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CRACCUM



Auckland University Students' Association Volume 57 April 19 1983

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THEATRE
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Paul Hagan), 8
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Cover photo by Marti Friedlander

CRACCUM



Editor
Louise Rafkin

Production Manager
Elizabeth Leyland

Sub-Editor
Neil Morrison

Contributors
Fiona Cameron, Robert Leonard,
Rangi Chadwick, Sara Noble, Karen Edmonds,
Kirsty McDonald, Heather Worth

Newsbriefs
John Bates

Photography
Sarah Westwood, Gil Hanly
Elizabeth Leyland

Cartoonists
Courtney, Carmyn Bear

Layout Assistant
Lisa Glazer

Proofreaders
Ivan Sowry, Arnold Snarb

Typesetters
Barbara Hendry, Raewyn Green

Distribution
Shale Chambers

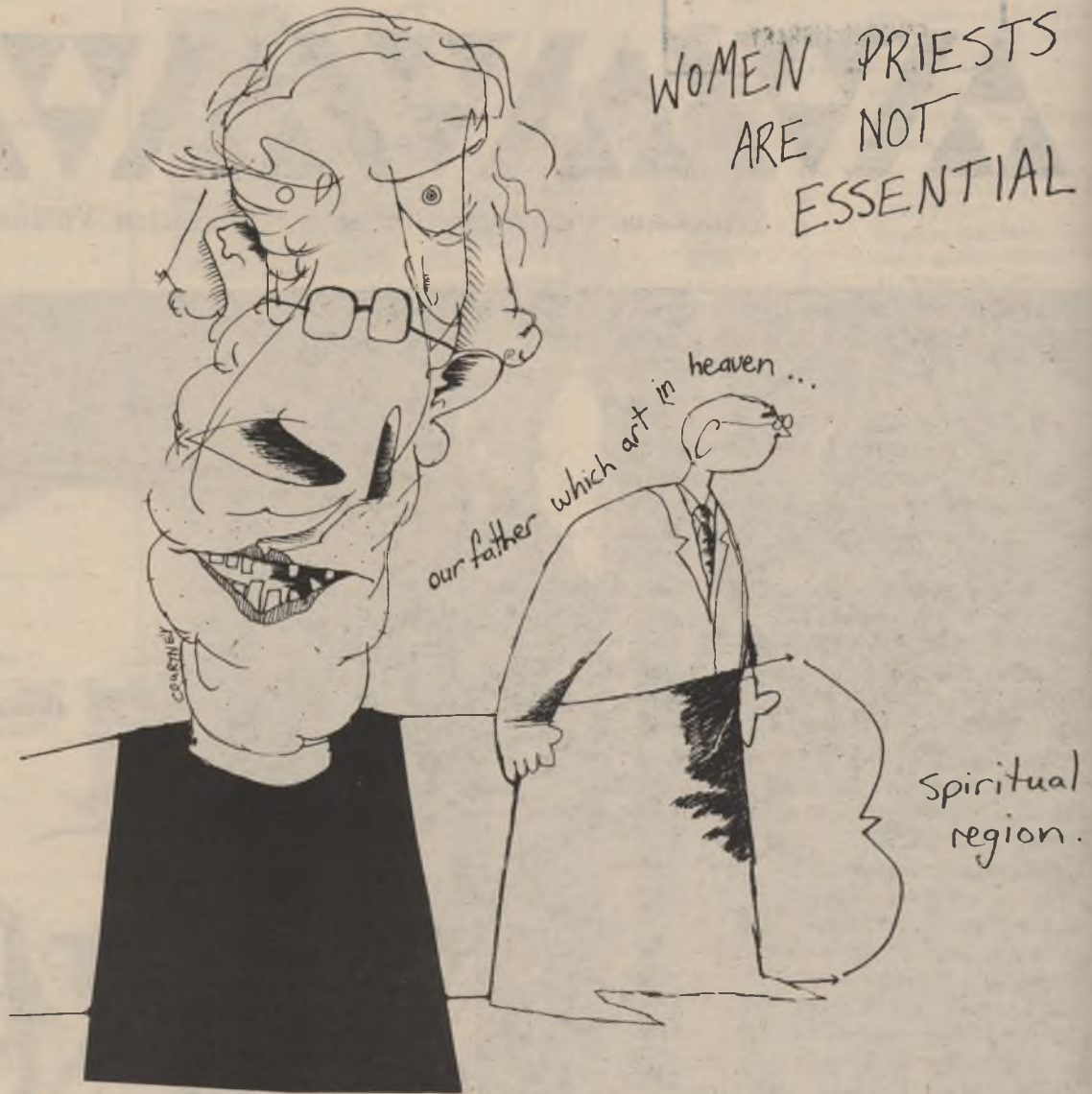
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Jeanette Winters

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



SPECIAL GENERAL MEETING

THURSDAY 1PM — REC CENTRE

A motion that the AUSA will participate in the Centenary celebrations has been put forward to be discussed at this Special Meeting.

As stated in the SRC and EXEC reports the issue has been hotting up for weeks. Despite three weeks notice in CRACCUM, the instigator of the petition, President John Broad, feels that not enough student input has been heard on this issue and that a SGM is the only way to decide such an important motion. After the SRC Wednesday, John drew up the petition and circulated it, gathering over 500 signatures by that evening. Any SRC policy can go to SGM if there is a petition of at least twenty signatures, and a special SRC can be called with only ten. Is it a case of tough bikkies?

Janelle Grady, SRC chair, has commented that 'I don't think it will make SRC redundant. I am concerned that a student politician can exercise his power base to overturn a decision made by other students. If students are prepared to debate, and the five hundred students prepared to come, that is fine, but I am not so sure.'

John Broad defined his reasons as being in the best interest of the students. 'Past graduates, present students, and future students. The reason I typed and distributed the petition was because I wanted a SGM. I do not think that 67 students should decide policy for the whole university, it is not a decision reflective of the whole student body. The SGM will be a test to see whether I am right.'

John cited the petition as an indicator of student interest, although many students were ill informed of the SRC policy. John, of course, has personal stake in the decision. He feels, however, that the average student will benefit from AUSA involvement. 'If a V.C. from overseas comes and is impressed with students, New Zealand students may be able to attend there. This will put us on the map.'

And what of the students already on our Maori and women students who feel that the institution is a sham as regards equal rights?

'This will send ripples throughout the University, they will think we are being petty,' he said.

To the question of what student input is in the celebrations, John cites the Christian groups, the choral society, and the field club as examples of student involvement.

Heather Worth, mover of the original motion to boycott the celebrations, feels that 'The University is more democratic. What I find offensive is that a president races down to the typists office and types a petition calling for an SGM. Many students who signed the petition were unaware of the debate on the issue, hopefully they will be made aware of the importance of the boycott through the SGM.'

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EXECUTIVE ACTION

Several controversial items on the agenda for Wednesday's meeting of the Executive were debated that debate would be lively and heated. Some members used this as an excuse to allow the meeting to degenerate at times into an exercise in fitness and personal point-scoring. The order of business was altered from the agenda on numerous occasions with the unfortunate result that several members who were asked to attend the meeting for specific items of business were required to wait up to two hours after the time their business was to be discussed.

The Executive took it upon itself to elevate the discussion of SRC's resolution to boycott the University Centenary celebrations, scheduled to be the last item of business, to an early stage of the evening's business. The confusion which accompanied this debate reflected the lack of time members had to think about the issue. To complicate matters, requisitions had been received for both a special SRC meeting and a Special General Meeting of AUSA to further discuss AUSA's participation in the Centenary. The latter had been organised by President John Broad, an action for which he was accused by several members of acting in direct contradiction of and showing contempt for SRC.

A further complication arose from Executive's lack of knowledge of the existence of contracts relating to Centenary events. AUSA's non-participation in the Centenary would require the cancellation of any such contracts. The meeting eventually decided to adopt the SRC policy of non-participation but to not action it until after a Special General Meeting to be held this Thursday night. This General Meeting will discuss the



Hamish Foote

motion: 'That AUSA participate in the University Centenary celebrations'. A subcommittee of Executive was established to investigate Centenary-related contracts and in the event of the General Meeting motion being lost, to decide which of these should be cancelled.

Executive's decision of several weeks ago to not grant the use of Room 237 of the student union for use as an interim marae came up for reconsideration. This was raised by National Affairs Officer Trish Mullins who had previously voted against this use of the room but who had changed her mind after an extensive study of room usages in the Union. Trish also presented to the meeting several recommendations designed to make more meeting rooms available for student peak-time use. The marae proposal was passed without dissent and the recommendations

requiring capital expenditure were referred to Finance Committee for further consideration.

A long and acrimonious debate occurred on a relatively trivial matter, the waiving of functions room hire charges for the International Student Congress. The Executive eventually decided to authorise a transfer of the hire fees from AUSA's political budget to its catering budget. This decision was met with various profanities uttered by International Affairs Officer Paul Sutcliffe.

Executive made a number of appointments to various positions within AUSA and to University committees. These included former Sports Officer Robert Young as Winter Tournament Controller, Heather Worth and Bob Lack to Student Union Management Committee and Jonathan Blakeman and Karin Bos to Theatre Management Committee. Vacancies still exist on Student Union Management Committee, Library Committee and Catering Committee.

Other decisions made by the Executive were the refusal to send a representative to the Australia and New Zealand Student Services Association conference, the allocation of \$130 for a forum and a protest about sexual violence and the refusal to receive what purported to be a set of minutes from a meeting of Welfare Committee chaired by former Welfare Officer and Sports Rep hopeful Neill Reid. A proposal from Student Christian Movement to donate \$500 to the Auckland University Student Refugee Education Fund was deferred.

— I.S.

Quotes of the Meeting:

'I can't remember what the committee is but I know I'm convenor of it ...'

— Barry Weeber

'You can tell what the time is without looking at the bloody clock.'

— Jonathan Blakeman
(about 12.30 am)

SRC REPORT CENTENARY DEBATE

An attendance of over a hundred and forty together with a debate on AUSA's participation in the University Centenary celebrations made last Wednesday's SRC meeting one of the most interesting this year.

The Centenary debate was kicked off by Heather Worth with the motion: 'That due to the University's record in race relations and women's issues SRC recommend that AUSA neither endorse nor participate in the Centenary celebrations'. Heather referred to the disproportionately low number of women and Maori students attending Auckland University. She claimed that throughout the hierarchy of the academic and administrative structure of the University, women and blacks had always been, under-represented. She claimed that institutional racism made the celebrations a farce. The University, she argued, was presenting only one aspect of its history to the public during the celebrations. There was no recognition of the darker aspects of the University's past.

Other speakers in favour of the motion spoke of the racist and sexist elements of the celebrations themselves, noting that only about thirty guest speakers were women and that an official Maori welcome had been cancelled because it did not fit with the programme. Speakers also explained that the University would reveal no information about the costs of the Centenary and they feared that money was being diverted from educational expenditure to the Centenary.

The opposition to the motion was led by the unlikely combination of Leonie Morris and John Broad. Leonie argued that while the record of the University in issues of racism and sexism was not all it should be, there were elements of the University's history which were worth celebrating. She argued that a total boycott of the Centenary by AUSA would preclude participation in positive activities during the celebrations.

Leonie's arguments were echoed by John Broad and Mark who added that they felt a boycott would be ineffective, would achieve little publicity and would appear petty. This claim was refuted by further speakers in favour of the motion who claimed that a boycott would be much more effective in raising public awareness of the issues involved than the ceremonial approach of Leonie and John. After over an hour's debate the motion was put and carried by sixty-five votes to thirty-seven.

Discussion of proposed alterations to AUSA's women's rights policy was deferred to this week's SRC and the meeting moved to consider club affiliations. In all fifteen clubs were affiliated to AUSA at the meeting. One of these, the affiliation of the Law Students' Society, created a degree of controversy. A condition was attached to the affiliation of this group precluding them from using the university as agents for the collection of their

subscription. Speakers in favour of this condition being imposed argued that the Law Students society was in a unique position in having its subscription collected by the university from all students during Law Faculty enrolment and that was tantamount to compulsory membership of the Society for Law students.

The meeting closed at 2.45 pm, making it the longest for the year to date. This week's meeting, which will discuss modifications to SRC's policy on women's rights, will be held in the SRC Lounge this Wednesday at 1.00pm.

— I.S.

SRC AGENDA

Wednesday 20th April, 1pm, SRC Lounge

ELECTIONS: SENATE (2 positions)

Nominations Received
 > Carolyn Anderson
 — Suzie Collier
 — John Rattray
 — John Roger

POLICY: WOMEN'S POLICY

60. THAT AUSA recognizes that the word 'sexism' is often misused. Sexism does not only mean discrimination of one sex by another. Sexism is also about the power of privilege as it is deployed through social, economic and political institutions. Because these institutions are male created, male defined, and male controlled, men as a group have power over women. Women organising together to fight against their oppression is not sexist as women do not have power over their oppressors. Therefore to exclude men from women's group meetings, rooms, activities etc or to organise Womens Officer positions in student bodies or departments is not sexist. Further AUSA recognizes that sexism is related to racism and classism.

49. SRC recognises that rape is a tool through which all men keep all women in a state of fear and believes that the fear of rape and the act of rape itself seriously affects women's freedom and control of their lives. SRC further believes that women should have freedom of dress and action without being construed as provocation of rape.

Currently: SRC believes that rape is a deliberate act of violence against women which, through fear of rape, restricts their freedom. SRC believes that women should have freedom of dress and action without being construed as provocation of rape.

50. SRC believes that the legal definition of rape of a woman or girl should be:

- penetration of vagina or anus of a woman or girl by a foreign object against her will
- sexual intercourse with a woman or a girl against her will
- penetration of a woman's or girl's mouth or anus by a penis against her will
- a married woman being forced against her will to have sex with her husband.

SRC believes that consideration should be given to the fact that force may constitute threats or mental/psychological intimidation or coercion and not necessarily involve physical violence.

SRC further believes that a woman's past sexual experience should not be admissible evidence in a rape trial.

Currently: SRC condemns the existing rape laws, especially the failure to include anal and oral rape, the use of foreign objects and rape within marriage. SRC further believes that a woman's past sexual experiences should not be admissible evidence in rape trials.

51. SRC pledges active support to the Rape Crisis Centres, Womens Refuge Centres and other feminist orientated women's centres.

Currently: SRC offers its support to the Rape Crisis Centres, Womens Refuge Centres and other women's centres.

The remainder of the women's policy is available from the receptionist at Studass.

ENVIRONMENT

Weeber —

1) That AUSA stop selling Granny's Special Sweets as they are produced by that exploitative, anti-union group Zenith Applied Philosophy.

2) That AUSA oppose the granting of a mining licence to Kauri Deposit Surveys Limited and ICI Ltd for the Kaimaumau Wetlands. Further AUSA believe that these Wetlands should become reserve due to their unique ecological values.

3) That AUSA support the proposed Bay of Plenty National reserve which will include the Kaimai-Mamaku complex, virgin state forests in the North-Eastern Mamaku Plateau and Southern Mamaku Plateau and two state forest areas currently leased to NZ Forest Products Ltd for clearfelling and conversion to exotics.

ROYAL TOUR

Sutcliffe/Weeber —

That AUSA, recognising the sycophantic and wasteful nature of the British monarchy, boycott and denounce any royal tours in this country.

Merrylees/Weeber —

That SRC recognise and support the struggle for self-determination of the West Papuan people and condemn the United Nations acceptance of the Indonesian annexation of West Papua.

CAMPUS NEWS

GOVERNMENT SERVANTS OR ACADEMIC SALARIES ►

We have made previous mention of the government decision to declare that all University administrative staff are government servants for the purpose of establishing employment conditions. It has been revealed after the event that this decision affects one group of university employees who had been thought to be exempt - those administrative employees who are employed on academic salary scales. This group includes the Liaison Officers, the Recreation Officer, the Head of the Computer Centre, the Director of Welfare Services and similar senior administrative/welfare staff, and they are presumably employed on academic salary scales because it is felt that the University will benefit if they are eligible for the perquisites of academic positions. It is difficult to imagine that when, for example, Dr Finlayson retires, a replacement of similar calibre will be attracted to a position involving a forty-hour week, three weeks annual leave and no opportunity to apply for sabbatical leave to keep up with their specialty or to visit overseas institutions. It is of course debatable whether all of these positions justify 'academic' ranking, but that debate is one which should be able to be conducted entirely within the University rather than around Treasury tables.



ACCOMODATION AND RECREATION MEETINGS CANCELLED ►

Despite the continuing problems in their respective areas the first Welfare Committee meeting and the second Recreation Committee meeting for the year were cancelled — and in neither case were the student members of the committee consulted. With the pressures on Accommodation Office staff which are becoming evident since the staffing level was reduced we do hope no one is contemplating cancelling next week's Accommodation Committee meeting.

TWO DAYS OFF FOR CENTENARY CELEBRATIONS ►

In previous years the University has cancelled lectures on the Friday of Capping Week, but this year they have also cancelled them on Thursday because of the Centenary Celebrations. Those students and staff who object to the celebrations will of course be conducting voluntary classes on the day in question.

PUBLICANS MAKE LUCKY ESCAPE ►

The Students' Association's decision to participate in the celebrations will have come as a relief to Prof Tarling. He had previously attempted to dissuade the Capping Committee from running a Centenary Pub-Crawl which would have involved upsetting the patrons of over a hundred Auckland hotels and taverns.

HOCKEY AND FOOTBALL NEWS

Football and Hockey players were worried a few days ago that bad weather might delay the start of the season. In the event the storm of Friday April cleared up overnight and games were played on good pitches all over Auckland. Except for the University Sports Ground at Merton Road, all games were cancelled because the University was unable to arrange for the pitches to be mowed out on the Saturday morning. Perhaps if student users were allowed some voice in the management of Merton Road such things would not happen!

AMNESTY INTERNATIONAL TURKISH TRADE UNIONIST

With the release last year of the varsity groups' Soviet prisoner of Conscience (a woman imprisoned in a psychiatric hospital for her religious beliefs) and the recent release of our Grenadan prisoner (Norman De Souza, who was involved in the pre-revolution government, the University branch of Amnesty International has only one prisoner at this present time.

He is Kemal Akar, a Turkish trade unionist.

When the military took over control of Turkey in September of 1980 one of its first actions was to 'close down' the Confederation of Progressive trade unions. (D.I.S.K.)

This involved setting up trustees to dispose of D.I.S.K.'s assets and property and temporarily detaining over 5,000 members of DISK for various periods of time.

Criminal proceedings were started against fifty two officials involved in the administration of D.I.S.K. Kemal Akar was on the auditing committee. D.I.S.K. officials were charged with having attempted to change the basic law of the Turkish Republic by violence, an offence which carries the death penalty.

Many of the defendants alleged they were tortured during interrogation. Abdullah Basturk, the president of D.I.S.K. stated when he appeared in Court on 30th June 1982.

'During those six days I underwent physical and mental torture, incessantly and continuously listened to other tortured detainees cries and

groans, they kicked me on my kidneys and beat me several times on my head'.

The D.I.S.K. trial started in Istanbul on the twenty fourth of December 1981, and is expected to continue for some time.

Kemal Akar and the other officials qualify as prisoners of conscience, because although they are charged with having used violence there is no evidence of this. And the 817 page long military prosecutors indictment does not specifically accuse the defendants of using violence.

It appears the D.I.S.K. officials are being prosecuted solely because of their trade union activities.

On the seventh of January 1983 eight D.I.S.K. defendants, mostly regional directors were released conditionally. In light of this news, Amnesty groups working on the D.I.S.K. trial have been requested to step up their letter writing and publicity campaigns.

Those interested in Amnesty, our next meeting is on Monday May 2nd 1pm in Room 237.

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EXEC ELECTIONS

VOTE: APRIL 20 & 21

SPORTS OFFICER



WILL REID ▶

I am standing for the position of Sports Officer, because I have actively participated in sport all my life and I see this as a chance to continue to do so.

I also wish to carry on the work of Rob Young left off. To this end I feel that there should be constitutional amendments to the University Act that a certain percentage of the Students Association funds be given to Sports at this University. Being Sports Officer also means attending Executive meetings, at which I shall endeavour to see that sports gets a fair deal, something which is not happening at present. What did you achieve as Welfare Officer?

Very little. It took some time to find out how things were done in AUSA. In your policy statement you say that you will attempt to have a certain percentage of AUSA funds spent on sports, what sort of percentage?

There are approximately 5,000 students who play sport, 45% of AUSA funds should be spent on sport, although this is probably unrealistic.

MEDIA OFFICER



JON BARKER ▶

Media Officer is a new Exec position for 1983. I see it as an administrative position liaising between Exec and Craccum and Campus Radio management, as well as co-ordinating the operation of,

and grants to other AUSA and club publications. I'm not a well run-in student politico looking for an easy way back into Exec. Rather, I'm coming in from the ground up. I've spent a lot of time up on the third floor of Studass over the last year, working in both Campus Radio and Craccum, so I have a good idea of their respective abilities and requirements.

I see the 'established media' as being largely responsible for the way in which we view the world as well as attempting to enforce the status quo. University should be different. It's your last chance to dance (mentally) before the 'real' world comes up and jumps on you. When the Herald starts simpering over Craccum and Hauraki feel no threat from Campus Radio, then we've failed badly somewhere.

I'm an anti-sexist anti-racist second year Arts student. If you want a new face on Exec with new ideas (and new cliches!) then get out and vote for me on the 20th and 21st.

What is your opinion on the current debate of CRACCUM's editorial policy?

I personally support the stand that the editor has taken. This year's CRACCUM has been a very high standard and the current campaign against the editor is basically a witch hunt.

CULTURAL AFFAIRS OFFICER



CATHY FLYNN ▶

I'm a 4th year law student who thinks that there's a lot more to life than just getting a degree - like getting involved, and learning about what's going on around you.

One of the constitutional requirements for a C.A.O. is to organize a Cultural Mosaic. In the past this has been a series of 3 nights in the Maidment, where all the interested clubs have provided entertainment. But, if elected, I hope to make Cultural Mosaic an ongoing and up-front occurrence throughout the year, where any, and all, cultural clubs are encouraged to do what they like, when they like. We should take this opportunity to learn, experience and see more of the various aspects of life while at varsity. This can be achieved by encouraging the various cultural

clubs to share their knowledge and experience with other students. The C.A.O. should be ready to provide resources, assistance and information to these clubs to ensure that their culture become an important and vital part of everyone's university career.



JOHN HABER ▶

This is my 3rd year at Auckland University and before that I spent a couple of years at varsity in the States. My experience in relevant fields over that time has been quite broad (no pun intended John). Last year I was organiser of a successful and profitable social programme for Scotch Club and this year I was a member of the Orientation team and am currently the Capping Controller. I have also been an AUSA rep on the University's Public Relations & Cultural Activities Committee, an SRC rep on the Radio B Administration Board and a Societies Council rep on the Grants Committee.

On the organisational side the CAO must enlarge on the minimum required (the Cultural Mosaic) and offer a range of social and cultural events with the aim of making University more than a collection of lecture theatres.

WELFARE OFFICER



COLIN PATTERSON ▶

I am a 3rd year BA student majoring in History and Political Studies.

As Welfare Officer I will join with the Education Vice-President and the National Affairs Officer together with NZUSA to fight further cuts in

education spending. I will strenuously resist any attempt by the university to off-load its financial problems onto students by doubling or more of the Welfare Fee. I will begin liaison with groups outside campus who are suffering the effects of the government's policies etc the Combined Beneficiaries Union and the Auckland Unemployed Workers' Union. I will pay special attention to the welfare problems of those who suffer extra difficulties - women, disabled students and students who suffer the effects of racism.

Do you think the position has any power? Is it effective?

Many of the decisions affecting the welfare of students lie in the hands of University committees that have very little student representation on them. The Welfare Officer has therefore little strength as regards working through the university bureaucracy. I think that direct action may be the only effective way of improving the conditions of students.



JOHN RATTRAY ▶

I am a 4th year student who has been involved in the welfare committee for about 18 months. This committee is responsible for all the basic welfare work around campus as well as such things as school visits. As I see the job of Welfare Officer it involves 3 things.

The first is the organisation and motivation of the Welfare Committee. This committee in addition to doing the grass roots work like staffing the information office should both lead and be led by the W.O.

The second is liaising between students and A.U.S.A., and the University and University Welfare services. The idea here is to try to ensure that welfare services remain relevant and well funded and to encourage the University big shots to put students and student needs before such things as new carpets for government house and \$600,000 underpasses.

What action will you take to stop the proposed increases in the Welfare Levy?

I do not believe that direct action would be effective due to the difficulty of motivating a large enough number of students. Therefore I would work through the existing committee system of the University.

NEWSBRIEFS

SOLIDARITY IN PEACE ►

While Britain promotes movies to discredit the Peace movement and the U.S. tries to label protesters as some sort of collective anti-Christ, the organisers of the Russian, 'Group to Establish Trust between the USSR and the USA,' are facing continued harrassment from their government.

There are now people in all three countries who have served, or are serving jail terms for protesting against the continued insanity of nuclear weapons. While the governments are persecuting opponents and escalating the nuclear arsenals, the peace movements are finding renewed energy in their joint purpose.

JOURNALIST ATTACKED IN S.A. ►

The Newsweek article on South Africa which was quoted in Craccum (29th March) has drawn flak from the Government and press of that country. The stage is being set for the article's author, Holger Jensen to be ostracised and perhaps expelled from South Africa.

It seems that Jensen has admitted that details within his story were inaccurate, but a list of his alleged transgressions does not really detract from the thrust of his conclusions. Some of the criticisms in the S.A. newspaper The Citizen were: that Jan Christian Heunis should be Jan Christiaan Heunis, that pass arrests have nothing to do with 'national security', that 'no houses are being built for blacks' should have read 'too few houses....'

A more enlightened comment on the state of Apartheid appears in the same attack on Mr Jensen: 'We do not defend apartheid, pass arrests or detentions without trial. We do not say that the



'No to nuclear war', proclaims a Moscow protest march.

Prime Minister's reforms are the ultimate in change.'

Incidentally, Hergen Jensen was expelled from Zimbabwe for his report on the massacres in Matabeleland. His so-called prejudice in that issue is now being highlighted in S.A. to justify their present attacks against him - although the S.Africans have used such reports to justify the continuation of the Apartheid system.

CHINESE AIM FOR CAMBODIAN SOLUTION ►

The first glimmer of hope over a settlement to the Cambodian issue is appearing from an unlikely source. China and Russia have been engaged in normalisation talks since last October, and China is advancing the Cambodian question as part of these talks. Although Asean is anxious for a solution and Thailand seems to be adopting the attitude that a China-Russia solution is better than none; Malaysia, Indonesia and Singapore are worried that they will be left out. This has led to some Asean members taking a more positive approach to Vietnam and Laos because of the fear

that an undesirable Communist government in Phnom Penh will be the result of Sino-Soviet negotiations. A possibility that was brought into greater focus by the recent non-aligned nations' decision to postpone discussion of the Cambodian issue. Power-plays may yet create a Cambodian solution.

LEFT FOOT ►

While the NZ Labour Party moves ever closer to the Right, their British counter-parts have adopted what is being described as the most radical wing policy the UK has seen since 1945. A document entitled 'New Hope for Britain' outlines how Michael Foot's Labour Party will embark on a programme of nuclear disarmament, withdrawal from the EEC and increased public spending to cut unemployment to below a million within five years. Given that unemployment is around four million by the time the Labour Party gets the chance to become the Government, there is every likelihood that the British electorate will embrace such policies.

OUTSKIRTS

RECLAIM THE NIGHT MARCH



Thursday 21st April, 6.30pm, corner of Karangahape Rd & Ponsonby Rd. A women's march against violence against women. Bring a torch and/or candle. Creche staffed by men. Transport to be arranged. The focus of the NZUSA campaign against rape and violence against women is 'Reclaim the Night'. Taking back the night is symbolic of retaking our right to freedom of movement, our bodies and our safety.

The night symbolises the constant darkness, oppression and fear in which all women live, whether or not they are aware of it. This symbolic night prevails, whether or not the sun is in the sky, and represents the way in which women feel trapped by societal conditions and their consequences. Because of societal beliefs, women are virtually locked away at night in order to avoid rape, which is obviously not the answer. Many of us have asked why it is women who are imprisoned, when it is men who do the raping. Every woman has a right to feel safe, and it should make no difference whether it is night or day, street or home.

Women are safe at NO TIME. Since we shouldn't go out at night, many women intern ourselves in our homes, often on the advice of males - police officers, for instance. But even this is no guarantee that we will escape harm, since studies have shown that from 60-80% of sexual attacks happen in the home. Even during the day the streets are hardly safe places to be. Every day women have to contend with minor assaults, for example, wolf-whistles, or other forms of objectification.

When we say we want to reclaim the night, we are challenging the code which makes us a hunted species during the day, and prisoners at night. Because of society's current views on what does, and does not, constitute 'correct' feminine behaviour, we are fighting in particular for the rights to the hours of darkness, which are very much in male hands at the moment.

This is a march for women against violence against women. We want to reclaim a life without fear of rape and male violence on the streets and in our homes - so women come and march together.

Ocker Mentality ?

In Brisbane recently a Supreme Court injunction was granted to the sire of a foetus, preventing a pregnant woman from having an abortion. Conception took place as a result of a 'one night stand' and the father seeks no relationship with woman nor does he want the child - he takes objection to his genes being 'destroyed'.

The Brisbane Supreme Court will now decide whether to institute compulsory motherhood, or respect the right of a woman to control her body, and thus her own life. Whichever way decision goes, what is most astounding is State's arrogance in implementing such an order (Lot's Wife)

A Quiche For Your Thoughts

Phyllis Schlafly, labelling lawmakers backing the Equal Rights Amendment as 'wimps', sent a letter to the 53 Senators who re-introduced the measure in early February. Schlafly had the quiche delivered as a takeoff on the bestselling book Men Don't Eat Quiche. Each of Schlafly's quiches had a label that said, 'Real Men Don't Eat Women'.

The amendment has also been introduced again in the house, where it had the backing of more than half the membership.

VIOLENCE AGAINST WOMEN SEXUAL ABUSE OF CHILDREN

by Fliss Hope

The sexual abuse of children is a subject that is not openly talked about. For this reason, it is difficult to estimate how high its incidence is, but from a study done by the Kinsey research team, it has been estimated that one out of four girls will be molested before the age of eighteen.¹ The ratio of girls who have been sexually abused to boys, is ten to one. As women make up forty percent of the students of this University, statistically this means that ten percent of students here are victims of the sexual abuse as children. A New Zealand study indicates that eighty-nine percent of sexually abused children were molested by someone they knew, their father, step-father, mother relative or friend of the family.²

'Incest' is defined by Webster's dictionary as 'sexual relations between members of family', although the law treats sexual violation by a step-father not as incest but as 'abuse of authority by a functional parent'. This is why the term 'the sexual abuse of children' is used, rather than 'incest'. Whether or not the offender is a blood relative, or whether full sexual intercourse occurred makes little difference to the effect that this has on the victim.

Within the family the father (step-father, uncle etc.) is in a very powerful position as the child trusts him, and accepts his authority as parent, making the situation impossible for the child to do anything about it without outside help. The fact that there is a social 'taboo' on the subject, coupled with the father's position of power, make it very difficult for the child to tell anybody. Many women grow up never having told anyone about these experiences:

*'He said what we were doing was bad, so I mustn't tell anyone or I would get in trouble, I remember asking him what would happen if Mum found out, he said she'd hit the roof; I didn't want to get Mum mad at me, and to get in trouble and be sent to a girls home so I didn't tell anyone. I did tell Mum when I was fifteen, three years after it stopped happening'**

The social taboo against talking about rape and sexual assault works in a vicious circle, the victim doesn't talk about her experience because of the taboo and the taboo is strengthened by this silence. This serves only to protect the offender, and increases his power.

'The fact remains that sexual offences against children are barely noticed except in the most violent and sensational instances. Most offences are never revealed, and when revealed, most are either ignored or not reported. If reported, a large percentage are dismissed for lack of proof, and even when proof can be established, many cases are dropped because of the pressure and humiliation forced on the victim and family'

The usual image of 'the child molester' is of a stranger lurking around the school gates, hoping to entice a child with a bribe of money or sweets. As the figures above show, this is not usually the case. The offender is usually someone known to the victim, and not someone fitting the usual 'dirty old



man' stereotype. Sexual abuse occurs in all kinds of families, and is committed by all kinds of men, with no distinctions of race, class, or personality type. The effects that sexual abuse has on a victim vary, but a report from an incest survivors group includes: feeling dirty, guilty, frightened, sick; feeling different from the other kids, feeling vulnerable to other sexual advances; feeling that they must have done something to cause what happened:

*'My main feeling at the time was one of powerlessness, and also guilt, knowing it was wrong, but not being able to do anything about it, as I grew up I didn't value my body as my own property, I started sleeping around, saying no didn't really occur to me, and I cut off my feelings from sex, it was easier to cope with if I didn't let myself feel bad about doing it' **

Other women report similar feelings - self-hatred, worthlessness, shyness, difficulties with relationships, and with sex e.g. dislike of certain sexual advances, distrust, fear or hatred of men, feeling that men are only interested in sex.

The mother of a victim of father-rape is put in a very difficult position upon discovering what has happened to her daughter, and the reaction of the mother could be to blame herself for not knowing to blame the daughter for 'seducing' her husband, or to deny that what happened was true or that it was any more than 'harmless fun'. The mother is in the position of having to protect her daughter, but she is also tied to her husband emotionally, legally and economically. If a mother is not aware of the fact that this situation occurs in many families other than her own, she is less likely to accept it and to realise that her daughter needs support rather than punishment. If the mother, or anyone else the girl may confide in, blames her for the incidents this reinforces the feelings the girl already has of guilt and shame.

The victim herself may also blame the mother for failing in her duty as protector, for not knowing or failing to do anything, even though the assaults were probably set up so that the mother would not know. What can she do if she does know - short of calling in the authorities and disrupting the life and security of the whole family with little chance of conviction - even then the man will often come back and the assaults begin again, perhaps with a younger daughter.

Everyone else is taking the blame except the offender, when he is the one responsible, he is the one that consciously abuses his daughter, niece, neighbour's daughter, he is the one responsible for his own actions. The sexual abuse of children is the result of an abuse of power, male power, the same power that is asserted by the rape of adult women. The power to dominate and violate others: women and children.

The sexual abuse of children is not the result of a few sick old men bribing young girls, but rather a result of the way our male-dominated society allows men to have power over women, to abuse this power, and then protects them by keeping the topic 'under the covers'. Only by speaking out about sexual abuse, as children and as adult women, by teaching children that it is not OK for someone to touch them where they don't want to be touched, and that it is OK to tell someone about it, will we be able to break this silence, and take the power over our sexuality for ourselves.

(1) From Saphira 'The Sexual Abuse of Children'

(2) From Saphira 'The Sexual Abuse of Children'

(3) Florence Rush from Susan Brownmiller 'Against Our Will'

* Quotes from a victim of the sexual abuse.

We are hoping to start an Incest Survivors Group on campus, probably next term as the holidays are so close. If you are interested in being a part of this, ring Fliss at 399-487.

RAPE SEMINAR ON CAMPUS

Last Thursday a seminar on Sexual Violence Against women and girls brought over fifty women (few men) to the library basement to hear Miriam Saphira, Hilda Halkyard and Jenny Rankine speak to this issue.

Miriam Saphira spoke first, giving examples from her research on incest about the myths and truths surrounding this oft not talked about form of violence. Half of the women who suffer from incest are attacked in their own home, many in their own bed. 11% of the incidents which she documented were on victims under the age of six.

She then explained the ploys used in child molesting: approaches under the guise of 'playing'. Some victims were directed to comply, but few were duped by the myth of bribe techniques. Usually this ensued after a period of constant abuse, when the man needs to keep the interest of the child in the relationship.

Ms Saphira has instigated a 'Knicker Sticker' campaign with stickers instructing children not to let an adult put their hands in their pants, instructing them to go to the authorities or to tell their mothers. The campaign has brought much flak from groups who feel that this is a 'smutty' approach and too open a campaign.

Hilda Halkyard talked to racism and the rape of Maori land and culture in Aotearoa. She grounded her analysis in the colonial rape of Maori land through missionaries, the rape of the language, the Treaty, and land theft. She spoke of the hostility and anger which has, and has always, arisen from the powerless position pakehas have tried to enforce on Maoris.

Jenny Rankine, from the Rape Crisis Centre, affirmed that all the emotions Hilda spoke of were the same for victims of sexual rape as they were for the victims of cultural rape. The role of Rape Crisis was defined, and Jenny dispelled some frequent myths about rapists: most have sexual relations available, rape is not about sex, but power and control and violence. Most rapes are planned. Rape limits where we go, where we work, what we do and where we live.

The spectrum of rape was defined, from jokes about rape to sexual harassment to going along with sex when you don't feel like it. 'If you support one aspect of rape, you support them all' she said. 'All women have experienced some sort of rape or sexual harassment, and we are afraid. Talking about it is the first step to action. Speak out, get angry, when we get angry enough things will change.'

ASKING FOR IT

Maidment Little Theatre

18-22 April 1pm and 6.30pm
(Thursday and Friday 6.30
shows, women only)

Renee Taylor's new travelling roadshow *Asking For It* literally sent shivers up my spine, certainly a rarity for a revue-style cabaret production.

The show is fast paced, funny, fresh. Using five women, all of outstanding musical and theatrical abilities, the show examines 'colonial mentality', the taking over of land, bodies and lives by those in powerful positions.

Asking For It refers to the opening song, and the underlying theme of the production. Instead of looking at the root of the problems women face, i.e. the patriarchy, history has always blamed women.

'We're always asking for it, asking for it they say' sing the five, and then cite examples of how; going out after 10pm - asking for it - going jogging - asking for it - going to the shop for mum - asking for it.

The show gives an overview of the institutions that have affected women's lives. Through skits, the women portray the sick humour behind the witch hunts, the christian whore or madonna roles, and missionary mentality. The signing of the Treaty of Waitangi is re-enacted with the British representatives cohorts in the conspiracy to steal Maori land for the Crown. When one asks the other what about the long term effects of such a fraud, he replies that 'the future can look after itself.'



The medical profession is ripped into with a particularly funny rendition of 'Doing the pokey-pokey'. 'You put your speculum in, you take your speculum out, you put your speculum in and wiggle it about.' Skits which cover everything from 'Hormones' to clitorodectomy are included, and Hillary King does Freud with believability and guts.

Through the production there is the refrain 'If we say it didn't happen, didn't happen, didn't happen, then it didn't ... happen.' By re-writing our past, Renee Taylor is overturning the authority of traditional history.

Towards the close of the production, the tone turns. 'Sometimes you have to be radical' they sing, and a whistle on the street makes one woman

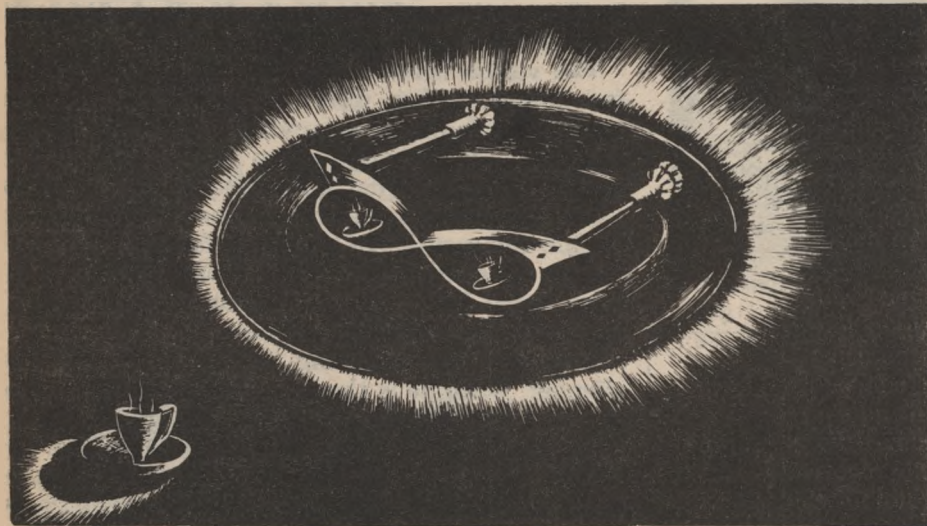
turn and demand, 'What's the matter, lost your dog?'

All of the women come from strong performing backgrounds and their competence at handling many different accents and characters should be applauded. Bernadette Doolan does a Muldoon which is hard to match and Margaret Blayney is credible playing a Scottish clergy or an English colonizer. Jess Oakenstar's guitar accompaniment blends with the five voices to produce an amazingly powerful harmony.

The roadshow will be playing from Kaikōke Invercargill in the next two months, and I can only feel that the country will be changed. See it.

- L. Rafter

SURVIVAL '83



EYE TO EYE ?

So you don't see eye to eye with your optometrist's bills?

Forking out money for contact lenses and glasses is enough to make anyone's eyes start smarting, but paying for services on top of that gets them positively brimming with tears!

However, the optometry clinic on campus offers a much cheaper alternative to registered optometrists and is just as 'professional'.

The clinic's main function is to act as a training ground for optometry students, where they can gain practical experience and learn to abide by the optometrist's code of practice. This doesn't mean that patients are guinea pigs subject to getting their eyes poked out - on the contrary, most of the 'acting optometrists' are final year students and in addition to the four students on duty is a staff member to oversee all examinations.

The university pays for the overheads as the only costs involved are the charges for materials, (although there may be a few changes to costs shortly, due to the rising number of people coming in from outside the university). Students will continue to be subsidised as much as possible. The main 'clients' are students, but outsiders aren't turned away because they provide a broader variety of 'cases'. Altogether about 2000 people go through the clinic each year, and it continues running through the holidays, as well as starting a few weeks before and ending a few weeks after the university calendar year, stopping only when optometry exams are on.

Contact lens fitting and dispensing of all appliances such as spectacle frames are done, as well as routine examinations and check-ups. The only hitch is that they might take longer than examinations elsewhere, although this probably means more care is taken.

If you're having any visionary troubles look in on the optometry clinic in Havelock Ave, between the Human Sciences and History buildings.

- K.E.

Chaplain's Chat

IMPERIALISTIC CHRISTIANITY

Is the Christian religion imperialistic in contemporary New Zealand as the transnational big-thinking gobbling of New Zealand's resources?

The Motunui outfall is a fine example. The Maori counter-argument appears to centre on one of the few remaining shellfish reefs in the area being open to pollution.

But that is not the only reason. Water is sacred. There would at Motunui be a spiritual pollution of the water. Any connection between food and human waste is a cultural and religious anathema.

It is interesting that the arguments revolve around questions of pollution when a deeper issue festers. We tend to dismiss such objections as superstition, such is our religious imperialism.

Christianity over the ages borrowed much from the religions of the indigenous peoples into which it spread; the celebration of Christmas is an obvious example. This did not happen in New Zealand. Christianity here is still firmly Europe-oriented.

Could Christianity be less imperialistic and more respect or learn the truths in the faith of the Maori?

KJS for the University Chaplain

SITUATIONS VACANT: CRACCUM'S looking for a few good reporters. Ferret out stories with far reaching implications, suss out scandals that will sear the souls of the great and powerful. Come by the CRACCUM office for details...

TE MAATAAPUNA



ON LITERARIA ...

A few years ago, while an undergraduate, I witnessed the reaction of a Queen Street shopping crowd to a capping march, to the Town Hall. There were well-wishers, friends and family with cameras - but they were outnumbered (at least where I was standing on a closed-off street corner) by members of the public with puzzled, blank, or angry expressions on their faces.

Cries of 'What's the hold-up?' were most common - followed by 'Bloody students protesting again' and, as the marchers came into view, a very loud 'I'm not waiting for a bunch of fucking intellectuals.' As if on cue, the impatient three-piece-suited driver of a red Honda Civic drove through the file, sending black-cloaked professors and students cattering across the road like bats from the clock-tower belfry.

It struck me then how alien is the academic tradition in Auckland - that odd medieval tower, the old homes converted into offices and tutorial rooms, the heavy gowns with yellowing fur edges - all looked so artificial, so temporary, like a stage set. How much more fitting it would have been if, on that warm summer day, they'd worn leis and lava-lava's, or ceremonial cloaks reflecting a Maori heritage, far more important to New Zealand students than imitations of Oxford. The anti-intellectual strain in New Zealand goes deep. It's the shadow side of egalitarianism; like that peculiar New Zealand word 'skite' - applied to children who get good marks at school by children who don't.

Anna Kavan, a much-travelled writer who lived in Auckland at intervals during the 1930's and 40's wrote an open letter about New Zealand and New Zealanders, describing towns and their inhabitants as 'an inchoate scenario... People wander up and down the main streets staring into the windows of shops that are full of agricultural implements and meat pies. Everything's shut, there's nothing to do except go to the pub or the cinema; or, if it happens to be the right day, to the races. No music, no theatres, no pictures, except an occasional exhibition of local talent, no magazines of what's termed cultural interest.'

Well, that may have changed in Auckland at least. Then she moves on: 'What happens when a stranger enters what's called intellectual circles? Do the sturdy Colonial intellectuals care if Einstein or the Cham of Tartary is in their midst? Brother, they do not care, they do not wish to hear from you, and unless you can speak louder than they can you're as good as dumb... I don't like the set-up between the sexes either, the men getting together around the bottles and the women getting on with the chores.'

Forty years later, her observations still have the ring of truth. The question is, do they ring true if we apply them to our university? If we could assume - but I don't know that we can - that our university is a microcosm of New Zealand society, then we would have to assume that large numbers of students simply are not interested in literature. Yet there is literary life in and around the university, although in the recent past Craccum has often failed to reflect this.

Should we perhaps let the sleeping dog of student literature lie? Stick to the usual short story competition, in spite of the fact that competition is anathema to the idea of literary



Gil Hanley

creativity? The token gesture of a poetry selection twice a year in which poems are scattered like indigestible Bonny doggy chunks across the page?

This year, there are signs of the increasing fertility of literary culture - a new creative writing course in the English department, a resident writer, a woman writer's collective, many new publications by members of staff, a body of student writings and contributions to Craccum from outsiders. Perhaps this reflects an increasing literacy in our society at large - I don't know.

To quote from an essay by Norman Simms, (of Outrigger Publishers and editor of Pacific Quarterly Moana) published in the journal entitled 'Is There Life After Katherine Mansfield?'... this is the paradox... how can there be a small, intimate society where just about everyone, if he or she does not write him or herself at least once in a while for some small magazine or the radio, at least be married to, go to school with, or know casually some published author; and at the same time be a country which is so manifestly anti-intellectual, so inarticulate on its own behalf in private and in public, and so indifferent to the state of its language, its literate education, and its cultural integrity?

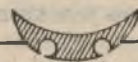
What we have is a country where an enormously large proportion of the public write and read literature. But while so literate, the country is not yet literary. Except as random individuals, New Zealand writers do not engage with one another here, or with overseas intellectual currents. Even if familiar with this or that current New Zealand writing, the public does not find it apt, as quotable, as defining, as useful for decoding, unriddling,

identifying the nature of the national problems. The writers do not provide identifiable characters and events, with perhaps the exception of Smith's Dream.'

He also asks '... why New Zealand literature does not play a more central part in the public and private life of the country, why its creative writers and critics do not have a higher profile (to use an awkward and awful expression), why the government does not quaver in its boots when a novelist or a poet runs on to a rugby field during anti-Springbok Tour demonstrations, why the appearance of an author in court does not send shudders of resentment through the literate public, why a prime minister can pen an awful, banal, pompous book about himself three times and not be shamed into well-deserved oblivion?'

I don't know the answers - but I do think the questions worth raising.

— Briar Wood
Editor
Te Maataapuna



Te Maataapuna: the source of the spring, ever bubbling, not drying up.

TE MAUNGA

Te maunga of ngati whatua
because she stands so proud
was stolen many years ago
to seige a war, so they say
Tho it's over the government won't
Return it to the people
This is but another ruse of the
multi-nationals

1978... the 1st stand was made so bold
Lead to mass arrests untold..... 222
Disruption of the genteel system
made the Judge eject them.

Now our Amazonians... it's time
stand up together we'll fight
this bloody rotten system... it's our right
We are the people of this land
Our tupuna cry out... make this stand.
Our land where sweet Joanne lies
Held in the arms of Papatuanuku
Our Land, let them not take it.
For without we are nought..
Awhitu, Raglan and many other Bastions
Aue Aue

Progress, progress the white man say
They don't care upon whose land they dwell
The spirits of the past surround us
Don't sell, don't sell, don't sell us out
Make this stand, be proud, be black
Unite, unite together we fight.
KA WHAWHAI TONU MOTOU AKE AKE AKE!

— Grace Robertson



Jan Harkness

sunday afternoon, hyde park, sydney

they have taken
the prostitute down
from her soapbox
for fourlettered words
and too much poetry

but the fat man preaching
world socialism remains
icecream in hand
yelling to the clouds and trees:
'the fat of the capitalists
the blood of the workers'

a preacher gathers a crowd
(people like being told
the lord is going to
strike them all down)
but in the park on sunday
the only thing that would
strike you down is
a baseball or a beer can

- richard happy

I remember

1

I slipped my kiss into your naked mouth. My
hands tightened on your buttocks. I could not
deny.

2

At first, the birds had white feathers. I remember.
I remember how excited you were when we first
went snorkelling. Real fish! Hanauma Bay was the
best; the fish were so tame you could reach out and
touch them. I remember other places, other times.
I remember Atele Beach and the island of
Tongatapu; I remember the reef outside the hotel
at Fiji; I remember the ghost crabs on the beaches
of the Gilbert Islands. I remember the birds. The
birds had white feathers, and they flew between
the blue sea and the blue sky.

3

I remember he said it was not in the public interest
to release the report. A tragic blow, but his
conscience was clear. They checked the viability of
the scheme. Of course the Government was not
involved. The public and the press were barred
from today's meeting. Any questions would be
answered in due course. The installation had no
military significance whatsoever. The first shot
was reactive. The bullet tasted his kidneys but
decided it preferred his liver. I remember that the
Government had a clear conscience and that
nobody was to blame.

4

In France, south of Chartres, the land was flat.
Roads stretched away into the distance. We stood
by the roadside trying to hitch a ride. Vehicles
travelled through the flat farmland. Many of the
vehicles were military vehicles travelling in
convoy; there were so many military convoys
travelling along the road that I thought maybe
something was happening. We had no radio, and
we had no way to know what was happening.

5

At first, the birds had white feathers. They flew
between the blue sea and the blue sky. I slipped my
kiss into your naked mouth. I could not deny.

6

Nietzsche said that man can be superman. He
meant no harm by it.

7

In London, I used to get on the Victoria Line at
Finsbury Park and get off at Euston Station. You
could hear the trains from far, far away, steel
thundering upon steel with a roar that, at times, if
you were in the mood, could seem quite
magnificent. The first thing to be seen was the
lights approaching through the darkness. Then:
impact! Thousands upon thousands of tons of steel
sliding past, sliding, sliding, faces, blurred faces,
screaming brakes, faces coming into focus, faces,
hiss as the doors opened, blank British faces with
no eyes staring at nothing and nobody. It was a
way of life. You got used to it, in the end. And the
good times were good, whatever anyone says.

8

I remember London. I remember you. I remember
your body, and the touch of your naked lips. I
remember that at first, the birds had white
feathers. At first, the people had faces. At first, the
garage had a sign which said this station holds less
than fifty dollars. Your arms went a little red, but,
thanks to the suntan lotion, you didn't burn. I still
have a list of the Arabic words we tried to learn in
Morocco. Policemen with moustaches and with
pistols in holsters. Nous cherchons un hotel,
monsieur. Could his father-in-law help anyway for
the sake of his own daughter. At the moment I
cannot think of how to help him and he has been so
good to me.

9

In France, south of Chartres, there were military
vehicles travelling in convoy. So many convoys.
Maybe something was happening. We had no
radio, and we had no way to know.

10

I remember that in Paris, the trains of the Metro
were much quieter than the trains of the London
Underground. The trains ran on wheels of solid
rubber, and were much quieter. Do you remember
Paris? Do you remember the Pompidou Centre? All
through the day, in the big square outside the
building, there were actors, students of mime,

puppet masters, magicians, fire-eaters, African
drum groups, people playing the guitar, and people
who sold plastic birds that flew through the air
with loud flapping wings. Sometimes there was the
cowboy who ate razor blades. And cigarettes! Yes,
I remember Paris.

11

I remember Paris, and I remember the birds.
I remember so many things in such perfect detail.
The memories are structured with precision, like
the workings of a watch. In my memories, vehicles
move along the roads; in my memories, planes take
off and land at the airports; in my memories, there
are tens of thousands of people in the streets of the
great cities. I remember you liked reading about
Bloomsbury, and you always took one spoonful of
sugar in your coffee.

12

At first, the first had white feathers. They flew
between the blue sea and the blue sky. An elegant
machine counted away the minutes. I remember
Paris, I remember London. I remember other
places, other times. There was no military
significance. I slipped my kiss into your naked
mouth, and I remember -

13

Impact! Thousands of tons of steel sliding past,
sliding, sliding, sliding. The sun -

14

The sun becomes the sun.

15

At first, the birds had white feathers, and they flew
between the blue sea and the blue of the blue sky.
Then the sun became the sun. Heat became heat.
Light became light. Their feathers began to burn.
The birds were on fire. They turned to cinders as
they fell. Steam rose from the surface of the
lagoon.

16

I remember she liked reading about Bloomsbury
and she always took one spoonful of sugar in her
coffee.

— Hugh Co

C.K. STEAD PROFILE

C.K. Stead, Professor of English at the University of Auckland, prefers to drop the 'Professor'. Not out of false modesty - but because although a full-time lecturer, his primary sense of identity derives from his work as a writer.

In spite of the fact that his best known work is the novel *Smith's Dream*, he has always thought of himself as a poet rather than a novelist.

This may come as a surprise to those who have been introduced to his work - as many have - by studying *Smith's Dream* at school.

It has certainly achieved status as a classic of contemporary New Zealand literature, although he says that he did not envisage it becoming a text to be 'done' in school. It was, he says, 'sort of an accident' and evolved from general thoughts about the Vietnam War, and the New Zealander as a political animal.

Such thoughts seem to have become sharper in their relevance over the years, particularly during 1981, when the divisions of the Springbok tour revealed the extent of latent violence in New Zealand society. *Smith's Dream* tapped a very strong nerve in the New Zealand popular imagination.

... the divisions of the Springbok tour revealed the extent of latent violence in New Zealand society.

Of course, those who have been in or around the university, or have a general interest in poetry will know that there has been life after *Smith's Dream* for C.K. Stead - both as a published poet and critic. Stead likes working in the university environment and does not find it prohibitive to creative writing, except that the work as teacher, lecturer, critic is very time consuming - and time spent in these areas cannot be spent on his own writing.

In early years as a lecturer, he vanished as a writer. This may be one of the reasons for the concentration on poetry; it takes less time to produce a completed poem. His approach to poetry is therefore more systematic than his approach to prose - which he thinks of as an experiment. Another novel has recently been completed and negotiations for publication are progressing well.

Apart from being time-consuming, university work requires high-energy input, particularly if you are to avoid what he sees as one of the biggest problems of university teaching - 'repeating courses when the answers are no longer a puzzle to you.' There needs to be a balance between a reasonable work load and the desire to move on to new areas of interest.

This year, Stead is teaching a Creative Writing Course - the first of its kind at Auckland University. Although the English Department had been committed to a creative writing course for at least ten years, no one felt sufficiently qualified to run it. He attended some sessions at Australian universities, and last year, during a trip to Canada, went continuously to senior and junior creative writing sessions, returning to New Zealand ready to take the plunge.

It is too early to make any judgements about the success of the course, but he is happy about it so far. The group is a talented one and appear to find stimulus in working together. Though he finds it more time consuming than other courses, it seems less of an effort because it's new, more exciting, more interesting.

There are difficulties - how to vary the format of exhausting three-hour discussion sessions so that they do not become repetitive - and, above all, the human things - how far you criticize someone's work in front of a group of people without becoming destructive, and how far any criticism is an intrusion. 'It's not just that you may offend the sensitivities of the writer; there's always the



Karl Stead with Keith Sinclair in 1968. Photo by Marti Friedlander

... sometimes people are deprived of their simple responses to literature - which are after all, the only sound bases on which to develop literary criticism.

possibility that your criticism is misguided - or just plain wrong.' Managing the sessions requires tact, maintenance of an open mind and a continual balancing of his own opinions and criticism against those of the students.

In general, Stead says he has always worried about the teaching of literature within the university system. He has a feeling that sometimes people are deprived of their simple responses to literature - which are, after all, the only sound bases on which to develop literary criticism.

It's not that he does not believe theory to be important - although he does think it dangerous to write poetry out of theory. He maintains that New Zealand lacks the balance of the strong tradition of literary journalism in Britain, which forces academics to address themselves to a wide literary audience, enforcing a kind of sanity and preventing jargon and cult language from dominating literary discussion.

He does feel that criticism must spring from a personal response to literature - and that the system in general - perhaps by paying too much attention to secondary material can generate an unhealthy emphasis on theory. The aim should be to create an atmosphere in which the most important relationship is that existing between the reader and the primary text. The most effective criticism is that which arises from a thorough personal knowledge of literary tradition, combined with an attentive sensitive approach to the work under scrutiny.

And for the budding writer, his advice is to read widely. In response to a question about whether there is a need for literary reference in both writing and criticism, Stead made this reply: 'My poems would have literary elements whether worked in a university or not - and so do all good poems. If you go back through the history of poetry you find every poet of consequence in our tradition was highly literary - full of the classics (much more so than I am) and of references back to previous poets. This is so not just of Milton, Dryden and Pope but also of Shakespeare and of the great Romantics - and on of course to Pound, Eliot, Auden, Stevens etc. This is because poetry is an art - a continuum - a tradition. It doesn't exist in a vacuum, nor belong to one person - it's a self-generating thing passing through the mediums of the poets. If you're serious you read and the reading sticks. Those who think they can do without are soon forgotten.'

Conversation

On the Matisse painting Conversation 1909

Is she the Mother the lover or both?
Do they talk about the view or to each other?
Does she look at him and he at her?
Do they talk of love or preparations for dinner?
Are they inside or outside the room?

The room is in space or in the sea,
The view is a picture
They are paintings, not people,
Too stark, too Pristine,
Wooden like dolls
How can they converse?

The room is at the bottom of the sea.
They are fish who blow bubbles at each other
They have no blood, white skin,
Brown skin, no red, no passion.
Blue flower-beds, blue sea,
Blue pyjamas --- blue, blue, blue,
Blowing bubbles not conversation at each other.

She is like death, anguished
Black dress, black hair,
Black brow, furrowed brow,
White deathlike hands, cold
He is angry, striped like an inmate,
Stern. Telling her... telling her...
What?

No, you cannot sleep with me tonight, dear,
I have a cold, you are ill, you should rest.
No I will not be in for dinner,
I am eating at the club
Please don't wait up for me,
I will let myself in.
Have an early night.

Her head sinks into her chest.
She is trapped inside a wooden doll
Sitting in a blue chair,
With no future outside her room.
He is her custodian.

He binds her with coldness,
With his unbending will,
His plans for her life
And the shape of her connexion to him.

- Judy McNeil



Henri Matisse

Snails and Tails

Boys play video games
Boys ride bikes on the beach
Boys drive big fast cars
Boys get pissed in the pub.

I don't want to be a boy
I don't want to have a tail in front
I don't want to be a boy
Boys will get their due in due time.

Boys make laws
Boys break laws
Boys fuck whores
Boys cause wars.

Behind their tails they rant and rape
Amazon war
We'll all escape.

- Carmyn Bear

This Perfect Day

Wanting it to be that way
I demand 'This Perfect Day'
by Lou Reid'
with a 20 cent coin
and a push button code

coffee, cigarette
The cool scene setting is set

baggy black sweater, tight black pants
the perfect setting for a New Romance
the gorgeous peoples night is on its way
as I demand 'This perfect day'

But I'm not waiting for a stranger
in hip clinging levis
and I'm not looking for danger
not looking to be lost in anybodies eyes

I'm looking for a chance
to end romance
I want both eyes open
both feet on the ground
I don't want any shiny armoured knights around

I'm a woman in waiting
I'm not dressed in lace
I want a space of my own
an on-my-own space
Yes I demand such a perfect place.

- Bidge

PLANNED PUBLICATION

So many women write prose and poetry. What happens to it? I suspect most of it smoulders in shoeboxes underneath beds. Only to be thrown out in a mood of anger, or resignation, or despair on some grey day when the bills, an unexpected pregnancy, or the daily grind, have made creativity seem like a bad joke.

Until very recently, compared with men, only a few women writers got published. Most 'ordinary' women reveal their creativity only by chance if someone reads their journals when they're dead.

Shared thoughts along these lines have encouraged a group that's part of the Women Students English Collective, to undertake to publish a journal of womens writing. We think women need a forum for their original work.

Virginia Woolf believed that without a room of ones own, and an independent income, creative writing was doomed to failure. Today money seems as unattainable as ever to most women; even those of us privileged enough to be at university.

However for those few women who are at university, most of us fulfil Woolf's second requirement and have a room of our own: perhaps for the first and only time in our lives. It seems a pity to waste that advantage.

And yet, is the university a place that fosters womens writing? In essays we concentrate on analysing other peoples ideas. And most of the books set for us to read are written by men: men who do not know about women's lives.

The few formal opportunities that do exist for

creative writing here are badly limited by the constraints of competition.

In the Craccum Short Story Contest only the winning pieces are ever published. Only about a dozen students annually will be accepted for the Stage III English Creative Writing paper.

Perhaps personal journal writing; an option available only in some stage III and masters papers; has done most to foster women's writing. However journals are usually only read and assessed by the lecturers.

Our publication collective believes women need to share their writing with each other. And that women writers should be encouraged rather than graded. The journal will contain the work that the contributors believe in. There won't be a top clown editorial policy.

1. Above all it is important to us to have a selection process for journal contributions, that is nonhierarchical.
2. We ask women to submit their own work. Poetry, Prose, Essays.
3. Material may be placed in our locked box in the Womenspace.
4. All contributions will be made available at set

times for other women who have submitted work to read. This is so that when the day comes for selection we will all be equally familiar with the material proposed for the journal.

5. We will arrange a day long meeting; which only women contributing work can attend, to collectively discuss work for publication.
6. And selection will mean reaching consensus on what goes into the journal after supportive and constructive discussion.
7. We want as many standards, styles, and forms of writing to be represented in the journal as there are women to create them.

On April 20th W.S.E.C. are holding a poetry reading at 7pm in the Womenspace. Bring your questions and ideas about the journal to this evening. Or just come and listen if you'd rather. Women will be reading their own work and that of other writers that appeals to them. Beer, wine, juice available. (BRING YOUR SHOE BOXES)

Watch the W.S.E.C. noticeboard in the Womenspace for further information.

LITERATURE AND LIFE

RIEMKE ENSING ON 'TOPOGRAPHIES'

RACCUUM went to interview Riemke Ensing, poet and tutor in the English Department at Auckland University, about a new poem 'Topographies' — soon to be published.

Perhaps we could start at your beginnings.

I think that I always wrote. I wasn't really introduced to poetry as such until I was at Training College, here in Auckland. I came here when I was 12, from Holland. That does come out in the poems. I think I've been feeling a bit dislocated for quite a while here — I think it came with the '81 business, on the streets.

Were you involved in the protests?

Yes, I took part, and it brought back to me a whole lot of things which had happened in my childhood in the thirties; '39 to '45, and although I was very little then, the physical impressions stayed and later, of course, they were filled in with history and people talking about it. So when that business happened in '81 I think I got a bit frightened and worried — yes, I got paranoid actually. And I thought it was a bad place to be and perhaps I should clear out and go home. I had never thought like this before because I had always assumed I would stay here.

Then I started thinking that the place where I was born and spent the first 12 years of my life was not home either, and there'd be lost of things that I couldn't hack there. What with my father dying at that time — and a whole lot of things didn't fall into place, I thought the one way of sorting it out was to put myself in touch with Dutch writing and things happening in Holland, writing to people, and connecting again with family whom I'd lost touch with for ages. It was quite amazing, because I've been teaching New Zealand literature and I've always felt that I had an intuitive and instinctive rapport with it, but when I read this Dutch stuff, I really felt so at ease and so at home. I could recognise all the places immediately and all the people came to mind. I was totally shattered by this.

So I did a sort of history — Tasman and 1642 — Tasman actually came from the same place that I came from. By this time my mother was filling me with all sorts of folklore — so all that goes into the poem. It's really an attempt to merge my history from the war years with what was happening on the streets here in '81 — and the Tasman diaries — discovery of Australia and New Zealand — and Marsden and people like that walking through the bush, and the Maori legends around Anawhata and Piha. And what has happened is that it's thrown up so much material from my own self that it's going on.



What about the title, 'Topographies'?

Well, it's interesting because Karl Stead's just brought out his *Geographies*. I put this one together, before that came out. I was sitting there with maps of Anawhata and districts, and Piha — and you have topographical maps where you look down on hills and ridges and so on. I had a couple of maps like that of Holland — and I thought 'Topographies' is nice because it also opens up the sense of place, and being precise about things and making connections. In fact, printed at the beginning, I've got all the dictionary definitions of 'topography'. I was hoping to put that in — historical references included — so in that sense its surfaces which are covered; maps — not just geographical locations but also the implication of spiritual and mental locations — like a big map of the world that you look down on.

How are you viewing time in the poem?

It's almost as if at that one moment at some corner of the street where you were shouting and marching, at the same time you have this mental image of things happening in '39 and '45 in another part of the world, which is almost identical. There almost has been no lapse — it's just as though all those horrendous moments in time are simultaneously acting. Things seem to me never to happen in isolation — what happened here in '81 was simply a particular kind of re-enactment of what happened in the 1930's.

A re-enactment of what exactly?

Well obviously — New Zealand — as Bill Pearson has said in *Fretful Sleepers* — is a very formal society; a very mentally restricted society, and because of that you eventually must have explosions. And because it's so authoritarian, there is a tremendous amount of violence — whether physically manifest or not.

Does the violence come through in your poems?

The violence is there for you to pick up, by the physical images, verbal connections — for example that bit about the door:

'... stripped
it/ ripped its vestments off it
one/ by one ...

— that could be quite a harsh line. And then the 'scream of the thirties' — you have a visual impression of the kind of violence which is there. That bit you see on the wall in Ponsonby is actually quite nasty. But when you see it you do laugh. If you think about it, it's horrendous.

And what is the translation of the French?

Oh, that's from Rouault. 'It is through their bruises that we are healed.' He must have got it from Isaiah, Ch.53, v.5 — 'But he was wounded for our transgressions, he was bruised for our iniquities, and with his stripes we are healed.'

Not very hopeful is it?

Well — it is in a way. He's being optimistic in saying that out of these violent times will come positive times.

I have bought maps and books.
From District Schemes I try to page
some sense of geography.

FO FI GI
the direction itself a map

the blank squares are sea.

the sections of the map
are joined on 2 lines.

I'm beginning to get the idea.

The tramping guide is adequate
only. I have the names of tracks,
a key to symbols as to where
things are.



that little hat a beacon.
All the yellow is NO ENTRY
and at this point I am
225 metres above sea level.

I note we are at LAT. 35° 55' S
LONG. 174° 28' E

which means nothing to me
who knows little about maps
not having learned. Coastlines
I can tramp. Directions
draw, being there.

I know where WEST is
because the sun is going down.

that bird in flight is
a waterfall

Two Extracts from TOPOGRAPHIES

In our time / now we come
back to scale and a door
we've made a poem / going straight
to the heart of it / hard Kauri
through endless surfaces
of grime, enamel. Stripped
it / ripped its vestments off it
one / by one revealing
history? Something about mythologies
legends, folklore perhaps.
On the panels, the first surface
in letters and words tell their own
Story. The usual. Graffiti.

SS
K K K
fascist

The scream of the thirties echoes
still round the sitting rooms
and Edward Munch is alive and well
and hiding out in Ponsonby
where someone has painted
a message / also to make you laugh

'Littler than Hitler but not so smart'

Here the boot boys and brownshirts
took to the streets in '81
and Rouault's clown lies
bleeding in the bright hedge
of winter
still

'est par ses meurtrissures que nous
sommes guéris'

Boarded windows
barbed wire
batons
Biko boards
(All) Blacks

I carry an umbrella against the mood
of winter / and just in case.

Thus threads are tied, connections made,
landscapes traversed and read quite easily.

'I was conscious of what was happening
in the streets' Federico

guarda / pistoles
sangre
muerto
despedida
(Farewell)

A page of figures to be filed
Away

In these gray times
Don Quixote de la Mancha
help us.

Riemke Ensing

Student at the Gates

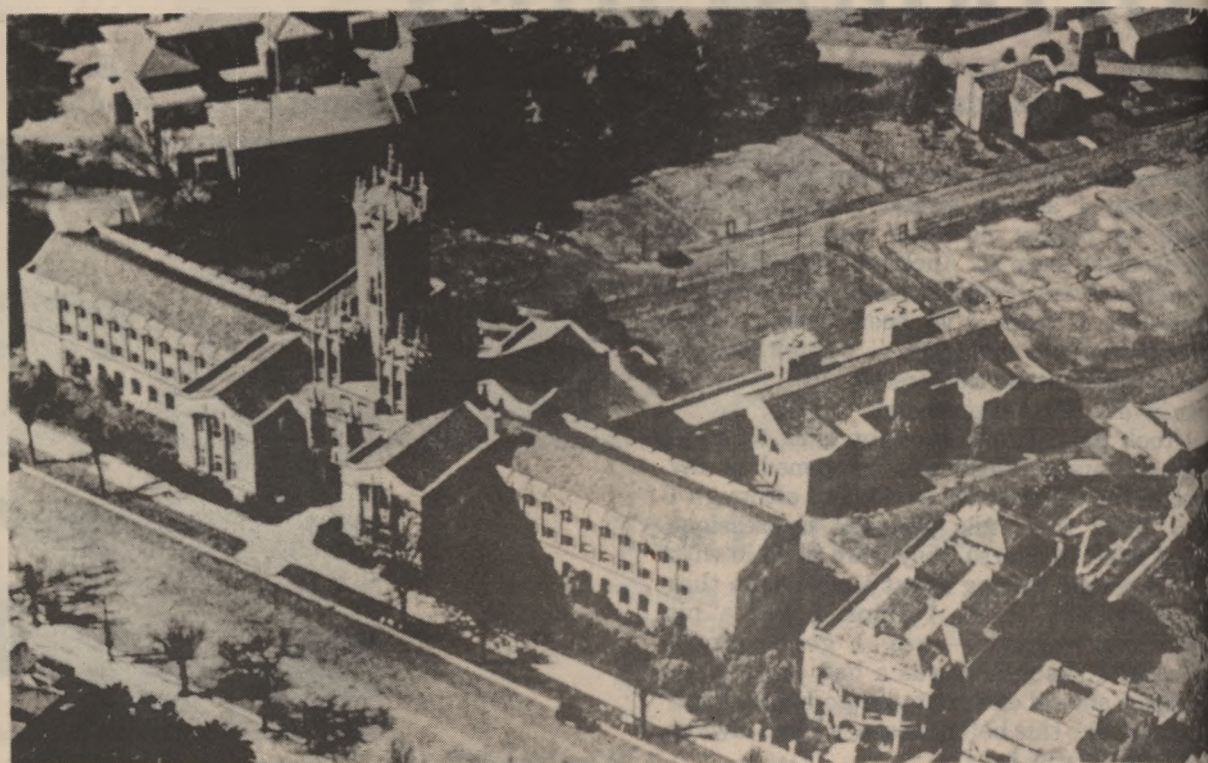
by *Elsie Locke, Whitcoulls Publishers, 1981. \$13.95.*

In this 'Centenary Year' it is interesting to note that few are actually looking in the history of the University itself. This short book gives a much needed window into the tradition of the institution, its philosophies, political actions, and its relationship with the community.

Written in 1981, about her experiences at A.U. in the late twenties and thirties, Elsie Locke successfully weaves her personal narrative in to the social, public history of the time. Coming from Waiuku, she begins by recalling the small town mentality which didn't favour intellectualism. Her family was poor, and much of her university time was spent scrapping for money to keep fed and warm. She describes the many homes she boarded in, her work in the city and university libraries, and her awareness that her one country dress wasn't up to par with the other women students — many at university to catch husbands.

Locke's political awareness is fully documented, from her shock of the depression to her commitment to socialism, feminism, and communism. Cuts to education, AUSA politics and academic freedom are all issues that reflect the university at its 50 year anniversary and point to similarities today.

In 1930, AU carried over 1,300 students, with most of these part-time. The literary journal, the *Phoenix*, was at its inception, with James Bertram, R.A.K. Mason, Bob Lowry, and Allen Curnow at the helm. Within the literary scope herself, Locke



Auckland University College

gives a first hand account of these men (and some women) who went on to form New Zealand literary tradition. CRACCUM is frequently quoted, and editor John Mulgan (later author of *Man Alone* cited as revolutionary when he came out against the 'special' training of students on campus to fight the unemployed in street strikes. The red scare years of the thirties are also explored. The dismissal by the A.U. Council of professors Anshutz and Beaglehole for their anti-government

stances (pro-Russian scholarship) was a stark realisation of the history of the university alignment with the status quo.

Locke intersperses her narrative with accounts of tramping in the Waitakeres and trips to country, making the book fast-paced and lively. It's a book which gives a well needed insight into Auckland and the university, perhaps read in lieu of joining the Centenary celebrations.

— L. Ray

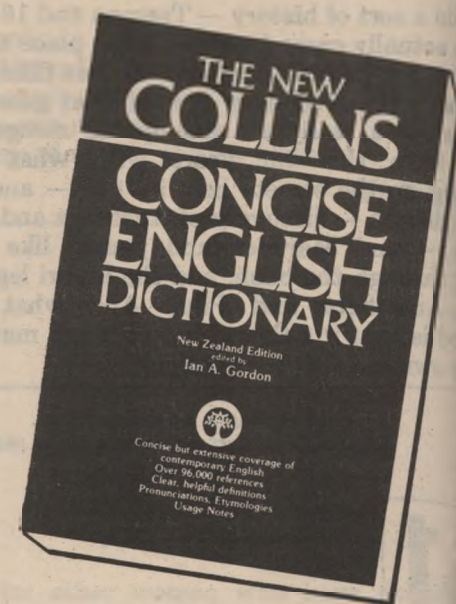
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Echoes, Good Wine and Glass

Poetry, Prose, Art
 Edited by Donald Kerr
 Prometheus Press 1983

Echoes, Good Wine and Glass is a collection of poetry, prose, and two illustrations, edited by Aucklander Donald Kerr who hopes to follow it with more in the same vein. The seven contributors represent, by their association with these other countries, the influence of the USA, Britain and France. Donald Kerr aims at a broader spectrum of work than that available in established periodicals, and there is certainly a flavour to this number that you don't get in 'Islands'.

The collection contains an essay that must be seen as something of a policy statement, or at least be in accordance with editorial aims and means. It is an exhortation by Norman Simms to New Zealand to take literature seriously and expresses a desire for New Zealand writers to be a coherent and obvious political and social force both at home and abroad. Which is a fine ideal, but literature operates (as Monty Python or somebody else) with a mandate from the masses. It reflects the circumstances from which its writers come, and which they record.

New Zealand writing is not yet a force abroad because it hasn't got the dollar power to build a

cultural empire that the US has for example. At home things are normally so placid and have been for so long — that there just hasn't been sufficient unrest to stir people up enough to want to write about it.

Echoes, Good Wine and Glass may be exhibiting the injection of something cosmopolitan into NZ literature — shying away from anything self-satisfied and parochial — but in doing so is it not threatening to bread down just that close network of association and mutual support that from the outside has the appearance of a unified literature?

It is hard to tell, from this one volume, how much real quality there is contributing to Donald Kerr's publishing efforts. The poems do 'work' and so do the illustrations but none of their themes strike me with anything definite, or the imageries with any particular resonance. Personally, I find some of it demeaning. See what you think. Any literary vehicle is worth encouraging at the moment, since many of the species are semi-defunct or already gone.

— Catherine Croucher



Talking to Johnno

Volume One of poems by John Maher.

One Eyed Press/Fat Possum Press 1982.

This collection of forty or so poems has been posthumously published due to the efforts of poet's mother and a close friend. John Maher was born in 1955 and educated in Auckland. While at university and afterwards he engaged in a variety of occupations, including working at the Oakley Psychiatric Hospital and as a hand on a fishing trawler. He was listed 'missing at sea' off the trawler in April 1980. The collection represents the first half of his entire works, the rest of which is to be published under the title 'Taste of Salt'.

The poems in 'Talking to Johnno' are arranged in chronological order, and span nine years of effort, so that the development taking place in Maher's writing over that time is shown to advantage. Perhaps a dozen of the poems had been given titles by the author, the rest are headed by the initial letter or line. The first few at least, might better have gone untitled, since they barely outweigh their somewhat ponderous handles. These first few are simply explorations of the liberty that comes with writing unsupervised; they could still do with the impetus that a set subject provides, or perhaps a tagline on which the poet could set his sights, to help him forget that he's engaged in producing Poetry.

This self-consciousness is still present in later pieces which, however, describe experiences of such significance to the author that they force their way through what is often an artificial and obscuring diction. He uses such phrases as 'on occasion' and 'would look well' in preference to 'would look good', and his syntax is unnecessarily mysterious: sentences are often incomplete and grammatical subjects either indefinite or simply not matched with any predicate. Not that I'm advocating any strict formality, I just feel that informality should serve some other purpose than to produce a poetic-sounding 'tone'.

In the poem that opens 'I can imagine an Oakley patient crying out/Yes, there is the multiplication of confusion...' Maher's self-consciousness has reached the stage of being aware of an audience as he writes. He leans on the emotive reaction any thinking person will have to 'Oakley' but thereby invokes a prejudice that works against and not with any point he was making. The poem becomes one side of a dialogue with an indeterminate audience trying to convince them that he has a tale to tell, because he lost our interest in the first line by confirming a preconception.

As the collection progresses, however, the self-

consciousness recedes and Maher begins to come into his own. There are some poems that work for me. The circumstances that produced 'Christ and Nietzsche in the Afternoon' for instance, seem to have provided a powerful and particular subject, and really challenged Maher's own feelings. 'Poem for Sue' also emerges as the result of something presently directly to the poet's senses and he took up the challenge to 'get it down', apparently having gained some confidence in his writing' he has realised he need not make explanation or exposition. 'The Eyes and the Ceiling' is another of these poems with confidence and a sense of an individual voice. Its title is a little heavy handed for my liking. Titles should be clues as to the poems direction, not just a re-emphasis of the significant images. Constant hammering of 'the sad bits' starts to feel like emotional blackmail.

It is most unfortunate that John Maher died when his personal poetic diction was beginning to emerge. I look forward to reading the second volume of his poems, to discovering how far he had gone in developing control over that satisfying tension between what the reader expects and what the poet wants to say - the principle on which poets sail home.

Catherine Croucher

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PARALLAX
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Scrambled Eggs Ani

Fuck sense and logic. Blackberry pudding and dead doves. I went to the market and bought a donkeys head. Who wants to die when there's still caviar in Antarctica.

Salamanders slither through my mind. There are ducks on The Space Invaders screen, my ideas. I kill in rapid fire attacks, scoring higher and higher til my 20 cent bit runs out, I get bored and move on to some other diversion.

Temper tantrums fill up space. They explode like 150 decibel punk rock insanity, awful bombings that continue til a ceasefire is reached. Peace will never truly be achieved, but nothingness is better than war.

I thought I went overseas, but now I remember. I saw a good foreign film, don't you want to hear about it? Was it me or that famous actress who rode across the desert on a camel's back? Exotic conversation pieces are a good escape, but I know it's up to my clacketty wooden Auckland stairs at night.

History tells stories while I plod on into the future, only amused by devils and princesses. Western culture runs rampant, the world is rich and poor and sick from Kentucky Fried and Nestles; I have a colour telly, so I know.

I want to write about tomorrow but must begin to face today. Right now its half past midnight and the collective todays and tomorrows are lining up for their tea. Please miss, couldn't I have some more, miss. My warm and helpful insides are ladled out in over-generous portions.

It's better not to think about it. I want to go to bed. With you? No, with me and sweet sleepress, the lullaby. for my anxieties and overcommitments. Dreams are choc-a-bloc from the shop. Mixed lollies, ice-cream, wine biscuits and an old recording of Simon and Garfunkel. mixed in too.

Makes me ready to wake up and wash my windows, my filthy spectacles, and see it all clear.

- Lisa Glazer



Fiona Pardington

The Art of Poetry

Dawn paints the town red with aerosol squiggles,
Mr New Wave Art's got the giggles.
Streets built for cars stretch, symbols of Infinity,
the cars get immortalised in a Geoff Murphy movie.
Raw vegetable radicals battle Agent O,
the most toxic molecule ever known.
Vulcans erupt in Vulcan Lane,
a punk rock squadron goes up in flames.
Bury the M.O.W. redundant totals
in the foundations of Think Big Concrete Brutal.
A camera gooses a topless bather,
a prima donna chef serves up one oyster
like a Botticelli lovely on a shell.
Bionic office workers catch the daily bus to sonic hell.

- David Eggleton

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BODIES

Why did massage impress me so deeply? Why is it so important? It breaks and heals — it is exorcism and ecstasy. It gave me a me I did not know but instantly received with recognition.

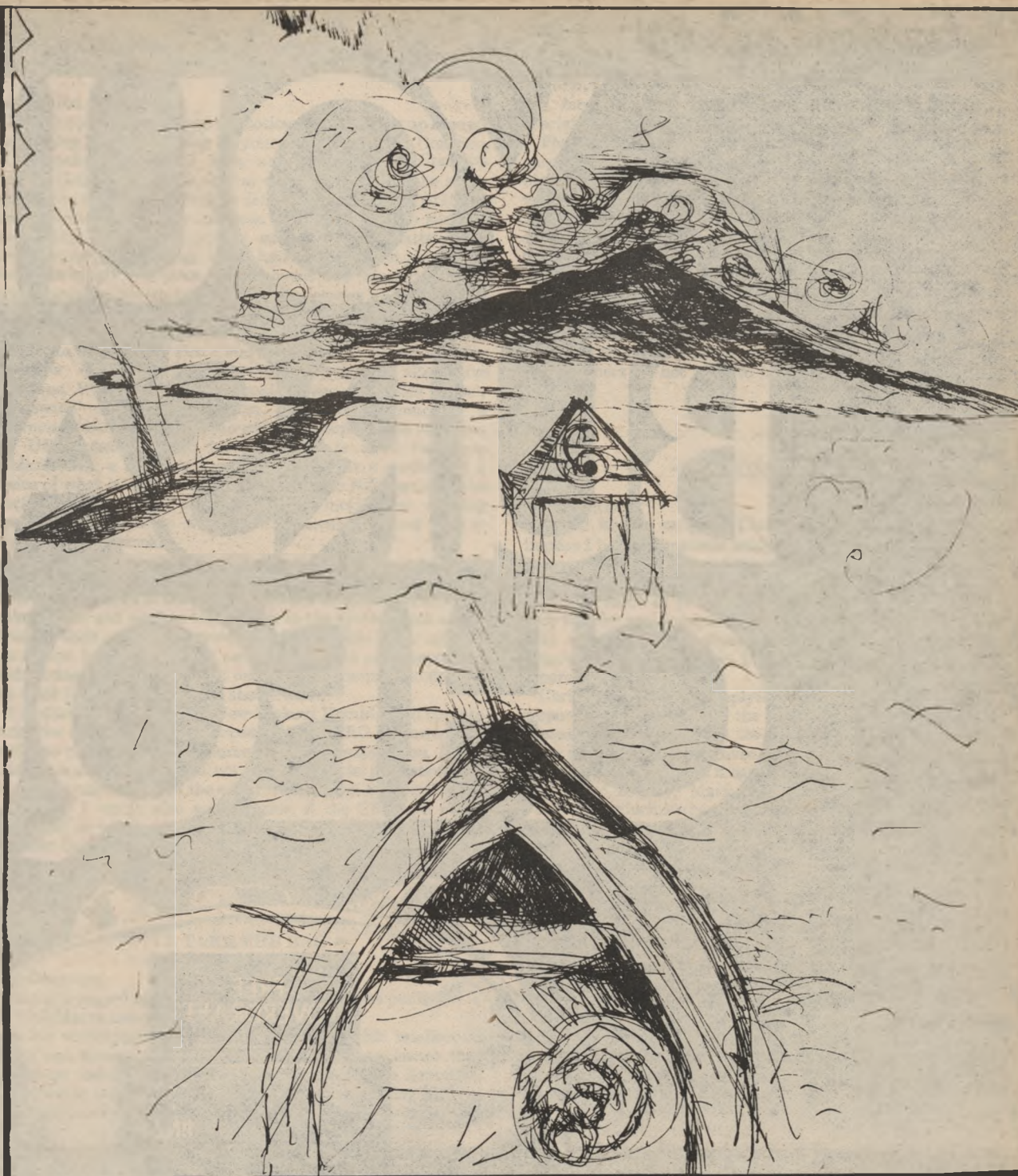
Men take pieces of me — select, fragment, imagine, use, ignore — never hear the total of me — they create me in their image and likeness — that which suits and compliments — a hole for a prick, an ear for a voice.

Massage works on wholeness — the long sweeps and the strong vigorous crossover hands technique say to a body you are strong, you belong to yourself, you belong as a whole. And the hands discover thickenings; that which impedes the smooth flowing strokes. The technique changes, fingers listen to the static areas, listen to the pain, rotate, knead, press and command the block to ease, to relax, to smoothe. Then the long strokes unite the healed area back into the whole, say to you belong, you belong to that which is before and that which is behind you — join the flow again.

A massage can end with the face — most personal, most vulnerable, and the firm delicate strokes are a special reverence. They acknowledge every part equally — speak to it, touch it, and link each piece together in the motion of the stroke.

So the tit-Man, the bum-Man, the legs Man, the lips-Man and the nice-eyes Man can go to hell or are they already there?

—Dawn Danby



Gillian Roberts

He was six foot four in fireman's underwear
Well into his burnt fifties
and as hard as the nails
that echoed like distant voices
as they drove into the deadwood
of his brother's coffin
and he wore only black suits
with wads of money safety pinned into the pockets
with which he would dry his sunken eyes
when he told people of his poverty

but they saw only the warmth of dollar notes
not his kitchen stacked to the ceiling
with empty whiskey and brandy bottles
nor the lean of newspapers in unread pillars
which filled all but the narrowest of corridors
with yellowing and unfamiliar facts
down which he would edge in the personal blindness
which hung on him like the cloak of a rotting corpse

no-one read his urgent words
frantically scribbled in biro
on a newspaper one particular day
and the next day
and every day after
repeated and repeated in the darkness of days
backed with endless days
of indifferent colours
and the two lines he wrote were always those
that the bird voices darkly told him
the whisper 'this is the end of you' at dawn
and 'the dark hour' as the sun decayed
and through the shatters of a web-torn window
a distant rooster would crow in the shadows

—Warwick Sven Jordan

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LETTERS

◀ SALT 'N' VINEGAR ▶

Dear Editor,
 Just a couple of points: my turn at joining this debate about Craccum's editorial policy. Any intelligent reader — let's just make the assumption that most of Craccum's readers have an average I.Q. — should be capable of reading the paper with a grain of salt. Or several tablespoons. A lot of the stuff you don't agree with at all, some I agree with in part, and I agree with by being exposed to some of the opinions (in some cases, opinions passed off as facts) expressed by your contributors helps the formation of my views on some current issues — many of which would not have occurred to me to think about before. Anyhow, forums like the Letters pages give the readers or the enraged the right-of-reply — Long Live the Letters page!
 It is a little disappointing when a case of bias (editorial?) manages to creep into an article where it is unexpected. (I mean, you can expect digs at the Pakeha system in an article written by the Maori club). The example I give is on page 3 of the April 12 issue. In the last paragraph of the AGM report, Ross is CATEGORIZED as a bogey-man — he's an opponent as well as candidate for the editorship of this paper. I never met the gentleman, and I don't support his petition, but it's a free country for those who wish to take advantage of the fact) don't you feel that just by mentioning those 2 facts you've only given me at least a possible reason for his petition (as I doubt intended) but a tiny insight into your character? I look thereof?

Roberta Morgan, Grafton Hall.

◀ DAMES AT SEA ▶

Dear Dames (?),
 Mr Lange's position on visits by American warships is a curious piece of political fence-manship. I object to visits by American warships on the grounds that it makes me a target for nuclear weapons. Even if Mr Lange obtained assurances that the ships visiting us were not nuclear armed, this would be meaningless unless the Russians believed it as well. I am not sure New Zealanders would trust the Americans to keep their word, can we expect the Russians to? A wishy washy verbal assurance is not enough to point those missiles away from New Zealand. We must ban American warships altogether or the exercise is no more than a futile gesture. Just because the exercise like futile gestures is no reason for us to make them too.

Yours sincerely,
 S. Scared

◀ ALTERNATIVE NEWS ▶

Dear Editor,

I could not help but notice the notices which spring up around the campus last week calling for your dismissal and for Craccum to be — politically neutral. They were issued by the Craccum Reform Group (no names shown) who are no doubt the same people who tried (and abysmally failed) to convince the AGM to limit editorial restraint (or increase editorial excess) to such an extent that almost everything submitted, no matter how irrelevant trivial or boring, would have to have been published. Not surprisingly this piece of foolishness was rejected but the advocates seem not to have heeded the lessons and are trying once again to make fools of themselves.

For a start much of the information contained in their leaflet is inaccurate and wrong. For a start they say if you do not like 'Time' or 'The Economist' you simply switch to an alternative magazine. What crap! For example if you don't like 'Time', 'Newsweek' may be even worse. But both are much of a muchness — both US based, pro private enterprise and of course pro US magazines. Just because there is more than one publication in a category does not mean that a reader has a choice of what he reads and if I don't like the NZ Herald or the Auckland Star I have to go without a morning or evening newspaper, something which the Craccum Reform Group conveniently overlooks.

Why should Craccum be politically neutral? Are the C.R.G. seriously suggesting that the 'Star' or the 'Herald' are neutral? Both are upholders of the present system which allows them to make profits and against any change in the system that would threaten their position. Anyway it is impossible to be neutral: one always has interests that one wants upheld as someone has said: sitting on the fence is not being neutral because to do that one must believe that the fence should exist.

No editor, even that of the New Zealand Herald could operate under the shackles that are proposed by the CRG. A newspaper in chains cannot be a free source of student expression. If the CRG have complaints about not having material published they should discuss them with the editor, rather than by distributing a petition. I would also suggest that if the CRG are really interested in reform they should change their name to the Craccum Reform Group and give students a better idea of their real intentions.

Colin Patterson

◀ I'LL TAKE THE BAG ▶

Dear Craccum,

This is in regard to Tony Iommi's letter that was published in the 29th March issue of Craccum.

In his wideranging article Mr Iommi fixed his intellectual might and awesome reasoning prowess on many issues that occupy us today. He delivered a broadside to the feminists, attempted to dictate AUSA policies and in a withering blast of pure logic totally demolished the morale of thousands of welfare

recipients who survive on the vast financial contribution that the above mentioned individual nobly endows upon the state in the form of taxation on his extremely profitable (quote) 'Christmas earnings'.

The same individual in his infinite wisdom cast his benign gaze over South Africa and pronounced it a 'paradise' for the blacks who reside therein. Mr Iommi, may I humbly differ from your eminence's exalted opinion and propose that apparently you will believe you have attained paradise when:

- a) You are regarded as an inferior human being
- b) Subject to massive legislative restriction in all spheres of existence
- c) Denied any chance for fair socio-political and economic advancement.

If this is your idea of paradise then I am moved to humbly comment that even though aware of the vagaries of masochism surely others do not need to be involved in these spectacular fantasies.

Yours in mirth,
 J.P. Sukhdeo

◀ NO CONFIDENCE ▶

Dear Louise,

I would like to reply to Chris Gosling's letter in which he implies I have a simplistic analysis of communism. My basis for the one sentence in my letter Chris is referring to, was that oppression and exploitation can not be destroyed until the capitalist mode of production is destroyed. This surely is the base line for any communist. By stating this I do not disagree with the need for a political struggle which will be based on progressive policies, in fact I don't consider that the two can be separated.

Chris appears to be implying in his letter that 'individual responsibility' should be the basis for the struggle against oppression. This supports the bourgeois ideology that people have control over their lives, are responsible for their social position and can change it easily. This ignores all the socialising aspects of society, Marx calls these the means of mental production which are controlled by the bourgeoisie.

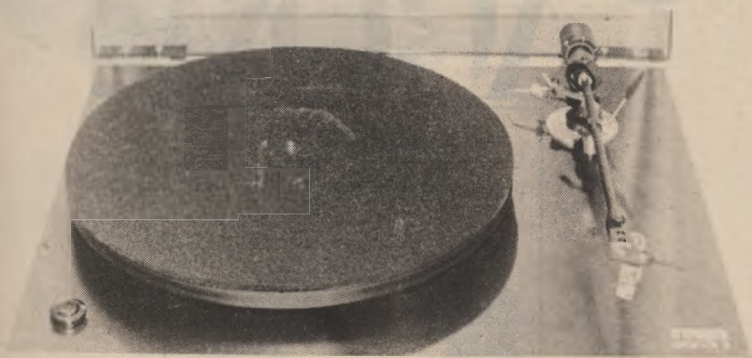
The position of communists is explained by Engels in his pamphlet 'Socialism: Utopian or Scientific' — from this point of view the final causes of all social changes and political revolutions are to be sought, not in people's brains, not in people's better insight into eternal truth and justice, but in changes in the modes of production and exchange.

On the subject of next weeks Executive by-elections. I would like to bring to people's attention Neil Reid's performance at today's S.R.C. He gave a totally inept speech and to an interjection of 'you're sexist' he admitted that he was. This admission alone is enough reason not to vote him onto Executive and when it is coupled with his performance as Welfare Officer it becomes obvious that all interested students should vote NO CONFIDENCE for Sports Representative.

Alan Gibson

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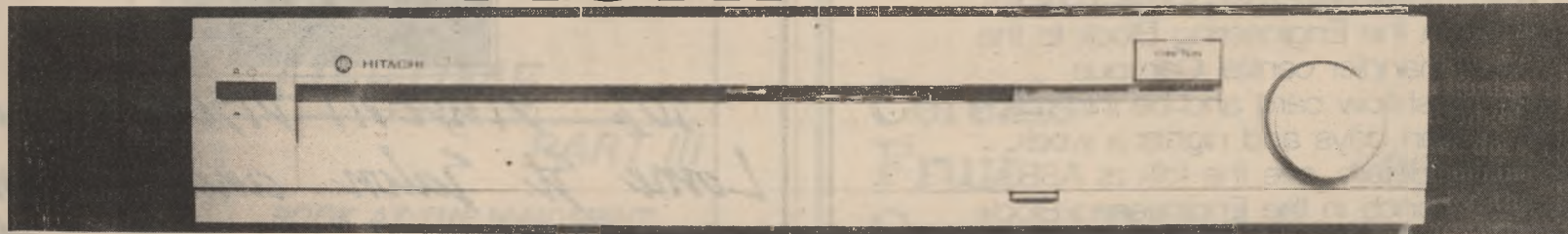
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MORE LETTERS

◀ A.H. ABORTIONS ▶

Dear Louise,

I am rather concerned that the article headed 'Freedom of Choice' on the effects of the C.S. & A. Act, may give the wrong impression to those contemplating an abortion. While I have no wish to overpublicise the situation and thus increase the 'anti' pressure on them, the Auckland Hospital Board runs a very satisfactory day clinic which performs 'free' abortions where the pregnancy has run for under 12 weeks. In my experience, the process involves -

- 1) A referral from your own doctor
- 2) Ringing the clinic for an appointment at which the procedure will be fully explained.
- 3) A full day at the clinic during which there is an assessment by a very kind woman counsellor, a meeting with a certifying consultant, bloodtests, and an extremely wide ranging demonstration of contraceptive techniques.
- 4) The following morning the procedure is carried out under local anaesthetic.

The moral of the story (if it can be called that) is, if you think you may be pregnant, have it confirmed by a doctor as soon as possible, and ask for a referral to the A.H.B. clinic if this is not suggested (if you so wish).

Hoping this may help to relieve some apprehension.

Yours faithfully,
Been There, Done That !

◀ OPTIMISM ▶

Dear Editor,

A disturbing attitude towards students and the role of student leaders is emerging. A common view is that student leaders should make decisions on behalf of students with no attempt to involve them in the decision making process. Recent examples of this are over the issues of 'women's space' and an interim marae.

Some people are arguing that it should be the executive, a total of 15 people, who make the decisions for the rest of the 12,000, without allowing them to make educated and informed decisions for themselves.

It seems that they may be running scared of the opinions held and fear that if alternative views on these issues were to be published in CRACCUM or debated at SRC then they would be defeated. I see this as a slight on all students as reactionary and conservative.

However, this empire building is taking place on very shaky grounds. Surely any decision on policy is only as strong as the number of students who support it?

Already some students are stating that CRACCUM is only presenting one point of view. At a recent meeting between CRACCUM staff and concerned students it was felt that CRACCUM was not a vehicle for 'free expression' and that anything not in line with the editor's opinions was not published. The editors stated that CRACCUM was not a forum for debate, but that differing opinion could be expressed in the letters section.

I agree that if a letter is racist, sexist or in gross bad taste it should not be published. However, an article which does not fall into those three criteria, which is well written, and offers a different viewpoint, should. Being shoved into the letters section, with its length restrictions, is hardly giving the other side a fair hearing.

When there is debate occurring on campus it should, in my opinion, be the responsibility of the editor to seek out articles on the various viewpoints.

In New Zealand, where debate is lacking, I believe it important that student newspapers not just present alternative views but are also a vehicle for debate.

CRACCUM is 70% funded by students and therefore they should have more access to publishing their view than through the letters column.

It is a certain contempt for students that feeds an attitude of ramming your own views down others' throats and presenting them with a fait accompli!

Yet 'democracy' has now become a dirty word. A popular argument is that 'We have democracy in New Zealand and just what has it got us?' I agree that we may have a form of parliamentary democracy but because of vast social and economic inequalities our democracy is severely limited.

It is important that the Students' Association strives for real democracy. The major obstacle is student participation, but this won't be overcome with the growing trend of dictatorship from the top.

Janelle Grady

◀ THE 10 PERCENT SOLUTION ▶

Dear Editor,

I have become increasingly concerned about the insistence of writers of various literature supporting 'Gay' rights that ten percent of the populace is homosexual. (Gay Rights - we are everywhere; Orientation Handbook No. 3). While I was at the University of Canterbury in 1981 I remember reading some writing on a pink triangle stating ten percent of New Zealanders are homosexual, with 'You are the tenth person to read this' written underneath.

This incredible statistic is unsubstantiated, certainly not being based on fact. Yet some people insist upon using it as such. I can see two possible reasons for this. Perhaps it is used to help convince themselves (the authors) that they aren't really very different or they see it as a subtle way of influencing people

to accept their sexual normality and perhaps causing people to doubt their own sexuality.

A more recent concept I have been confronted with is sovereignty. Sovereignty means, 'Supreme and unrestricted power.' This concept is therefore inherently racist meaning 'the belief that races have distinctive characteristics determined by hereditary factors and that it endows some races with an intrinsic superiority'.

The belief that I should ignore my rights as a full citizen of New Zealand and give them over to a militant minority of people claiming a fraction of Polynesian blood is anathema to me. There is no one will ever convince me I am not entitled to full rights as a New Zealander or attempt to make me believe they have a greater love for this land than I have.

It is unfortunate that some people reading this may see me as anti-Gay and racist. I have known some homosexuals who I respect as people but I do not, nor ever will, accept their inclination as normal. I know of many others who feel the same way (although I wouldn't invent a statistic.)

As for justice to the Maori, I am presently studying Maori land rights in an effort to formulate my own opinion. I am to be reasonable, even passionate discussion or argument. To bigotry (either way) I am not, although it is my desire that it not reduce my striving for justice and truth.

Yours faithfully,
B. Fotheringham

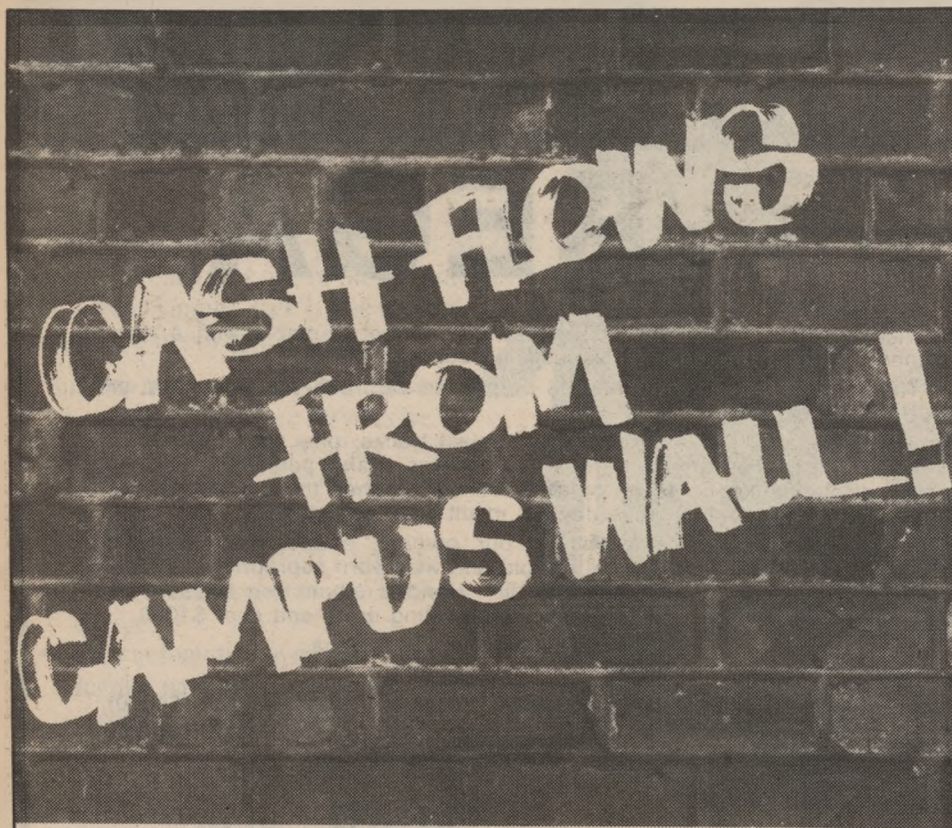
◀ PIN STRIPED STRIKE ▶

Dear Editor,

I wish to express my heartfelt disgust at the so-called survey in your last issue (April 12). Students were apparently asked whether they felt any allegiance to the Royal Family. The survey's name ('voxpop', from the Latin vox populi, voice of the people) I find it hard, nay impossible, to believe that, if a reasonably large number of students, still less the number of the public at large were surveyed on this question, a vast majority would be so adamantly opposed to the role of the Royal Family. Such was the general opinion purposefully reflected in a widespread survey, and of those only one, the least anywhere near supporting the Royals (and ambivalent about that). Although I readily admit that I am an ardent royalist, my argument is not with those whose opinions were published. Naturally, they have every right to their beliefs. Rather, my tirade here is directed against an iniquitous case of selective journalism at its worst. I would appreciate a higher degree of professionalism if such a survey is conducted in future.

Lindsay Diggles

(Editor's note: We sent a cub reporter out to ask the question and, as every week she asked the first people she came upon, that bias?)



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◀ GET STUFFED SON ▶

In response to 'Slates' letter of 12.4.83, I would like to say you are not alone in finding the scurrilous behaviour of Dr Gustafson extremely offensive.

A veil of 'humour' did not disguise the disrespectful, courteous tone of his 'story' which was obviously just a joke for his own misogynous dogmatism. Humour should be used to liberate not reinforce prejudices, and those in the minority who laughed are guilty of aiding and abetting this acceptable form of sexual harassment.

There is limited direct action that a student can take in such a situation, a fact which Dr Gustafson must surely realise. That nevertheless, chose to use his position to deliberately affront the temper of those on less advantaged ground can be seen as the pernicious principles of a bigoted mind.

By a person entrusted with an educative position in society an outrageous show of illiberality is to be deplored — loudly.

Not amused.

◀ HAIR TODAY ▶

Dear Louise,

The only thing that I could discern in 'P.J.'s letter of the 22nd which that approached validity was 'Men shave, but are not government subsidised?' It didn't achieve validity because the writer didn't consider all aspects of the statement, the most important being that — 'MEN DO NOT HAVE TO SHAVE!' It is socially acceptable to wear a moustache, beard or goate. The appearances of, for example, John Cleese, Billy Connolly, Ringo Starr and our own Prof. Tarling bear witness to this. No one objected to actors in the recent production of Richard III having additional facial props in the form of clipped hair. In fact beards, moustaches etc have at various times in history been considered as 'aids to manly beauty', and also, recently, sexy — eg Magnum P.I., Jeremy Irons.

However, it is definitely not sexy or even the slightest bit socially acceptable for women to do the equivalent (as P.J. seems to think it is) of growing a beard. Any woman who decided to discontinue using some form of menstrual protection would automatically become socially unacceptable and every attempt would be made to ostracise her.

I don't object to an airing of P.J.'s views but the rationale behind them could do with an airing. Long may CRACCUM continue to enable 'free expression to rule O.K.' Those responsible for the theft of large numbers of March 15th issue ought to go and see 'Missing' once for every copy they stole. On second thoughts, perhaps not, it might give them more ideas.

Yours, Le Carefree (?) Raseur

◀ SORRY ▶

Dear Craccum Co-operative,

Thank you very much for your (genuine) good wishes. However, in the interests of precision I would like to point out that I am not an ex-Senate Representative. I am a currently serving Senate Rep. My term of office does not finish until 30th April.

Love,
Susie Collier

◀ BLAKEMAN SCORES ▶

Dear Louise,

The letter in your last issue from Judith Hill displays all the financial accumen that I would expect from a first year arts student or Roger Douglas.

By a combination of double counting, misunderstanding and misrepresentation Ms Hill misses the mark by a distance wider than the EVP. Our net worth is about 1/3 of what she calculates it is, and our administration cost as a percentage of turnover is about 1/30th of her calculation.

Jonathan Blakeman
Treasurer

P.S. what's wrong with a bare-footed Welfare Officer?

◀ KUDOS FOR COLIN ▶

Dear Editor,

This week's by-elections for Exec are very important; the Welfare Officer election is crucial. With various government attacks on students, unemployment problems and no positive achievements from ex-Welfare Officer Neill Reid we must have someone dedicated and capable in the job.

I believe that Colin Patterson is sincere and determined in his promises to pressure the University to preserve welfare and fight government policies.

All we hear from Mr John Rattray is a wanky promise to have committees. He refuses to see the political and governmental origins of welfare issues and fight them at their source. He gives only a qualified promise to work with Executive members concerned with welfare. On Sharpeville Day, in the quad, he declared his support for apartheid!

Can he really be concerned about welfare?!

◀ BOYS WILL BE BOYS ▶

Dear Louise,

I think it absolutely stinks that the President won't support the boycott of the Centennial Celebrations voted on at SRC. I realise the only reason he stood for Prez was to go to the Centennial pissups, but I didn't think he'd go as far as disregarding the voice that students have — the SRC.

◀ ALLEGED RAPE ▶

Dear Editor,

In a recent issue of Craccum there was a statement by one of your regular contributors: 'All men rape all women (Womenspace); and more recently, in the SRC motion agenda 'Rape is a tool through which all men keep all women in a state of fear.'

I find these two statements grossly offensive, and while perhaps acknowledging the obvious hurt behind these statements, recognise them to be inaccurate lies. I also find it gross that any group of people supposedly on about liberation of sex and against sexism should once again hold up the (excuse

the pun) fucking stereotype of all men as macho fucking heterosexuals rampantly wanting to rape, pillage and conquer.

It really hurts me to find such statements of bad taste and insensitivity in a supposedly enlightened newspaper for the following reasons:

(1) I am tired of being assumed to be heterosexual (and in its grossest form - the rapist)

(2) The statements are blatant lies. If the definition of rape is a) penetration of a vagina or anus of a woman or girl against her will etc (as reported in Craccum Apr. 12, 1983); then clearly, not all men rape and it is a lie to state that they do;

(3) I also find it difficult to stomach the narrowness of definitions that these 'truths' are promulgating. eg If a woman gets a penis (or foreign object) stuck in her anus or mouth against her will - that's called rape; if a man gets a penis (or foreign object) stuck in his anus or mouth against his will, what's that called? Fun?

I guess what I'm trying to say is that while recognising the excellent way many people and groups are recognising their rights on campus and standing up tall and demanding them; groups that try to advance their cause by putting other people down, stereotyping them, or just blatantly lying and abusing others (especially other minority groups), sickens me. I ask you to consider that sexism does work two ways; that discrimination works against and impoverishes both the discriminated against and the discriminators, and that true liberation works toward the emancipation of all people in truth; (and not simply the attempt to win power games)

Yours etc
Human-and-proud

ED NOTE: In the Domain, at midnight, who's got privilege?

◀ EGO 'N' POLITICS ▶


Dear Editor,

After having recently attended a meeting of the SRC where a motion was put forward and carried - that the Auckland University Students Association, boycott the 1983 Centenary Celebrations because the Centenary and Student participation in it, will only be endorsing and glorifying the 'sexist, racist and elitist aspects of the University's past and its present' — I would like to ask those members of SRC who spoke and voted in favour of such a boycott for these reasons, how many of them would be prepared to boycott the capping ceremonies and refuse to accept their degrees, the symbols of institutionalised elitism?

It would be interesting to see how deep the convictions and the contempt of these people are, and how prepared they are to use the University's endorsement of their intellectual elitism when and if they some day leave the confines of the University and student politicking, and attempt to get a job.

I agree that there are valid reasons for some kind of student protest, such as in education cutbacks, but also feel that these reasons have been magnified out of all proportion by the more vocal element of the students association for reasons known only to themselves and for the purposes of inflating their own ego's.

Catherine Coakley



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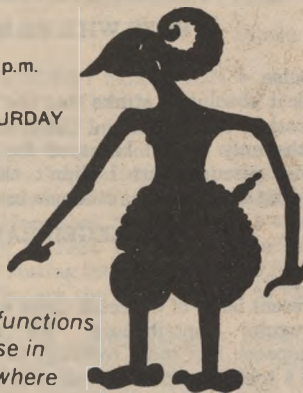
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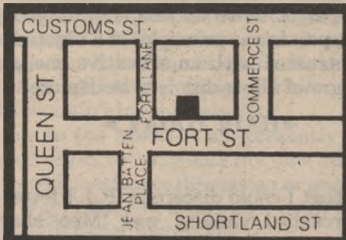
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NOTICES

WINDSURFING CLUB

We've been operating for four weeks now, and already over 70 students are involved. With only two days left, the first social event, Hawaiian Windsurfing films, brought lots of students. There are plans to go as a group to a 'fun' event in Tauranga. A meeting to discuss plans for this will be held on April 19th in the Old Grad Bar (5pm).

We will be putting out a newsletter of events, and news, as well as offering a 'For Sale' column. Contact sue (534-3856) for details.

We will be giving free windsurfing lessons, organizing races and other social events as well as trying to get discounts for students learning to build your own boards. Beginners and advanced surfers are welcome, as well as anybody who is enthusiastic about surfing. Contact Coenraad for more details, 501-205.

CRACCUM STAFF

Meetings 1pm Mondays. All welcome.

FLATMATES WANTED

Share faded Parnell mansion large group. Food, bills and \$41 p.w. Phone 792-287.

RECLAIM THE NIGHT

Women march against violence against women. Bring a candle/torch - Thurs 21 April, 7pm, cnr Karangahape Rd and Rodney Rd (creche provided). If you want to go up in a group, gathering in Wominspace at 5 o'clock 'til 6 p.m.

ARM. MEETING

Every Monday, 1.00 in Exec. Lounge (2nd floor of Student Union) come along and get involved in fighting racism! All those with petitions to have racist plaque removed from the Clocks Wall, don't forget to get them filled in and back to us as soon as possible.

MONTY PYTHON APPRECIATION SOCIETY

DANCE April 28th in S.R.C. Lounge. Live band 'Mutual Groove', with beer & wine available. \$3.00 non-members, \$1.00 members.

CAMPAIGN FOR NUCLEAR DISARMAMENT MEETING

CND next meets on Tues 19th April at 5pm in the Exec Lounge. Discussion will include Helen Caldicott's tour, Rex Rumakiek's talk on campus, and what we as a club should be doing from now on. Tea & coffee will be served. All welcome.

TERTIARY STUDY GRANT PAYMENTS

Cheques will be available for collection from the Hall, Old Arts Building on Wednesday 20 and Thursday 21 April. This will constitute one third of the annual total. Any queries should be made at Tertiary Grants, Room 102, Registry.

ENVIRONMENT GROUP AGM

The Environment Group will be holding its AGM in the Executive Lounge (1st Floor Student Union Building) on Wednesday 20th April at 7.30pm.

The AGM will consider the direction and future of the Environment Group. Also a slide show on 'Antarctica' produced by Friends of the Earth will be shown. Barry Weeber 30789 or 789-608.

WOMEN'S SELF-DEFENSE

With Sue Lytollis; Fridays 9-11, Womenspace. \$17 each for 4 sessions. This course does not start until Term 2 because of time arrangements etc. Put your name on the list in Elaine's (W.R.O) office (in Womenspace). All women welcome.

PERSONAL

Magpies, Bears, Banannas, and Cobras rule, O.K.

INTERNATIONAL STUDENT CONGRESS

The International 'Student Congress' is an annual gathering of all the Overseas Students from the various N.Z. universities, but it is open to all interested students. It is three days of stimulating discussions on areas of interest to overseas students; films; cultural items, and of course, socials. This year it is being held in Auckland from May 13-15.

The theme of this year's congress is 'Women and Development', and topics include domestic racism, women in South East Asia and the South Pacific, and Samoan women. Some of the speakers are Ripeka Evans, Helen Clark, Marilyn Waring and Luisa Crowley.

The registration fee is \$25, or \$2.00 per session or function for part time attendance. For further information, or if you want to get involved in preparing for the Congress, contact Kuinivia Leasuasu, Overseas Student Officer.

A.U. AVIATION SPORTS SOCIETY DINNER & FILM EVENING

Inviting all current and prospective members to attend a Dinner & Film Evening next Wednesday. This will be a good chance to meet other members or find out more about the Society. See the Aviation Sports noticeboard for further details.

A.U. AVIATION SPORTS SOCIETY SKYDIVING!

Try the most thrilling sport in the world. Aviation Sports now has a course running for those keen to try skydiving. But hurry because places are limited. Sign up on the Aviation Sports noticeboard or for any enquiries phone Lesley 686-273. COME ALIVE - SKYDIVE!

TENANTS' PROTECTION ASSOC.

Ph. 760-392. Wants to hear any complaints about flat finding agencies.

A.M.E.R.I.C.A.

Will be conducting a live dungeoneering expedition in the tunnels on Waiheke Island over Anzac Day weekend.

Prospective victims (clerics, fighters, magic users, monks etc) see RAF or JWB at Studass by 20 April or ring 789-771.

Trip Fee \$20 members, \$24 non-members (includes sub for year).

LOST

T1 59 Calculator between Library & Rec Centre Thursday night (7.4.83). Substantial reward Ph M.A. Rassie 836-7995 evgs.

UNIVERSITY BAHAI CLUB

You are warmly invited to two lectures on the Bahai Faith and its relationship to the peoples of the world. Guest speaker: Professor Jameson Bond - senior anthropologist from Canada and Hedi Moani - a much loved friend - speak on the Islamic, Babi and Bahai Faiths. Thursday and Friday - B10 - 1pm April 21st and 22nd.

PHOTOGRAPHIC SOCIETY

Tuesday 19th April. Repeat Black and White Film Developing Course starting in Top Common Room at 7pm. All welcome. Supper provided.

WINDSURFER 4 SAIL

DELTA WINDSURFER, great rig. 5m² sail. Less than a season old. \$675.00. Contact Louise at CRACCUM.

CLUBS

Choral Soc, Record Club, NATAS Appreciation Soc, Student Life. Could an officer from each of the above clubs please contact the Societies Rep, Rm 111.

PROGRESSIVE CLUB

Meetings held every Tuesday, 1.00 in Rm 144. Come along and find out what's happening in the world.

MACLAURIN CHAPEL

TUESDAY 7.30pm 'Confronting the Future' (6) - A proper Stewardship, Human responsibility to nature. Professor J. Brown and Mr R. Lewthwaite. Contact: Chapel Secretary Ph 792-300 Ext 7731, or Ph John Ker 275-8919 (Home)

STUDENT CHRISTIAN MOVEMENT

Tuesday April 19. Tea and Discussion, 5.45pm - 7.00pm. All welcome. Contact Maria Kobe 602-246.

TUITION

French and Italian tuition offered. By native speaker, also jazz guitar lessons available. Tel Christian 732-862, 36 Carlton Gore Rd.

PHIL. SOC

'Poverty Party' Thursday, 21st April at 7.30pm in Rms 143 & 144 of Student Union Building (behind TV room). Dress to reflect your financial condition. Members: Free (don't forget your membership card). Non-members: \$1.00.

SCIENCE FICTION SOCIETY (A.U.S.F.S.)

Thurs 21st: Writers' workshop 7pm
Fri 22nd: Organisational meeting 1pm
Mon 25th: Games as usual 7pm
Note: A questionnaire has been circulated regarding meeting times and activities required by members/intending members. If interested, see our noticeboard.

YACHT CLUB MEETING TUESDAY 19th

Squash court lounge, Rec Centre (not club room as advertised) 1-2pm. All past present and prospective members welcome.

PROGRESSIVE CLUB

Interested in what's happening around you? Got any ideas to improve or change it? Then come along to the Progressive Club meeting on Tuesday, 1.00pm in Rm 144.

BEER & POLITICS

As always, in Rm 144 at 4.00 on Fridays! Come along with your favourite bug-bears & questions! All welcome!

EDUCATION WORKSHOPS

Making the system work for you. The Education Fightback Committee is organising a week of activity on education issues. The most important issues facing students are the inadequate bursary and student unemployment. The week will be concentrating on these topics and also teaching skills. The workshop is open to all students and will be particularly useful for class reps.

Workshop Timetable
Unless otherwise specified all workshops will be in the Executive Lounge, 1st floor student union building.
Tues 19 April 1.00pm - 2.00pm Lobbying and the Structure of University/AUSA
3.00pm - 5.00pm Public Speaking and Poster Layout
Wed 20 April 11.00am - 1.00pm Lobbying and the Structure of University/AUSA
Thur 21 April 11.00am - 1.00pm Public Speaking and Poster Layout
1.00pm - 2.00pm Assessment and the Role of University in Society (in Bistro Bar, 1st Floor, Cafe)
Fri 22 April 1.00pm - 2.00pm Student Financing and Unemployment
2.30pm - ? Social (Room 237, Top Floor, Student Union)

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DOES THIS MAN CARE ABOUT SPORTS, WELFARE, STUDENTS, ANYTHING...??



NEIL REID HAS RESIGNED AS WELFARE OFFICER TO STAND FOR SPORTS OFFICER. DURING HIS TERM AS WELFARE OFFICER HE DID NO WORK FOR STUDENT WELFARE, ALTHOUGH HE HAD DECIDED TO STAND FOR SPORTS OFFICER WELL BEFORE EASTER TOURNEY HE PLAYED NO ROLE IN ITS ORGANISATION. THERE ARE NO INDICATIONS THAT HE WILL DO ANY MORE FOR SPORTS THAN HE HAS DONE FOR WELFARE.

VOTE NO CONFIDENCE SPORTS OFFICER 20, 21 april

SPECIAL GENERAL MEETING

1pm Thurs 21 April, Recreation Centre.

To discuss the question of AUSA's participation in the Centenary Celebrations.

If a quorum is not reached by 1.31 a special SRC will be convened to discuss this issue.

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MEDIA ▼



Tue 19

Milestones, 6.30pm, B15, for members of the Auckland Film Society only.

Peter Siddell, Sylvia Siddell, and Warren Viscoe will talk about their work; 8pm; University Conference Center (22 Symonds Street).

Serie Noire (directed by Alain Corneau, France, 1979), 8.00pm, The Works (Devenport), for members of the Auckland Film Society only.

Auckland Walk, The Esplanade.
Herbs, The Windsor Castle.
Alastair Riddell, The Gluepot.

Wed 20

Prostitute (directed by Tony Garnett, UK, 1980), 5.30pm and 8.00pm, Unity Hall, for members of the Auckland Film Society only.

The Tokyo Quartet will perform Beethoven's *Quartet in C Minor, Op 18, No 4*, Berg's *Quartet, Op 3*, and Brahms's *Quartet in A minor, Op 51, No 2*.

A concert (presented by Students at the School of Music), 1.00 pm, The Maidment Theatre, No Charge.

A Late-Night Experimental Cafe Evening (with fringe music, an open stage, and coffee), 11.00pm - 2.00pm, Play-space (157 Symonds Street), tele 778-694.

Friday-at-One (songs performed by Rosalind Salas and John Ferguson), 1.00 pm, The Maidment Theatre, No Charge.

Sat 23

Auckland Walk, The Esplanade.
Herbs, The Windsor Castle.
Alastair Riddell, The Gluepot.

Thu 21

Auckland Walk, The Esplanade.
Herbs, The Windsor Castle.
Alastair Riddell, The Gluepot.

Sun 24

Auckland's Young Gays' Group will meet, 2.00pm, Just Desserts.

Fri 22



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Art

AUCKLAND CITY ART GALLERY

The Fantastic, until 24 April.

Gordon Walters: A Retrospective, until 24 April.

The Harlot's Progress and *Before and After* by William Hogarth, until May.

DENIS COHN GALLERY

New Paintings and Drawings by Martin Ball, until 22 April

THE MUSEUM

Photo-Forum until 25 April.

OUTREACH

New Works by Women 1983, until 6 May.

PETAR/JAMES

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Stephen Bambury, until 29 April (note: gallery hours: Wed-Fri 11.30am - 4.00pm).

REAL PICTURES

Andrew Bloodworth until 22 April.

RKS ART

Paintings by Charo Oquet, until 30 April.

NEW VISION

Prints by John Foster, 7 May.

Paintings by Rosemary Campbell, until 1 May.

NITE SITE AT THE

AND FIRST CAFE

Miscast in the Role by Gavin Chilcott, until 20 April.

Theatre

THE LITTLE THEATRE

Sdinh got iy (a political revue of themes on violence & racism, written and directed by Renee Taylor and presented by Broadsheet); 6.30pm April, 1.00pm 18, 19, 22 April

THE MERCURY ONE

The King and I (written by Rogers and Hammerstein), until 14 May.

NEW INDEPENDENT THEATRE

Swan Song (written by Bruce Mason and directed by Tony Forster), until May.

Hongi (written by Bruce Mason and directed by Tony Forster), until 7 May.

Ghosts (written by Henrik Ibsen and directed by Winer) until May 4.

THEATRE CORPORATE

The Trial (based on the novel by Franz Kafka), until May 4.

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