

# CRACCUM



**TE  
HIKOI**

**KI  
WAITANGI**





# TE MIHI A TE MOKAI

*Ko te Moana-nui-a-Kiwa te moana  
Ko Aotearoa te whenua  
Ko te iwi Maori te tangata-whenua*

E nga kanohi ora kua tae mai ki te pa nei o te pakeha,  
Taku mihi ki a koutou ma  
E nga tauira hou,  
E nga tauira pakeke  
Hoki mai, hoki mai, hoki mai.

E nga tauira Maori,  
Ko koutou te morehu o o tatou iwi  
ki ro tenei whare matauranga o tauiwi  
Kai kaha, kia tu maia,  
Kia mau ki te tumanako, te whakapono o ratou kua wehe atu ra  
Kia puawai ai te mana motuhake o Te Kotahitanga

E rau rangatira ma o nga hau e wha  
Ki a koutou no tawahi  
Ki a koutou o nga pito o te motu  
Mai i te Rerenga Wairua, huri noa i te motu  
Whakawhiti atu ki Te Waipounamu, tae atu ki Rakiura  
Whiti atu ki Wharekauri

Haere mai ki te whare wananga o Tamaki-makau-rau  
E noho nei i waenganui i te rohe o Ngati Whatua  
Nau mai, haere mai ki Waitemata  
Tenei te tangi ki a koutou katoa  
No reira, tena koutou, tena koutou, tena tatou katoa.

-Rangikawhiua Patena  
Ngati Kahungunu, Ngati Maniapoto



## CRACCUM 1984:

Editors:	Neil Morrison, Rangi Chadwick
Editorial Assistants:	Hone Willis, Lisa Glazer
Newsbriefs:	John Bates
Photography:	Gil Hanly, Kapil Arn, Hone Willis
Layout Assistants:	Richard Bell, Louise Rafkin
Proofreader:	Tim McCreanor
Typesetters:	Barbara Hendry, Birgitta Noble
Distribution:	Barry Weeber, Paul Sutcliffe
Advertising:	Martin Brown

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# TE TUMUAKI

## AUSA PRESIDENT

Firstly, I'd like to welcome you all to Auckland University and to the Students' Association for 1984. I hope your year is enjoyable, exciting and satisfying. One important thing to remember is that AUSA (Auckland University Students' Association) is here to help and represent you. My office is always open (well, almost always) and the student Executive, staff, and I would love to help any student who has a problem or simply wants to chat. So feel free to come and talk to me over a cup of coffee.

**ORIENTATION** is an AUSA event in the first two weeks of term. It is the best and most fun-filled time on campus because you can try all sorts of different activities, meet people and have an amazing time. Pick up an Orientation timetable and buy an Orientation card for \$8 (amazingly cheap!) which will get you into over 30 major events for **free**! Just see one of the people in orange overalls in the quad.

**HOUSING.** It's that time of year again when students madly scramble for the low quality over-priced flats throughout Auckland. AUSA is running a housing campaign firstly to inform you of your rights as tenants (so watch for the display and buy a 'Tenants and the Law' booklet for \$1) and secondly to pressure the government to build low cost housing.

If you are desperate for accommodation AUSA is providing emergency accommodation in one of our common rooms, just come and see me or one of our custodians.



**NUCLEAR FREE PACIFIC WEEK** is this week. If you're interested in staying alive, opposed to nuclear ships and want to do something about it, join CND (Campaign for Nuclear Disarmament) and go to the orientation events.

Okay, so you made it through enrolment but that doesn't mean you have to live in the library all year. There's more to life than essays, lectures and labs, get involved in the wide range of AUSA events and clubs, it's a lot more fun!

- Trish Mullins

## STUDENT REPRESENTATIVE COUNCIL

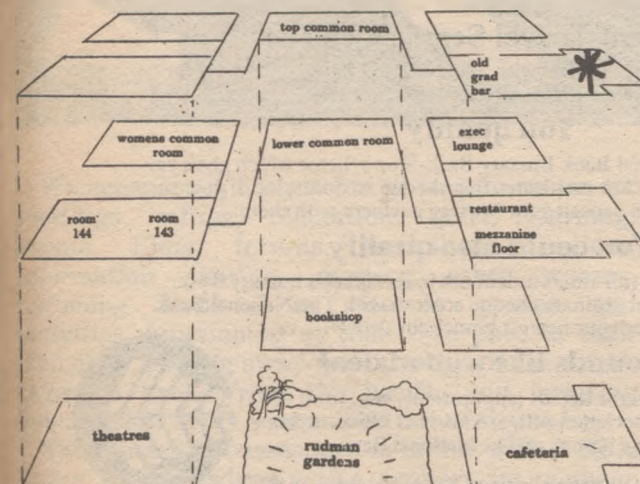
This years SRC should be greatly enlivened by the plans of this years SRC Chairperson Paul Sutcliffe. He plans to have such stars of the Auckland political scene as Tim Shadbolt and Cath Tizard come along and chair the meetings. These are held each Wednesday at 1pm in the appropriately named SRC Lounge (top floor of Student Union building above Cafe.)

SRC's are an important means by which students can influence AUSA. As a result of last years SRC's AUSA now has a Maori Students Officer on the Executive, it has comprehensive policy on rape and has a commitment to womens autonomy within NZUSA.

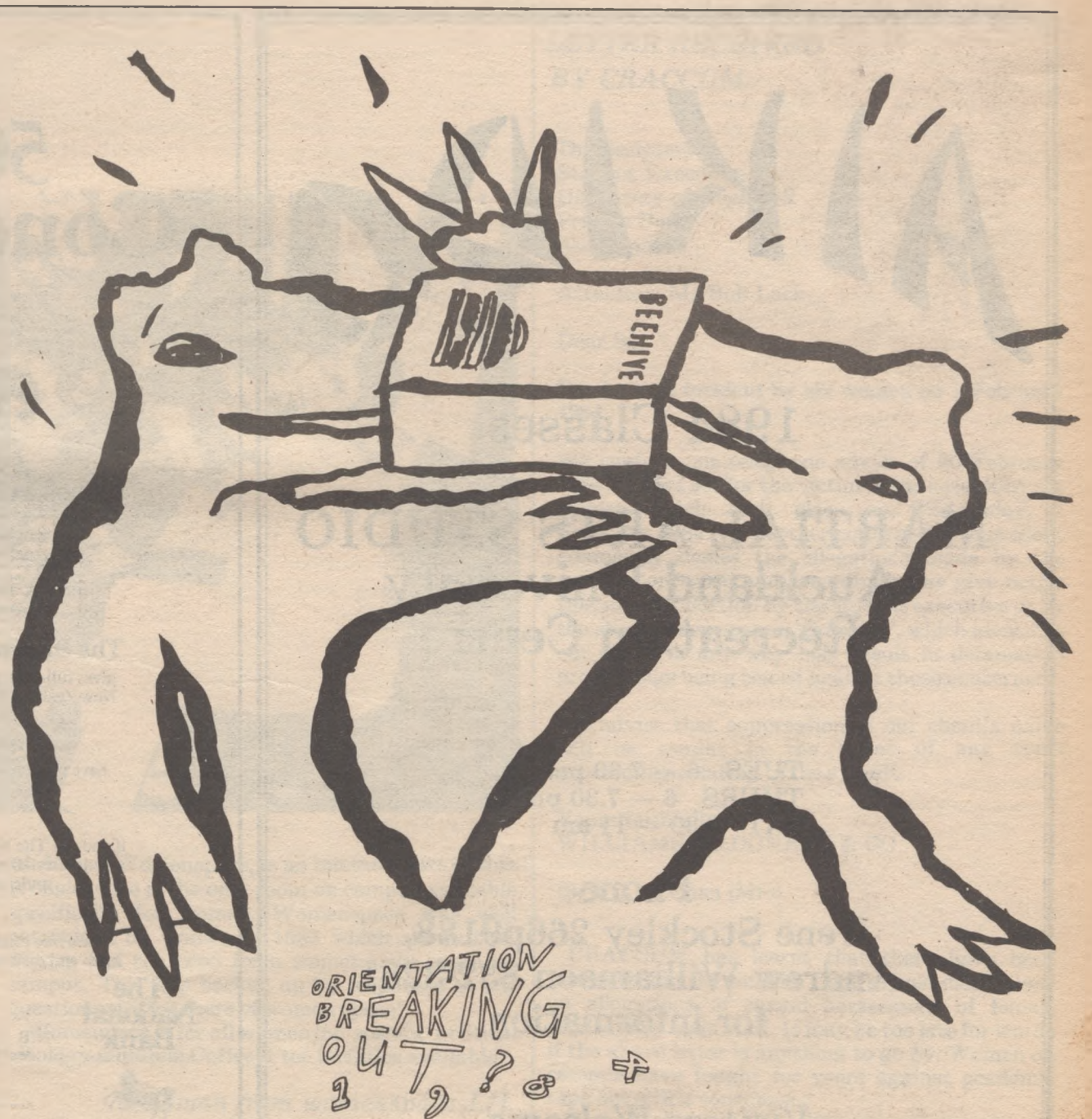
SRC is the policy making body of AUSA.

See you there?

Each week in this column CRACCUM will publish SRC agendas well in advance as well as reports from SRC and Exec. meetings.



princes street





# KEI KONEI

## CAMPUS NEWS

### BUREAUCRATIC RACISM ►

When the hikoi started towards Waitangi the Students Association invited its members to stay in the Student Union during their sojourn in Auckland. The University was very reluctant to co-operate, which is surprising given their expressed wish to involve a wider section of the community in the life of the University.

To give them their due they were in the end persuaded that the students could invite into the union whoever they wished and the visit took place with considerable enjoyment and learning and no particular problems.

### JUSTICE, UNIVERSITY STYLE ►

During the vacation the Court of Appeal ruled in the case of Peter Norrie, the excluded Medical student who complained of the university's unfair handling of him. The ruling was basically that the University had treated him badly and that henceforth they should accord to students in dispute with the University all their rights under natural justice. You know, those basic things like the right to know what is being said about them, the right to a hearing, the right of representation.

The University responded promptly and council last week adopted a new procedure for handling student appeals against exclusion and disciplinary decisions. The funny thing is that this procedure is very similar to that which Stephen Mitchell spent most of last year trying to get the University to adopt. It seems that the University is less interested in the content of a persons view of a matter like this than in their 'standing in the community'. Which seems to us to parallel the governments attitude on discussions about overseas students.



### TEMPORARY UNION MANAGER ►

Also during the vacation Jay Clarke retired after six years as the manager of the Student Union. His position will be filled in a few weeks and in the meantime Head Custodian Morrie Brockliss is holding the fort.

### ROTHMANS, SOCCER AND APARTHEID ►

Finally we hear that the Annual General Meeting of the University Soccer Club is to be held next Monday evening, 5 March, and that a major item for discussion is whether the Club should take up its place in the Rothmans League. All students may speak and vote at this meeting so we urge you to attend even if you don't play soccer.

### CO-OPTING OUT BIG BUSINESS ►

We hear that the University Council is shortly to co-opt two further members. Given the current delicate balance on the Council the choice of these people could have a big effect on the nature of Councils decisions for the rest of the year. We urge all members of the University to take an interest in this matter. Send your nominations to the Vice-Chancellor or to any member of Council. For ourselves, we nominate Sue Picot: as a strong feminist with experience in the City Council she could add a lot to the fight to wrest control of the university away from government and big business.

### ENGINEERING DISCRIMINATION ►

It seems that the last overseas student has entered the Engineering School. The government has decreed that qualified New Zealanders must always be taken into limited courses before qualified foreigners, and the Engineering Intermediate pass rate now exceeds the Schools Professional capacity.

The University has pointed out that overseas students have done some of the School's best research, that this has benefited New Zealand as well as their own countries, that the University benefits from the presence of overseas students, that taking C average locals in place of A average foreigners will lower the academic standing of the School, and that the universities are meant to be autonomous in academic matters. In short, everyone wants overseas students to be admitted apart from National M.Ps with academically inferior middle-class students in their marginal electorates.

The University Grants Committee has acknowledged that the University's arguments are logical, lucid, persuasive and widely endorsed but have said that this is not sufficient to advance them against 'established government policy'. So much for rational decision making.

# AIKIDO

1984 Classes  
at  
MARTIAL ARTS STUDIO  
Auckland University  
Recreation Centre

TUES 6 — 7.30 pm  
THURS 6 — 7.30 pm  
SAT 9.30 — 11 am

Phone  
Irene Stockley 266p9188,  
Andrew Williamson 832-3261  
for information

Visitors Welcome

## FREE 50% Travel Concession Card



**The International Student Identity Card (ISIC)**  
gives full-time students 50% standby concession on airfares throughout New Zealand. Other concessions include selected theatres, cinemas and retail stores.

### Student Travel Services (STS)

have negotiated a special deal with The National Bank so they pay for your ISIC Card for two years.

### You qualify

if you use The National Bank Bursary Back-Stop scheme which gives you interest-free and low cost loans, free cheque accounts, etc. if you undertake to deposit your bursary payment with them.

### You could also qualify

for a free card as a full-time student not in receipt of a bursary if you open and maintain an ordinary cheque account with The National Bank. (See your nearest branch for details).

### Sounds like a good deal

N.B. Get all the details (applications, etc.) from the Students' Association office, STS sales office, or from any branch of The National Bank.

**The National Bank**  
of New Zealand Limited



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As required by the Securities Regulations 1983, the Bank advises that all deposits are unsecured.



Student Travel Services (NZ) Ltd.



# NGA WAHINE

## WOMANSPACE

### Anti-Women attacks on US peace camp

The town of Waterloo in New York State, USA, from where Elizabeth Cady Stanton issued a call for the first Women's Rights Convention in 1848 was the scene of a terrorizing anti-woman and anti-lesbian attack on women marching from Seneca Falls to the Women's Peace Camp in Romulus, N.Y.

On July 30, 1983, 300 people from the town blocked 75 women from marching to the Peace Camp. For two days women were terrorized by bomb threats, gun threats, actual violence and verbal harassment.

An armed man rushed out of a bar aiming his .22 rifle at the women. He was arrested for five hours, but the marchers, who sat in the street rather than fight their way through the angry mob, were arrested for five days.

The Peace Camp itself attracted hundreds of women. Drunken packs of men rode past the camp waving American flags and screaming, 'Dykes go home and take your witchcraft with you', and 'Commie queers go home to Russia', every ten minutes or so.

Undaunted, the women - carried out a successful night raid into the Seneca Army depot, and the following day 2000 women marched to the depot, despite opposition from military police and local residents who tried to block their path.

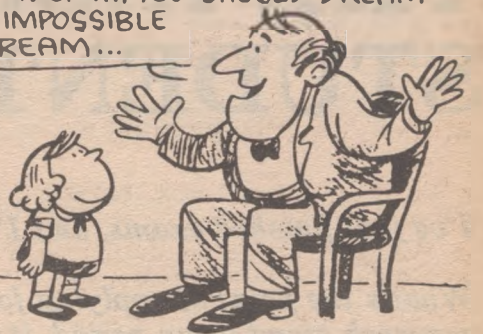
Two hundred women, all of whom were later arrested, climbed over the fence and into the depot itself.

The women are wondering - were the local residents opposed to women taking anti-nuclear actions or were they in fact launching an anti-lesbian attack?

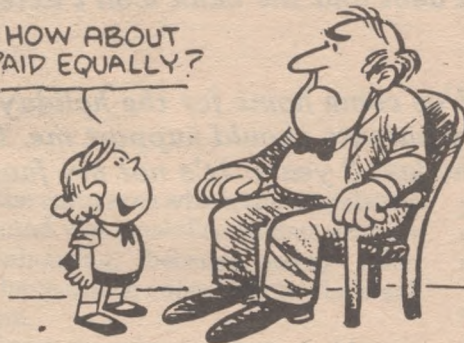
WHAT DO YOU WANT TO BE WHEN YOU GROW UP? GIRLS CAN BE ANYTHING THEY WANT TO BE THESE DAYS...



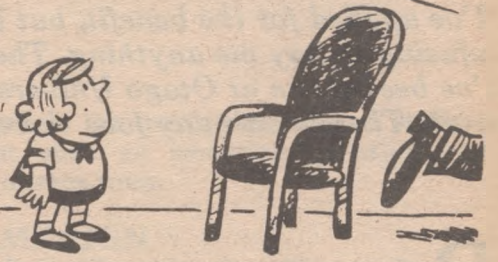
...BRAIN SURGEON... COLLEGE PROFESSOR ... PRESIDENT... YOU SHOULD DREAM THE IMPOSSIBLE DREAM...



HOW ABOUT PAID EQUALLY?



YOU'VE GOTTA BE REALISTIC...



ETTA HULME FORT WORTH STAR-TELEGRAM N.E.P. 78

### Imprisoned

In the central African state of RWANDA, a 're-education' and work camp has been set up, to which women are sent - often arbitrarily and without trial. Supposedly set up to retrain prostitutes, the camp - near the capital, Kigali - houses 167 women. Eighty-five of them had not been tried four months after arrest.

Many of them were picked up for flimsy reasons - such as not having their papers on them, which the women deny. Some of the women are accused of having too free relationships with Europeans: one was tortured by the police, who wanted to know the details.

The authorities admit that some of the women are innocent. (Outwrite)

### 200 Women banned from Honduras

Two hundred women from the US and Canada were refused entry to Honduras, where they planned to hold prayer vigils for peace in the region near two US military bases and in the capital, Tegucigalpa.

The visit was organised by the Women's Coalition which is made up of women from different churches, to stop US Intervention in Central America.

The first group was prevented from boarding a Honduran airline flight in New Orleans, after the company received word of the government's decision. The second group arrived in Honduras on an Air Florida flight but the aircraft was ordered to return to Miami with the women on board.

### A ROOM OF ONES OWN - WOMENSPACE



Womenspace is a place for all women to use for meetings, refuge, relaxation, quiet, learning, events, films, forums, workshops, notices, information sharing, meeting other women, becoming involved in womens groups and activities, functioning at their own pace in their own place, getting away from the rest of the world, taking a break from the hostile and isolating environment many women find university to be.

The concept Womenspace is in line with AUSA policy which pledges active support for womens liberation. Positive affirmation of womens position

at AU, eg Womenspace, is an intrinsic part of this. Womenspace is the only room on campus available specifically for women. Womenspace was well patronised by women in 1983 which shows that women feel the need for a women only space on campus. This was backed up by responses to the questionnaire for users of women space.

Womenspace is for all women (no specific political ideology required) Coffee & tea facilities available.

- a woman from womenspace J.H.

### LETTER RECEIVED BY CRACCUM:

The Secretary  
Student Executive  
University of Auckland  
Private Bag  
Auckland

Attention: Mr Bob Lack

Dear Sir

Re: Assault incident by six women on 1 February 1984

We confirm our telephone advice of 20 February 1984 that we act for the victim of the assault by six women which took place on Wednesday, 1 February 1984. We further confirm that our client adamantly denies the allegations made by the women concerned and accordingly, we give notice that any publication by the student executive or by the student newspaper, 'Craccum', which identifies our client in any way may result in defamation proceedings being issued against those concerned.

We advise that suppression of our client's name will be sought in the event of any court proceedings relating to the assault.

Yours faithfully,  
WILLIAMS, McDONALD & CO

(Sgd) J.M. Chan (Mrs)

CRACCUM has learnt that there have been moves within the English Dept to hold discussions on allegations of sexual harassment of female students by male staff. It may be too late for words if the above letter is anything to go by. Women on campus have fought for years against academic rape but still it continues.

Perhaps things will be different now that there is a hit list.



# THE INSIDE STORY OF STUDENT UNEMPLOYMENT

*'I've just finished exams, and I'm flat broke, but I can't find a job, what do I do?...'*

*'What's the point of applying for the emergency unemployment benefit - with a two-week stand down period, it will be three weeks before I get paid, and I need money now to live on. I'm already \$600 in debt and the bank won't extend my credit...'*

*'I've applied for the benefit, but because I've come home for the holidays, they are refusing to pay me anything. They say my parents should support me. But I'm 24, I've been down at Otago University for the last 3 years. It's not my fault I can't get a job. There aren't any jobs there...'*

**R**ecurring themes throughout the 1983-84 summer vacation. No money, hassles created by the Governments Social Welfare policies, no jobs... Since the Government decision to scrap the Student Community Service Programme in 1982, students have found it difficult to find vacation employment.

After much pressure from students, the Government established Student Job Search Centres in late 1982 to help students find work. With little time to work in, and very limited Government resources, these Centres had only limited success. For every week of the 1982-83 summer, an average of 10,140 students were unemployed.

This summer, with a year's experience the Job Search Centres were able to find employment of some sort for many students. But their resources are still very limited, and the \$75 a week subsidy which was offered to employers who created work for students, was insufficient to attract many employers, particularly those in the public sector. Consequently there were still over 600 students unemployed, and a lot more under-employed, finding only part-time or short-term work.

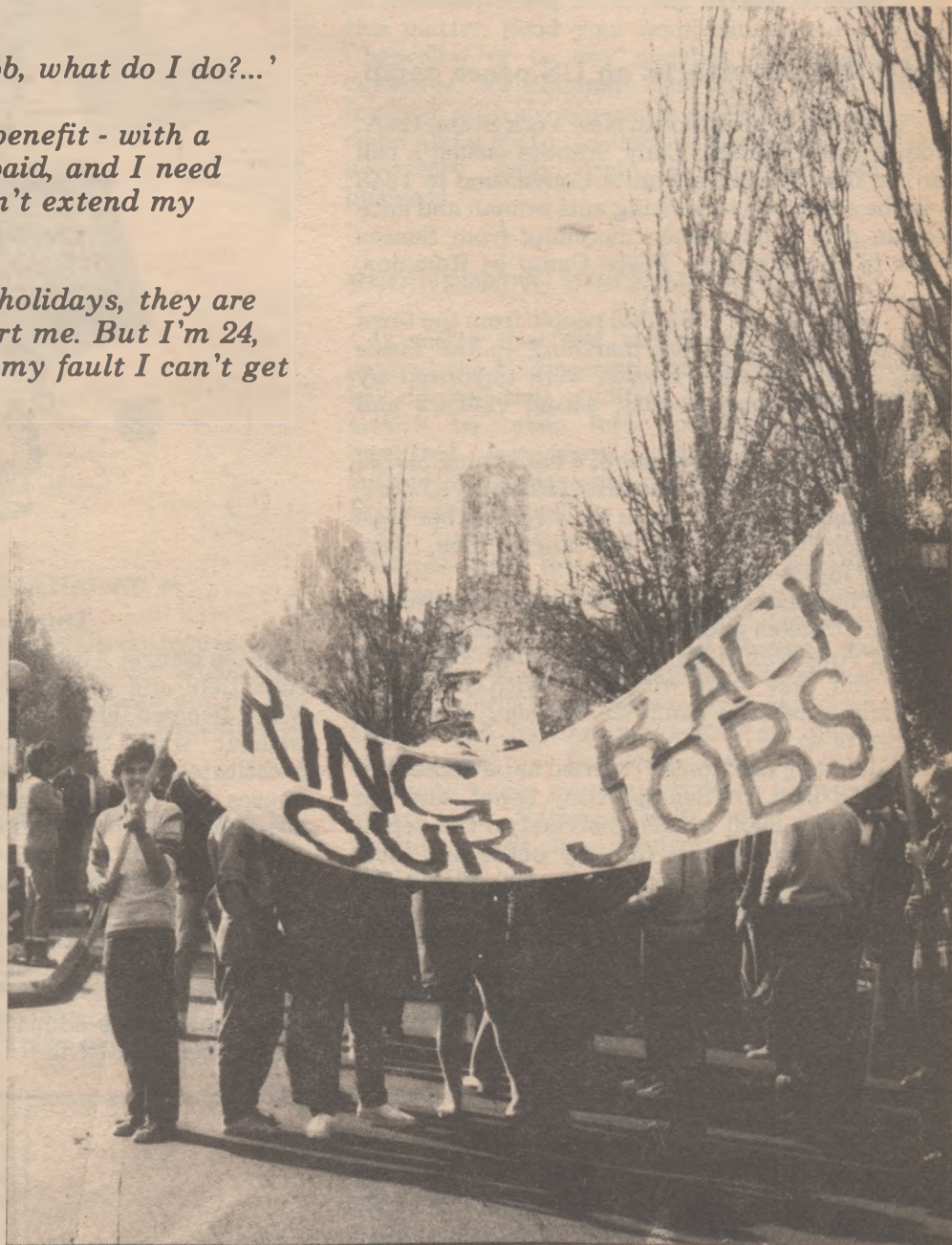
Some student associations were able to set up student unemployment centres to provide advice, entertainment and publicity for these students. These centres coped with a variety of the problems which students faced.

Most students finished their academic year with debts of up to \$1000, caused by the impossibility of living on the \$50 a week bursary. Many were so desperate for work that Job Search Centres were inundated with students registering even before they'd completed their exams. For many, the long frustrating hunt for jobs with no income, meant falling even further into debt. Many were unaware that they were eligible for a Social Welfare benefit, others simply could not afford the three week wait for the benefit to come through.

One student, Kevin, had been looking for work at Job Search since late October. By mid-December, after dozens of futile job interviews, and \$1000 in debt, he applied for the Emergency Unemployment Benefit, and came to the Student Unemployment Centre for help. He was then advised to apply to the Dept of Social Welfare for a waiver of the two week stand-down period on the grounds of immediate financial hardship. Unfortunately, most students did not know of this waiver provision. Student representatives have been lobbying for the stand-down period to be abolished, but as yet the Government remain oblivious to the hardship that it causes.

## SEXUAL HARASSMENT

SOME STUDENTS have had problems with employers like not being paid the award wage Job Search quoted or being fired unjustly or harassed. To do something about this we need to know about it. If you've had a problem with an employer come to Job Search (1st floor, Student Union Bldg) and ask for Penny, Helen or Pheroge or ring us at 30-377.



Another major problem for students who lived with their parents over the summer vacation, was the Government policy that parents should support their 'children' regardless of age or circumstances.

Amanda, a student at Otago University for the past three years, had returned 'home' to Auckland to see her family for the holidays. Although she had been independently supporting herself, and desperately needed to save enough money to return, her application for the Emergency Unemployment Benefit was declined on the grounds that her parents should support her.

**Factors such as this parental means-testing make criteria for the Emergency Unemployment Benefit even stricter than that for the ordinary unemployment benefit.**

## OVERSEAS STUDENTS

Overseas students were particularly hit by this summer's unemployment situation.

They are not eligible for a bursary during the year, and some are not permitted to undertake part-time jobs, so they are totally reliant on their holiday earnings to survive. But with a critical job situation, many of these students lost out.

They were not eligible for the \$75 a week subsidy. This severely reduced the number of jobs these students could even consider since about 70% of the longer term jobs were subsidised. It also affected students who needed particular jobs to complete practical hours for degrees.

There were problems when overseas students were sacked from jobs when their employer discovered that they couldn't get the subsidy. In other cases the student was forced to work for below award wages as employers deducted the \$75 which they couldn't get from the Government.

Despite lobbying, the Government has as yet refused to even consider allowing access to the subsidy for overseas students.

Racist discrimination raised its ugly head yet again. One Malaysian woman who has been in N.Z. for over six years, was refused a job on the grounds that she would be unable to pronounce or spell Maori place names correctly! A very odd reason considering the ignorance of most white New Zealanders of the Maori language!

Other overseas students often experienced discrimination with job interviews and criteria. A common excuse used when turning them down was that they lacked experience - when none was required for the job! Affirmative action by Student Job Search Centres helped to alleviate the problem slightly by finding unsubsidised work for overseas students. Worst affected were Pacific Island students - only 17% of those registered as unemployed were placed in jobs.

## WOMEN

The Student Job Search Centres implemented an affirmative action policy to encourage female students to apply for the same variety of jobs as men. This meant actively discouraging the narrow view of the huge number of employers who refused to consider women as capable of doing their type of work.

This policy did have some affect, but job placement statistics continue to show up the sex-role stereotyping of employment. For example, 77% of those placed in general labouring jobs were men, compared with hotel/restaurant work in which 73% of those placed were women.

Unfortunately wages followed the traditional line of putting higher value on 'men's' work. While the average rate of pay for labouring was \$4.88 per hour, it was only \$4.49 in restaurant work. This



# YOUTH RATES - THE SUCCESS STORY

**A**rticle 23 of the Universal Declaration of Human Rights states that everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. Everyone has the right to equal pay for equal work.

**F**undamental human rights such as these were completely overridden by the Government in their introduction of the Industrial Law Reform Bill last year. Particularly hard-hitting were the provisions to implement compulsory youth rates.

Students' Associations joined with other groups including trade unions, the unemployed and teachers in a massive campaign to defeat these proposals - and won! In December, two National MP's crossed the floor, to defeat the Youth Rates provisions.

The Government's Youth Rates proposal would have made it legal for employers to pay youth (15-18 year olds) under award wages for any work they did, regardless of skills or the fact that they were doing the same kind of work as someone who was paid more simply on the basis of age. If implemented Youth Rates would have had a devastating effect on the whole work force - including youth and students.

The Bill proposed a minimum adult wage of \$130 per week. Youth rates were then taken as percentages of that. So a 15 year old would be 50% of the adult wage i.e. \$65 per week!

The Government's justification for youth rates was that it would create jobs. Considering the overseas' experience of youth rates, there is no evidence to substantiate such a claim. It is illogical to think that paying less would result in employing more people. In a job cleaning a factory, an employer would simply replace older workers with younger workers because they'd be cheaper labour. This proposal would have rotated unemployment, not created more jobs.

Another Government argument was that youth rates would reflect the level of skills, i.e. that young people are unskilled and so their work is

worth less. But the main area which this legislation would have affected was unskilled labour such as cleaning and labouring, because many other awards already have youth rates due to the weak state of the unions.

The Youth Rates provisions were a blatant attack on young people. To force them to work for lower wages would make them bear the brunt of the economic mess that N.Z. is in at present.

The real reasons behind the Governments proposals were to find, a scapegoat for their obviously failing economic policies. It was an attack on all workers, to undercut wages, and further lower the remuneration rate for labour.

Another effect of the proposals would have been to undermine the apprentice system under which a person at least gains a qualification. With youth rates, employers could gain cheap labour without the cost and hassle of training workers.

## AFFECT ON STUDENTS

These provisions applied to people under 18 years of age. That would have affected many school leavers intending to come to university. And once enacted such legislation could easily be amended to include people up to the age of 20.

Summer jobs are difficult to find already, without the threat of being paid even less. Such rates would have made saving for university impossible. They are not even enough to live on! Youth rates would have increased the competition for jobs, because it would be cheaper to employ

young people in the traditional areas of student employment such as labouring, painting and restaurant or shop work.

## THE CAMPAIGN

Because of these drastic affects, Student Associations actively participated in the coalitions against Youth Rates. Intensive lobbying of MPs was undertaken. Petitions, pickets, public meetings and forums were organised throughout the country. A national day of action was planned for September 23rd.

In Auckland, successful pickets were held outside the Labour Department, McDonalds (a well known international exploiter of youth) and the National Party headquarters. A petition was presented to Parliament.

And finally in December the successful conclusion of the campaign! National Party backbenchers, Marilyn Waring and Michael Minogue crossed the floor to defeat Part II of the Industrial Law Reform Bill.

New Zealand workers were spared the demoralisation of youth rates. But the story hasn't finished yet. The Industrial Law Reform Bill took effect from February 1st 1984, implementing voluntary unionism. Crippled by such legislation, the struggle to achieve such basic rights as equal pay for equal work will become increasingly difficult. Without strong unions there will be even less protection from further Government and employer attacks. **A**

put women at a distinct disadvantage when trying to save for the following academic year.

Women experienced sexual discrimination when applying for jobs. Others had to put up with sexual harassment. One woman, after finally getting a farm job (no easy task when most farmers think that only men can do that type of work!) was forced to leave after only a week because of unwanted sexual advances and requests by her employer. Just because of his sexist attitude, she lost a good job, and a chance to save enough to continue her education.

## EFFECTS OF STUDENT UNEMPLOYMENT

So what is the cumulative effect of all these problems?

Quite simply, the result is that many people can't afford a tertiary education: - the system is self-selecting and elitist; the criteria based on a person's financial background and status, not on ability. **Our universities have indeed become ivory towers, luxuries which only the rich can afford.**

Recent surveys conducted at Christchurch and Auckland Universities substantiate this claim. In 1983, 95% of the students who enrolled at Auckland University were from the top three levels of the socio-economic scale. New Zealand's claim to a free, open access education system no longer rings true.

The bursary of \$55 per week is only intended by the Government as a 'grant-in-aid' to supplement holiday earnings. Dept of Education statistics reveal that a student must save over \$1600 to complement the bursary. Even students who found full-time jobs would have difficulties saving this amount. For those who were unemployed or underemployed this summer, the task was impossible.



Many students are forced to either drop out, or to undertake a part-time job and part-time study. Either choice is not conducive to a taxing academic career.

## SO WHAT ARE WE DOING?

Student representatives at a local and national level are continuing to lobby the Government to improve their education and welfare policies. At present, there is much lobbying of MP's and Government Officials to retain Student Job Search. The need for a fully Government subsidised community based student scheme is being emphasised as well as the demand for a realistically assessed and liveable bursary.

## WHAT YOU CAN DO...

A free and accessible education should be the right of every person. That fundamental right is under attack by our Government. With election year it is important for students to voice their problems and demands so that the next

Government cannot remain oblivious of the damage already done to education and welfare. Don't let the Government ignore the problems that you face any longer.

Write to your local MP, and community groups. Ensure that they know the problems that you face as a student in finding jobs, in paying rent, in surviving. If you don't speak out now, the situation will never change.

Cathy Flynn  
Student Unemployment Centre Co-ordinator  
(AUSA)

## \$\$\$\$ HARASSMENT

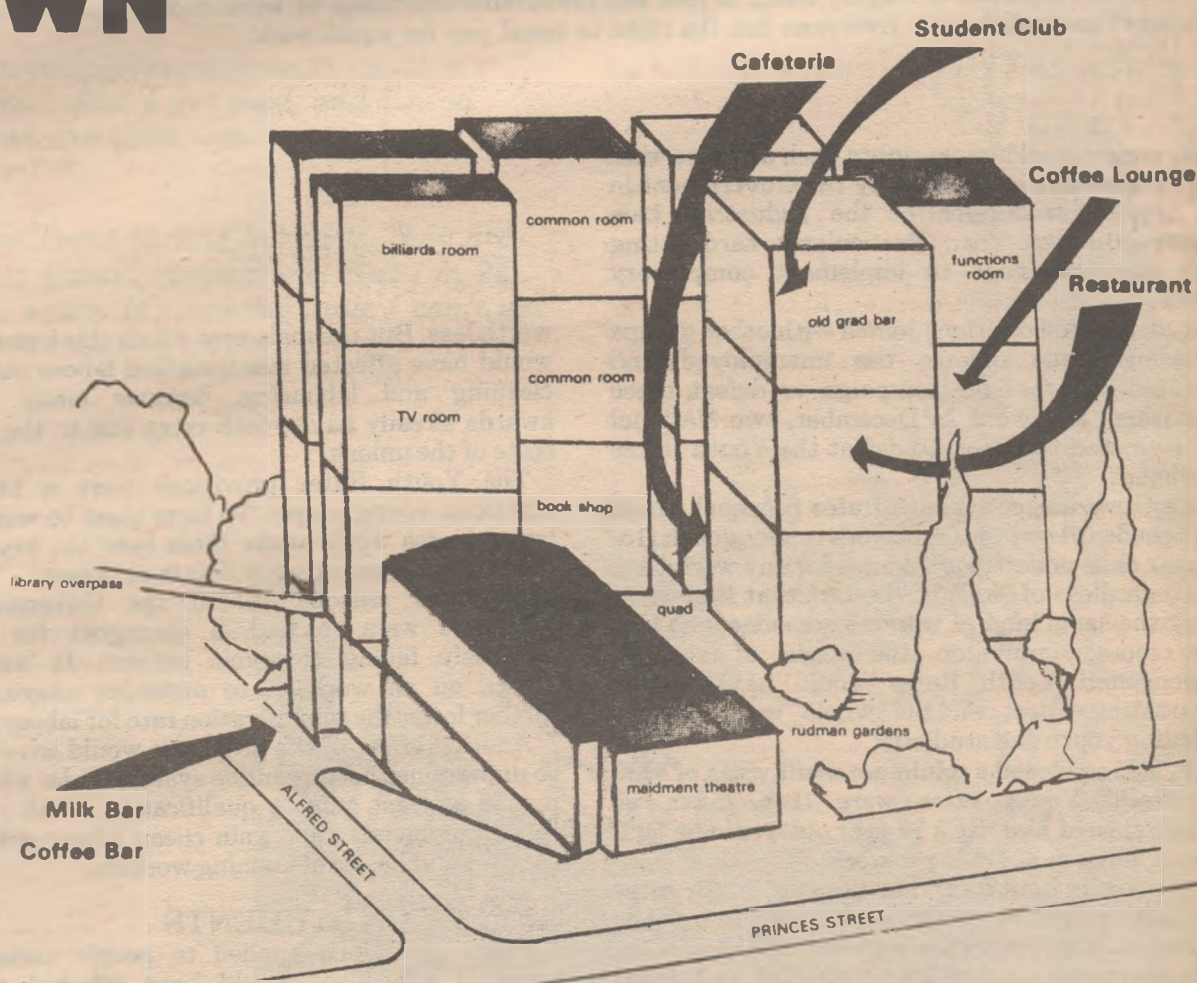
ALREADY students are finding that education is being denied them because it has been made too expensive. In one particular case a woman who could not pay fees of \$260 applied to the Registry to be able to pay the amount off over a period of time. It is possible for students to do this but only at the discretion of the University administration. The Registry denied her request and offered no reason for their decision and insisted that if she could not come up with the money there and then, she would not be allowed to enrol. The woman has decided to enrol part-time which is cheaper.

Apart from being an example of desk-bound indifference, this incident (which is only one of many similar ones) illustrates the very real plight of students caught in the jaws of unemployment and an education system turned into a commodity to be sold to the highest bidder.



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### New Service

**Student Club**  
located on the third floor  
Monday to Friday  
Hours 4pm - 10pm  
Live Entertainment and a Full Bar

### Hours

**Cafeteria**  
  
**Restaurant**  
**Coffee Bar**  
**Milk Bar**  
**Student Club**  
**Coffee Lounge**

am 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10pm

breakfast

hot chips, hot dogs, fish

sandwiches, cakes, filled rolls, pies, yoghurt, fruit

salads, fruit salad

cold drinks, tea, coffee, bournvita

Licenced a la carte

coffees, pies, sandwiches, fruit cakes, fruit drinks, filled rolls.

milk shakes, ice creams, sweets, etc

Full Bar, light snacks, Entertainment

Percolated coffee, fancy cakes



# WHAT HAPPENED AT WAITANGI 1984?

## FEBRUARY 5TH

3.00pm

A meeting took place between Te Kotahitanga representatives and the President and members of the New Zealand Maori Wardens Association. An assurance was given by the Wardens that they would accompany the Hikoi from its assembly point in Paihia on the 6th. The Wardens said they would stay with the Hikoi throughout the time that the Hikoi would be present in Waitangi and Paihia on the 6th. However, if there was any breach of the law, the Wardens would withdraw. Their co-operation was specifically called for by Te Kotahitanga President, and when it was received the Hikoi greeted it with applause at Waiomio marae.

4.00pm

A telegram was received at Waiomio marae from Peter Tapsell (M.P. for Eastern Maori) stating that the four Maori M.P.'s would meet with the Hikoi at the Waitangi Treaty House grounds at 4.00pm on the 6th. The invitation was accepted by the Hikoi but no action was taken on it due to the events surrounding the meeting with the Governor General.

6.00pm

A message was delivered to Karetu marae (another marae being used by the Hikoi), from Sir James Henare and Sir Hepi Te Heu Heu asking for Hikoi representatives to meet with them over arranging a meeting between the Governor General and the Hikoi. At that stage the arrangements did not contain any stipulations as to size or composition of the Hikoi party to meet with the Governor General.

7.00pm

Meeting of the Waitangi National Trust Board at Waitangi. The Board meets each year on the 5th. It is a statutory body of trustees that are responsible for the administration and care of the Waitangi Treaty House, its grounds and lands surrounding it. Board members include: the Archbishop, the Minister of Maori Affairs, the Minister of Lands, a member of the Bledisloe family, the four Maori members of Parliament, the Governor General, Sir James Henare, Sir Hepi Te Heu Heu, Sir Graham Latimer and a few others.

Over the years, the Board has become increasingly concerned over events at Waitangi and surrounding the Treaty. Whether or not they support or oppose the Hikoi or Te Kotahitanga is irrelevant, the fact is that they cannot deny that they have become affected by the growth of the issue. This effect is reflected in the constantly diminishing attendance at the celebrations and in the words of nearly every speaker at the celebrations each year, including Sir David Beattie himself. This year it was during preparation for the Trust Board meeting, that Sir James and Sir Hepi put out the message about meeting with the Governor General. That is also further proof of the effect of the issue on the Trust Board. Between the time of the invitation to the preparatory meeting with Sir James and Sir Hepi and that meeting actually taking place, there was an intervention by the Prime Minister and/or other Government Ministers, the Police and pro-Muldoon Maori representatives. It was either the Prime Minister and/or these factions that were responsible for issuing the stipulation that the Hikoi party to meet the Governor General be comprised of 50 Tainui Kaumatua, 50 Kaumatua from other tribal areas and no radicals.

Some of the factions that Muldoon thinks he has on his side in fact agreed with the meeting taking place but would support the stipulations on the composition of the delegation as an obvious divisive tactic. Also, to deliberately exclude so-called 'radicals' who have played an important part in bringing the take to its present stage, would be an excellently designed measure to try and create a heated division within the Hikoi in the hope that the so-called radicals would split off from the Hikoi, and undercut a united front.

8.00pm

Te Kotahitanga President and representatives met with Sir James and Sir Hepi, who passed on the Governor General's response to meeting with the Hikoi (he had previously refused meeting with the Hikoi in letters to Te Kotahitanga). The stipulation on the composition of the delegation was laid down at that meeting. The invitation was taken back to the Hikoi at Waiomio marae.

The Hikoi reply was that we had marched in unity under the banner of Te Kotahitanga and any meeting that took place publicly would be attended by the whole Hikoi.

Account must be taken of the fact that in the two or three months preceding the Hikoi, Te Kotahitanga had been refused meetings by the Governor General, the Prime Minister and other members of Government. There had been constant meetings between the Prime Minister, the Governor General and other members of government over the whole issue. On February 1st Te Kotahitanga President, Eva Rickard had telegraphed the Queen of England urging her to uphold our constitutional right to petition the Governor General.

The Police were paranoid about the numbers that the Hikoi would gather. Along with Government they feared that a successful Hikoi would succeed in one of its stated aims: to stop the celebrations. Those sorts of fears and paranoia are a true measure of the success of the Hikoi, even before it had hit the road.



## REFLECTIONS ON THE HIKOI

—Ripeka Evans

In every political action and organisation there are stated aims and objectives that are voiced before, during and after events. With the broadening of the movement around the Treaty and Waitangi has come the development of new strategies for fighting the issue. This year the stated aim of the Hikoi was to march in peace to Waitangi to stop the celebrations until such time as the Treaty was honoured. If the Treaty could not be honoured then it should be done away with and Maori people gather together and declare ourselves a sovereign people and a sovereign nation.

At the Te Kotahitanga Hui at Waahi in October, the President was mandated by that Hui to organise a meeting with the Governor General and other government representatives. The aim of such a meeting would be to exert pressure on these representatives to in turn pressurise their own peers. Such methods are regarded with some scorn and cynicism in some quarters. In many respects it can be seen as seeking structural changes within the present system. In the past few years the focus of attention has been on the 'action' or activism that has dominated events. That activism has played an important role in bringing the take to its present stage. We are now at a stage where the methods must out of necessity broaden. There is no struggle other than armed struggle that can be won by activism alone. In fact armed struggle does

## FEBRUARY 6TH

6.30am

The 'Tainui Express' arrived at Kawakawa. After kai and greetings they continued on to Opua wharf where passengers disembarked from the train and were ferried across to Paihia wharf to assemble and wait to join up with the rest of the Hikoi.

11.00am

After the closing mihi at Waiomio marae the Hikoi set out for Paihia.

12.00pm

The final ferry load of passengers from the Tainui Express were ferried across to the Waitangi jetty. They disembarked and proceeded up to the Treaty House grounds to where the Governor General was waiting. This group did not meet with the Governor General.

1.00pm

The Hikoi assembled and marched from Paihia to Waitangi, pausing briefly outside Te Tiriti o Waitangi marae and then holding a brief karakia beside the historical Karaka Tree beside that marae.

The Hikoi then approached the Waitangi Bridge and was stopped by two Police officers who informed Te Kotahitanga President that only a delegation of 100 would be allowed across the bridge. Sir Hepi Te Heu Heu appeared on the scene as the Governor General's courier and once again took back the message that the whole Hikoi wished to meet the Governor General. The Police persisted in their stance of absolute non-co-operation. They refused to give any explanation whatsoever as to why they would not permit the Hikoi across the bridge. It became obvious at this time that they were tampering with the Governor General's decision by using the non-agreement on the composition of the delegation as a means to stop the whole Hikoi from proceeding anywhere.

After some very forceful debate, helped along by a bit of spiritual warfare from the Kaumatua, the Police teased the Hikoi across the bridge, stopping it five times and obstructing the peaceful flow at every possible stage. It took us 38 minutes to cross one of the shortest bridges in the country.

2.30pm

The Hikoi marched up on to the grass verge opposite the Treaty House grounds and congregated there for some time. There was constant pressure from different areas to still send a delegation to meet with the Governor General but the Hikoi decision remained firm. A Kaumatua caucus also reaffirmed the overall decision.

At that stage there was a suggestion that the Hikoi proceed up to the Treaty House Grounds. The decision to remain as one group was the decision that won out over and above immediate aspirations. With some mixed feelings in a few circles, the Hikoi departed from Waitangi as the united and peaceful group it arrived as. At the evaluation at Waiomio later the decisions that were made that day were reaffirmed and overall the Hikoi felt that Te Kotahitanga had successfully carried the Hikoi to Waitangi in peace and achieved what many thought to be impossible: the unity of the tribes. ▲

involve such methods as negotiation with and pressure on the establishment. The important thing which must be stressed is that no single method or no single group will be responsible for winning our fight for sovereignty.

Te Kotahitanga as a broad and representative organisation must and will carry the struggle for Maori independence to its successful conclusion. There was a blossoming feeling that flowed throughout the Hikoi that no advancing army can put a stop to. The feeling for our land and our country has grown over many years from strength to strength and there is no amount of internal or external pain and frustration that can ever stop that growth. ▲





# TE KOTAHITANGA

**THE TREATY OF WAITANGI** which Governor Hobson signed together with 41 chiefs of Northland on 6 February, 1840, was subsequently taken to other parts of the country to gain signatures from a total of 540 chiefs. The Treaty purported to convey the sovereignty of the Maori people to Queen Victoria, but because of mistranslation it is not a legally convincing document. The first clause of the Treaty by which the chiefs surrendered their sovereignty to the Crown was deceptively phrased. The Maori word for sovereignty is *mana*. The word *kawanatanga* (governance) was substituted for *mana*, so the chiefs were asked to cede the *kawanatanga*, an unknown concept of governance, of their lands to the Crown. It is unlikely the chiefs would have signed at all had the word *mana* been used to signify sovereignty.

In signing the Treaty the chiefs signalled their willingness to share their land with the Pakeha as a fair exchange for the advantages brought by an industrial society. But as the real meaning of the Treaty became manifest in the expropriation of the land and its resources by the Pakeha, the Maori resisted. From a matter of months after the signing of the Treaty to the present day, the history of the Maori has been characterised by a ceaseless struggle to recover their lost sovereignty.

## The emergence of Maori nationalism

At first, the chiefs were willing sellers of land because sales provided them with money for the purchase of coveted trade goods. But when they saw that the sales were followed by ship-loads of settlers the chiefs became uneasy and some openly opposed any further land-selling. As early as 1853, a unity movement known as *Kotahitanga* held a series of inter-tribal meetings to discuss land sales and the encroachment of Pakeha settlement.

The Maori response to the extension of Pakeha dominion over their lands was to elect a Maori King in 1858 as a symbol of Maori unity and nationalism. The two aims of the King Movement were to stop inter-tribal fighting under a system of unified laws and to place all tribal lands under the *mana* (control) of the King who would forbid land sales. The Maori people envisaged a dual system of administration with their King having jurisdiction over native districts and the Governor presiding over territory acquired by the Crown. Both would recognise the sovereign authority of Her Majesty the Queen of England. The effectiveness of Maori resistance to large land sales is reflected in Governor Gore-Brown's despatch to the Duke of Newcastle in 1859. Only seven million of the 26 million acres in the North Island had been acquired for colonisation.

The Land Wars which broke out in the Taranaki Province over a minor dispute under Governor Gore-Brown's administration was extended into the Waikato territory by his replacement Governor Grey. The power of the Maori King was crushed by the confiscation of a million acres of Waikato land for military settlers under the New Zealand Settlements Act, 1863. Another two million acres were confiscated in Taranaki and the Bay of Plenty. The Land Wars cost the New Zealand Government 300,000 pounds and the Hauhau rebellion in 1864 led by charismatic prophet leaders added to that drain on the young colony's finances. A less costly way of dealing with the Maori had to be devised.

In 1865 the Native Land Court was established to convert customary tribal land into crown grants held by individuals in fee simple. Initially, the Court was obliged to put only ten names on a title which meant hundreds were dispossessed as land sharks and even government land-purchase agents seduced or suborned those named to convey the freehold to them. Despite protestations from Maori leaders against the Native Land Court it ground relentlessly on. By 1900 the legal theft of the land was virtually accomplished. The Pakeha owned close to 95% of the land.

## The dynamics of Maori politics

Meanwhile, in the real world of Maori politics, Maoris continued to pursue their own models of political development. King Tawhiao of the Waikato Confederation of tribes had withdrawn behind the *aukati*, the boundary line between the 'King Country' and land held by the Crown. From

there he made plans for the continuance of Maori sovereignty and the establishment of a dual administration of the two races. King Tawhiao appealed to the Government in 1886 for the establishment of a Maori Council for the chiefs of the land to administer Maori rights under the Treaty of Waitangi. The Government refused so Tawhiao claimed the right to establish his own council known as the *Kauhanganui* under section 71 of the New Zealand Constitution Act, 1852. Tawhiao proclaimed his *mana* (sovereign independence) by publishing *Te Paki O Matariki* in 1891, the newspaper of the 'Independent Maori Power of Aotearoa'. The main thrust of Tawhiao's policy was to control Maori land and resources by limiting the term of leases to 22 years and retaining the right to mine minerals and build roads on Maori land. Unfortunately, for Tawhiao, he lacked the support of other tribes to bargain with Government so the proposals of the *Kauhanganui* were rejected.

Another authentic indigenous political movement of the time was *Kotahitanga Mo Te Tiriti o Waitangi* (Unity under the Treaty of Waitangi) otherwise known as the Maori Parliament. *Kotahitanga* like Tawhiao's *Kauhanganui* had its roots in the long-standing desire of the chiefs to have their own council. *Kotahitanga* held a series of meetings starting in 1869 with the King Movement then moving North

to Waitangi in 1875 then back to Orakei in 1879 where it was claimed the first Maori Parliament was formed. The dream of *Kotahitanga* (unity) was not achieved until 1892. Even so, unity was incomplete because of the separate identity of the Maori King's *Kauhanganui*.

The first meeting of the Maori Parliament of *Kotahitanga* was held at Waipatu in the Hawkes Bay district in June 1892. This meeting claimed the right for the Maori people to establish their own independent council under section 71 of the New Zealand Constitution Act, 1852. In its policy the Maori Parliament claimed the right to make laws for Maori land, take up land grievances after the signing of the Treaty of Waitangi including lands wrongly confiscated or unfairly purchased, Maori fisheries, oyster beds, shell-fish beds, mudflats, tidal estuaries and other food resources of the Maori people controlled by the Harbour Boards and other government agencies, abolition of the Native Land Court, control of Maori reserved lands and the promotion of Maori land development through pastoral farming were also important policy matters. On the role of Maori Members of Parliament in the House of Representatives the Maori Parliament was divided. Some chiefs held the view that Maori Members were merely tame parrots for the Government. Others urged that they be withdrawn because when the Pakeha passed repressive laws



Historical Pageant: Te Hikoi Ki Waitangi passes through Hikurangi.



against the Maori it could be argued the presence of the four members meant acquiescence on the part of the Maori people. Others again argued that Maori members should come under the direction of the Maori Parliament. No firm decision was reached. However, the northern section of the **Kotahitanga** managed to have its candidate Hone Heke elected to the Northern Maori seat. Heke's election was the first electoral success of an authentic Maori political pressure group.

It was Hone Heke who introduced the Native Rights Bill in 1894 on behalf of the Maori Parliament into the House of Representatives. During the debate on the Bill Pakeha members walked out of the House and the debate was adjourned for the want of a quorum. At the fourth meeting of the Maori Parliament in 1895, this stalling of the Bill was discussed and Wi Pere of the Upper House passed judgement:

*This Bill seeking mana may not be granted perhaps for as long as thirty years like the Irish seeking home rule for themselves... This Bill seeking mana will not be granted until all the land has been alienated, whereupon there will be no place left for its application.*

With the rejection of the Native Rights Bill in 1896 it was clear that the New Zealand Parliament was not interested in the devolution of power to indigenous Maori authorities such as the Maori Parliament of **Kotahitanga** or the **Kauhanganui** of the Maori King.

After 1900, the Maori Parliament became moribund when watered down versions of its policies were included in the Maori Councils Act. The initiative passed to a new movement called **Kotahitanga o Te Aute**. This group was established in 1897 to harness the talents of Maori youth educated at the Anglican Church school of Te Aute College in Hawkes Bay. At the fifth meeting of the new **Kotahitanga** in 1900 the transfer of allegiance from the old to the new was expressed by Te Heuheu, the paramount chief of Tuwharetoa:

*I was a strong supporter of Old Kotahitanga. I thought there was salvation in it for the Maori people, but it was not found. Should the old Kotahitanga cease may this one flourish.*

While **Kotahitanga** and the **Kauhanganui** sought the maintenance of some semblance of Maori sovereignty under a dual system of administration, the new **Kotahitanga** collaborated with the Government's programme under the Maori Council Act, 1900. The programme confined the Maori Councils to low level non-political activities such as formulating *marae* regulations, installing wooden floors in houses, providing through ventilation, improving drainage and sanitary arrangements and providing pure water supplies. However, the dynamic of Maori sovereignty did not die easily. An editorial in the Maori newspaper **Te Pipiwhararoa** suggested reviving the old **Kotahitanga** in 1905 as a strong voice to oppose the taking of Maori land for Pakeha settlement because the Maori Councils being government sponsored were not in a position to criticise the Government.

#### PARTICIPATION IN THE POLITICAL MAINSTREAM

Although the old **Kotahitanga** was not revived, the new **Kotahitanga** together with the Maori Councils launched the first Maori graduate Apirana Ngata on his political career when he won election to Parliament for Eastern Maori in 1905. He was followed by his colleagues Dr Peter Buck who became the member for Northern Maori in 1909 and Dr Maui Pomare who was elected for Western Maori in 1911.

Ngata, Buck and Pomare, as the university trained elite of Maori society, were by their education essentially reformists. They were concerned more with the physical and cultural survival of the Maori people than the issue of sovereignty pursued by the chiefs in the previous century. They used their tenure of Maori seats in Parliament to institute health reforms, promote a revival of Maori arts and crafts and start a programme for the development of Maori land using state loans. Biographers and historians have lauded the work of these men and erroneously described them as the 'Young Maori Party'. They



Manukau: Te Hikoi crosses from Waikato to Ngati Whatua territory.

were not a political party as such but were representatives of the Maori people who aligned themselves in the House with the Government. Along with their mentor, Sir James Carroll, the 'half caste' who held the European seat of Gisborne, they were rewarded with Knighthoods for their services to the State.

Between 1920 and 1929, as Ngata approached the zenith of his political career, the average alienation of the remaining 5 million acres of Maori land was 72,728 acres per annum. The Maori population at that time was 66,000 which left only 20 acres per man woman and child.

In summing up the achievements of the four Maori Members between 1905 and 1948, McClean concludes they got for their people only what the Pakeha electors and their members in the House permitted. Whether the majorities of Pakeha parties in the House were large or small, Maori Representation served only to keep insecure governments in power.

The impotence of the Maori Representatives stimulated the development of authentic Maori political movements such as the **Ratana** Church, and the **Mana Maori Motuhake** Movement. The latter advocated a separate Maori Parliament to press for abolition of the Public Trust, Native Trustee, the East Coast Commission, the Native Land Boards, and the Native Land Court. These

ideas were merely recycling of the policies expounded by the moribund **Kotahitanga** thirty years previously so they lacked the novelty appeal of the more popular **Ratana** Movement.

In the 1890's the **Kotahitanga** Movement was well aware of the need to co-ordinate the efforts of the Maori Representatives in the House so that they spoke with one voice on a unified set of policies. But the movement did not pursue this policy vigorously enough to capture more than the one seat in Northern Maori.

In substantive matters such as control over Mori policy the **Ratana** thrust was blunted by the diversion of **Tirikatene**, the member for Southern Maori, into the forestry portfolio in the second Labour Government of 1957-60. The Prime Minister kept the Pakeha grip on Maori Affairs by conceding only 'Associate-Minister' status to **Tirikatene**.

#### The New Zealand Maori Council

The Maori Council which the chiefs had sought for over a century was brought into being by the National Government under the Maori Welfare Act, 1962. With Maoris joining the political mainstream but firmly aligning their four seats with Labour, the Government now saw a Maori Council as a potential ally rather than a political threat. As a statutory body, the Maori Council, like other quasi-autonomous national bodies is



Waitangi: Eva disembarks with her Tainui kuaia.





essentially conservative and acts in an advisory capacity to Government on Maori policy. In the two decades since its establishment the Council developed considerable skill in monitoring Parliament, scrutinising legislation and making submissions to ministers and select committees of the House.

The main achievements of the Council have been to open up appointments to Maoris on Government appointed committees (the most notable being the Treaty of Waitangi Tribunal) and the modification of legislation such as the Town and Country Planning Act to ensure that in matters of national importance, planning shall take cognisance of Maori culture values and philosophy. Another important breakthrough for the Council (facilitated on the outside by activist protest movements) was the right granted to it by Government in 1979 to rewrite the Maori Affairs Bill. In February, 1983, the Council delivered its **Kaupapa** (plan) to base all legislation pertaining to Maori land and culture on Maori philosophy. How far New Zealand will move towards legislative recognition of a bicultural social order will depend on how much of the Council's ideas are incorporated in the Bill now before Parliament and how much survives the committee stages and the final reading in the House. This concession was won ninety years after it was first proposed by the Maori Parliament.

#### THE NEW WAVE OF MAORI ACTIVISM

In Parliament, forty years of Maori loyalty to Labour was rewarded in the third Labour Government of 1972 when the Hon **Matiu Rata** became Minister of Maori Affairs. **Rata** took the opportunity immediately through his 1974 Maori Affairs Amendment Act to cut down the rate of alienation on the last three million acres of Maori land from 70,000 acres per annum to its present rate of 2,000 acres per annum. The Treaty of Waitangi Act, 1975, created the Waitangi Tribunal where Maoris could lodge their grievances based on their rights under clause 2 of the Treaty. Previously, deputations of chiefs and leaders such as **Ratana** had to travel to England to lodge their grievances under the Treaty before the monarch.

Despite **Rata's** elevation to cabinet rank and his legislative reforms, these changes came too late to quell the new wave of Maori activism that emerged in the seventies. The crucible of the urban milieu produced radical groups such as **Te Hokioi** and Maori Organisation on Human Rights with trade union connections that allied the Maori struggle

with the ideology of the class struggle. Out of a youth conference in Auckland in 1970 emerged **Nga Tamatoa** (the young warriors) who attacked government policy, launched a campaign to save the Maori language from extinction and generally became adept at using techniques such as petitions, demonstrations and picketing to bring about transforming action.

The erosion of Maori land rights by the Maori Land Court and other statutes such as the Public Works Act, Mining Act, etc fueled Maori anger as these laws continued to alienate what was deemed to be the 'last three million acres' of Maori land. In 1975, the largest Maori protest movement known as **Matakite** (the seers) led a Maori land march of 30,000 people to Parliament under the slogan of 'not one more acre of land' (to be alienated). This was followed by a Maori occupation of Bastion Point in 1977 when for 507 days protesters defied the Government and the Supreme Court to dramatise unfair dealings by past governments over 700 acres of tribal land declared inalienable by the Native Land Court in the previous century.

In 1979 a new group known as the **Waitangi Action Committee** mounted demonstrations against the pomp and ceremony of the Waitangi Day celebrations sponsored by the Government on 6 February every year. The consciousness raising effect has been such that branch committees have been formed throughout the country and a network of alliances created with Pakeha activist groups. Even the National Council of Churches supports the protest movement with a call to replace the celebrations with a day of repentance.

It is 90 years since **Kotahitanga mo Te Tiriti o Waitangi** sought limited sovereignty to control Maori affairs in Maori districts. Now the concept has been revived by the new wave of Maori activists. Its most articulate advocate **Donna Awatere** defined Maori sovereignty as:

*The Maori ability to determine our own destiny and to do so from the basis of our land and fisheries. In essence Maori sovereignty seeks nothing less than the acknowledgement that New Zealand is Maori land, and further seeks the return of that land. At its most conservative it could be interpreted as the desire for a bicultural society, one in which taha Maori received an equal consideration with, and equally determines the course of this country as taha Pakeha. It certainly demands an end to monoculturalism.*

**Awatere's** definition of Maori sovereignty is clearly rooted in the long tradition of Maori

activism in the 142 years since the signing of the Treaty of Waitangi. Whereas the original proponents of Maori sovereignty sought its establishment by co-existence, **Awatere's** advocacy takes on a hard and even desperate edge.

*For the Maori, without sovereignty we are dead as a nation. It is not sovereignty or no sovereignty. It is sovereignty or nothing. We have no choice.*

The colonists with the aid of Imperial troops waged war to crush the Maori King and to expropriate Maori land and resources. Although the colonial government gave Maoris a semblance of political representation at the close of the Land Wars through the creation of four Maori seats in Parliament. Maoris did not rush to participate in the parliamentary system. Instead they continue to pursue the goal of Maori sovereignty by seeking parliamentary recognition of the Maori right to control their own land, resources, fisheries and cultural destiny. The **Kauhanganui** (King's Council) and Maori Parliament of the 1890's were the last authentic Maori attempts to gain some form of home rule from the Government. With the denial of the Maori Rights Bill, it was clear the Government was not prepared to surrender control over Maori affairs, so alternative political strategies were needed.

After the turn of the century the Maori people took a greater interest in the selection of candidates for the four Maori seats as a way of achieving parochial goals. For their collaboration in mainstream politics Maori members won only minor concessions for their people. On the major issue of alienation of Maori land they were powerless to prevent it. As long as Maoris owned land which settlers wanted then governments were obliged by the ballot box to provide it for them.

By the time of the depression of the 1930's, the majority of Maori people had insufficient land to farm economically. The prophet leader **Ratana** saw the advantage of an alliance of the Maori with the working class and the Labour Party. **Ratana's** success in winning the four Maori seats for Labour over a ten-year period was the first time the seats were unified in a systematic way to achieve political ends. The **Ratana - Labour** alliance was undisturbed for 40 years. During that time the demographic transformation of the Maori from rural to urban dwellers created a new wave of radical Maori activism in the 1970's to challenge Pakeha dominance.

The defection of the Hon **Matiu Rata** from the Labour Party to found his own political party signalled the end of Maori accommodation and the **Ratana** alliance with Labour. The **Mana Motuhake** Party faces the two tasks of enduring the struggle long enough to gain the allegiance of loyal Labour voters or new voters to win the Maori seats, and at the same time resist co-option by the major political parties. **Mana Motuhake** is a name symbolising Maori sovereignty and to that extent it is the contemporary expression of its antecedents the **Kauhanganui** and the Maori Parliament. In a political system where both Labour and National vie for the middle ground a possible scenario in the future could see **Mana Motuhake** exercise a balance of power responsibility thereby gaining more substantial concessions in Maori policy than has hitherto been the case. Alternatively, **Mana Motuhake** might be seen as a threat to the status quo of a two party system, in which case Parliament could by simple majority resolution in the House abolish Maori Representation.

While **Mana Motuhake** in its thrust for a bicultural social order is essentially reformist, the new wave of Maori activists with **Awatere** as their most articulate advocate takes the debate on Maori sovereignty back to its most basic level. Recognition of Maori sovereignty will inevitably mean reappraisal of the Treaty of Waitangi and examination of such questions as reparations, decolonisation and the position of the Pakeha in New Zealand.

-Ranginui Walker

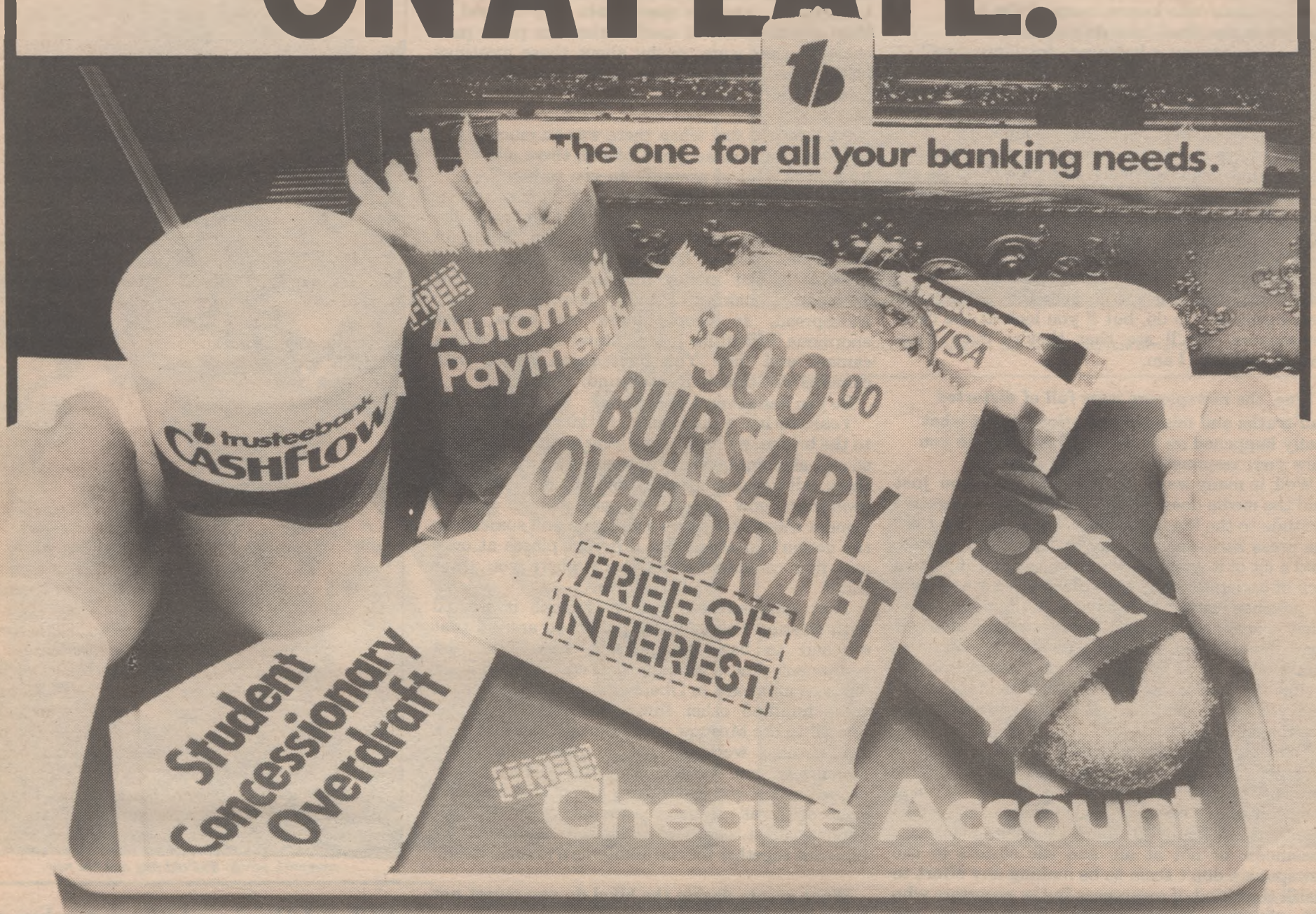
'It is sovereignty or nothing. We have no choice.'

Waitangi 1984: **Tai Rawhiti** haka at the reserve.





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# TE HIKOI KI WAITANGI

*The only Maori woman film-maker we have is already well known for her movie on the 1981 Springbok Tour, PATU. Merata Mita is now preparing a film on TE HIKOI. You've heard the media version already. CRACCUM presents another side.*

Ki ora, Merata  
Ki ora

**As someone who knows many of the key persons in the hikoi, how do you distance yourself to present a balanced, outsiders view?**

It never bothers me, balance, because there is no such thing. Depending on your conditioning - where you were born, what sex you are, and how events, political and social, have shaped your own life, you have a point of view, a developed stance. That's what I call balance. And trying to dilute my point of view, trying to represent someone else's view beside that of mine in any film or writing that I do, isn't getting balanced at all - it's diluting two different points of view, trying to say that the one complements the other, and that's not so. It's something that television and the established media purports to do, but if you look at the daily newspapers, you'll see that they're even more unbalanced than I am.

**True, the newspapers were full of distorted half-truths and misrepresentations about what really happened on Waitangi Day. How do you view your responsibility as a filmmaker?**

Well, in many ways to counter what you just said the media does. There's an enormous negative attitude to the Maori movement in particular from the press here, and the way that they're reported. And a lot of it you can put down to ignorance, to a lack of understanding, that the articles are written by pakehas usually that have no feeling of culture, what it is about, and they tend to write from their own shortsighted, ignorant points of view, and that's what we're getting. When you have people trying to cope in the profundities of Maoritanga then you get those ridiculous things you read in the newspaper.

The worst thing about it is they're not trying to educate themselves to cope with these sort of things. The number of Maori employed by them hasn't risen, their own attendance at Maori functions, or going to Maori language classes is spasmodic or not at all, and the editors of the newspapers don't seem to be making any effort to instill that kind of awareness in the reporters who are covering these events. Because of the ignorance about Maoritanga in this country from the majority, I tend to make sure that enough time is given to the cultural aspect of these political movements.

**How do you view the impact of personalities in their influence on Te Kotahitanga?**

I've never been as impressed with personalities as I am with mass movement. People say that it takes a personality to weld together enough people to become a mass, but I'm more into democratic processes and consensus rather than a dictatorial attitude from someone who is a leader, or who is defined as a leader. I've never seen it work in the interests of the mass as much as it works for the individual who wants to be the leader.

As in PATU, there's very little emphasis on the leadership role but a lot of emphasis on that dynamic created by numbers of people moving in a particular direction. If you concentrate on personalities you divert a lot of energy from the issues and from the mass of people who get out in the streets and are walking up and down and putting their feet where other peoples mouths are.

I'm more into figureheads than leaders, because as we saw on the hikoi there were figures, personalities who, through their charisma, not necessarily through their wisdom, not necessarily through their sound politics but through their charisma, who could hold a whole mass of people together. And sometimes when you're down, when you're tired, you need inspiration. These figureheads provide that inspiration to keep going. But mostly I get it from the people, from the mass rather than individuals.

**Were there other restrictions on the Hikoi?**

Yes. People were a bit touchy about us filming the open discussions because when conflicts are brought out into the open, again they're used to that negative view of conflict that the press puts out - so they were touchy about those meetings being filmed. Others were touchy about certain ceremonies.

**On the final day when there was so much happening and in so many places, there must have been a lot of pressure on you to be everywhere at the same time-**

Well, that's what's so good about someone like myself in my position - there are a lot of sympathetic people. They know that it's extremely difficult to get money for films like this. The difficulties making PATU have been fairly widespread, so people know we have these enormous difficulties just to stand up there with a camera and film. You have these mates with cameras who tend to rally around.

**So you had several film crews?**

Yeah, we had a cameraman in the hikoi marching to the bridge, we had one waiting at the bridge and so on - all voluntary, out of their commitment to be there. All working basically for nothing. There's an awareness now about that pressure to have a camera where the action's going on and sometimes the action's in about five different places at once and five cameramen are there where you want them.

That consciousness raising, I think it started with Bastion Point, it was published around that we had to beg, borrow and steal film and equipment. And it actually worked. The film DAY 507 won an award in Obenhausen amongst about three hundred other films, and it's since been invited to the Moscow and Belgrade film festivals. PATU also won awards. I mean, it's cheap technically, but it's a quality film - what's been proved is that you can make a film of world quality class with all these volunteers, with all this haphazard get together kind of .... I mean getting a filmcrew together for the hikoi was a hikoi in itself.

**What events during the hikoi do you regret not being able to film?**

I regret missing the forums, the open discussions where the conflict was aired. It wasn't so much an imposition not to film them coming from the people, but that they usually started after midnight and went onto something like five or six in the morning. It was just too long a stretch to keep a film crew going and we had problems with lighting. The situation dictated the terms and it was almost impossible to film in those conditions.

The biggest single factor in not filming was technical problems, plus the fact that we had a crew that was working long hours under stressful conditions, when you remember that they were a pakeha crew with very little Maoritanga and trying to cope with what you'd call culture shock as well as doing the work that was required of them. I tended to push them to the limit because under the conditions of the hikoi nothing is set up. You can only film whatever happens and you can't dictate what's going to happen. It's not like a feature film where you can set every single shot up. With this it's run and catch what you can and you've got to be good, you've got to be a fast cameraman or sound technician. So they're under a lot of stress as well as the technical considerations.

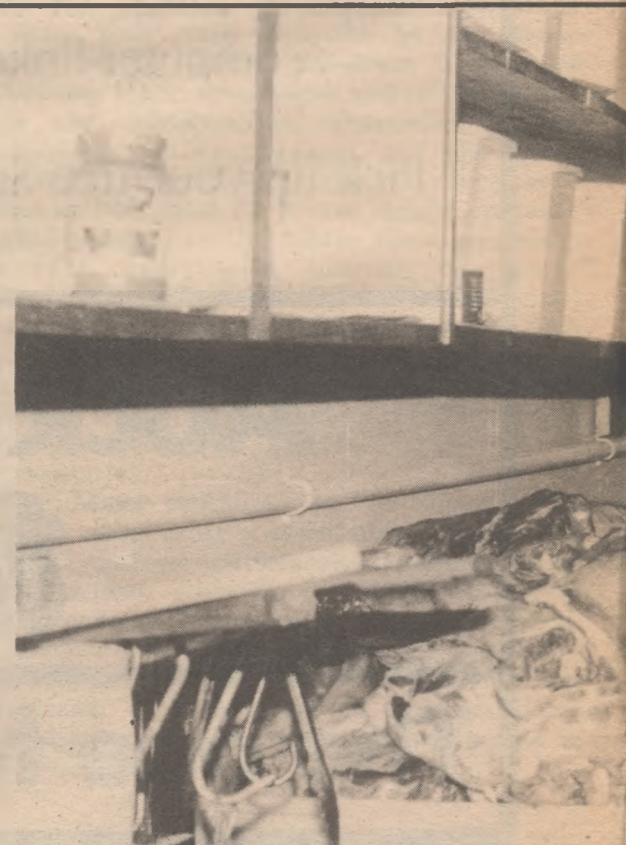
**In filming Te Hikoi, did different groups try to pressure you to present their view or to censor others? How do you deal with it?**

There's always a nuisance about someone with a camera running round and filming things. An attitude that television and the newspapers have instilled in groups, particularly minority groups, a nervousness because they are the most often misrepresented people in the media.



▲ The old flag and the new.

*'The hikoi seemed to be a succession of moments such as this'*



▲ ACSK preparing kai in the university kitchens. Maori students organizing Te Hikoi Ki Waitangi.





▲ Te Puea marae, Mangere.



Out of the mist .... the Tainui Express arrives.



...sion of powerful  
...s I've never experienced before.'  
-Merata Mita



...AUSA provided support in the mammoth task of

It's created such a suspicion and even I am not free of it. I have a virtual walk in because of my knowledge of the groups concerned, my interest in them and participation but the nervousness that people find within their own group is conveyed to you. Sometimes in subtle ways like 'Are you putting such and such in?' 'Do you think that will be alright?' or else 'Don't forget that such and such has been around a lot longer, therefore they should be interviews,' or 'Ooo, don't have that person on because the last time they were in the thing they sold out.'

I maintain that when I make a film such as the hikoi there are so many different groups represented, so many different points of view presented from those groups, and I'm there to record them all. I'm not there to single out any one particular group. So I keep that in mind and I try and maintain that delicate balance you have to keep to stay on your feet. To think on your feet, and think fast and make sure you're taking into account all those different points of view that are there.

Do you get more pressure from groups or personalities, or are they so integrated that you can't separate the two?

It's interwoven, and it's not easy.

It puts the film making under pressure as well. I like to think that in making a film most of my energy's going into the creative act of making the film. And if you are under intense political pressure about what to film or what not to film, where you can or where you can't go - it tends to interfere with the quality of the film. It also interferes with the creative aspect that you want to put into the film because the more you're censored and

controlled, the less you are true to the product that you're making and to your own creativity. So you have to take into account all these things because in the end you also want a quality product and the movement wants a film that will stand up and hold with anything in the world.

What restrictions were placed on your filming during the hikoi?

At Ngaruawahia - they don't often allow film crews onto the marae, with good reason - it's sacred ground, it's precious to us, to all Maoritanga and we so often see television crews and newspaper reporters trampling on the sacred cultural aspects that these marae hold for us. So I don't blame them when they're touchy about crews. They have cause to be. The press isn't sensitive in dealing with the cultural aspects of an open forum on the marae. They're into the negative, sensationalist aspects, particularly where Maori issues are concerned.

So when we asked if we could film on that marae one point of view said, 'If we open this marae to you we'll have to let the rest in'. My answer was, okay, if you're going to let everyone else on because we're on then, I'm not filming. I didn't want this whole wall of six television crews in. Who wants that on the marae?

But as a Maori, aren't you more sensitized, more aware of what you're filming on the marae?

I always have that in mind, I watch carefully what's going on, and in some aspects instinct tells you not to film, so I don't. And then there are other aspects you know to leave out - there are certain things I didn't film.

Continued next page ...





Continued from last page ...

**What were the most powerful moments you witnessed on the hikoi?**

It's hard to single out. The hikoi seemed to be a succession of powerful moments such as I've never experienced before. With Bastion Point it sort of went up on this long, continuous plateau, with PATU it was up and down, up and down, but with The Hikoi it seemed to start out like that and just went from one blast to another all along the way.

One of the things that does stand out is the common goodwill, the feeling when there was a mass of people together, no matter what the differences may have been the night before, when they all got on the road together to walk or to run or to jog there was this intense feeling of being there to pursue a common goal for reasons that were somehow spiritual as well as political and cultural. There was this amazing feeling about the whole thing.

Going into areas, like hitting the first Taitokerau marae close to Whangarei, Toetoe - which wasn't really a marae but the feeling, it was turned into one - those are highlights of it. Crossing the boundaries between Waikato and Ngati Whatua - I was always aware that we were entering new tribal boundaries. I mean you don't see them drawn, there was something instinctive about it probably because they've been dormant for so long, and one thing that the Hikoi brought out was the fact that the tribes are alive and well.

One of the most impressive things was arriving to film the Tainui ferry. When the elders disembarked on the beach in front of the bottom marae they all got off the barge and massed at the bottom to walk up towards the Treaty grounds. When they got to the bridge, the police were there to stop them and of course he did his usual thing, you know, he had his hand up and he said sorry you can't go there and they looked at him, they kept moving, they didn't stop, and they said we're going up there, and pointed the direction and just kept moving. And in the face of all that, there was just this power coming from these old people that you can't really define in ordinary terms. I mean they were weak, they were frail, they were old...

**... as opposed to the front line in PATU?**

Yes. And as opposed to the power of young people, which is physical. This is something different, and the police, ignorant as they are recognized this power and just fell back and let them through. There was no way they could stop them. (It was like ... moving like a mass, it was like one footstep and breathing one breath amongst all these old people.)

The other thing was the helicopter shots, going up in the helicopter and seeing the Hikoi stretch out from the bridge right back past the marae and it was just an amazing sight to see the Hikoi lined up along that road and the Treaty Grounds absolutely empty. And that was a statement of its own. It's just so impressive.

It surprised me that there were no wildcat actions and probably the lasting impression that this hikoi left is the amount of discipline there was. The fact that when there was a rahui put on drinking and smoking, that rahui was observed at all the stops. Also when the march got to Waitangi the police were there in force and there was no need for them to be there because the discipline came from the hikoi itself, not that the police intimidated them, or forced anything on them - that discipline came from inside the hikoi and that was really impressive.



▲ Bringing up the hangi at Waiomio.



▲ Tainui Kaumatua disembark.

Te Rangatahi, the youth of today ▼





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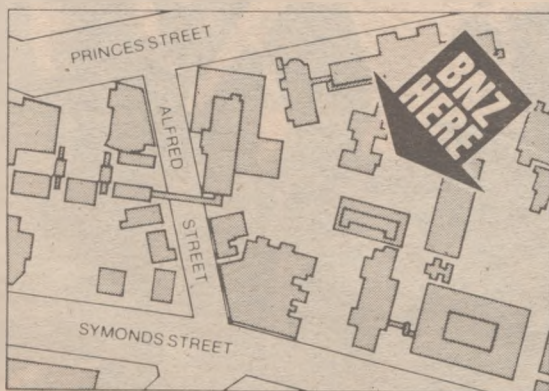
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# TE PUNA WAIHANGA

## ARTS

### TE OHU WHAKAARI

*e nga atua, maranga mai  
kei te mohio kei kona koutou  
e nga atua, whakarongo mai  
whakarongo ki nga tangi nei ...*

Ruaumoko breathes. He groans and writhes in the dark and the theatre roars when TE OHU WHAKAARI erupt into the earthquake god's haka. Maori theatre is alive and stalking this land.

This presentation of Maori mythology is linked to the past through the age old haka TE OHU WHAKAARI perform and the goddesses and gods they bring to life on stage. But these gods are animated by the burning fires of te rangatahi, the young of today, and the message connects on today's issues — cultural dislocation and the enormous realisation of what has been lost. The fear of what might yet be lost. And the dire need to act now.

This act works on two levels, nga mahi a nga tupuna, the deeds of our ancestors, which we have to guide us and the social and political awareness we te rangatahi have. These levels blend traditional arts - haka, waiata, whaikorero and taiaha drill - with contemporary modes of sketches, mime and song, and the language and mode switches accordingly. From the moment you enter the room.

The cast meet you with a friendly 'ki ora' and shake hands. After the mihi which begins the show people are advised about kai. In accordance with Maori protocol, which renders the theatre tapu until their extended whaikorero or speech is finished, kai will be provided at the end of the performance (rather than at half time) in order to remove the tapu and make things noa. And when kai time does come, a karanga calls the audience into the temporary 'wharekai', the foyer, to eat. TE



TE OHU WHAKAARI (the work collective) hail from a work skills development programme at the Wellington Arts Centre, a group of six young

unemployed Maori. Together they have produced **NGA PAKI O TE MAORI**. Craccum caught their performance at the New Independent Theatre last week.

OHU WHAKAARI overlays the physical definition of the theatre with the spirituality of Maori kawa, traditions which transcend and transform mere walls and furniture.

This adds depth to the show's content. The tale of *The Carving*, the beloved sculpture and its fate, tied into the Maori Land March of 1975 and the plight of the landless Maori today, infuses the waiata *Rimu*, *Rimu* which follows it with a new poignancy. Similarly the dramatic lead up to *Let Me Be Born! Feel My Pain!* adds new context to both the meaning of the words and the actions of the famous haka *Ruaumoko*, while the mime *He Toa* which follows reveals some of the symbolic meaning within the actions. Traditional and modern complement each other. Even for non-Maori, the impact of traditional ritual (both on stage and in the spiritual transformation of the theatre) can be felt. A friend noted how while people clapped after modern items, traditional parts were received in respectful silence (or was it awe?) ... as befits a whaikorero spoken upon a marae.

The transition between cultures can jar, as in the link between the goddesses and ancestors with the role and position of Maori women today. Past and present are united by whakapapa and procreation - Papatuanuku and Ranginui Tanemahuta, Hinetitama, Hinenuitepo and others but while the mythology provokes thought upon topical issues such as leadership, incest and sexism, in English the discussion of sexual aspects sounds clinical and anatomical, and detracts from and interferes with the story. But any vulgarity perceived must be attributed to its source - cultural misinterpretation.

The most direct lesson TE OHU WHAKAARI conveys though is simply by example. Kia mau ki te mana Maori. It is hard to remember that this is an amateur group when their act is so polished. But most of all, as a group of talented, unemployed Maori, they have got their act together. Although events precluded an Orientation Tour of the campuses and they have now left Auckland, they will return. See them when they do. You owe yourself the favour.

—Rangikawhiua Patena



Te Ata-i-rangi Tangata Roadshow singing *No Ordinary Sun*, a waiata-a-ringā based upon Hone Tuwhare's poem of the same name, at Waitangi. Roadshow made their debut performance on their way up to Waitangi at Toetoe, the evening before the hikoi passed through Whangarei.





# 'TWELFTH NIGHT'

## SUMMER SHAPESPEARE

Set in a marbled forecourt of dusty pillars, this year's summer Shakespeare 'Twelfth Night' has been clothed by the director Jonathon Carter in a decidedly nautical Edwardian era. Like this odd combination of set and costume design, the production is itself a mixed bag of the delightful and the unfortunate. On the whole it is a conception that works well; it makes sense of the play albeit at times a somewhat displaced sense. Carter has introduced more songs into the script than was intended by the Bard and tried to bring the play into the realm of a kind of Renaissance musical. With a little more finesse this could have worked completely.

At times songs are badly placed; after the quite touching love scene between Olivia and Viola, Olivia's bursting into melody transfers some American-type celluloid schmaltz to Shakespeare's scenes. However, many of the extra songs given to Feste are entertaining and apt.

Performances, too, range from the memorable to the also ran. Among the best are Tim Bray as a loose limbed, loose witted and altogether funny Sir Andrew Aguecheek. The floppy, but not effeminate, mannerisms of this character are natural and convincing, and the actor gives an adept example of fine comedy acting. Not so Mark Houlahan who plays Sir Toby Belch with exaggerated stances and poor timing in a

performance that makes the character at times not at all real or humorous.

Clemence Cumming as Viola gives a clear and coherent, cold characterisation. She is so studied that her performance lacks the warmth and human vitality so necessary to this central role. One senses an endearing Viola hidden beneath the strong overlays of minutely detailed technique. Cecile Hillyer as Olivia, on the other hand, delivers a strongly commanding performance not without genuine moments of attractive vulnerability. Her love scene with Viola could be one of the highlights of the show were it not for the aforementioned song at the end.

Steve Hall has a good opportunity to play a macho, thuggish Orsino in contrast to the oft adopted more languishing interpretation, but he misses by too often making a gabbled nonsense of his lines and too often reverting to inappropriate facial grimaces. Graeme Moran playing an irritated, restless Malvolio only occasionally overacts but is often funny. On the whole he makes the role work successfully. So to does Rowena Yelland as Feste, though the sparkle of mischief loving sprite is sadly missed from her performance. With that she could become magical and the question as to whether Feste is male, female, neither or both may be solved more satisfactorily.

There are no dead patches in this production; the enthusiasm of the mainly young cast ensure that.



and where faults lie they are often counteracted by good acting in the more minor roles, as, for example, Cate Breen who is never out of character even in her most unnoticeable moments.

The music by David Jayasuriya is very good, and how pleasant to hear fine live musicians. Overall Jonathon Carter is not always successful in this production, but everything he tries is done with honesty and invention, and I found the evening enjoyable and entertaining.

-Russell Shipman

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# TE MOANA-NUI-A-KIWA

## NUCLEAR FREE INDEPENDENT PACIFIC

The Pacific - a place of tropical islands, sun and sand, a paradise. For the indigenous people this wasn't far wrong. The 10,000 islands in the Pacific were first settled about the same number of years ago. A rich culture developed until European colonial powers arrived around the 15th century. Since then, and especially since World War Two, all has changed.

**N**ow the Pacific is one island smaller. Previously bountiful islands are ruined by radioactive poisons. This is the legacy of nuclear testing in the Pacific. Western nuclear powers looked on the Pacific as an ideal location for their nuclear activities, especially because of its small and isolated population.

The US has tested weapons at Bikini and Eniwetok atolls and Johnston and Christmas Islands. The British have tested at Christmas Island and in Australia; the French at Mururoa and Fangatanfa. More than 180 atomic and hydrogen bombs have been detonated in the Pacific since 1946, over 100 of these by the United States.

The Marshall Islands people, in Micronesia, have borne the brunt of the US nuclear weapons testing. Micronesia was given to the United States as a 'strategic' trust by the UN, reflecting its military importance.

Testing began on July 1, 1946. Operation Crossroads included two blasts to test the effects of atomic explosions on naval vessels. Nuclear testing finally concluded on August 18, 1948, when the US had the resources to test underground. However the islands have continued to be used as the impact area for missile testing.

The Marshall Islands were to see the first ever thermonuclear (hydrogen) bomb test as well, with a series of tests on Eniwetok atoll. On November 1 1952, the 'Mike' test was a 10.4 metagon blast, some 750 times more powerful than the bomb which killed 100,000 people at Hiroshima. 'Mike' was tested on Elugelau Island, which no longer exists. It was completely vapourised by the blast leaving only a crater one mile in diameter and 175 feet deep in the coral reef.

In 1954 US military personnel began arriving on Rongerik atoll 125 miles east of Bikini to set up a weather monitoring station in preparation for Operation Castle. Their task was to check weather conditions for likely drift of radioactive fallout. With a test about to take place, the weather station informed test headquarters that winds were blowing east from Bikini to several inhabited atolls. The warning went unheeded.

At 6.45am on March 1 at Bikini, Operation Castle began, with the largest announced hydrogen bomb exploded by the US with the equivalent force of 15 million tons of TNT, the detonation created a blinding flash of light followed by a fireball of tens of millions of degrees of heat, shooting skywards at 300 miles an hour. After 10 minutes the giant nuclear cloud reached 100,000 feet. Hurricane force winds rocked

the atoll's lagoon.

Hundreds of tons of material from Bikini's reef, islands and lagoon were lifted into the air by the blast, and turned into deadly poisonous radioactive fallout.

► About one and a half hours later a 'gritty white ash' began to fall on the 22 fishermen aboard the Japanese fishing boat 'Lucky Dragon'. Soon after they all suffered itching skin, nausea and vomiting. Within a few weeks one was dead.

► Three or four hours after the blast, snowlike ash fell on the Rongelapese people. The radioactive dust formed a layer on the island two inches thick. Food and water were severely contaminated. Severe vomiting and diarrhoea resulted.

The people were evacuated later, but all suffered badly from radiation poisoning. Within days the people had burning skin, with hair and fingernails falling out.

Over the years nothing was done to bring back good health to those exposed, and the long term effects of radiation appeared. Women had a much higher rate of miscarriages and birth defects, the people were generally weak, and had high rates of cancer, thyroid and other tumours.

This is one of the worst examples of widespread radiation exposure outside of Hiroshima and Nagasaki. It shows in a very small way what life will be like for survivors of a nuclear war. It also represents a cynical disregard by the United States for the rights of the local people.

This is used throughout the Pacific to promote the ending of all nuclear testing and waste dumping in the Pacific, removal of nuclear weapons, and independence for all Pacific peoples.

Today, Micronesia still exists in a colonial relationship with the United States, with imports being worth over fifteen times as much as exports. The United States exercises total political control over the islands. This has now been formalised with both Belau and the Marshalls signing compacts of 'free association' with the United States.

In this way the United States gains control over the all important military facilities, such as its missile testing range at Kwajalein. Belau, another Micronesian group of islands, is proposed as a base for the new US super submarine Trident.

- Margie Thompson  
CVP, NZUSA.



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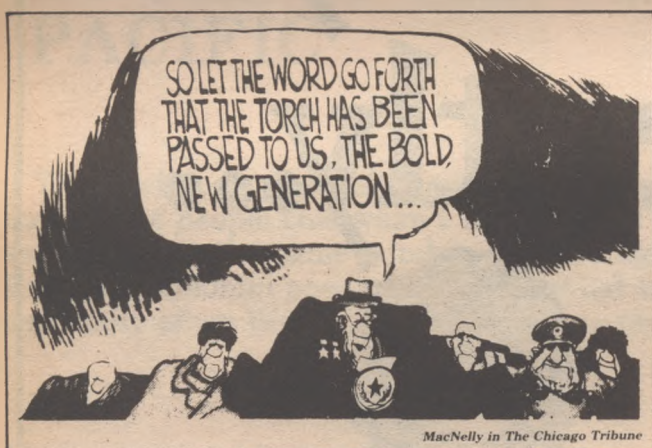
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# PITOPITO KORERO

## NEWSBRIEFS



### US PRIORITIES ►

One of the tragedies about the imminent withdrawal of the US from the UN agencies is that many of the problems of the third world do not need sophisticated solutions.

According to James Grant, director of UNICEF, children do not die from exotic causes. 'Each year five million of them die in the stupor of dehydration caused by simple diarrhea. More than 3 million die with the high fevers of pneumonia. Two million die marked by the rash of measles. A million and a half die racked by the spasms of whooping cough. Another million die with the convulsions of tetanus. And for every child who dies, many more live on in hunger and ill health.'

UNICEF's 4-pronged programme of a simple oral rehydration technique, universal child immunisation, breast feeding, and home use of child growth charts is cheap and if implemented would quickly eradicate these 12½ million deaths.

### PROMISES, PROMISES ►

When the Progressive Federal Party (PFP) was elected to control the town council of the South African town of Randburg, there were promises of a policy of non-discrimination. Given that the PFP is the great white hope to end Apartheid, some credence was given to these promises.

While five of the eight PFP councillors remained true to their policy, the other three have found the possibility of even limited integration to be less attractive. The three dropped away and were replaced in by-elections by the National Party who took control of the Council.

The result is that the PFP's show-piece has reverted to the old ways of racism.

It is not hard to see why the Blacks of South Africa have little faith in a 'White Solution' to Apartheid - in the end, the rulers protect themselves and the ruled can only fight for their survival.

### Chaplains' Chat



*Te Kotahitanga o Waiariki pass through Pokeno*

### HIKOI

The peaceful walk to Waitangi is an experience which the heart of New Zealand will warm to for many years, and probably for many generations.

It is a shame that the walkers could not meet the Governor General. Very few would disagree.

The powers of our country imposed conditions on the large group comprising the Hiko in order for them to meet with the Governor General. Those powers acted shamefully by requiring conditions so subtle and subversive.

The mark of peace, however, is a much more powerful symbol. Perhaps it is a mark of Jesus Christ; perhaps it is the mark of an incredible, dynamic and altogether unnatural patience.

But may the peacefulness not be an excuse for us New Zealanders to be complacent over the wrongs of our history and of our present. How many more chances will we be given?

- KJS for the University Chaplaincy

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and many more

**SPECIAL STUDENT DISCOUNTS** - on Monday and Tuesday  
nights unsold seats are available to students at **\$3.00** anywhere in  
Mercury One or Mercury Two.

All other nights except Saturday you can book and get \$1 off tickets. Bookings Ph 33-869. Or call at  
the theatre, 9 France St (off Karangahape Rd).



# Orientation-breaking out?

## SHADOWS

SHADOWS is your late nite spot on campus. You can relax, socialise and be entertained for just the price of your Orientation Card. Shadows is located on the second floor above the Cafeteria and for the first week of Orientation is open from 10pm till whenever. Tuesday is a night of 1920's music and cocktails. Dress appropriately.

## FIVE SPACES

All Week 1.00pm

The University campus has a number of social gathering places besides the main student quad. FIVE SPACES is an attempt to use some of these places to provide an entertainment venue during lunchtime.

So, the first week of term will see a variety of entertainers performing in different spaces on campus. Each entertainer will do 5 shows, one in each venue, giving

Rebel Irish band 'Ourselves Alone' present a mixture of traditional and contemporary Irish music on Wednesday night while Thursday is blues night with 'Adam and the Air Aces'. Next week Shadows opens at the earlier hour of 7pm on Tuesday with more blues from 'The Bluesbusters'.

people a chance to see each show in the spot they normally have their lunch.

The venues are -  
- the rear of the Old Arts Building  
- the Human Sciences Quad  
- the Architecture School Quad  
- the B.B.Q. area by the Rec Centre  
- the Medical School Quad  
*Five Spaces is brought to you with the support of the National Bank - Campus Branch.*

## MONOPOLY COMPETITION

Enjoy yourself as the Bob Jones of Auckland University? Want to extort iniquitous rents from run-down hovels? Start where Olly Newland started and enter the Orientation '84 Monopoly Competition.

To enter the competition just turn up at the Old Grad Bar, top floor of the Student Union Building, this Wednesday at 5pm for the heats. If this time is unsuitable get in touch with one of the Orientation Co-controllers and

we may be able to arrange an alternative time as well.

Remember the fantastic prizes too! Each semifinalist (18 in all) will get a free Danish Delight voucher, the six finalists receive deluxe Monopoly sets courtesy of Holdsons Games Ltd and the lucky money-grubbing winner wins a tremendous Casio FX 180P Calculator compliments of the Calculator Centre in Lorne Street (to add up their first million).

## WINE TASTING

Wed 29 Feb, 7.30pm

Do you have an unusual bottle of wine that has been lying around for a few years? A 1969 Uruguayan pink nettle wine perhaps? Then bring it along on Wednesday to the Top Common Room. This is not so much a winetasting as a wine competition, where the winner is the person who brings along the

most obscure wine. As well you get to taste other peoples wines. Simply turn up with your Orientation card and your bottle of wine. The winner, who produces the most obscure wine, will receive a brand new Bordeaux claret, limit 60 people - No South African or Chilean wines please.

## 'LIVING LITERATURE' SEMINAR

Tues 28 Feb

Orientation and Penguin Books (NZ) Ltd bring together contemporary NZ writers to speak about their experience as writers. They answer questions about whether there is a 'New Zealand Style', or a distinct female style, about the place of politics in literature, and about

why they write. Opportunity for you to ask your own questions too.

Ian Wedde, poet, co-editor of the Penguin Book of NZ Verse, Elizabeth Smither, and Michael Morrissey on Tuesday 28th February from 1pm - 3pm in the Little Theatre.

'BREAKING OUT?' Orientation 1984 is now underway.

If you don't have a 'Breaking Out?' Orientation Programme yet you can pick one up from the Orange Selling Booth in the Quad. The events listed in bold type in the programme require you to have an Orientation card to attend or participate. All these events, with the exception of the Fantasy Ball, are **FREE** to cardholders. Cards can be purchased for \$8.00 at the Quad Selling Booth throughout the day and before major events. Card purchase is essential since there will be no door sales at any event. Conditions of sale are printed on the backs of the cards. To qualify for any of the many prizes to be given away during Orientation you must have an Orientation Card.

Details of some of the highlights of Orientation appear on this page and the facing page. You will also find a list of alterations and additions to the Programme. As with the Programme, 'Breaking Out?' events appear in bold type.

## AUSTRALIAN FILM FESTIVAL

Wed 29 Feb, Thurs 1 March

Sponsored by the Australian Tourist Commission  
Presenting the best of Australian made feature films.

**SCREENING TIMES:**  
(You are advised to arrive ten minutes prior to advertised starting time to be sure of obtaining a seat in time).

**WEDNESDAY**  
2.00pm Picnic at Hanging Rock (preceded by short).  
4.20 Breaker Morant  
6.20 Storm Boy  
8.05 My Brilliant Career  
9.50 Devils Playground

**THURSDAY**  
2.00 Devils Playground (preceded by short).  
4.05 My Brilliant Career  
6.00 Picnic at Hanging Rock  
8.05 Chant of Jimmie Blacksmith  
10.15 Breaker Morant

Please note that most titles are repeated at different times over the two days. To enable us to offer this selection of titles we will be showing some on a large projection video. Admittance will be strictly limited to Orientation card holders.


## 'RELEASE OF TENSION' DANCE

Fri 2 March 8.00pm

If you want to see 3 great Auckland bands who are certainly not in the 'mainstream' and want to dance off that 1st-week-of-varsity-tension come along to a fabulous night of music and

dancing with bands Flak, Infectious and Exploding Budgies. These three bands are playing in the cafeteria this Friday night. Entry is free with your Orientation card.



ALTERATIONS TO ORIENTATION PROGRAMME					
Tuesday 28 February		Friday 2 March		Tuesday 6 March	
1 - 3 pm L.T.	'LIVING LITERATURE' WRITERS SEMINAR now features Ian Wedde, Elizabeth Smither and Michael Morrissey.	1pm Rest.	Campus Crusade for Christ (formerly Student Life). Introductory meeting.	Midnight R.G.	POOH READING. Pooh, Piglet, Roo and the Pooh Society invite you to come along and share in a little something nice while taking in the delights of A.A. Milne
6 pm T.C.R.	Canoe Club Film Evening and Social (formerly Wed 29 in the Bistro)	12.30pm Quad	T.T.N. Hide and Seek departs	Thursday 8 March	
1 pm Maid	ANZUS: Peace campaigner Owen Wilkes and former Chief of Naval Staff Rear Admiral L.G. Carr KB DSC present two opposing views on NZ's membership of ANZUS.	12 pm Rec Cent. Grass Area	EX NIHLO play for the Evangelical Union.	7pm LCR	Tennis Club social. \$3 entry.
Thursday 1 March		1 pm O.G.H. Grounds	THE GARDEN PARTY ... (Cucumber sandwiches anyone?) Refreshments, and live entertainment from DRAMATWISTS - music, masque and comic theatre. Recover from your first week at Varsity! Thanks to the National Bank.	7pm TCR	Science Fiction Society Video Evening.
5 pm 143	AIESEC 'Beer and Bikkies'	Monday 5 March		1pm 143	AISEC's first General Meeting of 1984.
1 pm L.T.	'LIVING LITERATURE' PLAYWRIGHTS SEMINAR is now CANCELLED.	7.30pm LCR	French Club introduction - all welcome (changed from 6.00pm).	Saturday 10 March	
7pm TCR	Science Fiction Society Wine and Cheese.			8pm Cof.Lge	Union of Malaysian Students in Auckland Orientation Night - Malam Orientasi. All Malaysians welcome.
1pm KMT	ISRAEL, LEBANON AND THE PALESTINIANS: Due to the failure of the NZ Zionist Federation to provide a speaker for this debate, we regret that it has now been cancelled. This event will be replaced by...			1pm PLT3	Christian Club bring you a series of messages on church history from John Wycliffe in the basement of the Physics/Maths building.
1pm KMT	WOMEN AND POLITICS SEMINAR: Women who are active in both national and local politics discuss the position and problems of women in politics. This will be followed by informal discussions in Womenspace.				

# MOTUIHE ISLAND FERRY TRIP

## Sat 3 March

Just imagine it... lying back in your deckchair on your luxury launch as it moves slowly through the crystal clear waters of Papeete harbour. Imagine the sundrenched beaches, the exotic food, the romance...

Well, Motuihe is not quite, Tahiti and sausages and soft drink isn't exactly croissant and champagne but you'll still have a bloody good time on the Orientation '84 Ferry Trip to Motuihe. We've booked a whole ferry for a day trip on Saturday March 3.

For those who don't know, Motuihe has two beautiful sheltered beaches and lots of lovely walks, cliffs to fall off etc. We've booked a barbeque site too, so make sure you bring your sausages etc. (And if its a rotten day we can all stay on the ferry and watch each other throw up).

To go on the ferry trip, you have to find an Orientation Card Seller and get one of the *strictly limited* number of tickets and then present the ticket along with Orientation Card at the Blue Boats departure point at the Ferry Buildings at 8.30am this Saturday morning.

As always, the trip is restricted to Orientation Card holders and is absolutely free.

# SQUEAKY SHOES & CROCODILE BLUES

## Sat 3, Sun 4 March

What does this mean? You wonder... Well, Squeaky Shoes and Crocodile Blues is a fantastic variety show in the Maidment Theatre on March 3 & 4th.

You'll experience unique live performance including some of the best Dance, Song, Drama and Comedy to be seen in Auckland.

Flamboyant Hattie St John is the M.C. She will co-ordinate an exciting and imaginative two evenings entertainment. The performers include Cactus if you Can, a Womens Artwork theatre group, Coup de Grasse with Andrea Kelland from the Velvet Vipers.

Also we bring you music and singing with Angela & Helen Boyes Barnes and the 'Wesley Rockers' Breakdancers. The on Campus group Theatre Workshop are performing a skits, a song and a mask-drama piece.

A fearless Fireeater will perform his amazing fire illusions and also invite the audience to chain him up!

Origins Dance Theatre, one of Auckland's innovative dance troupes will dance to music created on the spot by their own musicians.

Comedy's provided by the Braynz Brothers and intense drama by Humanimals.

All this and more in Squeaky Shoes & Croc. Blues. You get in free with an Orientation Card.

# RECREATION CENTRE OPEN DAY

## Mon 5 March

All day Monday 5. The idea behind Orientations Rec Centre day is to point out to people some of the possible uses, the variety of sports that can be played in the Rec Centre and to emphasize participation rather than competitiveness. Just read the Orientation programme to find out what sports are on at what time and go along and join in. You only need sports clothes to play or if that sounds too energetic, watch the Aikido display at 1.00pm.

Times -

9 - 11	Basketball
11 - 1	Volleyball
1 - 2	Aikido, Demonstration only
2 - 3	Badminton
3 - 5	Indoor Football

# WALLACE & WEBB ORIENTATION RUN

## Tues 6 March 1pm

A 10km run could hardly be called 'fun' as you plod your way around central Auckland. But there is a funny side to it; the person that sprints past you looking fresh as anything may not win first prize. Everyone stands an equal chance of winning the first prize, donated by Wallace & Webb, your on-campus sports store. The person who runs closest to the predetermined time wins, be they the first or last home. Assemble in Rudman Gardens at 1pm on Tuesday the 6th of March.

# STUDENT TRAVEL SERVICES TREASURE HUNT

## Wed 7 March 1pm

Have you ever got lost in the Symonds St Underpass? Did you think that Elam Fine Arts School was in Christchurch? Have you ever heard of the Thomas Building?

We'll be starting you off in the quad at 1pm on Wednesday 7 March with a clue to the next step and from then on its up to your wits. There will be 15 - 20 checkpoints all over the university and environs and each checkpoint starting from the quad will give you a clue to the next. The clues aren't easy though so you'll have to work at it.

To make it even more worthwhile we're coming up with some fantastic prizes.

More details in next weeks Craccum.

# FANTASY BALL

## Sat 10 March 8pm

Put on your frills and furbelows and come to the end-of-Orientation dress up Ball. The theme is 'fantasy', so the possibilities are limitless... Use your imagination to dream up crazy costumes - they can be hired, or made from bought or scavenged materials. They need not cost anything - see how ingenious you can be. Come extravagant or simple, as a character or a thing, eccentric, colourful, glittering, glowing, papered, plumed, sequined, flowered or obscure. There will be spot prizes for clever costumes.

Be in quick for a great value Ball - only \$9 for the first 300 Orientation card holders and \$15 thereafter (or for non cardholders). Ticket price includes entertainment and a delicious supper. Venue is the Mandalay Ballroom, cnr Short Street and Davis Crescent, Newmarket. The Ball starts at 8pm. Buy tickets from the Orientation card sellers in the Quad - prebooking is essential.



# NGA TUHI MAI

## LETTERS

◀ 144 YEARS LATER ▶

Dear Craccum?  
What are these people signing?

X  
Ed. note - Not wanting to perpetuate myths, in the interests of historical accuracy Hobson was not wearing his full dress uniform on Waitangi Day, 1840.



◀ LABOURIUS ! ▶

Dear Eds,  
Sitting in the quad through enrolment week, I've been struck by the imaginative presentation of the LABOUR Youth table, there we've had a really eventful week in national politics, with the Government showing that they can't manage an irrigation scheme let alone a country and Lange reportedly making comments about Labour Youth's 'inability to spell'. Yet all the quad stall has on it is. Are you on the Roll? I mean, really! The only reason I go on voting Labour is a sense of desperation.

Yours in anguish,  
Sydney

◀ MAC CRACK ▶

Dear Rangi and Neil,  
Congratulations on your appointment. You've got a hard act to follow but best wishes and the best of luck.  
What was that wanker McCormick going on about in the quad the other day? It seemed that he was getting off on some type of 'freedom of choice' rave while forgetting that it was the exercise of exactly that right by the Orientation Collection that led to him not being employed. He also claimed that his art (sic) was being censored and that censorship of any sort was odious. So why, when he sent his correspondence with the collective to the Star, did he censor out all of one of his letters and part of one of the collective's? Did it have anything to do with the fact that that letter of his was totally incoherent and meaningless? And did the censored part of the collective's letter happen to contain criticism that hit a sensitive spot?  
When will people like McCormick learn that they cannot continue being hypocritical, offensive and sexist and expect to be paid student money to do it on campus.

Yours faithfully,  
Barry Worthington

P.S. Wasn't it nice to see the Craccum-Reform-Group — resurrected the New Zealand Club, yet not a single member at enrolment.

◀ BITS, PIECES ▶

Kia Ora Rangi and Neil,  
So here we are agin, well some of you anyway. I wish you greatest luck with this year's paper, each and every all night session is all yours.  
So, Marilyn Waring turned in. She finally decided it was too much exercise to keep crossing the floor. Funny, though, how when Ray-Gun sheds a tear he is lauded as a great leader, emotionally involved with his people, la de da. When Marilyn weeps a wee bit it's cause she can't cope. Hmmm.  
What else? A hell of a good orientation programme. Lots to do, learn.  
We have heard that the Nestle's boycott (sic) has been lifted because they have conceded to the World Health Organizations guidelines. That means no longer having to hide that Milky Bar from your flatmates — but wait before you rush out to buy! We are still waiting for confirmation....

It's still 1984,  
Elly Steiner

◀ ENGLISH AWAY ▶

Mme Elizabeth Bouquet  
'Les Alizes'  
20 Rue de la Riviera  
Ouemo  
Noumea  
New Caledonia

Dear Editors,  
I am teaching English in a french lycee in Noumea, and as I intend to take a competitive examination in English in May, I'm looking for any opportunity to practice and improve my fluency in English. I have a small flat (bed-sitter with bathroom and kitchenett) next to our flat, and I would be quite willing to have a student (male or female) and accommodate him/her for a few months, free of charge of course. He or she would have to talk with me in English, and of course correct me. The flat is overlooking the sea, it is five minutes from the beach and the bus-stop is opposite the building, it is a 15 minutes ride to the city centre.  
If you happened to know anyone who would be interested in this offer, would you be so kind as to give them my address?  
Awaiting a reply, and thanking you in anticipation, I remain  
Yours faithfully,  
Elizabeth Bouquet

# THE STUDENT CLUB IS OPEN, 4-10pm!

## OLD GRAD BAR Monday - Friday

**food  
entertainment  
...licenced**



# PANUI

## NOTICES



### WORLD DAY OF PRAYER

FRIDAY MARCH 2, 1984

A service will be held in the Maclaurin Chapel at 1 p.m. and you are invited to attend. The theme is: 'Living Water, from Christ our Hope' and the service has been prepared by women of Sweden. The offering is for:

- \* Emergency medical aid in Guatemala to provide shelter, water, food and sanitation.
- \* Squatter resettlement in Papua New Guinea among the homeless of Port Moresby.
- \* 'New Reader Scriptures' for emerging literates in Africa.

Kevin J. Sharpe  
MACLAURIN CHAPLAIN  
John M. Ker  
UNIVERSITY CHAPLAIN

### ORIENTATION SERVICE

Thursday 8 March 1984 at 1.10pm in the Maclaurin Chapel. The University Chaplains invite you to share in this occasion which marks the beginning of the Academic year. The speaker this year will be the Rev. Bob Scott of the N.C.C. Programme to Combat Racism and his subject is provocative: 'Which side of the barricade will you be on?' We hope that you can share this occasion with us. The University Singers will assist with the service and there will be refreshments to follow, with opportunity of meeting old - and new friends.

John M. Ker  
ACC CHAPLAIN

### FRIENDS OF KESTON COLLEGE

Wednesday 29 February 1-2pm Room 144, 1st Floor, Studass (behind T.V. Room). Inaugural Meeting for a group concerned for persecuted religious believers in the USSR, Eastern Europe, China, Vietnam and other nations. All welcome. Guest Speaker: Kenneth Prebble. For details: Ph Kenneth 607-314.

**AMNESTY INTERNATIONAL**  
Amnesty International is a world-wide human rights organisation which seeks the release of people detained anywhere for their beliefs, colour, sex, ethnic origin, language or religion, provided they have not used or advocated violence. Our first meeting is on Tuesday 6 March 1-2pm. Executive Lounge, 1st Floor, Studass (Beside Employment Bureau). All welcome. Contact: Paul Hitchfield Ph 495-542.

**STUDENT CHRISTIAN MOVEMENT**  
Tuesday March 6 7-10pm Room 144, 1st Floor Studass (behind T.V. Room). Come and hear what a group of 'liberal Christians' think about their religion and the world in general. All welcome. Tea, coffee and biscuits provided. Contact: Rosalie McKenzie 795-166.

**SECOND HAND BOOKSTALL**  
(run by S.C.M.)  
**RECEIVING**  
Monday 20 February to Tuesday 28 February 9am - 6pm  
**SELLING**  
Tuesday 21 February to Friday 2 March 10am - 6pm  
Collect cheques and/or unsold books on Thursday 8 March and Friday 9 March 9-6pm.  
**Location:** Functions Room, Studass. Top Floor of the catering building above the Cafe.  
**Quadrangle Entrance:** for RECEIVING books  
**Princes St Entrance:** for SALES of books.

### ANNUAL GENERAL MEETING

Notice is given that the annual general meeting of the Association will be held in the Recreation Centre on Wednesday 28 March, commencing at 1pm. In the event that this meeting does not achieve a quorum or fails to complete the business on the agenda, it will commence or continue in the same place at 1pm on Thursday 29 March. Any member wishing to propose at this meeting any change to the Association's constitution must give written notice of this to the Secretary no later than 5pm on Tuesday 13 March and must set out in this notice the full text of the proposed amendment. The agenda closes for items not involving a change to the constitution on Tuesday 20 March and again members wishing to give notice of motions for inclusion on the agenda must give these in writing to the Secretary by 5pm on that date. The business for this meeting will include the receipt of the annual report and accounts for 1983 and these documents, together with the agenda, will be published in CRACCUM as soon as possible and will be available from the Association office in the week immediately prior to the meeting.

The agenda closes for items not involving a change to the constitution on Tuesday 20 March and again members wishing to give notice of motions for inclusion on the agenda must give these in writing to the Secretary by 5pm on that date.

The business for this meeting will include the receipt of the annual report and accounts for 1983 and these documents, together with the agenda, will be published in CRACCUM as soon as possible and will be available from the Association office in the week immediately prior to the meeting.

R.W. Lack  
Secretary

### NEWMAN HALL - CATHOLIC TERTIARY CENTRE, 'CELEBRITY DEBATE'

Tim Shadbolt Cath Tizard

Tim Shadbolt VERSUS Cath Tizard  
Walter Pollard Colin Lankshear  
David Tolich Helen Clarke

Entering a 'battle of wits' on the topic: 'THAT UNIVERSITY IS DEATH BY DEGREES' To be held on FRIDAY, MARCH 2nd 7.30pm in the Lower Lecture Theatre. Supper to be served afterwards at Newman Hall. ADMISSION FREE. All welcome.

**MACLAURIN CHAPEL**  
'Which side of the barricade will YOU be on?' That is the provocative question that will be addressed by the Rev. Bob Scott (of the NCC programme to combat racism) at the University Orientation Service in the Maclaurin Chapel at 1.10pm on Thursday March 8. Mr Scott has been in the forefront of the search for justice for many years. The University Singers will be singing, and there will be refreshments after the service in the Chapel Hall.

### VACANCIES ON EXECUTIVE

Nominations are invited for three positions on the Association's Executive Committee for the period from the date of appointment to 31 December, 1984. These positions are:-  
Media Officer  
Welfare Officer  
Womens Rights Officer  
Nominations must be in writing and should be on the form available from the Association Receptionist. Nominations close with the Secretary at 5pm on Wednesday 14th March and a by-election will be held on 28 and 29 March. Candidates should note that to enable CRACCUM to give proper coverage of this election a policy statement should be submitted with the nomination form and arrangements for a photograph to be taken should be made with CRACCUM prior to nominations closing.

### HE KARAKIA - MACLAURIN CHAPEL

He Karanga! He Karanga!  
He Karanga!  
Haere mai taatou kia noho  
kia inoi tahi  
Te marae: McLaurin Chapel  
Te manuhiri: Nga taura tau tuatahi  
Te raa: Te Taite, 8 o Maehe  
Te waa: 6.30pm  
Anei ngaa whakahaere  
Te Karakia: 7.00 - 8.00pm  
Ngaa Mihi: 8.00 - 9.30pm  
Te Kai: 9.30 - 10.00pm  
SO HELP ME ...

MORNING PRAYERS are said in the Maclaurin Chapel at 8.40am Monday to Friday. Within a framework of liturgy and reading from the lectionary there is opportunity for free prayer. On THURSDAYS in term, a COMMUNION SERVICE is held at 1.10pm, concluding in time for 2pm lectures. All members of the University community are invited to participate.

John M Ker,  
Kevin J. Sharpe,  
Chaplains

### PhD AWARDS FOR WOMEN

Entries close on March 31 for two fellowships intended to help women graduates study for a Doctorate of Philosophy Degree at Auckland University. The awards, which were funded by the Auckland Branch of the Federation of University Women to mark the branch's 60th jubilee, are given on the basis of ability and financial need, and are each worth \$1,000 a year. Application forms are obtainable from the Registry Enquiry Officer.

### PROGRESSIVE CLUB

Times are tough in New Zealand if you are not part of a rapidly declining wealthy minority. The Union movement has been dealt a serious blow to its ability to protect its members. The rights of Maori, women and unemployed are being overridden. Join Progressive Club and do something about these trends. We need to organise, to ensure the Students Association has progressive policy, is active, is democratic and involves as many students as possible in its activities. We need to win people away from conservative ideas before its too late. Drop into the next Beer and Politics and meet the team or Ring Bruce 864-675.

### NEW ZEALAND WOMEN'S POLITICAL PARTY

This is the slogan of the above party, but when you see it on the badge on which it is printed, you also see a picture of the beehive. The aims of the party are: equality, job sharing, and representation in a parliament that at present has only eight women out of twenty two seats. It will press for legislative changes to allow each party to field two candidates, one woman and one man in each electorate. This would ensure fifty percent representation. So far the party has announced one candidate for this year's general election. Christine Corker farmer and mother of two. Ms Corker will stand for the Kaipara Electorate where she has been resident for the last seven years. Interested women are asked to contact the following for information on weekly meetings.  
Dori - 548665, Vera - 488396, Jo - 769698 or Jess - 544986.

### LIBRARY TOURS 1984

The General Library will run tours for new students as follows (departing Library Foyer);  
**Information Week :**  
at 11.10am  
2.10pm  
**Mon 13 - Fri 17 February**  
**First Week of Term :**  
at 11.10am  
12.10am  
2.10pm  
3.10pm  
7.10pm  
**Mon 27 February - Fri 2 March**  
**Second Week of Term :**  
at 11.10am  
3.10pm  
**Mon 5 - Fri 9 March**

### WORLD UNIVERSITY GAMES

Nominations are called for members of the squad to prepare for the Universiade (World University Games) in August/ September 1985, in the following sports: Diving, Athletics, Gymnastics, Fencing, Swimming, Tennis, Volleyball. Nominees should be members of the relevant Student Association and be under the age of 27 at the 1st January 1985. Nominations should include the following: Name, Age, University, Address, Phone Number, Information on Performances and a reference from a coach or administrator attesting to your ability. The squad will be selected at Easter Tournament and your performance there will be taken into consideration. Nominations can be sent to:  
The Convenor,  
Universiade Organising Committee,  
4/126 Gillies Ave,  
Epsom,  
Auckland, 3.

### CRACCUM STAFF

CRACCUM staff meetings are held every Thursday at 1pm in the CRACCUM office (top floor Students Ass. building). All welcome.

### CAMPUS RADIO ADVERTISING MANAGER

This is a part-time position paid on a commission basis. Interested? Then see Debbi at Campus Radio, or call 32-236.

### AUCKLAND OVERSEAS CHRISTIAN FELLOWSHIP (AUCKLAND OCF)

We extend our warmest welcome to all overseas students and have lined up a host of activities for you all. To kick off this year. We have our OCF Friendship Night at the varsity Chapel on 2nd March 1984 from 5.30pm to 9.00pm. It will be a very informal get together where new students will get to know the senior overseas students and our Kiwi counterparts who are members of the Auckland OCF. Food and Christian Music will be 'on-house'. Besides the above function, we also have lunch-time meetings on every Thursday from 1.00pm to 2.00pm at Room 401 (Library Building) where we have singing and sharing. The theme for the month of March is Basic Christian Survivals. Once again, a warmest welcome to New Zealand and we hope to see you all at our OCF Friendship Night and at the subsequent lunch-time meetings that follow.

**Free Trip,**  
Invercargill to Auckland,  
during the May holidays  
by escorting a 2½ year old.  
Ph Stephanie Blair 867-141

# LOOK

### 9 GREAT CONCERTS

Including - The Labeque Sisters, The Polish Chamber Orchestra, Miha Pogacnik, and The Auckland Chamber Music Players.

### FANTASTIC SAVINGS

All 9 concerts at \$4.17 each with the special student subscription. Pick up a brochure and

### SUBSCRIBE TODAY!

FIRST CONCERT -  
MARCH 5th  
BROCHURES - AROUND CAMPUS  
OR WRITE TO:  
Music Federation Auckland Inc  
P O Box 2230  
AUCKLAND 1  
OR PHONE: 478-6913





# PATAI

## QUESTION OF THE WEEK

*What did you think of the hikoi ?*



Caroline Thatcher  
Arts

Well I don't really know much about it but if I was a Maori and had all my land ripped off me I'd be really pissed off too.



Refused to give name

I didn't think very much of it at all actually. I did read about it. They protested about nothing really.



Jo Imrie  
Arts

I don't know anything except what the media covered. They should be listened to but I think the media gives a really poor coverage. It's biased and it doesn't really say anything.



Lisa Tremewan  
Law

I thought that it was a good stand for Maori Unity.

Stan  
Arts

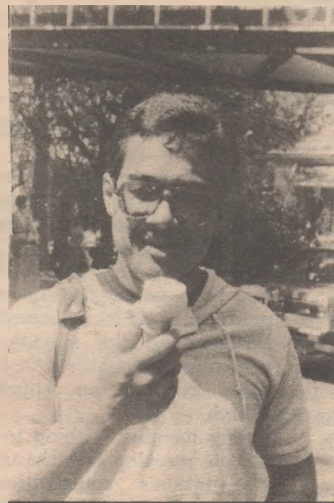
It was OK. I was up there, I wasn't on the march though. I was on holiday. It was OK. Didn't achieve what they wanted to though.

Alistair Topper  
Arts

I couldn't help getting the feeling that there were some people who didn't know the Treaty inside out. It's OK if you know exactly what you're talking about, then go for it. I feel more people should study it before making a definite commitment on it.

Ken  
Law

I don't know anything about it. I'm from overseas.



Doug Alo  
Law

I thought it was well done actually. Peaceful. And I admire the stance they took on not going over because they've been waiting 150 years and they got told 48 hours in advance. So I'm glad they kept the Governor General waiting. I think it's really bad all these middle class palangi saying 'Oh we should have gone, we should have gone'.



Jim McCulloch  
Law

I wish it had been more effective and some of their ideas had been put across rather than being just pushed aside.

Richard Lange  
Law

I don't have views one way or another. I attended the rally at Aotea Square on Friday night and I listened. But it's not really my thing.

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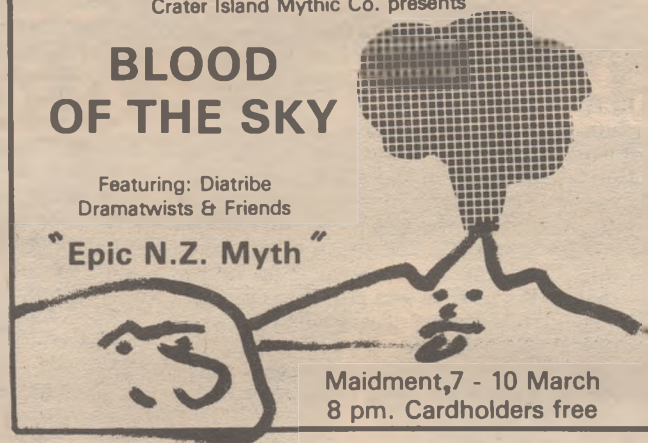
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