

# CRACCUM



Auckland University Students' Association, Volume 58, ISSUE 4, MARCH 20 1984



- ▶ THE LIBERATION OF AZANIA
- ▶ FILM AND PLAY REVIEWS
- ▶ BLACK BIRCH





# TE MOKAI

## EDITORIAL

*Soon come Azania  
Power to the freedom fighters!  
Azania*

*Liberation soon come!  
Azania*

*Power to the brothers and sisters!  
Azania*

*Send racists on the run!*

**ANGOLA, MOZAMBIQUE, ZIMBABWE, AZANIA!  
ANGOLA, MOZAMBIQUE, ZIMBABWE, AZANIA!  
ANGOLA, MOZAMBIQUE, ZIMBABWE, AZANIA!**

Kia ora tatou ano.

This week we take you to Azania, in commemoration of the Sharpeville massacre. Apartheid is ugly, and some of the photos this week are horrific. No apologies, for this is not an escapist paper - the realities of oppression must be confronted.

With a proposed All Black tour of South Africa approaching in 1985, we thought it appropriate to use photos from the 1981 Springbok Tour which split this country. Picking up a copy of Tom Newnham's 'By Batons And Barbed Wire' and leafing through those weeks of struggle and turmoil, I could hardly believe it had all happened, the militarization of the police to be wielded by a deaf government which could not hear the people chanting 'No tour! No Tour! No Tour!'

I wonder how many people will raise their voices now to oppose next year's proposed tour. Time has diluted the bloodiness of the 1981 tour, while distance, the fact that this tour will be in South Africa rather than here at home, removes the immediacy of the issue. So if you've forgotten what it was like, or never knew why people were so stirred up then, read the interview with Makgolo, the Southern Africa Scholarship Student, entitled

'The Liberation of Azania' and hopefully you'll understand. What our society lived through in the winter of '81 was awful. But it's nothing compared to life as a black in South Africa.

Meanwhile, the same racist imperial war games go on in our own backyard. The Kanak in New Caledonia have declared this coming Saturday, March 24th, 'A Day For General Land Occupation'. Next week we'll background their resistance to French colonialism in the Pacific and how it all ties into the network by which we now have the US nuclear submarine, the Queenfish coming into the Waitemata Harbour on Friday while the New Zealand army plays counter-insurgency war-games on Aotea (Great Barrier Island), using Gurkha's as the insurgents because they are 'recognisable' (ie black). Our own 'Ready Action Deployment Force' to enforce United States' foreign policy in the Pacific, as we once played British proxies to gun down the peaceful Mau resistance in Samoa?

Protest and Survive,

Rangi Chadwick



## CRACCUM 1984:

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# TE TUMUAKI

## AUSA PRESIDENT

### NUCLEAR SUBMARINE — NUCLEAR NIGHTMARE

I'm sure that most students this week will be feeling safer and more secure than usual due to the presence of the USS Queenfish. The USS Queenfish is a nuclear-powered attack submarine which is coming here to take part in warfare exercises with New Zealand and Australia. New Zealand is actively taking part in the joint maritime exercise and is therefore assisting America to practice for a nuclear war. The presence of the USS Queenfish drags New Zealand into the nuclear arena. The submarine arrives in Auckland this Friday and Campaign for Nuclear Disarmament (CND) on campus is organising various events, including a debate at SRC (Student Representative Council) on nuclear proliferation Wed 1pm in the Cafe Extension; a forum in the quad on Thursday at 1pm; and a march on Friday at 1pm to the US Consulate where students will be 'dropping dead' to make the point that no-one wins a nuclear war.

Last year thousands of students marched against visits of nuclear ships, so make this march your protest against nuclear war. On Saturday at 11am students can also take part in a march from Downtown to Aotea Square. Don't just get depressed about the threat of nuclear war, stand up now!



### SHARPEVILLE DAY

is on Wednesday this week. It is a day to remember what happened in South Africa on March 21 1960 when 69 blacks were killed and 178 wounded when police shot at people protesting against the repressive pass laws. Most of these people were shot in the back.

It should be noted that the NZ government is presently considering legislation (The Immigration Bill) which will effectively result in immigrants

being required to carry passes or proof of their status in this country. South Africa doesn't seem so far from New Zealand at all really.

On Wed 1pm SRC will debate whether there have been any real changes to the apartheid system and at 2:30pm the Anti-racism Movement will be showing a film on apartheid in the Exec Lounge.

-Trish

# TE KAUNIHERA TAUIRA

## STUDENT REP. COUNCIL

The first SRC meeting of 1984 was notable for the lousy acoustics of the Cafe Extension, the presence of sundry skeletons of the past, - and only one 'Fuck' from Chairperson Paul Sutcliffe.

Most of Happy Hour was spent on four 'surprise' housing motions from President Trish Mullins. The sale of state-owned houses, from which the Government stands to make a cool million, was opposed. Also decried were letting agencies, which can take peoples money in return for no guarantee of accommodation.

The only real debate was on a motion that housing should not be for profiteering and speculation. A Mr Lampeigh wanted this reference to profit removed because people could work hard for it. Colin Patterson believed that housing should be provided as a service and not a business. A surprisingly lucid Barry Weeber argued that housing problems could only be fixed by attacking capitalism. Also, Trish's original motion was 'badly worded'. She replied that it covered both speculating rushes and hard workers. Campigh then changed his amendment to oppose housing for 'speculative profit'. What the fuck - the

amendment was defeated and the original motion carried.

SRC then had to face the real life consequences of its actions. Barry and Kevin-'I'm stirring for the principle'-Hague asked about the legitimacy of any property profiteering by AUSA. (We own houses, you see). So Trish had a motion passed that requires any such profits to be channelled into student housing.

New education policy was adopted: SRC believes that changes in prescribed texts should be justified on a cost-benefit basis. Ideally, subcommittees of departmental staff-student committees are the place to push this.

Where were all the people who say that student politics is irrelevant to their concerns?

Election time! Aspiring media magnate John Pagani became SRC Secretary. Daryl Webb and Anne Marsuk were appointed to the Societies Grants Subcommittee.

Next week, reps will be elected to the Craccum Administration Board, Publications Grants Committee, and the Radio B Administration Board.

-N.S.

### SRC AGENDA

Wednesday 21st March,  
Cafe Extension

#### ELECTIONS

Two SRC Reps on each of: Publications Grants sub-committee, Radio B Administration Board, Craccum Administration Board.

#### GENERAL Business

##### Rattray

THAT all SRC representatives must provide a written report outlining either the business or their reasons for non-attendance, at the meeting to which they are representatives. Further that this report be given to the SRC Chairperson no later than 14 academic days after the date that the meeting was held and that the non-production of this report be grounds for a vote of no confidence in the representative.

##### Mullins/Webb

That SRC calls upon the government to:

1. recognise that there is a housing crisis.
2. allocate more money for state housing.
3. provide low interest loans for low cost accomodation to be built.
4. allocate more money and low interest loans towards the university and student association for houses to be built for students.

##### Pagani

That the SRC vacancies on CAB, Radio B Administration Board and Publications Grants sub-committee remain open until after the elections for media officer.

##### Cronin/Patterson

1. That SRC recognise that recent changes in South Africa including 'power sharing' in no way undermine the apartheid system and are in fact designed to perpetuate the control of the white regime in the face of mounting international opposition.
2. That SRC recognize that majority rule in South Africa cannot be achieved by constitutional means, as has been apparent since the Sharpeville massacre in 1960. Accordingly SRC supports the liberation movement in its struggle for an independent Azania.

##### Cronin/Mullins

That SRC reaffirm its opposition to the presence of nuclear powered and nuclear armed warships in NZ waters and accordingly donate \$100 in goods and services to organize opposition to the visit of USS Queenfish.

##### Cronin/Mullins

That SRC call on the NZ government to withdraw from ANZUS as a step towards a nuclear free and independent Pacific.



# PITOPITO KORERO

## NEWSBRIEFS

### THE MEANING OF DEMOCRACY ►

This Sunday, March 25th, El Salvador will once more go to the polls in an election which is being regarded as a similar farce to that carried out in 1982.

While the two revolutionary groups, the FMLN and the FDR, are calling for the institution of a provisional government with participation from all parties, the present regime is trying to impose a continuation of their dominance.

The reason for the elections is simple. Reagan wants to increase the amount of military spending by the U.S. in the country, but Congress requires evidence of a move to democracy if it is to continue to approve such spending.

The elections are likely to prove as undemocratic as those in 1982 when a study showed that voting figures had been inflated by more than 100 per cent, and many of those who voted, did so under threat of violence.

Meanwhile, the people living in the third of the country under revolutionary control are finding their standard of living increasing as minimum wage laws are being enforced. These wages are up to three times the amount that was being paid prior to revolutionary intervention.

In the context of growing respect for the FMLN - FDR group, it is easy to see why Reagan wants the elections and why he is pouring military spending into neighbouring Honduras. If he cannot secure El Salvador for the right-wing through 'elections', he can always use Honduras as an invasion launching point.



### NESTLE BOYCOTT CONTINUES ►

There seems to be a lot of confusion at the moment regarding the Nestle boycott.

The boycott has been imposed because Nestle uses marketing practices designed to spread the use of its breast-milk substitutes in third world countries. The problem in these countries is that standards of hygiene and water-purity are fairly low, and because the products must be mixed with water, the use of substitutes has led to increased infant mortality.

The World Health Organisation prescribed a code of practice on the marketing of breast-milk substitutes which Nestle has not yet agreed to. It appears that the company is investing a lot of time and effort to convince influential groups that its marketing practices are now acceptable.

Child health organisations still refuse to be associated with the company, and the word from the boycott organisers is that although Nestle is improving it still has some way to go before it can be said that it is adhering to the code.

The boycott continues.

### LAW, 1984 STYLE ►

Thatcher's answer to the social unrest resulting from Britain's economic problems, is to give the police far-reaching powers which will severely restrict democratic rights and civil liberties.

The Police and Criminal Evidence Bill was introduced in November 1983 and is now being debated in Parliament. The Bill is regarded as the most repressive piece of legislation drawn up by a peacetime British Government, and has even been described by conservative newspapers as heralding the arrival of the Police State.

Some of the Bill's provisions allow the police to stop and search on suspicion, isolate areas through road blocks, detain without charge for up to 4 days and refuse access to a lawyer for 36 hours; use confessions obtained by force or intimidation so long as this falls short of torture, inhuman and degrading treatment, and the use or threat of violence; strip search without a doctor, obtain fingerprints and body samples by force from anyone older than ten years of age; enter houses and offices to search; investigate certain legal, medical and religious documents.

It has been said that this Bill will merely legitimise existing illegal police activities. In any case, it must be regarded as the front-runner for the prize for the most suitable piece of legislation for 1984.

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Menu - OUTSTANDING CHOICE OF SALADS - Outstanding Service  
Menu - Great - Adjoining Piano Bar  
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**THE AVENUE**  
122 ANZAC AVENUE  
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# NGA WAHINE

## PAINFUL PARALLELS ►

The Education Department has banned 17 teachers in the past 10 years for being convicted for sexual offences involving children. However, the Hamilton Education Board has still made no progress in its efforts to discover the identity of a teacher who is back in the classroom after twice being convicted of offences involving children. The Board cannot officially determine the man's name because it was officially suppressed by the Auckland District Court judge. Interesting parallels to recent events at this University, aye ....

## WISE WOMEN ►

### Women in Science and Engineering

WISE is an opportunity for women in the Science and Engineering departments (both staff and students) to meet on a social level to chat about just anything. Any women studying and/or working in these disciplines on campus who wishes for some like minded female company is more than welcome to our first evening. This will be held on Thursday 22 March at 5.30pm in Just Desserts, Lorne Street. Good food available! Lorne Street is just down the road off Wellesley Street and Just Desserts is on the right past the steps leading to the Art Gallery (coming from Wellesley Street).

WISE is a really good social gathering to come along to - many women in Science and Engineering disciplines can feel isolated - I often do - and this gives us all a chance to relax and enjoy one another's company for a while. Anyone needing any more information can contact:

Tricia Lewis, Room 510 Physics  
Helen Renwick, Engineering Library.



## OUTSKIRTS: LITERALLY ►

Victory for women busdrivers came last Monday in an edict from the ARA Passenger Service committee. They can now wear skirts, long trousers or shorts. Women drivers who had been wearing shorts the week before had been sent home because they 'broke the rules'. There was some worry that designing new shorts for women could

cost extra money, but the women bus drivers said they were happy to wear the same shorts as men.

When asked to comment on the issues, the committee Chairman said he was more concerned about respectability rather than whether or not the shorts were designed for men. "The next thing is what is going to happen when the men want to wear skirts". The battle's been won, but not the war against stereotypes.

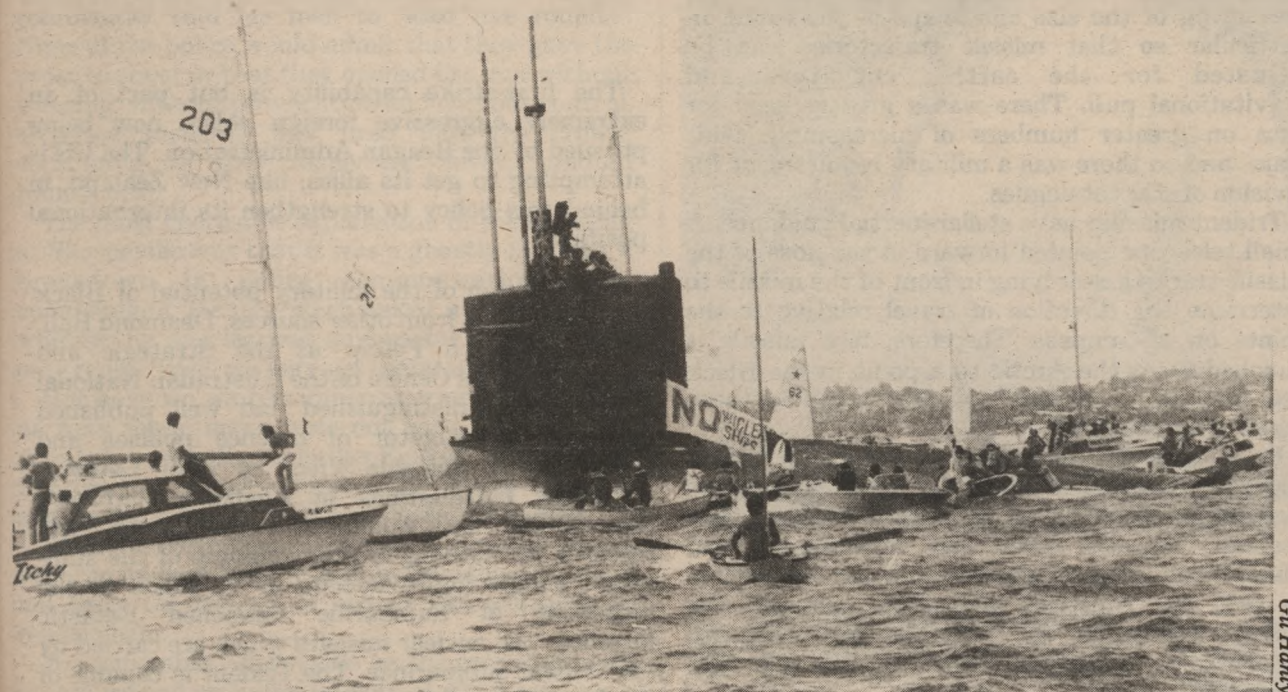
## ANTI-CHOICE PROTESTERS HARASS WOMEN ►

Anti-abortion groups have been protesting outside the Epsom Day Clinic, where abortions are performed. They have been harassing women as they go in and carrying very offensive banners. A cross with a baby doll was being carried, as well as posters reading 'Remember Auschwitz' and 'Holocaust N.Z. Shame'. With the real Holocaust Remembrance day coming up next month, (April 29) maybe the protesters need a bit of re-education about what Auschwitz was really about. Pro-choice groups have been holding counter protests and clashes have occurred with women being arrested for disorderly behaviour. Any women wanting to protest against the anti-choice protest should contact Womanline.

## TOP OF THE PAGE ►

More panels from the patchwork quilt of womens resistance. From left to right; Resistance to the dictates and constraints of fashion, Bolivian womens resistance in the tin mines "Where are our children 'disappeared' in Argentina" and Breaking the chains - women helping each other off the pages of a pornographic magazine.

# AUCKEX 84 IS COMING OUR WAY



Aucklanders do not want nuclear war ships in their harbour.



And what is Auckex? It is an ANZUS exercise designed to test ships and aircraft in all phases of maritime warfare. The exercise takes place from the 16th of March to the 23rd of March. From the 17th of March to the 6th of April, New Zealand ports are playing host to all participating vessels from Australia, New Zealand and the United States.

The US Navy frigates Scholfield and Whipple arrive in Auckland on 23 March accompanied by the nuclear powered and nuclear armed submarine USS Queenfish. AUCKEX 84 begins in the mid-Tasman and the main phase is planned to occur off the North Coast of New Zealand.

The United States Orion taking part in AUCKEX 84 is 'nuclear-configured', meaning that it possesses the equipment needed to deliver nuclear depth bombs. It will presumably practise the procedures for dropping such bombs on 'enemy' submarines during the Joint Exercise. P3 Orions are nuclear-war-fighting aircraft.

The ANZUS Treaty does not exclude the United States from escalating the use of nuclear weapons in helping to defend Australia and New Zealand. In turn Australia and New Zealand assist the United States in keeping track of Soviet Military activity in the South Pacific region. Through the ANZUS Treaty, Australia and New Zealand play an integrated role in United States nuclear-war-fighting strategy. When New Zealand sponsors Joint Exercises such as AUCKEX 84 it is condoning the idea of a 'limited nuclear war' and is practising for the use of nuclear weapons in a maritime battle.

The United States has refused to adopt a 'no

first use of nuclear weapons' policy. Instead it has moved to blur the distinction between conventional and nuclear war. Most of the vessels in its Pacific Fleet are being fitted with Tomahawk cruise missiles. The conventionally-armed and nuclear-armed versions of Tomahawk look exactly alike. From June of 1984, any US vessel visiting a New Zealand port may be carrying these strategic nuclear weapons. New Zealand is aiding and abetting the United States in its manoeuvring to gain global nuclear strategic superiority over the Soviet Union. New Zealand is helping to keep the arms race in progress.



# TE MOANA-NUI-A-KIWA

## NUCLEAR FREE INDEPENDENT PACIFIC



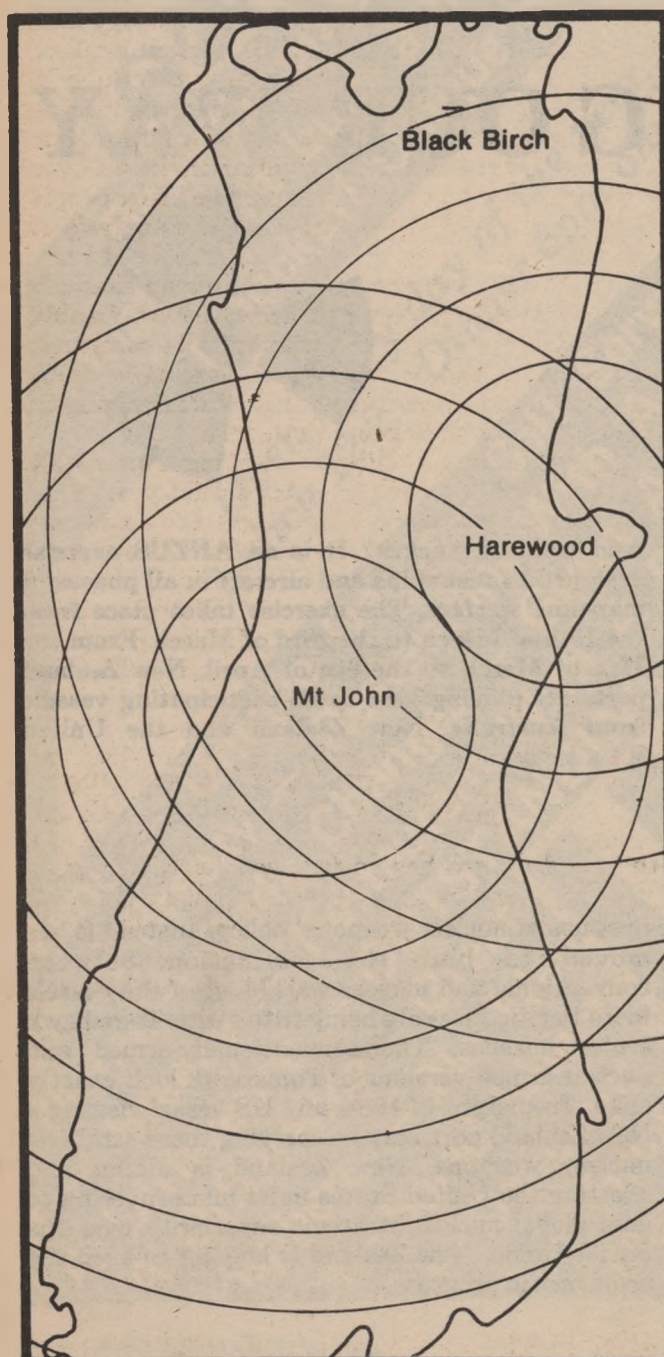
### BLACK BIRCH

**F**or some years now New Zealanders have been asking serious questions about the need for New Zealand to be hosting an installation that has such obvious links with American military plans. Requests to New Zealand authorities for further information led to responses which denied that the

facility had any military function. For example, in 1981, the then Minister of Foreign Affairs, Brian Talboys, gave the editor of Peace News New Zealand the following information:

*'The US authorities inform us that the Transit Circle project was not inspired by a quest for data for military use, and that the project generally and the data to be obtained from the Black Birch facility have no specific military objective. They state that it is conceivable that information collected from the NZ station could be of interest to the US military - but no more so than any other work done in the general area of mapping or charting, or indeed in the whole range of scientific study which could be drawn upon for military purposes....'*

The reason most often given for having the Black Birch transit circle in New Zealand is that it is being used for scientific purposes, rather than for military purposes. And the answer to that is, surely, yes of course, it's function is scientific - but then so is most of the effort that goes into designing nuclear weapons and improving all the electronic systems which support them.



In January 1982 the Ministry of Foreign Affairs was still reiterating the official position that the function of the facility was essentially scientific. Was it still unaware of facts which NZ peace researchers had known for months - or was it just refusing to acknowledge them? For some months previously information had been obtained from official US sources (quite openly, for none of this information is classified) that the American government had authorised spending on Black Birch in the following terms:

**'Mission or Major Functions: Operate an observatory to obtain locations of stars in the Southern with the increased accuracy that is required for military purposes.'** (Emphasis added). (Source: Military construction Appropriations for 1982 (Record of Hearings Before A Subcommittee of the Committee on Appropriations, House of Representatives of the First Session of the Ninety-Seventh Congress, Pages 1237-1241)

Debate rages as to the function and purpose of the observatory. Director of the observatory, Dr James Hughes, insists that the research conducted at Black Birch will be 'classical astronomy'. The NZ peace movement, however, believes that the installation will be used to increase the accuracy of submarine-launched ballistic missiles.

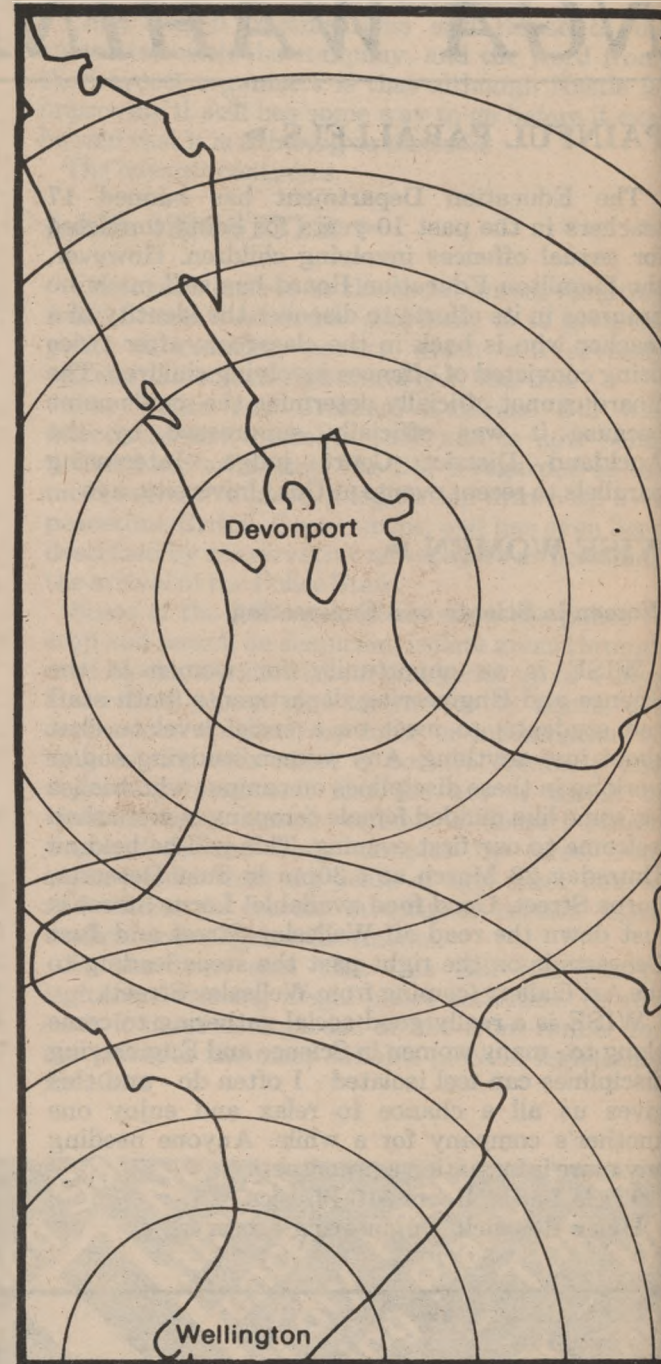
In 1976, a publication of the USAF Geophysics Laboratory describes how star positions are needed for the science of geodesy, which is the measuring of the size and shape of the earth, in particular so that missile trajectories can be adjusted for the earth's curvature and gravitational pull. There was a greater need for data on greater numbers of increasingly faint stars, and so there was a military requirement for revision of star catalogues.

Trident missiles have stellar-inertial guidance. A small telescope pointed forward in the nose of the missile tracks a star lying in front of the missile to determine the direction of travel relative to the points on a compass. Therefore, if a missile is launched from the Arctic to a point in the Black Sea, for example, it will use a star in the Southern celestial hemisphere.

In 1977 the US Naval Observatory made its first approaches to the New Zealand authorities regarding the siting of a transit circle in New Zealand. Suitable sites were investigated and Black Birch Ridge in Marlborough was decided on. In 1981 the American authorities approved the money necessary for building the proposed observatory. A nominal rental of \$100 was also approved.

This rather paltry sum compares with the Seychelles' \$2.5 million for a satellite ground station, and Antigua's \$1.2 million for a tracking and communications station.

The real benefit to the United States of a massive number of known star plottings is that it suits their developing 'first-strike' nuclear strategy. A central part of this strategy is the ability to deliver nuclear warheads with high accuracy to 'point' targets like missile silos, rather than 'area' targets like cities. Information supplied by the Black Birch installation will contribute to making the US counter force first-strike doctrine more realisable, and a US first-strike more probable.



The first-strike capability is but part of an extremely aggressive foreign policy now being pursued by the Reagan Administration. The US is attempting to get its allies, like New Zealand, in behind this policy to strengthen its international position.

Confirmation of the military potential of Black Birch also came from other sources. Desmond Ball, Senior Research Fellow at the Strategic and Defence Studies Centre of the Australian National University, a distinguished and well published academic investigator of defence policies and author of *A Suitable Piece of Real Estate - American Installations in Australia* confirmed that the US Navy would not be doing such basic research for nothing. Better mapping of the stars would enable improvements to be made in the targetting of Submarine Launched Ballistic Missiles - the nuclear missiles which are carried by the Trident submarines. The Trident is capable of the destruction of 2,040 Hiroshimas.

Increased accuracy on either or both sides of the arms race means increased military confidence and therefore increased danger for the people of the world. People from the Pacific region have a critical role to play in the worldwide disarmament movement. Removal from the region of the US military facilities which operate outside of US borders will seriously reduce the effectiveness of US counterforce or first-strike strategy. Disarmament must include facilities such as Black Birch.

— Margie Thompson  
GENERAL VICE PRESIDENT  
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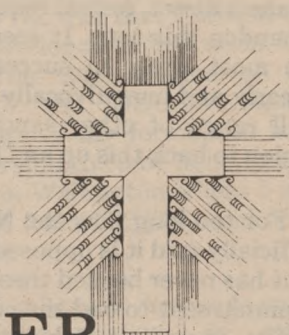
— JMK





Metro school students recreate the Sharpeville massacre

## CHAPLIN'S CHAT



## REMEMBER SHARPEVILLE?

On March 21 1960, sixty seven Africans were killed and one hundred and eighty six injured when the South African police, without warning, opened fire on a peaceful gathering of black people who had gathered at the police station hoping to learn the latest developments in the struggle over the Pass Laws. Photographs show that they were unarmed and in a relaxed mood. Then the police commander told his men to 'load five rounds'. None of the police would admit that they gave the order to shoot or that they opened fire, but without warning, without provocation and without control, a police fusillade was fired into the crowd, continuing as they dispersed. Seven hundred rounds in all.

The most charitable explanation of the shooting at Sharpeville was that it was a ghastly mistake, a breakdown in police communications. Yet commandant Pienaar when asked at the Enquiry whether he had learned any useful lessons could only reply, 'Well, we may get better equipment.'

But how can we remember Sharpeville? None of us were there; many were not born. We can read about it, especially Ambrose Reeves' 'Shooting at Sharpeville', we can discuss the issues together and we can reflect on this and similar tragedies.

We remember Sharpeville (and Soweto) as an event in modern history, still in ferment. If we will not learn the lessons of history, we will have to repeat them.

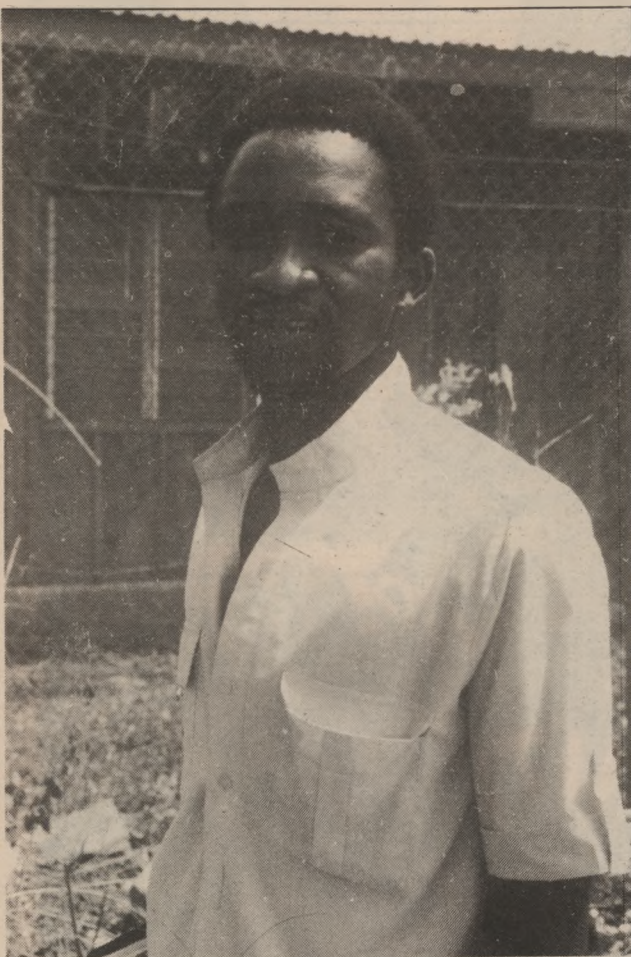
We remember Sharpeville as the culmination of ignorance and prejudice (in both of which we have a share) which seeks simple solutions to complex questions. Pienaar claimed: 'The Native mentality does not allow them to gather for a peaceful demonstration. For them to gather means violence.'

We remember Sharpeville as the culmination of social injustice made into law and enforced by a brutalising and brutalised police force.

Sharpeville was a tragedy. But out of that evil event, good may come if people will turn from the bitterness of the past, believing that God has a better way than apartheid which has shown all too clearly that it is a way of death.

— JMK for the University Chaplaincy

## THE SOUTHERN AFRICA SCHOLARSHIP



A political refugee from Azania (South Africa), Makgolo Ansley Makgolo, is in New Zealand for two years. He is studying here under a scholarship that is awarded by the New Zealand University Students' Association (NZUSA).

This scholarship is called the Southern Africa Scholarship. It was set up in response to the fact that under the apartheid system many Blacks are denied the right and opportunity to complete their education.

The scholarship therefore provides an opportunity for a black student to further her/his education so that s/he will be better able to contribute to the liberation struggle in Azania. The scholarship covers all costs associated with coming to university in New Zealand.

Makgolo has been involved in the liberation struggle within and outside of Azania for several years (see interview with Makgolo below). While in New Zealand he will be studying Archaeology here at Auckland University. This is important as there are at present no black archaeologists working in Southern Africa. As archaeology involves tracing the history of not only humanity's evolution, but also the history of African civilisation, he believes that it is imperative that it should be black people that are involved in the discovery and analysis of their own past.

The Southern Africa Scholarship is an example of the type of work New Zealanders have been able to contribute to the international campaign against apartheid. Most of our anti-apartheid work is in the area of education so as to build support for the struggle of black people in Azania.

Makgolo will be doing a speaking tour of all seven university campuses later on this year. This will give students and other people the chance to hear first hand about the conditions that black people in that area of the world live under.

The scholarship is administered by the Southern Africa Scholarship Trust Board. The Board is comprised of representatives from NZUSA, the Labour Party, the union movement, the Church and an academic from a University.

Over the last two years, the Board has co-ordinated a fund-raising campaign to which New Zealanders have responded generously. Seventeen thousand dollars has so far been raised to bring Makgolo to our country, and to keep him at university. The Trust Board extends its thanks to all those who have contributed to the fund so far.

There is still, however, much money to be raised. Anyone who feels able to contribute should send their money to:

The Southern Africa Trust Board,  
P.O. Box 9047,  
Courtenay Place,  
WELLINGTON.

— Margie Thompson  
GENERAL VICE PRESIDENT  
NZUSA.



# FIGHT APARTHEID NO TOUR '85

**T**his year brings a major new challenge to the anti-apartheid movement. The most important sporting contact with South Africa since the Springboks toured here in 1981 is now rapidly approaching. And it's rugby again - in the form of the scheduled 1985 All Black tour to South Africa.

Rugby is still the national sport of white South Africa and their most highly prized sports exchanges are with the All Blacks - particularly when the games are played on their own grounds, in their own country.

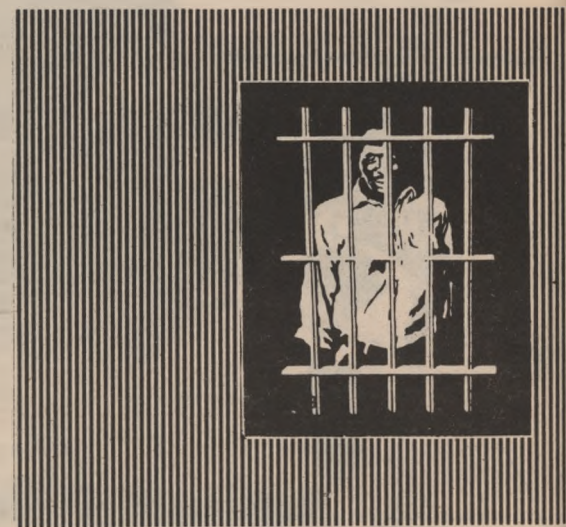
These exchanges are of vital importance to blacks in South Africa as well. Bishop Tutu, on his visit to New Zealand late last year spelt out clearly their significance to black people. When he was asked 'How can the people of New Zealand support blacks in their struggle against apartheid?' - his immediate answer was 'By not going there and playing rugby with them!'

The anti-apartheid movement's major work over the next 15 months is clear - to mobilise public opposition to apartheid and stop the All Black team from going.

The last time the All Blacks visited South Africa was in 1976 at the same time that South African police were killing hundreds of black school children on the streets of Soweto and other black townships. There is nothing to even remotely suggest that the rugby union learnt from that experience or from the 1981 protests here in New Zealand. The struggle of the oppressed black majority leaves them cold. Their determination to oppose the calls of black South Africans and pursue their own selfish ends is now legendary. At the same time the National Party will go into the election later this year stating their determination to allow the 1985 tour to proceed.

As a first step anti-apartheid activists from around the country gathered in Wellington over last Labour weekend for a major conference to develop a strategy to stop this tour from going ahead.

*The anti-apartheid movement's major work over the next 15 months is clear - to mobilise public opposition to stop the All Blacks '85 tour of South Africa.*



Naturally the question most often asked was the question 'What can stop the tour?' HART has never in the past asked a government to deny passports to All Blacks or anyone who wanted to travel overseas. What we do ask and expect however, is for the government in power in 1985 to make a direct, formal request to the rugby union to abandon this tour. It seems to us that this would be most likely to succeed provided it is stated clearly and unequivocally and is accompanied by a full range of other sanctions against the rugby union to back this up and give it credibility.

For too long now the National Government has officially said it is opposed to these sports contacts but has never backed these statements up with real commitment to end the contacts. Many individual MP's, including Cabinet Ministers have openly supported these tours and the government has stressed the freedom of sports bodies to do as they like rather than stressing New Zealand's opposition to apartheid. Three current Cabinet Ministers McIntyre, Wellington and Couch who were cabinet ministers in 1981 as well, were all supporters of the Springbok tour then. Effectively this has given a nod and a wink to the rugby union to go ahead.

Like all major campaigns of the past, with this campaign there is an important role for everyone. In fact for the campaign to succeed the active involvement of everyone opposed to apartheid is crucial. At all levels of the campaign we need your help. Manuals for individual action are being prepared and will be available shortly. These include a wide range of possible action that can be undertaken by everyone, either acting on their own or in small groups all over the country. Look out for this manual and join the campaign in an early, active way.

Looking back again, a Welsh rugby tour to South Africa in 1982 was cancelled. The scheduled French rugby tour there in 1983 was also cancelled. England are due to tour South Africa this year and the All Blacks in 1985. We will give the English campaign all the support we can but our real job here is to keep the tide moving against major tours to South Africa and strike a real blow in support of the liberation struggle in Southern Africa by stopping the 1985 tour!

— John Minto

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# THE LIBERATION OF AZANIA

*We, at Auckland University, have the privilege of having with us Makgolo Makgolo, an exiled South African student and member of the Black Consciousness Movement of Azania (South Africa) presently here on a NZUSA scholarship and studying post-graduate archaeology.*

*This interview has been transcribed from a tape and in the interests of authenticity we have adhered to the original text as much as possible.*

— Jesvier Singh  
— Mollynowska



Can you tell us a bit about the circumstances which led up to your coming to Aotearoa?

Firstly I got the application forms through my organisation - the Black Consciousness Movement of Azania (BCMA) and they nominated me to apply for the scholarship from NZUSA. One reason for my coming to NZ was that I should tell NZ about the political development in Azania, but most important was the consideration of my studies whilst in NZ. So NZUSA replied acknowledging the receipt of my forms and later they gave me the scholarship to come here. I came to NZ and arrived first in Wellington where I met my sponsors, the people from NZUSA, and from there I came to Auckland.

While in Auckland I also have to engage in some political talks addressing students at other universities. I am very grateful to the students of NZ for their support of the liberation struggle in Azania by bringing me here to study. Mainly what is needed from the people of NZ is both moral and material support for the liberation struggle in Azania. Material support means whatever is within their capabilities. I will be able to use what I have gained here academically when we get our country back after the struggle. So I am very, very grateful to NZ students for their awareness of the situation in Azania and now what is left to me is to arouse that consciousness amongst the people of NZ so that they will be more aware of the sufferings of the Black people under that regime. So when I address students in NZ, since I won't be able to reach all New Zealanders I hope that those people whom I do reach will pass the message on to others to increase the political awareness of all New Zealanders concerning the racist regime of South Africa.

So during my stay and when I leave here I hope that there shall be that change in NZ and in the New Zealanders themselves - that they be aware of what is happening and put more pressure on their government not to have any diplomatic, economic, sporting or any links whatsoever with that racist regime - one of the greatest terrorist regimes the world has known, where people die of starvation everyday, and others are killed by ruthless, racist police.

My people, the Black people in Azania have tried all means to approach the government to bring about change peacefully. This started around 1912 - we have had so many peaceful demonstrations and the answer was always violent from the police - people died. Now all these peaceful negotiations and efforts have failed. People were being killed everyday and are still being killed today. I don't know whether American and other people who claim to be fighting against international terrorism are aware of the terrorism which is happening in South Africa, where unarmed people die everyday. We are people who are fighting for our freedom, people who are fighting against oppression and we are regarded as terrorists - but we are not terrorists - it is because we don't have any other alternative.

We tried all peaceful means and failed, we then resorted to armed struggle. So this is one point which the people of NZ have to understand - that



*'Assuming you don't have that passbook when you are harrassed, you will be taken by the police. There is nobody who likes being put into a police van. The prisons in New Zealand will be filled .....*

when we feel that we have to resort to armed struggle it's not that we want people to loose their lives. Nobody wants to die, and nobody wants to kill anyone and even this armed struggle is not against individuals, it is not fighting at random, shooting white people. We are not fighting white people as a race. We are fighting the regime which has created that hostility amongst the people in Azania.

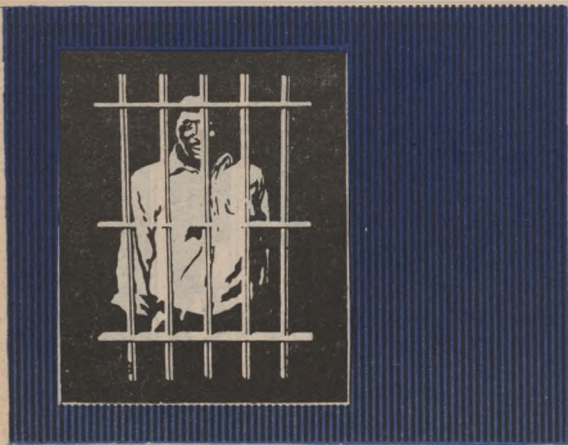
So it is very important that whatever support the people of NZ give to the organizations engaged in armed struggle, or to the BCM in particular, they shouldn't think that they are giving their support to a terrorist organisation - it's not like that. They should be aware that they are supporting an organization whose aims are to liberate the most exploited and the most oppressed people in Azania so that there can be peace. It is most unfortunate that we had to resort to this armed struggle but we have no option, because we are killed even if we try to employ peaceful means. So we are forced to answer violence with violence. Casualties are inevitable - it has always been like that in any revolution - many people have to lose their lives, even the most innocent people. That is the most unfortunate part of it.

**How do the White South Africans justify the present system of apartheid?**

The racist government justifies the system of apartheid by what is called parallel development. That is: each and every nation has a right to develop independently in its own area, hence the creation of the Bantustans. This, however, is an unequal development because if they want to justify it using the argument of equal nations developing independently, then why are the Bantustans (which are the areas the government says Black people, 86% of the population, belong in) the most barren parts of the country? And why do they constitute only 13% of the total land area of Azania whilst 87% of the country is taken over by the White people, 14% of the population, who occupy the most fertile parts of the country? So how can one call that separate and equal development when some people are living in totally under-developed parts of the country?

• Another side of having equal and separate development - as they call it - is that we all work in





order to develop the so-called 'White South Africa', because our people are the ones who are digging the gold which has made South Africa what it is today. All those areas they say we don't belong in: Johannesburg is what it is today because of the cheap labour of the Black man. The beauty and economy of the country is dependant on the cheap labour of the Black man and then when we finish developing this country and contributing towards its development, we are sent back to the rural areas, to the Bantustans, to go and have our 'rights' there - can one call this equal development?

They try to justify these differences within the same country by giving some of the Bantustans 'independence'. It is ridiculous because there are 9 or 10 Bantustans. To have 10 independant states within a state, - states without any resources, within only 13% of the land area, - it's ridiculous.

**Is the South African government trying to break up the unity of the Black people by encouraging tribalism?**

It is one of the main objectives of the racist regime, to try to avoid or postpone a revolution by dividing the Black people by creating all the Bantustans and taking a group of opportunist Black people and putting them at the head of the Bantustans. These very people who claim to be leaders of the Black people are well-to-do because they get their pay from Pretoria in order to carry out the assignments which Pretoria gives them whilst the majority of the people in the Bantustans are suffering. People are starving in these areas, which are the main labour reservoirs of the apartheid regime in S.A.

**The South African government is increasing the recruitment of Blacks within the police force. What are the objectives there?**

The first reason is that the South African government itself has a very wide area, a large border to defend and also they are not so many in numbers and they don't like to lose many white soldiers in the wars they are engaged in, like in Namibia and Angola. Instead, what they do is go into the rural areas, into the Bantustans and recruit Black people who know nothing and are desperate, because of unemployment, to take jobs in the police force. They take them from the police force into the defence force and once they are in the defence force they are already indoctrinated and not told the truth about what they are fighting for - instead they are only told they are fighting against communism which they say is spreading towards South Africa. Yet it is not true, there is nothing like that.

What in fact is happening is that the racist regime is hiding behind the pretence that it is fighting terrorism. So they take all these Black people and put them in the fore-front in Namibia and Angola so that any attack against them, the Black people die first.

So they are being used.

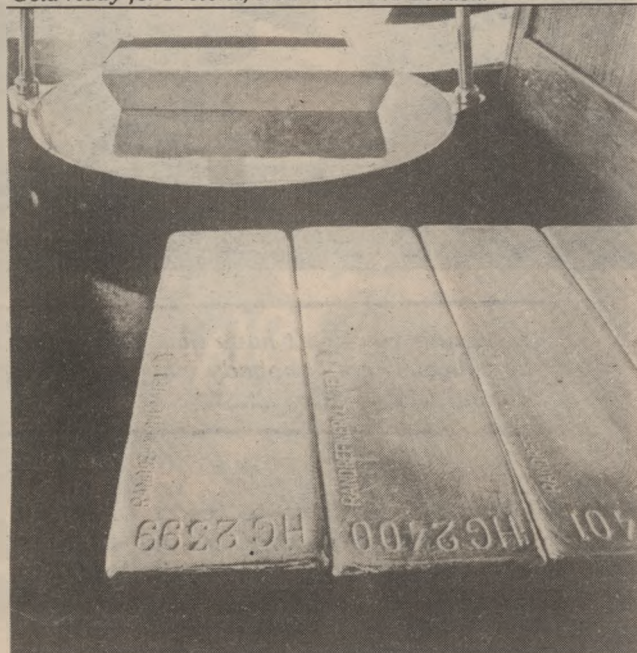
Even when they finish there they still go back to suffer their oppression. Yet they are fighting on the borders to defend that very same oppression while most of the Black people are fighting it. When they finish their service at the front they don't enjoy the facilities provided in the country yet they are dying for that system and massacring their own brothers!

After the Sharpeville massacre South Africa's economy was nearly brought to a standstill due to the withdrawal of overseas investments and it was only last minute loans by a major group of western banks that saved it. Can you tell me who is actually backing South Africa and who is supplying the arms?

South Africa is wholly backed by the western countries, particularly the USA. The South African economy is well off, and it is the multinational corporations operating in South Africa which are boosting its economy. Because its investments are therefore threatened, I don't think that the US will encourage any liberation struggle in South Africa. Instead the US and other western countries are making sure, by all means, that South Africa is well defended. They are the ones who are supplying South Africa with arms and everything. Countries like the USA, France, Great Britain and West Germany and Israel indirectly are supplying arms and technological assistance. The Zionists have the same ideology of a pure race as the Afrikaaner (Boer) people who are now ruling Azania and who believe that they have been sent by God to South Africa to 'look after' the Black people. The US is openly backing Israel and it is also openly backing South Africa economically, militarily and otherwise.

The American government is contradicting itself - it's saying that apartheid is bad and that the government should make changes to apartheid. It is not because America supports the Black people or their struggle - but because if this regime is destroyed American investments in South Africa will be greatly affected. So if apartheid can be done away with peacefully, conditions will be more favourable for capitalism to thrive peacefully - unlike if there is a revolution which will change the entire system.

Gold ready for Pretoria, New York and London.



So the US is not interested in our whole liberation - it is only interested in its own investments. Apartheid, which it is supporting, undermines those investments and so the US wants it removed to create favourable conditions for American investment to thrive.

Azania is strategically placed, so the west is trying by all means to protect and defend South Africa because they think that the Soviet Union will get in if we are liberated. Yet it's not like that. We want support from anyone who is prepared to help us particularly progressive governments and organisations, and also religious bodies, wherever they are. If the Eastern countries are prepared to help, that doesn't mean that we will let them dictate terms to us, before or after the revolution. Whatever help they give must be given with no strings attached. Presently the BCMA is not getting any assistance from any country. We depend on our own self-reliance projects.

Can you tell me a bit more about the BCM (Black Consciousness Movement) with which you are involved - it's birth and evolution and its relationship with the ANC (African National Congress) and the PAC (Pan African Congress). What are its goals, in terms of integration versus takeover and how do you envisage the near and distant future for all South Africans?

The BCM started around 1968. One of its founder members was Steve Biko. It began when the South African Students' Organisation, SASO, was formed. At the time most Black university students were under the umbrella of the National University Students Association of South Africa, NUSAS. It was predominantly white with very few black students, so there were issues which affected black students on which it was difficult for NUSAS to cover because what we were fighting for was different from the demands of most white students. So people like Steve Biko felt it would be better to have a purely black students association, hence the formation of SASO to deal directly with the problems affecting the black students. Our problems were totally different. For instance, the education for white students was free, and compulsory from primary school to university and yet our parents had to pay fees and still do when they are the lowest paid workers.

So SASO was formed and after it many other organizations, because the students could not speak for others. Hence the Black People's Convention for workers and the South African Students Movement, SASM which was mainly for high school students and the National Youth Organization, NYO, were all formed. Others included cultural organisations.

All these organisations came under the umbrella of Black Consciousness organisations whose main purpose was to try and arouse a national awareness of the Black people so they could liberate themselves mentally, so they wouldn't look down on themselves as unintelligent and incompetent. Another major aim was to encourage people to be aware of their exploitation within the system, and much work was done in this field.

Now the definition of Black people in the BCM it doesn't mean only Africans - it includes the so-called coloured people, people of mixed race and Indians because all these people are directly discriminated against by law, and are exploited and oppressed. So the BCM included all these people who are regarded as non-white. The BCM worked throughout the country, on projects to politicise people generally, and make them aware there were strikes until 1976 and even the student uprising of 1976 was to a great extent due to the influence of the BCM.

We were also opposing Afrikaans (the language) all along, because it is the language of the oppressors. This was the issue which caused the Soweto uprisings in 1976. And most workers were affected by that. There is no way they could sit back because most of them had children brothers or sisters that were killed and so they went on strike. I was a worker then and I couldn't sit back, especially when my political awareness was very high - I had to pledge my solidarity and mobilise other workers to join in the strikes in solidarity with the students.

That had an impact on the economy. Consequently I had to leave the country. I was released on bail having spent about 3 weeks in custody under heavy interrogation. Most of my trousers couldn't fit me when I left that place and immediately after that I had to leave. Because of those 3 weeks I know that if I had to go back again, there is no way I would be released. I cannot go back to Azania until our liberation.

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Boer private police in action

left the country and many were in prison, others were killed, the spirit of the people all over the country was very high. The BCM didn't exist outside the country but most of its members were forced into exile and joined either the ANC or the PAC because those were the organisations in exile.



**Is it correct then to say that the PAC and the ANC are virtually the same as the BCM except that they operate outside Azania?**

No, they are not the same. Each and every organisation has its role within the country. I personally know more about the BCM and can only try to tell you what the BCM does.

In 1977, all the BCM organisations were banned in the country - eighteen of them and most of their members were imprisoned or went into exile. As those in exile increased in numbers we found it difficult to operate as an organisation. There was an external directorate with one director outside Azania. As our numbers increased we felt that the office of the external director should expand because it was too small to handle everything. There was a conference in 1980 in London and at that conference it was resolved that all the BCM organisations in exile should dissolve as independent entities, and come under one umbrella - the BCMA. So inside the country there is the Azania Peoples' Organisation (AZAPO) and outside there is the BCMA. These two organisations are autonomous but both share the same Black consciousness philosophy.

The BCMA still preaches that there should be unity, that there should be a united front to make a greater impact against the Pretoria regime. But this unity failed to some extent because the ANC

felt the BCM exiles should join them individually rather than as an organisation. The difficulty was that the BCM had its own ideology which was born independently within Azania, at a time when there was a political lull within the country. The BCM was born out of the existing concrete conditions within Azania. I have nothing to say against either of the other two liberation movements, but when we formed the BCMA, the Black Consciousness Movement of Azania, we moved beyond that initial approach of conscientisation of the people, and the political awareness of the Black people in Azania is quite high today because of the amount of work BCM organisations have done within the country. Now we feel we should move from that stage into the next, which is armed struggle. That is the stage at which the BCMA now is. Armed struggle is now the only solution for our liberation in Azania.

**Does the BCMA intend Azania to be a unified country of black and white or will the white population be overthrown and expelled?**

No - the BCM believes that in the liberation struggle only the most exploited and oppressed can act effectively - at this stage. That is why we now feel we should only have black people in our organisation which is not to say that when the country is liberated we will tell the white people to leave as a race - that is not our objective. We want the country to be free, we want majority rule - which is very clear and inevitable. To want to drive the white people out of the country is a totally impractical solution. We are fighting against the system, not just for the removal of the discriminatory laws, not just for the end of apartheid. It goes beyond that.

If discrimination is removed, what about the workers, who are the most exploited people in that country? Capitalism is only one of the fronts we are fighting against, part of imperialism generally. We have put racial segregation and capitalism together - it is not as though we are first going to fight against apartheid and then against capitalism. We are fighting the two together.

**What is the role of women in the liberation movement?**

Women play a very important role in the liberation struggle. Within the BCM we don't look

at our women comrades in the sense that they should be discriminated against. Whatever I do a woman can do. If in elections, for example, a woman is capable of becoming the president of the movement, she has the right to be elected. And in the past women have always played very important roles in the liberation struggle. Women were involved in 1976 and again 1960 during the Sharpeville Massacre, many women were involved. In all the liberation movements in Azania today women play very important roles. In the constitution of the BCM there is a clause explaining the role of women within the struggle so that we are all together, we are one.

**How did the death of Steve Biko affect the BCM?**

We have always believed in collective leadership. This means that although the death of Steve made an enormous impact throughout the country, it did not mean the death of the BCM. One of the things about collective leadership and building people into leadership is that nobody is indispensable, should any one person die, even though it is a great loss.

The movement is still very strong. Many leaders were imprisoned after 1976 but the organisation continued. Today the BCM exists under the umbrella of AZAPO. (Azania People's Organisation). It is a very powerful organisation. It was formed after the death of Steve Biko. This continuity shows how even if you lose one leader, there are others who are able to replace that leader. We are all leaders. We have to believe that. There must be a replacement immediately. There should not be room for a lull within the organisation or any confusion within the organisation.

**Can Azania look to Botswana and other neighbouring African countries for support?**

Yes, but we wouldn't like to endanger the lives of the people living in these countries. All the neighbouring countries have made it clear they don't want to be made springboards by the liberation movements, but they do support the struggle. We see this in the United Nations when in any condemnation of the racist regime of South Africa, they vote in support of all anti-apartheid activities.



Miners' medical examinations degrade human dignity.



... continued from previous page

.... but recently the South African government has made moves to negotiate with neighbouring African countries.

South Africa has a policy of destabilising all neighbouring countries by supporting all the rebel groups in these countries: in Mozambique, Zimbabwe, and Angola. By getting into these countries in support of rebel groups, South Africa is trying to internationalise the war in Southern Africa to enable it to start fighting openly against all these countries. So these negotiations are a strategy by South Africa to win support of all the neighbouring countries and undermine the liberation struggle in Azania.

Most of the people in exile in these countries are refugees. These countries have always openly stated that they are not going to harbour guerillas active in South Africa. Any attack upon these neighbouring countries is an attack against the refugees and most of the people who have been killed are refugees or nationals. For example in the case of Lesotho South Africa invaded and 42 people died, some 38 of whom were South African refugees. But South Africa claimed it had killed terrorists in Lesotho. They were not. Again, in Angola they have been attacking all the refugee camps. They take a few arms and other materials and drop them at these refugee camps, call their journalists in to take photographs and then claim that they have confiscated so many arms from guerilla camps. It is not true. Thus they deny that they have killed refugees, and their photos are used in the press.



NZ as you may know is at present considering passing a bill which will effectively enforce every non-white to carry the equivalent of a pass book. Having lived under this sort of regime can you tell us what your reaction is to this?

I do not have a lot of information on how this bill will operate but if it will operate similarly to the racist regime in South Africa, it will be terrible. Even I will feel very uncomfortable here in NZ. There is nothing as bad as living in a situation of constant fear where the right to reside in a country does not also guarantee you will not be harrassed. Assuming you don't have that passbook when you are harrassed, you will be taken by the police. There is nobody who likes being put into a police van. The prisons in NZ will be filled to such an extent they will have to build more prisons.

It is a terrible thing to have to carry a passbook in your pocket from my own experience. I know about that. If that bill is passed it will be a terrible situation and it will change the image of NZ, internally and internationally. NZ has always claimed to be a multi-racial and peaceful country. It will definitely affect the attitudes of the people.

How do you view the role of Alex Harvey, the South African Consul-General in NZ?

It is ridiculous to have someone representing a country but not representing all the people of that particular country. The Black people of Azania are not represented in NZ. Their oppression is not explained by the Consul in NZ. Our problems are not known to New Zealanders, who receive a different picture of South Africa from the Consul.



I understand that you were not in South Africa in 1981 but can you tell me something about the reaction to the Springbok tour in Aotearoa?

It was terrible for the NZ govt to allow that tour to take place. Most people feel that sport cannot be mixed with politics, yet during the 1980 Olympic Games, the USA and company talked many countries to boycott the games in the Soviet Union because of the Soviet invasion of Afghanistan. The USA and others which have continued sporting links with South Africa are the ones who have always argued that politics should not be mixed with sport. Yet they are the same countries who boycotted the Olympic Games in the Soviet Union. It was a political issue which was mixed with sport. Yet when it comes to sporting links with South Africa, it is the only time they say politics should not be mixed with sport.

What the NZ government must do is cut all diplomatic relations with a country where only the minority has the right to live while the indigenous majority of residents are not even regarded as citizens. The NZ government must have representation of the black people themselves, it must open offices for the liberation movements. It should not regard them as terrorist organisations - they are not terrorists. They represent the oppressed people of Azania. The consulate speaks propaganda and misleads people about the situation in South Africa. He should not be recognised as a true representative of the people of South Africa.



The NZ government allowed the Sprinkboks to come to NZ against the will of the majority of the people in South Africa, people who know very well that apartheid itself applies even in sport. NZ is a member of the United Nations and the Commonwealth. It knows that the UN Charter stipulates that no country should have any sporting links with South Africa because of its apartheid policy. It was a very serious contravention on behalf of the NZ government. The protests by the people of NZ gave the impression that the government accepted the Springbok tour against the will of the people. The people knew it was wrong to play with people from a racist country. So I hope this will never happen again.

More pressure must be put on the government not to allow any further sporting links with South Africa. The refusal of the NZ government to continue sporting links with South Africa would boost the morale of the oppressed people in South Africa. The image of NZ would be enhanced internationally by boycotting all sporting links until apartheid is totally eradicated.

Did you know that the All Blacks are scheduled to go to South Africa in 1985? What is your reaction to this?

This should be opposed by each and every New Zealander. Even by the All Blacks themselves. They should look into their conscience and principles. The South African government uses its money-power to entice people to come to South Africa - for example, some of the West Indian cricketers who went to South Africa. They received a lot of money for playing in South Africa. The aim of encouraging sporting links is to give the impression that everything is okay in South Africa. The money which is being spent (to encourage sporting links) is what the govt is supposed to be spending on the welfare of the poor black people in South Africa. Instead it is pumping a lot of money into maintaining apartheid. During the murder-gate scandal (which affected one of the directors in the foreign ministry), millions were spent in buying newspapers outside of South Africa to promote the international image of South Africa. Those millions could have been used to improve the educational standard and the welfare of the black people in South Africa. We pay tax for that. We are waiting for those riches. Instead the money is used to maintain our oppression. It is the money which comes from our sweat. The sweat of our fathers and mothers, our brothers and sisters. New Zealanders should oppose this proposed tour and I hope the government will try to understand our position. The government should never allow itself to be used by the racist regime. Instead, it should enhance the image of NZ by supporting the oppressed people. So the 1985 tour should be stopped.



# TE WHARE WHITIAHUA

## FILM REVIEWS

### THE BIG CHILL

So much has been written about this film already it is difficult to find something fresh and original to say about it. But what the hell.

I liked it, although 'The Big Chill' is not without flaws, especially for those who dislike the opulence of very affluent America.

Yet there is a reason for it. As in one of the best pieces of dialogue (and there are many);

- Who would have thought two ex-revolutionaries would make so much bread?

- Just as well we don't want it.

- Well fuck 'em if they can't take a joke.

As has been said before 'The Big Chill' is about selling out, which raises interesting questions about what to do with the old stock. Fundamentally that is what happens in the course of the film.

Appropriately the film opens after Alex's suicide, with his corpse being prepared for his funeral. His eight former friends arrive and the reception/wake stretches over the whole weekend. To put it in newspeak they relate. Eat, have sex, smoke dope, listen to music and make home videos. They also wonder about themselves in the 60s and where it all went wrong. Sarah, a doctor married to 'the perfect man'

- I would hate to think it was all just fashion.

On the other hand none of them have done too badly. A doctor, a lawyer, a reporter for *People* magazine ('We never print anything longer than the average person can read during the average crap'), the star of a *Magnum* type t.v. show, the obligatory housewife, and Nick the drug dealer.



CRACCUM staff after seeing 'The Big Chill'.

(The only seller who hasn't sold out.)

Furthermore there is a scene in which Sarah asks her husband to have sex with Meg so that she can have a child. What a good friend. Another thing than annoyed me was that apart from endless speculation as to why Alex committed suicide we find out next to nothing about him. He was unhappy, who isn't and he was 'wasting his life'.

Yet obviously he was the pivot of the group. The reason why remains a wonder and a mystery.

Not a lot happens in this film. It relies very much on strong acting and a good script, the plot is minimal.

It is a provocative film, in more ways than one, but ventures not even the most tentative solution.

— Shayleen Thompson

### THE DAY AFTER

For years film makers have tended to shy away from portraying the effects of nuclear war. A film version of Nevil Shute's 'On The Beach' came out in the early sixties. But as late as 1967 the BBC refused to show 'The War Game', a film depicting the results of a nuclear attack upon an English village, because it was thought by the powers that be that the film would alarm the general populous. Now, belatedly, film makers are showing some interest in the area of nuclear war and survival in a nuclear age.

'The Day After' was produced by the American ABC Network as a movie for television but it is being released in New Zealand by Amalgamated Theatres. The film depicts the effects of an attack by Soviet nuclear weapons upon Lawrence, Kansas USA - the heartland of middle America. The bomb is not dropped until the film is nearly half over. Before that, we are exposed to the cliches of Middle America-Doctor working long hours falls out with daughter who wants to move to Boston to live with boyfriend; bride arrives with groom on a motorbike for a wedding at a country church. It's nearly enough to drive you to sleep or to walk out of the cinema - but not quite. What is explored - although not in sufficient depth - is the powerlessness and sense of fatalism exhibited by people as the threat of nuclear catastrophe becomes more and more



real. The Day After does little to explore the reasons behind a nuclear conflict. But it establishes correctly that the real power is any decision to use nuclear weapons is held by a military-political elite and not by the people at large.

'The Day After' becomes more interesting when the bomb is dropped. The crowd scenes are good,

although most reputable authorities consider the effects to be understated. Yet *The Day After* is a psychologically chilling film. The damage that one device detonated near one city can do is awe inspiring. After seeing this film one realises how naive and dangerous is the Reagan administration

However I do have reservations about the film. The first half of the film is tedious in the extreme. The script by Edward Hume is banal and full of cliches; the worst being by Jason Robards when he tells a group of survivors huddling by a fire in the rubble and wreckage of Kansas City to 'get out of my house'. We can all rest safe in the knowledge even after nuclear annihilation the American virtues of law, individualism and private property reign supreme. The acting in *The Day After* is barely adequate although Old Ironface (Robards) and co. are limited by the script and the plastic characters they are supposed to portray.

While *The Day After* is a powerful film it is not the ultimae film on the effects of the nuclear war. Perhaps 'The Testament' which is due for release in Aotearoa shortly will better ally the normal life experiences of the majority of the world's people with the changes brought by the outbreak of nuclear war.

— Colin Patterson



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## NEW INDEPENDENT

# 'PRIMUM VIVERE'

Written and directed by West Aucklander Don Edwards, *Primum Vivere* was recently staged as one of a series of new experimental Workshop productions at the New Independent Theatre.

A futuristic drama, *Primum Vivere* ('Our first duty is to survive') is the second play in an Edward's trilogy. The first - 'The Miracle Game' - was produced by the Playhouse in 1983.

The play is variously set on Auckland University Campus, at a political meeting in Taupo, at Prime Minister George Watson's home in Christchurch, and in the sinister boardroom at the World Executive Council. These settings skillfully juxtapose the benign New Zealand existence to the all too real sphere of power politics behind closed doors. George Watson, played convincingly by Norman Fletcher, is the man caught between these contradictory elements.

George has just pulled off a major political coup by negotiating the transfer of Swiss banking houses to Auckland. For this he is criticised,



primarily by a group of stereotypically marxist students. George's justification however is couched in terms of the benefits to New Zealand's stance in the world. In recognition of his political masterstroke, George assumes the Chair of the World Executive Council. In a very potent final scene the audience is privy to the workings of this all powerful organ. The discussion starts to take a sinister turn as George discovers that his fellow members are worried about the degree of complacency about nuclear holocaust throughout the world. The council votes 6-1 that a Nuclear device be exploded, taking a million lives, to avert the inevitable annihilation of the human race. All

that remains is to decide on the location. George realises too late that, having brought New Zealand into world prominence, he has made Auckland the prime target. The button is pressed, and George is left with his burden of guilt.

Don Edwards, who participated totally in this production, has given us a thought provoking play. The New Independent's 'risk', with this previously untried New Zealand script deserves commendation. *Primum Vivere* is an exciting script, which in this workshop production shows much potential.

-Melinda Szymanik and James Norman.

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## SHADOWS

### FEATURING

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7-10pm *Inside Out* (jazz)

**Wed:** 4-7pm. Games (a variety available to play)  
7-10pm Penni & Jonathon (play a range of instrumental and vocal music)

**Thu:** Acoustic and Trad music (guests from Folk Club)

**Fri:** 5-6pm. Andrew Sewell (violin busking)  
8-10pm. Heptocrats (fun and good times improvised jazz)

**Mon:** Women only: 'Spyked' (Clare Bear and Hilary King)

## NG LETT

### SHRINKING N

Dear Editors,  
What's this? occupying one campus! The St without-seeming political segrega at Auckland Un place for all stu and homosexual many of us use backwards in se If a very smal themselves with and let the rest friends of both s

### POSITIVE DIS

Dear Editors,  
I am shocked entry to my vernacularly. Y am considered only'. AUSA has p this journal and sexism. Yet h practising it! I have discusse who retort tha sounds about as

### WOMIN IN S

Dear Editors,  
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### FOOD FOR T

Dear Ed,  
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## New The Mai concentra year a

Based on the resources of s to provide st writers.



# NGA TUHI MAI

## LETTERS

### SHRINKING MENSACE

Dear Editors,

What's this? Womenspace expanding its frontiers and occupying one of the last bastions of student relaxation left on campus! The Student Club's Monday invasion by (dare-I-say-it-without-seeming-sexist) women is increasing the sexual and political segregation that students are tired of putting up with at Auckland University. It is (I should say was) a social meeting place for all students (male, female, black, white, heterosexual and homosexual), and such segregation (yes, that word which many of us use when criticising South African policy) is a step backwards in sexual equality.

If a very small minority of women want to socialize amongst themselves without men present, set up a bar in Womenspace and let the rest of us enjoy ourselves when we want to, with friends of both sexes.

Sincerely,  
Steve Hirst

### POSITIVE DISCRIMINATION NOT SEXIST

Dear Editors,

I am shocked and distressed to learn that I am banned from entry to my favourite watering-hole, Shadows (or more vernacularly, Ye Olde Grad Bar) on Monday nights, because I am considered 'male' and Monday has been deemed 'Wimin only'.

AUSA has policy oft-repeated and trumpeted in the pages of this journal and on every other conceivable occasion, to oppose sexism. Yet here is a Studass-Controlled venue blatantly practising it!

I have discussed this discrimination with some wimin friends, who retort that the discrimination is 'positive sexism'. That sounds about as logical as 'positive apartheid'.

Yours discriminated against,  
Martin Randall

### WOMIN IN SHADOWS

Dear Editors,

I object to a womens' only night in the Student Club. Last year I regularly enjoyed the club along with many of my female and male friends and at no time did any of us encounter any behaviour in its always pleasant atmosphere that merited this banishment of males.

Women Space exists as a facility where women may enjoy each others company free from males. This is a fine concept which I applaud. Similarly the Student Club is for students in general, to meet and relax. I wish we could be left free to do so.

Yours sincerely  
S.K.R. Aimer

### FOOD FOR THOUGHT

Dear Ed,

I always knew that the University Cafe had a bad reputation for food, but now they have sunk to a new low.

On Monday morning I bought a cake from the cafe. After subsequent tasting I discovered it was foul and after closer inspection I found that it was made from left overs from last Friday (at the latest but quite possibly the earliest). My stomach reacted accordingly and within five minutes I threw up. I am warning the Cafeteria staff that if this sort of thing happens again I'm going to personally complain to the Health Department.

Yours all over my good clothes,  
R.B.

### STRAIGHTENING CRACCUM OUT

Tena koe,

With regard to an article appearing in Issue 1, February 28, 1984 under the heading 'What Happened At Waitangi 1984' there appears an entry to the effect that 'board members include: the Archbishop, the Minister of Maori Affairs...'

If this reference to the Archbishop is meant to be the Archbishop and Primate of New Zealand, then it is incorrect. The Archbishop of New Zealand is one of several patrons of the lower Waitangi Marae but he is not a member of the Waitangi National Trust Board.

Kia ora,  
Archdeacon Kingi M. Ihaka  
Director of Maori Work  
Diocese of Auckland

### SOLIDARITY WITH THE REAL OPPRESSED

To the Editors,

I find it amazing the extent of paranoia and defensiveness that is at present sweeping the campus and particularly the English Department. What particularly angers me is the extent to which certain people will rally around a fellow 'oppressed' academic colleague in the English Department.

The cancellation of the 'Living Literature' seminar was quite justified and totally in keeping with AUSA's policy against rape and rapists. When will people stop rallying around rapists and show some 'solidarity' with the raped and oppressed women who are on this campus —...??

Kirsten Thompson

### SCRAP THE CHAT

Dear Editors,

We have now had 3 issues of 'Craccum' and I have noted no improvement in the style, content or sincerity of the Chaplain's Chat column.

Presumably the column is directed at a wide audience; particularly non-Christians who need to examine themselves.

May I suggest that G.A.C and K.A.T. (funny names Christians have) make less gross assumptions about the nature of the Universe, morality and life - or at least explain the rationale behind holding such assumptions. I found the latest Chat unsatisfactorily superficial; its self righteousness (and implied contempt for non-Christians) rather adolescent and inappropriate for an audience of educated people in an empirically-dominated age. Eg, The Chat ends: 'Christianity is for people who want to live to the full: It demands your whole life and a total commitment to work, self-sacrifice (!) and pain (!) It's rewards though unmeasurably precious, are intangible by ordinary standards...'

This unashamed self-adulation tends to overlook history and the present to such an extent that illusion and reality are no longer separable.

The Chaplain invites us to join with her/him in self-adulation and a denial of self-responsibility (once converted. Let's be Little Children Comrade Ayatollah Stalin Khomeni. Let's abandon the horrible modern world where everything is measured by utility, empirical science of observation and experiment and democratic secular toleration. Let's jump into the warm, dark world of the Idea, the Truth and God. Is the Chaplaincy saying we should trust an Absolutist Ideology such as Christianity instead of our present course? If so, why? Has any Christian society been more humane than our horrible materialistic present society? Was life better when Jesus was accepted as God?

J. Mill

P.S. I suggest to the editors that 3 issues of the 'Chaplains Chat' is more than adequate and that in future the column be reserved for a different group every week eg Bahai, Buddhist, Rationalist/Humanist Society, Unification Church, Islamic etc.

### PAKEHA COVERAGE OF HIKOI CRITICISED

Dear Sir,

The series Koha which appears Sunday nights on television is for the benefit of New Zealand society...or is it? One particular programme screened Sunday 4th March about Te Hikoi Ki Waitangi was of little benefit to anyone.

The excellent film coverage was spoiled by a biased, distorted and derogatory commentary.

'Facts' were generally subtle innuendo's being conveyed between the lines. To anyone who saw the coverage who wasn't on Te Hikoi, it appeared the whole truth rather than personal views of Reporters/Producers.

Firstly comments like 'The Governor General waits' were true but biased. The commentary failed to point out that Te Hikoi also waited... for the Governor General, who couldn't come to a decision whether or not to accept Te Hikoi as the Kotahitanga unit it set off as, or to try the split and divide tactics which have worked so well in the past. It turned out to be the split and divide... a delegation of 100 only, but the decision was all or none. By the time he came to his decision to accept all, delay tactics had worked well... it was too late for anything to eventuate. Besides all this, the Maori people have been waiting 144 years for Te Tiriti to be honoured.

Secondly, the coverage was negative, perhaps a reflection of those who produced the programme? Such coverage insinuated that Te Hikoi had missed their big chance with the Governor General, who after waiting all day, walked off in disgust. Where were the positive facts, facts like Te Hikoi kept it's goal of being peaceful, facts about the sharing and joy, the turmoils and frustrations that were experienced along the way which brought that sense of togetherness which was Kotahitanga. Facts that Kaumatua and Rangatahi supported each other. None of these were conveyed.

Thirdly, although the 'Big Day' was February 6th, the 10 days preceding were of equal importance where Kotahitanga was experienced in its truest form. I notice these 10 days where Kotahitanga grew in meaning and strength were shelved, in fact hardly mentioned at all. What was put forward was 'one days' filming which made Te Hikoi appear an indecisive group of moaners who didn't really know what they were doing.

It is quite clear to me now why some Maori people do not wish to have media coverage of Maori events when facts are distorted by those who 'know all' and tell it like they alone see it. I didn't fail to notice that no one Maori was present in the filming crew at Waitangi on the 6th. I am sick and tired of seeing Maori events reported on from a European perspective. Maori events should be reported on by Maori people and Koha is MEANT TO BE a Maori programme, so why the hell is everyone else putting in their 2 cents worth? How can one race who has been brought up differently with different sets of values make fair comments and pass judgements on another race? Who gives them the right to speak on behalf of another people's culture? How biased!

Maringi Noa

### TEDIOUS GRIPES

Dear Sir,

The editor of the Victoria University newspaper Salient was good enough to show me a letter in your paper signed by one Barry Worthington which accuses me of censoring out all of one of his (my) letters and part of one of the collectives! This is an absolute lie. I sent complete copies of all of the letters, not only to the Star but to yourselves at Craccum and to Student Radio. You can thus verify my claim.

I was also interested to note that Craccum did not cover the debate on censorship and on the claims that my performances were sexist. According to one of your editors, you have 'your own priorities.' I note from the issue I have seen, you have a number of causes, but what good they are when you cannot attend to the basic matter of continued freedom of expression on campus, I cannot imagine. Perhaps you are acknowledging what that dismal group of orange boiler-suited orientation organisers have already demonstrated: namely that individuals can have their reputations assailed without the need for attendant evidence (when the attack is carried out by a committee - that most gutless of human organisms) and that on the Auckland University campus a mixture of student apathy and a lack of enquiring investigative journalism has given 1984 if not a face, an army of boiler-suits with which to march into the future.

Yours faithfully,  
Gary McCormick  
Gisborne

Wanted

### New Dramatic Writing

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

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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 min.
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.

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## CHEMICAL REACTION

Editor,

Dear Rangi and Neil,

## NO UNPROVOKED ATTACK!

Dear Craccum,

In 1963, Martin Luther King said to a crowd of more than 200,000 persons, '... We hold these truths to be self-evident; that all persons are created equal'. King, Gandhi and others have all imparted similar concepts of freedom on humanity to the end of some social change towards equality. New Zealand society harbours a major equality issue today: the role of Women.

In his book, 'Women with a Cause', W.B. Sutch points out that while Women's participation in the work-force and legislation about so-called equal pay can advance emancipation these alone do not create it: they do not achieve Women's participation on equal terms with Men in the personal, cultural, social, economic and political spheres. He goes on to say that emancipation cannot come about until the denigration of Women through sex-typing on even minor points can be overcome. This viewpoint is contrasted by that of Queen Victoria: 'God created men and women different - then let them remain in their position'. She is correct in biological terms, yet the main differences are surely a product of social conditioning rather than the supernatural!

Today's society is in the fledgling stages of a transition towards general equality between Men and Women. The role of Women's rights organisations is particularly important in this period. The Women's movement on Campus is likely to be the only Women's rights 'contact' for many young Aucklanders today. It is unfortunate that the University group assumes a method of protest which embodies the same principles they struggle against. Victimisation of Women through rape is directly responsible for certain inconsistencies in the Women's group's policy. The group will not effect a positive change in the minds of fellow students until it incorporates real equality as a protest weapon. There is historical proof to show that protest by example is effective. The Women's group isolates its cause from male participation, this is a major flaw. The 'Women only' aspect of the group renders it ineffective in terms of emancipation. H.D. Thoreau said that people should refuse to obey any government rule they feel is unjust. Real equalists can see a certain injustice to the cause of Women's rights in the irony that Womenspace is truly Victorian.

Gerard Otto,  
Science

Please note that I do not speak as a representative of the law school, but merely on my own behalf (having worked there in a clerical capacity). I'm sure the law school selectors would write their own reply if they were not so overworked and had the time to do so.

**Lisa Tremewan**

## ARTS PAPERS NO SOFT OPTION

Dear Neil & Rangi,

In this week's issue I read D. Feist's assertion that 'the level of work required in a science paper' is perhaps fifteen or twenty times that needed for an arts paper', a view prevalent on campus, as it is in most schools. D. Feist has seemingly never taken a language, which requires not only a great deal of coursework, but daily study and practice. (S)he does not make it clear whether (s)he has 'done arts & science subjects' both at a university level or merely throughout school, like most students if the former is the case, then perhaps D. Feist was the type of arts student who only took a particular paper because a high grade or exam pass was assured. The level of work required in many arts papers is not so much the 'homework' variety, but the kind that requires perception & understanding both on the material in hand and on other people's thoughts and suggestions concerning it. The 'illiterate science student' may be a myth, but the unthinking, unfeeling, unperceptive one is not.

Paula Morris

Heah Lee Lee  
Claudia Elliot  
Kaye Green  
Jo Baddeley

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MARCH 11

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# Campus Radio 1XIII



# PROTEST AND SURVIVE — MARCH AGAINST QUEENFISH

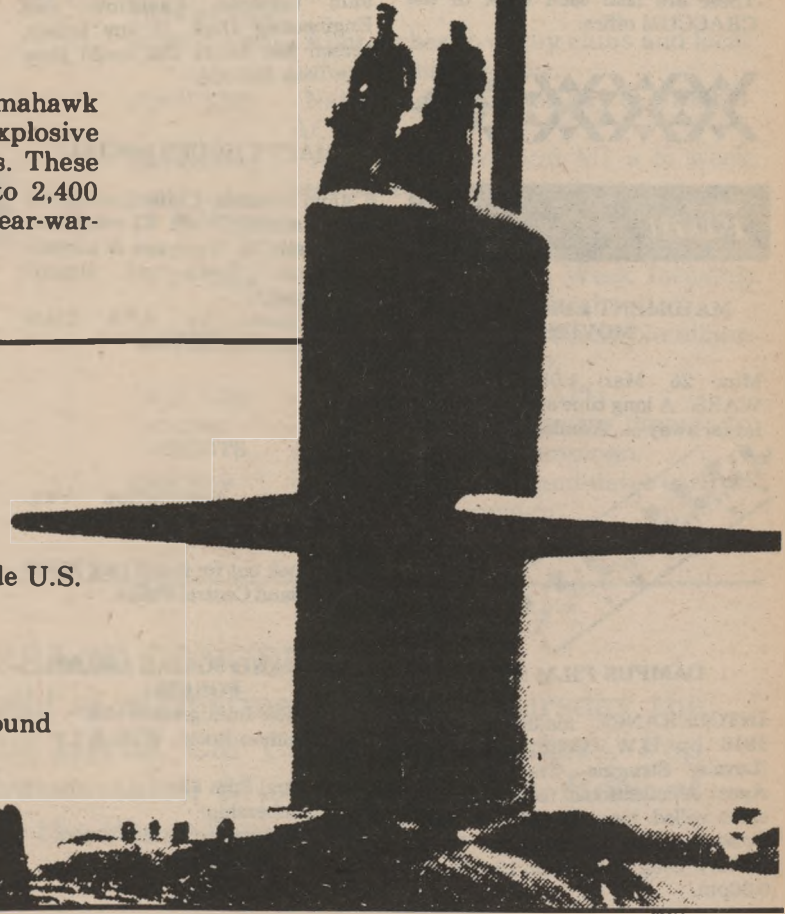


The Queenfish is a Sturgeon class attack submarine. It is powered by a Westinghouse pressurised-water nuclear reactor. All Sturgeon class submarines carry SUBROC nuclear missiles and Mk 48 torpedoes for anti-submarine warfare. They are also being fitted with Harpoon and

Tomahawk cruise missiles. Some of the Tomahawk missiles carry nuclear warheads with an explosive power equivalent to 15 Hiroshima bombs. These missiles are for use against targets up to 2,400 kilometres inland. The Queenfish is a nuclear-war-fighting submarine.

## MARCH TIMES

- Friday 23 March:** 8am - rally at North head, contact 'Peace Squadron'.  
1pm - March leaves Quad, Student Association to do 'drop dead' outside U.S. consulate.
- Saturday 24 March:** 11am - Rally at Central Post Office  
11:30am - March up Queen Street.  
12:00pm - Rally Aotea Square, then 'Peace Trek' leaves on bus tour around military sights of Auckland.



## catering notebook

**Did you know  
about the  
Coffee Lounge**  
1st Floor Catering Block  
(above Cafe Ext)  
Open 9.30 - 4.30

**Percolated Coffee, Gateaux,  
Ploughman's lunches.**

## BEAT THE BURSARY BLUES (the unkindest cut!)

Have the kindest cut, perm,  
or colour with **Cut Above** cash coupons



*Cut*  
**ABOVE**

Valid at Cut Above — ST Kevins Arcade, K Rd  
Until end of third term  
Mon-Thurs — but not late nights  
Ph 734-232

**\$10 off**

ladies  
cut and  
blow wave

**\$7 off**

men's  
cut and  
blow wave

**\$20 off**

perm  
henna or  
highlights

**\$5 off**

comb on,  
semi-permanent  
colours

CUT APPROPRIATE COUPON TO OBTAIN DISCOUNT



# PANUI NOTICES

## CRACCUM

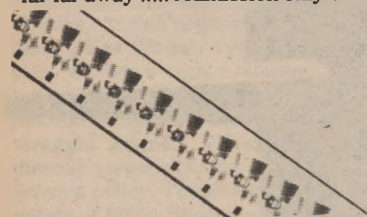
Craccum staff meetings are going to be changed from the present time of Thursday 1pm to Tuesday 1pm. These are held each week in the CRACCUM office.



## Film

### MAIDMENT LUNCHTIME MOVIES

Mon 26 Mar 1.05pm 'STAR WARS'. A long time ago in a galaxy far far away ..... Admission only \$1.



### CAMPUS FILM SOC.

INTOLERANCE made in USA 1916 by D.W. Griffith. Subtitled 'Love's Struggle Through the Ages'. A collection of four historical epics rolled into one Moral Tale. Screening in L. Theatre B15, Library Bldg, Thursday 15 March 6.30pm.

## General

### MONEY LOST

\$120 lost Monday 12 March at 9am between Cashflow and Engineering Dept. If any honest person has found this could they ring Tony 895-628.

### HAPPY HOURS SOCIAL

6.30pm onwards - Coffee Lounge 1st floor, Catering Block. \$1 admission Fri March 23. Everyone & anyone welcome. Lots of liquid beverages!!!! Organised by AFS Club (American Field Service)

### STOLEN

Students Association Van. Battered white Bedford no. JC 3988. Please look out for it and ring 30789 or Auckland Central Police.

### LAW AND SOCIAL ISSUES FORUM

Re: Immigration Bill. Top Common Room. Wine & Cheese. Thurs 22nd 6pm \$2 (incl. membership) Guest speakers to be confirmed. All welcome.

### BLOOD DAZE

This week the Auckland Blood Transfusion Service will be present in the Lower Common Room eagerly awaiting for you to come in and donate some spare blood. Feel free to donate even if you have not donated blood before. Free tea & biccies for all donors. Hours Tuesday-Thursday 10am - 4pm. Friday 10am - 2pm.

### FOR SALE

One pink Vespa. Must sell, \$100 - goes. Ph 760-930 - Jenny.

## Clubs

### PHOTOSOC

Wed 21st 7pm. Photosoc Wine & Cheese. Top Common Room. All welcome.

### WISE

Women in science and engineering. First social gathering for 1984: ON Thursday 22 March IN Just Desserts, Lorne Street AT 5.30pm Every WISE woman (staff or student) welcome.

### CHESS & GO CLUB

Thursdays 6.30 - 11pm. Check notice board for rooms. All welcome.

### THE PLEASURE PARTY

A branch of the PLEASURE PARTY is being set up on campus and will shortly seek affiliation and formal bureaucratic status. Persons interested in fun of all descriptions and giving everyone freedom to enjoy pleasure in any way they choose (as long as it doesn't interfere with others rights to enjoy their fun!) are welcome to get involved. Check the Pleasure Party Club's Notice Board next to the 'Engineering Soc'. (above the Milk Bar), and add your name to the list which will probably appear there.

### SCIENCE-FICTION SOCIETY

Meets Thursday 22nd March in Room 144 at 7pm. Tonight: Writers' Workshop, Film making, Games & Game making. Refreshments probably available. Come along and have a rage with fellow fans!

### GAY STUDENT GROUP

Meetings weekly, Friday 4pm, room 144 (1st Floor Student Union). Tuesday lunchtime meetings in room 143 (for organizing things).

### MIDDLE EARTH

The Academy of Middle Earth Roleplaying and individual character assimilation wish to inform interested persons that the A.G.M. of this august body will be held on Wednesday - 21st March 1984 commencing at 7pm in the Lower Common Room near the phones. Positions up for grabs are, Leader Lesser Leader, Workhorse and Moneybags plus 6 positions for Leader Lackeys and 2 Negators. Notice of Campaigns and Competitions info will be available. The feasibility of a live dungeon on Waiheke will also be discussed probably in the Kiwi.

### STG

The Strategists and Tacticians Guild (STG) will meet this Sunday from 10am in the Lower Common Room. Most periods are covered. Positions on the committee will be filled by those not there so come along and vote someone else on. The Alternative Easter convention, held at Varsity, will be discussed too. For further info ring 767-981, ask for Nigel.

### TTN

The TTN hide and seek competition is coming! Scheduled for Wednesday March 28 starting from Quad at 1pm. Bring 20 metres of rope, a bucket and a team of 4. How fast can you get rounds 30 pubs? Ring 767-981 and ask for Richard for more details.

# CAREERS ADVISORY SERVICE

## THINK POSITIVE

Student: What I'd like to know... where will my degree lead me? Adviser: So you like to be led, do you? Student: No, not at all - I just want to know what my degree will allow me to do. Adviser: So you need your degree's permission? Student: You don't understand... I want you to tell me what I can do.....

Essential element of CAS is the provision of information - occupational information - course information - employer information Utilise the CAS resources - public & private sector publications, leaflets of 'Careers for Graduates' in Chemistry, History, Psych etc, find out where past graduates in your discipline have found employment (Destination of Graduates). Establish a direction.

### JOB VACANCIES

BCOM/LLB/DIP.VAL/BA Graduates - REALTY BROKERS Seeking highly motivated graduates to join a team that specialises in commercial/industrial real estate with the emphasis on leasing & sale of properties to investors. Up to the minute working environment with latest computer technology, management back-up & training. Contact: K. Hitchcock, Ph 504-798

MANAGEMENT TRAINEES - METROPOLITAN LIFE ASSURANCE CO. Seeking graduates or near grads, pref. in Commerce or Law. Time off to complete studies. No previous experience necessary. Full training will be given. Apply: M. Tebbutt, Ph 541-166.

ELECTRICAL ENGINEER - N.Z.R. Seeking to employ a recent graduate to assist with the electrification of the main trunk line. Contact: Mr Smythe, Ph 794-600 ext 8667.

ACTUARIAL TRAINEE - PROVIDENT LIFE Seeking maths graduate with a good practical approach to problem solving, keen to study for the examinations set by the Institute of Actuaries in London. Alternatively prepared to take on graduate from other discipline prepared to gain experience in H.O. before moving into market. Contact: CAS.

ELECTRICAL ENGINEER - N.Z. STEEL Seeking recent graduate to work at the Glenbrook site. Training given will involve participation in the Graduate Trainee Scheme. For further details contact: Peter Jenkins, Ph 758-930.

MECHANICAL/CHEMICAL ENGINEERS N.Z. ALUMINIUM SMELTERS Vacancies for development engineers in the smelter's production departments for those who are interested in undertaking various technical investigations and projects. Contact: Personnel Officer, NZAS Ltd, Private Bag, Invercargill.

STATE SERVICES COMMISSION: Asst. Investigating Officer Financial Mgmt. - Min. Ag & Fish, H.O.

Asst. Investigating Officer - Stats/ Maths/Phys or Soc.Sc. Min. Energy H.O. Asst. Investigating Officer - Economics - Min. of Energy H.O. Engineers/Asst. Engineering Officers - Elect/Mech/Civil - Min of Energy Asst. Investigating Officer - Acctg/Commerce - Min. Energy H.O. Legal Clerk - Dept Maori Affairs, Hamilton. Technician - N.Z. Geological Survey, Dunedin. Asst. Advisory Officers (4) Commerce. D.S.I.R. H.O. Asst. Research Officer - Maths/ Econ/ Acctg - Dept Stats, Auckland. Asst. Advisory Officer - Finance - Tourist & Publicity Dept H.O. Psychology graduate - R.N.Z.A.F.

TOWN PLANNING Senior Planner, District Scheme Development - Rodney County Council. Planning Officer - Whangarei City Council (closing date 31 March)

OVERSEAS ACADEMIC OPPORTUNITIES - TEACHING POSITIONS, Degree + Teacher training Maths: - The Duchy Grammar School, Cornwall, England - St George's College, Buenos Aires - International School of the Sacred Heart, Tokyo - with computing - International School of London

- Heathfield School, Berkshire, England English as a Foreign Language: - English Language School, Setubal, Portugal - English Academy, Trieste, Italy - English Language School, Siracusa, Italy English - Colegio Colombo Britanico, Cali, Colombia. - The New English School, Kuwait Biol: - Bearwood College, Berkshire, England. Physics: - King's College, Cambridge, England - Shrewsbury School, Shrewsbury, England - Uppingham School, Leicestershire, England Chem: - Colegio Colombo Britanico, Cali, Colombia - Abbotsholme School, Derbyshire, England History - New English School, Kuwait Chem/Maths - Pierrepont School, Surrey, England Art - New English School, Kuwait French - New English School, Kuwait All Subject Areas - Secondary Schools in Africa & New Guinea Primary School Subject - Colegio Colombo Britanico, Cali, Colombia Elementary School Subjects - Marina International School, Banjul, Gambia Environmental Studies - Kowloon Junior School, Hong Kong

CAS also holds the latest vacancy listings for: - Hospital Boards Assoc. - University vacancies.



# PANUI

## NOTICES



### Theatre

#### THE DIPLOMA OF DRAMA

Presents THE STATIONARY SIXTH FORM POETRY TRIP. A New Zealand play by Rachel McAlpine, Maidment Little Theatre 21st to 31st March 1pm Mon to Fri 6pm Wed to Sat \$4.00 & \$2.00.

#### MAIDMENT THEATRE

Saturday 17 March, 8.15pm. THE FRIENDLY ROAD CHOIR with Arthur Thomas - Yes, it is the same choir and still attaining an international reputation. Tickets 12 Albert Street, City. Phone 33629. \$7.00 and \$4.00.

Fri 23 Mar 1.00pm 'FRIDAY AT ONE' Free lunchtime concert featuring: Te Oti Rakana playing Prokofiev, 1st mov. sonata for solo violin. Glenda Kearn playing her composition, a piano sonata. Sharon Tongs playing Leclair, Courante and Allemande from Violin Sonata in E flat. Singers conducted by Peter Watts in 'La Guerre' - Janquin.

Wednesday 21st to Friday 23rd March and Monday 26th to Friday 30th March, 1.00pm Thursdays, Fridays, Sats 6.00pm. THE STATIONARY SIXTH FORM POETRY TRIP.

Sun 25 Mar 2.00pm 'THE ART OF MAGIC' Featuring New Zealand's best known magicians compered by GUY CATER (Hoppy the Hobo) presented by the New Zealand Society of Magicians. Tickets and full details may be obtained at the Festival Society Office, 12 Albert St., City. Telephone 33-629.

#### LITTLE THEATRE

Into the classroom of a New Zealand secondary school Ms Malone enters, asking her students to open their texts for the study of a popular poem by S.T. Coleridge. The scene is set for an evocative journey where the students encounter parallels in the poem with their own life experience. Imagination, idealism and energy combine in a rich celebration of adolescent youth. Tickets \$4.00 Students \$2.00.

### Politics

#### ANTI-RACISM MOVEMENT

Sharpeville Day activities. Wed 21 March. ARM is taking policy to the Student Representative Council at 1pm on Wed in the Cafe Extension. This policy recognises that no real changes have been made in South Africa yet and supports a continuation of the diplomatic, economic and sporting boycotts. It also supports the Black Liberation movements in South Africa, and condemns the Immigration Bill presently before the NZ Parliament as racist. So come along and hear the discussion.

At 2.30 there will be a film in the Executive Lounge on the situation of apartheid in South Africa today.

Remember Sharpeville - buy a black poppy from the stall in the Quad.

#### PEACE TALK

Tuesday, 20 March 7pm 'Exercising for What?' Owen Wilkes speaks on the Great Barrier army exercises and military activities in the Pacific. Maclaurin Chapel Hall.

#### AMNESTY INTERNATIONAL

Tuesday, March 20 1-2pm Library Basement, B10. Video entitled 'Disappearances'. This documentary looks at the plight of political dissidents who have 'disappeared' e.g. in Latin America. Contact: Paul Hitchfield 495-542.

#### CHOCOLATE FISH YES, QUEENFISH NO

This Friday (23rd) there will be a demonstration for all those people who want to protest the visit of yet another nuclear weapon-carrying warship in our harbour.

Gather in the quad at 1pm to collect black armbands, placards, banners, etc. Better active today than radio-active tomorrow.

#### NEW ZEALAND PARTY CLUB



Friday 23 March, 7:30pm, Cafe Extension. Come along and find out about the newest and fastest growing political party.

Please direct any queries to the Interim Chairman, Philip Ross, on 540-752, or P.O. Box 18-218, Glen Innes.

### Sport

#### BNZ 1984 EASTER TOURNAMENT

The BNZ 1984 Easter Tournament is being held at Victoria University, Wellington, this year. Tournament is an annual event in which teams from campuses across the country compete against each other in a variety of sports, in an effort to win the much-sought-after Tournament trophies. Sports contested include Swimming, Tennis, Rowing, Cricket, Athletics, Shooting, Snooker, Volleyball, Waterpolo, Yachting and perhaps the invitation sports Tramping.

sports Tramping, Golf and Surfing.

This is your chance to participate in the greatest sporting event of the year, second only to the Olympic Games, but at a fraction of the cost and with twice as much social life. Whatever you're interested in, Wellington's the place to be from the 20th-23rd of April. Watch this space for further details and keep those dates free.

Jane Davitt, Moira Hansen  
Publicity Controllers, VUW.

### Religion

#### EVANGELICAL UNION

If you aren't convinced that 'War is Peace', then try your logic on 'Freedom is Slavery.' YOU could be missing out on the solution of one of life's big riddles if you aren't at the Functions Lounge, Tuesday, 1.00 pm. Come and see if you agree with us that 'Freedom is Slavery'. No, we're not mad, we'd just like to see you there. By the way, if you think you are free, then why aren't you coming? Update on CAMP, henceforth referred to as 'Wild West Weekend' - held at Carey Park, Henderson, Friday 6th April - Sunday 8th April.

#### UNIVERSITY CHRISTIAN FELLOWSHIP

We have meetings 1-2pm Monday and Thursday each week in PLT4 (Lower floor of Physics Building), and we hope you can come along.

Come along, you're welcome.  
Inquiries contact: Clark  
Ph 534-3918.

### Elections

#### STUDENT REPS

Nominations have been opened for:  
2 representatives on the Craccum Administration Board,  
2 representatives on the Radio B Administration Board,  
2 representatives on the Publication Grants Committee.  
Elections will be held at S.R.C. Wednesday March 21st.

#### HART Action for 1984

Some of the major activities planned by HART for 1984 include -

March/April - Approaches to rugby clubs and local unions to discuss tour.

April 12th - Nationwide action on day of NZRFU AGM

Early May - Approaches to local MP's in week before parliament opens.

12-16 June - Soweto Week - Week of education and action on apartheid in all centres.

23-29 July - Racism Awareness Week focusing on racism in New Zealand.

August - National tour by black Namibian woman from SWAPO.

Late Aug - Fundraising for SWAPO

October - HART 15th anniversary dinners to fundraise for 1985 campaign.

Oct/Nov - Approaches to all candidates early in the election campaign.

### PEACE CONCERT

A concert is being held at Mainstreet, 7:30pm Thursday the 22nd of March - Narcs, Herbs, Car Crash Set, Mockers, Pop Mechanix. \$5.50 - Advance sales, \$7.50 - Door Sales. Book at The Corner - Proceeds to the Peace Squadron.



### SITUATIONS VACANT

CRACCUM is looking for a few good reporters to ferret out stories with far reaching implications, suss out scandals that will sear the souls of the great and powerful. Come by the CRACCUM office for details and come to the staff meetings which are now held on Tuesdays (not Thursdays) in the office at 1 p.m.



# PATAI

## QUESTION OF THE WEEK

*Do you support the All Blacks going to South Africa in 1985?*



Clint Whittaker  
Arts  
It's up to them if they want to go.

Eddy Rench  
Engineering  
No. Because South Africa is the only country in the world which legislates against races in the Government.

Peter Wilson  
Engineering  
I would not support them but I would not try and stop them either.

Alex Ashmore  
Commerce  
No. Because I believe we should be upholding the Gleneagles agreement by not having sporting contacts with South Africa.

Scott Malcolm  
Science  
In the spirit of Rugby I support any rugby movement, but when it comes down to the fighting between the coloureds and whites over there I disagree with it.

Susanne Phillips  
Arts  
No. It causes too much trouble. I really don't think we should have anything to do with them.

Mike Ball  
Science  
I don't support the All Blacks going to South Africa.

Dianne Smith  
Arts  
No. I think it's morally wrong. I don't think sport should be mixed with politics but I think the All Blacks are being downright stupid if they go there.

John Hernigan  
Law  
Not particularly. They state that they are going for rugby, I don't think that is a valid reason.



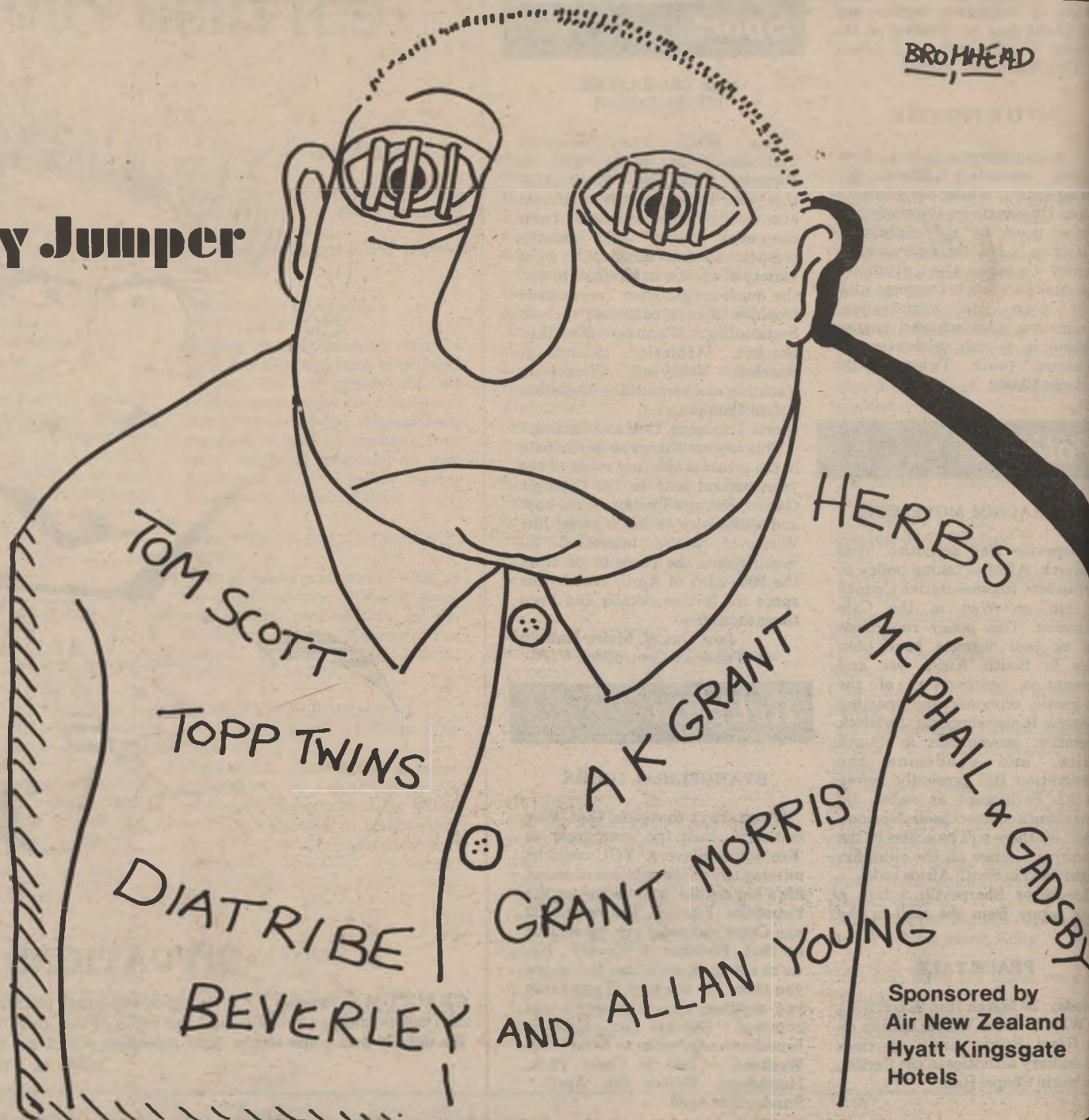
New Zealand ablaze - 1981 Springbok Tour.

## Amnesty International presents Footsteps Up My Jumper

Sunday 25 March 7pm  
His Majesty's Theatre

Bookings  
The Corner

Tickets \$12.50  
Unwaged & Gallery Seat  
\$9.50



Sponsored by  
Air New Zealand  
Hyatt Kingsgate  
Hotels