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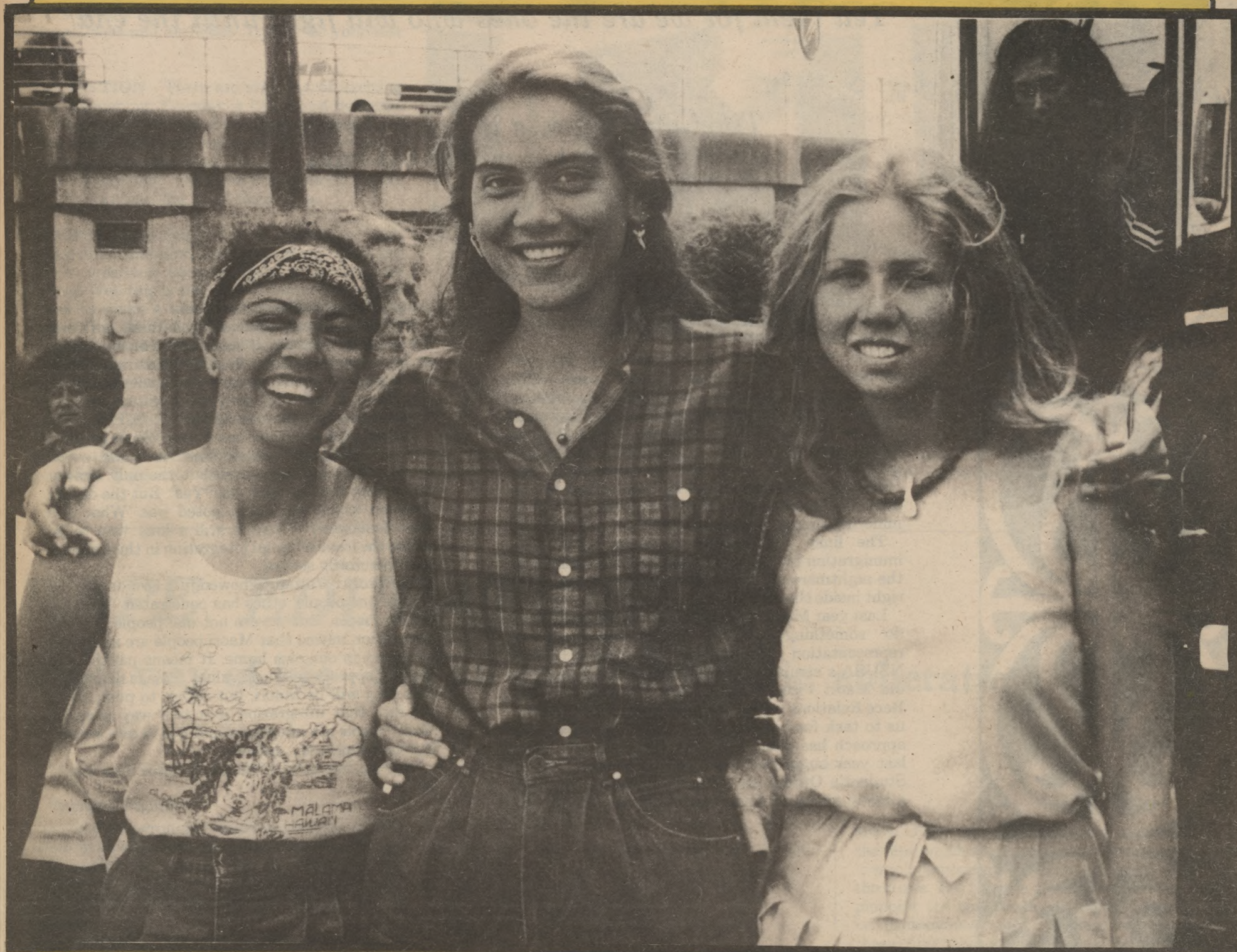
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CRACCUM



Auckland University Students' Association, Volume 58, Issue 2, March 6 1984



- ▶ INTERNATIONAL WOMEN'S DAY
- ▶ PROTECT KAHO'OLawe 'OHANA
- ▶ THE IMMIGRATION BILL



TE MOKAI

EDITORIAL

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*People of Aotearoa, make a stand and fight on forever
Unite all our children, make it seem hopeful to them*

*Teach them to love one another, tell them we will recover
Tell them for we are the ones who will fight until the end*

*Tihei mauri ora, e te iwi o Aotearoa
Kia kaha, kia mana, kia mau*

International Women's Day is this Thursday -
kia ora to all the overseas women students and to
everyone else as well.

This weeks focus is international and yet
somehow it all comes back home. Our
government's involvement in ANZUS connects us
to the sacrilegious bombardment of tapu Hawaiian
sites on the island of Kaho'olawe via the Rimpae
naval exercises. In meeting the Hawaiian women
interviewed this week and in researching the
Hawaiian sovereignty material I was struck by the
dual affinities we share, both as Polynesians and as
minorities in our own lands.

The links come home in many ways. The
immigration bill opens all resident Polynesians to
the nightmare of dawn raids. Close to home. And
right inside the home for some.

Last year Maori students acted constructively to
do something positive about our lack of
representation throughout the hierarchy of
NZUSA's structures and established the position
of a Maori Vice-President, now we find that the
Race Relations Office has been approached to take
us to task for establishing a 'racist' position. The
approach has come from the same quarter which
last year suggested that we don't need a Maori
Student's Officer on AUSA's executive as there
already exists an Overseas Students' Officer who

is quite capable of representing us.

Excuse me, but where do you think we come
from? Close to home? It reminds me of the 'blacks
go home' type graffiti we sometimes see. This is
our homeland which we now share with everyone
else. Even if we don't own the furniture and are
often strangers in our own house.

The original Patai this week was, 'What are you,
a New Zealander?' We thought it would evoke
some interesting responses, but the only answer
which kept coming back was 'Yes'. But the deeper
question which was being posed was 'What is a
New Zealander?' There is still a long way to go
before the issue of racial integration in this country
is satisfactorily settled.

Te Hikoi ki Waitangi showed just how deeply the
'we are one people' ethos has penetrated. True, we
are all people. But we are not one people. To me,
integration means that Maori people are no longer
strangers in our own home. It means pakeha will
one day appreciate Maori values. This is not to say
that they will be Maori, but rather to push home
the fact that integration is a two way process.
Maori people are integrated and live in two worlds.
Pakeha people are ... pakeha.

No reira, kia kaha, e hoa ma. E haere tonu ana te
hikoi.

-Rangi Chadwick

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

By now most of you will have recovered from enrolment and will have gone to several lectures, labs and tutorials. I've even heard rumours that many students are already glued to seats in the library! Gone are the days of education for self improvement and awareness. Welcome to the reality of high competition, unemployment, financial hassles, and heavy workloads!

But don't fall for the illusion that sticking your nose to a book will save you from these hassles, because there's more to learning and to university than the library and assignments. I believe that university is a place where you should explore different ideas and activities. It may be your last chance!

ORIENTATION - There are still lots of exciting events happening. Tuesday is Clubs and Societies Day which gives you the chance to learn about and to join clubs. Also happening are folk/blues music concert & womens dance; mature age students events; Friday night dance; and Saturday Fantasy Ball. Have a great time at all the events.

HOUSING - Students facing problems with housing (unavailability, high cost, grotty flats) are actually dreaming because there is no housing problem! Well this is the view of cabinet who have decided to make a quick \$100 million by selling surplus (!) houses owned by the government. If you'd like a house just write to the Prime Minister and offer them your \$25 per week accommodation grant. I'm sure they won't refuse!

CLASS REPRESENTATIVES - If you want to have a real say about what happens with your workload then you should become a class rep. As the name suggests, they have the role of

representing students in each class (too much work, bad lecturing, problems getting books etc). If there's no class rep in your class or you don't know who they are, then contact Steve Barriball, the Education Vice President, in his office next to the bookshop.

INTERNATIONAL WOMEN'S DAY - Is on Thursday. It's a time to reflect upon the situations women face today and what to do about it. Go to the various orientation events or if you're a woman, join Unifems or any of the other groups concerned about women.

— Trish

RAPE EDUCATION

Rape: way of life - not an uncharacteristic abberation.

Rape is often wrongly viewed as an unfortunate incident in an otherwise exemplary life. The virtues of the rapist are pointed out, i.e. work record, family life, no previous convictions, and this is held up as evidence that the rape was totally out of character.

Rape is usually part of a continuing pattern of behaviour and attitudes involving sexual aggression towards women and children which the rapist feels demonstrates his manliness. This pattern is often well established and well entrenched when it finally comes to the notice of the authorities for the first time.

The Rape Study ordered by the Minister of Justice estimates that only 4% of rapes result in conviction. Therapists working with rapists often hear of other rapes by these men for which there are no convictions and often no complaints to the police.

There is currently no known therapeutic programme which can guarantee any rehabilitation success with rapists. Indeed, the prognosis for convicted rapists, at present, is essentially unchanged. It appears that there is no reason to suppose that they will not rape again and every reason to suppose that they have raped before, and that their victims were probably women they



knew. Often reasons are brought forth to explain the rape which are intended to reassure people that it won't happen again and to generally play down the crime. The reasons, if they are accurate, merely pinpoint the conditions under which he will rape, i.e. drunkenness, anger, feeling put down. When these conditions occur again it is likely that he will rape again.

It ultimately helps neither the rapist nor society to disguise the true nature of rape. We have for some time tried to play down the reality of rape and the only result is that the reality is increasing.

In those areas where there is much public interest, e.g. drug addiction, alcoholism, road death toll, there are prevention and rehabilitation programmes which work. (The falling road toll is reported weekly). Thus the Rape Education Group has proposed to the Minister of Justice that similar official programmes be organized in the area of rape. Without such programmes the current situation will continue whereby rapists leave jail without any guarantee that they will not continue raping, and whereby many men develop a pattern of sexual aggression without any efforts on the part of society to prevent them establishing themselves as a continuing danger to women and children.

— Vivien Malcouronne and
Dave Shapcott

KIA KAHA, KIA MANA, KIA MAU!

INTERNATIONAL WOMEN'S DAY

Since the early years of this century, International Women's Day has acted as a focus for the struggles of women in many countries. Like much of our herstory, the origins of this day are unclear. However, it owes its existence to the early development of the women's movement in Europe, the United States and Britain in the early decades of this century.

Traditionally, it has been a day when women have taken to the streets in protest. In New York on March 8, 1857, a large group of women clothes workers marched in protest against low wages and sweated working conditions. When they moved out of the East side slums where the factories were located, they were charged by police. Many were arrested, others trampled underfoot in the struggle.

Fifty one years later, another demonstration was held in the same locality. Women again led the march of thousands of men women and children, marching for better living and working conditions, an end to child labour, and the right to vote.

In 1909 a National Women's Day was held in the United States. Meetings were held across the country. In New York, three thousand women marched under the yellow flag of the U.S.A. Women's movement. One of the central issues was the non-recognition of women's right to vote.

At the second International Congress in Copenhagen in 1910, Clara Zetkin, a leading member of the German Socialist Party, demanded that the vote be extended to women, reiterating that suffrage was not bourgeois reformism, but central to the struggle to end the tyranny of oppression faced by women at home and in the workplace.

Zetkin also put forward the motion for the creation of an International Women's Day. This would be a day set aside for raising the social awareness of women, and promoting international unity amongst women's movements. From this time onwards, the concept of an International Women's Day was to be a rallying point for women in many countries.



... a day set aside for raising the social awareness of women, and promoting international unity amongst women's movements.



In 1911, International Women's Day was celebrated in many countries, including Austria, Denmark, Sweden, Germany and the United States. In Germany and Austria the day centred around the theme 'The Vote for Women will write one strength in the struggle for Socialism and Freedom'. Russian revolutionary Alexandra Kollontai noted -

'Its success exceeded all expectations. Germany and Austria on International Women's Day was one trembling, seething sea of women. Meetings were organised everywhere...'

In 1913, International Women's Day was celebrated in Russia for the first time, on March 8 with a mass meeting of women in the Kalashhika Stock Exchange Building, demanding the political and economic equality for the Russian population.

In 1914, Clara Zetkin and fellow socialist Rosa Luxembourg organised thousands of women to march through the streets of Berlin to protest Germany's headlong course towards war. Luxembourg's open expression of her antiwar sentiments caused her to be arrested shortly before the march. The march received strong support although there were a number of arrests and injuries from police attack.

The outbreak of World War One saw the suspension of International Women's Day activities in many countries. The ideal of international unity was lost in the growth of local nationalism, as women were forced back into the home and other support work for the war effort. However in 1917, in Petrograd, Russia, women workers protesting against their poor working conditions, and the famine caused by the war were to lead a strike march of over 90,000 a significant event in the move towards revolution in that country.

In western countries, the women's movement was not to gain impetus again until the 1960's. Although conditions at work and in the home have seen major improvements for many women since the early years of this century, women still have a long way to go.

Women's struggle to achieve the vote has done little in terms of our ability to influence decisions made in government, and women are still grossly under-represented at higher levels of decision-making. Education and conditioning are still shaping women to society's standards. Women still do not have the right to control their own bodies. They carry the bulk of the responsibility for childcare. They are subject to sexual violence in their homes, workplaces, and on the streets. Women's struggle against discrimination in the workplace continues as part of the fight for recognition of women's right to economic independence. In most countries, black, coloured and migrant women form the most severely exploited group, who must contend with a racist society in addition to one that oppresses them on the basis of their sex.

In this country, many women are active in challenging the sexism and racism of our society at every level. For all women, International Women's Day is a time when we look back to those women who fought to get us to where we are, and to look to those women still involved in that fight now.

*- Jane Warwood
Women's Action Collective
NZUSA*



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INTERNATIONAL WOMEN'S DAY MARCH 8

In 1983:



Spain, Turkey: Women won liberalized abortion rights.

Europe: Thousands of women protested against the nuclear threat in Western Europe.

Angola: The Organization of Angolan women held its first conference.

Italy: 50,000 women marched against new rape laws which define rape as a crime against public morals.

Pakistan: Women took to the street to march in protest against the anti-women Islamization programme.

Trinidad: The first women's trade union was set up.

India: Kali Press, the first women's publishing house in India, announced its beginning.

El Salvador: Women have formed all women battalions.

South Africa: Women's Day in August drew hundreds of women in larger towns dedicated to continuing the fight against Apartheid.

New Caledonia: Five Kanak women chained themselves to the French Consulate office in protest wrongful arrests.

Australia: Aboriginal women fought for land rights and against uranium mining.

Hawaii: The first indigenous women's group formed in June.

Aotearoa (New Zealand): Women smashed up a sex shop to protest against women being used by the pornography business. 15,000 women marched up Queen St. in celebration of Women's International Day of Disarmament-protesting against nuclear weapons and warfare! Maori Women led the protest against the signing of the Treaty of Waitangi. The First Hui Wahine Maori was held in April. There was the 32nd National Maori Women's Welfare League Hui.

International Women's Day: On March 8, 1857 a group of women's clothing and textile workers marched in protest demanding equal pay, childcare, the right to vote and an end to sweatshop conditions.

When the march moved from the New York slum, where the factories were concentrated, they were charged upon by police who arrested some

while others got trampled underfoot.

In 1909, the occasion was remembered in the US and in 1911 International Women's Day was celebrated in many countries including Austria, Denmark, Sweden and Germany. In 1913 Russian women launched their day of struggle.

During World War I the celebration of the day

was stopped as many women went back into the homes after fighting for voting rights, equal pay and childcare. In the sixties women came to the fore again and International Womens Day is celebrated worldwide. In 1984 is the last full year of the Decade for Women declared by the United Nations in 1975.

Let's Make it Our Year!

Presented with Te Hauora Mo Te Rangatahi (Inc)

e Warwood
n Collective
NZUSA

NGA WAHINE

WOMANSPACE

TO ALL FUTURE FEMALE PHYSICIANS ►

A women's group is being formed for women in Medical School. It hopes to act as a support group as well as a focus for discussion on topics affecting women in Medical School, from treatment of women patients to sexual harassment at Medical School. Whatever women Med Students feel is important. Anyone interested should look around the Med School or come to Womenspace for more specific information.

INTERNATIONAL WOMENS DAY ORIENTATION EVENTS►

Rage into International Women's Day at the Women only dance on Wednesday March 7 from 8pm in the Coffee Lounge. Bands include Freudian Slips.

On March 8 itself there are two major political events. At 1pm in the Maid there is a debate on the abortion issue between Peter Barry-Martin from Spuc and Joan Shields. At 4pm two films on black women in South Africa will be shown in the Little Theatre.

Also, on Wednesday March 7 at 3pm in the Little Theatre there is a women only showing of 'Scream from Silence'.

WOMEN'S WRITES►

The first meeting of the Women Students English Collective will be held on Thursday 8 March at WEA House. That evening a poetry evening is being held at Womenspace at 7pm to launch the new poetry and prose journal. Women's writing is alive and well at Auckland University!



THE LAST LAUGH...►

Detective Chief Inspector Robert Warner allegedly approached a young woman on a dimly lit street enquiring 'How much is it.'

He got a shock when the woman turned out to be a policewoman who was engaged in an operation to catch kerb crawlers. In court he denied this, and alleged he had got lost on his way to see a friend. He is the Chief Inspector of the vice and drugs squad in Lincolnshire. The case continues.

(Outwrite)

CHANNELS OF CHANGE? ►

The women in Law School Group were given 5 days notice to prepare their submissions to amend the new rape law. As those working on the submissions were working and doing law professionals they were unable to get to Wellington where the hearings are held. When the group approached Dail Jones, convener of the Select Committee, about their problems, he seemed unworried. 'Well, some people can get their act together' he is reported to have said. The time given by the government for groups to work on the submissions was these holidays; not the best for students who have to work, or women with children. Perhaps that's the whole idea.

HUNDREDS PROTEST VIOLENCE AGAINST WOMEN IN PUERTO RICO►

A banner proclaiming Rompamos el Silencio - Let's Break the Silence, and starkly breaking down the numbers of killings of women into statistics by year - murders by husbands and rapists - led a 1,000 strong march through the city of San Juan in Puerto Rico on November 29.

Chanting, talking, carrying gasoline flares and banners, pushing prams, and demonstrating a refusal to be silent, women, children and men protested against the daily violence against women.

A group of thirty women, which included a woman in her wedding gown, a domestic worker carrying a bucket, and several nuns, secretaries, teachers, students, a nurse, an executive and a karate student. 'We present all the different roles of women - a bride, a domestic, a teacher - and men try to rape us all' said the woman who had chosen to march in her wedding gown. The karate student said 'I want to show that I could be a Karateka and I still couldn't resist we have to share experiences.'

(Off Our Backs)

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SPECIALIST SHOWS

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Design Design A to Z Jazz
Sunday Night Blooze
The Audible World
Modern Classical
The Land of the Good Groove
New Kiwi Music with Two Timing
Monday Night Surprise
Sounds Alternative Top Ten
Resurrection Punk

alternative music and student information

catering notebook

Where: 1st Floor Catering Bldg

When: Open 5pm-8pm, Mon-Fri

What's to Eat: Wide selection of entree's, main courses and desserts including vegetarian specialities.

What's to Drink: Selection of Beer and Wine

The best place because: Low Prices Great Food

Restaurant

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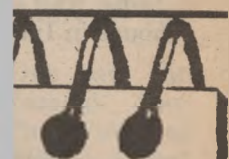
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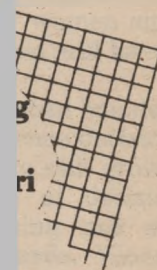
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(Off Our Backs)



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THE MORNING AFTER

On Wednesday 8 February 1984, Dharendra Doss, an overseas student was found hanged in his Wellington flat. Although a lot of his personal circumstances are still unclear, it has been established that he had visited the Immigration Department the day before he died. 'F— the immigration department he wrote. He finished 'I can't face the world, I'm not afraid of dying.'

Ending one's own life is probably an extreme response to insurmountable pressure but he was a victim of circumstances that surround most overseas students. The difficulty of obtaining student permits is only one of the many pressures that overseas students face - higher fees, competition for restricted places, time restrictions to complete courses, cultural difficulties, prejudices, discrimination, financial hardships, unemployment, discriminatory government policies.

Overseas students are vulnerable to political scrutiny. They do not exercise votes that count so they get shoved. Their extent of political involvement is at the discretion of the Immigration department ultimately the Minister. In 1977, for example, an overseas student leader active in student politics was deported and the official reasoning given was that the student had unsatisfactory academic progress.

The quality of education offered by New Zealand as a form of aid must be assessed and challenged. This has seemed to become superficial stopping at the offer of places. Once a student comes here, there are hurdles, regulations, barriers and very little assistance to overseas students to make sense of their education enabling them to return

with a valuable contribution to their home countries. It is ridiculous, for example, that Pacific Island students engage in post-graduate research studying sheep which New Zealand benefits from but not their home countries. Who has heard of paddocks of sheep in any Pacific Island countries? Further more, when education cuts are implemented, overseas students are the first to get chopped - restrictive quotas, stringent admission requirements, higher fees.

Most New Zealanders are not aware of the hardships faced by overseas students. The government has convincingly argued that overseas students are a burden to New Zealand taxpayers. The facts are that overseas students are not eligible for bursaries, employment during the year, any government subsidised work schemes, social security benefits. Overseas students in any case do pay tax while earning over summer if they find employment. There is no other organisation apart from NZUSA that works for the interests and welfare of overseas students.

Since 1980 overseas students from south East Asian nations have had to pay \$1500 tuition fees per year, even if they have only one or two papers to go. Despite NZUSA's long standing battle against higher fees for overseas students, the

government announced in August last year that students from outside the south Pacific and ASEAN countries would from 1985, pay fees ranging from \$700 at primary level up to \$7000 for some university courses.

At present a new Immigration Bill is being considered by the Parliamentary select committee. The Bill further poses hurdles and difficulties for overseas students. Another attack on overseas students!

We are concerned that there are overseas students out there who may be feeling helpless and isolated. We would like to offer them our assistance if they would like to get in touch with us. There are cases where students have been unfairly treated and we have been able to do something about them.

Emele Duituturaga is the current overseas students' national co-ordinator for NZUSA. She is based in Wellington and can be contacted c/- NZUSA, P.O. Box 9047, Courtney Place, Wellington, Phone 856-669.

— Emele Duituturaga
NOSAC CO-ORDINATOR
for national office.

LAW AND ORDER

TWO LAMPS inside round opaque glass shades throw a dingy light on the footpath outside the pub. It is raining again. He sighs in his own language: 'Always raining.'

The footpath is stained with chewing gum. A rusty, dented yellow litter-bin hangs forlornly from a parking meter, its absurdly polite message PLEASE DON'T LITTER carelessly violated by the wind catching scraps from its overcrammed maw.

He turns around and looks uncertainly down the street, suddenly no longer sure of what to do next. He had left the pub, wanting to walk home. But he hadn't counted on the rain. Stupid. It always rains. Can you see the hill? Then it's going to rain. You can't? Then it's already raining.

He puts his hand in his back pocket, feeling his wallet. A taxi maybe? Oe, oe, too dear. At least six dollars. No. A bus. If there is one. He scratches his chin. He is a bit drunk.

Someone bumps into him.
'Sorry.'

Automatically, like a machine, the bumper apologises. He waves, but frozen-faced, the quickly-walking figure vanishes around a corner.

At least he didn't stop and take offence. And start a fight. Or call out 'Get out of the way, you fucking coconut' as one youth - scarcely more than a child - had done not too long ago, driving his car full tilt at him on a crossing, his young white face twisted with misplaced hate and anger.

The bus stop is not too far away. There are other people there and it is well-lit. He relaxes.

A grey car goes past, slows, speeds up, turns the corner. A bus comes. Not his. Most of the people get on board. He waits.



The grey car comes back, slows down, pulls into the kerb, crawls past the bus stop.

'Pigs', mutters the young woman standing near him.

A kid in a blue swandri yells out to the car: 'You perverts got the wrong address. Upper Queen Street's over that way.'

He smiles. The car stops. Two men get out. They are not policemen. They wear dark suits.

The kid and the young woman run. He sees his bus coming up the street as they clatter down the footpath, in officialdom-inspired panic.

He stands forward, reaches in his pocket for some loose change.

'Excuse me.'

He whirls around.

'May I see your immigration permit please?'

Startled, he asks in his own language: 'Who are

you? What do you want?'

'Oh shit, he doesn't speak English. Listen - 'The man in the suit speaks slowly, emphasising every word, as if he was deaf. Or a naughty child.

'You - show - me - your - paper. The - one - they - give - you - so - you - can - stay - here.'

'Who are you?' English and self-composure return.

'I'm from the immigration department and I want to see your permit.' The man in the suit is not even trying to be polite.

'Why?'

'Just checking. Do you have a permit?'

He feels in his back pocket. His wallet is gone. And all his money. A week's pay. And his driver's licence. His photo of the aiga. And his permit.

Frantically he checks his other pockets.

'My wallet -'

'Yes, sir?'

The man who bumped into him. The quick apology thrown over his shoulder. Sorry for what?

The immigration official is not convinced.

'I'm afraid I'm going to have to take you into custody sir, for failing to show a permit on request. If you'll just come this way -'

More 'do this and do that.' More pushing and shoving. More contempt from white faces. Frozen white faces.

'No!' He lashes out, frees an arm from one officer's grasp, swings wildly at the other.

A fist knocks all the air from his lungs. He doubles up. A black-trousered knee hits him between the eyes. Like an explosion on the TV. He falls down.

'Get the cops on the radio Bert. We'll do this one for assault as well.'

— Harold Merriman

THE NEW IMMIGRATION LAWS

KEEPING NEW ZEALAND WHITE

The New Zealand Herald (Monday, February 27) assigned its foreign correspondents to compare the Immigration legislation, currently before the statutes revision committee, with similar provisions in Australian, Japanese and US law. How 'comparable democracies police their immigration controls'. Comparable democracies to New Zealand? Are we not free to retain our own standards or must we adopt similar policing controls because overseas trends dictate our behaviour? Aotearoa must be free to follow its own course. The following article (abridged) is the SUBMISSIONS IN RESPECT OF THE IMMIGRATION BILL FROM THE PACIFIC ISLAND COMMUNITY WORKERS ASSOCIATION.

WHY THE BILL?

The Bill isn't necessary.

In the case of total Pacific Island immigrants to New Zealand over the period 1971 - 1981; this group has not made up more than 15.3% (in 1978-79) of total immigrants to New Zealand. In the ten year period total annual Pacific Island migration did not exceed 4,000 people, including Cook Islanders and others not subject to the same conditions as Western Samoan immigrants.

Total Pacific Island immigration to New Zealand, at its lowest, was in 1971/72 under 1000 people and at its highest in 1974/75, over 3,000 people.

This compares to immigrants from the United Kingdom where in 1974/75 over 24,000 United Kingdom immigrants came to New Zealand making 50.9% of total immigration figures.

Looked at in this perspective, the number of Western Samoan nett long-term migrants to New Zealand for the year 1971/72 was minus 29 people and for the year 1974/75 only 44 persons.

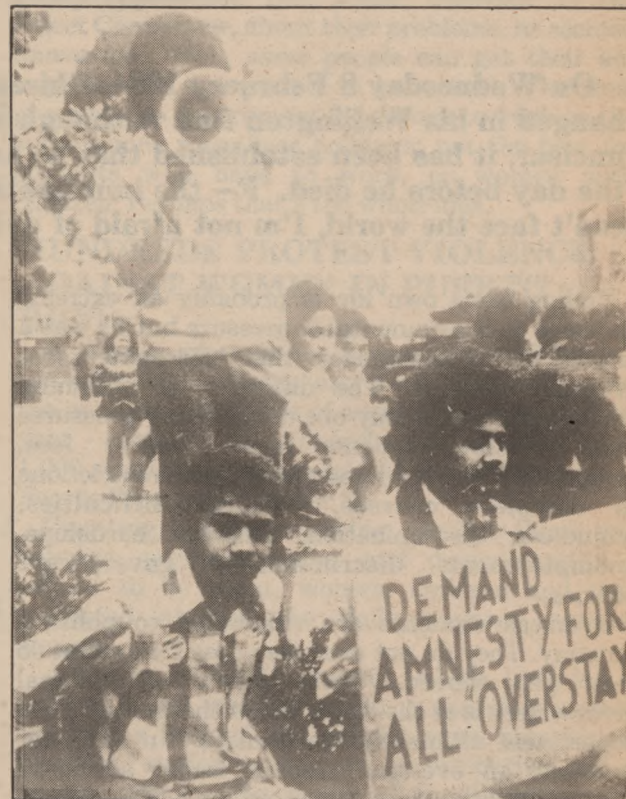
We would therefore question the very need for the Bill at all.

'One palagi chaplain to a New Zealand Samoan Community commented that New Zealand allows 1100 Samoans into the country every year on a permanent basis while roughly this many New Zealanders are going to Australia every week!'

The immigration trend, of recent years, has seen Pacific Island immigrants returning, on a permanent basis, to Island groupings in larger numbers than arriving. There is already in the present Act, sufficient provision for checking for illegal immigrants.

It is our contention that there is no perfect immigration system in the world and the proposed legislation does not take New Zealand any further toward a 'closer to perfect' system.

We would further contend that Pacific Island migrant community contributions to the economic wellbeing of this nation are significant. These migrants make up a major portion of the unskilled labour force; very often work not attractive to New Zealand citizens.



THE BILL HAS BAD EFFECTS FOR NEW ZEALAND CITIZENS

Many New Zealand citizens could be caught up in the provisions of this Bill because of their 'difference' to mainstream New Zealanders e.g. language, colour or both. People such as N.Z. Maori, Cook Island Maori, Niuean and Tokelauan people may well be 'mistaken' by immigration officers as non New Zealand citizens.

The application of similar legislation in the United Kingdom indicates that:

'Another problem with these links between Home Office immigration officials and other agencies is that the officials of those agencies have nothing much to go on but 'foreignness' - which in practice usually means skin colour or poor English, or both - when deciding whom they should suspect of non-entitlement to the service they are claiming, or of being here illegally. So inevitably, non-white people with every right to live here are sometimes challenged and refused, as indeed are black or brown people who have become British citizens, or were even born here.'

This Bill appears to direct us toward New Zealand's very own 'pass law' system. The application of the law would appear to require that non-whites must show proof of legal right to be in New Zealand, and this inevitably spills over on to all New Zealanders. The onus is on every individual to produce evidence of their citizenship or permission to be in New Zealand.

Mr P.J. Driscoll, a spokesman for the Auckland Council for Civil Liberties, has called the bill a blueprint for the formation of a police state in New Zealand. He said the bill could make it necessary for everyone in New Zealand to carry identification to prove that he or she was a New Zealand citizen or was making a legal visit to the country.

THE MORAL QUESTION

The bill again reinforces the view of the Pacific Island community as a 'throw away' community. We stress the point that so long as the question of immigration involves human beings there is no perfect system. How can we, as a society, ask of these people that they follow all our laws and customs to the letter when we offer them no protection or security in return?

The process for the introduction of the bill did not allow for full consultation with migrant communities. This rather shoddy treatment of those intimately affected by the bill bodes ill for its application. The bill must be delayed so all those



... the officials of those agencies have nothing much to go on but 'foreignness' - which in practice usually means skin colour or poor English...

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Pacific Island communities are finding a niche. They are once again put in a powerless position at the political whim of those in power. From past experience of dawn raids there is absolutely no reason for the Pacific Island Community to expect that the full measures in the bill will not be used against them.

intimately affected by it may be properly consulted. We must again question the need for the enactment of this bill at all.

This bill reverses the course of 'natural justice'. Instead of innocent until proven guilty, 'suspected persons' are guilty until proven innocent. (Clause 44; Sub clauses 1 and 2). The onus is on the suspected person, who could be any person, to prove their innocence. The spectre of the overstayers' random checks where Polynesians were differentiated by the (then) Minister of Police using the analogy of cattle, remains a vivid memory for the Polynesian citizens of this country.

There is no reason for this sector of the community to expect that this situation will not arise again. There is no protection offered to prevent a recurrence. This provision has application not only to skin colour, but also to accent, neighbour vendetta, and to any of the vagaries of political change, including a campaign based on racist assumptions by those with political power. The indignity, humiliation and degradation that are all potential bed-fellows with the application of these measures to innocent people (as was demonstrated in the Random checks tragedy) are without reasonable checks.

The bill specifically provides for no redress to the Courts for those affected by the wrongful application of these measures by the small test of 'good cause to suspect'. Given the context of the bill could mean any person in New Zealand. Under the Minister of Police's test, a Maori person is a prime suspected person.

THE ROLE OF THE COMMUNITY IN POLICING

Teachers have declared they will fight provisions which force them to police student overstayers or face fines of up to \$2000. This clause will subject students with an 'obvious difference' (e.g. colour, language) to the humiliation of continual scrutiny by teaching authorities. Such scrutiny will label them as 'different' from their classmates; as outsiders.

Clause 35 of the bill charges employers with similar duties as teachers. Employers will now demand evidence of status in New Zealand. Any employer who is not inclined towards the hiring of a particular racial group will deny them employment using the bill. This provision clothes racism with not only respectability but also 'lawful duty'.

Polynesian people will be obvious targets. The employer need only 'suspect' that a person is in the country illegally to deny that person employment. The inconvenience of proving otherwise would leave time for the employer to find someone 'more suitable' to fill the position.

NO APPEAL - TOTAL DISCRETION OF THE MINISTER

Pacific Islanders are now at the mercy of policy changes and ministerial changes without the added protection of the courts. Migrants are also at the mercy of and ideological changes, with no right of appeal. The bill offers no protection from political changes that could see a 'Hitler' as the Minister of Immigration.

INSECURITY

Clause 14 - Temporary absence from New Zealand.

Clause 15 - Immigration officers power to revoke residence

permits.

Clause 43 -

With good cause to suspect, Immigration Officers can require information from government bodies etc.

Clause 44 -

Power to demand, day or night, production of documents from suspected persons.

Clause 46 -

Removal warrants may be served day or night.

Clause 52 -

5(v) Removes another safeguard, the Governor General's prerogative of mercy.

Clause 144 -

Officers, in execution of removal warrants, may by use of force enter by day or night any building or premises:

(iv) without warrant an officer may inspect lists of names of students

(v) Officer may inspect any register or list of people at any motel, hotel, etc.

Clause 121 -

(e) Persons who aid, abet, counsel or secure any persons ... are liable \$5000 penalty.

The effect of these provisions, taken together, is that they further increase the insecurity and fear suffered by, not only the illegal immigrant, but also by the migrant community. The experience of the United Kingdom indicates that the situation of immigrants is not one to be copied in New Zealand.

There are in fact many hundreds of thousands of the 2.2 million non-whites in Britain who are not British citizens at all, although they may have acquired 'settled' status, with indefinite right to live here.

As long as they are not citizens, they and their families remain subject to the strictures of the Immigration Act and Rules, and to a complex web of discretionary bureaucracy whose fundamental purpose is to prevent as many immigrants as possible - especially, experience shows, non-white immigrants - from putting down roots here.

For as long as they live in the insecurity of this no-man's-land, immigrants can find themselves under investigation at any time by policemen and immigration officers who have wide-ranging powers, often zealously pursued, to make sure that people are not illegal entrants and have not breached their conditions of entry. They are helped in this task by other public officials who increasingly find it to be - or choose to see it as - part of their job to help enforce the system.

Relating to the previously mentioned sections of this bill; from the New Zealand experience in 1974 the Pacific Island community has experienced a taste of these provisions. The following examples indicate the inhuman reality:

1. Use of police dogs

At one house 2 police dogs were used - one was

stationed at the back door and one was brought into the sitting room. When one resident asked a policeman to show a search warrant one dog was moved forward and began snarling. The policemen threatened to set the dog on anyone who tried to move away.

2. No reasonable time to produce passports and relevant documents.

At one house it was pointed out to the policemen and the immigration officer present that most of the passports were in the possession of a travel agency. Nevertheless, those who could not immediately produce a passport were ordered into a police van in the clothes they stood up in and were taken into custody at the police station. Two people were held for a couple of hours, and one person all night, but were then released without being charged upon documentation being made available.

3. Inefficiencies in the Labour Department Head Office

Many of the alleged overstayers have in fact applied for permit extensions or for permanent residence. These applications have been sent to Wellington some considerable time ago, indeed as long ago as February and March in some cases, yet no definite replies have been received. It seems grossly unjust to be arresting immigrants as illegal overstayers when their continued presence in New Zealand is because they are awaiting word from Wellington as to whether or not they can legally stay on.

The change in wording from deportation procedures to removal procedures does nothing to change this reality.

Already, as a result of information on the bill, people who have lived, worked and contributed for decades to this country have been seeking, out of fear, New Zealand citizenship. These members of the Pacific Island communities have lived in New Zealand, prior to this bill, with the understanding that they are free to be here and retain their own citizenship as a symbol of their identity. The provisions of the bill have taken even that away.

The adoption of this bill and the evil measures contained within it, leave whatever Government is in power open to the charge by Ian Templeton (in the 8 O'Clock on 27 March 1976) that:

'the present Government's attitude to Pacific Island immigration has made racial prejudice in New Zealand a respectable thing'.

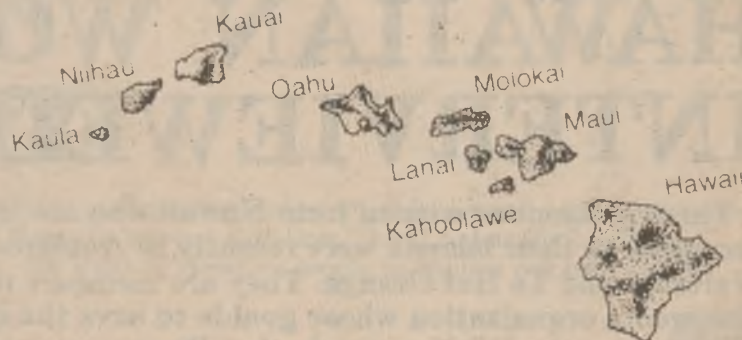
We recommend that this bill be withdrawn and that New Zealand work towards the fulfilment of a multi-cultural society.

All cultures always have had a lot in common, and industrial technology and rapid communication are increasing the similarities of detail. Nevertheless a lot of differences are likely to remain.



TE MOANA-NUI-A-KIWA

KAHO'OLawe - SACRED HAWAIIAN ISLAND UNDER ATTACK



THE RIMPAC EXERCISES

RIMPAC stands for both the nations which rim the Pacific and the large-scale military training exercise sponsored by the United States in which these nations participate. Beginning in 1971, the United States has invited the nations of Australia, New Zealand, Canada, and since 1980, Japan, to participate in this joint military training exercise, an exercise which has included the bombing of Kaho'olawe, one of the eight major islands of Hawaii. In 1984, there is a great possibility that France shall join the RIMPAC nations in these military manoeuvres.

The size of the RIMPAC exercises is awesome. In 1978 it included the nuclear aircraft carrier SS Enterprise and 41 other warships, 255 military planes and 22,000 personnel. In 1980 it included 41 naval ships, 200 aircraft and 20,000 personnel. In 1982 the exercises involved 60 warships and submarines, including the aircraft carrier USS Ranger, 120 aircraft, and 29,000 sailors and marines.

Intensive, the RIMPAC exercises last nearly one month and integrate a variety of actions, including ship to shore shelling, anti-submarine, torpedo and counter vessel actions, as well as the jamming of 'enemy' intelligence actions.

At the core of the protest against the RIMPAC exercises, is the belief in the sanctity of the 'aina (land). The 'aina is a gift, and we are only the caretakers of this gift, therefore, the use of Kaho'olawe as a bombing target is an act of desecration. The bombing of Kaho'olawe is contrary to the Hawaiian concept of aloha 'aina (to love the land), which has real meaning to the people of Hawaii. The religious concept of aloha 'aina expresses the love of our people for the land and this determined a land tenure system which sustained a tradition of sharing and common use.

The maka'ainana (commoner) and the Hoa'aina (native tenant) shared rights with the ali'i (chiefs) to the subsistence resources of the land, mountains, freshwater springs and shoreline reefs. Theirs was a dependency on working the lo'i kalo (taro patches) and the loko i'a (fishponds) together. Their life was defined as one in which you malama (take care of) the land and sea and it is understood, even today, that if 'you take care of the land it will take care of you'. The Hawaiian oli (chants), hula (dance), and mo'olelo (stories) all explain and describe the attachment the gods and ancestors have with the land. Hawaiians still have similar relationships with the land, with the ancestors and with the gods to this day. The three are closely connected - inseparable.

The will of the People of Hawaii has been expressed numerous times through the passage of six resolutions by both Houses of the State Legislature, calling for the halt of the use of Kaho'olawe as a target and a call for the return of the island to the People of Hawaii. This will has been consistently ignored by the U.S. Navy. The contradictory actions of the United States is best demonstrated by the following facts:

The U.S. Navy, as a result of the Protect Kaho'olawe 'Ohana's suit against them, was forced to comply with Federal laws and make a survey of the entire island of Kaho'olawe. Navy archaeologists found 544 archaeological sites which include adze quarries, petroglyph clusters, fishing shrines, temples, habitation structures and burial sites, which, together, illustrate the detailed and complex record of nearly 1,000 years of occupation by the Hawaiian people. As a result of this survey, the entire island of Kaho'olawe was nominated to, and on 18 March was placed on, the National Register of Historic Sites. What this means is that the Navy is definitely aware of Kaho'olawe's significance - their own archaeologists found the 544 sites - yet the Navy continues to bomb Kaho'olawe.

KAHO'OLawe:

Kaho'olawe is one of eight major islands in the Hawaiian archipelago, located 11.2 kilometers (8 miles) south of Maui Island. It encompasses 11,700 hectares (45 sq. miles) of varied terrain, including hills and plateaus rising to 450 meters (1500 feet), valleys, beaches and pristine reefs.

APRIL, 1982:

Kaho'olawe used as a bombing target in the RIMPAC '82 military training exercises. U.S.A. invited allies included Canada, Japan, Australia and New Zealand. Due to public pressure, Australia and New Zealand did not participate in the shelling of Kaho'olawe.

MAY, 1984:

Kaho'olawe again to be used as a bombing target in the RIMPAC '84 military exercises. This year, the U.S.A., Canada, Japan, Australia, New Zealand and possibly France plan to shell Kaho'olawe as a part of the RIMPAC '84 military manoeuvres.

WHAT IS THE PROTECT KAHOLAWA 'OHANA?

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

OUR GOALS

1. To stop the use of Kaho'olawe as a RIMPAC target.
2. To challenge the United States' claimed 'ownership' and continued abuse of Kaho'olawe and other parts of Hawaii, e.g., Pohakuloa, Makua Valley, Barking Sands and Mokapu, in the light of the illegality of its conduct dating from the military coup, plotted and carried out against Hawaii in 1893, and the continuing conspiracy to keep Hawaii for its own national interests.
3. To challenge the United States' invitation to other foreign countries to desecrate our 'aina with their war games.
4. To educate the public and the decision makers about the significance of Kaho'olawe as a cultural, spiritual, historical and archaeological treasure.
5. To remind the people of Hawaii of their responsibility to protect and preserve not only the 'aina, but also the traditions and culture of the host people of Hawaii.
6. To raise public protest against the RIMPAC exercises and the continued desecration of Hawaii, of which Kaho'olawe is a part.
7. To inform the public that Kaho'olawe is not an isolated act of imperialism and aggression, but part of a network of such actions in the Pacific, Caribbean and other parts of the world.
8. To draw together all of the native groups which are struggling against the same or similar kinds of assaults; and to co-ordinate with groups in general even from other affected nations in arousing their support and protest.
9. To remind the public that RIMPAC is just a part of the increased militarization that is already affecting the lives and futures of the world's peoples.
10. To prove that grassroots people can make a difference and that we can impact upon the socio-political processes locally, nationally and internationally.

- Protect Kaho'olawe 'Ohana

What are you going to do about New Zealand's involvement in the RIMPAC exercises? You can show your concern and solidarity by signing the petition in the AUSA office.



Leianuenue Parker

Navy archaeologists found 544 archaeological sites...

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worked in the rural areas that began to relate to what we were doing. We came to an understanding of who we were as Hawaiians, not as Americans, or token Hawaiians. So it started from a grassroots level, what is that? Grassroots? People who live on the land, by the laws of the land. People who have a basic respect for what they live on and take care of it.

Puanani:

The media called us racist against America, said that we didn't like America because we didn't want to be protected by the navy. The navy was saying they needed Kaho'olawe because it was the only place that they could bomb. They kept throwing in our faces 'remember Japan', 'remember Pearl Harbour', 'if our forces are not ready, that could

A black and white portrait of a young woman with long, dark, wavy hair. She is wearing a plaid shirt and is smiling slightly at the camera. The background is dark and out of focus.

Luana Busby

We came to an understanding of who we were as Hawaiians, not as Americans, or token Hawaiians.

happen again we could all be speaking Japanese now'. Well, we're speaking English, and that's a foreign language! But a lot of people, our own Hawaiian people don't always make that connection, it's so natural to speak English and that's all most of our people know. So what we've gone through is a lot of media manipulation, and we are fighting against the US military, dealing with the most powerful presence in the world, and actually making accomplishments.

Kaho'olawe is in the middle of all this, its like our 'piko' (belly-button) and its a rallying point. Hawaiians can all get together and fight, for the same thing, it's a very unifying thing for us.

Kaho'olawe is a whole island, if we can get it back, it would be a real boost for our people who need a big win. Then we move on... we are not just after Kaho'olawe. It'll be like something big for us when we get it back, and we will get it back.

We've got people working in the legal system, within the political system, lobbying. We have people who are really involved in agriculture, regreening the island, using traditional ways to build a long house. We have people with all sorts of skills coming together, and lots of people who are committing so called 'illegal acts'. We will go to the island and occupy it if we have to. We have to bring everyone together so they will understand each other which is really difficult. I think people are beginning to realise that everyone's role is important though its not the same.

One of the most significant things we have won is a consent decree with the US Navy, and its like our basis of negotiation. We have so many rights and they have so many rights. When they took the island away, after Pearl Harbour, they evicted the ranchers who were living on the island. In thirty years the goats on the island have become uncontrollable, eating all the native flora. That, in conjunction with the bombing has destroyed the whole forest.

The Navy, mandated by the consent decree, has to get rid of all the goats by the end of this year. They also have to instruct the foreign military about the cultural significance of Kaho'olawe. It's a joke! So they learn about us before they bomb us!

The other thing that the Navy did is to send in an archeological team which found the 544 sites remaining on the island. After thirty years of bombing; after the top third of the island has been washed into the sea; and after they have used the sites as targets, there are still 544! That brings it back again to us how important a place it was to our ancestors. There is a reason there is so much there, and we are still searching for it. With every bomb that is dropped, it is harder and harder for us to find.

Luana:

When we go there we can feel it, the island has a lot of mana. As soon as you step on it you can feel it. It's a hurt vibe, it is wounded, sad. The shape of Kaho'olawe is the shape of a foetus. Kōhele Māmalamala O Ianalao, the original name for this island, means 'the shining vagina of Kanaloa'. Which is like a birthing spot, like a womb. It has a lot of depth to it, the whole of Polynesia is connected by it.

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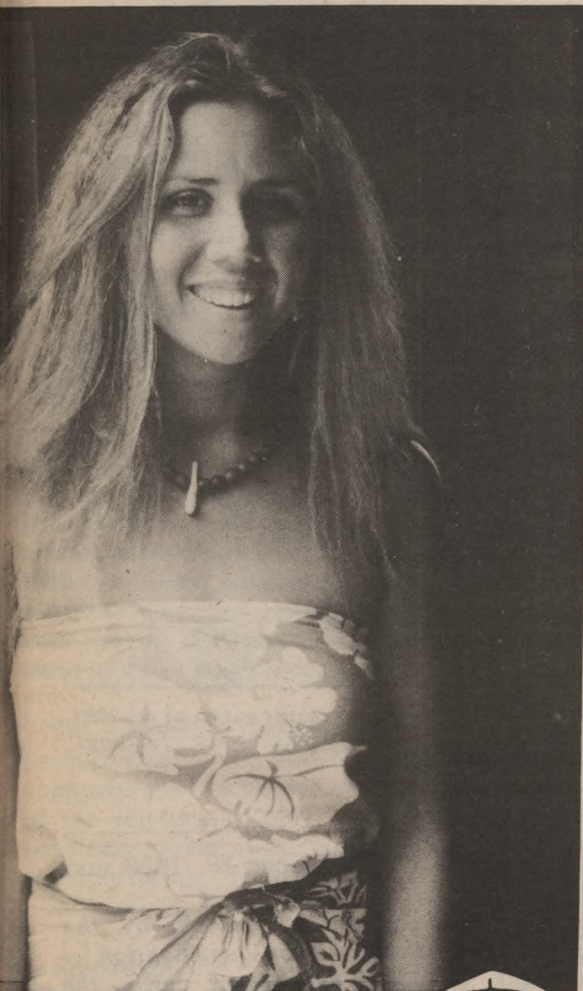
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me, so they changed it! It's really hard for non-
Hawaiians to understand the significance that
island has. After all the evidence the
heological team has exposed, the island was
on the US registrar of historic sites. So, that
ans Kaho'olawe is put in the same category as
e White House and Mt Rushmore, where the
esidents faces are carved into sacred Indian
ad. And Plymouth Rock where the pilgrims
aded! All these spots, and Kaho'olawe has the
inction as the only historic spot that is being
mbled! Dammit, this is cultural arrogance!
There are a few non-Hawaiians in the movement,
t just whites, but Japanese and Chinese. But the
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rection.

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before they bomb us!

ana:
For a long time, the men were the leaders and the
omen stayed in the background and got stood
on, when actually it was women who were doing
the work. Taking care of the kids, making the
eals, and typing all the papers. Getting together,
eeting and presenting stuff to the men and
ying this is what we've come up with.
We never got recognized for the work that we
d. Even today. Only a few women stand in the
ont and get full support. There's a lot of jealousy
ad machoness that we have had to face and
nfront. A lot of women have left because of that.
didn't even know what the word sexism was
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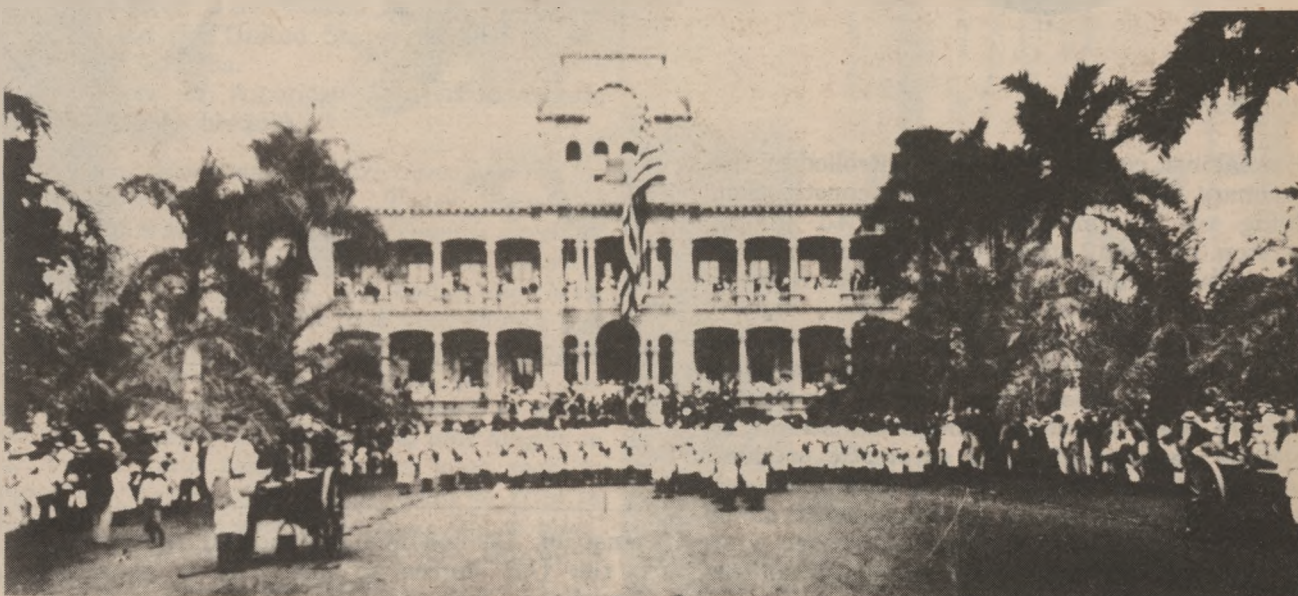


anani Fernandez



A NATION BETRAYED

This history of the U.S. invasion and plan of occupation, of which only a small part is presented here, is crucial to an understanding of Hawaii's current situation. The U.S. has imposed its self-interest over Hawaii's Sovereignty, the right of Hawaii's people to control our own destiny.



Raising of the U.S. flag when Hawaii was annexed in 1893.

A PAGE FROM HISTORY

On January 16, 1893, a scant 90 years ago, 162 United States Marines, under the orders of John L. Stevens, the highest ranking US official in Hawaii, invaded Hawaii and made possible the overthrow of Queen Lili'uokalani and the popular government of the Nation of Hawaii.

This invasion was the product of a deliberate conspiracy between certain businessmen in Hawaii and high-ranking members of the U.S. government. Their aim was *not* to protect Hawaii and its citizens from foreign invaders but to promote and secure those businessmen's commercial interests in Hawaii and to promote and secure U.S. military and economic interests in the Pacific.

THE OVERTHROW OF THE MONARCHY

Hawaii, by 1893, was recognized in the world community as a sovereign nation. It entered treaties and conventions with Denmark, France, the German Empire, Great Britain, Italy, Japan, Netherlands, Russia, Samoa, Sweden and Norway, Tahiti and the U.S. and many others. Hawaii was a member of the Universal Postal Union and had almost a hundred diplomatic and consular posts around the world.

Immigrants from all parts of the world came here. Many renounced their former national allegiance and took up Hawaiian citizenship.

Hawaii was an advanced nation whose citizens were among the highest educated in the world. The *Kumulipo* was regarded as a scientific marvel, and Hawaii was among the first to use electrical power and the telephone. The free press was widespread. Cultures from around the world flourished in Hawaii. King Kalakaua, the first head of state to tour the world, won acceptance, admiration and praise internationally.

During this development in the world community, two forces joined to crush Hawaii's independence. One force came from Hawaii's missionary descendants who had left the pulpits of the church and joined others in business and politics. As they gained influence, they became known as the 'missionary party.' They saw in Hawaii a vast opportunity to build economic and political empires if they could deliver Hawaii to the United States. The other force came from U.S. expansionists who saw Hawaii as an extension of

U.S. boundaries and as a military and trade outpost.

By January 1893, Lorrin Thurston (grandson of missionary Asa Thurston) of the missionary party had contacted two American presidential administrations (Chester A. Arthurs' in 1882 and Benjamin Harrison's in 1892), receiving assurances that they would look with great favor at an overthrow of Hawaii's government.

Meanwhile, expansionist diplomat John L. Stevens, the U.S. minister to Hawaii, was writing to his superiors in the U.S. asking how far he could 'deviate from established international rules and precedents' in an attempted overthrow. Envisioning Hawaii as a U.S. military and commercial outpost in the Pacific, he insisted that the vast future interest of the U.S. in the Pacific clearly indicated taking Hawaii and binding her 'to the care of American destiny,' warning 'the golden hour is near at hand.' Thurston and Stevens were soon to create that 'golden hour.'

On January 14, 1893, Lili'uokalani announced her intention to abrogate the 'bayonet' constitution which was forced upon her brother, Kalakaua, at gunpoint by members of the missionary party in 1887. This constitution made Lili'uokalani and her brother puppets of the missionary party. In 1891, she had received a petition of two-thirds of the voting population of Hawaii to return the effective power back to Hawaiian citizens.

Continued next page ...



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Her cabinet, comprised of men controlled by the missionary party through the 1887 constitution, hearing of her intention, rushed to inform Thurston. He and 12 others, calling themselves the 'Committee of Public Safety,' sought out Stevens to plot the overthrow of the Queen.

On January 16, the plot was put into action. One hundred sixty-two U.S. marines armed for war, along with a hospital corps, landed in peaceful Honolulu. They marched through the streets of Honolulu demonstrating the automatic machine guns and cannons they bore. They were quartered that night at Arion Hall (a building once standing on Mililani Street) which was located across Ali'i O Lani Hale (the building behind the Kamehameha statue).

Their choice for Arion Hall became clear the next day, when the Committee of Public Safety, now increased to 18, walked into Ali'i O Lani Hale. There Henry Cooper, an American, proclaimed himself and 17 others the 'provisional government' to exist until terms of union with the United States had been negotiated and agreed upon. This was to be the first of several sham governments created to legitimize the taking of Hawaii's nationhood.

American Minister Stevens gave the 'provisional government' immediate recognition as Hawaii's government. He then demanded, under threat of war, that the Queen surrender to the 'provisional government.'

The Hawaiian flag being lowered at Iolani Palace during annexation ceremonies in 1898. Like the old Kotahitanga flag of the Maori, the Hawaiian flag features the Union Jack. The eight stripes, taken from the U.S. flag, are symbolic of the eight Hawaiian islands.

Once the insignia of an independent Pacific nation, the Hawaiian Republic, after annexation it became the flag of the Territory of Hawaii and subsequently when Hawaii was taken in



A Hawaiian cultural group were amongst guests at the 1983 Polynesian Festival, Tomoana Showgrounds, Hastings

Instead, Lili'uokalani surrendered temporarily to the U.S. forces to allow for a promised immediate investigation. The 'provisional government' rushed off to Washington, negotiated a treaty of annexation with President Harrison and by February 16, 1893, had a treaty before the U.S. Senate. They never intended on conducting that investigation.

However, newly elected President Grover Cleveland, upon taking office, immediately withdrew the treaty and insisted that the investigation promised the Queen be conducted. He appointed James H. Blount his special investigator.

Blount spent several months in Hawaii and exposed the conspiracy after a detailed investigation. Based on his report, Cleveland

addressed Congress on December 18, 1893 and declared:

The military occupation of Honolulu by the United States... was wholly without justification.

By an act of war, committed with the participation of a diplomatic representative of the United States and without authority of Congress, the Government of a feeble but friendly and confiding people has been overthrown.

(Lili'uokalani) knew that she could not withstand the power of the United States, but believed that she might safely trust on its justice. She surrendered not to the provisional government, but to the United States. She surrendered not absolutely and permanently, but temporarily and conditionally until such time as the facts could be considered by the United States (and it can) undo the action of its representative and reinstate her in the authority she claimed as the constitutional sovereign of the Hawaiian Islands.

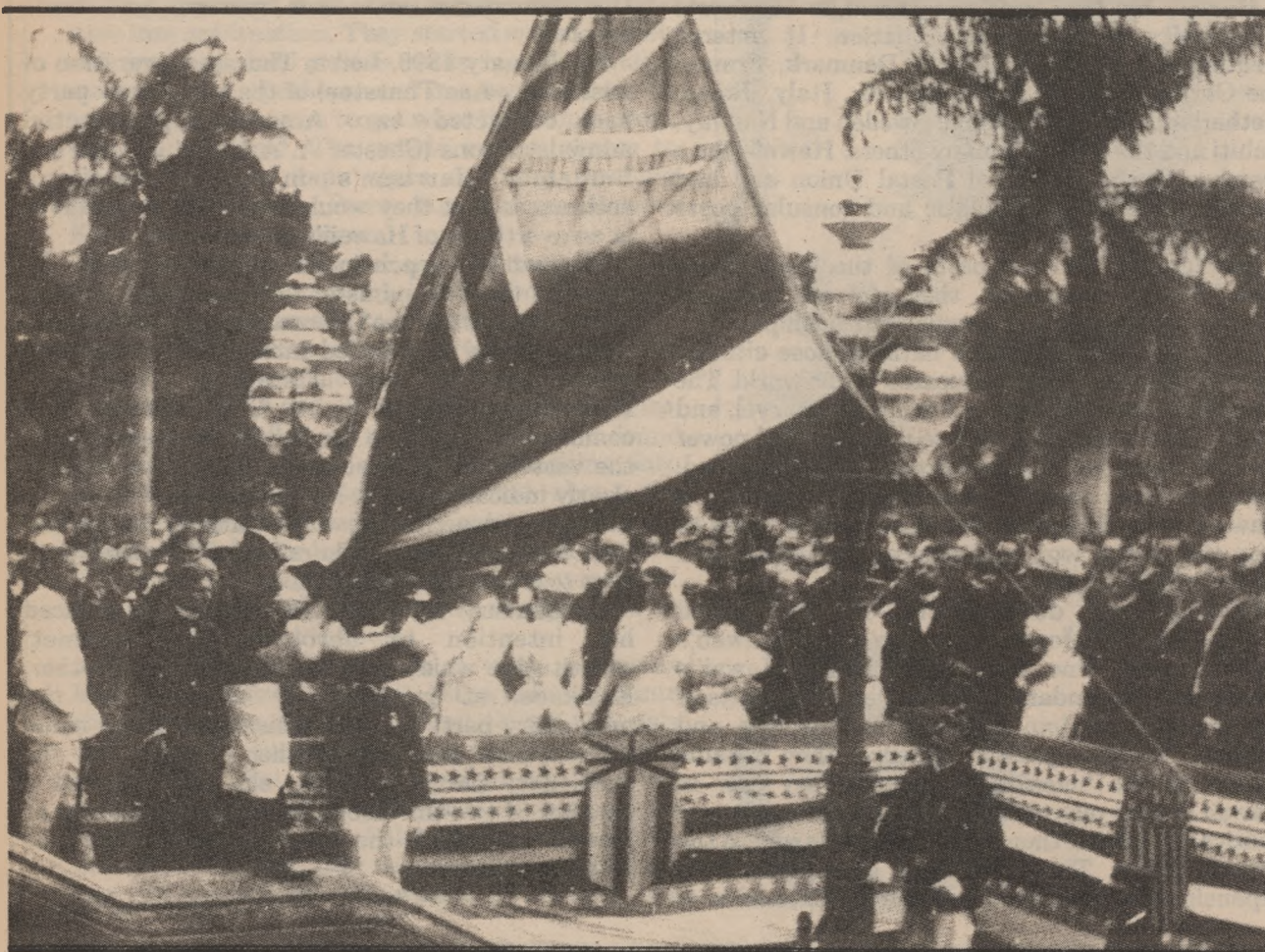
Cleveland refused annexation. But he would take no further steps to restore Hawaii's government.

The conspirators waited for a new American president receptive to annexation. To give the 'provisional government' greater legitimacy and to prepare for annexing Hawaii to the U.S. when a new President took office, Sanford Dole, son of missionary Daniel Dole, acting as president of the 'provisional government', called a constitutional convention. It was to consist of 37 delegates -- 19 appointed by Dole and 18 elected by the 'people.' But in order to be a candidate or to vote for these 18 positions, one had to renounce all loyalty to the Queen and swear allegiance to the 'provisional government.' Over 80% refused to forsake the Queen and dignify this sham.

The conspirators held their 'constitutional convention' anyway, issuing a 'constitution' drafted by Thurston and Dole creating the 'Republic of Hawaii.' This constitution claimed rule over all lands and waters of Hawaii. Hawaiian citizens were declared automatically citizens of the Republic.

The missionary party refused to place the 'constitution' before the people for ratification. Instead on July 4, 1894, while American war ships in Honolulu Harbor fired their guns in celebration of U.S. Independence Day, Dole simply proclaimed the constitution and thus the 'Republic of Hawaii' into existence. In doing so, he also made himself president. A second sham government was thus created.

Lili'uokalani, remembering the warning of Minister Blount not to take up arms lest the marines land and forever squash the hopes of returning Hawaii to the Hawaiians, and still believing in the enlightened justice of the U.S., waited.



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Four years later when William McKinley replaced Cleveland as President, the missionary party rushed to Washington with their 'Republic of Hawaii' constitution in hand. They signed another 'treaty of annexation' 'ceding' to the U.S. rule over Hawaii, as well as ownership of all Hawaiian government and crown lands (thereafter known as 'ceded' lands). Unable to get the two-thirds Senate approval required by the U.S. Constitution for ratification of treaties, the McKinley administration ignored that requirement and instead sent it to Congress as a joint resolution which obtained a mere majority of both houses.

Thus Hawaii was 'ceded' to the U.S. by a sham government which existed through the help of the U.S. In carrying out this fictitious transfer, the United States violated its own constitutional prerequisites as well as its treaty with Hawaii of 1850 promising perpetual peace with Hawaii. It completely ignored principles of international law and customs and made a mockery of its professed sense of dignity and justice.

The pay-off followed. The U.S. made Dole territorial governor and he in turn appointed his supporters to key government positions. The reign of the missionary party over Hawaii under the territorial government began. They controlled all transportation, hotel, insurance, banking, and utility industries. In return, American troops and

civilians flooded into Hawaii without limit. Hawaii now became the U.S. military fortress and Pacific trading post.

Hawaii's existence as an unoccupied nation came to a close. Another country's form of government, laws, culture and social mores were superimposed upon Hawaii. Non-American lifestyles were openly and subtly suppressed. Hawaiian and other non-English speaking children were forbidden to speak their own languages, the hula was forbidden in schools, children's names were changed to English names. Children were trained in the Pledge of Allegiance to the United States as well as the Gettysburg Address.

As the era of American occupation began, Lili'uokalani sent her plea:

Oh, honest Americans, as Christians hear me for my down-trodden people! Their form of government is as dear to them as yours is precious to you. Quite as warmly as you love your country, so they love theirs. Do not covet the little vineyards of Naboth's so far from your shores, lest the punishment of Ahab fall upon you, if not in your day in that of your children, for 'be not deceived, God is not mocked.' The people to whom your fathers told of the living God, and taught to call 'Father,' and whom the sons now seek to despoil and destroy, are crying aloud to Him in their time of trouble; and He will keep His promise, and will listen to the voices of His Hawaiian children lamenting for their homes.

Sovereignty is a precious right. It cannot be traded away by Reparations which American dollars are paid to one race of Hawaii's citizens. Nor can it be suppressed by years of historical and cultural reprocessing.

For the Sovereignty of Hawaii is alive and lives in each of us who practice that Sovereignty by proclaiming to be a citizen of the nation of Hawaii. And, as more of us become aware of our history and reclaim that Sovereignty, will come the fulfillment of Hawaii's law, UA MAU KE EA O KA 'AINA I KA PONO (The Life of the Land is Perpetuated in Righteousness).

Hayden Burgess
Office of Hawaiian Affairs.



On Lei Day, Kamehameha's statue is garlanded with leis.

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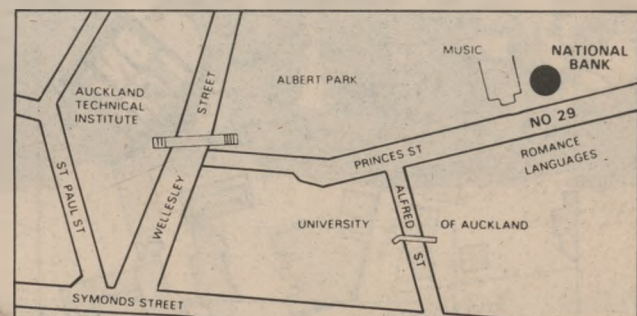
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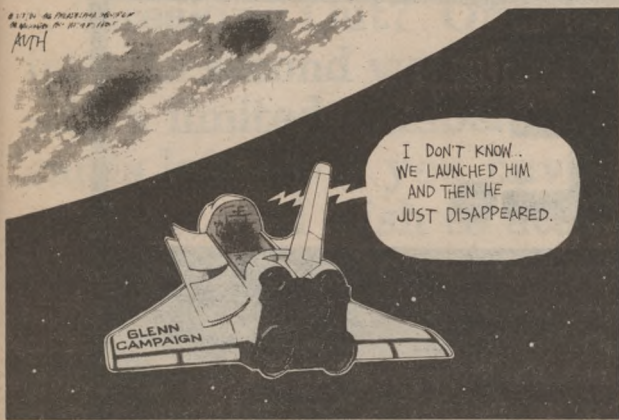
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NEWSBRIEFS



WINNING AND LOSING ►

The roller-coaster, they call the Presidential Elections is now under way in the U.S. The first parts of the process, the Democratic Party's Primaries, are now being held, with Mondale winning Iowa and Hart winning in New Hampshire.

The first two results cannot be taken as strong indicators of the final outcome, but assuming that no new candidate enters the race, we can say that the winner will come from: Mondale, Hart, McGovern, Cranston and possibly Glenn. This means that Askew, Jackson and Hollings have almost certainly been reduced to the also-ran category.

However, it cost Hart \$US 400,000 to win in New Hampshire - multiply that by 50 states and you can see that it will all be decided by how much money the candidates can attract. A flood of money for any runner could change the current rankings - that's good old democracy for you.

STUDENT UNIONS BANNED ►

All student unions have been officially banned in Pakistan and students there are beginning to react against what is being seen as Government intolerance of democracy.

Official pretexts for the bans centre on increased student control of campus activities and interfactional strife, which has sometimes erupted violently. However, although violence may have provided adequate justification a year ago, there has been no campus fighting for some time. In fact, recent union elections had seemed to return student-government relations to a reasonably even keel.

The Government is now seeking to impose department based student societies, but students are beginning to organize themselves away from campuses and it seems that they could become a more potent force out of sight of officials. Meanwhile, President Zia-ul Haq moves ever more in the direction of dictatorship - and they are supposed to be holding elections next year.



Karachi University: offices broken open.

GOOD NEWS ? ►

According to the head of the U.S. military forces in the Pacific, America is enjoying healthy political relationships with the regions' Governments.

For those of you who think that this is good news, you may like to consider what these 'healthy relationships' mean to the Pacific. As far as the Americans are concerned, the major result is that they are able to expand their military forces.

Now that the U.S. has established an Eastern Front with its missile bases in Europe, they will be trying to establish a Western Front in the Pacific. While it is difficult to find a buffer to the North, where the U.S.A. and the U.S.S.R. almost touch, the Americans are trying to provide themselves with as much protection as they can.

The development of 'healthy relationships' could perhaps be better translated as: the ability to fill the Pacific with nukes.

FWOGLER OR MORE FOWL! ►

Remember Sir Michael Fowler - Wellington's answer to the builders dream? Well dear old Sir Michael went to visit his son in South Africa recently.

However, instead of letting things rest at a quiet, and private, family visit, he decided to get his face plastered over the 'Cape Times' by presenting one of his own drawings to the mayor in a well documented ceremony.

Given that much of the Commonwealth is already antagonistic towards New Zealand over such things as Rugby tours, you would have thought that someone in Fowler's position could have been more sensitive to the situation.

As it is he has provided the racist South Africans with yet another NZ link, and every such link is a booster for Apartheid.

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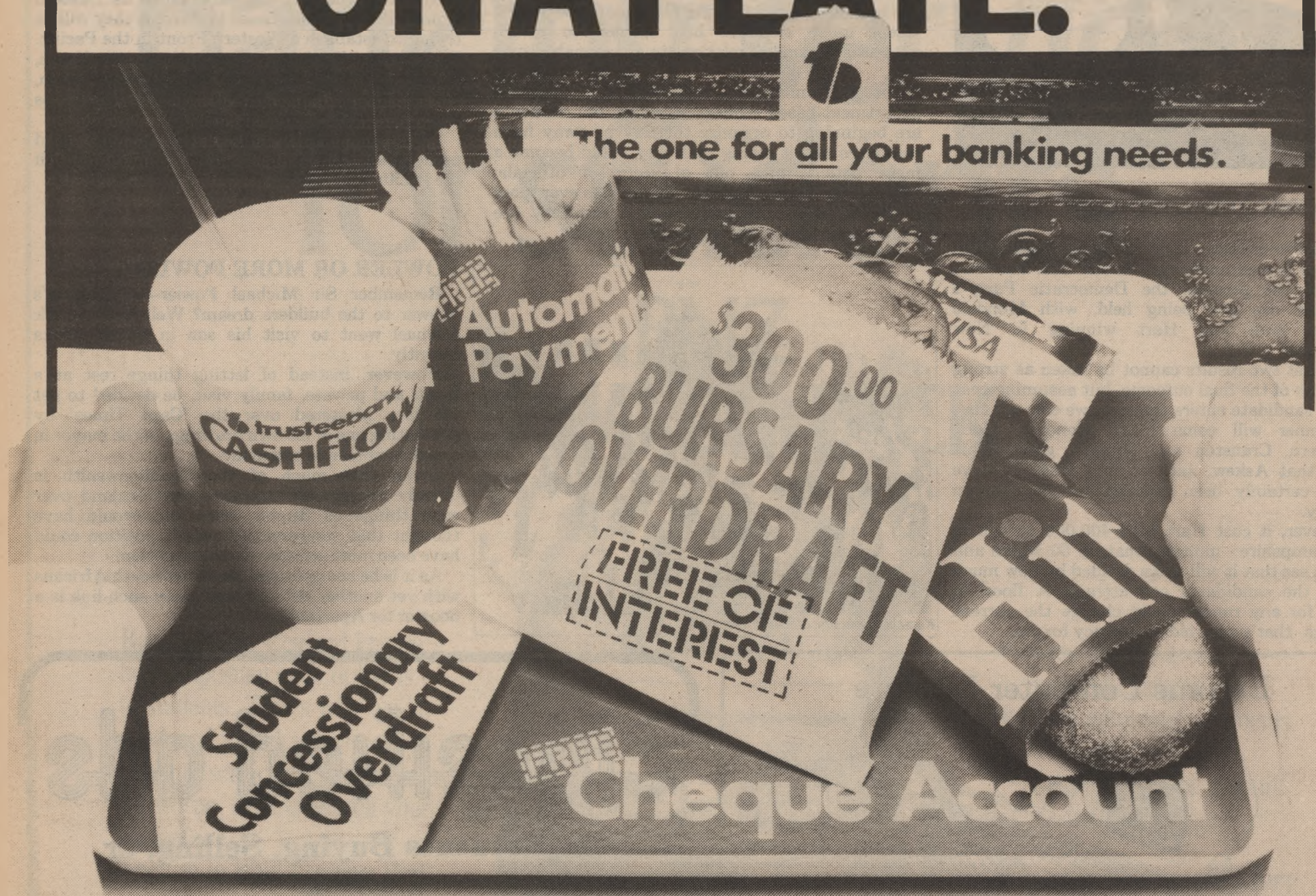
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STUDENT

Orientation-breaking out?

'Breaking Out?' Orientation 1984 is into its second week and, yes, there are still a limited number of registration cards left. So if you haven't bought a card yet and wish to attend this weeks events get in quick before we sell out.

Conditions of sale are printed on the reverse of your Orientation card. As venue sizes are limited cardholders are advised to arrive early to be guaranteed admission. Cards are still available from the Orange Selling Booth in the Quad between 10am and 5pm and before major events. Some of this week's major events are highlighted on this page. A detailed list of all events can be found in the Orientation programme.

Don't forget that your \$8 registration card gets you admission to the 'Breaking Out?' events for FREE.

STUDENT TRAVEL SERVICES TREASURE HUNT Wed 7 1pm

The Orientation Treasure Hunt will lead you on a merry chase all over the university and environs as well as giving you the chance to win some fantastic prizes.

The Treasure Hunt is designed to introduce you to some parts of the university you might not be familiar with, to test your brainpower and to provide you with an entertaining afternoon and/or morning.

Every first year who completes the hunt goes into a draw for an all expenses paid weekend in Queenstown, courtesy of Student Travel Services Ltd.

All others who complete the Treasure Hunt will be eligible to win other major prizes and all competitors can win loads of spot prizes donated by Danish Delight, Dominion Breweries, University Book Shop and Kentucky Fried Chicken.

The Treasure Hunt starts at 1pm on Wednesday March 1. Then, the entry forms and first clue will be given out. The clue will lead you to the first checkpoint which will be situated somewhere around the university or its environs. There you will receive your next clue. There will be about 15 checkpoints altogether and you have until 1pm on Thursday March 8 to complete the course. At that time the draw will take place. Checkpoints will be open from 1pm to 4.30pm on Wednesday and from 8.30am to 1pm on Thursday. You need only complete the course to go into the draw for the major prizes so you do not need to race around to complete the course. You can fit the Hunt around your lectures.

Enter the Treasure Hunt as an individual or as part of a team. Come to the quad at 1pm on Wednesday.

SHADOWS

Shadows, your late nite haunt, opens this week at the earlier hour of 7pm. Admission is on presentation of your Orientation Card only.

Tuesday night is blues night with the BLUESBUSTERS. Wednesday

night sees the University Folk Club entertaining you with an evening of folk/blues music while on Thursday you can have a sp(l)iffing time dubbing the night away with D.J. Hensley and some great reggae music.

WOMENS DANCE

Wed 7 8pm

See in International Women's Day in style - come to the Orientation Women's Dance in the Coffee Lounge - featuring the one and only Freudian Slips, and Vibra Slaps. Two great women's bands

playing music that women can identify with - and both very danceable. Cardholders get in free, students/beneficiaries \$2.00, and other women \$4.00 (women only).

BLOOD OF THE SKY

Maidment, Wed 7-Sat 10 8pm

'Breaking Out?' Orientation brings you the Crater Island Mythic Company production 'Blood of the Sky' for a four night season this week. The Crater Island Mythic Company comprises actors from Dramatwists and Theatre Workshop together with musicians from the band Diatribe. 'Blood of the Sky' merges traditional theatre forms with innovative approaches to costume,

mask, ritual, movement, projection and lighting blending European and Pacific cultures as the hero, North Head, battles and muddles his way through a sequence of death-defying and breathtaking adventures in his quest for the Five of Rangitoto.

Performances occur night at 8pm in the Maidment Theatre this Wednesday to Saturday. See you at the show.

NIHILISTIC FUN FROM FLYING NUN

Cafe, Friday 9 7.30pm

Looney Tours bring you THE unique and not to be missed dance from Flying Nun Recording Company. 'Nihilist fun' with Children's Hour, The Chills, Double

Happy plus They were Expendable. You can expect a packed-out night of Brilliant Music. So come prepared...

FANTASY BALL

Sat 10 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.

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GABARET

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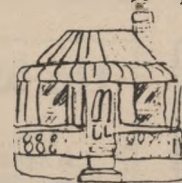
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CABARET

I didn't really want to go see Cabaret. I wear a Star of David on my body and there it is on the programme, the posters - on Hitler's face. Clever? Offensive? I didn't want to see another N.Z. play where they said the Yiddish wrong and made jews into schmalz. We know about it enough already.

Or do we? Theatre Corporate's production of Cabaret covered well worn ground with originality, subtlety and guts. Michael Hurst, as the Master of Ceremonies at the Kit Kat Club in Berlin from 1929 to '30, was in control of the audience as well as the direction of the play. Stage presence and sharp acting linked the 'entertainment' at the Kit Kat Club with the relationships developing between characters - Cliff, the honest American and Sally Bowles, the 'outrageous' English girl, and their landlady Mrs Schneider who is in love with her jewish tenant, Mr Shultz. The relationships are contrasted. Cliff and Sally start living together after their first meeting. Mrs Schneider and Mrs Shultz conduct a slow, ritualized courtship.

What happens to them all is of course, history. The Kit Kat Club ends up as a march of duck walks, the Honest American becomes enraged, Sally Bowles isn't interested in politics, Mrs Schneider refuses to marry Schultz because, having lived through a war and crazy inflation, she doesn't want to endanger her economic survival. With a jewish husband she may not be able to rent her lodgings. Shultz says he understands the Germans because he is one.



There are many brilliant images in the play, small scenes that for me described the era well. Mr Shultz and his pineapple gift, Michael Hurst dancing with the jewish ape dressed in a tutu, or sitting on a human chair, a cigar-smoking entrepreneur.

The importance of money, the decline of ethics, and increasing brutality are all themes running through the play. The burlesque Kit Kat Club is a suitable analogy for Berlin at the time - 'tacky, terrible, everyone having a good time'. At times, the scenes were not too far off from Pink Pussycat down the road - one scene had full frontal nudity, following Mercury's example in Steaming. The loudest clapping of the whole evening occurred

after this scene, which drew the line between pornography and art fairly fine.

Despite this, or perhaps because of it - Nazism being a type of pornography, one of the soul - the play works well. So go see Cabaret - it has fine acting, Sarah Pierce's voice and costumes (costume changes!) that have got to be seen to be believed. The accents sounded for real and a week later the play's still playing itself out in my head. My flatmate, who also saw the play, caught herself singing 'Tomorrow Belongs to Me' - a sort of ode to the fatherland which Germans in the play sang near the finale. Chilling. So it's not enough, not nearly enough already.

— Lisa Glazer

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NGA TUHI MAI

LETTERS

KIA ORA REIHANIA

Dear Rangi and Neil,

Thank you for letting everyone know about the hikoi to Waitangi. I went on it and I feel that it isn't over yet, that it will never stop until we get our demands for Maori autonomy. The hikoi continues - it's just mutated into a thousand things people are working on now back home where they come from, building those grassroots Te Kotahitanga needs throughout the land.

The hikoi achieved some very solid credentials. First, and most of all, the unity of the tribes, so beautiful to see. Second it aroused a spirit which had been sleeping, and the presence of many kaumatua and kuia from the Kingitanga Tuhoe, Tai Rawhiti and many other areas, ensured that the discipline of peace remained strong and gave blessings and credibility to the whole proceedings. Third, while we remained united despite cunning police tactics which attempted to split us (demanding a delegation of only one hundred 'leaders', no radicals), afterwards we had the delightful spectacle of Sir Bobby-boy Muldoon caught up in his own web of deception, split from and arguing within his own governmental caucus and with the Governor General.

When the head is cut off from the body, life dies. In refusing to separte a delegation of one hundred 'leaders' out from the hikoi to go up to meet the Governor General, Te Kotahitanga made a stand on principle, with mana and with dignity. It is for the crown to honour the Treaty, not the government. The government will never cede what we want, as Maori values are fundamentally at odds with the crass consumerism of a decadent materialistic society. In Australia the Governor General removed a whole government, overnight. Governor General's have that power. So is Muldoon now going to preempt such a move and declare us a republic?

The republic of New Zealand? Never! The Republic of Aotearoa! Or will martial law be declared overnight and emergency powers utilized for some reason? The army was used for logistical support in the anti-Springbok tour of 1981, and to deploy barbed wire to protect those misguided souls who still play ball with white South Africa. The police were used against us then and on the hikoi they played a powerful role behind the scenes. Who advised the Governor General against receiving the whole hikoi? Who stipulated only one hundred people should meet him? Who changed the meeting times from 2pm to 4pm? And then, when the Governor General finally decided to receive the whole hikoi in accordance with the right of citizens to

petition the Crown, who said, 'No. It's too late to meet the hikoi now'...

The police are very powerful and influential.

Te Kotahitanga came and left in peace. What was the cost of this police operation? Why couldn't they trust the guarantees of peace given? Another solid credential of the hikoi - it has effectively and efficiently killed off all those bullshit myths of violence that the media have perpetuated over the last few years. 1983 - the Governor General's car flanked with an escort of riot squad police all decked out in their superstud, macho riot gear. We don't need such alarmist police tactics. 1982 - the distortion which turned two eggs into a golf-ball. 1981 - the press highlighted Waitangi Action Committee's supposed assault when Dame Whina was knighted, and then ignored their court victory which saw the charges against them dismissed. 144 years of lies.

Motunui 1983 taught us an object lesson in what tribal unity and strength can achieve. 1984 is going to be a mindblowing year, I know it.

And finally, a suggestion. Why don't we wipe both the four Maori seats and the New Zealand Maori Council and channel our energies into creating a new Maori parliament, under Te Kotahitanga? The hikoi was organized in only four months. We can do it.

Arohanui
Reihania Manuhua

BIG BUSINESS ON UNIVERSITY COUNCIL

Dear Neil and Rangi,

I must disagree with your choice of Sue Picot as a coopted member of the University Council. I do believe she would not be at all helpful in wresting control of the University from big business. You should know that her husband Brian Picot is a director of big businesses such as Progressive enterprises Ltd. (the owners of Foodtown) and New Zealand South British Group-New Zealand's largest insurance company which operates through branches and subsidiaries throughout the world.

I do agree that Mrs Picot may not necessarily reflect the pro big business views of her husband. But as her livelihood and well being depend upon the profitability of some of New Zealand's biggest businesses it is unlikely she will be very critical of them

while a member of the University Council. Certainly as a member of the Auckland City Council she has never spoken out against big business. Nor has she ever shown any independence from the government and has never dissociated herself from the National Party. Indeed she is a Citizen's and Ratepayers Councillor. C and R, in reality is a combination of big business and the National Party in disguise.

I do not believe I am in any position to challenge Sue Picot's feminist qualifications. However there are many capable feminist women whose life experiences are closer to those of women students and women generally.

Colin Patterson

LOOK WHAT WE GOT IN THE MALE

To Craccum,

Freedom of speech is important on campus. People with views differing from that of the Government and society can come onto campus and be guaranteed of a hearing (even Matthew!). Or so it used to be in the past. Now it is 1984 and the practice doesn't seem to be continuing. Take Gary McCormack. Various people (the 'collective' whoever they might be) have accused him of being sexist. So I turned up to hear them substantiate their claims and hear his defence. After all, it is a free country and people are allowed to defend themselves. And what did I get? No discussion; just an advertisement from the orientation collective and Radio B turned the volume up.

The guy might be sexist. He might be a pain. But I want to make up my own mind. I do not want to be told how to think by some collective or Trish or anyone. They appear to agree with freedom of speech - you are free to agree with them. When they talk about free speech and free society, what do they REALLY want?

Bruce Palmer

THE HORRORS OF 1984

So here we are 1984: the year Paul Sutcliffe and Liz Stone fight it out for the presidency.

Maybe the enlightened will revolt. Who knows?

Sue Smith

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NGA TUHI MAI

LETTERS

FOR 'NEW ZEALAND' READ 'AOTEOROA'

Dear Sirs,

I was somewhat amused by Barry Worthington's letter last week and in particular his postscript which contained a reference to the New Zealand Party Club and the now non-existent Craccum Reform Group. I write this letter merely to explain the purpose of the New Zealand Party Club so that people like Mr Worthington can continue to rest in peace (mentally).

The Club is being set up with the aim of assisting the New Zealand Party in the election this November, and to debate policies that the club may feel appropriate. It also exists so that people interested in the Party can get together on campus and it is intended to conduct social activities with this ideal in mind. Other events on the cards include debates and hosting guest speakers such as Gordon Dryden and Bob Jones, who have both expressed interest at the prospect of speaking on campus.

Therefore, we do not exist with any motive towards changing any of the practices of the Students' Association, although our individual members may feel an impulsion towards such activities and that is entirely over to the individual. Therefore, the Craccum Reform Group is not as Mr Worthington put it, 'being resurrected.'

One other thing I feel obliged to comment on, in my personal capacity, is the matter relating to Mr McCormick. It is, in my view, a good thing he is sick of all this drivel about non-existent sexism, and as I see it, his shows are merely light entertainment. Politicising what is essentially supposed to be a fun time, Orientation, is not likely to increase your card sales.

Yours faithfully,
Philip Ross
Interim Chairman
NZ Party Club

GOOD FOR GOLD

Rangi and Neil,

What did we learn from the Olympics? Americans are goodies, Russians are baddies. But, most of all Ann Marie Quinn has got to go.

Anyway, unless we buy our own satellite we's gonna be in trouble over the summer when once again every possible American athlete will be given fullest media coverage, and the merits of smoggy Los Angeles will no doubt fill our screens.

In the name of truth justice and the ? way,
Rose Leichter

DISCERNMENT VS CENSORSHIP

Dear Rangi and Neil,

Mervyn Thompson's letter, Gary McCormick's recent burlings, and the withdrawal of certain members of the English Department from Orientation, have finally inspired me to ask a question of the English Dept et al that has been troubling me for some time. If it is 'censorship' when one is politically discriminating, why is it not censorship when one discriminates on literary grounds? Surely the Department, Thompson, etc. don't continue to champion the antiquated and elitist view that there is an 'objective' standard by which to measure literature. The distinction between literature and politics is a false one - are so few women writers taught in the English department for literary or political reasons? Is the huge discrepancy between the proportion of female students and female staff in the English Department a political or an academic issue? Face it boys.... politics is life is art.

Both politics and literature are subjective; in regard to both the Orientation Collective had the right (and, in my view, the political responsibility) to set their own standards and act accordingly.

Anonymous (I'd quite like a degree after all!)

Chaplain's Chat

'COME ALIVE...!!'

Those words, which introduced a thousand slogans, came to mind as enrolling crowds queued on the stairs and jostled in the Quad. After a quiet summer there was activity everywhere: the greeting of friends, the excited chatter about the new year, the waiting in line and the form-filling, old and young together. 'Come alive...' How would you finish that line? With 13,000 students, (about 4,000 new to this Campus) numerous teachers and other staff, what is needed to make the University the kind of community it should be? How does it 'Come alive'?

A modest suggestion is the four-lettered word - CARE. The dictionary gives it a wide range of meanings, a mixture of emotion and deliberation.

Our motto 'Ingenio et labore' suggests a mixture of natural ability and hard work. Participate in activities which take you beyond the narrow confines of your papers. Many have found better perspectives and understanding that way. Take interest in the other people, especially those who seem to be finding the going hard. Smile at them, encourage them and listen to them. They may even smile back! By the same token, care for yourself and look for help to those who can give it. The welfare Services are here to assist you, but there are plenty of other encouragers as well: lecturers, societies, fellow students, even chaplains!

The University is in many respects a privileged society in which we are encouraged to pursue truth, understanding and wisdom. Truth often lies where we least expect it; it is seldom pure and never simple. Only a servant of the truth is able to be a free person.

- JMK for the University Chaplaincy

CAREERS ADVISORY SERVICE

Where to find us: Behind the Upper Lectures Theatre, Rooms 13/14/15.

What you'll find: Guy Nash, the Careers Adviser. A very busy chap - consequently if you wish to have a session with Guy you'll need to make an appointment.

Rosemary & Sue, in room 14, buried beneath a pile of paper of various sorts!!

There are files on current job vacancies - private sector, public sector (government & local body), university vacancies (NZ, Australia etc).

We also hold the State Services bulletin 'Opportunities for Graduates', (a weekly schedule of vacancies within the public service), the Hospital Bulletin, Education Gazette and the Library life.

We have files and booklets from all the NZ universities and technical colleges etc with course content etc.; and a mass of information on career opportunities available according to qualification all indexed for ready access. We are open from 8.30 - 5.00pm. Call in and see us, we can field many an enquiry!!

Angela, in Room 13, is our Research Officer. She has at her fingertips, the destination of our past graduates, and collates the National

Statistics. She is also available for careers counselling, specifically in the arts/social sciences areas - an appointment is necessary.

Why we're here: The Careers Advisory Service is the link between the University and the employers of its graduates and students. We encourage students to see that their studies have as many career applications as possible, to take a continuing interest in the career implications of their studies and to start preparation early for their eventual entry into the workforce.

To this end we arrange employer visits to campus to give lectures, presentations and interviews so that students/graduates can obtain information about the structure and role of the various organisations and the possible opportunities available. The MID-YEAR CAMPUS VISIT Programme takes place throughout the second term and is preceded by a seminar and a series of workshops to ensure that students/graduates can make optimum use of the time and contact. CAREERS WEEK follows finals. Come in and register so that you can spread your net wide.

JOB VACANCIES

RESEARCH STUDENTSHIP CLINICAL SCHOOL OF MEDICINE, WGTN

Seeking student with good honours degree in biochemistry or physiology for post graduate study of neurological disease and/or alcoholism in the Dean's Research group.

Contact - Dean, Wellington Clinical School of Medicine, Wellington Hospital, Wgtn. 2
Phone: 855 999 X5545

ELECTRICAL ENGINEER - N. Z. R.

Seeking a recent graduate to assist at the H.O. location in Wellington, with the electrification of the main trunk line.

Contact - Mr Smythe. Phone: 794 600 x8667

ACCOUNTING GRADUATE - WELLCOME NZ LTD

Seeking BCom Graduate keen for exposure to modern accounting practices as a basis for a broad based career in industry. Full training in all aspects of accounting and time off to complete professional qualifications will be given.

Contact - Cheryl Wright, Personnel Manager Phone: 2761877

INVESTMENT ANALYST ANZ BANKING GROUP

Seeking BCom graduate, of a high standard, with a keen interest in sharemarket/investment matters. The successful applicant will join a team working in the Customer Investment section of the ANZ Investment department in Wellington.

For further information telephone John Gardner, WGTN 738-622, or apply in writing, with appropriate details to Mr J. Gardner, Personnel Dept. ANZ Banking Group. NZ Ltd, PO Box 1492, Wellington.

TOWN PLANNER WELLINGTON CITY COUNCIL

Appointee must have experience in town planning procedures, a university qualification and be a member of Town Planning Institute. Conditions of appt. available from N. Crombie, Admin. Asst. PO Box 2199 Wellington. Applications close 2.3.84

GRADUATE - BURNHAM HOUSE PUBLISHING LTD.

Seeking graduate 24 yrs + with good potential. Must have good communicating skills, an appreciation of marketing, management skills potential. Further details CAS.

Contact - John Davis. Phone: 792 993

SENIOR PLANNER AUCKLAND C.C., Dept. of Planning and Community Development

Seeking person capable of initiating and evaluating civic and urban design concepts, communicating proposals clearly both writing and drawing. Successful applicant probably a qualified Town Planner with experience but prepared to consider people with qualification/experience in architecture or one of the related design fields.

Enquiries in first instance - Mr Betts, 792 020
Written applications to - Personnel Officer, Auckland City Council, Private Bag, Wellesley St. Auckland 1

SENIOR PLANNER - HASTINGS CITY COUNCIL

Senior position; all applicants should have had some previous experience within a planning office. Schedules of duties and conditions of appt. available from City Planning Officer, Hastings City Council, Private Bag Hastings.

CAS also holds latest vacancy listing for: Hospital Board's Association University Vacancies - Aust. Overseas Academic Opportunities for Teachers.

PAI NOTI

HOWICK LIT

'Bedroom Farce' Ayckbourn, dir. Bonnell is to play Little Theatre Pakaranga), Mar. For bookings phor

AMNESTY INT BENEFIT CON 25th, 7pm. HIS THE/

The Auckland t International is concert on Sunda His Majesty's Th called -

'Footsteps Up not the 1' It should be a l outrageous will be Grant, Ian Fr Morris. Others te bands Herbs an Duo Beverly and Topp Twins, th Group and some and breakdancers. Tickets, which 'The Corner' Bo \$12.50 or \$9.50 students and galle

UNIVERSITY SKI CLUB INC

Notice of th General Meeting. March 14. Venue: basement of th building). Start T. Nominations are Committee positi posted to: UASC, P.O. Box 4240, Auckland 1. or, placed in the S in the AUSA re they must be rec 6.00pm on Mond Nominations n Nominee, Nomin Ring 790-207 for

WATERI SWIN

There will be a interested in ple swimming at E which is at Victo - excellent time. 12th at 1pm in Centre.

STUDENT MOVEM

Orientation M interested in find is, does and Wednesday, 7th Lounge (Studen one floor up) 6pm - light shar 7pm - introduct and discussion.

Invited speake Martin on 'Communities; s and religious or them? how do we For further deta McKenzie (795-1 (602-246)

The evening wi (and please excu those of us w working very h Secondhand Box weeks). Looking you.

MAIDMENT

ADULT DRAMA CLASSES

10 WEEK TERM FOR STUDENTS 17 - 21 yrs

COMMENCING SATURDAY MARCH 10

ARTS CENTRE

TUTOR JULIET MONAGHAN
DRAMADILO
DIPLOMA OF DRAMA (AUCK.UNI.)
WORK SKILLS THEATRE PROJECT
N.Z.S.A.C. TOUR
TRAPEZE THEATRE GROUP
MAIDMENT SUMMER THEATRE

This 10 week course will aim to make participants more aware of themselves as performers. Establishing a firm groundwork in movement, voice, rhythm, improvisation, acrobatics and theatre-games. Concentration, energy and trust leading towards self-confidence and presence in performance.

10 classes of Two-hours duration - class size will be limited.

CONTACT THE ARTISTIC DIRECTOR 793-474

PANUI

NOTICES



HOWICK LITTLE THEATRE

'Bedroom Farce', a play by Alan Ayckbourn, directed by Roy Bonnell is to play at the Howick Little Theatre (Main Highway, Pakaranga), March 24 - April 14. For bookings phone: 534-4849.

AMNESTY INTERNATIONAL BENEFIT CONCERT, MARCH 25th, 7pm. HIS MAJESTY'S THEATRE

The Auckland branch of Amnesty International is holding a benefit concert on Sunday March 25th at His Majesty's Theatre at 7pm to be called -

'Footsteps Up My Jumper or not the 1984 show'

It should be a lot of fun. Being outrageous will be Tom Scott, A.K. Grant, Ian Fraser, and Grant Morris. Others taking part are the bands Herbs and Diatribe, Folk Duo Beverly and Allan Young, the Topp Twins, the Chilean Exile Group and some marvellous clowns and breakdancers.

Tickets, which can be obtained at 'The Corner' Booking Office are \$12.50 or \$9.50 for beneficiaries, students and gallery seats.

UNIVERSITY OF AUCKLAND SKI CLUB INCORPORATED

Notice of the 1984 Annual General Meeting. Date: Wednesday, March 14. Venue: Room B28 (in the basement of the Main Library building). Start Time: 7.30pm.

Nominations are requested for all Committee positions, and should be posted to:

UASC,
P.O. Box 4240,
Auckland 1.

or, placed in the Ski Club pigeonhole in the AUSA reception area, and they must be received no later than 6.00pm on Monday March 12.

Nominations must be signed by Nominee, Nominator and Seconder. Ring 790-207 for details.

WATERPOLO AND SWIMMING

There will be a meeting for anyone interested in playing waterpolo or swimming at Easter Tournament which is at Victoria (Wgtn) this year - excellent time. Meeting Monday 12th at 1pm in Clubrooms - Rec Centre.

STUDENT CHRISTIAN MOVEMENT (SGM)

Orientation Meeting for anyone interested in finding out what SCM is, does and stands for ... Wednesday, 7th March, in Exec Lounge (Student Union Building, one floor up)

6pm - light shared meal
7pm - introductions, guest speaker and discussion.

Invited speaker is Rev. Margaret Martin on the topic of 'Communities; society, - university, and religious ones; - do we need them? how do we fit in?...

For further details contact Rosalie McKenzie (795-166) or Maria Kobe (602-246)

The evening will be fairly informal (and please excuse the tiredness of those of us who will have been working very hard at running the Secondhand Bookstall the last 2½ weeks). Looking forward to meeting you.

RECREATION CENTRE

Rec Centre offers classes in Keep Fit, Yoga, Self Defense, Ballroom dancing, beginners jazzdance, Intermediate Jazz, Beginners ballet, Elementary ballet, Contemporary dance, Squash, Badminton and Tennis.

Contact the Rec Centre for enrolment details and class times or phone 737-999 ext 8374.

UNIVERSITY REVIEW

ACTORS - WRITERS - SINGERS - WRITERS - ACTORS - DANCERS - MUSICIANS - DESIGNERS wanted for the University Review... Auditions in the Little Theatre Mon & Tues, 12 & 13 March between 12.30 - 2pm and 4 - 6pm.

WORKERS EDUCATIONAL ASSOCIATION

Republicanism - part of our 'Isms' series on Political Philosophies

Date - March 6th (1 session)

Time - 7.30pm - 9.30pm

Venue - WEA, 21 Princes St

Tutor - Bruce Jesson

Fee - \$4 wages - \$2 unwaged

Making Changes - Self Esteem

For Women

A non-residential weekend course

for Women covering Assertion

Techniques from a Feminist

perspective.

Date - Sat 10th/ Sun 11th March

Time - 9.30am - 4.30pm

Venue - WEA, 21 Princes St

Tutors - Women's Studies Sub-

Committee

Fee - \$18 wages - \$10 unwaged

T.V. - Mirror or Mirage? - A series

of lectures on contemporary

television. For those interested in

defining and clarifying the ways in

which T.V. affects NZ Society.

Date - Starts March 14th (10

sessions)

Time - 7.30pm - 9.30pm

Venue - WEA, 21 Princes St

Fee - \$25 waged \$14 unwaged

Tutor - Course co-ordinator, John

Daly-Peoples, plus a range of

speakers.

Marxism - A short but intensive

course on Marxism

Date - Starts March 15th (5

sessions)

Time - 7.30pm - 9.30pm

Venue - WEA, 21 Princes St

Tutor - Bruce Jesson

Fee - \$15 waged \$8 unwaged

FILM SOCIETY

ORPHANS OF THE STORM &

AMERICA. University, 6.30pm

6th March RAVENS DANCE City

Art Gallery 5.30pm & 8.00pm 7th

March.

WAY DOWNEAST University

6.30pm 8th March.

AGUIRRE WRATH OF GOD The

Works, Devonport 8.00pm 9th

March & Lecture Theatre, Epsom

Auckland Teachers College, Epsom

11th March.

You can join by turning up early to

any of these screenings.

DISABLED?

If you're permanently disabled or

temporarily (broken arm etc),

contact Heather Brockett, Disabled

Students' Resource Officer, at

Students Associations (Ph 30-789).

KMT

Wed 7 to 10 Mar 8pm 'BLOOD OF THE SKY' by Crater Island Mythic Co. An experimental journey in music and theatre to locate the fire of Rangitoto. Tickets for non-cardholders \$4.

Fri 9 Mar 1pm 'FRIDAY AT ONE'. A free lunchtime concert featuring this week:

Mon 12 Mar 8.15pm 'TE WAKA HUI Cultural Experience'. Tickets \$7 and \$4, 12 Albert St Ph 33-629

Tues 13 Mar 8.15pm 'WELSH CHORAL SOCIETY'. The choir celebrate their 14th year with a concert conducted by Bill Williams.

Tickets \$7 children \$4 ph 33-629, 12 Albert St, City.

Wed 14 Mar 8pm 'JAPANESE MALE-VOICE CHOIR'.

Presenting traditional Japanese songs and well-loved choruses from Europe and America. Bookings at the corner, \$5.

Thurs 15 Mar 8.15pm mat. 2.15pm 'SPATZ' with Robin Ruakere.

Described as NZ's answer to FAME. Youngsters complete 5 mths rehearsal with an exhilarating first public performance. Book now

Ph 33629, \$7 & \$4, 12 Albert St, City.

Fri 16 Mar 8.00pm 'ST PATRICK'S CONCERT' A grand variety show.

Sat 17 Mar 8.15pm 'THE FRIENDLY ROAD CHOIR' with Arthur Thomas. Yes - it is the same choir and still attaining an international reputation. Tickets 12

Albert St. \$7, \$4. Ph 33629.

AT THE MAIDMENT

MAIDMENT LUNCHTIME MOVIES

Mon 12 Mar 1.05pm 'RAIDERS OF THE LOST ARK' GY. The ultimate hero in the ultimate

adventure. Admission \$1 only.

EVANGELICAL UNION

Hi, welcome back to Varsity everyone, special hello to all first year students. E.U. is all geared up to go with some really great Social

Activities for you all to meet each other and some inspiring lunchtime meetings for us all to learn a bit more...!!

Tuesday 6th 7.30am CHAPEL

Prayer Breakfast

Tuesday 6th 1.00pm Restaurant

'Are you really a Christian?'

Saturday 10th 12.30am Clock

Tower Beach Day.

Check out the Notice Board for

details (next to the Custodians

office in the Quad)

CORSO ON CAMPUS A.G.M.

On Thurs 15th March 7.00pm in the Exec Lounge. A film will be shown and a speaker available to answer questions. Everyone

welcome. See you there! For further info ring Moira 817-4674 or Barry Student Union Ext 823.

STRENGTH & HEALTH CLUB

First meeting for '84 in Rec

Centre Club Rooms, Wed March

14th 12.45pm - 2.00pm. All those

interested in Bodybuilding/ Body-

shaping, Weightlifting/Weightloss

etc etc. Please Attend.

AUSA BUILDING DEVELOPMENT

The Auckland University Student

Union Building was designed for a

roll of 6500 students. It is now very

cramped and inadequate, possibly

because enrolments now total close

to double this figure.

During 1984 the Students Association and the University wish to commence planning for further student facilities. It is intended to formulate various possible building developments and to present these for discussion by the student body during the Second Term.

Any student who is interested in taking part in this process is welcome. Please contact the President or the Secretary in the AUSA office.

WANTED FOR STUDENT CLUB

Musicians, Theatre, Cabaret Groups, Poets, Jazz, Blues, Ethnic & Rock Bands AND ANY conceivable floor shows that you may have tucked up your sleeve!!! Contact Phillipa at S.U.B. Ph 30-789 ext 810 or Lisa ext 837.

WINE SOCIETY MEETING

The first tasting of 1984 will take place on Tuesday 13th March at 7.30pm in the Coffee Lounge (1st floor of Cafe building Wellesley St side). A short AGM will be held and then a tasting of NZ wines with guest speaker from the NZ Wine Institute. Members \$5. Non-members \$9. Membership for 1984 is \$10.

WANTED

NEW DRAMATIC WRITING

The Maidment Arts Centre is increasing its concentration on New Zealand drama for this year and playwrights are required for the following consideration:

- (a) Public Readings
- (b) Workshop
- (c) Production

Based on the University of Auckland campus and utilizing the resources of student actors and production crews it is our aim to provide stimulus and incentive to new and recent young writers.

All scripts submitted will be read by at least two playreaders and selection for the above categories will be based on merit. Every endeavour will be made to have the author present should his or her play be selected for private workshoping with the director and actors or, for public presentation in the form of a reading or production season in the LITTLE THEATRE. All scrips - with comments from our readers - will be returned with the minimum of delay.

The requirements for submission are as follows ...

1. The author should be a permanent resident within New Zealand.
2. Playscripts submitted should have a minimum playing-time of 50 mins.
3. All scripts should be typed, preferably double-spaced.
4. Enclosed with the script, authors should submit details of age, contact address and telephone numbers.

Please direct all enquiries and playscripts to

The Artistic Director,
Maidment Arts Centre,
University of Auckland,
Private Bag,
Auckland.

COUNSELLING

THERAPEUTIC GROUPS

Resource Person - Lorna McLay
Dates and Times - One Group: Thursdays from 5.00pm to 7.30pm. Runs from 29 March to end of term. The Other Group: Tuesdays from 11.00am to 2.00pm. Runs from 27 March to end of term. These groups will be for people who wish to resolve specific issues relating to their lives. Common issues are confusions relating to personal and sexual identity, to your future career and to relationship difficulties with parents and/or partners.

THE COMMUNICATION SKILLS GROUP

Resource Person - Dr Felix Donnelly
Dates and Times - Thursday 1.00pm to 2.00pm. Runs from 29 March to end of term. This group will be aimed at identifying areas of difficulty in communication in personal and learning situations. There will be an opportunity to learn and practice more effective ways of communicating. This will enable students to become more confident and assertive, in social and more structured situations such as tutorials and seminars.

Any person wishing to join these groups must see a counsellor first if they haven't already done so.

STUDY SKILLS

Resource Person - David Simpson

1. Individual Help with Study Problems. Diagnostic evaluation of scholastic problems, and individual remedial tuition will be available Monday and Wednesday mornings throughout term time by appointment. See the Secretary at the Counselling Service.

A Workshop dealing with common study problems.

Monday and Wednesdays through first term, beginning 26 March, in Room B Counselling Service, at 11.05am, 12.05pm and 1.05pm.

Small group tutorials and workshops will focus upon such topics as organisation of work, overall timetabling, reading efficiency, essay writing, note-taking from lectures and books, preparation of assignments, the resuscitation of collapsed motivation, improvement in concentration, and similar topics. See the Secretary at Counselling for a programme, and to enrol in a Workshop.

SINCE ENROLMENTS ARE LIMITED YOU SHOULD CONTACT THE SECRETARY AT THE COUNSELLING SERVICE. WE ARE LOCATED ABOVE THE CAMPUS POST OFFICE & BANK OF N.Z. AND THE EXTENSION IS 7895.

PROBLEMS WITH RENTAL AGENCIES?

As part of its Housing Issue which will appear next week of term Craccum would like to have an article on the activities of flatting agencies (eg Rent Mart, Select, Home Services) and how they deal with students. If you have had a problem with an agency or have had dealings with them could you please see Rangi or Neil at Craccum (2nd floor Student Union Building) or leave a message at AUSA Reception. All replies will be treated in strict confidence and would be very much appreciated.

NOT ANOTHER BOUTIQUE



Original Designs

15% discount to students

Two Knights Games Shop



The WARGAMES SPECIALIST
Stocking new and second hand board and role playing games.

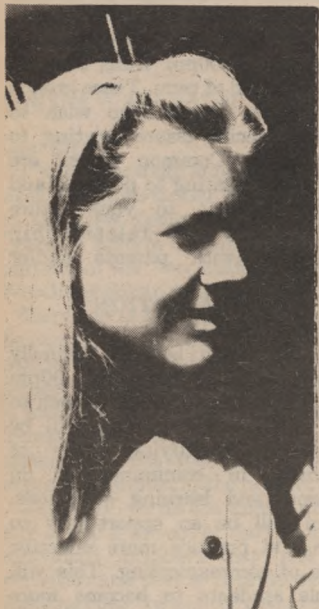
Student ID = 10% discount on new games

Eady Mall, 57 High St Opp Victoria St Car Park

PATAI

QUESTION OF THE WEEK

What is the biggest problem facing women today?



Sara Noble
Arts
Dissociation from other women within the patriarchy.



Jeanie McNair
Law
Fucking Survival.



John
Architecture
Making it in a man's world.



Linda
Science
Being accused of being unfeminine.



Bidge
Arts
Rape



Christopher
Arts
Survival



Lewis Mayo
Arts
Men



Darryl Carey
Architecture
Men

WIN A
WEEKEND IN
QUEENSTOWN



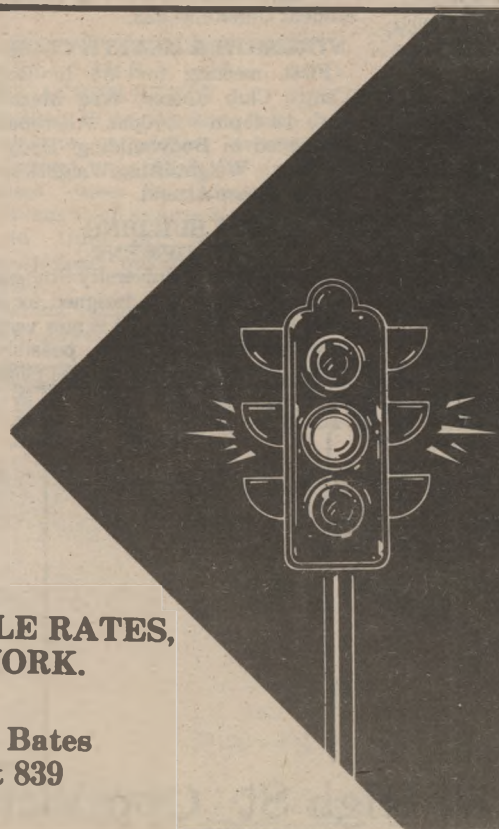
ENTER THE ORIENTATION TREASURE HUNT:
STARTS QUAD 1PM WEDNESDAY MARCH 8.
ALL FIRST YEARS WHO COMPLETE THE COURSE
GO INTO THE DRAW FOR A FABULOUS ALL
EXPENSES PAID WEEKEND FOR TWO IN
QUEENSTOWN. MAJOR PRIZES FOR OTHER
COMPETITORS.

REPRO WORK

CRACCUM'S NEW PROCESS
CAMERA IS AVAILABLE TO
HELP YOU with all types of
photographic reprinting,
reducing, enlarging and
screening.

REASONABLE RATES,
QUALITY WORK.

Contact John Bates
Ph 30-789 Ext 839



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special offer
on Matsuoka
classical guitars

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