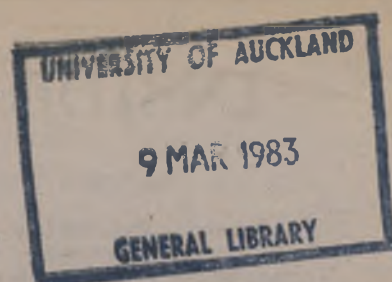


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CRACCUM



Auckland University Students' Association Volume 57 8 March 1983



INTERNATIONAL WOMEN'S DAY

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CRACCUM



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'In New Zealand, if you have any passion, that's radical.'
- Merata Mita

We received two letters on our desk this morning addressed to 'Dear Sweet
Editoress' and 'Sir/Madam/Asexual Twit'. The sender assured us in a postscript
that his letter was 'non-offensive to minorities'.

Our standards differ considerably.

When we first came into CRACCUM office we staged a major clean-up.
Wall-washing, floor-scrubbing, painting, decorating and rearranging.

Of course this was considered aspects of housekeeping. We were 'frightfully
organized', and told that our tidyness would never last. Oh! The traumas of
modern housekeeping...

When the first issue of CRACCUM hit the streets, we were expectably, quite
ecstatic. Biddy enthusiastically asked the first person, a three piece suited man,
what he thought of our efforts. His reply, 'Very nice. Good girls'.

Funny enough the both of us thought the revolution would have happened by
now. It's been eight years since International Women's Year. Eight years ago we
were young and optimistic.

We thought there would be equal representation in government. That abortion
would be our right. That chauvinism would disappear along with Simon and
Garfunkel.

We were also naive enough not to realize the extent of racism and sexual
violence pervasive in our community, (and others as well...).

Simon and Garfunkel came back, male chauvinism never even took a break.

Miss Auckland carries on each year, the railways insist on their Miss
Freightcar. K'Rd. signs show us caricatures of our bodies whilst behind the
signs... Writing this in the intellectual and politically sound Wynyard Tavern,
out the window we can see the Penthouse Massage...

As the economy dives, more and more services for women are cut. Taxes are
raised in the lower income brackets, to pay for what? Certainly not state
childcare, women's health clinics, or abortions...

If men had periods, tampons would be government subsidised.

We 'only' have a day this year, and many won't even recognize that. This
CRACCUM is dedicated to all women in struggle, and there is so much to
struggle for, so much to gain.

March 8th leads to March 9th and March 10th...

- Louise and Elizabeth



President

JOH

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Presidential Column

JOHN BOY

Last Wednesday, March 2nd, several thousand students, mainly first year, met in the Recreation Centre. For those students who were unable to attend, and for those who were at the meeting but did not absorb all that was said I will take this opportunity to reiterate a few of the points outlined by the speakers to the meeting.

The University Chancellor, in a warm welcome, stated that his door was always open to Auckland students to discuss any areas of concern whatever. He encouraged the students to use their Association and University facilities and briefly outlined a history of the University and the centennial activities planned for this year.

The Registrar described himself as the 'Grand Secretary' and the Registry as 'the meat in the sandwich' between the students and the Government. Like the chancellor, his door is always open to students and he encourages you to make good use of the university staff and not be intimidated about entering the Registry building with any problem, no matter how minute.

Both the Chancellor and the Registrar urge students to use their Association facilities and to participate in the General Meeting Student Representative Council Meetings.

Paulette Keating the Education and Welfare Vice President of the National Student Body (NZUSA) outlined the functions of NZUSA and campaigns planned for 1983. NZUSA co-ordinates the activities of the 7 NZ Universities and their

53,000 students on a National level. Members of AUSA are automatically members of NZUSA. For in depth information of NZUSA get a copy of the National Student Newspaper from the entrance to the AUSA reception area.

As President, I outlined the functions of AUSA. In a nutshell - all full-time and the vast majority of part-time students are members of AUSA. The Association is governed by a 15 personed Executive which meets approximately once a fortnight to decide on matters concerning the running of all the student facilities, to examine the needs of students in issues ranging from student accommodation and other welfare issues, to the best form of representation on the university committees. The Executive also decides on the funding of political campaigns which are designed either to educate students on matters such as anti-racism and anti-sexism, or to place political pressure on groups outside of the university, in recent years of tertiary cutbacks the Department of Education being an obvious target.

All students are welcome to attend Executive meetings though they do not have a vote. Minutes of these meetings are posted on the AUSA noticeboard outside the Custodian's Office.

Finally members of the 1983 Executive addressed the meeting and outlined their jobs.

All of the Executive members deal within their own portfolios and also act collectively as an Executive body. They can be contacted through the AUSA reception and have offices within the student union building. A fuller explanation of executive portfolios can be found in the No. 2 Handbook, available at the entrance to AUSA reception, along with No. 3 Handbook (incorporating the present Handbook) and the Sexuality Handbook.

As you can see there are many facilities open to students. Use them.

John Broad
President

VOXPOP

CRACCUM roving reporters went to the street to find out "What International Women's Day means to you?"



Penelope Sinclair
Politics
"After returning from America, I'm curious to know what it will be like here."



Birgitta Noble
4th year part-time
"Everything, and more people should think so too."

Jean Hughes
Bookshop worker
"A lot of frustration, because it means nothing to anyone else."



SRC AGENDA Crisis Centre Debate

Below you will find the agenda for this weeks SRC. The Crisis Centre issue will be debated and we are presenting opposing opinions on its function. The first, written by Welfare Officer Neil Reid, argues against political action being a concern of the centre. The second, submitted by two of the more politically active members of the association, emphasises its political rather than 'bandaid' role. Read both, come along to SRC and cast your vote. (CRACCUM endorses the political aspects of unemployment.)

AGENDA for the Meeting of SRC to be held in the Maidment Theatre on Wednesday 9th March at 1pm.

• Election of SRC Secretary

• Minutes of Previous Meeting
• N.B. These minutes are available at the Studass Reception for anyone interested in raising matters arising from them.

• Policy Motions.

Crisis Centre: (see background articles)

- That S.R.C. recognize the need for a crisis centre until a public sector, student holiday job scheme is introduced.

- That S.R.C. recommend the following functions for the crisis centre.

- To set up/operate/maintain a crisis centre at A.U.S.A.
- To give advice/assistance to unemployed students.
- To liaise with relevant people
- To undertake fundraising for the centre and needy students
- To involve students in activities directed against student unemployment.

NB: Thereafter S.R.C. will be held weekly on Wed at 1pm in the S.R.C. Lounge 2nd floor above Cafe.

- That S.R.C. recommend to executive that AUSA pay the wages of 1 full time worker for a period of 14 weeks.

- That candidates be chosen for this position in the following manner.

- The position be advertised in Craccum early September.
- Applications be made to Secretary, A.U.S.A. by 30th Sept - 5pm.
- Candidate(s) to be appointed by a subcommittee of executive to consist of President, N.A.O., Welfare Education officers and 2 S.R.C. representatives to be elected in early September.

Over the last Summer the Students Association ran an Unemployment Crisis Centre. This centre was staffed by two students, Jim Faleauts and Caroline Anderson.

At the end of the Centre's functioning they wrote a report which cast doubt on certain of the Centre's functions.

The main fault they felt was the aspect of 'political action' as concerned the co-ordinators. 'Political action' became a dirty word and, indeed, rightly so. The best representation at a political rally on campus was eleven people, a rather paltry sum amongst the estimate of 2500 unemployed.

The Crisis Centre Co-ordinators concentrated on the 'welfare' aspect of the Centre's brief, ie: ensuring that unemployed students were getting what they were fully entitled to.

The association has budgeted \$10,000 to be spent on a Crisis Centre for the '83 - '84 summer.

Some of the more politically active members of this Association have the absolute audacity to continue to wave the flag (red or otherwise) in favour of 'political action' even after its abject failure last summer.

Not content to hold a referendum on this issue to gauge the widest possible support or rejection of 'political action' they wish to take the matter to SRC where, in the words of one, they would get 'quality not quantity' of students. And quantity would certainly be lacking. SRC needs a quorum of only 50 people who can then decide the direction of over 12,000.

I urge you to come to SRC in the Maidment Theatre on Wed 9th March at 1.00pm and end political oppression forever. If you wish to know more come and see me in the Student Information Office.

— N. Reid

Is Political Action a Waste of Time?

Despite 2048 students being registered at Auckland Job Search as unemployed over the summer only a handful turned up on the pickets organised by crisis centre.

The low attendance starkly contrasts student response to the scrapping of SCSP when 1500 students marched downtown and occupied the Labour Dept, and the activity of thousands of students during the Springbok Tour and Education Fightback in 1979-81.

The failure of the pickets was a failure of the Crisis Centre. It had got off to a late start due to Labour Dept delays over an application for PEP workers. When AUSA finally decided to employ 2 workers, any would-be volunteer helpers were away in the library and they faced the momentous task of attempting to contact 10,000 students at a time when they were dispersed all over Auckland.

The only news most students had of the pickets was a letter sent to each person registered unemployed. Normally a protest has untold more publicity around it, and people have ample opportunity to talk about it. If something is happening, a lot of people hear about it.

Over exams and the summer few people were on campus. It takes a hell of a lot more effort to come in from Glen Innes to go on a picket then it does to walk out of the cafe and onto a march.

Could More be Gained by Maintaining Good Relations?

If the powers that be were well intentioned maybe. But there is little evidence that they are. Merv Wellington has rejected the most well-researched and well-presented arguments without comment. 'Maintaining good relations' for example with the Social Welfare Department can at best only remove anomalies within the regulations. But even without these anomalies unemployment will still become worse unless the government decides to create some jobs.

Crisis Centre can attempt to stick the band-aids on the everwidening wound, or it can call for support from those students affected by this and involve them in trying to change the government's policy. If large numbers of students are involved in protest activity they are more likely to look at the issues in depth, add their opinions as to what they need, and talk to their friends about the matter. The ripple effect throughout the community of friends talking to friends multiplies the approaches to the government. Whether through letters or encounters at the local tennis club.

Such an impact on government dwarfs a policy of 'good relations' or appearances on TV, in terms of winning fundamental policy change.

Campus News

Dean of Arts, Centenary Committee Chairperson, would-be Vice-Chancellor and practising thespian Nicholas Tarling recently announced that 'Richard III' was the ninety-ninth student production in which he had appeared. If he appears as usual in the Capping Revue Nick will achieve a remarkable personal century during Centennial Week. Doubtless he is pleased now that Simon Phillips didn't cast him as Prospero a year or two back, for that would have spoiled this coincidence.

The first Recreation Committee meeting for the year was enlivened by a strong University attack on the student President and by a surprise attempt to sack the long-serving student chairperson, Anthony Wright, on grounds of 'non-eligibility'. The fact that Anthony is a Life Member of the Centre and of the Students' Association, a graduate of the University and a recent member of the University Council suggests that the eligibility regulations may be a little inadequate.

The gist of the attack at the Recreation Committee meeting was that the Students' Association was not making an effort to assist with the running of the centre. It cannot be denied that some assistance is needed, for the University-dominated committee survived the whole of 1982 without adopting a budget for the centre. This did not prevent the production of year-end accounts which, surprisingly, showed a result a few hundred dollars ahead of the non-existent budget.

Any students finding the Student accommodation service less helpful than it used to be might bear in mind that the staffing level has been reduced in a cost-cutting exercise. Despite this the only thing that stopped the University from increasing its Welfare Services Fee was the price freeze.

The University attempted to speed the enrolment process by allowing students to do the first six steps the day before they enrolled. Unfortunately someone forgot to tell the Library so their desk was not staffed on the first Friday. Such organisation!

Those who spent up to three hours waiting in the photography queue at enrolment will not have been impressed by the Deans Committee's money-saving experiment. Unless the system is changed the Photographic Society will next year be walking the queue offering instant black-market photos at \$5 a time.

The over-whelming impression from enrolment was of the amount of time wasted waiting in queues while academics grappled with regulations they didn't understand. Given that some universities manage enrolment entirely by mail we wonder when Auckland will turn this routine administrative function over to a few competent administrators and let the academics get on with their teaching.

Latest sad story from the cuts front: The Cambridge Music School, run by our Centre for Continuing Education for 37 years, and arguably the University's greatest single contribution to the cultural life of the country, is apparently getting the chop this year on the Vice-Chancellor's recommendation. It has been needing increasingly big subsidies so there was a problem, but mightn't it have been worth trying to hold it on campus here? Seeing we have Summer Shakespeare already, and plenty of talented but jobless students, there could even be the makings of a summer arts festival for Auckland?

NEWSBRIEFS

SECRECY SHROUDS SOUTH AFRICAN INVOLVEMENT IN SEYCHALLES COUP

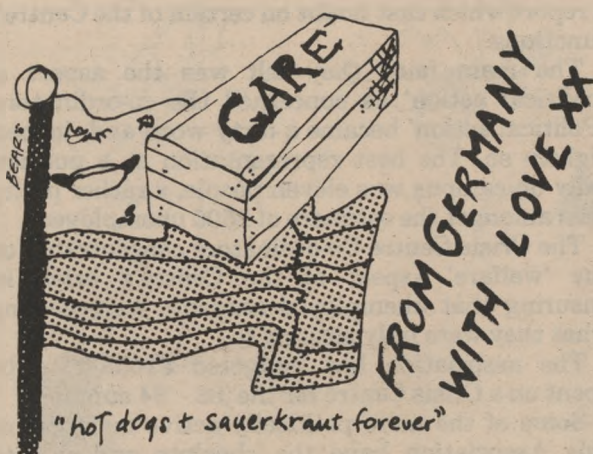
The South African government is continuing its policy of secrecy in the matter of involvement in the abortive Seychelles coup, however, it is known that the Defence Force and National Intelligence Service were involved in planning and arming the mission. Rather than discipline those who were involved, the South Africans have retained two brigadiers whose involvement in the coup is known, and have recently awarded one of them the Southern Cross Medal for outstanding service.

STUDENTS SHOT IN BANGLADESH - UNIVERSITIES CLOSED DOWN

Eleven months after a bloodless coup brought the present martial law regime to power in Bangladesh, at least four students have been killed and 100 injured in demonstrations against the government's educational and other policies. Students are now receiving the support of major political parties and from religious fundamentalist as well as secular groups, as the present regime's position becomes less tenable.

WE CARE AMERICA

Concerned West Germans, moved by television scenes of jobless Americans, have begun sending shipments of food and clothing. Pan American Airlines announces Thursday that it would fly the CARE packages free of charge. Trude Wendlinger, a spokesperson for the airline, said that the first shipment of 100 parcels of food and clothing would leave from Frankfurt for Detroit at the end of February.



WORLD EYES RESOURCES UNDER ANTARCTICAS ICE

The recent conference of Antarctica Treaty nations in Wellington is in the process of working out how to split up the mineral resources in Antarctica. It is expected that some sort of minerals regime will be worked out over the next two years, and this must be seen as an attempt by Treaty nations to retain control of Antarctica in the face of world interest in wider involvement. One thing is known for sure - once the ice has been shared out, Antarctica will not survive the assault.

THATCHER EMBARKS ON CRUISE CAMPAIGN

British Prime Minister Margaret Thatcher has started a pro-nuclear campaign designed to support plans to position 160 U.S. cruise missiles in Britain. While 36 women were being sentenced to two weeks in prison for opposing the missiles, Thatcher was commissioning a \$1.5 million advertising campaign to support the missiles. Not only does Thatcher want the bombs in Britain - she also wants the firing button to be in Washington - because a dual firing system would be too expensive. So Britons face the possibility of a foreign government being able to start a war in Europe without having to leave their bomb shelters.

Chaplains' Chat

HONK IF YOU LOVE JESUS

I saw that on a sticker in the back window of a car. I imagine that the message was directed to other cars. I hope it wasn't meant for people: far too many Christians seem to spend their time honking as it is.

The trouble with honking is that, be the honker never so well-meaning, concerned, and serious, honk is still a honk. You can't invest a honk with shades of meaning or nuances of expression: its message is always no more and no less than 'I'm here'.

Of course, if that's all you have to say, then a honk will serve your purpose well - but Christians have such a lot more to say that we should be able to do better. One is bound to admit, though, that some Christians who really do try to do better might just as well keep on honking: they speak in strange jargon, or they patronise, or they bore - an achievement of sorts, when their message is exciting and accessible to anyone.

So if you aren't a Christian, don't condemn us out of hand if one of us honks at you; we really do have something worth saying. And if you are a Christian, don't honk - it's rude. Remember, cars and geese both honk, and you aren't a car.

GAC for the University Chaplains

LETTERS

RESIGNATION

The Secretary,
Auckland University Students' Association

Dear Sir,

Please take this as formal notice of my resignation from positions within the Association. For your information, I give the following reasons:

I cannot continue to work with and for an Executive which is so obvious in its lack of confidence in me. I refer not only to August Council selections, Senate elections, Air New Zealand charters or Discipline Committee. It is also the manner in which the Executive as a whole will not listen to what I have to say and will even vote against something merely because I was a sponsor.

Secondly, I am so frustrated with the complete lack of support given to sport by the Executive. The fact that a token \$23,000 from an income in excess of \$450,000 from fees alone is pathetically given that there are over 5,000 students playing sport in the University.

Further, that the Executive would rather spend the Association's funds on furthering their own political hobbyhorses without a thought for the welfare of members, and the ease with which they continually vote themselves and their friends money and to positions is deeply distressing.

Accordingly, I feel that I have nothing to offer an Association which is controlled by such fucking selfish people, and so I wish to be as little involved as possible. At least I will no longer have to try and justify Executive resolutions to members of the Association.

Yours sincerely
Robert Clarkson Young

JOB SEARCH

Dear Louise,

The article 'Job Search Cure or Con' asks 'what was Job Search's purpose, and did it work?' And it answers, 'Job Search this year built a base for subsequent years, but still did not necessarily find a cure for student unemployment problems. How profound!

The figures you printed say that only 643 people got 12-week long jobs out of 4,000! Over 3,000 had no job at all or only part-time work!

Of course Job Search had only minor achievements. The 108,000 unemployed proves there are few jobs to search for.

How Job Search Co-ordinator Graeme Simpson can feel Job Search 'has been a relative success' is beyond me. Probably because the government has provided him with a job.

Sue Mitchell

SMITH DREAMS

Dear Editor,

A strange dark cloud, centred on the President's office, has descended over the ground floor of the Student Association offices. A pall of paranoia wafts down the corridor. Why is this year different from any other year? Is it because the President's door is continually locked with him behind it? Is it because the President holds secret meetings with "certain" students? Is it because there is a total lack of trust on the ground floor? And why don't we (the ordinary students) know about it? What has Mr Broad to hide?

Sue Smith

Today, Tomorrow, Everyday

INTERNATIONAL WOMEN'S DAY

March 8 is International Women's Day. Like much of our herstory, the origins of this date are unclear. It owes its existence to the womens movement in Europe, the US and Britain in the first decade of this century. International Women's Day was reclaimed by the feminist movement and has become a celebration of women's strength and our determination to survive.

Traditionally women have taken to the streets on this day. This stems from March 8 1857 when a group of women's clothing and textile workers, who had been involved in a series of long, bitter and brutally fought strikes for decent working conditions and union recognition, marched in protest. They carried banners demanding: an end to sweatshop conditions, equal pay, childcare and the right to vote.

When the march moved from the New York slum where the factories were concentrated, they were charged by police. Many were arrested, others trampled underfoot.

A National Women's Day commemorated this occasion in 1909. Women held meetings across the United States, three thousand in New York alone, where they marched under the yellow flag of the US women's movement. Resolutions were passed protesting the non-recognition of women's right to the vote.

In Europe too, the issue of the day was womens suffrage. Some liberal movements were reluctant to support women's suffrage as it was felt that it would undermine the struggle for enfranchisement of working class males.

At the Second International Congress of Women in Copenhagen in 1910 Clara Zetkin, a leading member of the German Socialist Party demanded that the vote be extended to women. She reiterated that suffrage was not an isolated issue, or bourgeois reformism, but central to the struggle to end the tyranny of oppression faced by women in the home as well as the workplace.

Zetkin also put forward the motion for the creation of an International Womens Day. This day was set aside for raising the social awareness of women, and promoting international unity amongst all womens movements.

From 1911 onwards the concept of a womens day was to be a rallying point for women in many countries.

1911 - IWD celebrated in many countries including Austria, Denmark, Sweden, Germany and the US with mass meetings. In Germany and Austria IWD was centred around the theme 'The vote for women will unite women in the struggle for freedom.'

1913 - IWD was celebrated in Russia for the first time, on March 8 with a mass meeting of Women in the Kalashnika Stock Exchange building in St Petersburg, launching the struggle for political and economic equality in that country.

1914 - Socialists Clara Zetkin and Rosa Luxemburg organized thousands of women to march through the streets of Berlin, protesting Germany's headlong course towards war. Although Luxemburg was arrested and convicted shortly before the march, for her anti-war sentiments; the march took place, with numerous arrests and beatings as a result of police action.

With the outbreak of World War I, commemoration of International Womens Day was suspended in many countries, as women were forced back into the home and into support work for their individual nations. The women's movement did not significantly assert itself again until the 1960's. However in many countries, the concept of a women's day was a rallying point for protests and displays of solidarity. In 1917 in Petrograd, women textile workers protesting against their working conditions, and the famine caused by the war, led to a strike and march of over 90,000 that was to signal the beginning of the Russian Revolution.

The struggle for better conditions for women is not something new to New Zealand. Women have always worked in this country. European women migrants arriving in New Zealand found there was plenty of work to do, but precious little pay in return and hours of work and conditions left a great deal to be desired. Between 1881 and 1886, the ratio of female to male labour in secondary industries altered from 1 to 17 to 1 to 5. New industries grew out of the low wages, especially in clothing and textile industries.

Women were crowded into basement rooms with the minimum of lighting, working 17 hours a day for seven shillings a week. Against this background, clothing workers fought for the right to protect themselves against the evils of sweating and the exploitation of their labour. Women especially were active in pushing not only for the rights of women in the workforce, but for equality in marriage, particularly in the area of matrimonial property and the right to vote.

In the thirties, women, especially married women, were forced out of the workforce and back into the home and mass meetings of women were held protesting against the lack of jobs. Women did not receive unemployment relief and were forced to depend on charity.

During the two world wars women worked at a variety of jobs which had previously been considered too difficult and complex for women. When peace came, the regard for these skills dissipated and women were expected to return to their 'rightful' place in the home.

After the war, the N.Z. Women's Charter Movement was created, calling for the right of women to enter all industries and professions, child care centres, equal pay and opportunity in training and promotion.

After over 100 years, many of the demands of women activists have still not been recognized. Women have the vote, but are still under represented within parliament. Equal opportunity exists only as a concept. Childcare is still not freely available to all women. We are still discriminated against at work and oppressed in our homes.

Jane Warwood
Womens Vice President
NZUSA



Miss Represented

WOMEN IN THE UNIVERSITY

by Elaine Truscott
Women's Rights Officer

In 1877 Kate Milligan Edgar became the first woman in the British Empire to graduate as a Bachelor of Arts. She was a former student of this university. Many women have progressed (processed) through this same institution either with or without certificated award. Some women come and complete their degrees, others decide that this structure and style of tertiary education is not for them.

This year the University of Auckland is celebrating its centennial - 100 years of male establishment, structure, hierarchy, policy and decision making, administration and control. 100 years has seen little growth in the proportion of women at university - both as students and even less so as staff and administrators.

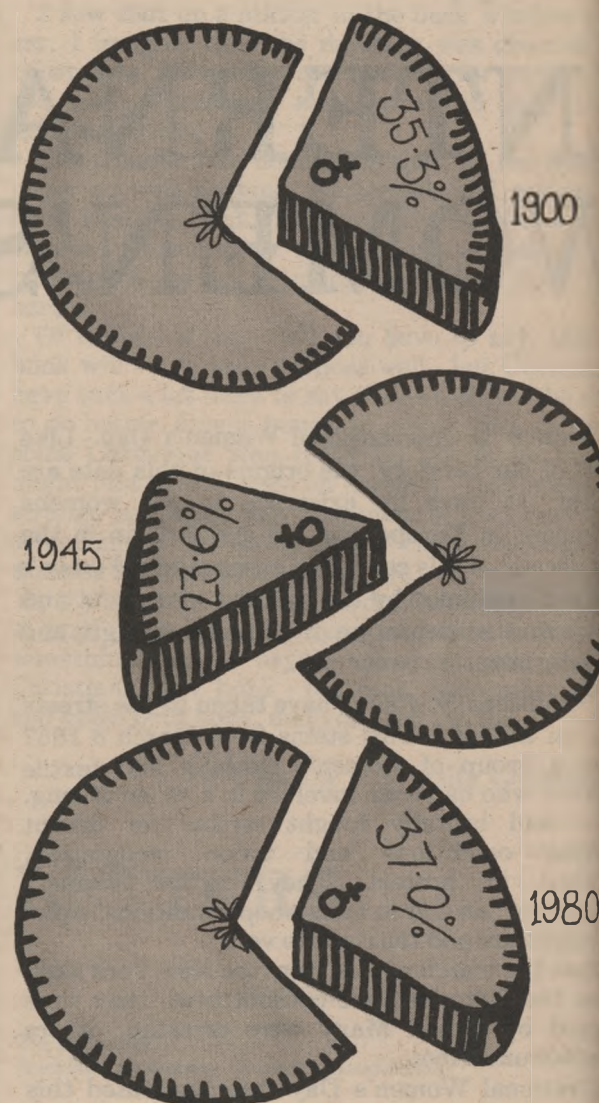
In the 1970's, even though the proportion of women didn't 'drastically' change, the types of courses women moved into did. Medicine, Law and Science became real options for more and more women, mainly due to new feminist awareness. Women began to seek positions normally once occupied only by men. However, little impact has been made regarding the course content of subjects that women were now also studying.

There have been rare and few moves to accommodate the women student body. Basically the course content of this University does not relate to or represent women. The Law faculty offers a stage II paper 'Women & The Law', the Medical faculty has Gynaecology & Obstetrics as

its only women and health paper, which illustrates a narrow and institutional (professional) attitude towards women's health.

The Arts faculty which has 66% women students (the only faculty where women are the majority) offers three papers that are women related: stage III English 'Women Writers of the 20th Century', stage III History called 'Women in New Societies', and stage III Art History 'Women in Art'.

Auckland University doesn't offer Womens Studies (like Waikato has - there's over 60% women on that campus), but the Continuing Education Department has 15 Women Studies papers headed under General Studies in the Programme. Usually these classes are over a



Women as a percentage of Students at Auckland University.

Claiming an Education

WOMEN'S STUDENTS ENGLISH COLLECTIVE

"We need to know the writing of the past, and know it differently than we have ever known it; not to pass on a tradition but to break its hold over us."

Adrienne Rich

The Women Students' English Collective had its beginnings on the 'shop-floor'. Last year, some women students in the English Department began meeting weekly. Individual women were finding it difficult to influence or get a hearing in the department. They hoped that by forming a group they would be in a better position to push for change which would bring the study of literature and language closer to the perceived needs of women.

In a male-dominated culture, literature may contain women, but it is often written, interpreted, criticised, selected and taught by men. As women we find ourselves being, literally, spoken for. Male experience is assumed to include or describe female experience. Women, both as subjects and as students, are frequently ignored, devalued or misrepresented. Female characters are often the objects of male fantasy or hostility, and those who teach the literature may not see or discuss the importance of misogyny. Language itself is conventionally biased towards the male gender, and language is taken to describe a real world.

If women students feel uneasy, angry, bored or confused in this situation, we have reason to. The existence of a characteristically female culture and

perspective have been suppressed.

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Percent

Subjects:
Arts
Commerce
Engineering
Law
Medicine
Science
PhD Studies

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Miss Represented

WOMEN IN THE UNIVERSITY

by Elaine Truscott
Women's Rights Officer

In 1877 Kate Milligan Edgar became the first woman in the British Empire to graduate as a Bachelor of Arts. She was a former student of this university. Many women have progressed (processed) through this same institution either with or without certificated award. Some women come and complete their degrees, others decide that this structure and style of tertiary education is not for them.

This year the University of Auckland is celebrating its centennial - 100 years of male establishment, structure, hierarchy, policy and decision making, administration and control. 100 years has seen little growth in the proportion of women at university - both as students and even less so as staff and administrators.

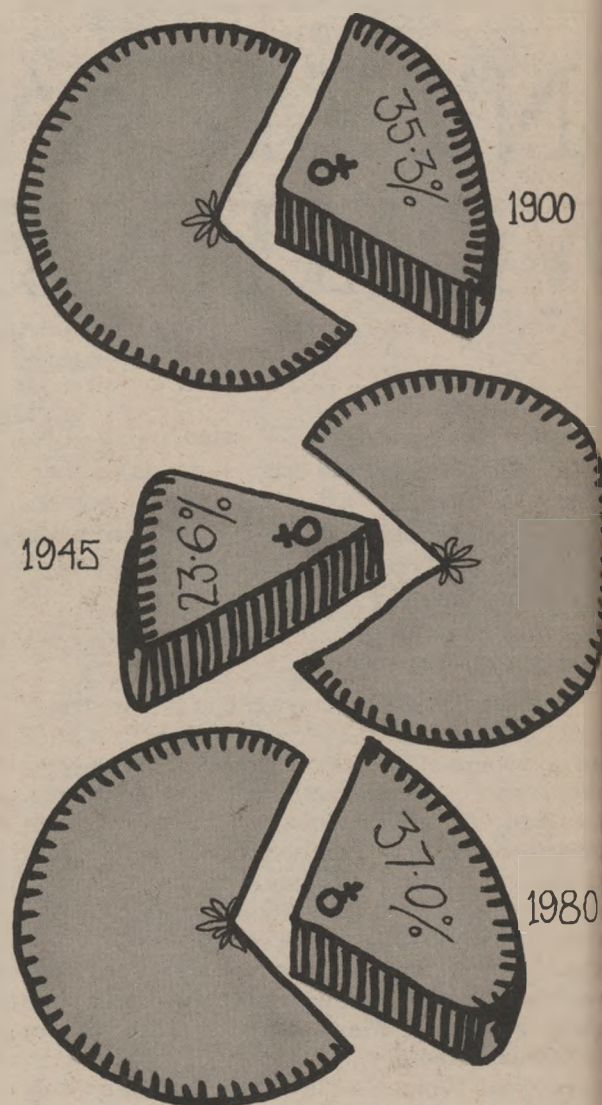
In the 1970's, even though the proportion of women didn't 'drastically' change, the types of courses women moved into did. Medicine, Law and Science became real options for more and more women, mainly due to new feminist awareness. Women began to seek positions normally once occupied only by men. However, little impact has been made regarding the course content of subjects that women were now also studying.

There have been rare and few moves to accommodate the women student body. Basically the course content of this University does not relate to or represent women. The Law faculty offers a stage II paper 'Women & The Law', the Medical faculty has Gynaecology & Obstetrics as

its only women and health paper, which illustrates a narrow and institutional (professional) attitude towards women's health.

The Arts faculty which has 66% women students (the only faculty where women are the majority) offers three papers that are women related: stage III English 'Women Writers of the 20th Century', stage III History called 'Women in New Societies', and stage III Art History 'Women in Art'.

Auckland University doesn't offer Womens Studies (like Waikato has - there's over 60% women on that campus), but the Continuing Education Department has 15 Women Studies papers headed under General Studies in the Programme. Usually these classes are over a



Women as a percentage of Students at Auckland University.

Claiming an Education

WOMEN'S STUDENTS' ENGLISH COLLECTIVE

"We need to know the writing of the past, and know it differently than we have ever known it; not to pass on a tradition but to break its hold over us."

Adrienne Rich

The Women Students' English Collective had its beginnings on the 'shop-floor'. Last year, some women students in the English Department began meeting weekly. Individual women were finding it difficult to influence or get a hearing in the department. They hoped that by forming a group they would be in a better position to push for change which would bring the study of literature and language closer to the perceived needs of women.

In a male-dominated culture, literature may contain women, but it is often written, interpreted, criticised, selected and taught by men. As women we find ourselves being, literally, spoken for. Male experience is assumed to include or describe female experience. Women, both as subjects and as students, are frequently ignored, devalued or misrepresented. Female characters are often the objects of male fantasy or hostility, and those who teach the literature may not see or discuss the importance of misogyny. Language itself is conventionally biased towards the male gender, and language is taken to describe a real world.

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Hinengaro Davis

MAORI WIMMIN SPEAK OUT

I write this as a tribute to the many 'silent' warriors in our struggle for self determination and liberation - the wimmin and the children.

Kia hiwa ra, kia hiwa ra. E wahine ma, e tamariki ma, tena koutou, tena koutou, tena koutou katoa.

Maori wimmin are made of warrior material - our very survival proves it. Despite high mortality rates, inadequate health services, poor education prospects, few employment opportunities and limited full time occupations other than homemaking - Maori wimmin are still fighting for a place in this society to make our demands known.

The methods of highlighting these demands in the past have been criticised so much in the past by whites that the demands themselves are only just being realised by those who are affected by it. It can not be denied that Maori wimmin in all works of life, in whichever area they live, work or survive are demanding the same things - that we are the tangata whenua of Aotearoa and Aotearoa is Maori land.

The problems that we have in realising our demands are decades old but with the experiences of our tupuna and the expertise of our people today maori wimmin are engineering a movement for our goal- LIBERATION.

Maori wimmin refuse to play second or third fiddle to any foreigner whether they be afforded 'citizenship' by the white government or not. All uninvited herds of foreigners are in this country OFF THE BACKS OF MAORI PEOPLE and we demand clarification of your position. The time is well nigh when you decide whether you fight WITH us or you fight us.

ALL non-maori who actively oppose our claim to sovereignty - for whatever reasons - are directly opposed to our survival. You are our enemy. It is my suggestion that wimmin nation-wide and worldwide focus their attention this International Wimmings Day '83 on Indigenous Wimmings struggle. We know most about the effects of oppression and how/who to deal with it cos we're on the bottom of all the shit heaps.

'Maori wimmin are made of warrior material - our very survival depends on it.'

Women Under Apartheid Tonight's Films

'YOU HAVE STRUCK A ROCK' is a dynamic film which vividly catches the strength and determination of women struggling for freedom from the apartheid regime in South Africa.

Available from the South African Film Library in Wellington, the catalogue states:

"Though black South African women suffer the triple oppression of race, class and sex they have not been silent. During the anti-pass campaigns of the 1950's, women took the lead in mobilising mass opposition to apartheid. 'You Have Struck A Rock' is the story of women who not only lived that history, but are still making it today."

This film interviews some of the main women involved - both black and white - illustrating their descriptions and feelings with historical footage of the events. This includes live footage from the fatal Sharpeville Day where 69 unarmed people were killed - shot in the back as they tried to run away from the armed police.

One of the most vivid scenes is an interview with one of the organisers of a protest rally outside the state buildings in Pretoria. The aim of the rally was to protest against the repressive pass-laws. In an attempt to thwart this move, the state authorities had forbidden all hiring of transport. This meant that in order to travel the long distances from the homelands to the city, the women had to rely on what little public transport was available.

The organisers were afraid that the intimidation would prevent an effective protest. But, she laughs, 'When I got to the city I saw the buses and trains coming in from the country full of thousands of women chanting and singing!' They'd come to make their stand despite all costs.

'SOUTH AFRICA BELONGS TO US'. An equally inspiring film. The catalogue says:

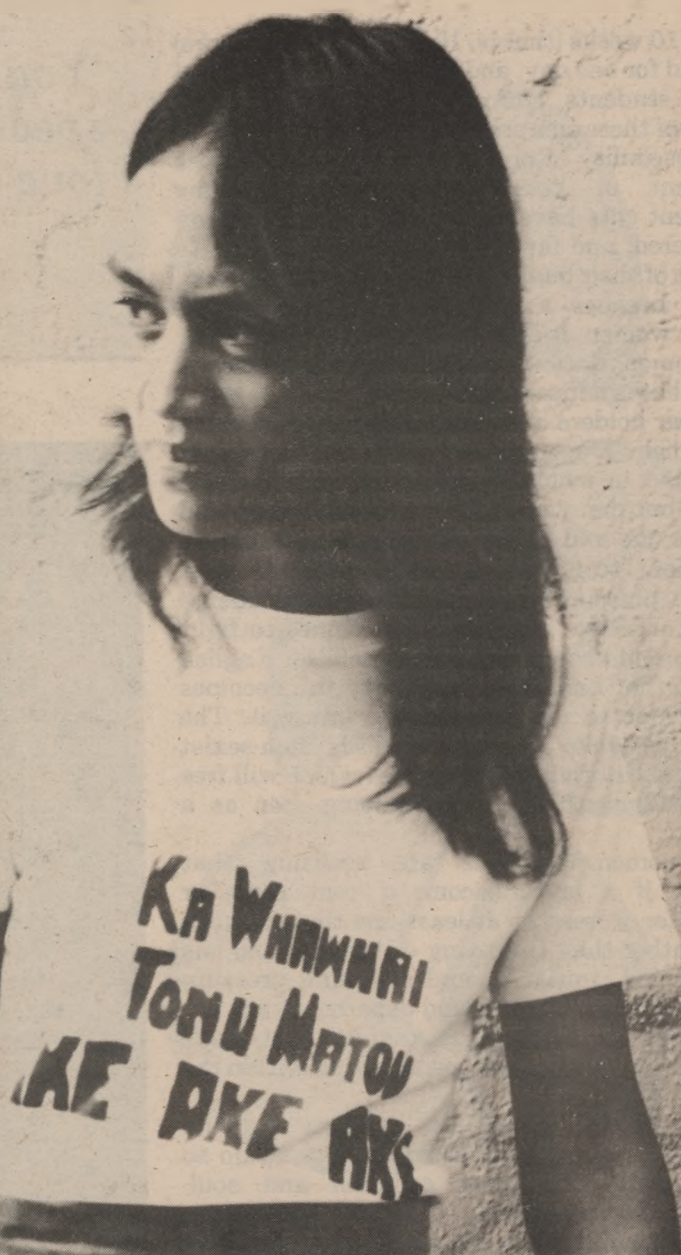
'It is accepted all over the world that women and their families be allowed to live with each other and build a life together. But that basic principle does not apply if you are black and living in South Africa.'

This film gives an intimate portrait of the lives of five typical women. It provides the first indepth look at the singular economic and emotional burden borne by black women in South Africa.

A highlight of this film is an excellent interview with Winnie Mandela. This incredible woman, whose husband, Nelson Mandela, is in his 20th year of life imprisonment on Robyn Island, has been detained without trial a number of times as well as having been placed under house arrests and five-year banning orders. These orders prevent her from leaving her home, and from having more than three visitors at a time. Despite these severe restrictions, she remains ever strong, ever fighting for her and her people's freedom.

There will be two showings of these films on Tuesday 8th March (International Women's Day).
- 3.00pm in Rm 144.
- 7.00pm in Womenspace.

A third showing will be on Wednesday 9th March at the Anti-Racism Movement's Wine and Cheese which is being held in Rm 144 at 7.00pm.



We sure as hell didn't get here by choice but we 'rock the boat' and make your lives uncomfortable. Think of the pea under the mattress - you can put as many mattresses on as you like but the pea is still there. This one is GROWING.

With all the forces against us we, as Maori wimmin know we will win our fight because our cause is just and right and we will fight to the end. KA WHAWHAI TONU MATOU! AKE! AKE! AKE! AKE! TONU ATU.

△ Hinengaro

Ibu Gedong

Woman for Peace

Ibu Gedong, a Hindi peace worker from Bali, has been invited to tour New Zealand by the Religious Society of Friends (Quakers).

In Auckland, she will address a public meeting on Tuesday 8 March, 7.30 pm at McLaurin Chapel, Princes St., Auckland University. She will be talking about her work in implementing non-violent principles in work for social change in Bali.

Ibu Gedong served several years as a member of the Indonesian Parliament but eventually decided she could be more effective on a different level. She established Bali Candi Sena, a peace foundation centred on a Gandhian ashram which follows the basic principles of Sat (Truth), Karu (Compassion) and Ahimsa (Non-violence).

Well-known to street traders and politicians alike, Ibu Gedong has been described as a 'woman movement for village development'. An important goal of the ashram, which reaches the wider community on Bali, is self-sufficiency fostered by a simple, independent lifestyle. The ashram has initiated various community projects and holds vocational training courses.

She is aware of increasing economic pressure and the erosion of spiritual values and her aim is to preserve and develop 'whole and wholesome life'.

In international circles, Ibu Gedong is known for her efforts to establish dialogue between Christians and Christian faiths. She helped to found the Asian Conference on Religion and Peace which in 1976 became a full-fledged, on-going organisation providing for the first time in history a forum for all faiths.

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Hawaiian Women in Struggle PARALLELS ACROSS THE PACIFIC

Ku'umealoha Gomes was recently in Auckland as a guest of the Waitangi Action Committee. She is a Hawaiian Land Activist of the Project Kaho'olawe Ohana, and was here in solidarity with the Maori people. She took part in the Auckland to Waitangi march, and spoke at various points along the way. At Waitangi she succeeded in having the British flag lowered at the bottom marae. She spoke to many Maori groups, and secondary schools about the Hawaiian struggle and the similarity between the Maori and Hawaiian movements. Here she speaks about the history of Hawaiian nation, their land struggles, and the role of women in the movement.

All of our struggles relate to sovereignty, the right to self-determination. It dates back to 1893 with the illegal overthrow of the Hawaiian Nation.

In 1893 there were plantation owners, like Sanford B. Dole, who were interested in acquiring annexation to the US primarily because the US had imposed an import tariff on any goods coming into their country. The men with established plantations were seeing it as a hindrance to making money. The only way they could make sure the tariff wasn't imposed was to annex the Hawaiian Nation.

When they proposed this to the Hawaiian Queen, (Lili 'unalani), of course she refused. It was a Hawaiian Nation and she would not allow it to become part of the US.

They conspired to overthrow the government. In 1893, on false pretences, they managed to convince the US to send over military troops in the form of 160 marines. They surrounded the palace and the Queen still refused. They imprisoned her. She eventually surrendered under the condition that she was preventing bloodshed of her people.

But she would only surrender until the case was heard by the US Congress. She knew that the nation would be given back to its rightful owners. President Harrison was in office at the time and he said that the overthrow was done without the knowledge of the US government. It was an independent group that had ordered it done.

△ Hinengae

'There is no regard for the Hawaiian people. Our people get evicted from the land and meanwhile the military is allowed to bomb huge areas.'

President Cleveland came into office next. There was a group set up as a provisional government and they called themselves the Committee of Safety. They went to the president to ask for annexation. He said that as long as he was president he would not allow that to happen. Hawaii was still recognized as sovereign.

All of this dates back to the 1850s when the Treaty of Friendship, Commerce and Navigation stipulated that the Hawaiian Nation was to be recognised by the US as a sovereign nation.

PROJECT KAHO'OLAWA

WHAT IS THE PROTECT KAHOLAWE OHANA?

The 'Ohana is a spiritually-based, extended family espousing Hawaiian cultural values of Aloha 'Aina (love, sharing, and conservation of the land: values embraced by many peoples. Different racial and ethnic groups are represented in the 'Ohana, and all members share a common concern for the preservation and proper use of the island of Kaho'olawe.



Ku'umealoha Gomes with Mere Ropata.

The Treaty was never broken. Still today it stands. The series of events that followed, statehood and all the rest, all relate back to that. What we are doing in Hawaii is focussing on that treaty. The emphasis is on the right to self-determination.

We concentrate on land struggles. To protect the island of Kaho'olawe. President Eisenhower deemed this island to the military and they continue to bomb it periodically. They also invite countries like New Zealand over to participate in the bombing. Japan lost the war, but now they get invited back to bomb our island.

There are numerous land struggles. On the island of Kama'i and on the island of Hawaii. The military is a big factor in Hawaii. A lot of our focus is anti-military. They have a lot of our land and there is some controversy about whether they are leasing it or not. (During WWII over 600,000 acres of Hawaiian land was confiscated, only half has been returned.) We are beginning to find out in some places that there is no lease, that they just acquired the land.

There is no regard for the Hawaiian people. Our people get evicted from the land and meanwhile the military is allowed to bomb huge areas. If there is ever a nuclear accident the entire island would go. No, the entire State.

Before I left home we were very much involved in the Makua struggle, and also gearing up for the yearly Kaho'olawe struggle. Each year we develop a political package to take to our

legislators. We have some sympathetic legislators who will assist us in pushing bills through.

The Makua struggle is a new one. Our people have just been evicted from the land. Having lived there for 25 years, suddenly they are told they can no longer live there. Meanwhile five hundred feet away in the valley, the military is allowed to bomb acres of land.

Six people were arrested before I left home and on February 6, in solidarity with the Waitangi day struggle, they went back to occupy Makua and were arrested sometime that week.

The women in the movement are in the front lines, they are the organisers. Very similar to Aotearoa. The men sometimes need a kick in the ass. The women here seem to have a better hand in dealing with the whole sexist issue. We are just beginning to do that. Being over here has given me an insight into how to deal with it.

The movement at home has a tendency to being chauvinistic. The men look down on us. Sometimes you wonder how come all of a sudden you get a raking over the coals? The men are very threatened by us.

But we are making strides, although we are not as confrontive as Maori women are. I feel we haven't had exposure to the way other indigenous women deal with this issue, but the time is coming.

It's not a fast process, it's a matter of working it out with the women and getting them to that point. There are two of us now who can be confrontive, and we will be able to demonstrate to them this fearlessness. Because inside, you know what's right.

HOW WAS KAHOLAWE USED BEFORE NAVY BOMBING?

Ancient chants and archaeological evidence indicate that Kaho'olawe was inhabited for over 900 years, since 1000 A.D. Hawaiians lived in both coastal and interior settlements where major economic activities included fishing and agriculture. Called in ancient times *Kohe Malamalama o Kanaloa* (The Shining Vagina of Kanaloa), Kaho'olawe was also used as an adz factory, and a sacred place for priests. Hundreds of historic sites have revealed Kaho'olawe's key role in early South Pacific migrations, and in the entire archaeological history of the Hawaiian people.

WHERE IS KAHOLAWE?

WHAT IS THE ISLAND USED FOR?

Kaho'olawe is one of eight major islands in the Hawaiian chain. It encompasses 45 square miles (29,000 acres) of varied terrain, including hills, plateaus, valleys and at least two fresh water pools. Located about 7 miles from Makena, Maui, the Island is part of Maui County. Used as a target complex, the Island has been continuously bombed since 1941. Navy control (but no ownership) of the Island became official in 1953 when President Eisenhower took Kaho'olawe by Executive Order.

The issue and the reality

CHILDCARE WORKERS

While the riggers at Marsden Point and Air New Zealand cabin crews have been commanding most of the attention on the industrial front recently childcare workers have been engaged in another battle.

Demonstrations have been held outside Tiny Town day care centres in Mt Wellington where a worker was fired with 5 minutes notice. She was pregnant and had given her boss 3 weeks notice. After 2 weeks her boss told her she wasn't needed any more and gave her 5 minutes to leave, but was given no wages in lieu of notice. After negotiations with her employer the union was able to secure all the money she had been entitled to.

The New Zealand Early Childhood Workers Union is this country's first new union in 30 years, coming into existence in March last year. There are about 2500 childcare workers throughout New Zealand, many of whom receive extremely low wages for long hours of work - most of them are women. The Early Childhood Workers Union estimates the average childcare worker's wage to be around \$3.25 an hour. Some of the workers get no lunch or tea breaks, and often, if they are lucky enough to get breaks these must be taken with the children.

Pippa Cubey, vice-president of the union feels that childcare workers' poor conditions of work are mainly attributable to the lack of status accorded childcare in New Zealand. 'Childcare work is seen as a welfare service to parents, and not as an integral part of pre-school education services. Women working in childcare are expected to do it for love and not to treat it seriously as a career option.

Childcare workers are predominantly women, and 'minding children', seen as women's work is not valued very highly by society. The lack of any award or industrial agreement has also meant that childcare workers have not had any defence against employers' excesses.

CHILDCARE AND OPPRESSION

Childcare arose to meet changing needs, and its progress continues to be a barometer of social change. It is the most recent of the three early childhood organisations in New Zealand and remains the poor relation of kindergartens and play centres (Smith, A. NZ Listener 18 Sept 1982). Despite the fact that childcare is the service most suited to the needs of many parents and that there are 505 centres in NZ providing care and education for 13,713 children (March 1982 figures), it has yet to gain the wide acceptance and 'respectability' of kindergarten and playcentre. Childcare Centres are short of receiving an equal share of government funding.

Childcare's 'poor relation' status stems from the work of John Bowlby, a respected British psychologist. In 1950 he suggested that separation of mother and child at an early age would result in damage to the child's character and mental health. Until very recently these ideas have been used by those in authority to justify refusals to provide childcare, even though they have long since been disproven by research. In fact research over the last two decades suggests that quality childcare is not only likely to enhance the development of children, but also provides a support for family life, helping it to function more effectively.

But while childcare has gained respectability in the academic world, opinions and attitudes vary widely among the general public.

Opponents of childcare claim that parents using

'Late last year a centre was visited where all the workers were under 20 (the Minimum Wage Act does not apply to workers under 20) and the highest wage earned was only \$65 clear a week. A call was received from a woman who was fired because she didn't do the vacuuming at the end of the day. Her reason was that she had to go up several floors to get the vacuum cleaner and was in sole charge of several children at the time. She was expected to stay on after her finishing time for no extra pay.'

Ms Cubey says that until childcare workers get better conditions the standard of child care in New Zealand must suffer. Many good childcare workers don't stay long in the job because even trained workers often get very low wages.

'There are some owners who do their best to provide high quality day care and good conditions for employees. These people are genuinely dedicated to childcare, but even so they can only make modest wages for themselves and only pay modest wages to their staff. The problem is a lack of finance from the government.'

Although the 1980 State Services Commission report on child care services in New Zealand recommended that the government pay 50% of childcare workers' salaries the report has been shelved for 2 years and will not come up for reconsideration until 1984. The government has

also refused to allow any negotiations between the union and employers to set up awards or voluntary agreements - this because of the wage freeze regulations.

Amendment No. 2 of the Wage-Price Freeze regulations outlawed conciliation talks and the registration of any voluntary agreements. Although a delegation from the union met with the Minister of Labour to try and press for an exemption from the regulations this was refused.

'So now we're in a sort of limbo situation,' says Ms Cubey. 'Childcare workers in all but a handful of centres have no protection from their employers. When you are not covered by an award most of New Zealand's industrial law doesn't apply. Childcare workers are not covered by the Industrial Relations Act or the Factories Act. The only ones that do apply are the Holidays Act and the Minimum Wages Act.'

'The union's biggest stumbling block at the moment is the government and the wage freeze regulations. Individual employers shouldn't have the responsibility of setting all the conditions for their workers, but while the wage freeze remains in force and the government won't allow negotiation to set up an award and standardise procedures childcare workers will have to rely on the goodwill or otherwise of their employers.

- J. Bowden



childcare, especially mothers, are failing to fulfill their expected role of 'homemaker'. They view childcare as a deliberate attempt to subvert and break down a New Zealand society dedicated to the perpetuation of the nuclear family.

Advocates of childcare, on the other hand, view childrearing as a shared parent and community responsibility and do not adhere to a rigid differentiation of sex-based family roles such as 'homemaker' and 'breadwinner'. Childcare is clearly the early childhood service which best serves the needs of families where one parent is absent or in which both parents work or study.

Values surrounding women, children and the family are obviously in a state of flux. As long as there is no coherent philosophy in New Zealand about where childcare stands in relation to the family the government has every reason not to support the development of adequate childcare facilities.

A major blow to childcare in May last year was the government's shelving (for 2 years) of the State Services Commission Report on 'Early Childhood Care and Education'. The report suggested that childcare should come under the Education rather than the Social Welfare umbrella and that the government provide half the funding for childcare.

As Anne Smith, a senior lecturer in Education at Otago University, points out 'it is impossible for centres to rely totally on parents fees if they are to provide quality childcare.' Quality programmes are not cheap. Without adequate government funding childcare centre operators may be tempted to sacrifice quality for profit.

'It is ironical that kindergartens and playcentres who have children for only a few hours a day cannot operate without trained staff or learning experiences for children. Yet childcare centres,

which can have children for as long as eight hours or take children younger than two and a half year do not have to have trained staff or provide educational experiences'.

Last year the cost of training kindergarten teachers was about \$2 million and the playcentre training grant was \$192,000. The Childcare Association received, for the first time so far, government funding for training: \$25,000. Although not of the order which could be described as exciting, this is an important achievement in that it shows government recognition of childcare needs, - albeit minimal.

The Childcare Association has played an important role in raising the government's awareness of the need to fund programmes dedicated to the care and education of young children, and continues to lobby for adequate funding and regulatory change. The women's movement has played a prominent part in publicising the cause.

Childcare consumers, many more of whom are now using the service out of choice rather than out of necessity, are intensifying demands for equitable standards and funding. The reforming of the Early Childhood Workers Union has added to pressure for change.

It is significant that people who become involved in childcare tend to become political; the injustices are so evident, whether from the point of view of a poorly paid employee with no time for a lunch break, an employer trying to provide quality care as well as pay herself a living wage, or parents paying dearly for the early childhood education their counterparts who use playcentre kindergartens get virtually free.

- Jackie Carpenter

Life in

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Life in Tanzania

MARY RASIMBI - MWALIMU

In February, 1982 Mary Rasimbi came to New Zealand from Tanzania on a scholarship sponsored by her government, to do an M.A. in community education. Her role in Tanzania as a public educator - 'mwalimu' - was to visit villages, help the people identify their needs and organise programmes to provide better conditions and opportunities for these people as part of the government's 1967 'Socialism Policy.'

Mary is going back to Africa within the week, but took time to come to CRACCUM to speak of her work and her country. All quotes are from her.

Before 1961 Tanzania was a Third World country operating under a capitalist system, where cheap labour was exploited to get the cash crops to feed other industrialised countries. Independence came in 1961. Then in 1964 Tanganyika and Zanzibar united to form Tanzania.

'In the early 60's the concept of being developed was for a family to have two cars and be materially powerful. By 1967 it was clear that only 10% of the urban elite was developing and there was no overall improvement in the quality of life for the rural population. We came to learn that this is not what development means to a country of 17.5 million people where 90% of the population is rural.'

In 1967 the government implemented its Socialism Policy - Ujamaa na Kujitegemea in kiswahili - aiming to share what little there was between all the people. Development from then on was supposed to help the bulk of the population with basic needs like literacy, health facilities, housing, not just help the privileged few buy more foreign cars.

Within this government programme there is no particular emphasis on women's special needs. Men and women are approached on the same level because the government feels any exploitation of women is a result of the overall exploitation happening in society and equality will follow between men and women when the society at large has changed.

'It is not good to divide ourselves between men and women; we are all divided into just two classes: either we have or we don't have. For those who don't have, it is a struggle to get what others already have.'

Rural women are the backbone of the country's economy. They are hard-working producers, but at the same time have to fulfil family duties and bring up children. Liberation for these women is not an issue of sharing the house-work between men and women. Not when they may have to walk five miles to get water, carrying children on their backs, or chop firewood, or keep their children from catching serious illnesses. The government hopes that the provision of facilities will ease life for the women and that house-work and economic power will come to be shared equally between men and women.



'...the government feels any exploitation of women is a result of the overall exploitation happening in society...'

A major problem in re-education has been the strong male-dominated traditions which keep women down. Among the changes the government is trying to retain positive aspects of the traditional culture but discard the ones which look at women as inferior beings.

Mary's own balancing-act of contributing to her society and fulfilling her family commitments is assisted by the extended family. During the year she has been in New Zealand her mother has been taking care of the children.

'A woman in my position with a Western-influenced education is meant to keep up with traditions and yet come out and prove herself a modern woman. Sometimes you have to make

sacrifices and leave your family to develop yourself and contribute to your society, but it can be difficult to put the two in balance.'

Mary feels that coming here from Tanzania and meeting New Zealand women has shown her that despite the different levels of development, women in both countries still share similar experiences and have a lot in common. 'We really don't differ so much. We have had divisions of First, Second, and Third World women. I feel we shouldn't have these artificial divisions because we are still all a class as women. There are people who have all the power or people who are struggling to get it.'

- Miranda Jakic

MOVEMENT THEATRE - DANCE CLASSES

WEDNESDAY 11am - 12.30 noon TUTOR: JILL GEORGE

CLASS CONTENT: This class is for the Balletomane who wants to learn of the tremendous tradition behind ballet training. The Cecchetti method is named after the great Italian master who taught for Diaghilev and whose style is dominant in the Russian and French schools of Ballet today. In New Zealand we are capable of gaining that strength and quality. The Wednesday class is to breakdown and isolate each movement so that the physical discipline can be understood and contained within the concepts of Cecchetti classical ballet technique.

FEES : \$3.50 per class
\$30.00 per 10 class card

WEDNESDAY 9.30 - 11am WORKSHOP FOR PERFORMANCE

TUTOR : RAEWYN SCHWABL

CLASS : Open to all interested dancers, musicians, and fine arts students whether they have a performance background or not. The main attribute wanted is enthusiasm and a wish to perform. If you are interested, but this Wed. time is not suitable for you Ph: 768-789.

FEES : \$30.00 for term, payable on the first week.

MODERN DANCE : FRIDAY 9.30 - 11.00

TUTOR : RAEWYN SCHWABL

FEES : \$3.00 per class/\$30 per 10-class card

CLASSES COMMENCE Wed. 9th March

WHERE : Dance Studio, Recreation Centre.

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Spray it Loud

WOMEN'S WRITES

by Fiona Cameron

The writing (or spraying) on the wall is changing. Graffiti is no longer the sole preserve of the bored vandal writing on the toilet wall, but is now becoming a means of political communication and is acquiring a fashionable 'respectability'. There are countless books on graffiti, calendars showing choice pieces and a TVNZ documentary on the subject, fronted by aging-hippie and mouth-extraordinaire, Tim Shadbolt.

Graffiti has long been a tool of political groups and a means of public protest. Aotearoa became the 'land of the Wrong White Crowd' during the 1981 Springbok Tour, and sequels such as 'For Sale: Police Batons, slightly damaged' have appeared on our walls ever since.

Women's groups utilise graffiti as a way of getting our message across. All too often we are ignored and unheard when we take our complaints through the accepted channels. If we play the game their way, they are calling the rules, which means ignoring us most of the time. Therefore we often resort to the more 'acceptable' channels in order to be heard.

unacceptable' channels in order to be heard.

Graffiti action is becoming an organised form of protest in many areas. In England, women gather under the ad hoc name of 'Angry Women' when taking illegal action. This has ranged from graffiti and other 'criminal damage' to producing stickers to put on sexist books, records and posters.

The trend is also going towards adding to (or 're-facing') billboards and posters which are offensive. Australia's graffiti group, B.U.G.A.U.P. (Billboard Utilising Graffitists Against Unhealthy Promotions) has a mission of exposing the manipulations of advertising billboards. Their main targets are cigarette and alcohol billboards which get re-faced with slogans like 'The World is my Ashtray'. They feel that 'communication is not a one-way thing. Why should the advertisers have the last word?'

It is this communication which is the important aspect in using graffiti as a form of political protest. Graffiti is a statement, and often an answer to a billboard/poster that is offensive.

The advertising agency responsible for such advertising campaigns in Auckland as the Lion Beer (You don't have to be a man to drink red, but it helps) and 10 Beer (I just scored a 10) campaigns, is Colenso Communications, who are based in Wellington. When these campaigns hit the billboards, many women were very angry. Complaints made to Lion Breweries and to the ad agency were answered with the statement that the



campaign was to be taken humorously and was meant 'tongue in cheek'. Many letters of complaint were ignored and never answered.

The world of advertising is big business, and in today's consumer-orientated society advertising agencies are raking in the cash. They receive 15% commission for all the advertising that they place for their clients. Billboards aren't cheap with the price range going from \$3,000 to \$6,000 per annum for one billboard. Large campaigns could have up to 100 billboards scattered around the country.

Many women refused to take these ads in the 'joking manner' and hit the breweries and ad agencies where it hurts, - in their pockets. Many billboards were altered so the slogans read 'you don't have to be a man to drink red, but it helps to be a wanker', and 'O/10 for good taste'. It's unclear whether it can be taken as a result of this action, but the Lion Red campaign changed angle soon after the 're-facing'. The 'you don't have to be a man' version was dropped for other ads.

Other targets for women's actions and anger have been the porn palaces of Karangahape and Ponsonby Rds. Murals of naked women have been paint bombed, one effort being so successful that the mural had to be completely painted over.

The dialogue that is created with each piece of graffiti can be interesting in itself. An 'All Men Rape' slogan was first altered to say 'Not' all men rape, and then altered again with 'No Exceptions!'. The political communication which graffiti brings about is healthy in a society that tries to stifle any divergence from the 'straight (and I mean straight) and narrow.

However, the law is the law, and graffitiing or defacing billboards is still illegal, despite supposed freedom of speech and expression. At present, owing to the wondrous machinery of our legal system, you can be charged under three different offences if apprehended by a member of the constabulary while graffitiing, whether it be for spraying slogans or defacing walls or billboards in any way.

The first charge is under section 33 of the Summary Offences Act 1981, which states:-

'Every person is liable to a fine not exceeding \$100 who, without the consent of the owner or occupier:-
(a) affixes any placard, banner, poster or other material bearing any writing or pictorial representation to any structure, or to or from any tree; or

(b) Writes, paints, sprays, or etches on, or otherwise marks, any structure.

Things get more serious from here on in, with the next possible charge also coming from the

Summary Offences Act 1981, which states under section 11 (Wilful Damage) that:-

'Every person is liable to imprisonment for a term not exceeding three months or a fine not exceeding \$1,000 who intentionally-

(a) Damages any property; or
(b) Sets fire to any tree or other vegetation....'

There is also the possibility, although it is unlikely except in extreme cases, of being charged under section 298 of the Crimes Act 1961 which, under section 242 (5) states that

'Every one is liable to imprisonment for a term not exceeding 5 years who wilfully destroys or damages any property in any case not provided elsewhere in this Act.'

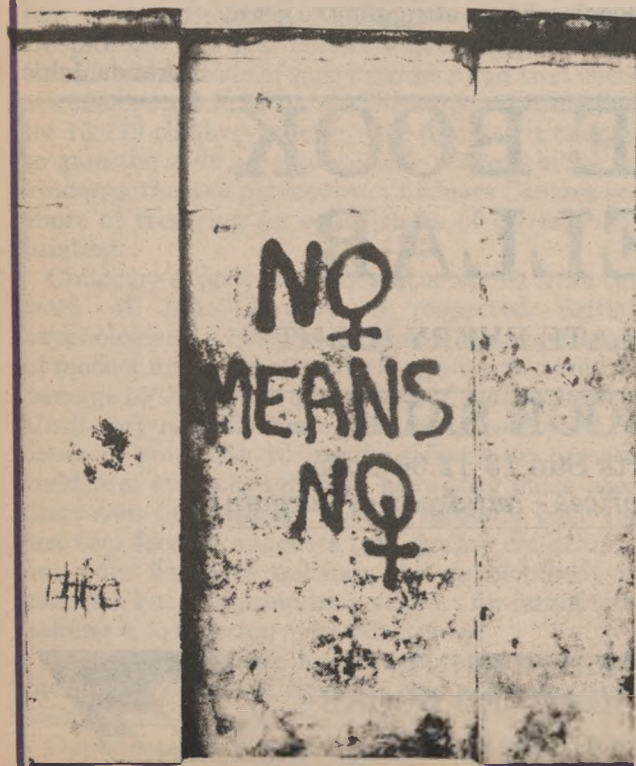
The charge used most often at the moment is section 11 (Wilful Damage under the Summary Offences Act 1981. However it would seem that the lesser charge of section 33 (Billsticking/Defacing) would be more appropriate.

So it just lies on the whim of the arresting charging officer as to what you are actually charged with.

The basic spray can is only one tool in the graffitiists 'arsenal'. Stencils can be used to print slogans on virtually any surface, stickers can be printed to add to existing signs or billboard. During the 1981 Tour, Stop signs around the country had red and white stickers added to the bottom, so every sign read 'Stop the '81 Tour'. In England a poster saying 'Rapist' was added to a billboard depicting a man staring at a woman's stocking-clad legs. The poster was printed exactly the same size and typeface as the existing billboard slogan, so the finished effect read 'Kays (the brand name), Rapist, Kayser'.

Marching the streets and handing out leaflets and posters are traditional ways of making political statements, but the time has come for more innovative actions. Billboards and the like will exist as a one-way communication of racist and sexist ideas only for as long as we let it. The resistance and rebellion against sexism and racism in Aotearoa must be seen, and although it is one of the more 'unacceptable' forms of protest, graffiti is a way of making our voices visible.

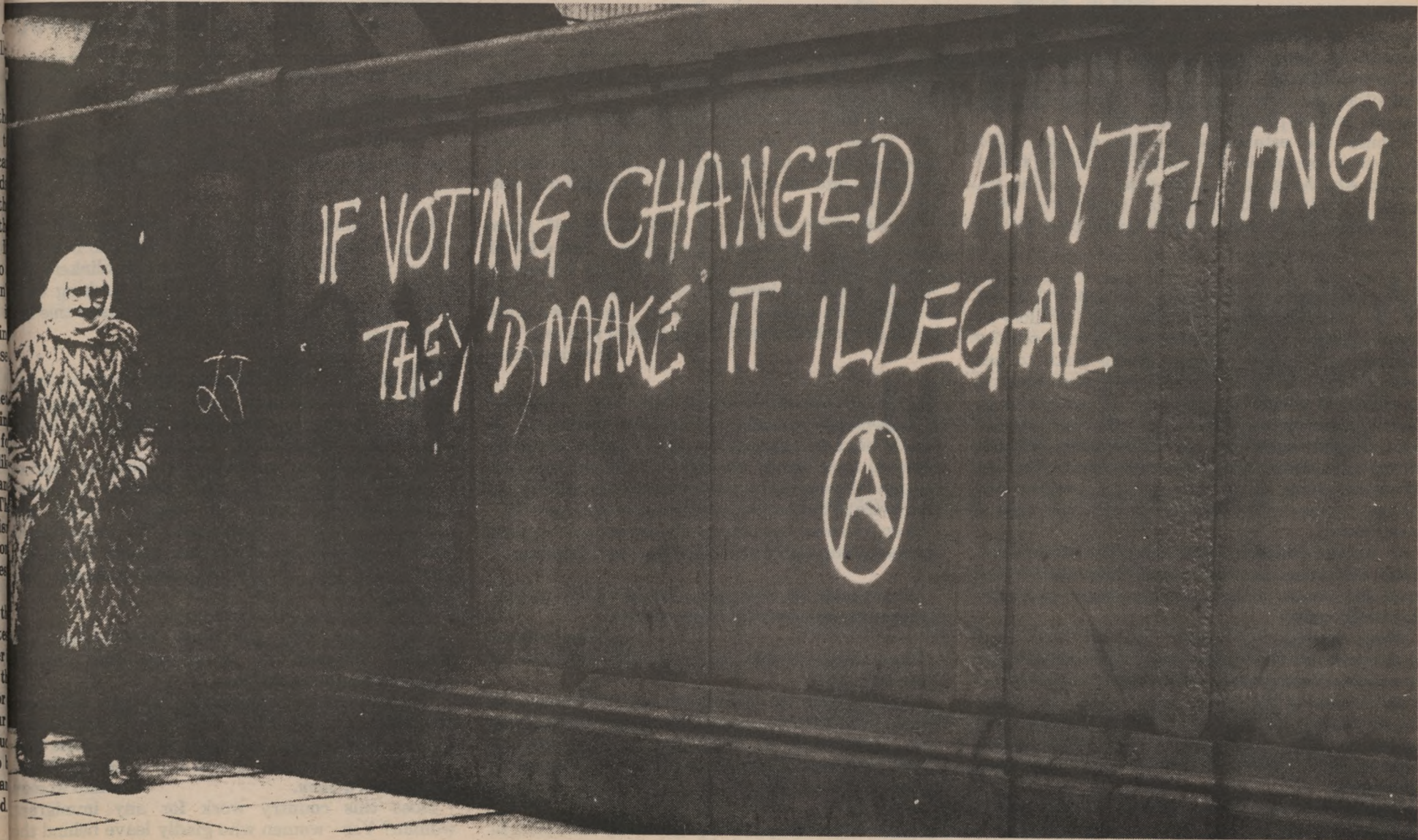
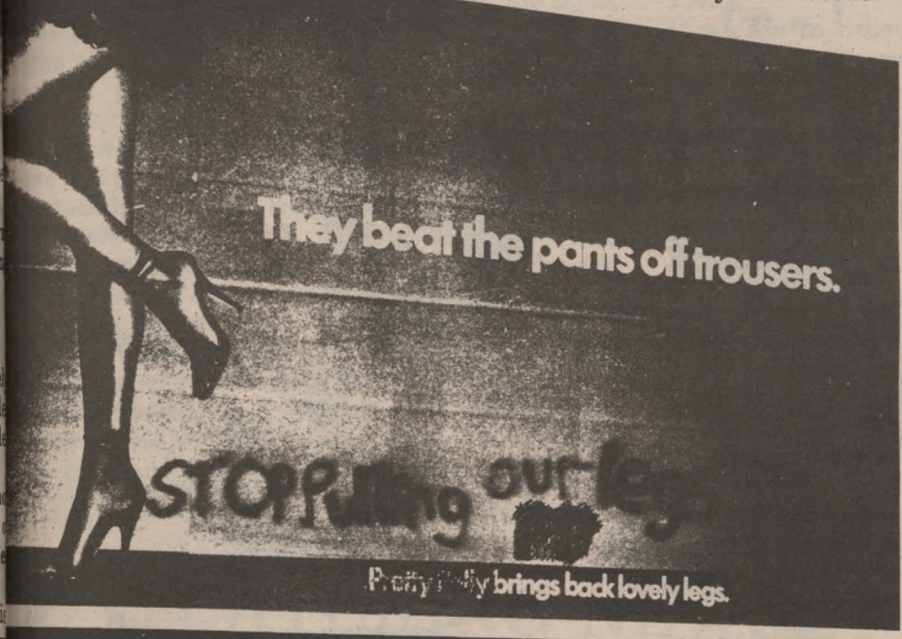
Public reaction will vary, and indeed the university has proven itself to be one of the fastest in removing graffiti from its environs. Whether it is a protest on the Barracks Wall stating 'It is the responsibility of all whites to fight racism' or protest against the sexist nature of our Orientation 'theme' of super heroes with 'For Super Heroes, Lois Lane's a Lesbian ♀'. So be clever and be quick, and go back the next day and do it again if they scrub it off. And Spray it Loud.





is ad was opposite my place of work. I had to stare at it out of the window. colleague and I went out and added the graffiti. You can see there are two drawings! It was a way of taking over the poster. You have to have a lot of money to afford billboards like that. We wanted to reclaim the open spaces that have been colonized by advertisers. By humorous graffiti, we were also making a point that ad agencies don't have the monopoly on wit."

— from *Spray it Loud*
by Jill Posener



WOMEN ON THE MOVE

Miranda Jakic has recently completed a series of interviews with women who have immigrated to New Zealand. Miranda's own experience, growing up in a distinctly Yugoslav community has aided her in her study. She feels that women from different cultural backgrounds have special problems in a foreign culture that have never been recognized.

The women were open and uninhibited, but reluctant to have their names printed because 'New Zealand is such a small place.' Miranda stresses that this is not a comprehensive study, but rather that it shows that many women shared fears and reactions to this new culture. Dutch women had different backgrounds and economic status from Island women, and it is impossible to umbrella all the cultures under any generalizations.

Rather Miranda's study shows that immigration had similar effects on many women, and also creates a picture of New Zealand society and its view towards all women.

Some of the early women came to New Zealand following their husbands out of the rut of poverty and depression because, as they were told, 'there was bread here every day'. Later they came to leave behind war and bad memories, following husbands, still without a bean. Others have arrived as refugees seeking peace.

More recently, women have come to New Zealand through mutual decisions with their husbands, hoping to escape pollution, tension and the agony of all the bad things happening in Europe.

These come with money, well-prepared, in search of a pure life, clean air and a safe future for their children. For the new white immigrants, their money can facilitate successful assimilation. At the same time, a Pacific Island woman commented that 'when you come here and your skin is brown you have no choice but to become a cleaner.' Money may compensate partly for some problems, nevertheless immigration has a deep effect on every immigrant woman's emotions which may transcend differences of colour age and status.

Immigration is not a cut and dry over-night experience. Transition to another country heightens emotions, there is more to worry about, adjust to. These concerns do not necessarily diminish as a woman becomes accustomed to her new environment.

'Even after experiencing war, concentration camps, political upheaval, immigration to New Zealand was still a shock which threw me back to square one.'

- Polish woman

Often unresolved feelings are repressed in the urgency of getting the material life together. Material security is meant to justify psychological mutilation. Seeing their children grow up and gain credentials in the new country is the compensatory pay-off - but the process is destroying.

Behind the established wealth of the older immigrant communities is the back-breaking toil of women who have given a life-time to 'making it', denying their personal needs, repressing their melancholy, all so that their children could have a future.

Whether it be an Indian woman leaving her red bridal dress and glittering jewellery to begin a gumboot existence in the sloth of a remote pigfarm, a Yugoslav woman giving birth to her first child out in the orchard during fruit-picking an educated Dutch woman arriving with \$25 to work as a pantry-maid and cope with four walls in tight lipped suburbia, or a Samoan woman becoming an industrial cog-wheel cleaning factory floors and giving her life-force so that a white boss can get richer - the expectation and the reality never line up.

As Amelia Batistich said about the Yugoslavs, 'They left their mountains and their sea for the smell and grease of fish and chip shops - what did they really gain?'

Many immigrants 'seem' to do well, but underneath the show-case image of success is the dark side of immigration which women conceal out of pride even in the letters they send back home. Yet there are a lot of women who eventually come out on top of the experience and being different in a society which spurns difference and celebrates conformity.

Usually women from urban backgrounds speaking some English and well-educated are better equipped to cope. Women from totally opposing cultures, peasant societies or semi-

educated, have fewer resources to handle change. Such women have been swallowed up by New Zealand's strangeness and often turn it in towards themselves.

Without much support, their isolation, sense of



Yugoslav women who came to N.Z. after WWII

confusion, feelings of inadequacy, resignation to there being no turning back, has sometimes meant crossing the line into depression and mental illness. For those who cannot survive the shock and disappointment of immigration, the experience is distorted into an exaggeration of negativity and bitterness.

'Immigration pushed me back on myself, there are no props, no holes to creep into, I had a lot of mental stress. I feel it is hard for any woman in New Zealand, not just immigrant women - it is not a supportive society for women - there are more break-downs here than I ever heard of at home.'

- Dutch woman

Most immigrant women feel an acute sense of isolation, enhanced by the fracturing of family ties and language barriers. Migration means removal from family support and the adjustment burden falls mainly to women whose role multiplies from wife to mother and often to provider as well.

Many women become overly dependent on their husbands through fear of their new surroundings.

'Years later the thought I would be left in New Zealand on my own still frightens me.'

- Yugoslav woman

Then there are also the patriarchal attitudes of New Zealanders.

'Women here are seen and treated differently to what I was used to. Especially being married was very frustrating. In finding a job and making social contracts, I have never before felt so much as being another half.'

- Dutch woman

Women who are part of large family networks in more established immigrant communities often do not explore their new environment, but cocoon

themselves in the familiarity of their own language and customs. They rely on the men for contact with the outside world, have minimal decision making power, and hardly progressing beyond a state of intimidation and fear.

'My mother always felt out of place in New Zealand institutions. She avoided coming along to talk to my teachers and didn't know how to key into the community which in turn didn't inspire confidence in us children.'

- Yugoslav woman

Work is vital bridge to assimilation but immigrant women are thwarted in New Zealand's restricted job market. They are often pushed back into the home. Some women obtain work, but in fields unrelated to their training and often the work lowers confidence and self-esteem.

'The loss of status was the most difficult aspect of my immigration. At home I was a respected person whose ideas were listened to. Here my knowledge went to waste and I felt very vulnerable as a result.'

- American woman

Until the late 60's it was particularly difficult to settle here as there was not much tolerance shown to foreigners. Many immigrants felt they had come to another planet, a 'cardigan country' where it was

societies. For v wholeheartedly arriving here is tight shoes'. O embark enth discovery.

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taken for granted that fences with manicured lawns were the norm. Creative people were scoffed and 'it only felt O.K. to be average.'

'People were kind as long as we realized we had a lot to be thankful for, being in New Zealand.'

- Dutch woman

Other immigrants who may have escaped their own problems and persecutions often do not want to see problems here, so they put on blinkers and whitewash the country. Scared of sticking their necks out and being jumped on they insist this is a haven.

But what of the woman who stays in touch with her feelings, knows there is something wrong and tries to vocalize her outlook? A Dutch woman who arrived in 1972 says -

'I am afraid of speaking out now for fear of bringing things to a head. Because I always maintained my point of view, I spoiled the prospects of social acceptance. My observations were interpreted as criticisms, people would get hostile and say, who do you want to change New Zealand.'

There are also emotional restrictions and sterility imposed by a culture that reveres possessions and tangibles.

'People here are organized and always talk about the logical sensible thing to do. But I wish to live by my religion and spiritual values. I come here and they tell me you should buy a house, then a car, a boat, a bach.'

- Indian woman

Does this country work for any immigrant woman? Yes - women who gladly leave behind the tensions of highly competitive, highly urbanized societies, or women leaving very traditional



'Pearl Fisheries' - established by Yugoslav immigrants in the forties.

societies. For women who embrace New Zealand wholeheartedly for its casual, easy-going life style, arriving here is like throwing off 'a pair of pinch tight shoes'. Often politically disinterested, they embark enthusiastically on the thrill of self-discovery.

'My social life has been enhanced since coming here. I attend school meetings, tupperware parties, I'm learning bottling, tree-planting.'

However, those with political hindsight who have experienced changes and atrocities unknown to the average 'kiwi' have an informed perspective difficult to ignore.

'I have been in a concentration camp. Since 1979 I have become aware that New Zealand has elements of fascism. A lot of my countrypeople are conservative, they don't want to lose a bit of what they have acquired. So they support a fascist way

of life forgetting what they fought for in the 1940's.'

- Dutch woman
If we are to believe two immigrant women who share some 70 years residency in New Zealand between them, there may still be something to look forward to in the next 200 years -

'New Zealand has a long way to go before it is an open, free society and, for the individual who is different, stands out and wants to be counted, it is still hard going. Changes will come as the next generations lose the colonial ideas of the past and when the feminist movement has a stronger voice in public affairs.'

Or maybe sooner -

'New Zealand in the next 20 years will go through totally radical change. We will then have what some of us now refuse to believe is not possible.'

INTERNATIONAL WOMEN'S DAY AUCKLAND ACTIVITIES:

March from corner Ponsonby Rd and K Road to bottom of Queen St. Speakers, entertainment, 11.30am start.

'Babies and Banners': (movie) Auckland Trades Hall 6pm, FREE.

Exhibition of Women's Crafts by Young Women: Youth Resource Centre March 6-10.

Women's Poetry and Prose Reading: All Women Welcome to read their own material. 8th March, 9-10pm Globe Hotel, 82 Wakefield St.

Vigil for Peace and Information Booth, Vulcan Lane.

Freudian Slips at the Inner City Women's Recreational Centre 8pm. \$2.00 admission, \$1.00. Live and taped music.

International Women's Day - films 7pm: WomenSpace. Bring sleeping bags if you want to stay the night.

Women's Rage: Women's dance - women's music. 8pm Womenspace. Bring your own women's music - record/tape.

INTERNATIONAL WOMEN'S WEEK RADIO B:

Radio B will be presenting messages for International Women's Day at 8.45am, 1.30pm, 5.30pm & 7.45pm from Monday to Friday. On Tuesday the 8th there will be a Women's Music Special from 10pm to 1am.

CATERING NEWS

Watch this column weekly for news on your Catering Company.

BISTRO



Proposed
opening date
14 March

Check next week's Craccum for opening discounts on all Bistro food and drinks.

THE CASE FOR CHRISTIANITY

A personal viewpoint

A series of lunchtime lectures by University staff will be held on four consecutive Thursday lunch hours through March. The lectures will commence each Thursday at 1.10pm in Room 237 (above the Womens Common Room) in the Student Union building.

Thursday 3 March: Professor G. A. F. Seber (Mathematician) Head of Statistics Unit, Department of Mathematics.

Thursday 10 March: Dr. N. D. Broom (Research Scientist). Medical Research Council Senior Research Fellow, Department Mechanical Engineering.

Thursday 17 March: Professor G. G. Duffy (Engineer) Associate Professor, Chemical and Materials Engineering Department.

Thursday 24 March: Dr. B. S. Gustafson (Political Scientist) Senior Lecturer, Department of Political Studies.

Sponsored by **Auckland University
Navigator Club.**

DD/N1

Women Loving Women WE ARE EVERYWHERE

I am a lesbian - 22, white, middle-class, radical, feminist. I had two reservations about writing something in Craccum about lesbianism; the first was that I didn't want what I wrote to be seen by anybody as the definitive statement on lesbianism, the second that I felt uneasy about writing in a medium that was available to men.

I decided I would write something in Craccum for those women who are struggling with their own identity and in solidarity with both the visible and invisible lesbians on campus.

I came out as a lesbian through women's liberation politics. Lesbianism means for me, (as the often quoted poster says), 'giving women primacy in your life: sexually, socially, emotionally, politically.' It is not just a question of sexual orientation. It is recognising that women are oppressed, and that particularly within heterosexuality that women are intimately relating to their own private oppressor. Having a political movement of any real force means putting your energy where your politics are.

It's all very well to talk of utopian societies where everyone relates as individuals and as equals. But that's not our current reality. If we want real change as women we have to see our energy as valuable, other women as important, and our unity as vital. For me that is our lesbian strength.

Besides all that; lesbianism has meant really close and challenging relationships with other women. It has meant for the first time in my life that I am group identified, with group accountability and responsibility, rather than always seeing myself as an individual.

But anyway... I could rave on for ages. The main reason I wanted to write this was so that women who identify as lesbians but had little or no contact with other lesbians could know that we do exist and that we are fighting strong.



'My first and final line if I had only one on the subject would be that if you can't walk out your door and down the street and into the park in any familiar embrace with the one you love the whole society is in trouble'.

'Passivity is the dragon that every woman has to murder in her quest for independence. Independence means autonomy aggressive control of ones own destiny'.

- From Lesbian Nation by Jill Johnstone

If you want to contact some lesbian women to :

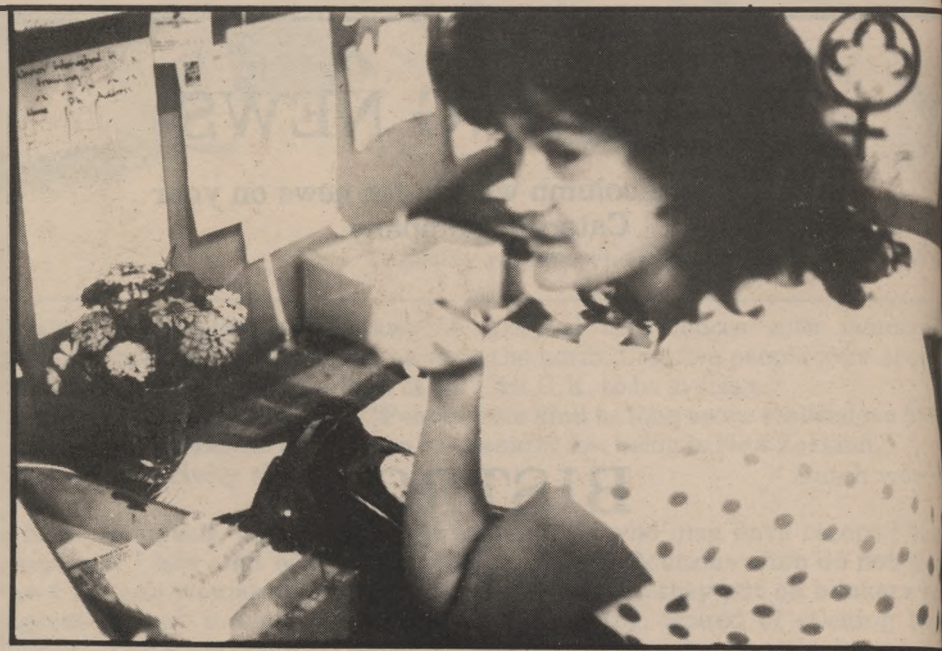
- talk about your personal experience
- join the lesbian support group
- become involved in the dyke political action umbrella group
- find out about social and sporting activities for lesbians
- ring WOMANLINE for more information on 765-173.

In struggle,
Debbie Rundle

RESOURCES

Some good reading around lesbianism:-
Dyke News (A Newsletter for Lesbians) from P.O. Box 1236, Auckland.
The Coming Out Stories, Penelope Stanley (ed)
Nice Jewish Girls - A Lesbian Anthology, Evelyn Torton Beck (ed)
The Lesbian Reader, Laurel Galana, Gina Covino (ed)
This Bridge Called My Back - Writings By Radical Women of Colour (ed Cherrie Moraga and Gloria Anzaldua) - this book is not entirely written by lesbians but includes writings by lesbians.

Listening In: WOMANLINE



Womanline is a listening, information and referral service run for women, by women. They believe we live in a society that discriminates against women by the nature of its power structures. Womanline seeks to give women greater validation of their thoughts/feelings/opinions and experiences enabling them to deal with situations in their own way, within their own experiences.

The Womanline concept came from a group of women talking about their experiences with already established phone counselling services. They saw the need for a feminist orientated 'listening' service that would give women a greater understanding of their place in society in order to effect a change in that position.

Calls range from relationship difficulties, lesbianism, loneliness, physical and mental abuse by men to women wanting support or companionship. Information on health and legal concerns is also in demand.

Woman callers are encouraged to share their experiences and seek greater validity for their lifestyles. They may find that the listeners suggest

support groups (such as Post abortion, Hysterectomy, Menopause, Post Psychiatric) or encourage them to gain knowledge and support about their particular difficulties from other organizations.

Referrals are also often made to specialist organizations, or individuals that can help with difficulties. Council for the Single Mother and Child and Rape Crisis are also under the umbrella of the Women's Centre. Other resources include the Health Collective and a Black Women's Group.

Four women received funding from the Labour Dept. under a PEP scheme to form the administrative group and implement training programmes for volunteers. They operate on a collective basis from the Womens Centre, (63 Ponsonby Rd, Auckland). All of the present 70 women involved in the collective have been through an intensive 8 week training course. Some may go on to work in the administrative or fund raising groups in addition to their phone duties.

The PEP funding ends in June 1983 and although their financial position is precarious grants from the Mental Health Foundation and

Willi Fels Memorial trust will contribute towards running cost. Other sources of income include garage sales, films, dances, donations and subscriptions.

The two phone lines are open from 11am to 8.30pm Monday to Friday. It is hoped that eventually they can operate 3 lines on a 24 hour basis over 7 days a week. Access is also available on a drop-in basis during these hours at the womens centre.

Callers range from 16-80 with a seemingly greater percentage of 'middle-aged' women. It is interesting to note there are less calls from 5.30-8.30pm when many women are home making dinner or looking after kids and don't have the same privacy as at other times.

The next training course begins on the 26th 27th March. More women are needed as listeners and anybody interested should phone Womanline.

Womanline: 765-173

- Kerry Crowther

Making WOMEN

In the wake of political awakening and vital wave of the local and international...

Inspired to some English punk and such as Delta Raincoats etc, remained flavour...

Some of the musicians in this compilation L.P.

Appropriately album contains deeply moving through to the Twins', guitars as potentially da...

This album, a Twins Go Vinyl' encouraging and musicians to predominantly n...

The hint of what late seventies, with 'The Play' involved in bar 'Instigators'. A very talented 'Freudian Slips'...

Time Flies Why N

by Geoffrey F

M.P.'s often h our all new Dep Palmer is no exce (Victoria's studen 'Women and Un here for your plea...

In a recent pr all students nev about this artic editor said that differing views chuckling, 'I'm n...

N.B. Watch women's issues referendum on Methodist.

Salient 1963 r photo.

WOMEN. That i Exactly what ty University depen would be fair to exerts an influen living away from

Making Waves

WOMEN'S MUSIC

In the wake of various forms of social and political awareness, there has surfaced a new and vital wave of women's creative contribution in the local and international music industry.

Inspired to some extent, perhaps by various English punk and post punk all-women bands such as Delta 5, Marine Girls, Au Pairs, Slits, Raincoats etc, the local sound and identity has remained flavoured, but intact.

Some of the most innovative local women musicians in this country can be heard on a recent compilation L.P. released by Web Records.

Appropriately entitled 'Out of the Corners', this album contains many varied themes from the deeply moving, almost sacred 'Sister Wars' through to the talented and charismatic 'Topp Twins', guitars being fully acoustic, and doubling as potentially dangerous weapons.

This album, along with the also recent 'Topp Twins Go Vinyl' is more than proof of the activity encouraging an abundance of young women musicians to utilise stifled creativity in a predominantly male situation.

The hint of what was to come began back in the late seventies, with the emergence of punk at XS with 'The Plague'. Later other women were involved in bands such as 'Toy Love' and the 'Instigators'. At around this time, the first, and very talented Auckland all women's band, 'Freudian Slips', who have been, and continue to

be, an inspiration for not only other women musicians, but as a basic source of awareness for all women who hear them play.

Other local bands with women front persons and/or musicians include: The Gurlz, Neighbours, Tomorrows Parties, Auckland Walk, Hatties Hotshots, Big Sideways Band, Fetus Productions and Miltown Stowaways.

It would therefore be safe to assume that lack of talent would certainly not account for previously minimal appearances by women musicians. Until now, talents may have been suppressed over a period of time, stagnating until the appearance of some other form of revolutionary movement to spark the initial interest.

The strength and excitement of women's music in the eighties, would undoubtedly have been unforeseen in the late sixties, when the exploited extent of women's contributions may have been a sugary, mini-skirted appearance on 'Happen-inn', by Alison Durban, crooning 'I have loved me a man', or the syrupy sound of 'The Chicks' or Dinah Lee doing 'The Blue Beat', complete with instant Go-Go girls. Women's music today includes the power, passion, expressive vitality, and uncompromising pure grit that had been unthinkable twenty years before, in the days when feminism was a classified disease and a mere dot on the NZ horizon.

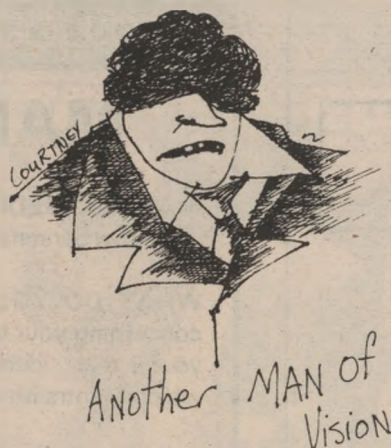


Tracey Huirama and Jess Hawk Oakenstar listening to the final mix of 'Out of the Corners' for the first time.

Time Flies -

Why Not Attitudes?

by Geoffrey Palmer



M.P.'s often have skeletons in the closets, and our all new Deputy of the Opposition Geoffrey Palmer is no exception. A one time editor of Salient (Victoria's student paper) Mr Palmer's editorial on 'Women and University' from 1963 is reprinted here for your pleasure (thanks to Salient).

In a recent press conference with the editors of all students newspapers, Mr Palmer was asked about this article. Mark Cubey, present Salient editor said that he presumed that Palmer had differing views on women now. His reply, a chuckling, 'I'm not so sure.'

N.B. Watch the Labour party's stance on women's issues. Lange supports a public referendum on abortion and is a staunch Methodist.

Salient 1963 ran a regular 'Girl of the Week' photo.

WOMEN. That is what girls become at University. Exactly what type of woman a girl becomes at University depends on her personal attitude. But it would be fair to say that the University itself exerts an influence especially on the girl who is living away from home.

It is easy to sneer at the 'holier than thou' moralizing attitude with which staid provincial ladies regard girls who go to University. It is not the education they disparage, they do not understand that. The avant garde attitudes, the clothing, the lack of inhibition, the absence of respect, these are the things which those who have not been to University find it hardest of understand.

'SALIENT' would be the last to attack the independence and the liberality of University life; but we do feel there are hazards in it — at least for the girls.

George Bernard Shaw was among the first to detect the dawning of the 'New Woman'. And there is no doubt merit in the view that woman should be free and equal. Legally women have now had their claims recognised. They have the right to vote, the right to own property, and equal (almost) pay.

What the 'femme moderne' does not recognise are the claims men have on her. For thousands of years men have expected women to be feminine, warm, even demure.

The 'New Woman' is a hard and brash super-sophisticate, with dyed hair and drip dry morals. She can take her drink like a man and chooses who she will go to bed with. The one thing this woman does not have is the respect of men.

The female University student is in a better position than most girls to become one of these disillusioned bodies.

Every girl has a right, no doubt, to become one of these women. But each should be sure before she does that she knows what she is letting herself in for. At University it is very simple to slip into the easy routine of parties and high living. That is in itself a matter for no regret. The emancipation is a welcome relief from the almost suffocating restrictions that inhibit a New Zealand secondary school pupil.

The adage a girl who is becoming a woman must remember is that New Zealand still suffers, to some degree, from a 19th Century morality. This morality has two edges. What is right for a man may not be forgiven in a woman.

This is not a question of virginity. It is a question of sincerity and self respect. A man will take what he can from a body which attracts him. But he will marry a woman whom he respects.

Students cannot be students all their lives. While they can reject the standards of morality in the community while they are at University, they risk social ostracism if they persist in this too long. To be a student is a form of transition, not a way of life.

Girls who embrace wildly the party life, girls who drink too much and sleep indiscriminately will not find adjustment easy after the last party is over.

The dainty and demure lady of the Jane Austen vintage had many limitations and this is not an invitation of her reappearance. By all means women should be intelligent and realistic. So should they be attractive and vivacious.

The most important thing a woman can do is to maintain her femininity. She must maintain her taste in clothes and makeup, while avoiding becoming loud. She must have considered what her standards are. It is easy for a University girl to lose her femininity and her dignity. If she does this she will never become a lady — G.W.R.P.

OUTSKIRTS

Money tokens: *Businessweek* (Feb 19) featured the introduction of a new book, a study of Women Managers and their high pressure lives. This review began with a quote from some famous American male saying 'One of the richest, most under-utilised resources in America is the talents of its women. Of women's current lifestyles within management, in Britain and America, surveys reveal that women decision makers cope with more stress than male counterparts. Although more women are taking management courses and degrees in British and American universities only few reach successful managerial positions. In US with the strongest equal rights legislation, 23.6% of managers and administrators are women, followed by UK - 18.8% where most of these are likely to be managers in traditionally female occupations such as retailing, catering and personnel. Because of the over riding dominance of men in management, women tend to work longer hours and put more conscious effort into their work, in order to be as good or better than their male peers. Poor training schemes and the 'old boy network' are cited as two barriers women must overcome as well as added responsibility of being 'token' women.

In their place ALL of the time : In a Dominion article Dr Jim Sprott has claimed that aggressive driving by NZ men is a greater factor than alcohol, contributing to NZ's road toll. He said 'Consider the driving public, form them into groups. Which group does not kill people and maim them. Which group is NOT responsible for the road toll? Answer: Women.' He told men to 'put aside the aggression, put aside the typical NZ image of the macho man, put aside that boorishness which typifies so many NZ men and which shows so clearly on the road.

'The killing and maiming is tragically the work of a small proportion, the young men killing themselves and their companions, frequently young women'. 'My concluding remarks are directed to women. As in so many matters there is heavy responsibility on you. You have shown the way to safety on the road; you are the best drivers by far, whatever the men may say. Try to curb the aggression of your menfolk.' ha!!

'And to the young women, yours is an even heavier responsibility, for in some instances you will be out with a boyfriend.. there is always the tendency for the young male (surprisingly) to show off - tell him you are not impressed - make it plain that he is privileged to drive you, but if he does not see it that way either you will drive or' (get out and tell him to fuck off).

'All young men need to be put in their place from time to time, especially when driving' (!) - condensed from speech to Traffic Institute late 1982.

A Mum is a Mum : A decision by England's Court of Appeal recently ruled that a lesbian woman take custody of her two daughters despite the presiding judge saying 'homosexual relationships were often less stable than heterosexual relationships'. The ruling upheld a county judge's decision that the children should go to their mother; a decision he had previously opposed on the grounds that in the long term they should be brought up in an 'ordinary' household.

Women aren't pieces of meat no more (Wellington graffiti): The Star reported a case on Feb 17 where a woman claimed indecent assault charges against her boss. The judge said he was satisfied there was no intention of indecency and the assault was a stupid action without any real malice'. There was also doubt whether the accused man's hand touched bare flesh. The charge of indecent assault was dismissed and charge of assault on a female was reduced to one of common assault.

Women must define for themselves what constitutes invasion of their right of self and independence; that is, what constitutes assault. Seen in this ordeal for the woman involved is the power of the white male judiciary to define the act of assault performed on her person. That becomes the overriding factor in determining which way the case will proceed through the courts.

The judge said that many people in offices and workplaces would be staggered to learn that 'touching of that nature' constituted an assault. The convenor of the FOL womens advisory committee Ms T. O'Connell said NZ trade unions were trying to fight sexual harassment of women in the workplace and therefore the outcome of this assault trial was totally unacceptable. 'Women are not the property of any man, including male bosses, and they have the right to do their jobs free from being handled and ogled at like pieces of meat.'

Basic Human Questions

TRUTH

Is it possible to know the truth about ourselves and the Universe?

C.E.M. Joad, an English philosopher (1891-1953), summed up the aims of traditional philosophy in this way:

"The object of philosophy, as I conceive it, is not to help people, but to discover truth.

It is the business of philosophy, as I conceive it, to seek to understand the nature of the universe as a whole, not, as do the sciences, some special department of it, but the whole bag of tricks to which the moral feelings of the Puritan, the herd instinct of the man in the street, the religious consciousness of the saint, the aesthetic enjoyment of the artist, the history of the human race and its contemporary follies, no less than the latest discoveries of science contribute.

Reflecting upon this mass of data, the philosopher seeks to interpret it. He looks for a clue to guide him through the labyrinth, for a system wherewith to classify, or a purpose in terms of which to make meaningful".

If you are interested in joining a discussion group seeking answers to basic human questions, and the Christian point of view, place the coupon in an envelope in the NAVIGATOR CLUB pigeon hole in the foyer of the Student Association Office.



Name: _____
Address: _____
Phone: _____
Preferred Discussion Time: _____

DD/N3

Add Meditation to your life

MANTRA MEDITATION

MANTRA MEDITATION is easily and quickly learnt and may be applied to your own personal life.

WHAT DO YOU LEARN ? A qualified instructor will cover basic ideas concerning your real identity, how you and others benefit from understanding your real identity, what meditation actually is, and the different ways in which Mantra Meditation may be practiced. (This is only a brief summary.)

WHEN AND WHERE ? Classes are held during lunchtime, evenings and the weekend every week on the other side of Albert Park from the Quad. You probably pass-by every day.

HOW MUCH? There is no charge now or later to learn Mantra Meditation

IS THAT ALL ? After learning the basic ideas you can carry on by yourself or if you would like to learn more and practice Mantra Meditation with others then you can - the facility is available.

CLASS TIMES

Wednesdays:
Lunchtime classes
12.10 p.m. and 1.10 p.m.
Evening classes
5.40 p.m. and 7 p.m.

Saturdays:
1 p.m.

Please be on time



Mantra Meditation Auckland

26 Kitchener St, City. Phone 30-258.

P.O. Box 5369 AK. 1

Classes can also be arranged to suit individual and group requirements.

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by G. Comly

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JAN PRETTEJOHNS

Resident Director of Mercury Theatre

Jan Prettejohns has recently joined the staff of Mercury Theatre as one of the three resident directors. She comes to the Mercury from a diverse background of play-directing within New Zealand. Her career in the theatre started some nine years ago at Drama School in Wellington. Those two years steered Jan into directing rather than acting and set her on a journey of New Zealand theatres, directing on a freelance basis for a further two years.

Such mobility was followed by a more settled period in Wellington where Jan was firstly assistant director at Downstage and subsequently director of Stage Truck, a theatre-in-education company. During her time with Stage Truck Jan had her only experience of writing for the stage. Two-thirds of their material is written by the company in a 'writing-by-committee' manner. Jan describes this as being very productive when they weren't all yelling at each other!

Such co-operation in work seems to be Jan's style in her directing as well: 'The more I get from the actors in terms of interpretation and feedback the more I like it'. Instead of feeling intimidated by working with other directors, (like for example Raymond Hawthorne in Pygmalion), Jan appreciates their ideas and finds it really exciting.

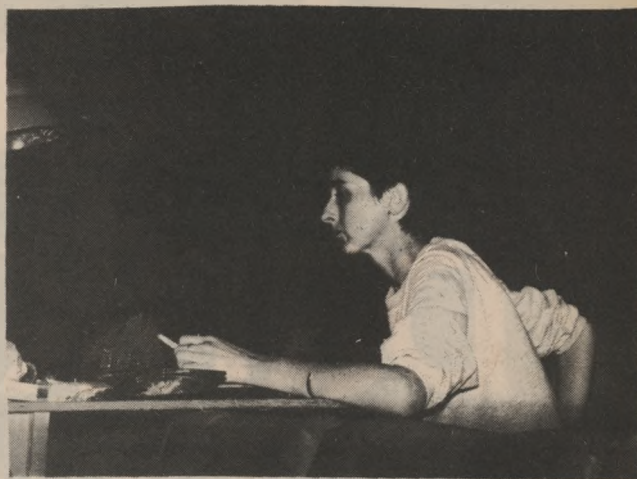
Jan has spent the last two years at Centrepunt in Palmerston North. The first year she was assistant director and last year, artistic director. The lack of Arts Council funding to Centrepunt brought about a premature departure from Palmerston North for Jan but the silver lining to that cloud was the appointment to the Mercury.

Your first three productions at the Mercury are 'Pygmalion', 'Objection Over-ruled' by New Zealander Caroline Burns and 'Virginia' by Edna O'Brien about Virginia Woolf. Would this indicate you have a special interest in theatre for women or feminist theatre?

Well, put it this way. There is an audience in Auckland for plays about women or by women. It is time that women writers are given a go. I feel strongly that there is a huge imbalance in the theatre with more and better roles for men, which must be evened up. But as far as feminism goes... I am not a hard line feminist - I am a woman who directs plays. I have sympathies with the feminist movement but I am not into feminist theatre just for the sake of feminist theatre. I have one criterion to do with theatre: If a play is good I'll do it. If it's by a woman, that is excellent. If it happens to have lots of roles for women that's beaut too. But I am a director of plays before I am a feminist or anything else - and being a director of plays gives you very little time to be anything else anyway.

Do you have a commitment or special interest in New Zealand written plays?

I have a strong commitment to workshopping NZ



plays. NZ writing must be encouraged. It is time for us to establish some identity of our own, which comes from our writing - using our own disciplines. Do you feel the theatre has already in some way contributed to an emergence of a cultural identity in New Zealand?

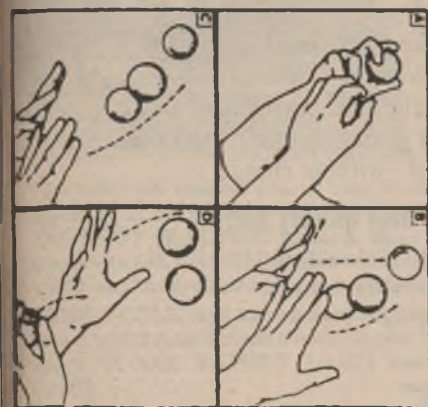
Definitely - through NZ films, television and writing for the stage. Slowly but surely we are building a cultural identity which is our own. In the past we had a borrowed theatrical identity but now we are developing distinctly NZ plays such as 'Foreskin's Lament', 'Setting the Table' and 'Outside In'. These spring from a very strong NZ base.

Does being a woman make survival as a director more difficult than otherwise currently in NZ?

When I think of myself as a director I do not add on the fact that I am a woman. I've never come against the 'she is only a woman' attitude. One of the good things about the theatre is that people look at your work. If your work is good then they are happy to work with you - it doesn't matter what sex you are.

- Carmel Williams

ORIENTATION



DRAMADILLO DELIVERS THE UNEXPECTED

by G. Comly



Flying trapeze artists swinging 20 feet above the stage, an eight foot high talking puppet, tumbling wrestlers, pyrotechnics and even a radio controlled mouse feature in an exciting new show to appear on campus over Orientation.

Mr Fingers' Apocalypse Circus is the latest creation of New Zealand's only circus-theatre company, DRAMADILLO.

Mr Fingers, (Ethel to 'his' friends) has lined up eight acts of theatre, mime, trapeze, dance, clowning, stilt walking, music and acrobatics. As M.C.; he has found four underpaid, overworked actors to perform in his sleazy side-show circus. Mr Fingers promises

'an escape from the dirty world of reality.' The apocalypse circus reveals all, but all is not what it seems.

Mr Fingers' Apocalypse Circus, is touring as this year's star Students' Arts Council show. The group, Juliet Monaghan, Nick Blake, Marilyn Eccles, and Patrick Smith, follow the success of The Raven with another of their unique circus/cabaret/theatre blends. The four, with diverse talents and backgrounds, have introduced audiences to a novel form of adult entertainment since their formation last May. They make most of their own props and wonderfully imaginative costumes, as well as writing and performing their own material.

The Dramadillo foursome aim to incorporate

many levels of awareness in their new show, just as they use images of different scale, from giants to dwarfs. Mr Fingers' Apocalypse Circus is immediate visual entertainment, with a hard-edged, satirical quality underlying the fun and the laughs. The groups' own struggles to become an independent, financially viable company has parallels with the troupe gathered by Mr Fingers.

Rehearsing since last November, Dramadillo opened their show for the public in Palmerston North, then headed south for public and campus shows in an extensive three week tour.

Mr Fingers' Apocalypse Circus, a two hour show, will be at the Maidment on March 10, 11, 12.

Promises to be 'fantasmagorical' - don't miss it.

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Bank of New Zealand knows how important each dollar is to students. That's why we've introduced a package of banking services, many of them free, to help stretch your budget. They're in BNZ Campus Pack and here's what you get:

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- BNZ Visa

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Bank of New Zealand

O r i e n t a t i o n ' 8 3



THE TOPP TWINS (above) appearing with THE NEIGHBOURS on Friday March 11 in the Cafe at 8pm.



THE SPINES (above) one of two Wellington based bands appearing in the Cafe on Saturday March 12. The other band THE BODY ELECTRIC features three synthesisers, digital sequencers and a rhythm composer, and although described as 'a long way' from electro-pop' is considered a dance band.

THE GURLZ, well known Auckland band with a five piece line-up which does include a male, appear in the Cafe on Friday March 18 with EXPORT LAMB and THE BIG BUCK BAND.



GURLZ
LIVE

Date
Signed

HANDBOOKS

Absolutely free! Yes, this year's handbooks are yours for the taking.

The first three of these beautiful magazines come to you with matching covers! hear what the critics have to say about part one.

...rather facile' C Maiden (no relation).

Sounds like a recommendation to us, but you'd better hurry there are few copies left.

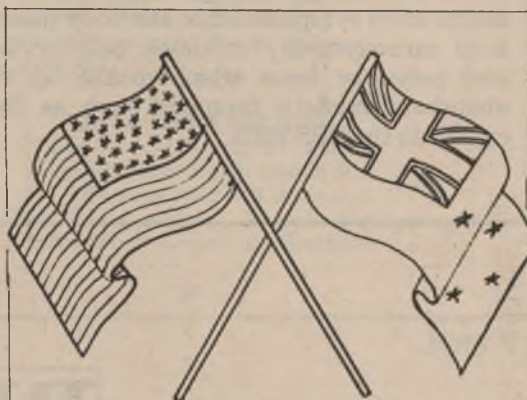
And here's a competition attached to part 2: there are 18, yes eighteen, factual errors in the directory section. All you have to do is identify all the errors and send a stamped self-addressed envelope to: The Secretary, Auckland University Students' Association, Private Bag, AUCKLAND 1

and we'll try to send you an intact chocolate fish for your efforts!

Part three features the fabulous foot-in-the-box finale to W McIlhagga's magnificent but enigmatic trilogy of covers and contains the old 'Discount Handbook' ... something useful here.

Part four, or rather part S, is something special. It's all about what quite a few of us were always afraid to ask about, let alone speak about; but hopefully not for much longer.

Help yourselves to these. You'll be able to pick up all parts of Handbook from outside StudAss Reception, just off the Quad.



JOANNE PETROFF &
JENNIFER DELEON who appear
in the Little Theatre on March 10
& 11.

ELBOW TWIRL

ELBOW TWIRL, featuring John
Gibson & Dramatwists appearing
in the Little Theatre from March
8-13.

LATE
NIGHT
CABARET

DRAMADILLO, presented by
NZSAC appear in the Maidment
from March 10-12.



Programme Update

WEDNESDAY MARCH 9

- 1pm MAIDMENT
SRC
OLD GRAD BAR
Liquorous Sports
- 6-10.30pm STAFF ROOM, LEVEL 8, HSB
Orientation Hui for Maori Students to meet
fellow students and staff. Old members please
arrive at 5pm
- 6.30pm CAFE EXTENSION
Chess and Go Club's rage
- 7pm ROOM 237
Tramping Club - AGM
- 7.30pm OLD GRAD BAR
Folk Club Get Together and concert.
TCR
Tennis Club social \$3.00.

THURSDAY MARCH 10

- 1pm OLD GRAD BAR
Liquorous Sports
ROOM 237
Navigators Club speaker
ROOM 202/204
Overseas Students Christian Movement
COUNSELLING LOUNGE
WSEC Meeting
- 6pm OLD GRAD BAR
Overseas Students Christian Club dinner
- 8pm ROOM 237
Classoc Orgy ...\$5 (You shouldn't miss it if last
years was anything to go by).
CAFE EXTENSION
Stop Press ... Jim McClay ... speaking on the
official secrets Act.
MAIDMENT
NZSAC presents DRAMADILLO!
Public \$6.50 (book at the Corner), students
\$4.50, Orientation cardholders \$2.00
(prebookings only from the Maidment).

FRIDAY MARCH 11

- 1pm OLD GRAD BAR
Liquorous Sports
- 5.30-10pm ROOM 237
Overseas Christians' dinner
- 8pm CAFE
Neighbours and Topp Twins Rage.
Cardholders \$3, non-cardholders \$4.
Pre-booking!
MAIDMENT
Dramadillo

SATURDAY MARCH 12

- 7pm FUNCTIONS ROOM
UMSA New Students Reception
- 8pm WOMENSPACE
Rage! for women
MAIDMENT
Dramadillo
CAFE
Rage with the SPINES and the BODY
ELECTRIC

TUESDAY MARCH 15

- 7pm OLD GRAD BAR
Yacht Club

THURSDAY MARCH 17

- 8pm OGB
Movie
MAIDMENT THEATRE
'CHARLES DICKENS - GREAT
EXPECTATIONS'
Edited from the original text and performed by
internationally acclaimed actor and authority
on Dickens - GEORGE CURRY.
This remarkable piece of theatre has been
presented across Britain and America and will
coincide with a number of lectures to be given
by George Curry at Auckland University.
Student prices have been set at just \$3.50 and
bookings are expected to be heavy!
Dates - 17, 18, 19 March at 8.00pm, with
Matinees 18 and 20 March at 2.30pm

FRIDAY MARCH 18

- 8pm CAFE RAGE
With THE GURLZ, EXPORT LAMB and
THE BIG BUCK BAND.
Orientation Cardholders: \$3, non-cardholders:
\$4.
Pre-book!

A Woman

When a woman becomes a bed,
she becomes an undercover
agent for her own demise.

To divide bed from body
she whips off the veil,
sticks in a knife
and slices from life-breath
to liver, and waits.

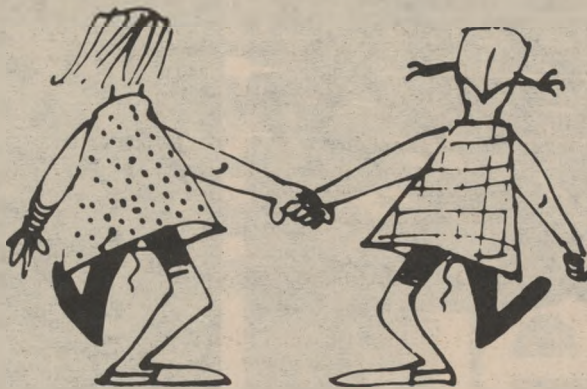
He's busy with other monsters:
no hero rescues old beds.
She needs to get up, take
the knife out of her
liver, to deliver herself.

Hero comes limping home,
late, from other labours,
with sacks of cities
(theatre, street lamps, fish market)
and his ankles pierced,
hungry for some home cooking.

Too late she says:
take your fertile field
ripe for a quick plow & harvest,
take the strings that hold
together the house's belly,
and have some leftover liver.

Diane J. Rayor

SURVIVAL '83 TSS UPDATE



Five years ago the acronym TSS would have had no significance. In late 1979 Toxic Shock Syndrome had been coined and was seemingly running rampant in American women between 20 and 30. Between January and September of 1980, 199 cases were reported including 25 deaths.

A few years later, we hear almost nothing about it. Most of us have gone back to tampons (tampon users dropped to incredibly low proportions during the TSS scare), Lawsuits are still pending in America, and still not much is known about the bacteria which is behind the glib TSS label: Staphylococcus aureus.

Tampons first came into use in the 1930's, and were made of cotton with cardboard 'applicators'. Cotton, although foreign to vaginas, certainly seems more sympathetic to our body make-up than does carboxymethyl-cellulose, polyacrylate fibres and polyester foam which makes up the super absorbent modern tampons such as Rely - the culprit in the TSS suits.

These new tampons are able to soak up 17 times their weight in fluid, and do not distinguish, obviously, between menstrual blood and normal vaginal secretions. In tests, regular and super absorbent tampons left very few women with normal moist vaginas.

Dryness often causes microscopic ulcerations in the vaginal walls. But far from dramatically linking the bacteria with the lesions incurred by super tampon use, the results of evidence at this stage shows that 7-15% of women have it in their vaginas, and if these women use tampons the chance of the bacteria multiplying greatly increases.

Other studies have been done examining the use of sea sponges, which many women switched to during the controversy. Unfortunately sponges, especially ones badly cleaned, encourage bacteria to grow in the vagina natural or otherwise. Although perhaps a way to get out from under the thumb of capitalistic-consumer oriented tampons the tentative studies don't encourage sponges for health reasons.

Estimates are made that only 3 of 100,000 women of menstrual age will contract TSS yearly. Yet the disease manifests itself in mild and severe forms, and the acute symptoms are the only ones that have been widely recognized. Some researchers also feel that the disease has been around for years, but that the new tampons have added the extra factor to perpetuate the growth.

Women should stop using tampons as soon as they feel any symptoms (high fever and vomiting during menstruation) and contact a doctor or the Women's Health Centre.

The available information is scanty, and often contradictory. Spare Rib says, 'For nearly 60 years tampon manufacturers have been promising women freedom and security. But at the same time they have been denying all women an equally essential right: the right to be informed. Without information, women are neither free nor secure.'

RESTAURANT

New style - a la carte with table service

Where : Mezzanine Floor Cafeteria Bldg
Hours : 5.00pm - 8.00pm
What you can eat : Selection of appetisers, entrees & main courses
Prices range from \$3.50 to \$7.00
What you can drink : Beer and Wine will be available on 14 March

Quiet and relaxed surroundings.

Restaurant Coffee Lounge

Where : Mezzanine floor Restaurant
Hours : 10 am - 4 pm
What you can Buy : Percolated coffee (in cups), fancy cakes, iced chocolate, sandwiches.

Somewhere quiet to relax with a coffee.



NOTICE

STRENGTH & HEALTH (WEIGHT LIFTING) BUILDING

Meets every Mon, Wed, Fri
7.00pm in Work
welcome for instructi
work out with like
Watch Club Notice
Centre for further
meetings, election of

NATA

Notice is hereby given
Appreciation Soc AG
meeting will be held
Trident Place. Our le
speaker, Mr. B.L. Zel
talk on the ECF and i
with groundless per
charming Mrs. Lo
demonstrate her back
stereo unit. Also in a
be our good friend,
designs pentagrams
taste and all occasions
Hope you can make
a hell of a good time
your 'Goat's Head'
sure you know what w
The AGM is Th
March at 7.30 pm, co
about 12.30pm.

YOU HAVE STRUGGLED

Film about women in
Rm 144. Tuesday 8
Shown by the
Movement.

A.R.M. WINE AND

If you're interested
Anti-Racism Move
along to the wine a
Wed. 9th at 7.00pm in
film about women
freedom from oppres
Africa - 'You Have S
will also be shown. All

Graduate CAREER

Welcome to C
re'd like to intr
CAREERS AD
SERVICE - CAS.
CAS is the link
the University
employers of its gr
students. Our of
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Theatre and we're
5.00 daily. The st
Guy, Careers
assisted by Rosen
Angela can gene
most enquiries.
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CAS is a starti
We have a n

NOTICES

STRENGTH & HEALTH CLUB (WEIGHT LIFTING/BODY BUILDING)

Meets every Mon, Wed, Fri 5.00 — 7.00pm in Workout Gym. All welcome for instruction or merely to work out with like minded bodies. Watch Club Noticeboard in Rec Centre for further notices re meetings, election of officers etc.

NATAS

Notice is hereby given of the Natas Appreciation Soc AGM. This meeting will be held at our HQ in Trident Place. Our leader and guest speaker, Mr. B.L. Zebub will give a talk on the ECF and its relationship with groundless persecution. The charming Mrs Lou Sifer will demonstrate her backwards playing stereo unit. Also in attendance will be our good friend, old Nick who designs pentagrams to suit any taste and all occasions.

Hope you can make it - we'll have a hell of a good time. Please bring your 'Goat's Head Soup' (We're sure you know what we mean). The AGM is Thursday 10th March at 7.30 pm, continuing until about 12.30pm.

'YOU HAVE STRUCK A ROCK'

Film about women in South Africa. Rm 144, Tuesday 8th at 3.00pm. Shown by the Anti-Racism Movement.

A.R.M. WINE AND CHEESE

If you're interested in joining the Anti-Racism Movement, then come along to the wine and cheese on Wed. 9th at 7.00pm in Rm 144. The film about women fighting for freedom from oppression in South Africa - 'You Have Struck A Rock' will also be shown. All welcome!

A.R.M. MEETING

The first meeting of the year! Monday 14th at 1.00 in Rm 204 (top floor of Studass, opposite Craccum). Come along and discuss what you want to do about racism, whether it be to help with the campaign to get the racist plaque removed from the Barracks Wall, or to talk about the protests at Waitangi, or find out about a Maori language course.

'BABIES AND BANNERS'

A dynamic film about women fighting for basic human rights against the all-powerful industry in America in the 1940's - Ford Motors. Definitely a film not to be missed! Tuesday 8th at 12.00pm in Rm 144. Organized by the Progressive Club.

PROGRESSIVE CLUB MEETING

Interested in what's going wrong in the world? Want to know about it? Want to do something about it? Then here's the club for you! Meeting at 1.00pm in Rm 144 on Tuesday 8th.

'THE NORTHERN IRELAND STORY'

Film showing by the Progressive Club in the Political Space on Friday 11th at 2.15pm. An historical and modern account of the struggles in Northern Ireland. Film followed by Beer and Politics, with a discussion of the film and situation in Ireland today.

A.U.U.C. NOTICE

Auckland University Underwater Club is holding its Training Meeting for those interested in doing our dive course on Tuesday 8th March in B28 at 7 pm. Regular Club meetings start Tuesday at 1pm in the Club Room, Rec Centre.

A.R.M. FILMS

Three films which highlight racism in N.Z. are being shown on Friday 11th in Rm 144 from 12-2.00pm.

- 'Day 507' - a film about Bastion Point.
- 'Waitangi' - the history and the protests.
- 'Nightworkers' - a video about black women in N.Z. who work 24 hours a day with homemaking and cleaning at night.

CRACCUM CARDS

Thanks to all who filled out CRACCUM interest cards. We will be having a large meeting once we get on our feet, but please come up and talk to us about what you'd like to do.

FILM

'A State of Siege'.
ALR3 Arch School Tues 8 1.00pm.

INTERNATIONAL STUDENTS HOSPITALITY INC.

I.S.H.I. will be arranging a Welcome to Overseas Students and friends on Sunday 20th March. This will take the form of a 'Picnic Barbeque' at Motuhie Island. Tickets will be on sale from any member of I.S.H.I. Committee and Brian Lythe at a cost of \$5 (children \$2) inclusive of boat and food. (c/o Student Counselling Service). Help to make this Student Welcome a success.

PHILOSOPHY SOCIETY

Phil.Soc's A.G.M. will be held on Wednesday 9th March 1pm in Rm 210, Old Arts Bldg. All interested members should attend for discussion & election of committee etc.

CLUBS

Time to get those affiliation forms in. Societies Council Tues March 15 1pm Council Room. Every Club must send a representative. Any queries Liz Stone Rm 111 Ext 79.

OVERSEAS STUDENTS' SUNDAY SERVICES

A Protestant service in Mandarin (translated into English) is conducted each Sunday at 11 a.m. in the University's Maclaurin Chapel, Princes Street. It is followed by a cup of tea. All are welcome. For further information, contact: Mrs Clarkson 478-9262.

LATE NIGHT CABARET

Elbow Twirl, Little Theatre US: \$2.50 THEM: \$4.00. 10pm start. Featuring John Gibson & Dramatists. March 8th to 13th.

MEETING FILMMAKERS CLUB

All Welcome. Wed 9th March, luncheon. Room 413 (Next to TV Room).

CO-ORDINATION OF RAPE CAMPAIGN

Meeting to arrange the 6 week programme of action; starting NOW!!!

- get involved in changing the repressive rape laws.
- writing submissions to Parliament.
- fight against sexual violence.
- Reclaim the Night Procession
Wed 9th March 12pm, Resource Room - WomenSpace
(If you can't make it please contact Elaine (Women's Rights Officer) in the Womenspace during the week (as soon as possible)).

SELF DEFENCE FOR WOMEN

Thursday 15 March, 10 week course, 6-7pm in the Recreation Centre. Run by Sarina Williams. \$12 students, \$15 non-students. (if this time is unsuitable please contact Womens Rights Officer: Elaine, as other women can't go either).

LITERARY SOCIETY

To all members: sorry for the delay. First meeting Thurs 17 March, 7.30pm. Studass building Rm 144. All Welcome!!!

FOLK CLUB A.G.M.

6 p.m. MARCH 9th
POSITIONS : President, Secretary
Vice President +
Committee
Treasurer
For nomination contact M. Harding
Tel. 779-278

Graduate Unemployment?

CAREERS ADVISORY SERVICE

Welcome to Campus! - We'd like to introduce the CAREERS ADVISORY SERVICE - CAS.

CAS is the link between the University and the employers of its graduates & students. Our offices are behind the Upper Lecture theatre and we're open 8.30 - 5.00 daily. The staff of four - Guy, Careers Adviser, assisted by Rosemary, Sue, Angela can generally field most enquiries.

The job market is tight at the moment - we all know that. How does a student enhance his chances of gaining employment on graduating? CAS is here to help. Are you aware of the wide field of application of your degree? Are there papers that can be incorporated into your degree, en route, that will give you greater flexibility in the marketplace?

CAS is a starting place. We have a mass of

information available in the CAS offices - catalogued for ready reference. If you require individual counselling, you will need to make an appointment with the Careers Adviser. Throughout the year employers visit campus to give lectures, talks & presentations to inform students/graduates of the structure and role of their organisations and the possible opportunities available. CAS also organises employer visit programmes where students can meet with prospective employers on a one-to-one basis. The Mid-year Campus Visit Programme takes place throughout the middle term from June to August, and is preceded by a seminar and a series of workshops to enable the students to make optimum use of the time and contact. There is a further visit programme, Careers Week,

in November after finals.

In addition, we have files on actual vacancies - private sector, Government & local body and University vacancies ... these are available at all times in the offices, and are also advertised in Craccum. We also hold the State Services bulletin 'Opportunities for Graduates' which is a weekly schedule of vacancies within the Public Service, the Hospital Board Bulletin, Library Life, and the Education Gazette.

Our column in Craccum is aimed at keeping you posted on opportunities both on and off the Campus. This year we will be featuring a series of articles 'A guide to getting a job', which we hope will stimulate a bit of thought and possibly action - if only to catalogue for future reference!

CAS is here to help you - do come in, introduce yourselves, and have a browse.

JOB VACANCIES

TRAINEE MANAGER - COATS BROS NZ LTD.

Seeking Chemistry Graduate for the graphic arts & surface coatings' industry who wishes to develop a career in this expanding, demanding & interesting industry. Offering career development in several facets of the business including technical, commercial and development - dependent on candidate's particular attributes. During training the appointee will be expected to undertake several constructive and interesting projects. Apply in first instance to: Mrs R.Ventura, Phone 667-039.

CHEMISTRY OR CHEM & MATERIALS ENGINEERING GRADUATE: CIBA-GEIGY

Require a graduate willing to get their hands dirty by starting on factory for a small branch operation as a basis for a career in a large international chemical company. Contact: Bob Hunt: 866-799 (evenings)

GRADUATE ELECTRICAL ENGINEER - MUNICIPAL ELECTRICITY DEPT. WELLINGTON

Appointee will be placed in the Distribution Section which has responsibility for all power cables, & overhead lines including services to consumers. Duties & Conditions of Appointment available CAS. CLOSING DATE: 11.3.83.

ELECTRICAL ENGINEERING CADET : MUNICIPAL ELECTRICITY DEPT. WELLINGTON

Applications from students preferably entering the second or third professional year of the B.E. (Elect) degree. Schedule of conditions of Appointment available CAS. CLOSING DATE: 11.3.83

REGIONAL NOISE CONTROL OFFICER : NATIONAL ACOUSTICS CENTRE

Seeking BSc/MSc physics - with leaning towards acoustics & sound. Pref. some experience in the field using sound measuring equipment. Job entails checking sound measurements, assessing the situation & giving recommendations. From time to time there will be a need to present evidence in the courts & planning tribunals. Involvement with both internal, industrial hazard and external, environmental noise. Further details contact: Mr George Bellhouse 504-009.

LECTURESHIP IN URBAN PLANNING : HONG KONG UNIVERSITY

Applicants should have a Masters degree in Urban Planning or equivalent, and a PHD, with teaching and research experience, and professional membership of a recognised urban planning institute - Australia, Britain, NZ or Canada, and/or practical planning experience with specialisation in Transport, Quantitative Techniques and Environment/Energy. Annual salary on 11 point scale HK\$ 129,840 - 217,380. Further particulars and application forms available from Appointments Office, University of Hong Kong, Hong Kong. CLOSING DATE 1.4.83
B Com. MARKETING
GRADUATE ALLIED
INDUSTRIES.
Contact Louise Belcher, Phone 572-069.

TECHNICAL SALES ENGINEER/REP. ALCAN

Graduate engineering, science or marketing. Contact: Alan Wilson, Phone 27 83 009
IN ADDITION WE HAVE:
- Latest SSC 'Opportunities for Graduates'
- Latest staff listings for N.Z. Hospital Boards
- University vacancies

8 March - 14 March MEDIA



Tues 8

International Women's Day

films

A State of Siege (based on a novel by Janet Frame and directed by Vincent Ward), 1.00pm, ALR3 in the Architecture School.

Time (directed by Sergei Eisenstein, Russia) and *General Line* (directed by Sergei Eisenstein, Russia), 6.30pm, Lecture Theatre B15, for members of the Auckland Film Society only.

You Have Struck a Rock (a film about black women fighting for freedom from oppression in South Africa — see the feature on page 8), 3.00pm, Room 144 in the Student Union.

music

The Sharps, Blondies Restaurant, No charge.

Radio Active, The Gluepot.

Auckland Walk, The Windsor Castle.

misc

International Women's Day Stop the Arms Race Vigil, 10.00am - 4.00pm, Vulcan Lane.

Wed 9

films

Contract (directed by Krzysztof Zanussi, Poland, 1980), 5.30pm and 8.00pm, Unity Hall, for members of the Auckland Film Society only.

music

Radio Active, The Gluepot

Auckland Walk, The Windsor Castle.

dance

Jennifer de Leon and Joanne Petroff *In Concert*; Just Desserts; adults \$3.00, children and senior citizens \$1.50.

misc

A course in *Clown technique* begins today. Clowning as a medium of self-expression will be discovered through play-situations, character

development and improvisation, juggling, and street happenings. The course will be taught by Alan Clay (a 28 year old professional clown) over nine weeks and costs \$45.00. To enquire or enroll phone Play-Space (tele 34-158)

People interested in joining the *Anti-Racism Movement* will meet, 7.00pm, Room 144 in the Student Union. The film *You Have Struck a Rock* will be shown.

Thu 10

music

Alastair Riddell, Windsor Castle.

Willie Dayson Blues Band, The Esplanade.

dance

Jennifer de Leon and Joanne Petroff *In Concert*; Just Desserts; Adults \$3.00, Children and Senior Citizens \$1.50.

misc

A course in *Invisible Theatre* begins today. This introduction to spontaneous theatre, role-play, and improvisation, and their application in street and cafe performing situations will be taught by Alan Clay over nine weeks and costs \$45.00. To enquire or enroll phone Play-Space (tele 34-158)

Fri 11

films

Le Sucre (directed by Jacques Rouffio, France, 1978), 7.30pm. The Works (Devonport), for members of the Auckland Film Society only.

Day 507 (about Bastion Point), *Waitangi* (about its history and the protests), and *Nightworkers* (a video about black women in New Zealand who work 24 hours a day homemaking and cleaning and cleaning at night), 12.00 noon, Room 144 in the Student Union.

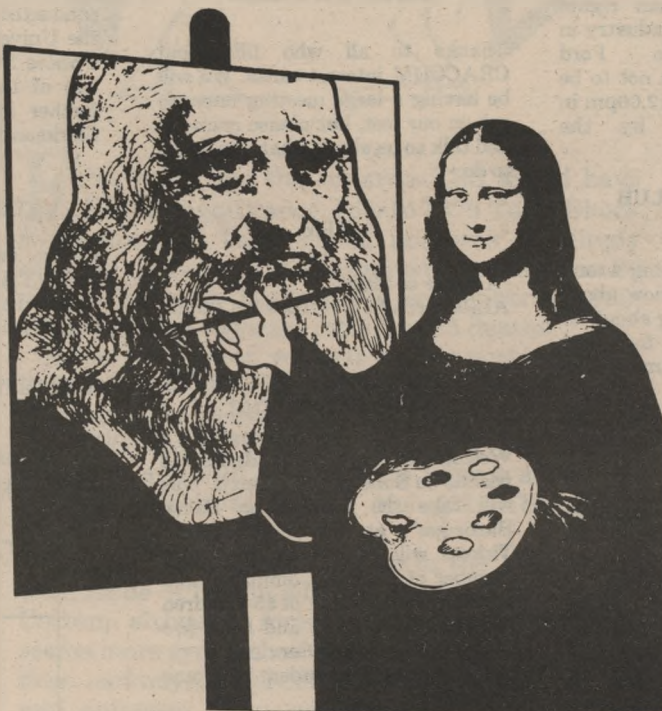
music

The Hollies with special guest *David Curtis*, 8.15 pm, Logan Campbell Centre, book at the corner, \$15.90 plus booking fee.

Alastair Riddell, The Windsor Castle.

Daggy and the Dickheads, The Esplanade.

D.D. Smash, The Gluepot.



The Legionnaires, 9.00pm, Mainstreet, \$6.00.

D.D. Smash, The Gluepot.

Alastair Riddell, Windsor Castle.

Daggy and the Dickheads, The Esplanade.

Misc

A course in *Street Animation* begins today. It will explore the high impulse learning environment of the street using slow motion, mimicry, trance, and character techniques. The course, which is a basic introduction to street theatre and assumes no previous theatrical experience, will be taught by Alan Clay over 9 weeks and costs \$45.00. To enquire or enroll phone Play-Space (tele 34-158).

Sat 12

music

The Legionnaires, 9.00pm, Mainstreet, \$6.00.

drama

Twin Messiahs (written by Brian McNeil and directed by David Charteris) commences its season today, at the New Independent Theatre, and continues until 2 April.

Tarantara! Tarantara! (written by Gilbert and Sullivan and directed by John Antony and Bill Chessum) commences its season today, at the Bowan Street Theatre, and continues until 26 March.

Sun 13

films

Cutter's Way (directed by Wan Passer, USA, 1981), 8.00pm, The Berkeley Cinema (Mission Bay).

The Hunter (starring Steve McQueen) and *Black Sunday* (directed by John Frankenheimer), both GA, 1.00pm and 7.30pm, the Classic Cinema.

music

Country Music Day (Radio I in association with PIPS feature well known country and western singers, 12.00 noon - 4.00pm, Auckland Domain.

by Nigel Brown, until 26 March.

OUTREACH

Photo-Murography by John Thuell, until 11 March

REAL PICTURES

People and Places by Kees Sprenger, until 11 march. *Photographs* by Candice Bagnall, 14 March - 1 April.

RKS ART

Paintings by Rob Taylor and *Paintings* by Paul Radford, until 19 March.

SPACE

The Wanganui: Photographs by Anne Noble, until 24 March.

Mon 14

films

Le Sucre (directed by Jacques Rouffio, France, 1978), 8.00pm, Auckland Teachers Training College (Epsom) Lecture theatre 'A', for members of the Auckland Film Society only.

The Life of Brian, 1.00pm, The Maidment Theatre, \$1.00.

music

P.C's Gluepot Band, The Gluepot. *The Sydney Quartet* play Mendelssohn's *Quartet in E flat, Op 12*; Bartok's *Quartet No. 3*; and Drovak's *Quartet in A flat, Op 105*; the Town Hall; free to subscribers to the Music Federation, or by sending \$15.00 per ticket to the Music Federation, P.O. Box 2230, Auckland.

Art

AUCKLAND CITY ART GALLERY

Aspects of Recent New Zealand Art: The New Image, until 27 March. *New Zealand Drawing*, until 20 March. *New Zealand Prints*, until 20 March. *Landscape and Waterfalls* by Colin McCahon, until 27 March.

DENIS COHN GALLERY

Paintings by Brett Wong, until 11 March. *Paintings, Assemblages, and Aquatints*, 14 March - 25 March.

NEW VISION

Recent Ceramics by John Parker, until 11 March. *The New Bronze Age Artifacts* by Marion Fountain, 14 March - 28 March.

NITE SITE AT THE LAST AND FIRST CAFE

Works in Progress on Canvas and Works on Paper

Theatre

BOWEN STUDIO THEATRE

Tarantara! Tarantara! (a musical play written by Gilbert & Sullivan, directed by John Antony and Bill Chessum, and choreographed by Linda Moller); 8.00pm on Tuesdays, Thursdays, Fridays, and Saturdays and 6.30pm on Wednesdays and Sundays; 12 March - 26 March; tickets available at the door.

MERCURY THEATRES ONE AND TWO

Pygmalion (written by George Bernard Shaw and directed by Jan Prettejohn) until 26 March.

Demolition Job (written by Gordon Graham and directed by Steve Agnew), until 19 March.

THE NEW INDEPENDENT THEATRE

Twin Messiahs (written by Brian McNeil and directed by David Charteris), 12 March - 2 April.

THEATRE CORPORATE

Jaques Brel is Alive and Well and Living in Paris (songs written by Jacques Brel and directed by Raymond Hawthorne), 8.15pm. Bookings tele 774-307.

MERCURY THEATRE
BOOKINGS PH: 33-869



Demolition Job

Bully & victim meet as old school comes down.

MERCURY TWO — NIGHTLY TO MAR 19

Monday, Thursday 9.15 pm. Tuesday, Wednesday, Friday, Saturday 6.15 pm.

PROFESSIONAL LIVE THEATRE

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

NIGHTLY AT 8.30 pm — STUDENT DISCOUNT
HALF PRICE NIGHT — MONDAY NIGHT

JACQUES BREL

is alive and well and living in Paris

DIRECTED BY RAYMOND HAWTHORNE

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