

'Do You Believe In The Westworld' is basically a great song. What Max Splodge might call a cowpunk medium. A sort of reply to Eddie Tenpole's Tudorpunk. Whatever, it has a certain spark of originality, a certain charm, a certain ratio of punky energy and poppy lightness. BUT hold on a minute: Something's not quite how

it should be! This 'dub' version is pretty diabolical. My god, they've really gone overboard. Sort of 'Look at all these neat gadgets in this studio - I wonder what we can do with them? Which ones shall we choose? I can't decide, so let's use the lot.' And it shows.

Now you mention it, the production on the original version isn't exactly awe-inspiringly wonderful, is it. No, it's too dull. The sound has been closed off just a little bit too much. Kirk Brandon's voice is not as sparkling as it should be, it's suffering from

over-production. That's a pity.

Still, if you do decide to fork out the extra cash (and Busarries being what they are, this becomes less and less likely by the minute), you do get a live version of 'Original Sin'. But - oh no, same problem. Let's hope this producer doesn't do the same of the album. What's his name, anyway - Mick Jones? Now where have I heard that before? Kirk Brandon's Ears! (who said that?).

Mike Weston



THE EXPLOITED Punk's Not Dead Secret (RTC)

This album has probably become the best selling Oi LP to be released in England, since its release there about a year ago, it has regularly topped the UK independent charts, and indeed was quoted by Sounds magazine as being the best selling independantly released and distributed album of 1981. In the national charts overall, it did similarly well, and featured in the NME top thirty for ten weeks, peaking first in May at number 10, then again, six months later in November at number 18, spending a total of 10 weeks in the top thirty! Not bad for an indie.

The album contains fifteen biting hard songs, fourteen originals and one spirited cover, of the legendary 'Mucky Pup' by Puncture.

All the songs are built around football chants, led by Wattie's wild Scottish voice, and the blistering guitar supplied by Big John.

A casual glance over the song titles on the album will give you a pretty good idea of what the band are all about. Songs like 'SPG', 'Sex and Violence', 'Dole Q', 'Blown to Bits', 'Cop Cars' and the like are living testament to the nihilistic approach that this band have adopted.

The Exploited believe in Anarchy not as a way of getting peace and freedom as bands like Crass do, but rather as pure chaos - no coppers lurking round to stop them putting the boot in. They represent what the British music press have frequently attacked as the moronic violence of Oi Oi music.

The Exploited claim to be making music for working class kids on the dole, and

say that their only intention is to give those people something to live for, and to give them a good time. Perhaps.

But however repulsive their politics (such as they are) may be, the fact remains that the music this bunch keep coming up with is good - these guys have a certain amount of talent, which is becoming more apparent as they develop. And there are very few people who have seen them live who don't admit that the Exploited are simply one of the best live bands Britain has ever produced.

If you like blistering hard core punk, and don't give a damn about politics, then this album is for you. If you can put their violent approach to one side, and just listen to the music with out thinking about it, then this album is great stuff. But beware of agreeing with them.

ART

ART Picasso and His Art Denis Thomas Hamlyn

Picasso's significance to twentieth century art is unquestioned and his gifts so great that a perceptive admirer described him as the most influential artist who ever lived. Certainly his work reaches a world public far beyond the comprehension of his predecessors. His creative talents attained such diversity that his name is associated with printmaking, sculpture, ceramics, ballet, theatre, book illustrations and posters.

The author's text contributes balances support

to the hundred or so illustrations half of which are in colour. The format of the book 34 x 25cm is large enough for the reproductions to recapture the spirit of the originals for they are attractively presented.

The extensive chronology - 1881-1973 - offers a valuable background for anyone making a study of Picasso or cubism but the bibliography is somewhat brief and omits dates.

This publication is one of a series devoted to artists and in addition those with considerable reputations are some less known ones; John Furse, Nicholas Wadley, Keith Weldon, Christopher Wright and Rosemary Treble. Invitingly priced at just under \$10.

Jim Burns

SEX

SEX The Facts, The Acts and Your Feelings Dr Michael Carrera Lansdowne Press

The author is Professor of Community Health Education at Hunter College, New York and President of the American Association of Sex Educators. He is also consultant to the Planned Parenthood Federation of America and an adviser to the federal government. With these qualifications he has produced a comprehensive study of four hundred and fifty pages.

Anatomical and physiological aspects are expertly covered and throughout the work he uses question. and answer sequences to more fully explore and clarify a complex subject. An important element in his

treatment is the inclusion of myths associated with sex.

His investigations explore such topics as erotica, drugs, incest, disabilities, fetishism, gender and sexual orientation. Carrera stresses the impact of the women's liberation movement in helping to create a general climate in society of acceptance of women's bodies.

The illustrations are a major feature of the book and there is an excellent Glossary/Index and an up-to-date bibliography. The author maintains that fulfilling our sexuality is a lifelong opportunity. 'A true understanding of sexuality can only occur when the aspects of sex and self, sex and feelings, sex and intimacy, sex and religious beliefs and sex and cultural context are fully explored and integrated.'

Jim Burns



Well, here we are. Just a year from when I stood for President..



NEW INDEPENDENT

Play It Again Sam
Written by Woody Allen
Until 26 June Wed-Sat at 8.15pm
Phone 796-371 for Bookings.

14 UPPER QUEEN STREET
Phone 796370 Bookings 796371

Unclassifieds

KENNETH MAIDMENT THEATRE

Sunday 20 June 7.30 pm.
'HAPPY BIRTHDAY, IGOR STRAVINSKY'. A centenary tribute Programme will include The Rite of Spring (Piano duet), Three Songs of William Shakespeare, Three Japanese Lyrics, Elegy for J F K, Cat's Cradle Songs, 3 Pieces from Petrushka, and choral works sung by the University Singers. Tickets Phone 737-999 Ext 7408 \$4.00, Students \$2.00.

Fri 25 June to Sat July 3 (excl Sun). 8.15pm.
Matinees June 26 & July 3, 2.15pm.
'SAVED' by Edward Bond. Theatre Workshop presents one of the earliest & most controversial plays of Edward Bond. First night audiences rioted in the theatre when this production was staged in London. A hallmark of Dramatic Literature and a study of society coping with conflicting moralities. This play is not for the squeamish! Initial humour gives way to horror, and who said - 'It isn't like that here!'

Fri June 25 1.05pm
'FRIDAY AT ONE'. Miha Pogacnik, Violin, with Phyllis Rapoport, Piano. Return visit of Internationally renowned violinist who will give an introductory talk. Programme includes Sonatas 1 & 2 by Bartok. Admission free.

LITTLE THEATRE

Thurs 24, 25, 26 June 8pm
'DER ERFINDER' and **'REGIEFEHLER'** - Sketch and **'DAS TOTENBETT MIT HAPPY END'** presented by University German Drama Company. Bookings ph 737-046 or 737-673 Tickets \$2.50 Students \$1.50 Schools \$1.00.

Sun 27 June
'A WINTER CELEBRATION'

LUNCHTIME MOVIE

Mon 28 June 1.05pm
'THE CHOIRBOYS' R18. The roughest, wildest bunch of cops in the toughest after hours City in the World. Admission \$1.00.

PHOTOGRAPHIC SOCIETY

Pinhole cameras and lunch, on Sat June 26 - at 10.00am now, so bring your lunch and learn about, build and use a cheap replacement for your SLR. Watch the noticeboard closely.

LITERARY SOCIETY

Presents "Poets On Campus": Riemke Ensing, Wistan Curnow, Grant Duncan, Josephine Misere, David Eggleton, Darryl Wilson.

Thursday 1st July 8pm Old Grad Bar. Cheese and pretzels provided with your refreshments. \$2.00 at the door.

FOLK CLUB

June 23: Linc Male & Chris Price are our guest artists on Wednesday night. Their music ranges from traditional to Joni Mitchell. All folk are welcome; starting time is 8pm, Old Grad Bar. Drinks available.

S.C.M.

Tuesday 22 June: Tea meeting 6pm, MacLaurin Hall. All welcome.
Friday 25 June: Lunchtime meeting 1-2pm. Rm 144. Discussion on Peace Issues. All welcome.

PROGRESSIVE CLUB

Meets Tuesday 1pm, Exec Lounge. What are the prospects of the AUSA presidential candidates? Can SRC be revived?

BEER AND POLITICS

Friday 4pm, Top Common Room. Why did Israel invade Lebanon? Will Quigley's resignation affect the Clyde dam or the Budget or anything at all?

WELFARE COMMITTEE

Nominations are now open for seven positions on Welfare Committee. Would interested people hand in names to Heather Worth, Welfare Officer, in S.I.O. or to Bob Lack. Appointments will be made at Exec meeting this Thursday.

SCSP ACTION

SCSP Action Group (or the Job Squad) meets each Monday 1pm in Student Information Office. All welcome.

SITUATIONS VACANT

Expert sign writer required. Contact Union Manager, Studass, 30-789 Ext 61.

ENVIRONMENTAL AFFAIRS OFFICER

Nominations are now open for the Executive position of Environmental Affairs Officer for the period to 31 December 1982.

Nominations close with the Secretary at 5 pm on Thursday 24 June and these should be accompanied by a policy statement and a photograph for inclusion in the next issue of Craccum.

An election will be held at the SRC meeting scheduled for Thursday 1 July and candidates should attend this meeting from 1pm.

Notices will only be accepted up to 12am on the Thursday prior to publication. Please keep them short.

MUSIC SOCIETY - ANNUAL GENERAL MEETING

On Monday June 28 the Music Society will hold its annual general meeting at 5.30pm in Room 20 of the Music Department. All students interested in determining the future of the society, electing officers to represent them in the Music Society, are invited to attend and 'stake their claim'.

EVANGELICAL UNION

Giving Away The Faith (Part 2). Ray Galvin speaking. Venue: SRC Lounge. Tues June 22, 1-00pm.

POETRY•MUSIC•THEATRE

At the Just Desserts Cafe, Airedale St on June 24 (Thursday), 8pm. First Half: 'Heroes, Regulars and Jerks' (a mime, clown, dance, acrobatics and comedy team), and a group of top folk musicians. Second Half: Dramatist, actor and director MERVYN THOMPSON reading his own theatre poems.. Admission, \$2.50.

BYO POETRY

To no. 8 Grafton Road (the old grey house behind the hedge part of the German Department) this Wednesday lunchtime. We'd like to get an informal poetry/reading discussion session going, but we need the support of university poets. Crawl out of your dark corners and come along, Wednesday 1-2.

UMSA LUNCH-TIME-GATHERING

This week L-T-G is cancelled. Next week L-T-G will be cancelled too. L-T-G will resume immediately after Mid-term break. See you then.

UNION MEETING

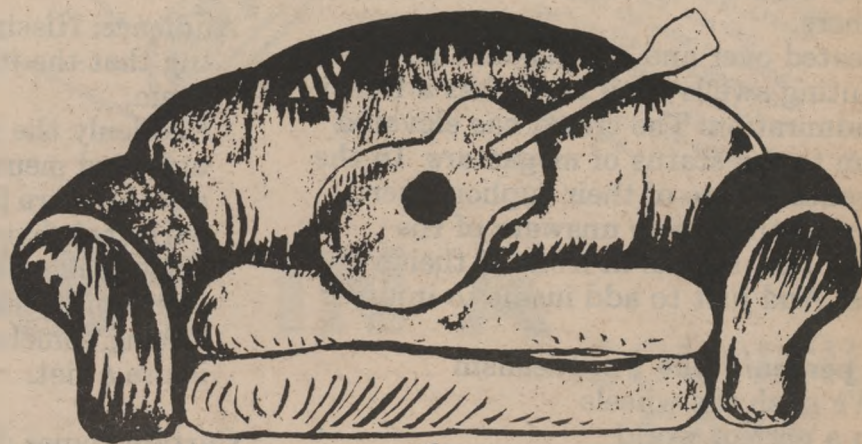
All interested students are invited to an education/delegates meeting of FOL/CSU and students at Trillo's, 9am, Wed June 23. Please bring I.D.

WILLIE DAYSON BLUESBAND

CAFE FRIDAY

8pm — 1am
 JUNE 25th

WITH
 *BLACK n'BLUES
 *DAVE McLEANS
 LITTLE CRIMINALS

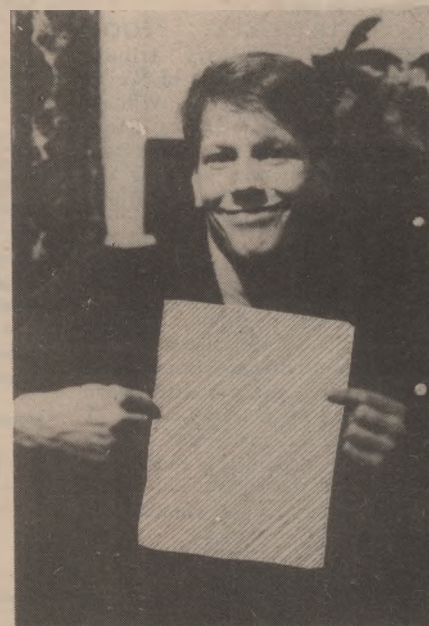


BOOKINGS: W.D.B.B. P.O. BOX 5 SWANSON
 TEL. 83 39968

THEATRE CORPORATE
 14 GALATOS ST. NEWTON.
 Bookings Ph 774-307

MON & TUES 6.15pm, WED to SAT 8.15pm
 BRIDGET ARMSTRONG AND PAUL MINIFIE IN
DUET FOR ONE
 By TOM KEMPINSKY
 'Wit, Humour, Conflict and the passion of Bach'

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



'Zombies of the Stratosphere' or 'The Emperor's New Clothes'

Enter three naked people; two of them reluctant and withdrawn, the other confident and assertive. Two of them wear glasses, the other is totally naked.

Narrator: These are three totally different individuals, thrown together by the chaos of chance. See how bravely they endure their nudity in front of you their audience.

Audience: (chanting) Stratosphere Stratosphere We want the Zombies of the Stratosphere. repeated over and over again the chanting swells until it reaches a frenzy of admiration. The crowd has elevated them to the status of megastars. In the advanced state of their euphoric hero worship they seem unaware of the insult that stands in front of their very eyes. And just to add insult to injury:

1st person: Hello I'm Idealism We push the wheels in a perfect world we don't steal what isn't rightfully ours.

2nd person: Hello I'm Truth Shame is shameful We are the naked truth On the crest of a wave it came Fortune and Fame

3rd Person: Hello I'm Honesty and I'm speaking for all 3 of us Honestly nudity is a barefaced lie. Three of them (all together) 'Stratosphere, Stratosphere. We are the Zombies of the Stratosphere'.

Audience: Hissing and catcalls; realising that the joke is most definitely on them. Suddenly the atmosphere becomes ugly and menacing. Missiles fly and the three are lucky to escape with their lives. They make a hurried and undignified exit amid general chaos and mayhem having somehow managed to incite a riot.

Curtain comes down to strains of 'Thunderbirds'. Audience joins in.

THUNDERBIRDS ARE GO

LADY P's got a pink Rolls Royce with 2 wheels at the front gonna do a rescue job and other cunning stunts please come and rescue us wo wo wo wo wo please come and rescue us we'll say thunderbirds are go thunder birds are go this is not about the future this is not about the past thunderbirds are our new religion thunderbirds are coming fast please come etc You can't tell me they're just puppets you can't tell me they're just things wonder what goes on above us whose hand pulls the strings. A reactor's failed in Milford Sound it's a meltdown and a leak, kiddies dying in the playground things are looking bleak please come and