

CRACCUM



Auckland University Students' Association, Volume 58, Issue 7, April 10 1984



- ▶ MENTAL HEALTH — AN INTEGRATED APPROACH
- ▶ RACISM AND CULTURE
- ▶ LESBIAN VISIBILITY WEEK
- ▶ ARE VEGETARIANS HEALTHY?



TE MOKAI



Kia ora koutou.

This week we present you with a Maori view of mental health and its application to Maori culture. Hopefully it will prompt some appreciation of the depth of the philosophical differences between the two cultures and thus help 'clear the way to well-being' through an understanding of the issues involved. The central issue being to give Maori people space and time to live by our own kawa in our own way.

Still, good developments are happening. Like the formation of the National Maori Nurses Association of Aotearoa whose motto is quoted above. 'Waerea te ara ki te ora'. There's a long way to go before that path is cleared. Other things, like the Health Hui out at Hoani Waititi just recently. The article on 'Te Taha Hinengaro - Mental Health, An Integrated View' is based on a paper M.H. Durie presented there. Or like the proposed marae planned for Carrington Hospital.

And speaking of marae, it is significant that the Maori Nurses have called for marae-based health programmes, while the Maori Education hui at Turangawaewae (to be covered next week) made similar proposals for a marae-based education system. Meanwhile, here at Auckland University we Maori students have our own marae take, as we await the long overdue construction of our turangawaewae.

It will be interesting to see if the University builds both the whare whakairo and the whare kai together, or whether, as they proposed, they will be built in separate stages. Holistic health versus the division of mind and body. Can you really separate the mind, fed by the wind of discussion in the whare whakairo, from the body, the whare kai which sustains the mind?

R.C.

CRACCUM 1984:

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TE AUSA

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TE TUMUAKI

AUSA PRESIDENT

Even though most students are feeling the pressure of tests and assignments, life isn't really that bad. Bursary is paid out on Wednesday and Thursday in the Hall at the Old Arts building; Easter holidays are coming up; and May holidays follow soon after!

This week is very significant for all sorts of different reasons:

LESBIAN VISIBILITY WEEK

Queen Victoria refused to believe that lesbianism existed and in the hundred years since then attitudes have changed very little. The idea of the visibility week is to make the point that lesbians do exist and are proud of it!

TOUR OF SOUTH AFRICA

On Thursday the NZ Rugby Football Union will probably make a decision on whether to tour South Africa in 1985. Such a tour will be against the international call for a boycott of the apartheid regime and once again New Zealand will be propping up the white South African government. On Tuesday at 1pm in the Exec Lounge the Anti-



Racism Movement is having a forum on the campaign against the '85 tour with John Minto and Makgolo (The black South African scholar).

On Thursday 1pm in B28 Makgolo will be speaking at a forum about the importance of continuing a sporting boycott.

SEXUAL HARASSMENT

At a time when some people seem to be frantic with fear about 'vigilante' women and rumours of 'hit lists' I think it is important to remember the real issue behind all the paranoia. Sexual harassment is a real problem not only at University but in all walks of life. Women's lives are constantly affected and limited by sexual harassment which ranges from insulting comments, and unwanted physical contact, to rape. There should be no more silence about sexual harassment because silence has meant acceptance. I have had many women students come to see me about sexual harassment this year and they are only the tip of the iceberg.

Eventually we hope to get an effective grievance procedure established as exists in other universities, but in the meantime any woman who is facing sexual harassment by students, staff or lecturers should come and see me.

WORK, WORK, WORK

I wish you all well in your tests and assignments. Just remember there is life outside the library. Come to 'Shadows' the amazing student club where you get cheap alcohol, free entertainment and friendly atmosphere.

-Trish

TE KAUNIHERA TAUIRA

STUDENT REP. COUNCIL

REPORT FOR APRIL 4

CURTAIN-RAISERS

Richard Foster points out that four members of the 1983 Executive overspent their Budgets, costing the Association an alleged total of \$2,500. He moves a motion to get them to account for this at the next SRC because all are re-treads on this years Exec. The motion is passed - but now all the 1983 Committee have to explain any over-expenditure.

Barry Weeber hosts a quick quiz show on the Bob Rigg case. The Governor General's committee that investigated Rigg's sacking is condemned.

THE MAIN EVENT

In the wake of the goings-on at Shadows on 29 March, the role of alcohol-orientated Capping events is discussed. Stephen Ormsby wants the Pub Crawl and 'Drink-the-Pub-Dry' recognised as official capping events. After all, the Pub Crawl is the most popular capping event. It's not 2,500 animals going on a drunken rampage, but 2,500 students....

The Opposition is led by Cathy Flynn and Trish Mullins. Cathy asks why we should organise events that end in the harassment and intimidation of staff. Trish is concerned about the association's image and the consequences if a pub is done over. Arguments are traded back and forth about the advantages of AUSA involvement. Pub-crawlers say that it will ensure co-operation the police and a 'de-toxification centre'. The basic difference between the two sides comes out when someone says that marches do more damage to the



student image. They haven't been around as long as drinking festivals anyway. Conservative matinee idol Philip Ross says that without the pub crawl, capping would have very little appeal. A quick lesson about Orientation at Otago - where no one eats Quiche. The pub-crawl becomes an official Capping Event by 65-42 and Ormsby wins a chocolate fish for the most honest and humorous speech.

ROUND TWO

Barry challenges Stephen Ormsby and Richard Foster to organise the circuses. Mr Ormsby says he doesn't have the experience saying the the pub-crawl isn't just a small dinner party for a group of friends. But Mr Foster knows plenty about such things and they both are appointed to organise The Big Day - with the Capping Controllers.

ROUND THREE

A club called 'Friends of the SIS' wants to affiliate. Its objectives include raising the profits of Lion Breweries and helping the SIS in its on-

campus activities. Leave is given (40-19) to defer the matter until someone explains what SIS exactly stands for. Paul thinks it's related to some Students who have just launched Campus News.

ROUND FOUR

The Samoan Students aren't affiliated because they owe a huge bounty. A protracted argument ensues as Foster etc. try to stop the affiliation of certain clubs that owe megabucks until the accountant clears them. An attempt is made to stop the Societies Grants Subcommittee giving such clubs any loot. It fails in the end.

ALSO:

In: Roslyn Grundy is appointed to Radio B Administration Board.

Possibly Out: The Overseas' Students Officer has one SRC to go before he lapses and nominations are opened. (Executive has decided to give him a warning).

-Neil Stockley



LESBIAN VISABILITY WEEK

Craccum interviews 3 lesbians on campus



Lisa: Why do you think Lesbian Visibility Week on campus is important?

Jenny: So that women on campus can see that lesbians exist.

Debbie: So that people recognise our identity as lesbians. I identify as a lesbian and I want other people to identify me as a lesbian.

Heather: The usual assumption is that you are heterosexual. You have to come out and say that you are lesbian before people will accept it.

Jenny: For other women on campus who might be thinking about coming out it can be very difficult if they don't see other lesbians on campus.

Lisa: Do you feel that for the rest of the year you are 'invisible' on campus?

Heather: Lesbians are not accepted in society. We're totally ignored. It's really important to me to make it clear that being a lesbian is a positive choice for me.

Debbie: Everything in society is aimed at heterosexuals. All the films, the books. In every department they study heterosexual behaviour. You don't have an identity within the University as a lesbian. No lesbian history, psychology - none of these things are being taught and you can get the idea that you just don't exist. Lesbianism has to be recognised, and included.

Jenny: Even in lectures I can't identify as a lesbian in terms of the work I hand in. It's very difficult to write from a lesbian perspective because they are so few precedents. I'm left hanging because it's an essential part of my identity which isn't confirmed in my studies.

Lisa: What does it mean to be a lesbian.

Heather: That it's not just a sexual choice. It's a definition of who we are as people.

Debbie: It's a positive choice to spend your life with women. Not because you hate men, or are running away from men. I see it as a positive thing towards women. Most people see lesbianism in a negative light as a reaction against men.

Jenny: Choosing the way of life I feel good about. I don't go around thinking about it all the time, it's just part of me.

Debbie: It's what we choose to be; not something biological or out of our control.

Heather: Coming out as a lesbian was a very important step for me. It's talking in cliches, but it really like coming home. Like, Aha! So that's what it was all about. All those years of thinking what's going wrong and why aren't I fitting in with society. It was just a wonderful thing in terms of personal satisfaction and fulfillment.

Jenny: You just feel whole.

Jenny: It's quite a process becoming a lesbian. It wasn't like I was heterosexual and then one morning I woke up and was a lesbian.

For me, Lesbianism is a sort of continuum which has progressed right through my life, being friends with women, forming deeper relationships and then finding I could communicate better with women. They really understand my ideas, whereas men couldn't. Nice, liberal men could try and see how I felt, but they just couldn't really understand. Relationships with women are just on a different level.

Lisa: What do you think about the classic lesbian stereotypes?

Heather: They're mostly inapplicable, like the majority of stereotypes. Lesbians fit into every possible range of human behaviour, size, shape or colour. Often if lesbians are visible, they're only seen in terms of those totally inapplicable stereotypes.

Jenny: People don't take any notice of our ideas because the assumptions they are based on aren't valid in their terms.

Heather: You have to be visible in order for other women to feel comfortable about coming out, but at the same time as soon as you're visible you're also vulnerable.

Jenny: It's a double-bind.

Heather: In the history books there isn't even a term to define lesbians. Because women didn't define themselves as lesbians it supposedly means they didn't exist. It's really hard to combat that idea - that lesbian women never existed.

Heather: Yet the fact is that because we identify as lesbians we acknowledge where our ideas are coming from. It's far more honest than just assuming that everyone's heterosexual. That your perspective is the right one and you don't need knowledge of any other ones. A lesbian view is really important in that it challenges established heterosexual views.

YOUR MOTHER, YOUR TEACHER, THE POST OFFICE CLERK,
YOUR MARRIED COUSIN, THE CLEANER, YOUR NEIGHBOUR
YOUR DOCTOR - AND EVEN YOU
COULD BE A LESBIAN



Lisa: In what other ways is your existence denied?

Heather: Not being able to talk about your lover in situations where other people are talking about their heterosexual lovers. Not talking about what you do in your social life.

Jenny: Men who know I'm a lesbian find it quite threatening and can't seem to get beyond that. I'm not really concerned about what a man's sexual preference is.

Debbie: The worst thing is always having to justify yourself. Heterosexuals never have to explain why they are what they are and justify their acts. And all the bad things that happen to you happen because you're a lesbian. People think you can't see things the way they really are because you've got this massive bias

Heather: Being a lesbian means bad things are going to happen to you. There's a mathematical equation between lesbianism and trauma. To me being a lesbian is really positive. The only trauma is associated with what society tells you, and you don't fit into that.

Jenny: In the Psych. Department they have those textbooks on Abnormal Psychology and that's where lesbians are mentioned.

Debbie: That's incredible when you think this is supposed to be a liberal campus.

Heather: There must be a lot of scared people who write things like that.

Lisa: Is there a need for support?

Heather: Yes, to stop isolation. I'd like to see even more, lesbian reading material and films really widely available. It's really important for women to have access to that sort of thing. When I was younger it was just so amazing to read things that said what I was was O.K.

Lisa: What was the reaction of your families to your coming out as a lesbian. Or reactions from other places?

Jenny: I haven't come out to my family yet.

Heather: My family's known about it for a long time now but there's just this huge area we don't talk about. They seem to be positive, but I still get the feeling it's not really O.K. It means you never get to know your family really well.

Debbie: I was quite surprised over the holidays - I had a job as a nurse-aid. I spent most of my time last year with lesbians and I felt very secure about my identity - it was no big deal. I don't think I mentioned being a lesbian at work, but they knew I lived with women, a bit about my social life. Then they fired me because I was a lesbian and because of the bad influence I'd have on the patients and I got such a shock.

I'd been on holiday and when I came back they shut the door in my face and told the patients that I wasn't allowed on the property and they weren't to speak to me because they believed I was a lesbian. It was just crazy. I hadn't hidden the fact. They didn't have the guts to confront me with it. I never thought it would matter so much to them. I was just doing my job.

Heather: Competently.....

Lisa: What advice would you give to women who are thinking about coming out as lesbians.

Debbie: Go to lesbian support meetings. You really need the support of other lesbians because everything around you reinforces heterosexuality, and it takes a lot of strength to go against all of that.

Heather: I think a lot of straight women and men especially think that all we want to do is make straight women lesbian. That's just not true. It can't be, because it's got to be a woman's own choice.

This week
handy hints

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Coming Out



Juliet Seale



This week is Lesbian Visibility Week. You may see one of us so here are some handy hints ...



1. Do not run screaming from the room. This is rude.
2. If you must back away, do so slowly and with discretion.
3. Do not assume she is attracted to you.
4. Do not assume she is not attracted to you.
5. Do not assume you are not attracted to her.
6. Do not expect her to be as excited about meeting a heterosexual as you may be about meeting a lesbian. She was probably raised with them.
7. Do not immediately start talking about your boyfriend or husband in order to make it clear that you are straight. She probably already knows.
8. Do not tell her that it is sexist to prefer women, that people are people, and that she should be able to love everybody. Do not tell her that men are as oppressed by sexism as women, and women should help men fight their oppression. These are common fallacies and should be understood as such.

LESBIANISM MEANS

giving women primacy in
your life - emotionally,
sexually, personally,
politically

9. Do not invite her someplace where there will be men unless you tell her in advance. She may not want to be with them.

10. Do not ask her how she got this way. Instead, ask yourself how you got that way.

11. Do not assume that she is dying to talk about being a lesbian.

12. Do not expect her to refrain from talking about being a lesbian.

13. Do not trivialise her experience by assuming it is a bedroom issue only. She is a lesbian twenty-four hours a day.

14. Do not assume that because she's a lesbian she wants to be treated like a man.

15. Do not assume that her heart will leap with joy if you touch her arm (condescendingly? ... flirtatiously? ... power-testingly?). It makes her angry.

16. If you are tempted to tell her she's taking the easy way out, THINK ABOUT THAT.

Eleanor, Karen and Susan from Lesbian Connection

HETEROSEXISM AND RACISM - THE LINKS

There are three main forms of oppression in our society which are often discussed and analyzed; classism, racism, and sexism. There is a fourth oppression which is just as important but frequently overlooked - heterosexism. Heterosexuality is the basis of our society and is enforced through our institutions, language, and the media. The heterosexual norm is a course of the power that all men have over women in society, and all men benefit from the maintenance of the status quo. Although all women are oppressed by heterosexuality, women in heterosexual relationships have privileged status compared to dykes, because of their association with men.

As individual dykes, we may see some of these oppressions as affecting us more than others; for instance a working class dyke may see classism as her primary oppression, but a middle class dyke may see sexism and heterosexism as her primary oppressions.

It is important to realise that these oppressions do not affect us in isolation. Groups in society can identify their common oppressions and form alliances to fight them. In this way they may be more effective than if they try to deal with issues separately. The possibility of alliances between dykes with white privilege and minority ethnic groups to fight the institution of white patriarchy is an example.



As dykes with white privilege, we have access to, and benefit from, white resources and systems - privileges which are not available to black dykes and dykes of colour. In Aotearoa the struggle for Maori Sovereignty and self determination is being led by black women, some of whom are dykes. In order for alliances to be made, dykes with white privilege need to become aware of, and take responsibility for, our position. By following the lead of black women and acting in a supportive role, as well as taking action ourselves, we can form

stronger opposition to white patriarchal institutions.

Differences will always exist between dykes with white privilege and ethnic minority groups. If we can look beyond these differences to our common oppressions we may be more effective in combating the systems and institutions that oppress us. Therefore it is of great importance that dykes with white privilege acknowledge that we benefit from racism and look at ways of taking action on this.

Aylza





NGA WAHINE

WHITE MAN'S KNOWLEDGE ►

The new New Zealand Encyclopaedia gives more space to sheep than 'Sheilas'. Phillida Bunkle spoke on Sharon Crosbie's radio programme a couple of weeks ago, on behalf of the New Zealand Women's Studies Association. She exposed the New Zealand Encyclopaedia, written by Gordon McLauchlan as a book of 'White Man's Knowledge'.

'Looking through this book a school child will find 156 pictures of men, 19 of sheep and 16 of women. It will be assumed that this is reality That women are invisible and just 'haven't done' anything!!

The Encyclopaedia fails to mention women of standing in numerous fields. When women are reported, it is most often as the mothers or wives of famous men. Katherine Mansfield and Jessie Mackey have more attention paid to their looks and sex lives than their indisputable achievements.

Bunkle said 'Is this the identity we want? Racist, sexist, elitist and full of molluscs and military medals, with a sprinkling of thin, neurotic or suicidal women?'

WOMEN'S KNOWLEDGE ►

The Women's History group is meeting at Shadows on Mondays at 4:15pm. All women interested in discovering their own past are welcome.



REAL WOMEN DO DRIVE TRUCKS ►

There's Always A First is a 20 minute video made by N.Z. film maker, Jenny Rankine. It features 7 Taranaki women in non-traditional jobs.

The women are a coach painter, a truck driver, a cabinet maker, a linesperson and two welders. The video shows the women at work and also has interviews with each of them which explains how they got their jobs and what is involved. There is no narrative - the women each tell their own stories in their own words.

The video is aimed at school leavers and young women who are unemployed. The video's value is its ability to portray the women in the film as role models for other women.

TRINIDAD: A UNION JUST FOR WOMEN ►

The National Union of Domestic Employees (NUDE) in Trinidad is run solely by women. Its president general Clotil Walcott says:

'We cannot allow the men to decide for us any longer. We have to decide what we want and where we are going, then sit down and decide what society we want. They must have respect for the work we do.'

Until December 1982, NUDE was a branch of the Union of Ship Builders. Ship Repairers and Allied Workers, in which Clotil was a shop steward. Her experience in that male-dominated union convinced her that men should be excluded from NUDE.

Clotil works at the Cannings Poultry Processing Plant in Arima, where her job involves clipping chicken claws or doing any of the other tasks that may be considered 'woman's work'.

Clotil's day starts at around 4am and doesn't end until midnight. After her day's work at the poultry plant she returns home, where many women visit her for advice. After that there is usually an evening meeting part of the process of mobilising women and informing them of their rights as workers.

'These men have to listen to us,' she says. 'You know what will happen to this country if we withdraw our labour? The whole country will come to a standstill; so they must listen to us.'
Info. from Woman Speak

HOT AND COLD UNIVERSITY STAFF FILE ...

This is to try and clarify the intentions behind the 'Hot and Cold' questionnaire included in last weeks Craccum. This project was proposed last year when there was discussion about University complaints/grievance procedures. In our initial publication we did not make our intentions clear and the present atmosphere at University may have contributed to misunderstandings.

THE AIMS OF THIS FILE ARE:

- 1) The primary aim is to enable women students to share information.
- 2) A secondary aim is to provide teachers with student feedback. To achieve this lecturers will be informed through internal mail of any comments (both positive and negative) made about them. (If any staff do not wish for this feedback they should write to us - Hot and Cold File, c/o Womenspace, A.U.S.A.)

Direct quotations will not be given so as to preserve anonymity. Staff are free to respond to any feedback and/or make a statement of their

personal aims and perspectives as teachers or individuals. Such responses should be sent to the above address and will be included in the file.

CONTENT

Sexual Harassment is only one of the problems that women students face at university. The section on sexual harassment published with the questionnaire was intended as a definition of that particular problem not as a context for the whole project. The intention is to cover all aspects of student/staff relationships. We are interested in any comments that you have (both positive and negative) about any aspect of a persons behaviour in their capacity as a staff member.

ANONYMITY

Most problems arise between students and staff because of the more powerful position of staff in relation to students. As an acknowledgement of this power imbalance we feel it is important that students may respond anonymously. Comments in the Anti-calendar are anonymous. Some lecturers ask students to respond anonymously to questionnaires about specific papers. Presumably the anonymity is to ensure a full and honest response. This is what we are seeking.

The questionnaire is not intended as a rigid format. Feel free to answer in whatever form that you wish. Questions are only intended as a guideline. Feel free to discuss any issue which is significant to you.

Further questionnaires will be made available soon. Please return to womenspace.

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'night Mother

'It's time for me to go, Mama.'
On Now Mercury Two
M, Th 9.15; Tu, W, F, S 6.15.

A political cartoon titled "EL SALVADOR GRENADA" in a stylized, hand-drawn font. The scene depicts a soldier in a military uniform with a beret, carrying a rifle and a drum. He is walking towards the right. To his left, two men in suits are walking; one is pointing towards the soldier. In the background, there are three door-like frames. The first two frames contain a hammer and sickle symbol, and the third frame contains a large, stylized hammer and sickle symbol. The drawing is done in a simple, sketchy style with bold lines. The title "EL SALVADOR GRENADA" is written in a large, bold, sans-serif font at the top right. The cartoon is signed "MTH" in the top left corner. Below the drawing, the text "GOSH! THE COMMIE'S ARE ALMOST EVERYWHERE! WHAT HAPPENS NEXT?" is written in a handwritten style.

MALAYSIA TIGHTENS PRESS LAWS ►

The amendments increase penalties for offences against the act from a maximum of \$NZ 300 to \$NZ 6000 and require all publishers to put up deposits which may be forfeited in the event that they fail to appear at any court actions against their publication.

APARTHEID REGIME MAKES GAINS ►

The reality of what is happening in the region is more complex. Weakened by drought and

The result must be viewed as a temporary setback in Black Africa's attempts to destroy Apartheid, not as an attempt to set up a permanent relationship with South Africa. Our response must be to intensify the boycotts because they are essential to the fight against racism in the region.

BOYCOTT CALLED FOR IN PHILIPPINES ►

The elections for the new legislative will, claims Aquiro, be meaningless because it will be subordinate to the Marcos controlled executive. He also pointed out to the United States that if they continue to support Marcos they run the risk of losing their hold in the country when the present regime is gone.

The Americans may do well to heed these words because support for Marcos is fading fast. His own supporters are reportedly defecting to the opposition and the Philippino economy is plummeting out of control. Of course, recent American policy has tended to increase support of failing regimes/dictators but we can always hope for a more enlightened approach.

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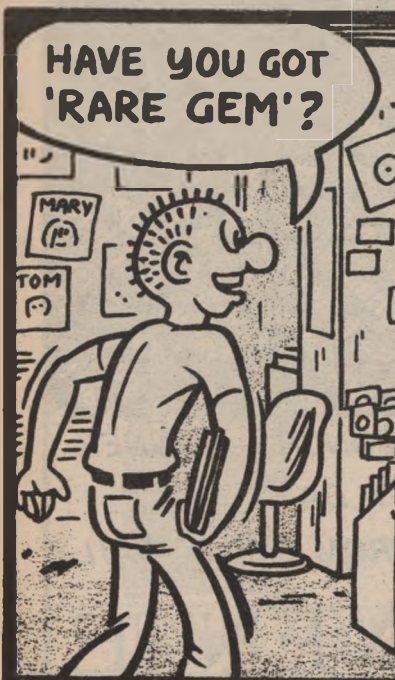
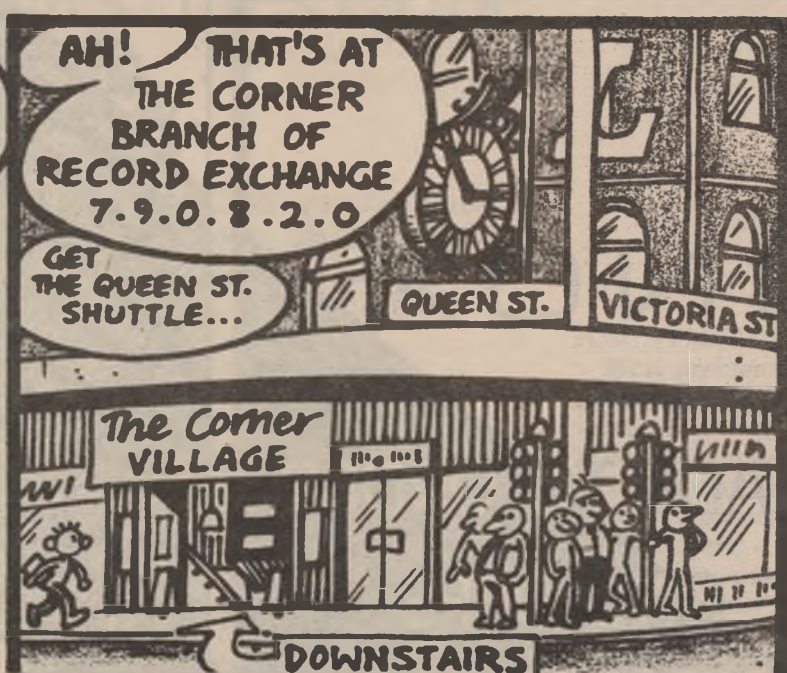
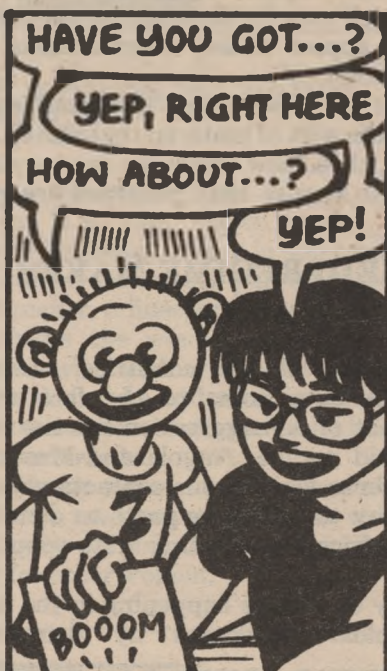
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TE TAHA HINENGARO MENTAL HEALTH

— AN INTEGRATED APPROACH

Although mental health is often delineated as a separate area of enquiry, based to a large extent on the state of the mind, its thoughts and feelings, the notion of the mind itself has only developed in response to the evolution of Western scientific thinking. The philosophy of Cartesian Dualism proposing mind and body (or mind and matter) had divided health into physical health and mental health. Only in very recent times have the limitations of this dualism become apparent, and attempts to synthesise the concepts of mind and body have led health professionals towards the so called holistic approach in medicine.

The holistic approach is in fact, a very familiar one in traditional Maori society. Health, from a Maori perspective, has always acknowledged the unity of the soul, the mind, the body and family; the four cornerstones of health:

te taha wairua, te taha hinengaro, te taha tinana, te taha whanau.

Mental health theories often hinge on Western concepts which are alien to Maori thinking. The pre-occupation with independence and individuation and a mechanistic approach to human behaviour are cases in point. In contrast, traditional Maori concepts of health have often been discouraged. Methods of child care, land and environmental legislation, language and the significance of bereavement, need to be seen as foundations for Maori mental health. The appreciation of cultural differences in mental health will require greater understanding by mental health professionals and a greater number of Maori professionals is urgently required in the mental health field. There is an immediate place also for the greater recognition and training of the voluntary counsellors already working among Maori people.

WHAT IS MENTAL HEALTH?

The profound influences of mental attitudes, thoughts and feelings have long been recognised by Maori practitioners as vital forces affecting the health of individuals and the community as a whole. While Western medicine tended to emphasise bodily health (at the expense of those functions which could not be explained by the laws of physics) Maori theories of health minimised mechanistic forces in favour of the strong influences of mental attitudes and supernatural powers.

Mental health, as a separate entity, has little traditional meaning. Even in Western terms it is not readily defined, and there is sometimes confusion between the terms 'mental health', 'mental illness' and 'psychiatry'. Abstract conceptual models of mental health are probably less helpful than those which seek to obtain an appreciation of mental health by focussing on the reality in which we live.

Obviously, not everyone lives in the same reality, and notions of mental health are thus very much bound by culture and by time. A mentally healthy child living in contemporary Western society would likely be regarded as disturbed if he lived in the Victorian era. Different times have developed different norms, in much the same way that different cultures interpret similar phenomena in vastly different ways. Any consideration of Maori mental health today must therefore acknowledge a unique cultural heritage, and the approach of the twenty-first century. To seek only a traditional interpretation of mental health would be to deny the impact of time, while to disregard the importance of a traditional culture in favour of widespread Western concepts would be to deny the reality in which Maori people live.

POHUTUKAWA

Honey from the flowers is a remedy for a sore throat, inner bark held in the mouth can alleviate toothache. A poultice of powdered and boiled inner bark bandaged over a wound helps to stop bleeding. An infusion of the inner bark is also an effective bushman's remedy for diarrhea and dysentery.



WHO DEFINES MENTAL HEALTH?

For the most part, definitions of health and mental health have come from professionals, medical practitioners, psychologists, sociologists, nurses. But whether mental health professionals are the most appropriate people to convey a notion of health is a moot point, since very often the professionals are much more aware of ill health and social disorder, and might be better described as mental ill health professionals. The expertise of the professional is more obvious when it comes to the study of dysfunction rather than the promulgation of health.

Who, then, can legitimately enunciate the ideals of mental health, and more to the point, the mental health aspirations of Maori people? As with other facets of life, statements about health might be expected to emanate from the Marae, and from elders known to be aware of the needs of their people. It is likely that numerous such statements have in fact already been made, though not necessarily heard, particularly if matters of health are looked upon as the exclusive province of Western-trained health professionals.

ACKNOWLEDGEMENT

This article was presented at Hui Whakaoranga, Hoani Waititi Marae, March 1984. Graphics and captions based on New Zealand Medicinal Plants, Brooker, Cambie and Cooper, 1981.

A PRESCRIPTION FOR MENTAL HEALTH?

There is one definition of mental health however, which cannot be overlooked. Although written in 1949, its relevance to the present reality, and to the dawning of the twenty-first century is undisputable. I refer to a succinct statement made by the late Sir Apirana Ngata:

"E tipu, e rea, mo nga ra o tou ao.

*Ko to ringa ki nga rakau a te Pakeha,
hei ora mo to tinana,*

*Ko to ngakau ki nga taonga a o tipuna,
hei tikitiki mo to mahunga,*

Ko to wairua ki te Atua, nana nei nga mea katoa.

This proverb commences with the acknowledgement that growth does not occur without nurturance, nor without the advent of fresh challenges. ('E tipu, e rea ...') Mental and emotional attitudes are the product of growth and Ngata issues a warning that the child may eventually live in a world unfamiliar to its parents or grandparents. ('... mo nga ra o tou ao') He then sets out the three basic nutrients required to effect optimal growth.

Firstly, he has no hesitation in embracing the world of technology. ('Ko to ringa...') Ngata and many Maori leaders before and after him have been quick to recognise the positive aspects of Western culture, and the advantages they can confer on the well-being of the individual and the people. Education can lead to a greater participation in the technological world, a world that Ngata sees as a crucial ingredient for growth.

Secondly, he advises the child to seek strength, meaning and dignity in the attitudes and teachings of the ancestors. ('Ko to ngakau...') He identifies Maori culture as a further vital force, without which growth will be stunted.

Thirdly, he emphasises the spiritual dimension, the limitations of the corporal world and the need to nourish the soul so that growth might be complete. ('Ko to wairua...')

These three aspects of mental health are not unfamiliar, and there are many who are comfortable with all three. But Ngata's prescription for mental health implies more than an ability to experience three different types of living. These three factions must somehow become integrated, fused together, to produce a total identity that can cope with the complexities of modern society. There is some debate as to whether the task is possible. Conflicts between the technological, scientific attitude, tribal traditions and expectations, and spiritual experience are numerous. It is difficult enough to survive in one world, let alone three, simultaneously. Yet, that is what is proposed as an ideal goal for the mental health of Maori people.

Continued next page...

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THE INTERFACE

To achieve this goal, thought will need to be given to the creation of opportunities for exposure to education, technology, Marae association and spiritual experience. Such exposure will need to make sense to the student, so that it can be incorporated into his own world and lifestyle and not remain an interesting, but essentially foreign, field of endeavour. For the youth steeped in both

"A failure to appreciate the natural environment as a component of Maori mental health is further evident in recent and historical land legislation."

Maori tradition and Western education, learning and technology must have some relevance to his background. For the youth familiar only with a Western lifestyle, the Marae must have some relevance to his own needs and those of his family.

In spiritual matters, some promising integrative trends have developed in separate denominations within New Zealand. Various Church bodies have begun to incorporate Maori values, symbols and organisational structure, so that the Maori participation can be enhanced, albeit from a different cultural perspective. A course in Business Studies at Massey University has similarly attempted to include Maori students by offering a syllabus and a structure which is recognisably Maori, yet geared to the demands of a computerised society.

Generally, however, such interfaces between, for example, the world of technology and the traditions of the Marae, are all too few. While many Maori men and women are able to excel in Western pursuits, often it is at the expense of their basic identity and cultural affiliations, a matter of regret, even distress, to them and their children in later years.

If Western educational and vocational systems have been slow in presenting themselves in a culturally acceptable manner, so too have some Maori people been hesitant in searching for innovation and change at a Marae level. Others have steadfastly avoided exploration of the Pakeha world simply because it was not Maori. Likewise, Western institutions have not often recognised a responsibility to develop the whole person, encouraging and facilitating the attainment of cultural strengths alongside technical skills.

ARE MENTAL HEALTH CONCEPTS HELPFUL?

The situation has not always been helped by some mental health theories and practices. A popular mental health concept in recent years has centred on the importance of the individual who is seen as a self-sufficient, self-motivated and self-assertive person. There has been preoccupation with the 'whole person', 'a total person', 'a person in his own right', independent of others, and free to do 'his own thing'. Good mental health has been equated with independence, directness and severance of generational ties. It is a peculiarly

NGAIO

Leaves can be rubbed on the skin to keep away namu (sand flies) and namu katipo (mosquitoes). When bruised and warmed they have great drawing power and can be used as packs on septic wounds and bruises.



Western view which, in Maori terms, is the antithesis of mental health. Interdependence (rather than independence) is considered desirable in Maori society, personal ambition is less healthy than the ambition of people for their children, and direct or blunt speaking is not necessarily regarded as the epitome of communication skills. To be 'totally independent' and 'a separate person' is, in Maori terms, to be unhealthy.

Another trend in Western mental health circles attempts to account for human behaviour and interaction by scientific observation and analysis. This is a mechanistic approach, again at odds with Maori beliefs, and quite incompatible with Ngata's third requirement for good mental health, i.e. the development of a spiritual awareness and an acknowledgement of man's limitation.

If Maori youngsters are to grow towards a state of health, they must be presented with an integrated set of values. Their own cultural attitudes must not only be accepted but actively fostered, no matter what the field of endeavour.



KOWHAI

An infusion of bark mixed with wood ashes and allowed to dry can be rubbed on the body for skin rashes. Bark taken from the sunny side of a tree growing on a slope, if crushed and steeped in boiling water for several hours can be used to bathe bruises and newly set fractures.

ARE CULTURAL FACTORS RECOGNISED?

There is little doubt that Western culture has added to the health of the nation, and all its inhabitants. But it has also been associated with a regrettable tendency over the years to regard some aspects of Maori culture as undesirable from the point of view of mental health. The care of children is a case in point. Child health experts were critical of the role of the extended family as a positive force for the development of mental health. The nuclear family was seen as ideal, and many Maori grandparents, uncles and aunts were actively discouraged from taking their own grandchildren. The results of that directional change are now well

"Mental health professionals are much more aware of ill health and social disorder, and might better be described as mental ill-health professionals"

known and widespread, and the inadequacies of the nuclear family, as a secure unit for children, has become all too familiar. Meanwhile, Western child health experts have become much less certain about those earlier theories, and some have come full circle to support the Matua Whangai scheme, even reprimanding the extended family for not caring enough about their youngsters.

A failure to appreciate the natural environment as a component of Maori mental health is further evident in recent and historical land legislation. The deliberate policy of moving families away from their traditional lands ignored the spiritual and cultural bonds that made up a vital mental health force. Within a generation, uprooted families, advised to seek the tools of the Pakeha, lost self esteem, confidence and status, becoming alienated from their own past. Mental health cannot be isolated from man's environment, and recent concerns from environmentalists, Maori and non-Maori, have raised the issue of cultural pollution. Self-esteem, a basic ingredient of mental health, is difficult to maintain when a reef, river or other landmark of tribal pride and heritage is covered with effluent, treated or untreated. Cultural pollution must be seen as a force against positive mental health, affecting not only an individual, but

HOHERE (lacebark)

The inner bark is mixed with the finely cut butts of flax leaves to produce a liquid for application to burns.



a whole community. In this regard, the Motonui dispute, and others like it, are very much issues of mental health.

Similarly, it is now a matter of historical regret that language was never recognised as a basic unit of health. Kohanga Reo (Maori language kindergartens) can be described as a mental health measure, made necessary by an earlier policy that discredited the Maori language as a useful tool for the 20th century, and committed two or more generations of Maori parents to endure communication frustration in two languages.

A further major source of cultural conflict, and one with strong mental health connotations has

"To be 'totally independent' and 'a separate person' is, in Maori terms, to be unhealthy."

been the 'tangi' (funeral rites). Early missionaries often regarded the process as barbaric and undisciplined, health authorities viewed it as unhygienic, even hazardous, while employers saw it as an invalid excuse for unwarranted time off work. After many decades, the intrinsic health benefits of such a mourning style have been acknowledged by Western health experts and reaffirmed as positive for mental health. Even so, not all employers are impressed.

MENTAL HEALTH PROFESSIONALS

The field of mental health is a broad one, and it is a matter of considerable concern that trained Maori personnel are in an extreme minority. The number of Maori psychiatrists and psychologists combined can be counted on one hand. Maori psychiatric social workers, occupational therapists or professional counsellors are similarly scarce, whilst there are no Maori child psychotherapists at

all. Yet, statisticians are able to confirm a disproportionately high number of Maori patients or clients have not been able to obtain good mental health. It is imperative that a Maori perspective of health be understood by professional mental health workers. It is time also that those relevant professions took more active steps to correct the ethnic imbalance among their members. It is now well established that cultural barriers, no matter how skilful the expert, impede the attainment of health, and members of one culture are likely to be much less effective when dealing with members of another.

The advent of even a minimal number of Maori professionals may be ages away. Meantime, the presence of many non-professional, non-paid Maori counsellors should be acknowledged. They already have skills and knowledge, but lack official recognition and the opportunity to develop their skills. While the scarcity of Maori or bi-cultural professionals is so apparent, the possibility of further training and then paid employment merits further discussion.

— M.H. Durie
DIRECTOR OF PSYCHIATRY
PALMERSTON NORTH HOSPITAL

Unuhia

WAIKURAU

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MAKUTU

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Unuhia te rito o te harakeke, kei hea te komako e?

Mau e ui mai ki au, he aha te mea nui o te ao

Maku e ki atu, he tangata! he tangata! he tangata!



WAIKUA

(spiritual beliefs)

Despite 150 years of association with Pakeha, Maori are still deeply spiritual people. They believe in *matakite* (second sight) and the capacity of spirits of ancestors and close relations to visit the living and converse with them. Young Maori who are isolated in penal institutions or hospitals such as Oakley are often disturbed by these experiences, particularly if they have been alienated from their Maoritanga. It would be wrong for a Pakeha psychiatrist to apply a cross-cultural interpretation in this situation (i.e. to deduce that the person is hallucinating or in need of psychiatric treatment and drug therapy) without first attempting a Maori remedy.

In Maori thinking a person visited by spirits should be encouraged to welcome them and to converse with them. In this respect the services of a *tohunga* (priest) or *kaumaatua* (elder) should be enlisted to assist an inmate to deal with his *wairua* (spirit) in a Maori way.

MATE MAORI

(Maori illness)

Mate Maori may result from *makutu* or some transgression of Maori law such as *tapu*. It may manifest itself in symptoms of strange, abnormal behaviour or physical debilitation. The Pakeha equivalent of *mate Maori* would be a psychosomatic disorder. Whereas the latter might be amenable to psychiatric treatment or a placebo, *mate Maori* is the province of the *tohunga*.

MAKUTU

(sorcery, curse)

The power of *makutu* still survives as an integral element of Maori spiritual beliefs. The suicide of the Jury brothers in prison is a case in point and a

reproach to the monocultural nature of our penal institutions. They were known to be suicidal, and the Maori world claims there is a history of suicide in the family because of a *makutu* going back several generations. *Makutu* has the power to kill or to bring on strange behaviour that might be considered abnormal. *Makutu* can be countered only by a *tohunga* or *kaumaatua*.

TAPU

(sacred)

There is a basic dichotomy in the Maori worldview based on *tapu* (sacred) and *noa* (profane). There are three categories of *tapu*. They consist of that which is sacred (for example as commonly understood in relation to places of worship), prohibition (for instance the prohibition against taking food into a meeting house), and unclean. *Tapu* in the unclean sense relates to sickness, death, blood, lavatories, and excrement.

It is a breach against the laws of *tapu* in the unclean sense to place one's posterior on a pillow (which is *tapu* in the sacred sense because of contact with the head, the most *tapu* part of the body) or on a table where food is served, because food is *noa* (common), the antithesis of *tapu*. It is a gross contravention of *tapu* to serve food in the proximity of lavatories or receptacles for human excrement, as is known to happen inside various institutions.

Toilet articles such as combs and brushes are rendered *tapu* in the unclean sense by contact with the head and should be kept away from places where food is prepared or consumed. Clippings from human hair or nail parings are also *tapu* and should be carefully disposed of by burning.

COMMENT

A fuller discussion of all the ramifications of *tapu* and Maori spiritual beliefs is beyond the scope of this submission. However, sufficient of the basic beliefs have been outlined above to state that Maoris by virtue of their cultural roots are not the same as Pakehas. The conclusion is drawn that the application of mono-cultural remedies in the psychiatric care of inmates at Oakley and the penal institutions from which they are referred might be inappropriate.

Supra-normal phenomena such as *wairua*, *makutu*, *mate Maori*, and *tapu* are subjective experiences beyond scientific theory. However the behaviours they elicit are real enough and might be cross-culturally misinterpreted as mental abnormality. In Maori culture people who report experiences of these phenomena or exhibit behaviours derived from them are not considered abnormal.

We understand the incidence of schizophrenia among Maoris has increased in recent years. If this is so, it is suggested that this is caused by culture conflict. Coming to terms with Maori identity in a Pakeha world where things Maori are not valued or respected is a difficult development task for some young people to resolve satisfactorily. With such a high proportion of Maori inmates in institutional care Maori cultural experiences should be incorporated as a basic element in rehabilitation therapy.

-Ranginui Walker

(The above extract was taken from the submission by the Auckland District Maori Council to the Committee of Inquiry into the Procedures at Oakley Hospital, 16 September, 1982, following the death of Michael Watene.)

Consultants: E. McLeod (Maori Affairs), F. Ellis (Orowhanga Trust), Dr S. Walker (Registrar), W. Maniapoto (Probation Officer), L. Smith (Lawyer).

Address to the Royal College of Psychiatrists
at the Psychiatry and Racism Conference,
Rotorua, March 29

DONNA AWATERE -

RACISM AND

*My assigned topic, 'Psychology and Racism', is not the subject of this address.
Instead, it is more concerned with the massive cultural conflict
that exists between the Maori and the Pakeha worlds.*

Racism merely describes the effects of this conflict.

Racism enjoys a current vogue among liberals. Individual racist acts, individual racism, small group racist decision making and institutional racism are the focus of their distaste. This focus dwells on racism as a phenomenon disconnected from its root cause. The assumption underlying the anti-racism movement is that it is possible to cure 'racism'. That is just not so.

Racism is an inherent part of white culture. And one of the reasons for white culture's great success as a conquering force. In analysing 'racism' one shifts into a fragmented approach to reality in which parts are seen as separate from the whole. The natural outcome of racism is to talk of sexism, capitalism, ageism, antigayism and any other number of -isms. Each ism is seen as separate from its cultural context.

By cultural context I mean the hidden fundamentals of culture. Its root ideologies. For instance, individualism as a root ideology versus communalism. Communalism based on whakapapa ensures a measure of accountability. White people are accountable to no-one except employers, immediate family and to some vague notion of conscience which is nothing more than the internalization of a cultural code of ethics.

Any analysis of racism involves a debate on white cultural terms in which one segment of white culture prevents another people from achieving full equality. But equality by whose definition? Sidestepping into the racism argument means that the goals and objectives of an oppressed minority people then become the right to be as white as any other white.

This is not the issue. The objective for the Maori is the right to be Maori. To live by rules set down by ourselves in codes of ethics set down for us by the gods and goddesses who came out of the formless void to give birth to us.

The question is whether or not it is possible for the Maori to determine our own destiny under the cultural laws of our tipuna. To be Maori in Aotearoa. In all time and in all space. The short answer is that it isn't possible. Our tipuna since the first colonial immigrants arrived struggled to secure us time and space to be Maori. History is littered with these attempts and today we bear witness to their failure.

A key problem in the debate on our cultural invasion is that white people are blind to the totality of their own culture. Cultural impact is therefore lost. White culture is normal and all other cultures are abnormal. In this way the fundamental evil of their cultural system is ignored. Cultural domination is reduced to categories like 'institutional racism' and 'multiculturalism'. This allows white people to operate on separated levels of consciousness, on one of which it is possible to have a multicultural society. This is just not so. The word culture is about decision making, control of resources. It's about thousands of years of development. It's about elemental relationships with nature, gods

and goddesses, one's ancestors and one's descendants. It is not about five minutes a day on television, Maori language as a subject for School Certificate, Bilingual schooling, white schema of sickness or Christinity. It is not about marae on schools. It's about schools on marae. It's about taking what we want from the white world and fitting it into Maori concepts of time and space. Not about total white cultural immersion and then fitting those bits and pieces of the Maori world that the Pakeha allows into it.

Multiculturalism and biculturalism will never be possible. Not because individual white people cannot see benefits in cultural diversity, but they do not take the argument to where it rightly sits, to the cultural dimension of Maoridom and the decision making control which would allow us and everyone else in this country to live on Maori terms. Further, there is still a pervasive belief in the superiority of white culture, of white technology and of the white philosophical system. The only attitudes possible are then those of benevolence or hostility towards Maori culture. Both are opposite ends of the same dimension. Cultural superiority and cultural inferiority. Cultural power and cultural powerlessness. Civilization versus barbarism.



The question that we ask now is which culture is civilised and which is barbaric. And by whose cultural criteria shall we measure this?

A truly barbaric culture is one which cannot co-exist with another. Within white culture there are those root ideologies that conflict with all peoples of the land, the world over. Land, the earth, the waters, the firmament, and all living things - our relationship to them and to each other is everything. Everything. Except to white culture, to whom land is just a commodity, the sky a space for pollutants or a railway track for planes. All living things, including people, have been reified, made into objects of death.

The past is dead, living on only as objects of history, objects in museums or objects in old peoples homes. The past is dead. The holocaust didn't occur. The mighty forests didn't exist. And the Maori didn't live in harmony with the cosmos.



A truly barbaric culture is one in which people live levels of lies, the depth of which stuns persons is insane. Under white culture the mind has been reduced to a level of a mild, melan television screens all saying the same thing and ignoring the wonderment of the reality of the nature and the passion of its connection to us.

The Maori has lost much from the barbaric white culture. Blasted from true reality where mind in all its connections with the cosmos so No longer to soar in other times and other spaces through living with reality. Now conditioned white culture to live a life demarcated by death levels of unconsciousness, filled with distortion reality.

It's as though every child born into white culture has an operation in which red hot irons are plunged into their eyes, their ears, and all their sensual spiritual beings so that they can never connect the throb of nature and humanity, but instead must exist as isolate islands, constantly seeking new things and dreams to fill the cavernous nothingness that is their culture.

The English language cannot adequately express all that we have had ripped from us. It is impossible to communicate with you psychiatrists whose paradigm is based on myths and legends called theoretical constructs, products of white culture, individualists, phallic obsessed heads without returning to the mundanity of your world. I'm going to therefore limit my discussion to Mental Health, which is your area of work.

To begin, what have been the effects of the barbarism of white culture on our people?

The first effect was the imposition of the white model of health in which the body, the soul and family are dealt with in separate disciplines. A mechanistic model of dysfunction replaced the spiritual, physical intellectual and communal wholeness. I am told that there was no physical illness which could not be healed until white disease came. And certainly the spiritual world rich with our tipuna, and nga mana atua took into the experience of eternity.

Numerous early European reports from 1769 to 1904 describe a Maori society free from mental illness.

In 1769 Joseph Banks on Cook's voyage spent six months circumnavigating the islands and went ashore at numerous places. He says 'Though we were in several of their towns where young and crowded to see us, I do not remember a single instance of a person distempered in any degree that came under my satisfaction'.

Lesson, who was on the voyage in 1824, was among the Maori. In 1838 P. 'unknown'. Ernst L. 843 comments: 'I mental illness except Kapiti who appeared

Another doctor who rain are much le English, the head unknown.... True natives in Poverty were only two idiots among Quakers in persons is insane. Wolenso writing in 1 of a mild, melan found'. In 1890 I have seen 1904 Tregear wrote

Today, the situation result of increased At present admissions hospitals are two-ten years. In 1968 were few suicides. third equal higher massive increase girls, and high prevalence of drug abuse among country.

Psychology and individual, his inter community, culture on the Ma any solution. The on the victim, the Pakeha. Any explanation of the c descendants.

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ancestors came to time based became nomadic culture became a commodity.

I've written about Maori sovereignty

E -

CULTURE

address

Lesson, who was the doctor on D'Urville's voyage in 1824, wrote a description of disorders among the Maori. He makes no mention of insanity. In 1838 Polack writes 'Insanity is almost unknown'. Ernst Dieffenbach, another doctor, in 1843 comments: 'I never observed any case of mental illness except that of a very young man in Kapiti who appeared to have been born idiotic'.

Another doctor wrote in 1857 - 'Diseases of the brain are much less frequent than among the English, the headaches of civilised men are unknown.... True insanity is rare. Out of 4,565 natives in Poverty Bay and Tauranga in 1849 there were only two idiots and one insane person whereas among Quakers in England, one out of every 333 persons is insane.' One rare mention comes from Tolenso writing in 1865. He says 'Insanity, mostly of a mild, melancholy type, was occasionally to be found'. In 1890 T.W. Bell writes 'Insanity is not common. I have seen only four cases'. And as late as 1904 Tregear wrote 'Insane persons were few'.

Today, the situation has changed drastically, the result of increased contact with the white world. At present admissions of Maori people to mental hospitals are two-three times the percentage of white patients. The admission rate has trebled in ten years. In 1968, in the 15 - 24 age group, there were few suicides. By 1975, it had risen to rank third equal highest cause of death. There is a massive increase of self-mutilation in our young girls, and high parasuicide rates, and widespread prevalence of depression in our children. Multi-drug abuse among Maori girls is the highest in the country.

Psychology and psychiatry, based on the individual, his interaction in the small group or in his community, cannot explain the impact of white culture on the Maori. Nor can our disciplines offer any solution. The explanation lies not in focusing on the victim, the Maori, or on the oppressor, the Pakeha. Any explanation must look to the entire culture of the colonial immigrants and their descendants.

Maori have often said the Pakeha is the problem but we too were looking in the wrong place. We too looked at individual racism, small groups' racist decision making and institutional racism. But these were merely the symptoms of endemic features of white culture. And it is to these endemic features that we must turn.

The shape of white culture is determined by its views of time and space. To take the first, in white culture time has been collapsed into space. Confronted into the present. Future and past exist only as they can be represented in the here and now. Thus the individual is cut off from those from whom they are descended and from those who will descend from them. Rulers owned whakapapa. Rulers owned print. The past became the history of rulers' conquest of other peoples.

Spiritual relationships with the land and one's ancestors came to an end. White culture, ripped from time based on land and ancestors, thus became nomadic and present bound. The empty culture became a thing - based transportable commodity.

I've written about this more fully in an article on Maori sovereignty and I'd like to quote a little

from it:

'The squeezing of time into the spatial present has allowed the concept of natural time - based reciprocity to die. Utu is based on nature's cycles, of life and death in the past and future, and on whakapapa. The deeds of the past will be dealt with in the present and the future. The past does not die, is not forgotten. The reverse coin of utu is still that the past will be taken care of in the future. Therefore the aged acquire a 'past', a wisdom value, they will be taken care of by their loins, their whaanaunga. Where natural reciprocity dies because of the collapse of time into the present, people and things acquire a use of commodity value...'

In white culture new dreams must be created to fill the cavern of amnesia that is left where the past is forgotten. A 'better' car, new 'improved' washing machine, 'fashionable' outfit. This is the stuff dreams are made of. Making it in life is interpreted as making money to buy dreams, to buy the packaged experiences. Man-made things, things and more things...

Time distortion leads to amnesia which is vital for the well-being of white people. It allows them to deny responsibility for the deeds of their race. Quite important since their history marches from one conquest and domination to another.



Amnesia allows white people to forget that their current occupation and 'ownership' of our country rests on the fact of forceful alienation of our country from our tipuna. It allows the fifth generation colonial to deny they have anything to do with the cultural filth of their great-great-grand-parents, their great-grand-parents, their grandparents and their parents.'

White culture's social relations are based on private property, individual ownership of the means of production, capital and wealth. Whoever owned the resources, owned and controlled others. Standing armies, military technology, police, were created by the owners and rulers to be present, ready to keep the social relations as they were. Simple sets of relations based on reciprocal violence were replaced by a complex set of relations in which the notion of personal freedom hid the violence of property owning. Reciprocal ritual violence is replaced by bourgeois social relations which lead to detached violence, not based on time but on property.

This makes it virtually impossible to negotiate with white culture since it is based on ownership of land, and things. Status, power and decision making are also based on these.

Spirituality is dead in white culture, is deodorised into God and the Devil, heaven and hell. The Dialectical tension of nature has been replaced by a prettied up version. This sanitized spirituality spread itself with diseased superiority over the

natural land based and whakapapa based spirituality of our people.

Mechanical materialism arises out of this separation between the artificial (man-made things) and reality (deriving from nature). 'History' in white culture became marked by the 'progress' of making artificial things.

Mechanical measurement and technological achievement were mistaken for progress. A desperate drive for physical comfort, 'happiness' and sensual pleasure replaced a reality based on human connections in time and space. Then they had to turn around and develop more mechanical measurement and technological achievement to deal with the effects of all this 'progressive' disconnecting. For instance, our work in psychology and psychiatry are ineffective healing mechanisms designed to reconnect the disconnections. They are now necessary to replace iwi, whanau and hapu links.

The longer the Maori cohabits with white culture, the more we become disconnected like whites and through colonisation come to accept this as normal. White cultural concepts of time and space are absolutely opposed to Maori concepts. This fact leaves us with no room to manoeuvre.

The conclusion from all of this is that it is not possible to heal the relationship between Maori and Pakeha, even by changing individual Pakeha, small groups of Pakeha, or white institutions. The reasons are the realities of time and space that lie deep within white culture, and these are not subject to change.

To repeat yet again. Co-habiting and co-mingling with the Pakeha is leading us into a disconnected wilderness filled only with things and status based on things. So what is the Maori to do?

Firstly, there is a long term solution that is a growing dream for our people. It comes from Te Kotahitanga, from our tipuna. It is based on Maori ideas of time and space. And I believe with all my heart that it will happen. This dream belongs to our people and it is not for white ears.

In the meantime, while we work under our tipuna's direction backwards and forwards into this dream, there are some intermediary, holding steps. Just to mention two of them, both of which are well under way.

The first is the gradual withdrawal from the white world and the setting up of Maori forms of living. Te Kohanga Reo in the pre-school area is one example. And at a hui called by the New Zealand Maori Council last weekend, the entire Conference of 300 or so Maori people involved in Education voted for complete Maori withdrawal by a date to be set by Kaumatua. This would have been unheard of 10 years ago when we were still trapped into 'Education is the Key to Integration'. Matua Whangai is another example of removing our children from institutions, again with no resources and little support.

The other solution is the withdrawal to the marae. The marae is the one place in Aotearoa where the Maori is still in our element. Where we have some remnants of decision making and where life continues under the Kaupapa set down by our tipuna. It is the one place where time has not totally shrunk to the empty present. There is still 3 million acres and there are 1200 marae already there on part of that land. These marae will become the centre for our spiritual, physical, intellectual and communal reclaiming. These are the ribs of the kete that will be woven to hold the culture of the future.

There is a race against time, as the title of the Race Relations Conciliator's Report states, but we have been racing in the wrong direction. Headlong, like lemmings, we Maori have been flinging ourselves off the cliff into the sea of white culture where instant death awaits us. Now, at last, we're changing direction.

For the Maori to survive as Maori, withdrawal is no longer the option.

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NGA KAI HUA WHENUA

FOOD AND HEALTH

VEGETABLES FOR HEALTH

There are two main reasons for becoming a vegetarian. The first is if one believes that killing animals is morally wrong. That is what Hare Krishnas believe and they are therefore inclined to see New Zealand wallowing in a gigantic cloud of bad karma because of our enormous 'flesh' trade. The second reason is to improve ones health. Despite all one hears about vegetarians lacking protein and looking pale and wasted, a low-meat diet is good for ones health. This article looks at three of the reasons why this is so.

1. To protect your heart.

A comparative study of diet and heart disease in seven countries showed that the death-rate from coronary heart disease was highest in countries where the most animal products were consumed. The Finns who consumed the most had the highest death-rate from heart disease. Americans were next (except for Seventh-Day Adventists, most of whom eat no meat or poultry; they have half the amount of heart disease that other Americans have). In Japan, where very little fat is eaten, the heart-disease death-rate is lower than in any other industrialised nation.

Scientists at the University of Milan found in one study that on diets equally low in fat and cholesterol, persons eating animal protein had higher levels of cholesterol in their blood than those fed a diet containing primarily vegetable protein. While further studies are needed, recent research indicates that certain types of fibres found in plant foods can actually help to lower blood cholesterol.

2. To control your weight

In view of today's obsession with slimness, it's surprising that more people have not switched to a vegetarian diet. A test group of 116 vegetarians weighed on average 15 kilos less than a comparable meat-eating group.

Why should this be so? Because a vegetarian diet is bulky and filling, it's difficult - unless you gorge on cakes and cheese - to consume as many kilojoules in a day as the typical meat-and-potatoes man. The kilojoules in just two thick slices of bacon, for example, exceed those in a whole cup of cooked oatmeal. And for the kilojoule value of a 190-gram steak (with its fat), a vegetarian could eat half a kilo of cooked noodles! Not surprisingly, most people find they lose weight when they start a vegetarian diet.

In addition to the social and psychological rewards of a trim figure, the health benefits of maintaining a normal body weight include a reduced risk of developing heart disease, diabetes, high blood pressure and back troubles.

3. To reduce the risk of cancer

Research over the past decade suggests that the same kind of high animal-fat-and-cholesterol diet that may set the stage for heart disease may also contribute to the growth of cancers of the colon, breast and uterus. Among Seventh-Day Adventists and the Japanese, these cancers are relatively uncommon, but they are leading types of cancer among people who eat a lot of meat.

There are several possible explanations for this relationship. With colon cancer, diets rich in saturated fats and cholesterol may result in large accumulations of natural cancer-promoting chemicals in the gut. The relatively low fibre content of such diets may also result in slow-moving bowels and prolonged contact of cancer-promoting chemicals with body tissues. Finally, the growth of breast and uterine cancers can be stimulated by oestrogen hormones - and diets high in fat and cholesterol tend to produce oestrogen-like hormones in the gut and in body fat.

A variety of vegetable foods - brussel sprouts, cauliflower, broccoli, turnips, cabbage, spinach - can stimulate the production of anti-cancer enzymes in the body. In a study, Professor Saxon Graham, chairman of the department of social and preventive medicine at the State University of New York, found that people who regularly consumed large amounts of vegetables in the cabbage family had lower-than-expected rates of cancer of the colon and rectum. A chemical in these vegetables is known to block the action of certain cancer-causing substances.



But wait a minute!! Weren't humans designed to be meat-eaters? And don't we require animal protein for strength and energy?

The answer to both questions is a resounding 'no'. Although we are historically omnivorous (both plant and meat-eating), our anatomical equipment - teeth, jaws, digestive system - favours a diet that emphasises plant foods. Most of mankind for much of human history has subsisted on near-vegetarian diets, and many in the world still live that way. The love affair with meat is less than a century old - a result of the affluence of the twentieth century. Faced with constant

opportunity, we are probably eating more animal food than our bodies are designed to handle.

As for energy, a host of studies has shown that it is not protein but carbohydrates, mostly from vegetables, grains, legumes and fruit, that fuel our muscles. The traditional training meal of a thick steak is counterproductive. A plate of pasta would be far better.

It really is easy to be a good vegetarian. You don't need a lot of time, detailed knowledge of nutrition, or elaborate charts and formulas. But there are several important facts you should know:

► Most animal proteins are 'complete'. Most vegetable proteins are 'incomplete'. Since your body requires complete proteins to function properly, you must combine vegetable proteins in a way that makes them complete.

Two or more incomplete vegetable proteins can be combined in a meal to form complete protein, or small amounts of complete animal protein can be used to supplement an incomplete one. Here are three simple ways to do it:

1. Combine legumes (dried peas, beans, peanuts, lentils) with grains (barley, rice, rye).
2. Combine legumes with nuts and seeds.
3. Combine eggs or dairy products with any vegetable protein.

► If the protein you eat is to be used to meet your protein requirement, your diet must contain enough kilojoules to support your ideal weight. Otherwise, the body will use the protein for fuel and there won't be enough for growth and rebuilding of body tissues.

► As a vegetarian, you must also meet your vitamin and mineral needs. Strict vegetarians, who eat no animal foods, get inadequate amounts of vitamin B12, unless they take a B12 supplement. But even if you eat milk or eggs as well as plant products, you should eat a variety of vegetable foods, since different kinds provide different essential nutrients.

D.H. Finlayson
DIRECTOR

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THE ANZUS TREATY — DEFENCE OR DANGER ?



In mid-1984 the Foreign Ministers of the three allies will hold their annual ANZUS Council meeting in Wellington. This meeting will, as always, be secret. However it will issue as always, a communique which will stipulate what are to be regarded as the current threats to our security, and what the allies intend to do about the threats.

At around the same time a large public conference called 'Beyond ANZUS' will be held in Wellington. This conference is being organised because of growing public criticism of ANZUS, and the need therefore to look at what it is, what it commits us to, and what the alternatives are.

Briefly, the issues confronting those concerned about ANZUS are these:



WHY IS NEW ZEALAND IN ANZUS?

We asked for it - from 1936 onwards, when Japanese military expansionism in the Pacific and Asian region was of concern to the New Zealand and Australian governments. But the US kept turning us down - in fact a few months before the Japanese attack on Pearl Harbour New Zealand Prime Minister Peter Fraser was told to go try an alliance with India and China instead.

Why was our request so belatedly granted in 1951? New Zealand and Australia were still concerned about Japan, and the 'soft' peace treaty which the US and Japan has just signed. To allay our fears, the US promised another treaty - the ANZUS treaty.

WHO WANTS ANZUS?

This was not such a benevolent gesture as it might seem, for in 1951 the US had Cold War reasons of its own for wanting this alliance as one of a series of alliances which secured US influence over the Western Pacific. It was to make use of it in subsequent years to install electronic bases in Australia, to encourage New Zealand and

Australia to support its military adventures (ANZUS has come to replace the now defunct South East Asia Treaty Organisation which supposedly obliged us to participate in the Vietnam war), to participate in joint military exercises of dubious relevance to the defence of New Zealand, and recently to accept the presence of US nuclear warships in New Zealand and Australian ports.

The US places a high value on the ANZUS alliance. Just how much ANZUS means to the US, and what they think its purposes are, was revealed in 1982. General David C. Jones, the chairman of the US Joint Chiefs of Staff, making his annual 'Military Posture Statement' to Congress, really let the cat out of the bag when he said: 'The ANZUS treaty provides the basis for defense against external threats in the South West Pacific.... the US should continue to centre its security relationships in the South West Pacific within the ANZUS agreement to support US objectives in Southeast Asia, Southwest Asia, the Indian Ocean and the Arabian Gulf.'

No beating about the bush there - to the US,

ANZUS exists to support US objectives, not to defend Australia and New Zealand.

General Jones went on to say, '.... Australia and New Zealand, although possessing small armed forces, contribute significantly to US objectives in East Asia and the Pacific. Their contributions are direct, through commitments to the Five Power Defence Arrangement and the ANZUS alliance, and indirect, through political, economic and defence co-operation with ASEAN and the Pacific Island states'.

So not only do New Zealand and Australia support US objectives, we contribute significantly to them, and in more ways than one.

Finally, General Jones said, '.... Australia and New Zealand contribute significant amounts of defence co-operation and economic aid to other nations in the region. This aid provides a valuable avenue for influence among non-aligned nations and serves as an alternative to Soviet/East bloc support. Australia and New Zealand possess the best capability for assisting US power projection into the Pacific Islands in response to crises there'.

So there we have it - we not only support US objectives to the hilt, we also pay heavily to do so, and we are expected to play the role of a US hired gun in the Pacific.

SO WHO NEEDS ANZUS?

A growing chorus of critics gives a variety of reasons for thinking that the ANZUS treaty is at best an expensive con, at worst an outright danger to New Zealand and Pacific security. For example -

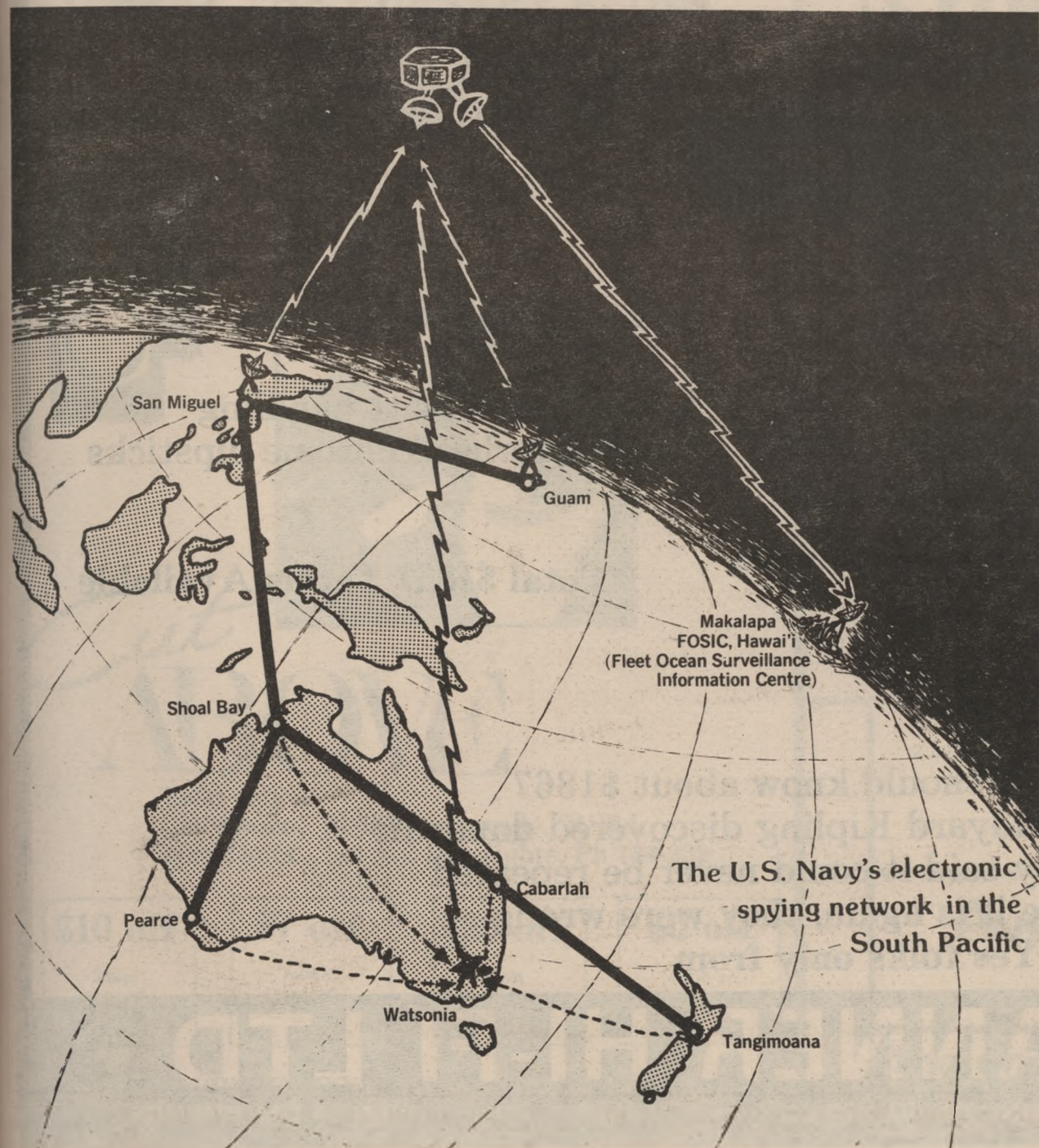
- the New Zealand government is giving contradictory messages over whether ANZUS is a nuclear alliance or not. The 1982 Ministry of Defence Annual Report said that US warships making friendly port calls were not part of the strategic (nuclear) deterrent. But three months later the Minister of Foreign Affairs put his name to the 1982 ANZUS Council communique which highlighted 'the importance of access by US naval ships to the ports of the treaty partners as a critical factor in its efforts to maintain strategic deterrence' (Emphasis added).

If the Minister of Foreign Affairs is right (and this now seems to be the common consensus), then New Zealand's role as part of a vital support system for one of the nuclear superpowers must lay us open to attack by the other.

- New Zealand's active support of US objectives produces what some see as major distortions in the type of weaponry purchased by the New Zealand armed forces, the types of exercises the forces engage in, and the deployment of these forces. For example, New Zealand assists 'US power projections' into the Pacific region via the Mutual Assistance Programme, under which we provide training and equipment to the military forces of Fiji, Tonga, Papua-Niugini, the Philippines, Singapore and Thailand.

What are the alternatives? It's election year, and it is interesting to note that only one of the major parties is in favour of leaving New Zealand's involvement in ANZUS just as it is at present. What about taking our first good, hard look at non-alignment, and thinking about making friends with other nations rather than an alliance with one of the biggest?

Christine Dann and Owen Wilkes



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THEATRE REVIEW

Promise Not to Tell

Written by Norelle Scott, directed by Hestor Joyce at the Little Theatre for one more week.

Incest tears families apart. This play shows this tearing through the story of an incestuous family whose victim/daughter's leaving shows the lie of hoped for family closeness.

Coming to terms with incest is a necessity for victims and perpetrators alike if the common continuing pattern of incest occurring from generation to generation is to be broken. Possible resolution of the personal and family conflicts is seen in the play through a concurrently running story of a woman facing the events that happened to her. She faces her true feelings aroused by those events and talks through them first with a counsellor and then with members of her own family.

The counsellor leads the individuals from both story lines to recognise where the power lies in their families. For the men involved the first step being to take responsibility for their actions, for which they should start feeling guilty; while for the women they should stop feeling guilty for events outside of their personal control.

Norelle Scott in her plays does not shirk from directly delving into powerful emotions. 'Promise not to tell...' provides release initially from the attitudes people can take to the more obvious sexual deviations. Those attitudes become laughable when compared to the personality



wrenching, self lying, family tortures involved with incest. More importantly in this play though release comes from the progress both men and women characters make in re-establishing communication within their families, and within themselves.

The all professional performers admirably cope with the many non-naturalistic theatrical tools used in the play. The freedom from many

conventional forms seemingly allows unhampered expression of ideas through intertwining of story lines, chorus work, and direct personal presentations.

This is the second play written by Norelle Scott to be presented on campus and I recommend it to all.

— Martin Brown

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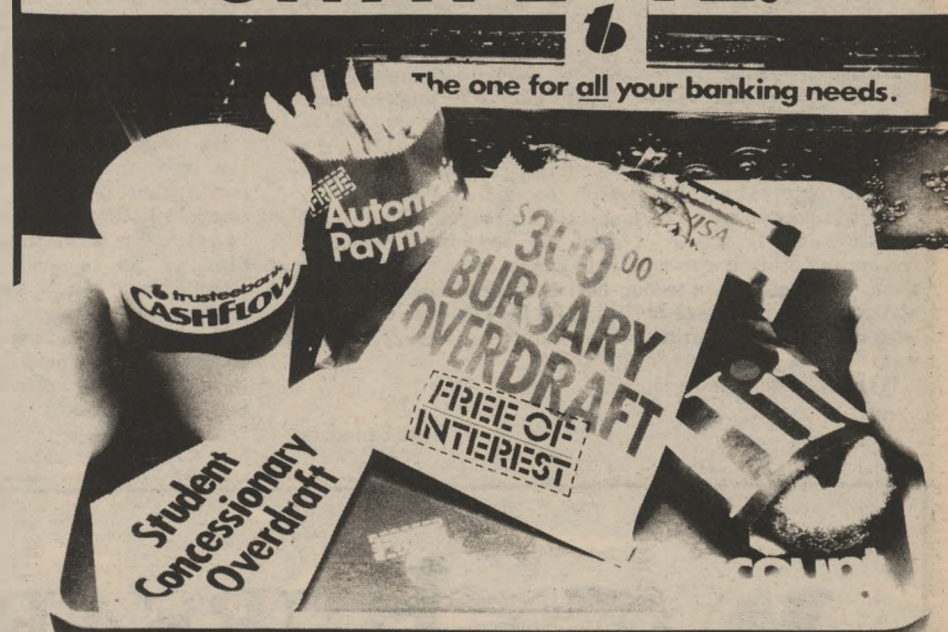
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LETTERS

WOMEN VOICE SUPPORT FOR VIGILANTE VICTIM

The Editors,
CRACCUM.

It has come to our attention that a group of women has been staging a violent campaign against a university lecturer.

We were enrolled full-time in the Diploma course that this man teaches, so that we saw a great deal of him during the year we were students.

We respected his ability to be open to discussion on any subject, often to the point of making himself vulnerable.

We respected his ability to form a cohesive group from a class of very diverse individuals.

We also respected his concern for social justice, which is reflected in his written work.

So far as we can see, no specific evidence has yet been offered to back up the accusations made against him. The women involved continue to hide behind anonymith and vague accusations.

We all share a revulsion for violence of any type to anybody. We also know that vigilante groups have made some tragic mistakes in the past.

Yours sincerely,
signed by:

Carol Butterworth
Marilyn Eccles
Yvonne Edwards
Emily Elder
Elly Guthrie
Jeanette Heine
Maree Herbert
Lynn Holden
Shirley Horrocks
Elizabeth Hurley
Stephanie Johnson
Paula Jones

Margaret McGregor
Katherine McRae
Brigid McVeigh
Juliet Monaghan
Sandi Morrison
Noeline O'Donnell
Priscilla Pitts
June Renwick
Judy Scott
Phillipa Sheehan
Anne Walls
Rowena Yalland

Also supporting the above letter are two women who have worked as part-time tutors in the Diploma course:

Elizabeth McRae
Gillian Sutton

OUTLAW WOMEN

Michael, you do me wrong.

What I was getting at in my letter to CRACCUM (No. 3, 1984) was that RAPE is best looked at not merely in terms of those individual acts of coercive sexuality committed by men upon women and declared by the courts to be rape (rapes), but rather in terms of the whole political situation in which women find themselves with respect to men (RAPE), of which rapes are just one expression. The courts, by creating an artificial distinction between rapes and sex, have concealed the fact of RAPE, the transcendence of women. This has prevented women from dealing with (or even being aware of) their predicament. By punishing rapists, the courts have legitimised and maintained RAPE.

I believe women must look beyond the legal system if they want to put an end to RAPE. Women shouldn't seek rape law reform, or take the law into their own hands in the sense of administering better the laws as they stand (those laws having been formulated, not for their benefit but for their oppression). Rather women should recognise themselves as beyond the law, deny the law, become out-laws. Should be prepared to break the law in order to defeat RAPE. Should recognise the law as a tool in their oppression. This doesn't necessarily mean women running rampant over the landscape in pursuit of universal emasculation. It means a form of separation, women's recognising of the law as not binding upon them, as opposed to them. It means women seeing themselves as a class within the state, and yet oppressed by it and its laws. It means dealing with men and their institutions on a different basis. It means war.

Is this 'lunatic'? I hope so.

Kath Saunders

THE STRUGGLE CONTINUES

Dear Rangi & Neil,

After last week's Craccum I was seriously perturbed at what I read. It appears to me that I (and other consciously-aware sisters) have a hard battle to fight, primarily with fellow wimmin.

It distresses me so much that C.E.W. (whoever that may be) seriously thinks there should be a 'Menspace'. If that person ever goes into the Upper Common Room and Lower and Student Club on Tues-Fri, it is predominantly male, maybe a few females huddling into their 'man of the moment'. So you cannot tell me that we have no right to a 'Womenspace' (which is a tiny area anyway in comparison to the whole varsity) and 'woman only' nite at the Club. Wimmin have to become aware that we need areas for our own relaxation without being harassed and leered at.

Very Concerned!
Louise Cuthbert

OBNOXIOUS DRUNK

Dear The Editors,

Referring to the article last week by Cathy Flynn, apparently there was some very drunk and obnoxious male students about. Well, when was she (Cathy Flynn) last very drunk and obnoxious, and she remains a 'lovely' female person. Further more I defy most students to leave varsity having not been very drunk and obnoxious at some time. Very drunk and obnoxious crosses all barriers, social but not economic.

Yours
J. Stevenson

PS Stabbing incident was two years ago.
PPS Coming with us this year Cath?

LETTING THE SIDE DOWN

Dear Craccum,

Thank you for the kind effort you put into last weeks 'Who could give the best illustration of the absolute success of the socialisation & conditioning processes that exist in our society' contest. I'd also like to thank all who entered - you really put up an outstanding performance.

I don't like to be biased but I think the female entrants came out on top, although I hasten to add the womens score was lowered by the poor performances of two women - one who was anti-abortion and the other who said she actually LIKED Craccum (tho she was from out of town so that didn't really count).

Anyway, we had a range of illustrations varying from an entrant who could ward off gang rape with the use of 'wit and charm' to another entrant who actually liked sexual harassment and was quite willing to have her future employment jeopardised by sexual discrimination, to another BRILLIANT competitor who managed to incorporate an incredibly racist statement along with her acceptance of being treated as a second-class citizen! However I feel that there were four female contestants who crept ahead of the others. These women managed, and I KNOW how difficult it must have been, to pledge support for the Immigration Bill AND reinforced what the National Party has been telling us all along! YAAAAHHH!!!

So, congratulations Helen Johnston, Susan Armstrong, Ann Hetherington and Sue McQueen, you & the afore mentioned participants have won TONITES STAR PRIZE....free & compulsory tickets to Womenspace every lunchtime for the next 24 years, free & compulsory attendance to Women Only nite at Shadows till the end of the world & ALSO compulsory attendance to Donna Awatere speaking on Maori Sovereignty (thrown in as a bonus).

Mind that you don't spend it all at once! If the success of these competitions continues at this rate, we should have all women in their place and all Polynesians out of the country by November! See y'all next week!!!

R. Young

'MEN'S ONLY' ROLE IN SHADOWS

Dear Editors,

Having mused over many issued of CRACCUM since my first days at A.U. back in 1972, I find I am becoming increasingly tolerant of the avid political argument expounded by the many angry young contributors. It's not that I specifically yearn for CRACCUM with more passion, but that I tire of the 'meat and potatoes' aggression.

So it's only every now and then that something like Martin Randall's double discrimination effort (CRACCUM March 27) stands out as a piece of true ignorance.

Surely, the issue is one of creating social change by developing awareness of the limitations of 'safe' stereotypical roles. Men traditionally have had a greater investment in maintaining the status quo because men traditionally have assumed greater social power. That women have independently developed the awareness to initiate change of role must alarm Mr Randall. That they are doing this in the traditional male domain of the bar leads to an implied panic.

If Mr Randall is sincere in his efforts to promote the cause of equality then might I suggest men only nights in the form of Mens Awareness Groups (the anti sexist mens collective, the Auckland men's centre etc). Complete social change through role development can occur if men as well as women investigate their own attitudes and expectations in relation to existing social roles.

Should a consciousness raising mens group involvement appeal to Mr Randall there are several in central Auckland that meet on Monday nights. If, however, Mr Randall is solely interested in pursuing a state of unconsciousness there are many alternative bars that will render this service to him.

Yours faithfully
Harvey Tucker

REMEMBER WHAT FEMINISM HAS GAINED

Dear Craccum,

In answer to your whinging male correspondent who've been shut out of the Wendy House, let me remind them of the way women have been treated on campus as I have experienced it.

► In my first year at Auckland University there was only a men's common room. It occupied the whole of the area now used by the BNZ. Half-way through my first year I discovered the 'Women's common room', a tiny room tucked away at the back of a pre-fab. Later, a 'common common room' was opened where the PO now stands. It was a brave man who would be seen entering the CCR by his card playing yobbo mates in the MCR.

► Us women with children had not only to convince the geriatrics on the University Council we should even be able to attend university, we could not get support for a creche from the Students' Association. In the early years all we got from them was a fax and dunny paper.

► Men have spat and thrown fruit at me and other women selling Broadsheet on campus.

► Any woman publicly speaking in the quad would be subjected to verbal sexual abuse, missiles (often loo paper) and attempts to drown her out.

► At the SRC meeting called to discuss a student function at which there were to be strippers (date forgotten) every woman who tried to speak was drowned out by males chanting 'Take them off'.

► Women who've fought against racism and sexism on campus eg Louise Rafkin and Janet Roth, have been attacked in a low down misogynist way.

► I thought engineering school, architecture and accounting and the rugby shed were 'men's space'.

Given the behaviour of the majority of campus males, why would women want to spend social time with them? To the few who feel different from their bratty brothers - tough. It's hard to tell you apart.

Sandra Coney

PROOF READERS WANTED

Dear Editors,

Having read my letter in the April 4th issue of Craccum, I withdraw my criticism of Michael Young's spelling. The spelling of 'obfuscation' as 'obfiscation' was certainly not mine, and I imagine Mr Young is no more at fault than I. We are both clearly victims of illiterate Craccum typesetters.

Come on Craccum, clean up your act.

Brian Somers

ED NOTE: Trivialities aside, if you would like to do some proof reading Friday mornings is a good time to come up to the office. TYPESETTERS NOTE: Also what about learning to write legibly and clearly. Either print or write — not both! This would make at least my task of deciphering letters, 99% easier.

BURSARY DANCE

Thursday 12th April — 7.30pm in Cafe

Featuring: *Pleasure Boys, Beat Soldiers, Radio Active*

Tickets: \$4.00 at the door

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A MATTER OF TACTICS

Dear Editors,

It is incontrovertible that people are interested in the concept of women-only (i.e. positive sexism) protest. The controversy which surrounds the idea can only lead to people thinking about the issue.

The University womens group functions under the pretext of 'positive-sexism' as an aid to their unity and as a vehicle towards equality. It is undeniable that 'you cannot MAKE women equal by TELLING them to be equal', as the eloquent Stephanie Knight has already pointed out. There must be a Womens Rights Organisation. However it is questionable whether the University Group functions positively.

When a Trade Union calls its members to strike to bring about better conditions, its actions are justified if the cause is appropriate to those actions. The cause of the University Group is general equality between men and women. When the Group protests using 'positive-sexism' it is not unlike a Trade Union protesting bad conditions by thrusting bad conditions upon an employer. The analogy stops here! A Trade Union is open to negotiation with its 'oppressors', the Womens Group is not! This situation is due to the fact that equality is universal and largely intangible. How can anyone know when equality has been achieved?! So how positive is 'positive-sexism'??!

It is apparent that once any kind of sexism is established it will be difficult to remove. 'Positive-sexism' creates a 'snowball' effect which leads to nowhere! Firstly it creates a 'mental boiling pot' which causes people to think about equality. However the assumption is that this thinking is united and is in favour of equality. This assumption is false! The only real effect is to create controversy which settles until, some other protest under the pretext 'positive-sexism' occurs. I suggest that 'positive-sexism' is a controversial action which exists, not because it is effective to a cause, but because it is controversial. 'Positive-sexism' is not effective as a vehicle towards equality.

We are left trying to determine how an equalist should protest. I do not believe that equality can be attained given the situation where ANY kind of sexism is used as an enforcing agent. But steps towards equality (eg equal-pay) can result from a protest organisation which does not use sexism as a means to an end. Apparently it is very funny to imagine a WOMENS GROUP which involves male participation. But it is not wrong! I must point out to the eloquent Stephanie Knight that just because a Trade Union would be in hysterics over the notion of involving more employer participation in their organisation this does not mean that it is a bad thing in certain cases. In fact the whole concept of two radically opposed bodies i.e. men and women, is totally ridiculous. If humour was the real issue Stephanie, then be sure no-one thinks that the way the University Womens Group is 'snowballing' to nowhere is funny!

Jane Olde

Gerard Otto

REASON FOR WOMANSPACE

Dear Rang and Neil,

Paul Way did touch me with his plea for more balance in Craccum. Nga tuhi mai showed an equitable amount of perverted, sexist, racist, and misinformed views — not forgetting Mr Ross' tear-jerking anthropomorphising over a fetus.

Yet, in spite of all this 'balance', my mind has not been enlightened enough to understand Mr Way's connection between feminism, sexual harassment, the quad, and Nipples. Perhaps his preoccupation with discovering new toilet papers has finally taken its toll?

It is with great relief that my nipples and I can recover in Womenspace, while reading the remaining excellent articles in Craccum.

Jennifer Schumacher

AN XY GENES' OPINION

Dear Craccum,

Your correspondent C. Darwin seems to have some very strange ideas about genetics. Brown eyed people can have blue eyed children. Does this mean the eye colour is not genetically determined? Of course not. Likewise, your sex is determined by whether you got an 'X' or a 'Y' chromosome from your father. In other words it is genetically determined and I therefore cannot help being a male, short of a sex change.

I also fail to see how further oppression of yet another group in our society is going to do any good to any one. Surely the aim is to give everyone equal rights rather than equal oppression and while I see no reason why females should be oppressed for their sex or sexuality I also fail to see what is to be gained by punishing me for being a male heterosexual.

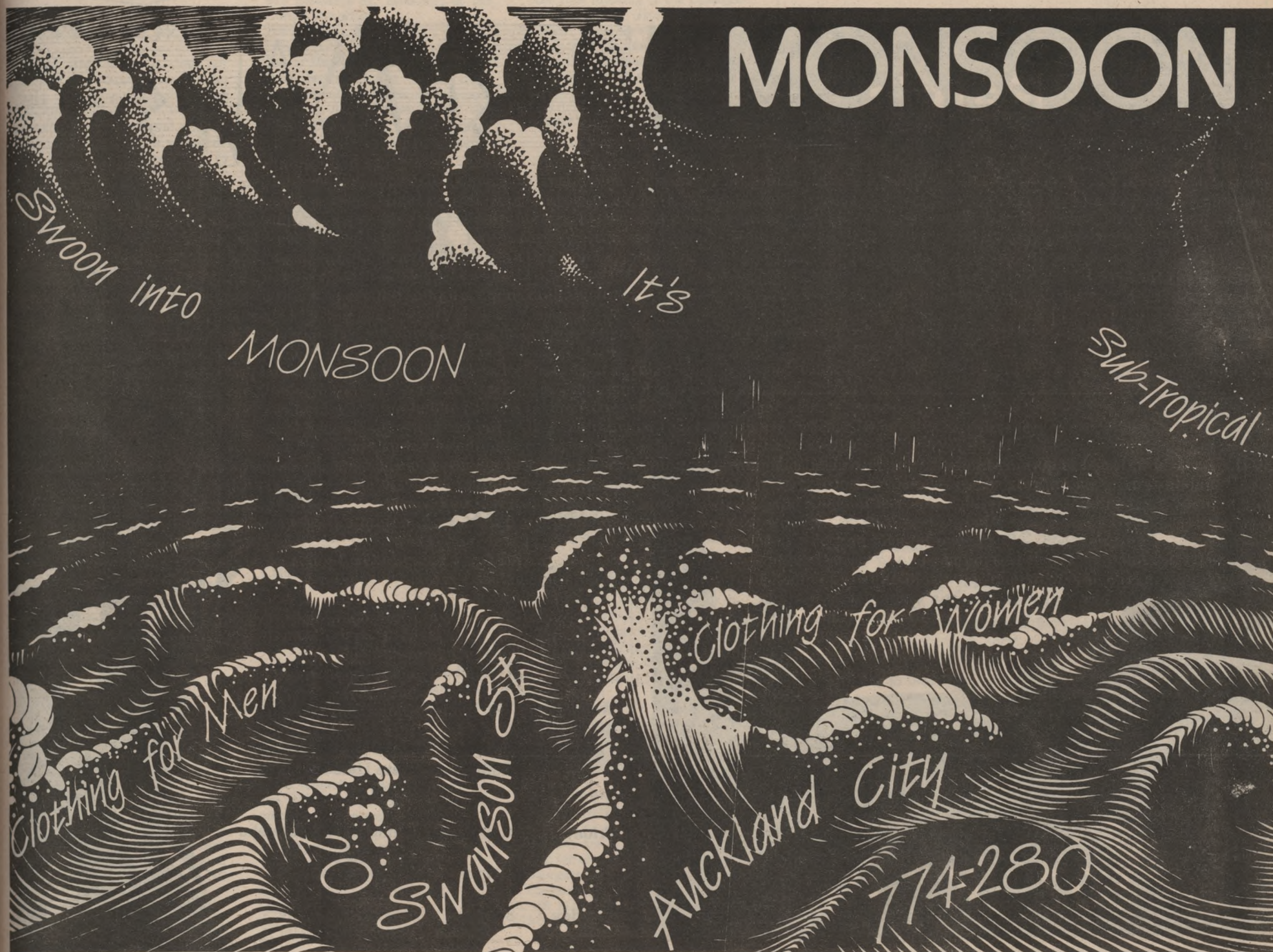
One final comment I would like to make is that, like a number of my friends, when I arrived at university, I had a great deal of sympathy for the feminists. In the slightly over two years I have been here I have increasingly felt that they are on a power trip and are more interested in destroying and denigrating anyone who is not a lesbian female than in any positive achievements.

Bernard Woodhams

PS Re 'Paste-up Perishes' in 'Nga Wahine' April 3

1. The said pamphlet was one of the most disgusting I've ever seen - Not because of its defamatory nature but because the writers refused to give their names to give Merv Thompson a chance to defend himself in court.

2. If it had been put up properly (taped on notice boards and appropriate concrete surfaces as in the rules) rather than pasted the pamphlet would have lasted far longer. The custodians needed no special sanctions.



NGA TUHI MAI

.....continued from previous page.

IN LAW MAN

Dear CRACCUM,

Mervyn Thompson is now clearly left with no option concerning the 'academic rape' allegations. Not to bring a defamation action would be tantamount to an admission of 'guilt'. There is at least one consolation for a university student in his last year, however, in that if and when Mr Thompson is awarded a five figure sum against the Students' Association the need to offset such a loss will only affect students having to dutifully pay their Students' Association fee next year.

The truth of the allegations apart, does such a poster ('Rapist/s on Campus') strengthen or besmirch the cause of women drawing attention to sexual harassment or rape within the university? Surely to resort to the body controlling the university staff would be the most appropriate action. No doubt there would be a complaints procedure available whereby allegations of misconduct could be made and answered by Mr Thompson and if proved - the appropriate disciplinary action taken.

Martin Quinn

COLD RESPONSE

Craccum,

I wish to express my disgust with your endorsement of the Hot and Cold Lecturers File. It is not a positive measure, as suggested in the 27 March editorial; rather, it is a malevolently conceived attempt by some to play judge and jury. Of particular concern to me is the opportunity for the 'righteous' proponents of the file to assume the role of executioner as well.

If anyone has a complaint against the staff, the existing channels should be used. The unreasonable fear of subsequent reprisal does not justify the existence of a covert blacklist. If an alternative to present channels is necessary (and I still have to be convinced it is), suggest something sensible which is manifestly just, don't hide it in Womenspace.

M.J. O'CONNOR

FULL EQUALITY

To Craccum's Readership,

I am writing to inform everyone that I am white, middle-class and male, all qualities which Craccum would like me to feel thoroughly ashamed of (call it accident of birth).

I believe in full equality of the sexes, not that men are better, not that women are better, but that (apart from the obvious physiological differences) men and women are equal. Despite feminist propaganda, I am not a potential rapist. In fact I would never rape any woman, as I'm sure my (male) friends wouldn't either.

While we're on the topic, as regards my friends, they come from a variety of backgrounds, including Polynesian, Maori, South American and dare I say it, European. I even dare to go as far as to admit to Craccum that I have more friends of European origin than any other. I do not consider this 'avoiding the few easy-to-ignore brown faces in large lecture theatres'. There is one Pacific Islander in my (small) classes, and yes I have talked to her and made friends with her, not because she is a Pacific Islander, but because she's nice, and because NZ is 85% white.

Accordingly I view such inventions as women-only night at Shadows and Womenspace as sexist shams as degrading to women as any beauty contest.

It will be a great day when the varsity feminists and Craccum can see beyond their current 'minorities and women are not equal, they are better' mentality.

Yours in hopes of a non-sexist student mag and society,
C. Jones

ED NOTE (NEIL): CRACCUM has no desire to make white middle-class men feel 'thoroughly ashamed' nor does CRACCUM or feminists hold the view that 'minorities and women are not equal they are better'. What CRACCUM is trying to do is make up for the fact that most media do not cover issues of concern to women, Maoris, or Polynesians, or if they do then it is often unsympathetically or in such a way as to trivialise the issues. Look at any of the local papers and compare how much coverage is given to men's sports (eg Rugby) as compared to women's sports (eg netball). How often do you see coverage of Samoan cricket?

Prior to 1983 CRACCUM had itself sometimes been guilty of this. What this means in terms of the paper's content is that more space than in the past, is now given to articles for women and Polynesians.

THERE ARE NONE SO BLIND ...

Dear Rangi and Neil,

I was disappointed by the low standard of criticism displayed by Brian Sorrell in his letter (April 3), in which he vehemently attacks C.S. Lewis' book 'Mere Christianity'. He describes it as 'a piece of blatant, one-sided propaganda', 'unadulterated trash', 'worthless bible-bashing' and 'a bible-pounding pot-boiler'. Undoubtedly the book is blatant, and unashamedly so; it puts across a point of view, as does the Communist Party Manifesto. However, Mr Sorrell's other criticisms are Mere Emotionalism since he cites no examples from the text to back up his statements. Furthermore, C.S. Lewis who wrote the 'Narnia' series, cannot be called 'a religious quack' - he knows as much about Christianity as many a bible scholar and theologian. Mr Sorrell insists that 'Mere Christianity' is 'peppered ... with facile literary tricks and verbal obfuscation designed to fool the philosophically naive' - Mr Sorrell should read any one of the Gospels, which are written with such simplicity that even the most illiterate of us university students can understand.


Mr Sorrell, in his wisdom, dismisses Christianity as 'irrelevant'. How? may I ask? God's love and forgiveness are a solution not only to international turmoil but also to man's inner longing for peace and happiness - just ask any Christian. In my opinion, it is saddening that Mr Sorrell, an Optometry student, should think himself qualified to help others to see, when he himself is blind.

I am disappointed that someone who is prepared to declare his atheism is not prepared to state openly his arguments supporting his position. Nevertheless, it is heartening to think that Mr Sorrell was interested enough to such weighty matters as Life and Death to actually borrow 'Mere Christianity' from someone. If he would just read the Gospel according to St John, then I should consider this letter well worth the effort.

Yours sincerely
John Wilks

... Nga Tuhi Mai continued on back page...

Pete's right price clothing



Winter Shirts	\$15
Cord Baggies	\$15
Skivvies	\$ 8.99
Wool/Mix Shirts	\$15
Needle Cord Jeans	\$13
Hooded Sweat Shirts	\$15
Football Shorts	\$ 3.99

Special Discount with this coupon.

We Lay By

Ponsonby Rd end
507 "K" Rd

SHADOWS



FEATURING

This Week

Tuesday:	4-7pm 7-10pm	Graeme Humphreys Inside Out (Jazz)
Wednesday	7.30-10pm	Here come the violins.
Thursday	6-7.30pm 7.30-10pm	Mike Harding (folk) Pete Hale and Greg Wain
Friday	4.30-5.30pm 7-10pm	Andrew Sewell (violin busking) Scapa Flow
Monday	8-10pm	'Sweet Harmony' - Hattie & Janelle

PAN NOTIC

Clubs

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PANUI NOTICES



Clubs

NEWSOC

Martyres, Monks and Missionaries: Are they the inhabitants of a church now dead? If so, who are the living? Four talks on the shapes of the church, past and present, by Philip Rousseau, History Dept. At Newman Hall, 16 Waterloo Quadrant, Mondays 2, 9, 16, 30 April at 12 midday.

EVANGELICAL UNION

Tuesday 10th April 1.00pm, B10, Library Basement. David Burt will speak to all those who attend (and we remind you that this includes friends of members in EU — if you know an EU-er, buttonhole him/her and demand to be personally escorted to this meeting — and also to complete strangers, who are welcome, and will rapidly be converted into non-strangers (i.e. friends) on the premise adhered to by Christians that 'Jesus is the Truth'. We recommend that you be informed on the evidence to the affirmative, as well as to the negative, of this stance.



SCIENCE-FICTION SOCIETY

Latest BIG news is that our promised Short-Story from Harlan Ellison, is now confirmed for the forthcoming ish of the auSF's zine, *AEONS*. Other articles and artwork urgently sought for the same ish: bring your contributions along to the meetings on Thursday nights. This week: Thursday 12th April: 7pm Meeting, trade books, hatch plots, & discuss the progress of *AEONS* & our forthcoming epic movie! Monday 16th April: Lunchtime & Evening — Games Day. See the auSF's Notice Board for venues & confirmation of times for these events.

For galactic hitch-hikers & believers in the Church of the Second Coming of the Great Prophet Zarquon, a new badge is now available: 'The Great Prophet ZARQUON will return!' \$1 each at meetings.

GAY STUDENT GROUP

Meetings on Fridays 4pm in Room 144 (1st floor of Student Union). Meet people, relax, and wind down after the week's lectures in gay company. If you'd like to help organise events, come to Tuesday lunchtime meetings in room 143.

Come to the video evening on Saturday 14th in room 144 (see noticeboard and campus-wide propaganda for details).

WINE SOCIETY

On Thursday 26th April at 7.30pm in the Coffee Lounge we are holding a tasting of 8 white wines based on the Senillon and Saignon Blanc grapes. This includes wines from Sauternes and white grapes from France, a Senillon Souterne and a dry Senillon from Australia and a comparison of Pouilly-Fume or Sancerre with NZ Saignon Blanc and Fume Blanc. Members \$7. Non-members \$10. Membership for 1984 - \$10.

Religion

STUDENT LIFE

'The Resurrection: Hoax Or History?' Is the resurrection of Jesus Christ historically credible? Thursday, 12th April 1.00pm Functions Room (second hand bookshop location).

Theatre

MAIDMENT THEATRE

Sat 7 Apr 8pm. Sun 8 at 2pm. 'THE ISLAND STORY' directed by Richard Campion. A Peace Play written by Marjorie Morgan featuring music, dance, song and drama. Tickets \$6 and \$3 students. Bookings at The Corner. Tues 10 Apr 7pm ASH. (Action on Smoking & Health) Public Meeting. Fri 13 Apr 1pm 'FRIDAY AT ONE' free lunchtime concert. This week features staff Anthea Moller, David Nalden, Coral Bognuda, Tamas Vesmas playing five Strauss songs (Opus 15) duo for violin and cello and piano works. Sat 14 Apr 8pm MIKE NOCK NZ's own international jazz pianist. 'Brace yourself for an experience. This man is sinfully musical' - (Stereo Review U.S.) Bookings at the Corner. \$8.90 Students \$5.90. Sun 15 Apr 7.30pm TAKAKO HARA. The Japanese soprano in concert accompanied by NZ's outstanding pianist Terence Dennis. \$15 Students \$2. Bookings at the Corner box office. Tues 17-19 Apr 8pm 'PUBLIC FIGURES'. Dance up a storm. A Dance Revue by the exciting trio Paul Jenden, Louis Solino from overseas, and the beautiful dancer Christina Asher, presented by the N.Z.S. Arts Council. \$6.50 Students \$4.50. Bookings at the Corner Booking Office.

LITTLE THEATRE

'PROMISE NOT TO TELL' directed by Hester Joyce. Wed 4 - 14 Apr. Wed to Fri 1pm. Wed to Sat 6pm. 'PROMISE NOT TO TELL' is a play about incest by an Auckland woman - Norelle Scott. Door sales - Public \$5, Students \$3.

Film

CAMPUS FILM SOCIETY

Wax works - a German expressionist film made in 1924, with deformed sets and ingenious light. Two Men and a Wardrobe - a short made in 1958 by Roman Polanski when he was a film student in Poland. In Lecture Theatre B15, Library Building Thursday 12th April, 6.30pm. Enquiries Phone 607-041.

FILM MAKERS CLUB MEETING LIGHTS — CAMERA ACTION!

This Thursday, 12th April at 1pm there is a meeting in Room 143 (behind the T.V. room). Come make a movie!

16 YEARS FOR GRAFFITI

A documentary on the framing of three Ananda Marga members of the NSW police on charges of conspiring to murder the leader of the National Front (Nazi party). 18th April (AV Room: 12-1) 19th April (AV Room: 1-2)

MAIDMENT LUNCHTIME MOVIES

Mon 16 Apr 1.05pm 'ANNIE HALL' R16 Woody Allen

Politics

POLITICAL STUDIES ASSOCIATION PRESENTS: Donna Awatere on Maori Sovereignty. Thurs April 12 7.30pm Functions Room. Wine & Cheese. \$3 (membership incl).

CND FORUM ON ANZUS

On Monday 16th April CND will be discussing ANZUS - its relevance to our defence, the implications of our relationship with the United States and the significance in a conflict between superpowers. Alternatives to ANZUS will also be explored.

All interested students welcome to attend at 6pm in the Exec Lounge.

NEW CALEDONIA: PARADISE. LOST

Exec Lounge Friday 13th 1pm. A.R.M. presents a CORSO slide show. Deals with the struggle for independence, the exploitative nickel industry and the resultant pollution. Traces New Caledonia's history from the first European times.

CORSO ON CAMPUS

Meeting Tues April 10 in Restaurant at 1.00pm. Film showing and discussion of future activities. Every one welcome.

DISABLED STUDENTS

The first meeting of the Disabled Students Action Group will be on Monday 16th April 1 - 2pm. It's open to both disabled and concerned able-bodied students. It will be in the Orange Room, ground floor, Old Choral Hall. For further details contact Heather Brockett at Students' Association (Ph 30-789).

PROGRESSIVE CLUB BEER AND POLITICS

Friday 13th April, 4.00pm in the Exec Lounge.

This Fridays event focuses on New Caledonia and the Kanak Independence Movement. Julie Reidy, who spent three months in New Caledonia last year will speak. All welcome. Beer, wine and fruit juice available.

ANTI-RACISM MOVEMENT

A.R.M. meetings are every Tuesday at 1pm in the Exec Lounge. This week's meeting is looking at the organisation HART, and it's activities this year against the proposed 1985 rugby of Sth Africa. Makgolo, South African Scholar, and a speaker from Hart will be at the meeting. All welcome!

AMNESTY INTERNATIONAL

Next meeting: AGM - election of officers and organisation of 'varsity group. Tuesday April 17, 1-2pm, in the Functions room.

Social evening: Thursday April 12, Executive Lounge, 7pm on. Financial members free, others 50 cents. All welcome. Phone Paul, 495-542.

General

PART TIME WORK CLEANING CONTRACT

Tenders are now being accepted for the job of cleaning the Westmere Kindergarten.

The position is on a contract basis for 10 hours/week. Full details Ph 762-740. Before Sat 14th April.

NEED HELP ?

If you're having problems with University life because of some disability (permanent or temporary physical handicap, dyslexia etc) please contact Heather Brockett, Disabled Students' Resource Officer, to see what can be done to help you. Contact her at Students' Assoc. (Ph 30-789)

BURSARY DANCE

Thurs 12th April - 7.30pm in CAFE Featuring Pleasure Boys Beat Soldiers RadioActive Tickets \$4 at the door.

LOST

Left motorcycle glove, black with red stripe, lost near top of Alfred St. \$10 reward. Please phone 478-2313.

DANCE DANCE

Friday April 13th. Cafe 8 - 12. Tickets \$6/\$7 - ALL INCLUSIVE!!

TERTIARY GRANT PAYMENTS

The first bursary cheque will be ready for collection from the Hall, Old Arts Building, on Wednesday 11 and Thursday 12 April.

WHO THE PHUNKZ OLD CROW

Find out for yourself. DANCE Friday 27th April, 7.00pm. Varsity Cafe. \$2.50.

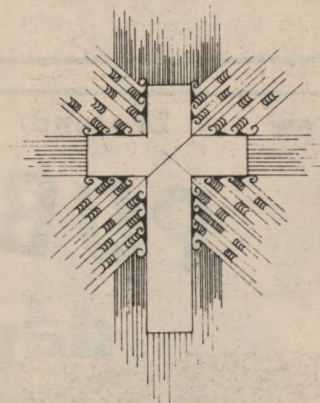
RAFT RACE

This years Assault on the Harbour is on Tuesday the 1st of May and if you want to register ring Mark Allen or leave a message at Studass Reception.

UNIVERSITY CHRISTIAN FELLOWSHIP

We're meeting Monday and Thursdays in PLT4 (Ground floor of Physics Building) 1 - 2pm. Come along. Take your burdens to the One who cares.

CHAPLAINS' CHAT



FIGHTING STEREOTYPES

Recently there seems to have been a lot of shouting going on about 'hippies', 'lefties', 'anti-abortionists', 'pro-abortionists', and other 'grab-all' epithets. In the first case, a Minister of the Crown was commenting on the protests of people opposed to the arrival of USS 'Queenfish'. No one doubts his right to comment. My point is that by labelling people as 'hippies' and 'lefties', he succeeds in eliminating them from the issue by effectively making them non-persons in the public eye. By appeal to stereotypes he silences any legitimate point they may have. Each of us is guilty of boxing people, categorizing them, in line with the old adage-

Sticks and stones may break their bones

But names will never hurt them

How misleading that is! Names glibly and often angrily called do away with the simple humanity of the person. They diminish it, eat it away.

A related issue surfaces with the draft Immigration Bill currently before a parliamentary Select Committee. It would require any person in New Zealand to produce suitable identification that he or she is a NZ citizen or resident. Failure to do so or inability to do so could lead to your being arrested and placed in custody. An immigration official or police officer only needs reasonable grounds to suspect you and your freedom could be curtailed until you prove you are innocent of the suspicion. This curtailment of the right to freedom of movement seems to set up a double standard. Little wonder the Polynesian communities are up in arms. Yet the Minister of Immigration talks of such fears as 'alarmist'.

Whether by 'names' or by legislation, we need to care for the human first and foremost. Otherwise, we become pawns or automatons.

Are you 'human'?

— K.G.T. for the University Chaplaincy

NGA TUHI MAI

... continued from page 22

UNIVERSITY TEACHERS

The President
Auckland University Students' Association
Princes Street
AUCKLAND

Dear Trish Mullins,

The Auckland Branch Committee of AUT met on Thursday 29 March 1984 to discuss the Hot and Cold Lecturers File Questionnaire that appeared in the issue of Craccum date 27th March 1984.

While the Committee considered the Questionnaire an inappropriate method to effectively deal with the important issue of sexual harassment, it does recognise the need for procedures in which the students feel confident to consider all forms of harassment.

In order to discuss further the questions of the Hot and Cold Lecturers File and an appropriate grievance procedure the AUT Committee would like to meet with yourself and a representative of the Association. The Committee would also like to explore ways in which such a grievance procedure could be accepted by the University.

The AUT Committee has appointed a sub-committee consisting of myself, Professor Keith Sorrensen, Vice Chairperson, Associate Professor John Deek, Secretary, and Cheryl Sotheran, a committee member, to meet with you at a time mutually agreed.

We look forward to your reply.

Yours sincerely,
Margaret A. Wilson
Chairperson
Auckland Branch AUT

I HAVE FAITH THEREFORE GOD EXISTS

Dear Editors,

I was delighted to read Brian Sorrell's reply (April 3) to my letter of March 27.

I've thought a lot about what Mr Sorrell has to say and I'm quite convinced that his mind was quite made up before he read 'Mere Christianity'.

As has often been said when differences of opinion arise, 'I disagree with Mr Sorrell's views, but defend to the utmost his right to express them!'

My only guideline for Christianity is the Bible. What C.S. Lewis wrote, and indeed what many Christian writers have written, is an expression of their faith in an attempt that others may see what is blatantly obvious to them.

However, the major distinction between Christianity and Atheism is FAITH.

"Without faith it is impossible to please Him; for anyone who comes to God must believe that He exists and that He rewards those who search for Him." Heb. 11:6.

While it is true that, to the atheist, the existence of GOD cannot be proven, it is equally true that the existence of GOD cannot be disproven. Without a belief in the existence of GOD it is impossible to experience the power of GOD, which is for me, empirical proof of His existence.

As long as Mr Sorrell and other atheists refuse to even try to find GOD, they unfortunately never will find Him.

About the only thing that Mr Sorrell and I have in common is that we each make spelling mistakes (it's sacrosanct!).

Incidentally, I suggested a book by C.S. Lewis because C.S. Lewis was himself an ardent atheist for many years before becoming a Christian.

I'd like to suggest that Mr Sorrell re-read 'Mere Christianity', this time writing a brief summary for each chapter.

Michael Young

EQUALITY OR ACTION

Dear Rangi and Neil,

Well, the world's going to hell in a handbasket already and good old varsity students still haven't got their bloody heads straight enough to think coherently.

Yeah, you guessed it - I'm talking about the latest "Letters" page. Talk about the New Zealand Party - you can see how it has garnered its death grip on our society if the writers of this week's contributions are anything to judge NZ society by.

J. Kuschel, Lisa Clarke and CEW (and probably Kerry Louise Harrison, too, if I read correctly between the lines) all propose 'equality' as the answer to our discrimination problems. For God's sake, I wish they would grow up and realise that one can't advocate equality as the universal panacea until such a state has already been achieved. And the only way equality is going to be achieved is by the use of positive action, feminism, active anti-racism, etc.

If you want to see the proof of the pudding - have a chat to those people who run the Summer Job Programme - they've had a programme aimed at defeating discrimination in the workforce by adopting a positive action policy and putting it to work - with some pretty bloody good results. After all, they got me a job by hassling a racist employer until he pulled his neck in.

To be fair, I am really a bit of a 'grey' Maori - and I always thought that so-called 'racism-in-reverse' was almost as bad as racism itself; but a few weeks ago I was at dinner with one of the guys who works there and he explained to us all, when the topic rose its head, exactly why positive action policies are needed. He convinced me. So, until we have a society which doesn't discriminate and does punish adequately those who don't adhere to principles of equality, we have to use positive action to redress the existing discrepancies.

Got that, kids?
Bye,
Linus the Unruly

P.S. Do you have to publish the right-wing ravings of Philip Ross? If I ever get like that - shoot me.

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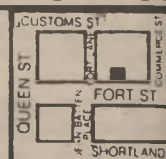
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