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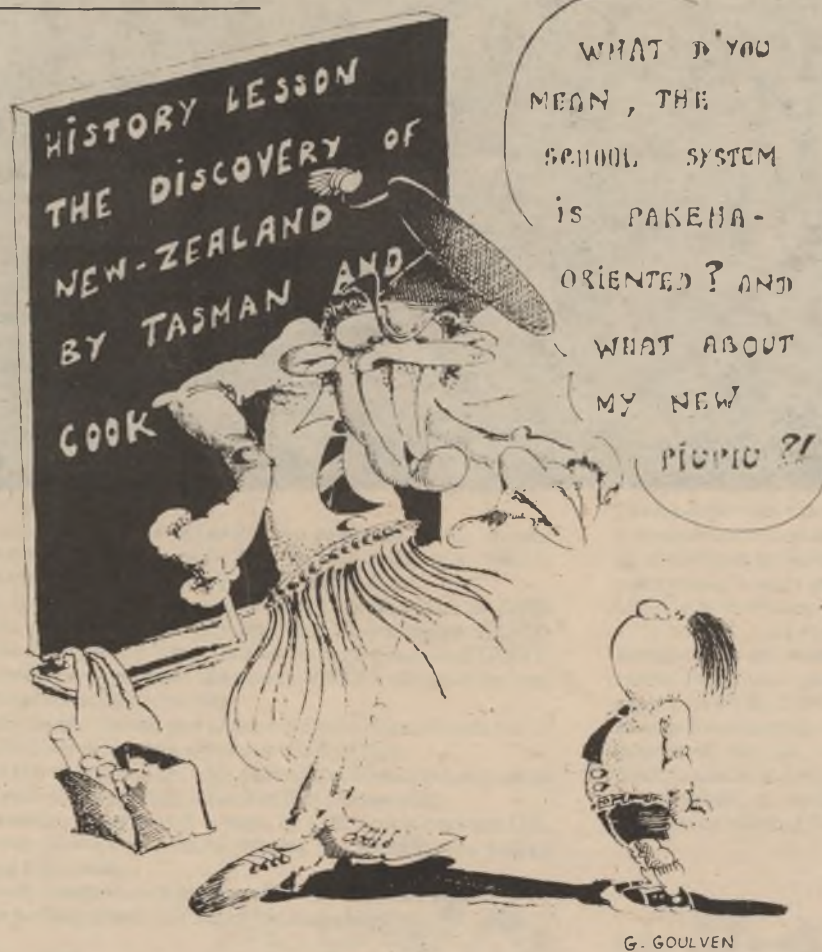


Auckland University Students' Association, Volume 58. Issue 8, April 17 1984



- ▶ KOHANGA REO
— EDUCATIONAL CHANGE
- ▶ KAKARIKI MARAE
— A HOUSE OF LEARNING
- ▶ THE STUDENT UNION
— WHERE TO NOW ?

TE MOKAI



"Back to Basics" - the latest call to arms from the present Minister of Education. Everyone knows what the "basics" are, don't they? You know - reading, riting and rithmatic. Reading and writing are expressions of language. Through language we learn of our past and learn for our future. Nothing could be simpler. Emphasis the basics, spend more hours in the classroom teaching them and New Zealand will be a better place...

'New Zealand'?

Year. You-know, small but great country near Australia.

'New Zealand'?

Come on, you must know.. Lamb, cheese, butter, methanol plants...

'Don't you mean 'Aotearoa'?

The big question is of course, whose basics are we talking about? Flag raising is to be made compulsory and Moari is to remain optional in our schools. Flag raising, rather than an understanding of Polynesian culture, could only be a 'basic' for a Pakeha society. For too long it has been assumed that the only basics are those of the predominant European culture - hence the official name of our country, hence the design of our flag.

There are many people within the education system pushing for change. They prepare submissions but invariably the powers that be

reject them. The Johnson Report and, more recently, the proposed changes to school curriculum are examples of this. It is little wonder that, faced with such intransigence, people are opting out of the present education system.

The Maori community has judged the Pakeha way of educating and found it wanting. I, sadly, have come to the same conclusion. Although it has not deprived me of my culture and language (the Sassenachs achieved that thoroughly enough a few hundred years ago), its effects have still been equally as insidious. It has taught me that the person next to me is not a friend but an adversary, that what I learn is to get me a job, and that I should not question the whole senseless process. 'The education system' would be more suitably called 'the failure system', ensuring that like all good pyramids the top is narrower than the base.

It is my belief that the challenge to the present education system made by the Maori community will be of benefit to all. The growing number of Pakehas who judge the education system and not themselves, as a failure, will be looking to developments in Maori education for inspiration. After all, if all the Polynesian students aren't around to make up the 50% failure rate of School Certificate, many Pakehas will quickly be looking for a new direction in education.

— Neil Morrison

CRACCUM 1984:

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CRACCUM is a source of free expression and information for the Auckland University community and is not an official publication of the University or Association.

Send all mail to CRACCUM, AUSA, Private Bag, Auckland. CRACCUM is published by Auckland University Students' Association, Princes Street, Auckland, and printed by Wanganui Newspapers Ltd. 20 Drews Ave, Wanganui. Phone: Editorial 30-789 ext 840, Business 30-789 ext 841.

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TE TUMUAKI

AUSA PRESIDENT

For most students this week will be the last real week of the term, especially when you can stretch your Easter holidays out for 10 days!, and when Capping week is renowned for its non-academic nature. For first year students, I hope you've had an enjoyable first term and now that this University is less daunting and more familiar I hope to see you getting really involved in lots of events in second term.

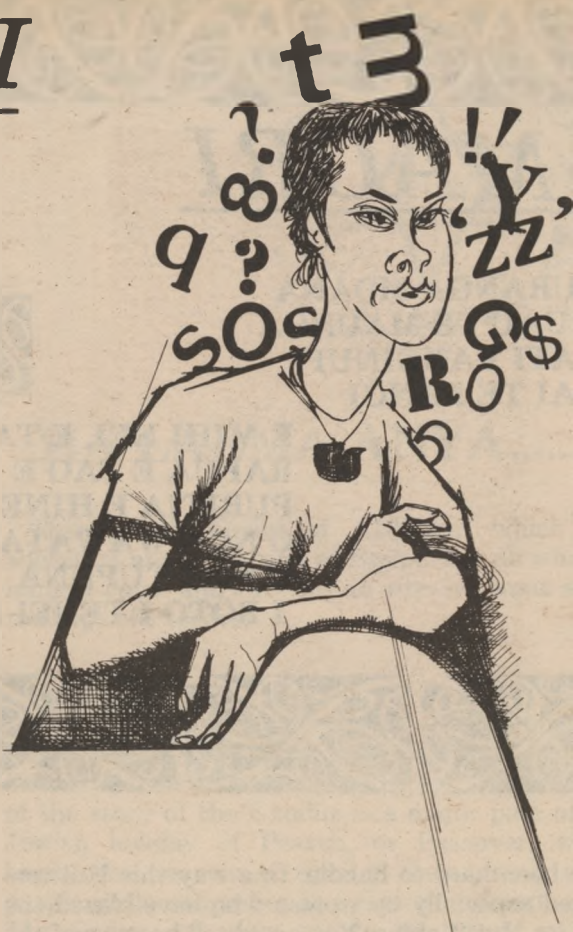
POSITIVE STEPS AGAINST HARASSMENT

In the last few weeks I have heard many people criticise women for doing nothing positive about sexual harassment, well you'll be pleased to know that we're working towards the establishment of a sexual harassment grievance procedure. This proposal will be discussed on Wednesday at 6pm in Womenspace, all women are welcome and are urged to come, and contribute to this concrete step against harassment.

STUDENT OR UNIVERSITY CONTROL OF STUDENT AFFAIRS?

The Prime Ministers Dept. is presently considering whether to apply the principle of voluntary unionism to student unions. This raises the whole question of why should students have to join AUSA?

I believe that there are four main reasons:



1. Fees paid to AUSA represents a democratisation of the University responsibility for the welfare of students and gives students the power to make decisions on their own behalf. If students weren't paying AUSA for the provision of services ranging from catering outlets to a Disabled Students Officer, they would be paying the University but have less control. (This is what happened in Hobart).

2. AUSA plays a very important role of representing students within the University and government. AUSA ensures that student views are heard as we are the recognised student organisation.

3. AUSA is extremely good value for money, providing the most services for the least cost compared to other campuses (all the catering outlets; Recreation Centre; Disabled Students Officer; Bookshop; Clubs; Newspaper; Radio; Social events.....)

4. It would be totally impractical for AUSA to bar non-members from using our facilities. I can't really imagine having bouncers outside the cafeteria!

SO WHAT HAVE I BEEN DOING LATELY?

►Representing Auckland at a national student meeting which looked at common problems and solutions/activities.

►Fighting to keep down the welfare levy imposed by the University.

►Working out how to set up a sexual harassment grievance procedure.

►Meeting students from Law, Engineering and Medical school as well as hostels.

►Attending numerous student meetings.

Have a great Easter, watch out for the Easter bunny!

-Trish

NZUSA MAY COUNCIL

Who thinks politics is drab, dull, boring, elitist? That it's not for you? That you've got better things to do in the May holidays than get embroiled in the ups and downs of student associations? Policy? Campaigns? F'chrissake; whad are ya?

But just a minute. Hang on there. It can be fun. Or at least, would you believe that every May and August about 100 students from all over the country travel to one campus for several days - simply for the excitement and satisfaction of having their say and their way in their national student association, NZUSA.

And it's that time of year again. NZUSA's May Council is nearly here and this time it's in Dunedin at Otago University.

How does it work, and how do you get to go? It's the democratic process. If you've ever heard the story about student politics being unrepresentative and elitist: well, it's not true. Student politicians **crave** student involvement.

And in fact, all the structures exist in your students' association for there to be a high level of student involvement in the making and carrying out of policy; in representing students' views to the academic hierarchy; in setting and carrying out the policy of NZUSA.

You've heard it before but I'll say it again. A democratic structure will only work properly if people **participate** in it. **Participation is the key.**

Most associations now have a Student Representative Council (SRC) and this is your chance to participate. And it's a much better system than the once-every-three-years way of



doing things. You can, by attending SRC, vote several times every couple of weeks or so on issues that are important. And then, you can actually remain active in campaigns, class rep systems etc to make sure that what you want to happen, happens.

You know that Students' Association fee you paid out at the beginning of the year? Well, \$6.77 of that comes to NZUSA. So it's your money we spend. Which is another excellent reason for getting involved. Would you agree?

So, depending on your interests, you should make the choice of what kind of delegate you want to be. Council is divided up into Committees, (bureaucratic perhaps, but practical and necessary) each of which is chaired by the relevant National Officer. They are as follows:

Finance and Administration (Chaired by the President, Jessica Wilson)

Education and Welfare Commissions (Chaired by the Education and Welfare Vice President, Ses Salmond).

National and International Commissions (Chaired by General Vice President, Margie Thomson)

Nga Toki and Maori Commission (Chaired by Maori Vice President, Toni Davis Waho).

National Overseas Students Action Committee (Chaired by Overseas Students Officer, Emele Duituturaga).

Women's Commission (Chaired by Women's Vice President, Jane Warwood).

As a member of a students' association, you are able to stand for election to any of these committees. If elected, all your travel costs, accommodation and food will be paid by your association. If you wish, you could pay your own way and attend as an observer.

Your local and your national students' associations need YOU.

The challenge is out. Pick up the gauntlet and go for it.

Margie Thomson
GENERAL VICE PRESIDENT



HUI WAHINE MAORI

The second national HUI WAHINE was held at Tahiwahakati marae in Tauranga Moana from April 5th - 8th. Over 400 Maori women gathered from throughout Aotearoa to focus on spiritual, mental and physical health, women and taha maori. Tangata whenua of the Hui was te ropu TAUTOKO WAHINE and their whanau.

How did you come together to organise HUI WAHINE?

We came together as a group in 1981 just after the Springbok Tour. Some of us had attended the two Black Womens Hui that were held in Auckland and Otaki and we saw a need to reclaim our taha Maori, to strengthen our lives as Maori women. Our beginnings were painful, but in the long run have been beneficial to our direction within the Maori struggle in the Tauranga area. Those experiences that we all went through in order to carve open a pathway for Hui Wahine taught us a lot about ourselves as women and as Maori.

We were passed on the kaupapa of Hui Wahine after the first Hui in Otatau, in Tai Tokerau last year. We have spent one year since then fundraising and preparing for the Hui. We are all involved in Te Kohanga Reo, Te Kotahitanga and making our marae living places for our hapu.

How did you go about organising and involving older women from the marae and other areas?

Every marae has a marae komiti and a Komiti Wahine. We went back to the marae of our whanau and asked for the marae. Before that we consulted with the kuia and went through a series of meetings and discussion, especially about the kaupapa of the Hui. We have never had a Hui of this sort in this area. A lot of the women and men were unsure about the content of the Hui, especially about the issue of women speaking on the marae. Those two topics kept coming up at every meeting and we resolved to have all the tangata whenua of the marae present at the powhiri. We could feel in some of the meetings that they were wanting to ask us if we wanted the paepae.

As it turned out when the Tumuaki of the Ratana Church came on the Friday she stood up on the marae and spoke. That was a gift to the women of Hui which was one of the biggest tautoko of the Hui. There was absolutely no prompting from anyone, it was completely her own choice, and so all that can be said was that her speaking was something that was meant to be.

She came because we had especially invited her and other older Maori women like Mira Szasy who we feel have made a contribution to the struggle of Maori women. Many could not come but for each and every woman that did come we know that they brought the spirit of a lot who could not come.

As far as involving women whom we wanted to share and teach in the Hui, we looked to women within our area to come. We know that there is knowledge there amongst our own women and we found it. Our marae in Tauranga Moana all work together and are utilised by each hapu. We wanted to say that the marae is where our learning as women should begin. We know that that had a strong pull, but in a way when things are done in the Maori way then it is the Maori within those that come that they are wanting to bring.

Did the taha maori focus contribute anything special to the Hui?

Yes it did. It flavoured the Hui and made it different to the other Hui that we have had. The Black Womens Hui and Hui Wahine last year tell their own story of how we have developed as a Movement and we can never say that they were not necessary. We know that a lot of women came with old fears of tension and challenges that may

TAURANGA MOANA
MAUAU TE MAUNGA
NGATI RANGINUI
NGAI TE RANGI

E MIHI NEI, E TAU NEI
RAPUA E TAO E
PURITIA E HINE
O NGA WAWATANGA
O NGA TUPUNA
I ROTO I TENEI AO



have been hard to handle. In a way this Hui was needed especially by women who have blazed the trail for Hui Wahine. You could tell because of the participation in different workshops. Sometimes you could look around and see that a lot of the women there need healing. Some of us went to the massage workshop to find out how to apply massage to our kids but we ended up needing it ourselves. In the past some women have spoken of the pain in coming together as women but during this Hui you could see and sense it. The healing was done by searching for ways to begin reclaiming our taha maori.

All the taha Maori workshops were really productive because the women were taught in the womens way. Sometimes it is hard to learn even the basics because we have to get rid of all sorts of conditioning before we can even begin to re-learn. Sometimes it is also complicated by the fear and power that men have with tikanga Maori.

Where did the women all come from?

All over Aotearoa. There was a group that came from Tai Tokerau that had hosted the last Hui. Several different womens groups from the Auckland area that began the movement. A large contingent of lesbian women that came from all over the place. We felt a lot of aroha and appreciation for the women that came from all over Te Waipounamu because they always have to travel so far and for so long. Some of them had to take a whole week off work to come up. Our whanaunga from Tai Rawhiti that we had spent some time with on the Hikoi came. We were also helped by women from Waiariki. A lot of younger women came from Whanganui-a-Tara, some from Palmerston North, Taranaki, Waikato. And Kahungunu. Te Amorangi from Te Whare Wanaga o Tamaki Makaurau, and a big group of women from the other Universities.

What were some of the highlights of the Hui?

The concert on the Saturday night surpassed all others. They just get better every year. There were older women there that we really watched for their reactions. There was an interpretation of the legend of Kahungunu that took the cake. That is a really spontaneous and Maori way of saying that we will discover our own tikanga and take in what we are now doing. When we take things for ourselves and interpret them ourselves that is our way of making them live again for us as well as the next generations.

As far as the whole issue of speaking on the marae, some of us don't feel like changing that tradition, but then it has already started happening. Sometimes there are those women with sufficient standing or mana to be able to break tradition legitimately but that issue cannot be isolated, as if it is all that Hui Wahine want. It will be discussed at the Komiti Wahine meeting and again in the full Marae Komiti meeting and perhaps it will be another turning point in a cycle, but we will handle it in the way that we had to handle the ruffles that came here and there.



PURITIA KIA MAU
KIA MAU
NGA TAONGA MAURI E
MAURI E

What direction do you see Hui Wahine going in and what direction would you like to see it go in?

We would like to see Hui Wahine to have a strong rural and taha Maori base. But at the same time we cannot ignore that a lot of women are still in the urban areas. We have to face up to that. In some ways if the Hui moves back to an urban base too soon then it may lose that strong taha Maori basis. For this Hui our whanau helped us retain that strong base, but then that is where and how the taha Maori base is held together. With the involvement of a lot of older women and their own belief in Hui Wahine, the direction of Hui Wahine will also become enriched. There will always be some spark that will move the direction forward or onto another plane.

We would like to see more regional Hui Wahine because it looks like our national Hui are going to get so big. There were over 400 women at this Hui and that is an achievement in itself, but it is also a statement of a big need. That need is not being fulfilled. Hui Wahine cannot provide everything for Maori women, but it can provide a beginning for the development of a pro woman feeling.

When Hui Wahine developed into Hui Wahine from the Black Womens movement, it did so because of a big push for Mana Maori.

Later this year we are having a Hikoi for Health around Tauranga and Waiariki to fund raise and consciousness raise about a Marae based Health Centre. There is the Kotahitanga Hui coming up in Kahungunu, the Annual Work Trusts Hui, another Maori Education Hui, Poukai.... There is no lack of work to be done for our goals.

Bearing all that in mind we must never forget the taha Wahine. In some ways we are still shaping and reshaping our own consciousness as women. But we never give up on our belief, in our own strength.

How do you see Hui Wahine contributing to things maori in Tauranga Moana and Aotearoa?

It is not really what we say but what we do that is the most important thing to us. Some people around here see us as the local radicals, but what is a radical? It is just a label that really means nothing to us. Just like that label lesbian. We are all pro woman and pro Maori. We are happy to do what we are doing despite the traumas here and there. Sometimes you just have to learn to look onwards to the next thing that has to be done and get on and do it.

Would you like to see a combined Hui with men?

It is always painful coming together with men. Sometimes we have combined Hui, but with the development of Te Kotahitanga we can see a kaupapa that will bring us together. You can't force that situation or else it will not gell. But the men, ah, have to work through their own pain or else it becomes our responsibility again.

Ripeka Evans

CHAPLAINS

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— G.A.C.

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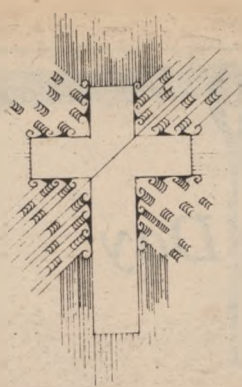


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CHAPLAINS' CHAT



PEACE, FREEDOM, AND ALL THAT

I would like to write, 'The Christian Church stands for peace' (but my newspaper tells me daily of the Maronite Christian militia).

... or 'The Christian church stands for freedom' (as administered by General Rios Montt?)

... or 'The Christian church stands for tolerance' (but the Moral Majority judges everyone by their view of morality)

... or 'The Christian church stands for unity' (while the church itself is divided into sects by the thousand).

I would like to write all these things, but I am confounded by the actions of other Christians who interpret the same aims in very different ways. Why? Why can't we all look up our doctrine on, say, freedom in some Christian manifesto?

Because the central position on Christianity is not occupied by moral issues, however important, but by the person of Jesus, the Christ. Our primary concern is to work out our relationship with Jesus, and our moral positions develop as a part of that process. Another Christian may approach this relationship from a different direction, or may be further, or not so far, along the road; our moral standpoints may therefore be different.

It's understandable. But it's still sometimes hard to live with.

— G.A.C. for the University Chaplaincy

RABBI'S RAP



'HA LABMA ANYA.....

This is the Dread of Affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who in want share the hope of Passover...

These are words which are included throughout the world, as Jew's begin to retell the story of the exodus of their ancestors from Egypt. The retelling of the story of the Exodus is a major part of the Jewish holiday of Pesach, or Passover, which begins this year on 16 April in the evening, when people gather together at a Seden (ordered) meal. The Seden not only retells the story of our ancestors plight, it also reminds us through more sensory acts, like eating Matzah, unleavened bread or eating bitter herbs (horseradish is most common) what their lives were like. Pesach is not only a time of bitter memories, it is also a celebration of freedom and rebirth. The freedom most of us now share by being able to follow our religious beliefs in freedom, and the freedom to work as free people in a free society. It also celebrates the rebirth of the produce of the land, (at least in the Northern Hemisphere where Pesach always falls in the spring). We thank God for giving us the fresh produce with which to sustain us as well.

Each Passover we also express our supreme hope that soon the Messianic age will be upon us thus driving out all hatred and oppression from the world, leaving us in perfect peace. We demonstrate this hope by opening the door for Elijah - prophet to usher in the Messianic age.

I am particularly aware that though we talk of freedom, there are many people who do not live in free societies. Therefore at all of my sedens, I set aside a separate piece of Matzah, to demonstrate that there are still thousands of people enslaved throughout the world. I always pray that next year this separate piece of Matzah will not be necessary.

If anyone would like to learn more about our holiday of Pesach, please feel free to contact me at Temple Shalom P.O.B. 26052, Epsom.

My sincerest wishes for a happy Pesach for those who share in celebrating this holiday with me. And a happy holiday season to everyone else.

—Paula Jayne Winnig

Student Rabbi
- Temple Shalom

Moslem, Buddhist, Bahai ...

Craccum welcomes contributions from different religions on important festivals/holidays that occur in your religious calendar.

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YOM HA' SHO'A — APRIL 29

Holocaust and Ghetto Uprising Remembrance Day

There isn't usually an article in student newspapers about Holocaust and Ghetto Uprising Remembrance Day. Remember Sharpeville, Remember Hiroshima, Remember Bastion Point. And rightly so, you could say. This is an alternative paper and we get Holocaust in the Establishment media up to our necks already. Say it - you've read the book, seen the film, watched it all on TV.

1215: The Church's Fourth Lateran Council decreed that Jews must wear distinctive dress. (A large hat, a yellow or crimson circle over the heart to mark them as targets.)

When I was in school in the 3rd form we studied the conditions leading up to Nazi Germany. My friends' mum rang up the school and complained that we were learning an irrelevant topic. 3C reincarnated Hitler in Social Studies and put him on trial for educational purposes. The only Jew at Orewa College was chosen as his defense lawyer.

1290: Jews expelled from England.

In the year of my fourth form the TV show, Holocaust screened. My classmates said they'd cried and now they knew why I was always making such a fuss, such a noise. (Loud, pushy Jew). On the way to Home Economics a boy dropped his lunch and picked it up off the bus floor. 'What a Jew!', the kids at the back of the bus yelled out. I glared at them and they didn't notice.

1306: Jews expelled from France.

Almost every day at University I hear about the Holocaust. Lecturers use it time and time again as the extreme example of whatever they're on about. A casual allusion to Auschwitz, an oblique reference to the Warsaw Ghetto. This is meant to reflect sensitivity, a largesse of heart. My teeth grind at these gratuitous gestures - usually devoid of any sense of the Jewish experience or history.

14th to 15th Century: Jews expelled from German countries.

People know all about the Holocaust. They understand Jewish agony. But swastika necklaces being sold by sidewalk vendors aren't anti-semitic. the Nazi Gnome was a joke (What's your problem lady - can't you laugh a bit?) Books on Nazi kitsch sell as art in the gallery down the road. It's clever to wear a T-shirt that says Hitler on Tour - Europe 1945. And of course the New Zealand police are



Nazis. It's quite appropriate to shout 'Seig Heil' as you march past Red Squad. The latest abomination I've heard is that a 'prominent campus conservative' is Hitler. Jews don't use these terms, these symbols, so lightly.

1492: Jews exp

Anti-semitis meetings. It is jews in the So Siberia last persecution of recognised. St Jewish. How c Arab jews, C South America characteristics You can still Zion' in New conspiracy in Rights meeting the Holocaust Front in New Klan or the Ne

1800's: In Fra government, a identification

GRADUATION PHOTOGRAPHS

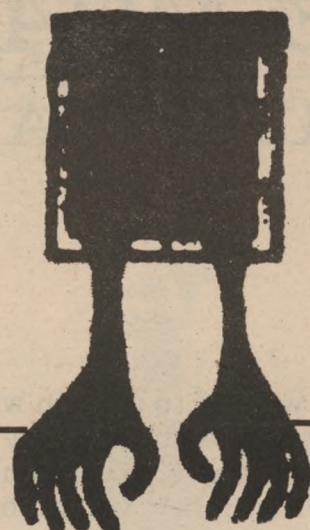
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1492: Jews expelled from Spain.

Anti-semitism is never discussed at anti-racism meetings. It isn't 'kosher' to discuss oppression of jews in the Soviet Union; Yosef Begin got sent to Siberia last year for teaching Hebrew. The persecution of the Falashas, Ethiopian Jews, is not recognised. Stereotypes prevail. I don't 'look' jewish. How can you look jewish when there are Arab jews, Chinese jews, Scandinavian jews, South American jews, all with the physical characteristics of those countries. Jews are all rich. You can still buy 'The Protocols of the Elders of Zion' in New Zealand - read all about the jewish conspiracy in world banking. Go to a League of Rights meeting and you'll be pleased to learn that the Holocaust never existed. Join the National Front in New Zealand or Britain, the Klu Klux Klan or the Neo-Nazi party in America.

1800's: In France, under the revolutionary government, and in Germany as well, passport identification cards were marked to identify jews.

1850: Jews in Russia ordered to stop wearing traditional dress, men had to cut their payot, (sideburns) women had to stop shaving their hair on the eve of marriage.

In the coffee bar a couple of weeks ago I saw a woman wearing a jacket with large yellow Stars of David on it. 'Hey - are you Jewish?!' I asked her, not knowing whether this was an outward expression of identity or another trendy appropriation - Pakehas carrying kitbags, punks wearing Swastikas, Gentiles wearing Jewish stars. 'No', she replied. 'Whats a yellow star go to do with being Jewish?'

1940's: Jews in Germany had to wear a yellow Star of David as identification.

1940: Jews in Germany had to get their ration cards stamped with a J.

1940's: Jews exported to Camps.

Jews going to the Camps is not the end of this article, like 'sheep to the slaughter'. History texts taught me about Hitlers route through Europe, about the Camps, the final plan for jewish extermination. But we never studied the Warsaw ghetto uprising, 48 days in 1943 that jews fought back. The Resistance Movements in Auschwitz, Sachsenhausen, Ravensbruck. Rosa Robota blew up an Auschwitz oven. Regina Fuden was the champion of the Warsaw sewer system patrol. Why didn't we learn about this too?

The Holocaust has changed the path of jewish history, redefined the pattern of jewish identity. Nazi Germany killed millions of non-jews as well as jews. Homosexuals, Filthy Slavs, Political Activists. It is not my place to write their story, but they are part of my story all the same.

So this is it, another article about the Holocaust. I wanted to do it like Brecht, create a distance so that people could deal with what I have written without the opium effect of emotional material. But I can't do it. I am too much a part of what has happened, is happening, will happen. And I will not disconnect myself from it. It is up to you to connect with it.

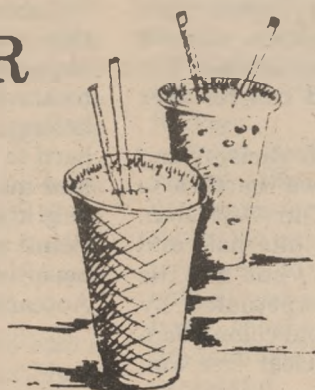
-Lisa Glazer

COFFEE BAR



Where: By the Maidment Theatre
Hours: 8.00am - 9.30pm
What to Eat: Just about everything

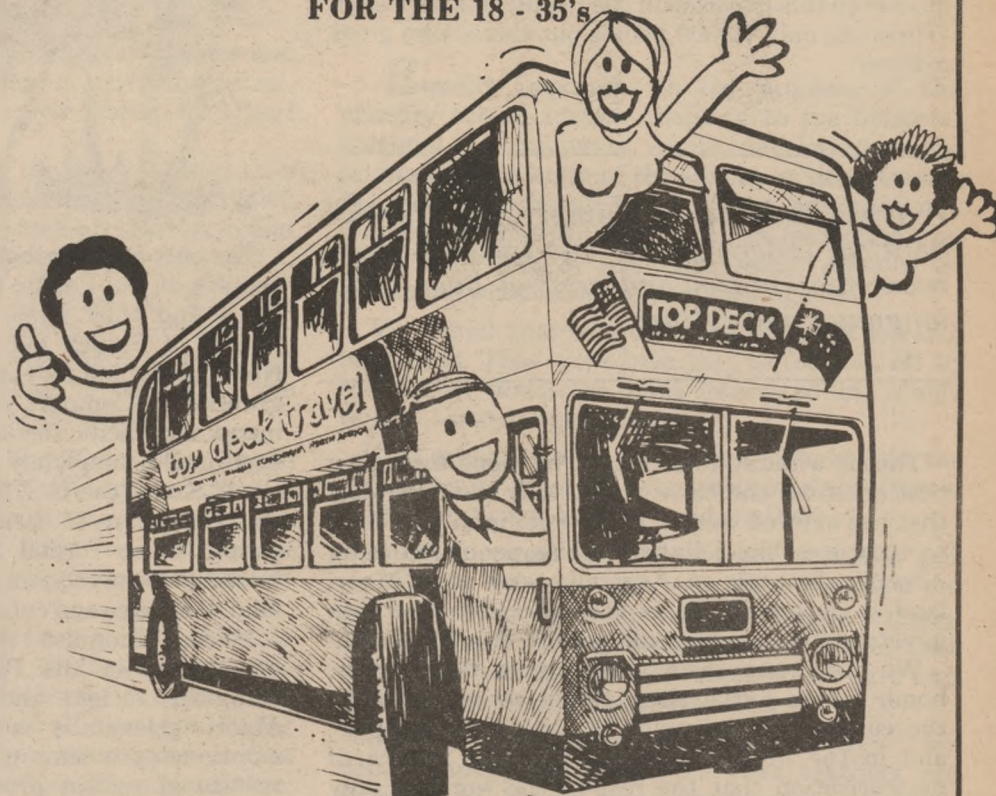
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TE MOANA-NUI-A-KIWA

PACIFIC LAND AND INDEPENDENCE

— THE NUCLEAR LINKS



I am writing to explain why nuclear free and independent Pacific issues are so important and how they tie in with land issues for Maori people in Aotearoa. In acting for 'peace' and against the nuclear threat of global militarism, we need to consider both how we can be most effective and what are the causes of militarism.

When considering how to be most effective in this country the first factor we need to consider is geography. We are not in Europe or America and we can't seriously expect to influence siting of cruise missiles in Europe or the freeze movement in America. Our geographical reality is that we are part of the Pacific. It is long past time to let go of our ethnocentric bias towards Europe and acknowledge that we are a Pacific nation. Auckland is the largest Polynesian city in the world. N.Z.'s military focus is in the Pacific, with the ANZUS treaty and a myriad of other defence and spying arrangements with Australia and the U.S. We participate in huge military exercises such as RIMPAC and are currently training a ready deployment force to be mobilised in the Pacific.

The Pacific is very heavily militarised and has and is being used for nuclear weapons testing by all the major powers. The MX missile is being currently tested in the Pacific, and Tomahawk cruise missiles are being currently fitted on U.S. vessels. The French still test at Muroroa and the U.S.S.R. and China test fire missiles into the Pacific.

While there has been no real threat of confrontation in Europe since the Berlin airlift, there have been many confrontations in the Pacific and Asia.

Because of New Zealand's military and economic involvement in the Pacific, this is the area in which we can be most effective. New Zealand as a Pacific rim country has some power to press for changes in the Pacific, while in Europe we have very little.

The second and more important question is: What are the causes of militarism? Henry Kissinger gives us a good insight into part of the answer to this question in the Pacific. He once said, 'There are only 90,000 people out there, who gives a damn'.

Independence doesn't simply mean formal political independence but freedom from economic control and control over land, language, and culture.

This is a racist mentality. The same mentality that accepted the slave trade. It is the mentality that has allowed women in the Pacific to give birth to creatures like jellyfish, white people to hang Aboriginal people in Australia, and steal Maori land in Aotearoa. It is the mentality that has governed Europeans' dealings with Pacific people.

We take away their land, restrict their rights, bomb sacred burial sites, refuse to acknowledge the culture and language of indigenous peoples, and in the final obscenity inflict the results of nuclearisation that the rest of the world is only talking about.

The questions of militarisation/nuclearisation in the Pacific are inextricably linked to the questions of land and independence. Aboriginal sacred land is being mined for uranium, the people of Kwajalein in the Marshall Islands have been removed from their home to allow testing of the MX missile and the sacred island of Kaho'olawe in Hawai'i, which has been deemed a U.S. national monument, is used for target practice.



Maori grievances are not 'the internal and emotional problems of Maoritanga', but are the results of racism practised and perpetuated by Pakehas.



The only way for these atrocities to end is for the peoples of the Pacific to regain control over their lands and their lives. The only way to rid the Pacific of French militarism is for Tahitian and New Caledonian independence. While the U.S. has granted a 'Compact of Free Association' to its mandated Pacific territories, these territories have been made completely economically dependent on the U.S. and the U.S. has full military rights (with the exception of Belau). Independence doesn't simply mean formal political independence but freedom from economic control and control over land, language and culture.

If we recognise the effects of racism and colonialism in the Pacific, then we must also recognise racism and colonialism in Aotearoa. Maori grievances are not 'the internal and emotional problems of Maoritanga', but are the results of racism practised and perpetuated by Pakehas. Not to act against racism and colonialism in Aotearoa, while calling for a nuclear free and independent Pacific is hypocritical.

I am not saying that racism and colonialism are the only causes of militarism in the Pacific, but they are the major reasons why the Pacific is a staging ground for super power conflict. Why else did the U.S. test at Bikini, the British at Maralinga (in Australia) and the French at Muroroa?

On a more positive note, I believe that change

will happen in the Pacific. The Republic of Belau, and Vanuatu, have the only two nuclear free constitutions in the world. The Nuclear Free and Independent Pacific (NFIP) movement is strong, well organised and growing stronger all the time. The American military have commented that the biggest threat to stability in the Pacific (i.e. their power) is the NFIP movement. There is a growing unity amongst the indigenous peoples of the Pacific, who are refusing to accept any more destruction of their land, lives and culture.

It is the peace movement's job to support the indigenous people in their struggles for a Nuclear Free and Independent Pacific, throughout the Pacific and in Aotearoa. This support also means

The American military have commented that the biggest threat to stability in the Pacific (i.e. their power) is the NFIP movement.

we have to deeply question our own racism as Pakehas and challenge the racist structures within this country. Our work must begin at home. Supporting the struggles of indigenous people also means accepting that the leadership of the struggle belongs to indigenous people. Why do we find it so hard to accept Black people's leadership? I wonder how many of us would be fighting 'the bomb' if it only killed Black people? Would you care if Bastion Point was nuked? Think about it! The struggle isn't in Europe, it's here in the Pacific and Aotearoa.

Gabrielle Panckhurst

(For more information on these issues contact Peace Action Dunedin, 49 Moray Place or Anti-Racism Coalition, c/o P.O. Box 1375. The Anti-Racism Coalition is also willing to talk to groups on this issue. An excellent video on a Nuclear Free and Independent Pacific will also shortly be available from Peace Action Dunedin.)



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Early in
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TE MATAURANGA O TE PAKEHA

ANGER AND FRUSTRATION FEED

DEMANDS FOR EDUCATIONAL CHANGE

There was this Maori bus driver. He was driving along, giving the lowdown on the various high spots of the area, when he pointed to a hill and said 'My ancestors trailed an army of pakeha soldiers up that hill and killed 100 of them. It was a great victory.' He continued driving and stopped at another hill. 'At that hill my ancestors slaughtered and killed an army of 200 pakeha soldiers. It was a great victory.'

After a while the bus came to another hill, and one of the passengers shouted, 'isn't that the hill where the pakeha soldiers killed the Maori warriors?'. The driver turned and retorted, 'not while I'm driving this bus'.

As the laughter from the 200 delegates subsided, the connection was made between the story and the purpose of the hui: What you get in education just depends on who is driving the bus.

At the Turangawaewae Marae in Ngaruawahia March 23 - 25, those concerned about Maori education made it clear they'll get off the bus unless they can start driving it. Bronwen Reid listened as delegates hammered out remits that will throw them headlong into the path of bureaucracy.

Splayed into shapes of boredom, the audience lay paralysed by the monotony of the speaker. Public speaking had never been his favourite task. In delivering his keynote address, Director-General of Education Bill Renwick found it doubly difficult because of the calibre of the previous speaker, Sir James Henare. Displaying the charisma of a revered statesman Sir James recounted in a bilingual speech his education in the Maori and pakeha ways.

Tales of a childhood spent on the marae learning how to plant kumara, corn, watermelon, learning the Maori calendar, the meaning of death. The first day at the pakeha primary school, an ear pulled by Mrs Sullivan who said something his sister translated to mean he couldn't run outside to the toilet without putting his hand up and asking. Of being reprimanded at school for speaking Maori, and reprimanded at home for speaking English.

The two years spent at the whare wananga learning his whakapapa, spiritualism ... the private boarding school where he topped English but would never feel comfortable in heavy boots cramping feet that were once snug in the warm ashes of an open fire on the marae. His hankering to be a lawyer squashed by a father who considered them to be liars, crooks and rogues, fleecing the family of its land.

Bill Renwick droned on, apparently nonplussed by the visibly slumbering audience. Like a marathon jogger he was determined to reach the end of his double-sided 25-page speech. From the statistical verbiage the director-general summoned a shaky optimism; things could be better for Maori students but they're not as bad as the Jeremiahs would have us believe.

Mr Renwick stood before the delegates as a manifestation of all they feared. The differences between him and Sir James epitomised the differences between a Maori and a pakeha education.

'His (Mr Renwick's) speech was such a put-down it made me determined we should stop being pushed around,' said one delegate. And a further theme title A Response to Bill Renwick's Speech was slotted into the workshops for discussion.

The keynote addresses launched the hui into a brutally honest appraisal of the education Maori students receive, and resulted in remits which, to the ill-informed, resembled endorsement of apartheid.

Early in one workshop, thinking crystallised; Taha Maori (the Maori dimension) cannot exist in

the present system. Change tracks, step outside the system and set up autonomous Maori education based on the marae.



The floodgates opened. Pent-up frustrations and anger were awash with a sense of unity and power, that yes, it could be done, a new system for Maori children IS realistic.

'I've waited years to hear the sort of things that are being said today,' a delegate said. 'We've always had to put up with patch-up jobs when you know deep down that it isn't working.'

A telepathic electricity seemed to fuse the workshops. In the cold basement, or the warm sun on the lawn, on the plastic pink chairs on the stage or in the woollen easy chairs in the office, the people were reaching similar conclusions.

'Withdraw our children from School Certificate this year so pakeha children will fail, and then it will be acknowledged that the fault lies in the system and not with us,' said Ian Mitchell, a teacher at Hillary College, summing up delegates' feelings.

Green Bay High School teacher Pat Heremia fuelled the debate with disclosures of the discriminatory school certificate subject pass rates. He said 86 per cent of all students sitting German and French are guaranteed passing. But only 36 per cent of those sitting Maori language, home economics and woodwork, subjects taken predominantly by Maori students will be successful.

'When I told a teacher of Maori that she just about cried,' Mr Heremia said. 'She was relieved, but so angry. She had thought that too many of her students were failing, but couldn't figure out why. It's a terrible system.'



But dismantling the discriminatory subject pass rates while continuing to prop up the actual exam system was viewed by many as mere bandaiding and pointless. Why, the argued, persist with a system that is designed to ensure the survival of the dominant culture when te kohanga reo showed an alternative system was successful.

In two years, 200 kohanga reo (Maori pre-schools) have been set up by the Maori community with no Education Department funding. The pre-schoolers are immersed in Maori all day, and the pint-sized graduates have laid to rest fears that the Maori language will die.

But it's as if the system is punishing the innovators for getting too big for their boots, and those involved in the kohanga reo are feeling the pinch. In Tokoroa, for instance, elders bid for forestry contracts to enable their children to stand tall. While everyone agreed commitment and love of the cause is imperative, government funding they said, is just as imperative.

Equally important is the problem of the primary school system adapting to the bilingual kohanga reo graduates. Again, developments are taking place in spite of the education department. Solutions are being found. Some advocate not sending children to school till the maximum age (six), while others are canvassing schools to determine which ones support kohanga reo.

'We found that lots of principal's just weren't interested. They were keen just to fob you off to the school down the road interested in 'Maori things', said one participant.

'Our school lets the kaumatua (elders) into the classroom for 10 or 15 minutes a couple of times a week, but it's not enough,' said another.

Another suggestion was to pick a school and establish a bilingual unit that takes Kohanga reo graduates from the wider area. Clydemore primary school, South Auckland, has struck out in that direction. But examples of foresight are rare and there is a problem of suitable teachers.

Despite reassuring murmurings by departmental representatives that teachers are flocking to Maori language courses, delegates failed to be mollified. The five-year-olds, after three years of immersion in kohanga reo, effortlessly outstrip the knowledge and vocabulary of the average teacher still puffing after an intensive course in Maoritanga.

Delegates pushed then for some flexibility from

continued next page ...



**The Auckland Secondary Schools'
Maori and Pacific Islands Cultural Festival
at Birkdale College, April 6 - 7, 1984**



Henderson High School



Photos - Linda Tanoai

Rutherford High School

continued from previous page

the primary school teachers' union, which has a policy of not working alongside non-certificated teachers. The kaumatua are the best people to teach, so why should they have to go through such institutions, delegates asked. And changes are needed at the selection level so bilingual applicants are recognised as valuable to a teaching service confronted with bilingual children.

As the hui progressed, the issues resembled a maze with a labyrinth of paths leading to dead ends.

Only the marae-based alternative seemed to answer most concerns.

Not an ounce of naivety existed among

our education system, they say.

The teacher carries the weight of being a school's publicity officer for everything Maori, expected to



"Why, they argued, persist with a system that is designed to ensure the survival of the dominant culture when te kohanga reo showed an alternative system was successful?"

delegates. Even within the serenity of the marae they anticipated the accusations of apartheid. But the label could, in those terms, just as easily be applied to Catholic schools, which under the integration Act are able to maintain their 'special character' while reaping the benefits of state funding.

'Our special character is our culture,' delegates said as they recommended applying for funding under the act.

Just as the Catholic schools see the secular system as without spirituality, so too did many Maori participants. The importance of taha wairua was emphasised again and again, on the remit floor, and more subtly through the frequency of the karakia (prayer) during the hui.

One teacher told of holding a memorial service on the school marae, and was charged by other teachers with bringing religion into schools.

'I said karakia was part and parcel of my culture, but they took the matter to the principal.'

It wasn't an isolated incident.

'The marae has to be treated with respect, and not shoved somewhere near the incinerators at the bottom of the grounds,' said one delegate.

'When I first started, I used a makeshift prefab which was miles away from everything else, and now I find this year they shunt me around the place and use my class for all sorts of things — because the kids think it's more like a home.'

Language teachers have recently formed an association to overcome the isolation so many of them feel. The frustrations of being a Maori language teacher are the same as being a Maori in

turn haka on and off and prime up a cultural club to win competitions. In her paper to the conference, language teacher Maiki Marks said extra roles are given to the teacher, usually to hand on gimmicks and tricks to her pakeha colleagues on how to control Maori kids.

Language rooms become the dumping ground for difficult students, or, in the other extreme, if space is needed to store guitars, the Maori room oddly fits the bill.

Even in schools providing taha Maori, Maiki Marks wrote, it was unlikely they had changed themselves, so it actually FELT good to Maoris, and worked to give them an equal chance.

The frustrations of being a Maori language teacher, Maiki Marks said, are essentially summed up in the feeling that the education system has invited you to be a mourner at the tangihanga of your culture, your language — and yourself.

While a vast majority of the hui were fluent Maori speakers, there were examples of the frustrated generation who 'succeeded' in the pakeha education system. The most poignant reminder came from a lecturer in education.

'It hurts so much when you shout 'I make no apology for speaking Maori'. I don't expect any translations, but please realise some of us are really trying. We know it is our job to go away and learn. I'm held up as a success, but I am working so hard not to be a failure.'

Acknowledgement

This article is reprinted with kind permission from the New Zealand Times, 1 April, 1984.

Taha Maori cannot exist in the present system. Change tracks, step outside the system and set up autonomous Maori education based as the marae.

REMITTS FOR DISCUSSION

FOUR major remits were passed by delegates attending the hui on Maori education. They were:

► Dismantle the hierarchy of School Certificate subject pass rate structure and formulate a fairer means of evaluation. If that doesn't happen Maori parents should withdraw their children from exams.

► That Maori people have the right to 25 per cent of the education vote to develop their own programmes.

► In accordance with the United Nations Declaration on human rights, all Maori communities have the right to have their children taught in their mother tongue.

► The existing system is failing the Maori people, and modifications have not helped the situation, nor will they. Maoris should withdraw and establish alternative schooling, modelled on the principles underlying kohanga reo.

Those major recommendations were debated by all delegates in the final plenary session, and composed by a committee which had gleaned the essence of the workshop discussions. There were over 100 remits forthcoming from the workshops, which organiser Dr Rangi Walker said would be recorded in a final report.

All of the remits will be discussed on marae around the country, and all of them will go to the New Zealand Maori Council, and government departments for discussion.

Just as Catholic schools see the secular system as without spirituality, so too did many Maori participants.

Over the last weekend the Post Primary Teachers' Association used these remits as a basis for their hui (held at Waahi marae) on Maori education in secondary schools. In addressing delegates, PPTA leader Tony Steele said the association had picked up the messages from the hui and would begin applying them directly in schools.

-Bronwyn Reid

The 'History' of the decline of the Maori language in the schools.

1816-1847	Mission schools established to teach in Maori
By 1840s	Maori literacy rate greater than pakeha
1847	Instructions in English introduced alongside Maori, which was a condition for the schools if they wanted to qualify for school subsidies
1850s-1860s	Noises from School Inspectors demanding the abolishment of Maori as a language of instruction altogether, i.e. the means to 'Europeanise' the Maori
1867	Abolishment of Maori as a language of instruction 'where practicable' (Native Schools Act 1867)
1871	Teaching in English only (amendment of above Act). This meant the decrease in the use of the Maori Language and the official attacks on the language.

Note how swiftly legislation moved after the end of the Land Wars of the 1860s.

KOHANGA REO:

—THE FOUNDATION FOR KAUPAPA MAORI AND EDUCATIONAL CHANGE

In two years, 200 Kohanga Reo (Maori pre-schools) have been set up by the Maori community with no Education Department funding.

Te Kohanga Reo has to a great extent arrested the fear amongst a large number of Maori people that their language is dying. The fear that now arises, is where do our young go to from there? The present schooling process is clearly inadequate in developing further the linguistic competence of Kohanga Reo graduates.

— Tom Roa

RECOMMENDATIONS

Pre-Schools (Specific Immediate Concerns)

That part of the Education budget be channelled toward Kohanga Reo comparable to that of the Kindergarten role.

That facilities be made available to train fluent speakers of Maori in principles of Early Childhood Care.

Schools

That the construction and decor of schools represent aspects of traditional Maori values, arts and crafts.

That ways and means of permeating Maori values, attitudes and language be introduced into all aspects of the life of the school.

That mature Maori be recruited and retrained to fill officially recognized and paid guidance and advisory roles.

That Form I - VII schools be established in place of the existing Intermediate-Secondary structure.

That the Area school concept of Infants-Form VII be experimented with in Urban areas.

Primary Schools

That the concept of the 'Native School' be reinvestigated to cater for graduates of the Kohanga Reo.

That 'Bilingual Units' be established in selected Primary Schools strategically located so that they are accessible to children presently attending a number of Kohanga.

That the Education Department establish a register of all those fluent in Maori who would be able to staff such units.

That these schools be designated 'Special Schools' under Section 98 of the Education Act 1964.

That where bussing is necessary, the education Department pay for the service.

That staffing in these units be of competent, trained, successful teachers, fluent in Maori.

That parents, community people and kaumaatua fluent in Maori be actively recruited to assist in these units as paid teacher aides.

That a liaison/advisory service be established whose task is to liaise between Kohanga Reo, Primary Schools and Education services. Fluency in Maori is a prerequisite of the officers in this service.

That the officers of this service be responsible to the Kohanga Reo Advisory Board.



The evolution of the school marae in our secondary schools has been one of the most significant developments since the introduction of Maori language in the promotion of bicultural and mutlicultural education.

The marae is central to the concept of Maoritanga, language, oratory, entertainment, recreation, art and craft, values, social order and social etiquette. It is socially integrative, encompassing the natural learning interaction of people of all generations, sex, tribe or nationality. It also fosters identity, self respect, pride and cultural appreciation of the interrelationship and responsibilities of each member of the family. The essential ingredient vital to the very existence of everything Maori however, are those values which are of the spirit - 'te taha wairua'. This very important aspect of Maori has been ignored and sometimes rejected in some schools.

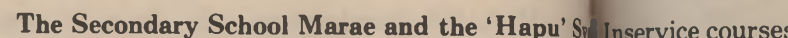
education.

Mr Dansey went on to urge the building of the marae at the school, emphasising 'te taha wairua'.

Approval of the marae project was a statement to

construct a patio-hangi-barbeque area, construct the carvers and an adventure playground for the Te Kohanga Reo. Discipline has one tutor and to do other odd jobs. However, the initiation is a tangata whenua the Work Skills Development Programmes are with the assistance of Maori carving, tukutuku and kowhaiwhai with the assistance of a matua. They are voluntary Maori cooking scheme have been very successful. tukutuku and kowhaiwhai rewarding. These schemes have enabled the Maori to be first in the 5th Form committee to provide jobs and training for over 100 school leavers, many from the ranks of the tukutuku and kowhaiwhai. All were drop outs from the school system. Some were referred to the marae from social welfare and all 3rd formers are from the courts. The educational programme was first day of attendance. They have provided have all been with the emphasis on preparation of lunches. The restoration of self esteem, pride and cultural identity with lunch. All the programmes have been very successful. The Maori are invited to dine with

The main idea is to refabricate a 'Hapu', family support structure, with the Marae as its centre. The Boundary of the Hapu is the 'enrolment' of the High School which incorporates all the contributory and Intermediate



- The physical organisation, administration, teaching mode, school environment, curriculum content, examination system and scaling procedures in secondary schools have reflected a Western European monocultural bias detrimental to the harmonious development of our multicultural society of today. More seriously, there are some aspects in our Education System which negate and ignore Maori and Polynesian values essential to the development of cultural identity, self esteem and family stability. High truancy rates in schools, high drop out rate in upper form levels, very poor School Certificate and University Entrance pass rates have been consistent features in Maori Education.

These problems have been accentuated by an extraordinary social and cultural revolution. In less than ten years, 80% of Maori people who lived in the rural areas have moved to the towns, moving away from the social and cultural security of the extended family existence on the marae to the relative isolation of urban nuclear family life. The magnitude and consequences of this social and cultural dislocation is evident in the disproportionate representation of Maori people in the high crime rate in youth and adult age groups, high unemployment, and widespread breakdown in family life.

The late Mr Harry Dansey, Race Relations Conciliator referred to the significance of the school marae, to the urban Maori and people of other nationalities, and it's potential in the field of

pupils, staff and people in the community that Maoritanga was accepted as having an important place in the school system at Green Bay High School.

Local elders were sought as advisors, others for their blessings and guidance. Mr Tom Poana (Ngati Porou), the late Mr Eruera Stirling (Whanau a Apanui), Mr Hoani Heremaia (Ngati Ruanui), Mr Sonny Waru (Te Atiawa). A parents teachers meeting was called on 15 September 1978 to form the Te Roopu O Kakariki Marae Incorporated Society. Lawyers conferred with Marae members to write a unique constitution incorporating Maori values. All pupils, staff and personnel at Green Bay High Schol were members or **tangata whenua** once welcomed onto the marae, and **koha** is accepted as subscription. The Society is autonomous, but with School Board, teacher, and representation from cultural groups in the community.

The Education Department granted two prefabs in 1978. A wharenuī, kitchen and whare kai were constructed. In 1980, another prefab was obtained for **tukutuku** and **kowhaiwhai** and the school made available a prefab for Maori carving. In 1983 another prefab was obtained for the establishment of a **Te Kohanga Reo**, and a relocatable ablution block was obtained for the Marae complex.

Since 1978, Labour Department Subsidised Employment Schemes have been used to refurbish the prefabs, plant native trees, landscape and

NGA KUPU HOU

te taha wairua	spiritual values
te taha tinana	the physical presence
te taha Maori	a person's 'Maori' side
tangata whenua	the people of the land
koha	gift
mahi harakeke	flax work
pakeke	an adult
kaumatua	an elder
matua	a parent
whanau	extended family
hapu	sub-tribe
waiata-a-ringa	action songs
Matua Whangai	adoptive parenting programme
kaupapa	subject

Senior classes visit the marae regularly when dealing with taha Maori topics in History (eg Waitangi, land wars, race relations, apartheid -

An extensive welfare programme has been launched. The security and welfare system of the marae extended family social structure has been reconstituted to promote family stability. A programme of Matua Whangai has been practised since 1979 and we are continuing with this involvement today. A Marae Tribunal was established in 1982 and court referrals, Police Youth Aid and Social Welfare referrals are taken by the Tribunal. Our Social worker collects referrals of truants, disciplinary problems relating to Maori pupils from the high school and from the contributory schools in the Hapu. The whole family is asked to attend the tribunal sessions. The kaupapa is Maori. Agreements are made and the

"The marae has to be treated with respect, and not shoved somewhere near the incinerators at the bottom of the grounds".

assimilation - integration etc) English (eg readings of Maori poets and authors - Witi Ihimaere, Patricia Grace etc); or Maori (topics such as Death, Old Age, Whanau, mythology, taha wairua etc). Kaumatua, pakeke and other resource people on the marae assist.

The Te Kohanga Reo has an observation room with a one way mirror system. Small groups of pupils from the school visit to observe. Small groups from the Maori classes visit to assist and to practice their Maori oral skills.

All Maori language classes are held in the whare nui. Practical classes in Maori cooking, carving, tukutuku, kowhaiwhai, bone carving or mahi harakeke are arranged with the tutors at the marae. Classes also participate in powhiri groups from time to time.

Maori culture, waiata-a-ringa, haka and other items are combined with the people at the marae including the Te Kohanga Reo children.

Every lunch hour Maori food is available to staff, pupils, marae personnel and people from the community. The whare kai is a popular place especially in the winter. The Marae 'Kai' bell is rung each lunch hour coinciding with the school lunch time at 12.30. Teachers sometimes come along with small groups of children from their form classes.

The Kakariki Marae was conceived as not only being a catalyst for positive changes within the school itself, but to be a catalyst or agent for positive social change in the community. Educational research has verified that there are significant correlations between social origins and academic attainment. If anything is to be done to markedly improve the attainment of a child, a significant attempt to raise the whole environmental level in which the child lives must be made. The Marae was for families in the Green Bay High School 'enrolment' catchment area. These families were to constitute the 'extended family' or Hapu belonging to the marae. All contributing preschools, primary and Intermediate schools would be in the Hapu with younger brothers or sisters of pupils attending the high school.

To develop a family association with the Kakariki Marae, classes from all the contributing Primary and Intermediate schools have been encouraged to visit the marae with their parents. The marae has been used as the centre for the promotion and co-ordination of all taha Maori programmes in the contributing schools. Resource people from the Marae have been sent out to the schools to help prepare classes for Marae visits. Social Studies and English teachers have been called to the Marae to look at the Te Kete Raukura and Te Kete Wairua Social Studies Units of work. We have co-ordinated with schools in the promotion of the Maori language, having started our Te Kohanga Reo. English and Social Studies Secondary teachers have begun to co-ordinate their programmes and share resources with some of the contributing schools.

mae monitors the agreement until it expires. We have rationalised the guidance system in the schools in the Hapu, preventing a lot of duplication of energy and resources. With the Education Departments assistance, this system can be refined. We have often found younger brothers or sisters truanting as well, when dealing with a truanting high school pupil, and more effective management programmes have been devised utilising all the personnel resources at the Marae. Our kaumatua play a leading role in these situations. The marae has Periodic Detention workers in the weekends. Many of these people are from families in the Hapu. Support of this programme keeps them from jail, enabling them to remain with their families and so our support is appreciated.

Use of the marae facilities is encouraged. Families in the Hapu area are invited to hold whanau functions; to form whanau support groups and to participate in the educational programmes organised by the Marae Committee. Maori carving, Maori culture, Maori language, bone carving, tukutuku and mahi harakeke classes are held for adults during the day and in the evenings.

The marae is used extensively in the weekends. Te Whanau O Taranaki, Tai Rawhiti, Kia Kaha Youth group and Tima Toa Youth group are regular users of the marae, holding weekend Hui. All Maori Affairs programmes for the Hapu are co-ordinated at the Marae. These include Rapu Mahi which is an ongoing venture co-ordinated by the Scheme Manager; School holiday programmes, Matua Whangai, Tu Tangata activities. Occasional Hui are held on Education - child rearing; Maori Health; Budgeting etc.

It is quite obvious that the Kakariki school marae has brought about some radical innovations inside the school itself and in the local community. The Maori people are actively involved in developing an education system, responding positively to its needs; the school is reviewing its organisation, structure and programmes and becoming a positive influence on social change. Kaumatua, pakeke, skilled people in Maori language, culture, art and craft are being recognised by their local school as having a valuable contribution to make towards the education of people in their Hapu. The mana and respect of the Kaumatua and the parents is being restored for the young people to see. All pupils and staff in the school are frequently exposed to activities at the Marae, as the Marae is situated next to the gymnasium. The karanga, the powniri, whaikorero are no longer strange rituals. Many visiting kaumatua have remarked on the sensitivity and respect shown by pupils in the school to these matters. Teachers in the school have also benefited. Many unfamiliar with Marae protocol and Maori perspectives in relation to land and people and 'te taha wairua' have mentioned how the school marae has helped them to be more sensitive to Maori pupils in the classroom and to look at issues from a more bicultural perspective.

P.J. Herenaia

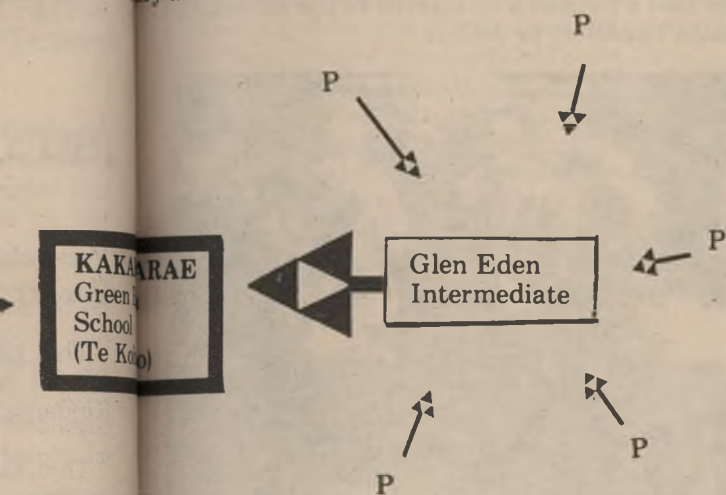


rea, construct the carvers and tukutuku workers (each Kohanga Reo discipline has one tutor and six trainees) form the ne initiation tangata whenua group hosting visitors to the ogrammes are with the assistance of the pakeke and iwhai with the matua. They are also doing the carving ave been tukutuku and kowhaiwhai for the whare nui and led the Marae in the 5th Form electives programme of two ining for oars perweek with wood and bone carving, ranks of tukutuku and kowhaiwhai.

chool system. All 3rd formers are welcomed onto the Marae on first day of attendance to the school, and their e emphasis is on the preparation of a morning e and cultural with lunch. All 4th form classes will be e been visiting in overnight this year. Their parents will invited to dine with them in the evening.

KAKARIKI SYSTEM

a 'Hapu', family support structure with the KAKARIKI y of the Hapu the 'enrolment' catchment area of Green Bay the contributory and Intermediate schools.



P - Primary the 'Hapu'

he 'Hapu' System. Inservice courses for Primary Teachers learning the Maori language could be held at the Hapu Marae.)

location for Opportunity for the promotion of closer liaison, communication, sharing of resources, developing continuity of subject programmes etc., between the High School, Intermediate schools and Primary schools in the Hapu.

Opportunity for the mobilisation and utilisation of Maori elders, pakeke, teenagers and children as educational resource people. The Hapu Marae would be responsible for the promotion and development 'taha Maori' programmes in all the contributing schools. The school marae would effectively become the Maori Educational Resource Centre for the Hapu.

THE STUDENT UNION: WHERE TO NOW?

This is the first of three articles about the Auckland University Student Union Complex; its history, problems and future development.

With almost 13,000 students enrolled this year, and over 2,000 staff, Auckland's University is the largest in New Zealand. For its size, however, Auckland is compressed into one of the smallest spaces.

Beginning with only 4½ acres around Old Government House, the University now spreads over 45 acres of what in 1900 was one of Auckland's most fashionable residential areas. Buildings such as the Registry, Asian Languages and many now-departed mansions once housed famous Auckland families. Today the area is a mixture of Academic towers, renovated houses, administrative offices, pathways and gardens serving an almost exclusively non-residential population. Not surprisingly, with only 45 acres to spare, use of available space has always been an issue as the University's many functions and users compete for space on behalf of their particular needs.

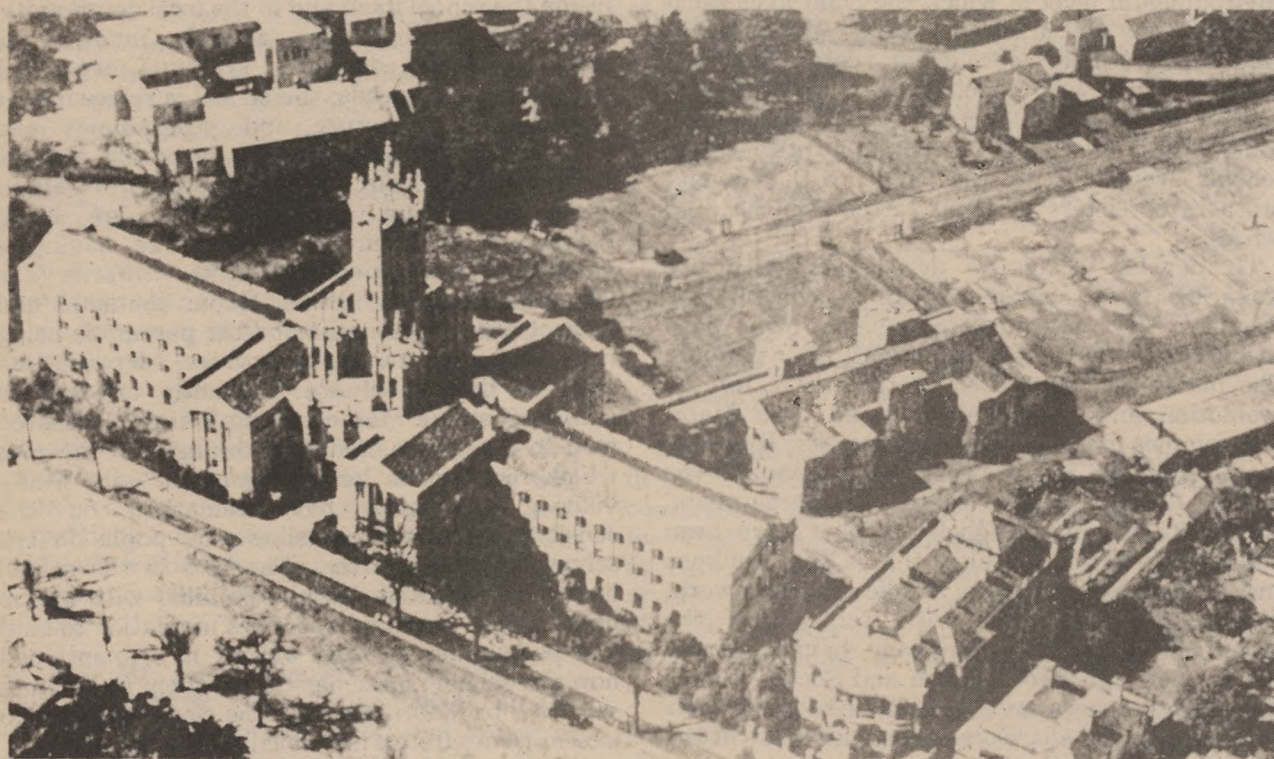
Students have also needed space of their own, away from their academic work. Like most universities around the world, non-academic student life at Auckland has come to focus around the Student Union. As a retreat from the pressures of lectures and assessment, as a meeting place, a physical fitness centre, a 'social, cultural and political' centre, or simply as a source of good cheap food, we all use the Union in different ways.

Bounded by Alfred Street, Princes Street, Symonds Street, and the sciences blocks, Auckland University's Student Union occupies a central site on Campus. This short article and accompanying photographs is an introduction to your Union and its history.

A BRIEF HISTORY

Auckland College was founded in 1883, as part of the University of New Zealand. Sharing a syllabus with students from other colleges in Wellington, Christchurch, and Otago, Auckland students had to wait till 1891 before their own representative body, the Auckland University Students Association, was formed and recognised.

At first, membership was voluntary, consisting of clubs affiliated to the association, but in 1919 membership became compulsory for all students at the College.



The 'new' University in 1926. Student block at rear.

Through the association, students began negotiations for their own space on Campus, and the first student block was opened as part of the Main Arts building in 1926. Now occupied by the Post Office, BNZ, Student Health and counselling services, the student wing featured separate facilities and common rooms for men and women, a dining hall, billiards and table tennis and two rooms for executive and club use.

The student annex was the subject of AUSA's first battle for autonomy from University authority. When opened in 1926, control of the student block rested with a combined board of control. Students, a minority on the board, took issue with the administrative costs charged by the board to run the annex.

In 1928, the Student Association took sole charge of student block affairs. The Student Union became a reality.

This original student annex had been planned around 600-700 people, though four years after completion the University roll was already 1,347. Overcrowding was not so much a problem then however, as in 1930 only 33% of all students were at University full-time. Compare this to today's situation; with almost 13,000 students of whom 68.2% are full-time.



The old student block today.



After World War II, student numbers began to increase; by the late 1950's and early 1960's student numbers entered a stage of rapid growth, which has only subsided in the last five years (the student population still continues to grow but at a slower rate).

By 1958 pressure on catering was such that the Women's Common Room was forced to give way to an extended dining hall, and the games room was transformed into common room space for women - much to the chagrin of many male students. Indeed, there had been a time in the 1930's and 40's when attempts were made by male students to exclude women altogether, as Elsie Locke remembers:

'CRACCUM printed silly jokes about girls who either hang their sex about their necks or have no sex to hang'. Nearly half a century after the first woman graduated, there still lingered the idea that a woman who wanted to use her brains couldn't possibly be serious.'



Student numbers grew, so did pressure for space. In 1960/61 two nissan huts were taken over for student use; to house CRACCUM, student revue, executive and club committee space and religious societies. Half a hut also went to the Womens Common Room, which had been displaced from the main block by Auckland University's first 'common' common room.

By the early 1960's, it had become obvious that a new student centre was necessary. A student centre appeal fund was launched in 1963. Lamenting the chronic lack of Student Union space, an appeal pamphlet noted:

'The present facilities were built for 650 students; there are now over 4,800 and there will be 6,500 by 1966. The cafeterias and common rooms are desperately inadequate. We must do more than provide makeshift additions from year to year....'

Planning for the late 1950's fund raising to other half being through the Un building levy wa then 'exorbitant' levy stands at \$ increased since 1

The Student community wa of the budgeted the province of the New Zealand students as con prosperity of all

'The Student where studen gain knowled own.

Such ben community, breadth of edu

This is only centre can together. And will be able to

Architectural begun in 1964, architects, War designs for resi 1950's had bee Zealand archite Construction completed in 1 fraction of wha today.

The new s considerable ad annex, but it t signs of overc 6,000 - 7,000 st was catering occasional user public. Catering 1970's plans w block. These ex and brought th complex to 6,27

Big enough? functions that since its ince Performing Ar been the subject

The Maidme added 565m² main theatre a hosts both stud and musical encouraging n Maidment is re its size and typ also a regular f

A more a Recreation C consisting administrative Recreation Ce users, includi and internat vacations.

Planning for the Student Union complex began in the late 1950's and by 1961 students had begun fund raising to meet their 50% contribution (the other half being provided by government subsidy through the University Grants Committee). The building levy was instituted in 1961, and set at the then 'exorbitant sum' of three pounds. Today the levy stands at \$12 per student, and has not been increased since 1972.

The Student Union's role in the 'wider' community was also stressed, especially since 20% of the budgeted cost was to be met by the public of the province of Auckland. Articles like this one in the *New Zealand Herald* (July 2, 1963) played up students as contributors to the future welfare and prosperity of all:

'The Student Union will provide a central place where students from all faculties can meet and gain knowledge of work in fields outside their own.'

'Such benefits... will also benefit the community, which must gain from increased breadth of education in its future citizens.'

'This is only one way in which a large student centre can draw the University and City together. Another way lies in the use the public will be able to make of the student facilities...'

Architectural plans for the student centre were begun in 1964, under the direction of Christchurch architects, Warren & Mahoney, whose innovative designs for residential and public buildings in the 1950's had been part of a 'new look' in New Zealand architecture. Constructed by the Fletcher Construction Company, the building was completed in 1967 at a cost of \$962,271.14, a fraction of what its replacement cost would be today.

The new student centre represented a considerable advance over the Old Arts Building annex, but it took only two years for it to show signs of overcrowding. Originally designed for 6,000 - 7,000 students, by 1970 the Student Union was catering for over 9,300 - not including occasional users, such as members of staff and the public. Catering was hardest hit, and in the early 1970's plans were begun to extend the Cafeteria block. These extensions were ready for use in 1973, and brought the total area of the Student Union complex to 6,273 square metres.

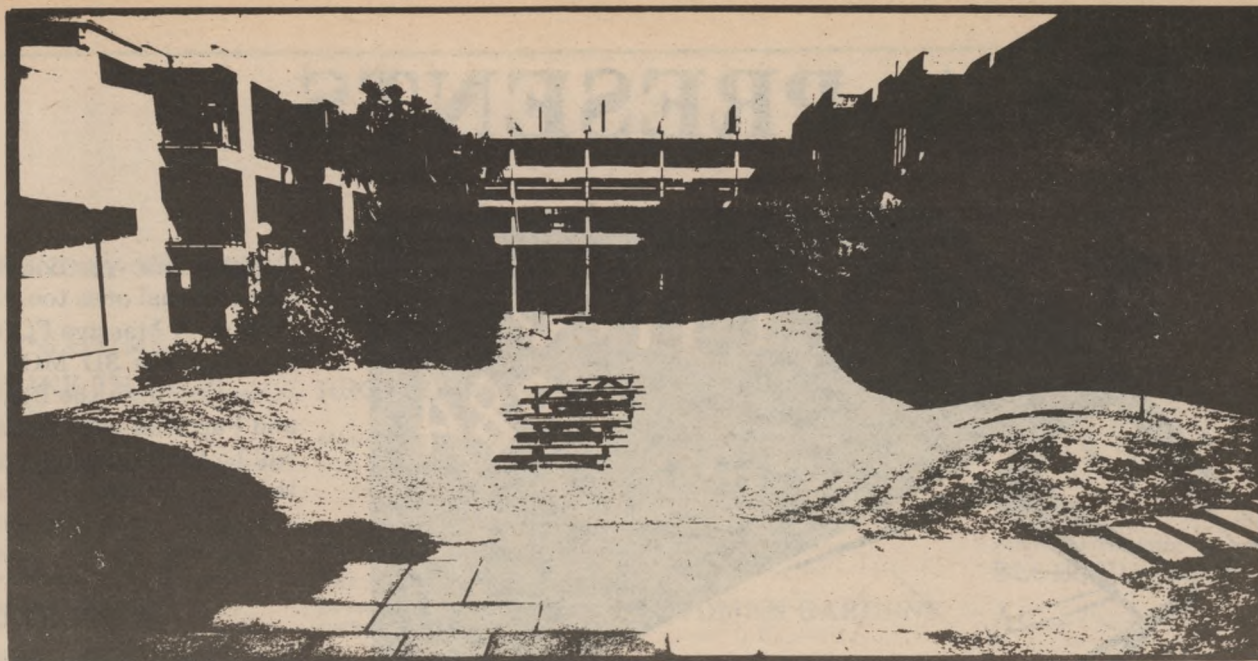
Big enough? Not when you consider the wider functions that the Student Union has taken on since its inception. Two of these functions, Performing Arts and Recreation and Sport, have been the subject of developments since 1973.

The Maidment Arts Centre, completed in 1976, added 565m² devoted to performing arts in the main theatre and little theatre. The Arts Centre hosts both student and professional theatre, dance and musical performances and is currently encouraging new New Zealand playwrights. The Maidment is regarded as one of the best venues of its size and type in Auckland. Movie screenings are also a regular feature at the theatre.



A Performance at 'The Maidment'

A more ambitious project has been the Recreation Centre, completed in 1977 and consisting of 4,550m² of recreational, administrative and service space. Again, the Recreation Centre is popular with non-student users, including University staff, hosts national and international events during University vacations.



The Student Union Complex, opened in 1968.



The Recreation Centre, completed 1977.

Other developments have taken place off Campus. University Park (in Merton Road, Glen Innes) was completed in 1978 and now acts as headquarters and 'home ground' for several competitive outdoor sports, including cricket and soccer. Facilities available include playing fields, clubrooms and tennis courts, which are made available to non-students at off peak periods. In addition to University Park, the Rowing Club has clubrooms and storage facilities at Armein Road, fronting onto the Tamaki Estuary.

Buildings and playing fields, however are only part of a successful Student Union complex. Provision has been made around the Union buildings for open spaces. Old houses, barracks and prefabs have disappeared from around the Student Union complex and replaced by landscaped and grassed areas, more pleasant perhaps than crowded cafes and common rooms. Certainly the Student Union has come a long way since 1926.



Open Spaces: Symonds St frontage in 1968 and today.



1984 and Beyond

Within 15 years, Auckland University's Student Union facilities have been completely rebuilt, but planning has often lagged behind increasing student numbers. As late as 1966, planners were predicting a student population of 10,000 'sometime in the 1980's.' In reality student numbers broke through that barrier in 1976 and current projections are for 14-15,000 students by 1990. It has long been felt that the Union is again overdue for redevelopment.

A walk around the common rooms, Cafe and Recreation Centre during peak periods seems to confirm this. Queues at all catering outlets, crowded common rooms, the Recreation Centre booked solid for weeks ahead, and open spaces packed out on fine days. These are the obvious signs of a union complex operating at over capacity.



Next Issue: Where to from here? The Student Union site. Funding and construction limits.

Neil Gray

STUDENT UNION DEVELOPMENT : YOU CHOOSE

As a guideline for planning the next stage of the Student Union, a survey has been commissioned by the combined AUSA/University Student Union Development Review Committee. This survey will be conducted by Neil Gray, a research officer from the Sociology Department.

The survey will look at student use of existing Union facilities, and attitudes towards further developments.

A questionnaire will be sent to 5% of all students in the first week of Term 2. Students will be selected on a random sample basis. Completed questionnaires will be processed in June and results published in CRACCUM towards the end of the second term.

If you are interested in the future of the Student Union, AUSA has formed a Student Union Development Committee open to all students.

Contact: Barry Weeber, c/o Studass Office

A.U.S.A. PRESENTS



SHADOWS

Presents a line-up of bigger and livelier entertainment to set you soaring out of end of term blues.

TROPICANA - MASQUERADE (Fancy dress and masks) an evening to soak it up with HATTIE AND THE HEATWAVE.

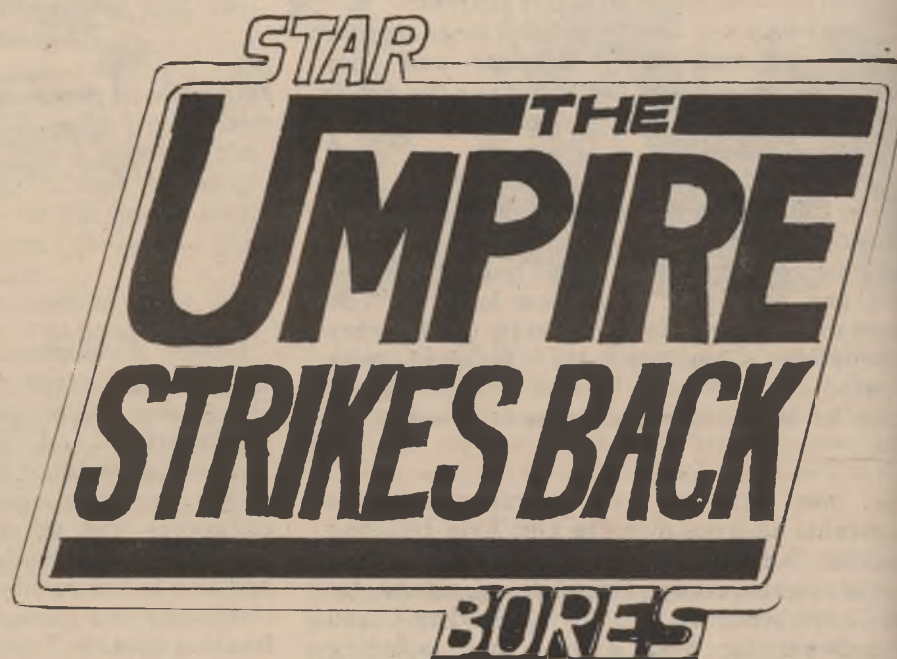
RED BERYL (Clare Bear, Becky Bush, Hilary King and Jess Hawke Oakenstar) one of the newest Women's Bands around town will entertain women on Monday evening. An opportunity NOT TO BE MISSED.

Other nights will feature great bands including SCAPA FLOW and RAUCOUS LAUGHTER, INSIDE OUT and BLUES BUSTERS. Friday evening CAMPUS RADIO will provide a DISCO to complete end of term entertainment at SHADOWS.

'VAGANZAS

Capping this year bounces back with the usual Traditional Events and some new Unusual ones too. Highlights this year are the Games Extravaganza, the Debate, A Massive FOOD FAIR in the Quad on Monday, The Drink the Pub Dry and the 3D MOVIES (2 Classics "It Came from Outer Space" and "Creature from the Black Lagoon") on Tuesday. On the RAFT RACE, Clubs and Faculties will Battle it out for Supremacy of the Seas. The A.U.S.A. van will be ferrying people down to greet the sailors so do come down and join in the fun. Wednesday is the Annual Tour of the Waterholes of Central Auckland.

SUPPORT CAPPING AND ENJOY YOURSELVES.



The New Zealand Students Arts Council presents from New York



Paul Jenden's

PUBLIC FIGURES

.... and other dances

Maidment Theatre
Auckland University
April 17 — 19 8pm

Tickets \$6.50; \$4.50
Book at the Corner

Photograph: Victoria Ginn

Special free lunchtime performance

April 18 1pm Maidment Theatre

With the assistance of the Q.E.II Arts Council of New Zealand

CAP

THURSDAY 25
APRIL

LUNCHTIME

GAMES
EXTRAVAGANZA

Functions Room - O.
Come and play game
afternoon
FREE

TROPICANA -
MASQUERADE

Dress up and soak
HATTIE AND
HEATWAVE -

Free - Student ID u

LAST DA

SHADOW



FEAT

Tuesday:

Wednesday:

Thursday:

Thursday
26th
April

Friday 27th
April

MONDAY
30th APRIL

CAPPING '84

THURSDAY 25th
APRIL

LUNCHTIME

GAMES
EXTRAVAGANZA

Functions Room - O.G.B.
Come and play games all
afternoon
FREE

FRIDAY 27th APRIL

LUNCHTIME

CELEBRITY DEBATE
presented by the debating
society

CAPPING DANCE

Old Crow
Cate \$2.50
Doors open at 7pm

MONDAY 30th APRIL

LUNCHTIME

DRINK THE PUB
DRY

Watch for details in the quad.

FOOD FAIR

Quad culinary extravaganza
presented by the cultural
societies on campus.

MAIDMENT MOVIE

Bad Blood 1p.m.

TUESDAY 1ST MAY

LUNCHTIME

BIKE RIDE

Motorcycle ride to Devonport
then to Okahu Bay to greet the

RAFT RACE

The epic voyage from
Devonport to Okahu Bay.
ENTRY \$2.50
PRIZES !!!!

MAIDMENT

3D Movies

'It came from Outer Space'
The Creature from the Black
Lagoon'
\$3 (glasses incl.)

VIDEO CLUB

The Shining
Rm 144 6.30pm

WEDNESDAY 2nd
MAY

LUNCHTIME

The Annual, unofficial hush,
hush.....

WALKATHON leaves the
quad. Rumour has it that
maps will appear in the area.

RUDMAN GARDENS

Strains of light Classical and
Jazz

ALLEMANDE
QUARTET 1.30pm

THURSDAY 3rd MAY

SHADOWS

An evening of blues
entertainment featuring
BLUES BUSTERS

\$1 Cover Charge

SHADOWS

TROPICANA -
MASQUERADE

Dress up and soak it up with
HATTIE AND THE
HEATWAVE - 7PM

Free - Student ID with guests

SHADOWS

SCAPA FLOW

and
RAUCOUS
LAUGHTER

Free - Student I.D. with guests.

SHADOWS

WOMEN ONLY

Featuring the hot new
women's band.

RED BERYL 7pm

\$1 cover charge

SHADOWS

FRANCIS TAYLOR

Piano - Jazz Improvisations
7pm.

PROGRAMME
PRESENTED BY

Phillipa Sheehan
(S.A.O.)
Mark Allen (C.A.O.)

Thanks to Lisa Skelly for her
invaluable assistance.

LAST DAY OF TERM: FRIDAY 4th MAY

SHADOWS

CAMPUS RADIO DISCO 7.30pm

Free - Student ID with guests



MANDALAY BALLROOM

Davis Crescent, Newmarket
8pm FRIDAY MAY 4th
All inclusive ticket (\$30 single)

SHADOWS

FEATURING

Tuesday: 4-7pm Graeme Humphreys (Piano)
8-10pm BRIAN SMITH
QUARTET (Geoff Castle, Billy Kristian,
Frank Gibson and Brian Smith)

Wednesday: 7-10pm INSIDE OUT

Thursday: 7.30-10pm POETRY & BLUES -
(Bruce Bisset and Ralph Bennett)

EASTER BREAK

Thursday 26th April 7pm TROPICANA -
MASQUERADE - (Dress up and soak
it up with Hattie and the Heatwave.)

Friday 27th April 7pm - Scapa Flow and Raucous
Laughter.

MONDAY 30th APRIL 7pm RED BERYL (One of the newest
Women's Band entertains women).

The Auckland University Students Association invites you to the



Mandalay Ballroom

Davis Crescent, Newmarket

8pm Friday May 4th

All inclusive ticket (\$30.00 single) available
at Kenneth Maidment Box Office from
April 16th between 12-2pm. Graduates,
Undergraduates, Staff and friends all
welcome.

THE UMPIRE STRIKES BACK - Capping Revue

Maidment Theatre April 27th - May 6th

Book at the Maidment 12 - 2pm



HE PUKAPUKA

BOOK REVIEW

The Bone People

-By Keri Hulme

'E nga iwi o nga iwi'

I read it omnivorously, unable to put it down. I was confused, excited, overwhelmed. It's a huge amazing book - a startling mixture of autobiography, realistic portrayal of New Zealand life, fantasy and myth. It breaks all the rules of what a novel should do - it belongs to no one genre but defiantly, joyfully fuses them. 'It's a great, but I'm not sure it works' I kept announcing as I plunged through it, but I ended knowing that this, for me, was the most important book yet written in New Zealand.

I've never read anything remotely like it and yet it seemed so familiar - it recreates the intonations and words of conversations in country pubs, the spiralling rhythms of drinking sessions; it captures the feel of seashore and scrub - it feels like home. Yet interwoven with this, familiar fabric is the fantasy gothic tale of an unknown child cast up from a shipwreck, unable to speak, clutching a jewelled crucifix that hints at noble Irish ancestry!

The child appears like man Friday, his cast-off sandal and footsteps the first sign of the

intrusion of needs and passions into the self-contained isolated world of Kerewin Holmes - artist, exile and main consciousness of the novel. Everyone reading *The Bone People* must suspect that Kerewin Holmes is Keri Hulme, and if you've read her autobiographical poem *He Hoha*, or the Broadsheet interview of June last year you'd be sure that this witty bitter self-deprecating comic and artist sounds very like Keri Hulme.

Self-deprecating, but also self-celebratory. Audre Lorde called her splendid autobiography 'autobiomythography', and it's a good name for this work. Hulme creates a myth out of the material of her life - the bare bones of the novel being the story of an artist moving out of her isolation, alone in her tower:

'the hermitage, her glimmering retreat. No people invited, for what could they know of the secrets that crept and chilled in the marrow of her bones? No need of people, because she was self-fulfilling, delighted in the preeminence of her art, and in the future of her knowing hands.'

Like Crusoe s
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GRADUATION PHOTOS

NO SITTING FEE

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JOHN CANNING PORTRAITS

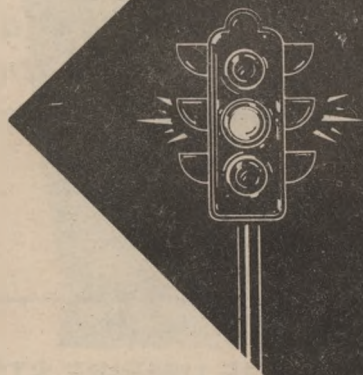
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til end of term [7am → 19m]



Like Crusoe she discovers her need for others and theirs for her, and as the hooks and feelers of feeling sink into her, moves into a world of responsibility, sharing and pain, ending in a vision of togetherness, of families united in an ecstatic vision of the whanau. Kerewin Holmes is a wish-fulfilment Keri Hulme who's won a lottery and become extremely rich - able to build a 6 story Tolkein-like tower to delight all bibulous fantasy lovers - Keri Hulme moving into the realm of fantasy and myth. And in the latter part of the novel we move from the world of flounder fishing and feats of muttonbirds and puha into the realm of maori myth - the kaumatua guarding the mauriora and the canoe 'the spirit of the islands, the spirit of the earth herself', and handing its spiritual guardianship on to Joe. Joe, the maori factory worker, foster father and child batterer.

I struggled to reject bits of the book - it's a violent book, and the mutilation of the child - being battered again and again in his father's drunken rages so upset me that I recoiled from it. It's a powerful image and we're not allowed to escape from any of its brutality. I found my response to its violence was so strong that it at first overwhelmed any possibility of a symbolic reading - that Joe's treatment of his pakeha foster child is a reversal of, or retaliation for the pakeha treatment of the maori in the past.

But the horror of the brutality inflicted on the defenceless child's body is as integral a part of the book as the spirituality of the kaumatua section. The sound and feel of the long dialogues are just right, as are the drunken reveries of Kerewin, but the novel never relaxes the tension and violence is always close to the surface, the feel of catastrophe is always close at hand.



The pace gets faster and faster as the book progresses, as the protagonists separate. Kerewin struggles with and overcomes a bowel tumour alone - in a fourteen page episode 'the woman at the wellsprings of death' which is a fusion of the sordid realism of physical disintegration and poetic vision. In it she masters the body which has always bound her. Joe assumes the spiritual guardianship of Aotearoa, and his foster-son journeys home to them both. There's far too much in the book yet it all confusedly fuses into a multi-faceted whole - weird, eccentric (yet typical), violent, yet behind its violence a vision of harmony, of the family that has no blood ties - Kerewin, Joe and the pakeha cuckoo child.

In her translation of maori words and phrases at the end Keri Hulme writes:
'E nga iwi o nga iwi = this is a pun. It means, O the bones of the people (where 'bones' stands for ancestors or relations), or, O the people of the bones (i.e. the beginning people, the people who make another people)'.

I guess this is what **The Bone People** is - a picture of the violence, confusion and failure of communication of the beginning people of Aotearoa, and a vision of the possible harmony of another people, who could come out of them. We are the bone people, the beginning people. I'm a woman of Keri Hulme's generation, growing like so many New Zealanders out of and with a similar confusion of cultural roots, and her autobiomorphography speaks to me.

The occasional failures of proof reading remain as reminders of the awareness and foresight of the Spiral Collective, a voluntary women's collective, who published **The Bone People** after it had been rejected by three publishers as 'too large, too different'. The odd mis-spelling apart, it's handsomely produced, and I join with Keri Hulme in thanking the Spiral Collective. To think that a work of such power and significance was almost embalmed because it doesn't conform to commercial publishers requirements!

Aorewa McLeod

Womens Theatre
CACTUS IF YOU CAN
PRESENT
**DUSA
FISH
STAS
AND VI**
BY PAM GEMS
Directed by Andrea Kelland
MAIDMENT Little Theatre
18 - 28th APRIL
WED - SAT ... 8.15 pm ALSO
LUNGTIMES AT 1 pm ON THE
18, 19, 26, 27th
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NGA TUHI MAI

LETTERS

RESPONSIBILITY

Dear Craccum,

I write in response to the article on 'Ernie Abbot' (Issue 6). Obviously no responsible New Zealander could condone the atrocity of this bomb murder. The offender(s) were either mentally deranged or if politically motivated, failed completely to identify the cause they wished to rectify. In fact their actions were just as futile and absurd as the words of the writer of the article. To apportion as he does, the blame for this bombing fairly and squarely on to the shoulders, to quote 'of pig face politicians and bloated corporate identities' is equally mis-directed.

There is no analogy between the recent death of Ernie Abbot and the death of a unionist in the '1912 Waihi' strike. In 'Waihi 1912' the confrontation was between a union and strike breaking dissidents.

If we think that our problem can be addressed with outdated marxist dogma, or if we are naive enough to believe that the actions of corporate monopolies and popular leaders are in the best interest of all people, then be assured that we are in for another of history's repeats of exploitation, failed policies and failed systems. More directly, the death of Ernie Abbot highlights our inability to solve our own human problem of greed and indifference to justice.

Yours faithfully,
Luke A. Kemp

RAPE AND SEDUCTION

Dear Rangī and Neil,

It is regrettable that the meaning of the word rape is becoming increasingly vague due to the efforts of a certain element voicing their opinions in the women's toilets.

A violent attack by an intruding stranger is surely a different kettle of fish to whatever it is a certain lecturer has done? Were the women involved not warned by their mothers of the dangers in visiting gentlemen alone in their flats? In the good old days we used to call it 'seduction', and I know which of the two types of 'rape' I'd prefer to be dealing with.

Yours sincerely,
Mother of Ten

WOMEN AT THE STAKE

Dear Editors,

If we are to believe Kath Saunderson's remarks in 'Craccum', Kath must mean she is a man. All men are rapists-in-disguise and should be burnt with cigarettes and chained to trees so the world sees.

Lorna Roberto

CRACCUMS BALANCE

The Editors of Craccum,

Thank you for your balanced reporting, your stories certainly balanced all the right-wing establishment crap served up ad nauseum in our daily papers, radio and TV.

I guess it's hard for your average, well-monied, middle-class, middle-of-the-rut student to accept that there may be injustice, in such a cosy wee world. Well there is injustice, minorities, brutality and destruction out there in the world even if Mum and Dad didn't tell you about it... (so it can't be true!)

I'm glad that this paper has the guts to report REAL news.

Hori Kiore

PS Like your dual language subtitles too.

CRACCUM AND STUDASS

Dear Rangī and Neil,

Craccum is distributed on a weekly basis as soon as it arrives on Tuesday at the Auckland rail depot.

CRACCUM is then delivered to the following places (in Chronological order): Outside HSB 1, Engineering Common Room, Outside Chem 1, Architecture Cafe, Fine Arts Cafe, Epicentre (Symonds St.), Just Desserts (High St), ATI Student Cafe, Youth Resource Centre, Outside BNZ and POSB, Library Foyer, and lastly the Quad.

If their is any place I've missed, or is not getting enough let me know.

As you will see by an article elsewhere in CRACCUM, AUSA is presently considering future development in the Union Building Area. As the building is catering for twice the number of Students it was designed for, expansion is being considered. A number of options and proposals in short term have been suggested. If you're interested in getting involved in the discussion of development of new facilities and spending nearly \$1 million, contact myself in Room 109 or Bob Lack.

Yours
Barry Weeber
Environmental Affairs Officer and
Craccum Distribution Person

PS Why do students make so much of a mess of the Quad at Lunchtimes? Lack of Rubbish bins? Laziness? If you've got a suggestion, see me.

MEMORY OF THINGS LOST

Dear Rangī, Dear Neil,

Just a note of thanks for a damn good paper. When I look at what some of the other campuses put up with as 'student newspapers' I realise just how lucky we are. I mean you print well-written, interesting, thought-provoking articles.

Thank you particularly for Donna Awatere's article. Although I am pakeha it actually struck a chord of memory - elderly relatives speaking of family and community in their English country villages. Yes, we've lost a lot, and we've spread our loss around.

Your emphasis on the political, philosophical and personal is far more important than instructions on how to manipulate concrete things like calculators, cars and climbing irons. Keep up the good work.

Best wishes,
Marion Adams

CEW AGAIN

To the Editors,

In response to Louise Cuthbert, I am not a 'womin', but rather a woman or preferably a lady. I also refuse to feel 'harassed and leered at' because I happen to sit with (NB NOT 'huddle into') males.

In response to 'Linus the Uñreal', discrimination against white males still runs under the same name as discrimination against brown females. You are right, NZ's society does discriminate; for example we have Maori only schools (such as Queen Victoria), a Maori only university (and school), bursaries, housing loans of 3 percent interest - to Maoris only - the list goes on.

Yours sincerely
CEW (Kate Wiseman)

RESPONSE TO CEW

Dear Craccum,

CEW makes me sick! Thanx for the chance to reply to her so soon.

Queen Vic, St Stephens and other schools are Maori schools in terms of the cultural emphasis in their curricula, but their student population is not exclusively Maori and besides pakeha students (few though they may be) there are also students from the Solomon Islands, Tonga, Fiji etc.

With 8 full time students last year, Te Wananga o Raukawa is not only the smallest university but also the most racially mixed. 12.5 percent of those students are Pakeha (which is only some 10 percent higher than the corresponding percentage of Maori students in any of the Pakeha universities!)

Maori bursaries are funded from tribal trusts and the Maori Education Foundation which draw their finance from Maori lands and the Maori Trustee etc.

You're right. The list of racist, simplistic Pakeha arguments used against Maori schools, Maori parliamentary seats, Maori bursaries etc goes on and on and on while the inherent racism of racially mixed schools and universities which run on solely Pakeha criteria is generally unchallenged. I overheard a comment on Issue 7 about 'Oh no, one week it's women, the next week it's blacks!' Keep up the good work - you're not dead until people stop responding to your articles.

R. Manuhia

GOOD OLD WHITE NEW ZEALAND

Dear Neil and Rangī,

I do not understand how 'Craccum' can justify itself publishing works by Donna Awatere, on the one hand, while at the same time condemning separate development - as in say South Africa or Israel.

The ideology of Maori sovereignty falls squarely into the category of nationalistic utopianism, a yearning for a past and a glorification of a pre-Pakeha united Aotearoa republic which never even existed. Like the dominant ideology of South Africa or Israel, her desire is to delegitimise (in her words) 'liberal' frameworks for compromise. Like the South African government which is busy playing on old tribal differences and the Zionists who claim the Holy Land for one group of people (The Jews) when the land is claimed by 2 groups (Jews and Palestinians), Awatere claims that racism is an inherent part of white culture.

The danger of Awatere's propaganda is that while it produces impressive deductive analysis of contemporary and historical data to bear on the whole question of Maori-Pakeha relations, her inductive theoretical conclusions are presented as self-evident. They are not.

How would it benefit Maoris by turning back the clock 200 years? Is it easier to imagine changes towards a bi-cultural society than to picture a sovereign Aotearoa thinly populated by a quarter of a million Maoris? Would Awatere expel Pakehas and damn them to live in refugee camps in Australia, just as the Zionists refuse to allow Palestine refugees to return home following the 1948 and 1967 wars in the Zionist bid to turn the clock back 2000 years? Or would Pakehas be divided up and in an apartheid-manner sent back to England or Scotland or Ireland or Holland depending on their dominant origin?

Like the Afrikaaner and Zionist propaganda, Awatere has a dangerous tendency to resort to the language of myth and religion. What is this all-Maori spiritual relationship with the land? Did the Pakehas destroy it, or did the twentieth century ideas of the Pakeha destroy it? If modernization destroyed the Maori's spiritual relationship with the land, then the Maori is no different to the Pakeha who has also lost that relationship. How does Awatere's yearning for the past mixed with a notion of equalitarianism between male and female differ significantly from the paternalism of Afrikaana apartheid, Zionism's nationalistic-socialistic kibbutzim or the Volkish movement in 1920-1945 Germany?

Pakeha society is neither entirely corrupt (or 'evil' to use Awatere's language) nor wholly unredeemable. If 'Craccum' supports majority rule in South Africa/Azania (one-person one-vote) and the right of all citizens who claim a right to live in Palestine/Israel to be able to do so, then it is ridiculous to publish Awatere's articles. But Maoris will continue to vote Labour and not Mana Motuhake, and the goodness of NZ/Aotearoa society will ensure that the evils of apartheid and Zionism will never be popular here.

Jean Stephan

Ed Note (RANGI): separate development is **enforced** in Israel and South Africa, but **monocultural** development is what is enforced here in Aotearoa. I resent the equation of Maori sovereignty with Zionism and apartheid and reject the suggestion that the whole aim is to turn the clock back 200 years. What is suggested is the incorporation in all spheres of life of Maori values which necessitates a total restructuring of society as we know it with its capitalis, individualist premises etc. As for the land and Maori spirituality, if you want some insight try reading the Treaty of Waitangi Tribunals report on the Motunui take from last year.

APRIL 9 - DEIR YASSIN DAY

Dear Editors,

It is a shame 'Craccum' could find no room to commemorate the massacre of defenceless Palestinian civilians at Deir Yassin in the last issue of 'Craccum'. The Zionist terror of the 1940s and their desire to establish a Jewish State in a land inhabited by both Jews and Arab Palestinians needs to be brought to the attention of the student community so that they will be able to understand the historical background of the Middle East.

Jill Anderson
Hugh Stevens
Robert Leonard
Richard Belsham
Ross Tindle
Alex Muir
Chris Ritchie

DOUBLE DISCRIMINATION

Dear Editors,

Harvey Tuck in his letter (Craccum, 10th April) implies my opposition to the Monday 'Wimin Only' nights at Shadows is founded on my 'alarm' and 'panic' that wimin are initiating changes in their 'traditional' social power level. I must point out that I applaud efforts by any repressed group to break out of its conditioning and get away from stereotypical roles. My contention here is that I do not agree that a double standard is the way to do it!

I mean, why fight fire with fire? Just as a logical fight against racism does not call for a reversal of discriminated group for oppressing group, nor does a logical attack on an authoritarian dictatorship seek to replace the existing gestapo by an even more severe repression, and so wimin seeking an end to the patriarchy ought to avoid bringing about an authoritarian matriarchy. The current Shadows' discrimination is a first sign of this dubious trend. History is littered with the tragic results of such inept past thinking, e.g. the Tsarist Okhrana replaced by VCheka and KGB.

So I am left to repeat my earlier assertion: 'positive sexism' is as logical as 'positive apartheid' - and still (theoretically) contrary to AUSA policy!

Cordially,
Martin Randall

SUGAR 'N SPICE

Dear Neil and Rangī,

What a lovely day I've had, lots of sunshine, a light cool breeze and no assignments or term tests. (Well I've got assignments I just haven't got round to doing them). To make my day even better the teller at the A.S.B. actually smiled at me and I got chips from the Cafe which were actually cooked, (what's more the cashier actually spoke back when I said thank you.) This must be the beginning to a great week because only yesterday I got a thickshake which reached the top of the container and had enough flavour so that you could tell what flavour it actually was. More over I brought in my motorbike yesterday and nothing was stolen from it.

Mind you last week was good too, for I sat in the lower common for more than two hours and was not attacked by any religious fanatics and I was able to find a study table on the third floor of the library which was not 'reserved' by having books left upon it. Also everyone I saw, seemed to have a happy face and a nice smile.

Actually I've been having such a wonderful and happy time for the last 6 weeks. I've had to pinch myself to make sure I'm awake (as indeed I have been). I've been on a totally natural high! But to bring me back to earth - I read your letters, sorry NGA TUHI MAI, pages and low and behold everyone's dull and boring and don't seem to have a good word to say. Maybe they've hit the wrong people in their week, or maybe it's true they're just boring, boring, boring. Oh well, must leave you, I've got to find some more fun things to do.

Have a nice day!

Signed Agent Lemmon
'No skin off my back'

P.S. Will you print this as it does not contain anything about racism, homosexuality, sexual harassment, shadows, religion or even AUSA?
P.P.S. I'm really a schizophrenic.

THE MARAE AND

Dear Neil and Rangī,

Thanks for printing psychiatrists in the la Sovereignty are well how this can be ach article, she talks of a

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THE MARAE AND CIVILISATION

Dear Neil and Rangī,

Thanks for printing Donna Awatere's address to the psychiatrists in the last Craccum. Ms Awatere's views on Maori Sovereignty are well known; less well known are her views on how this can be achieved. Now in her 'Racism and Culture' article, she talks of a 'solution' - the withdrawal to the Marae.

As a middle-class male Pakeha, my comments on this solution may be regarded as part of the problem - racism. However, I hope you will print them.

I assume Ms Awatere means 'withdrawal' to the '3 million acres and 1200 marae' in a figurative sense - a withdrawal into Maori space-time to gather strength for the struggle ahead. For if this solution was meant literally it would be a 'final solution'. It would amount to a self-imposed apartheid doomed to failure. The South African Government cannot separate its black workers willingly from its capitalist economy despite all manner of bribes and inducements. It must resort to coercion. In Aotearoa, thousands of Maori workers are not going to throw in their jobs to survive as 'Maori' on the Marae if that means a return to the poverty and unemployment of the past. If they do so, it will be the result of a deliberate state coercion of the Maori unemployed, to bribe white workers into supporting capitalism in exchange for the jobs vacated by Maori workers. Literally, such a withdrawal is racial suicide, not survival.

A figurative withdrawal to the marae on the other hand, would create a 'Spiritual, physical, intellectual and communal' centre for survival in the struggle for the 'culture of the future'.

I think Ms Awatere correctly identifies the nature of the problem when she acknowledges that: 'white culture's social relations are based on private property, individual ownership of the means of production, capital and wealth'.

Since this is the case, then the root of white culture and its racism, is private property. It is private property which must be destroyed in order to eliminate racism.

But Ms Awatere seems to think that white workers had a choice when the 'desperate drive for physical comfort, happiness' and sensual pleasure, replaced a reality based on human connections in time and space. But they did not. White workers, like Maori workers, were dispossessed of their land and forced into wage labour, starvation and crime to survive. They, like the Maori people, are the victims of the alienation from nature inherent in the ownership of private property that is capitalism.

The racism and privilege of white workers, is not due to their ownership of private property, but is part of their alienation from nature. (White farmers too, are culturally crippled because their land is a commodity).

I think that Maori and Pakeha workers (like all indigenous peoples who have been displaced as migrant workers by capitalism) have a choice of two possible futures. Either we fight among ourselves over the diminishing number of jobs and area of land (the 3 million acres and 1200 marae are not exempt from this struggle) which means barbarism - the end of civilisation.

Or, we recognise that what alienates us all is not the fact that we have been dispossessed of land in the past, but that we are separated from nature in the present.

To see this, is to unite to fight for 'civilisation'; to reclaim control over land, to end private property and alienation. In this struggle, Ms Awatere will recognise the end to white/black culture and the beginning of 'human' culture.

Yours sincerely,
David Bedgood

MIDDLE EAST DIPLOMACY

Dear Editors,

Rumours are rife around campus that you have banned material on the Palestinians for the second year running. If this is the case I think readers are entitled to an explanation. Is it any of the following?

1. 'Craccum is only covering the Pacific with the exception of Iran, South Africa, Latin America and a few others'.

2. The issue is too sensitive (for who?)

3. The Zionists have got you by the neck or some other part of the anatomy.

4. Racism against the Palestinians is not worth worrying about.

5. The Christian Fundamentalists have canned your soul.

6. You have decided that freedom of expression is a right wing concept.

7. You are hoping, along with Shamir and Sharon, that the remaining Palestinians will soon be wiped out and thus the problem will be solved.

or is there some other explanation that the rank and file in their wisdom have not thought of?

Yours wondering,
Peggy Lee

ED NOTE (RANGI): Right first time, though I don't know how Iran got into your list as, being beyond the Pacific Rim, it may feature amongst other international items in Pitopito Korero (Newsbriefs) but would not rate as a topic for a feature article. Azania does (and has), while US foreign policy in Latin America, with proximity and corollaries in the Pacific (real Pacific Land and Independence - the Nuclear Links in this issue) brings developments there close to home.

Besides distance, the Middle East issue has complexity, covered far better in other magazines than we could do against it. When we cover an area - New Caledonia, Hawaii, Azania or East Timor, Samoa, Tahiti (all coming up) - we try and to it justice, as you may have noticed. Racism against Palestinians does concern us, but we have limited space and Pacific priorities.

As for your insinuations of a staff Zionist conspiracy, you're wrong - don't be so paranoid. I might ask, what have Arab universities printed lately about the Pacific or about Maori sovereignty?

BOTHERED BOYS

Dear Editors,

In your latest Craccum (April 10 1984), Bernard Woodhams finds that my friend Charles 'seems to have some very strange ideas about genetics'. Perhaps this is true, perhaps not. However, that which I do feel compelled to point out to you is the strange and sad idea that this Bernard Woodhams has about feminists.

He feels that they are on a power trip and that they have relatively little interest in positive achievements. His reaction is very interesting and gratifying to me as it is in accordance with my theory of social change. Because women are oppressed they feel a strong need for social change in order to remove the negative image imposed on them by men.

However, part of the positive image that the non-feminists have of themselves is derived from their perceived superiority over the feminists. Any attempt on behalf of the feminists to alter this status is perceived as threatening by non-feminists since it would remove their superior social identity. That which people such as Bernard Woodhams fail to realize is that feminists are not attempting to destroy and denigrate anyone who is not a feminist, rather, that which is being challenged is the superior status and power of this other group.

It sounds as if Bernard Woodhams feels threatened by those whom he calls 'the feminists' since he does not want them to have a share of the power. He seems to be experiencing a certain paranoia because he is coming to view feminists as ball-crushing females who seek to put men down. This is not the case. Women seek social change not through putting men down but rather through putting women up. I would like to suggest that Bernard examine his feelings of being threatened so that he is able to see more clearly that which women are trying to achieve.

H. Tajfel

NO BULL

Dear readers,

The recent article on vegetarian grub has touched upon an issue that involves anyone with guts.

I'd like to point out that while two main 'reasons' were mentioned in favour of not gobbling animals, i.e. ethical and health factors, there is a third important factor which may 'touch' those that (at this stage) don't feel much for the ethical or health considerations.

So this is the social factor - everybody lives to be fed and it's a scientific fact that vegetarian 'policy' is more able to accomplish this (see 'Diet for a small planet' Ballentine Books). To conclude 'Social awareness' like 'charity' starts at home. So, if not suddenly, then at least gradually reduce your beef burgers and you may find your life healthier, happier and less clogged with bull----

Yours with love
Patrick Burleigh

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Thank you for your concern.

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National Student Bodies

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NZSAC

The New Zealand University Students' Association

Te Ropu Akonga o nga Whare Wananga o Aotearoa

NZUSA is the National body which represents the interests of University students in New Zealand. The Association is based in offices in Wellington. Lobbying MPs, Cabinet Ministers and Government Departments, and using the media to focus public attention on student issues are important aspects of our work. NZUSA has a strong research unit, and presents well-prepared submissions to Government and other bodies on issues like Bursaries, Summer Jobs, University Funding and Student Welfare, and also on new legislation like the Rape Law Reform Bill and Immigration Bill, which would affect large numbers of our members. NZUSA also has policy on issues like Maori Land Rights, "Voluntary" unionism, Women's Rights, Lesbian and Gay Rights, and has been greatly involved in the anti-apartheid and anti-nuclear movements.

The policy of NZUSA is set by general meetings of the seven member campuses and is binding on National Officers and National Executive. Every student is a member of NZUSA, and pays a levy to NZUSA through their local association, in 1984 \$6.77 plus a special levy of 45c.

National Officers are in regular contact with local associations, and will be visiting your campus during Orientation and throughout the year. Feel free to approach us and make your views and problems known.

To find out who those National Officers are and more about our policy and how we work, pick up a copy of the NZUSA and NZUSU joint orientation publication *National Student News* — free on campus, and watch for our weekly column in your student newspaper.

THE NEW ZEALAND UNIVERSITIES SPORTS UNION

NZUSU co-ordinates and develops inter-university sports in New Zealand. NZUSU consists of the 7 Students' Associations and 25 Sports Councils.

The Union is administered by a 6 person voluntary Executive Committee. Every student pays an annual levy to NZUSU \$2.00 in 1984.

NZUSU is increasingly looking for sponsorship. The involvement of the BNZ in the Easter and Winter Tournaments is evidence of this interest. NZUSU receives an annual grant from the National Project Scheme Fund.

The Executive Committee meets 5 times a year to administer the overall operation of the union and consider proposals for development.

NZUSU holds 3 general meetings each year. They consider proposals from the Executive, elect the Executive, consider constitutional amendments and are the political forum of the union. A General meeting consists of delegates from Sports Councils and Students' Associations. Each Sports Council has 1 vote and each Students' Association has 2.

The finance committee meets once a year and consists of Students' Association representatives only. It considers the budget and sets the levy.

NZUSU organizes Easter (10 sports) and Winter (13 sports) tournaments; arranges tours of representative teams internally and overseas; is starting a coaching programme this year; participates in the Univeside (World Student Games) for which nominations will be called in 1984; and awards NZ University Blues.

Details of these activities are available on campus from sports officers, and in *National Student News*.

NEW ZEALAND STUDENTS' ART COUNCIL

NZSAC is the arts and entertainment organisation of New Zealand's tertiary students. It organises a programme of national tours, artist-in-residence projects, seminars, publications, exhibitions and student discounts which are heavily promoted on each member campus.

The Council has a Resource Base which is designed for training students. There are seminars for students involved in campus newspapers and student radio, and for the activities organisers who present cultural and activities programmes throughout the year.

In addition to the large discounts available to students on the Council's presentations (up to \$4 off a public ticket price) there have been arrangements made with other touring arts organisations to provide a discount. In 1983 these included Limbs, Mike Nock, the NZ Ballet and Australian Rock band The Birthday Party. In 1984 Students' Arts Council touring programme and Resource Base activities are in the 1984 edition of Touring Papers, the Council's annual magazine published each February.

Each university student throughout the country is a member of the Council by virtue of a levy (\$2.00 in 1984) which is paid as part of your individual Student Association fee.

This levy entitles each and every student to participate in the tours, come to the seminars, receive discounts and become involved in helping to organise the shows as they appear on campus.

The Council has a National office in Wellington, staffed by three people, all ex-students who have had considerable experience organising activities on campus.

Working For You!

CAREERS ADVISORY SERVICE

INTERVIEW TECHNIQUES

Newly qualified graduates are embarking on careers which, for many of them will lead to senior positions in an organisation, by which time a totally new range of skills will need to be developed - the ability to be able to plan ahead, to organise and manage a diverse range of resources and to motivate other people.

At the initial recruitment stage, employers are looking for evidence of this potential and generally seek it through activities in which the applicants have been involved during their own free time. The desirability of students participating in the whole life of the university, and where possible, accepting responsibilities cannot be overemphasised. In times of keen competition for jobs, factors other than qualifications and job experience are important considerations. Here a well prepared curriculum vitae is essential to give the basic background material to wet the appetite and invite an interview.

PURPOSE OF AN INTERVIEW: What is an interview & Why is it used? An interview is a conversation with a purpose - a two way communication. It enables the employer to learn about the applicant as a person - personality, social skills, general abilities & potential. The thoughts and

conclusions about the applicant to be drawn from the interview cover areas such as - how you come across to others - are you garrulous, articulate, reserved, friendly, aggressive, self effacing, ambitious, lazy, conscientious, dull etc etc. Remember, it is not so much a matter of right or wrong qualities but certain qualities that are most appropriate for a particular position. For the applicant the interview provides the opportunity to learn more about the organisation, the position and the people within the organisation. A half hour interview is not very long and therefore it is essential that you make every minute count. Questions asked by skilled and well prepared interviewers always have a purpose, regardless of how irrelevant they seem, it is important to realise that the purpose is to test out whether you have specific qualities and skills: they are seeking evidence of such qualities as your motivation, attitudes, initiative, self-insight etc. therefore the answers you give must be your own in your own language.

Communicating effectively comes naturally to some very fortunate people, but for the majority a helping hand is required. Guy Nash, the Careers Adviser, will be holding an **INTERVIEW SEMINAR** on Tuesday 29 May 1984 at 1.00pm, in the Upper Lecture Theatre. To supplement the seminar a series of **WORKSHOPS** will follow on Wed,

Thurs, & Friday 30th, 31 May and 1 June 1984, at 10.00am, 1.00pm and 3.00pm. These one hour workshop will be conducted in small groups of no more than 6 students with a professional interviewer. They aim to help you develop confidence in the interview situation, to assess yourself and your performance objectively so that you will be able to make every interview count. Appointments for the workshops can be made at CAS. Seminar is open to allcomers.

JOB VACANCIES

COMMERCE GRADUATE: SMACCO CO, WANGANUI
Seeking commerce graduate to take over all accounting functions through to annual balance. Some marketing papers desired. Contact: Mr J. Johnson, P.O. Box 241, Wanganui 1/2

MECHANICAL ENGINEER - CONSUMERS' INSTITUTE, CHRISTCHURCH
Seeking young engineering graduate to join test team in the Christchurch laboratories. The experience gained would be acceptable as suitable employment experience by the Institute of Professional. Contact: J.S. Pollard, Head of Laboratory, Consumers' Institute, P.O. Box 10038, Christchurch.

CHEMICAL ENGINEER - N.Z. STARCH PRODUCTS LTD
Vacancy in refinery where Glucose manufactured by both the new enzyme technology and the traditional acid process. Req. to supervise small group of experienced process operators as well as understand the complete process to achieve the high standard of product quality and plant performance. Long term prospects of devel. within the company. Contact: Personnel Officer, N.Z. Starch Products, P.O. Box 13 024, Onehunga.

PLANNING OFFICER/ PLANNING ASST - COOK COUNTY COUNCIL
2 positions .. Conditions of Appt & Schedule of duties available from County Clerk, Cook County Council, P.O. Box 2003, Gisborne. Applications close 30 April 1984.

ASST PLANNING OFFICER - ONE TREE HILL BOROUGH COUNCIL
Temp. vacancy. Applic. close 20 April.

OPPORTUNITIES FOR GRADUATES IN PUBLIC SERVICE
Asst. Advisory Officer, Personnel Div. Dept. Educ. H.O.
Asst. Residential Social Workers (3) Dept. Educ. Van Asch College, Christchurch.
Asst Investigating Officer, Min. Energy. H.O.
Scientist - Air Pollution Control, Dept Health, Wellington.
Science Technician, Wildlife Service, Dept Internal Affairs, H.O.
Asst Mgmt Support Officers (2) Dept. Stats. H.O.
Asst. Investigating Acct. Treasury, Mgmt Acctg Services Section, H.O.
Asst Advisory Officer, Treasury, Stores Div., H.O.
Scientist (Electronics) MOWD, Christchurch
Engineer, MOWD, H.O.
Scientist, MOWD, Gisborne.

MECHANICAL ENGINEER - KRTA
Seeking recent graduate for environmental engineering position - primarily building services. Mobility important. Contact : Jeff Kivell, Ph 795 700.

INDUSTRY MARKETING OFFICER - N.Z. GLASS MANUFACTURERS
Commerce graduate reqd. to support the present role of the Industry Manager in furthering the marketing & sales opportunities which exist in that product group. Further details CAS.

CAS also holds latest vacancy listings for:
- Hospital Boards
- University Vacancies
- Overseas Academic Opportunities (Teaching staff)

PANUI

NOTICES



Clubs

GAY STUDENTS GROUP

Meetings on Fridays 4pm, Room 144 (first floor, Student Union).
An organizational meeting is held on Tuesdays 1-2pm, venue as advised on notice board.
ALL WELCOME.

SAILING CLUB WINE & CHEESE

Windsurfers & Yachties. If you're interested in: Racing, learning, borrowing boards or boats, perhaps fancy a trip on a keeler, crewing, or want to socialise. Come to the University Sailing Club — Tuesday 17th March, Functions Room 7 - 12pm
See the years plan. Meet some people and have a drink. P.S. Ya don't need a board of a boat.

STUDENT LIFE

'Is There Life After Death?'
Come along for a good time of music, sharing, and stimulating discussion.
Thursday, 19th April 1.00pm (Bring your lunch) Functions Room.

POETRY READING

The Women Students English Collective are holding a poetry reading in Womenspace at 7pm on April 17th, Tuesday.
Please bring your own work or some work by a poet you enjoy.

OLD CROW CAPPING DANCE

Who the Phukz Old Crow? Find out for yourself. Capping Dance Friday 27th April, 7pm, Varsity Cafe. \$2.50.

ARE YOU INTO HERBS?

Come to the CENTRAL HERB SOC MEETING, Tues April 17th, 7.30pm.
St Pauls Church Hall
Symonds St, Music Room.
Theme: As its the first meeting of a central group, its informal, free samples and discussions on herbs.
Trading table also operating and supper is provided.
All Welcome.

TE HUINGA RANGATAHI

Is the annual national hui for Maori students, hosted this year by Massey University. A bus will leave Auckland Thursday evening, May 3rd. To be further discussed at —
Te Whare Maori, Rm 237, Tuesday 1pm. If interested, ask for John or Rangi at the Stud. Ass. Office (Ph 30-789).
NAU MAI, HAERE MAI.

MAORI STUDENTS ASSOCIATION

Finally we have a regular meeting time!
Tuesdays 1pm, Rm 237 (top floor, Student Union Building). See you there, okay?

NEWSOC

Martyrs, 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.

Theatre

AUDITIONS

"Howard Brenton Double-bill" for a late-night MAIDMENT Season in the LITTLE THEATRE
Mid-May
OLD ARTS HALL
6.30pm MON 16 APRIL
5.30pm TUE 17 APRIL

MARAT/SADE
University Theatre Workshop mid-year production. ACTORS/ SINGERS
AUDITION-WORKSHOP.
OLD ARTS HALL
7.00pm TUES 17 APRIL
7.00pm WED 18 APRIL
7.00pm THUR 19 APRIL
MUSICIANS AUDITION 7.00 FRI 27 APRIL.
(Actors and Singers must be on time for full 2 hour W'SHOP AUDITION) for production late June.

THE WORKSHOPS

A Full series of
PLAYREADINGS and performers workshops in Theatre Arts to be held in the Maidment LITTLE THEATRE DURING MAY and JUNE. GRAB DETAILS FROM MAID. FOYER.

MAIDMENT THEATRE

Saturday 14 April, 8.00pm. MIKE NOCK - New Zealand's own international jazz pianist. Bookings at the Corner Booking Office. Tickets \$8.90, Students \$5.90.
Sunday 15 April 7.30pm
TAKAKO HARA - The Japanese soprano in concert accompanied by New Zealand's outstanding pianist - Terrence Dennis. Tickets \$5.00, students \$2.00. Bookings at the Corner Booking Office.
Tuesday 17 - Thursday 19 April 8.00pm
PUBLIC FIGURES - Dance up a storm. A dance revue by the exciting trio Paul Jenden, Louis Solino from overseas, and the beautiful dancer Christine Asher, presented by the N.Z.S. Arts Council. Tickets \$6.50, students \$4.50. Bookings at the Corner Booking Office.

LITTLE THEATRE

Wed 18-19, 21, 25-28 Apr 8.15pm.
Wed 18-19, 26-27 Apr 1pm. 'DUSA, FISH, STAS & VI'. A play concerning the lives of four women. Tickets \$5. Students \$3.

Religion

EVANGELICAL UNION

If you have just picked up this issue of Craccum, you have very little time to decide whether you are coming to E.U.'s lunchtime meeting.
1.00pm is the time, TODAY is the day, B10 LIBRARY BASEMENT is the place.
Our speaker this week, IAN GRANT, will answer the question 'WHO IS THE LIFE?'. No, not what is life or why is life, but WHO ever had a real, satisfying, sinless life? There is only one answer to this question, and only one Person who can give you LIFE.
TOMORROW (WED. 18TH APRIL) in the Functions Lounge another lunchtime meeting, this time with the impetus 'GOD, YOU AND ASIA' will take place, led by the missionary to Asia JAMES HUDSON TAYLOR III.
See you there, 1.00pm.

MAUNDRY THURSDAY SERVICE

Maclaurin Chapel, 19 April, 1.10pm.
This service will be a form of Tenebrae with a series of biblical readings retelling the various shadows Jesus felt during the week before his crucifixion. Interspersed with the readings are reflective psalms and choral items lead by the University Singers. A light lunch will follow the service.
All are welcome.

Film

16 YRS FOR GRAFFITI

A new documentary 'FRAME-UP'. A powerful examination of the mystery surrounding the Hilton Bombing, Ananda Marga, and ASIO (Australian Security Intelligence Organisation) FILMING: Audio-Visual Dept. WEDNESDAY: 18th 12 - 1pm THURSDAY: 19th 1 - 2pm

MONTY PYTHON APPRECIATION SOCIETY PRESENTS LIFE OF BRIAN

'A magnificent film' — N.Y. TIMES
'Not...to be...missed' TIME
'Load of Rubbish' VATICAN
W E E K L Y
Wed 18th April. Cafe extension. Doors open 2.00pm
Members FREE!! with membership card. Non-members \$1. Membership still available.

MAIDMENT LUNCHTIME MOVIES

Mon 30 Apr 1.05pm 'BAD BLOOD' GA. The tragedy of Stanley Graham and his family at Hokitika depict the greatest manhunt in NZ's history. Admission only \$1.

General

GRIEVANCE PROCEDURE

An open meeting for all women to discuss a draft procedure for dealing with sexual harassment.
Wed 18th April, 6pm in Womenspace.
Please come to give your ideas, we want to establish a system which will work for everyone concerned.

WOMEN TOGETHER

A gathering for all women and women's groups on campus. This is an opportunity to find out what everyone is doing and what everyone wants done. Meet lots of interesting women.
Wed 2nd May 6pm in Womenspace.

TRADE AID STALLS

Are run weekly by Corso on Campus. This is a good place to buy gifts, tea etc.
Next week the stall is on Tues 17th April, then Thursday 26th and Tues 1st May between 12 and 2pm in the quad. See you there.

PRISON FORUM

Law and Social Issues Forum on PRISON REFORM
with Greg Newbold and other guests to be confirmed.
6pm Exec Lounge Wed 18 April
Wine and Cheese. Donations for costs.

LOST

A copy of Ray Galvin's 'A Nuclear Free Pacific' in HSBZ Wednesday 4th April 7.30pm.
Please contact Karen 602-246.

Music

CONCERT

AUSA presents a FREE LUNCHTIME CONCERT of Paul Jenden's 'PUBLIC FIGURES', in the Maidment 1pm Wed 18th April. All students welcome.

Politics

ENVIRONMENT GROUP

The Environment Group will be showing 'Small is Beautiful - Economics As If People Mattered', in the Restaurant at 1pm on Tuesday 17th April.
The film looks at the philosophy of Schumacher whose writings sought to put people first when any economic decision was made.
Everyone welcome.

ANTI-RACISM MOVEMENT

Meetings every Tuesday 1pm, Exec Lounge.
This Tuesday there is a discussion on Zimbabwe - what happened, and what's happening there now! Come along and find out! All welcome.

Arts

JULY 1984 VICTORIA ARTS FESTIVAL

Victoria University of Wellington Students' Association in conjunction with the New Zealand Student's Arts Council are holding a week long festival of the Arts during the first week of July.
To round off this festival a battle of the bands type competition titled 'Radio Active Band of the Year' will be held at Victoria University on the nights of July 5, 6, and 7.
Bands interested in performing should send demo tapes, biographies and if possible photographs of Radio Active Band of the Year, care of -
Victoria University of Wellington Students Association
Private Bag
Wellington

DELEGATE TO THE PHILIPPINES

Have you heard about the Asian Students' Association? It comprises students' associations from 18 countries in the Asian region, including New Zealand and the New Zealand University Students' Association (NZUSA).
ASA is holding a seminar on 'Asian students as active participants in working for education that is responsive to the needs of third world nations and people's. This seminar will be held in Manila, Philippines from June 14-23 this year.
Applications are now open for the position of NZUSA delegate to the seminar. All travel costs, accommodation expenses etc. will be paid by NZUSA.
The seminar will discuss the role that our present educational systems play in our societies, and will assess the current perspective and trends in third world education. Delegates will discuss concepts of education that they feel are relevant to third world countries and the people of Asia.
Applicants should have some knowledge of the topics, be familiar with NZUSA policy and with the Asian Students' Association, and be willing to produce articles for students newspapers and a report for NZUSA on return. Applicants must also prepare a position paper for the seminar, in consultation with relevant National Officers of NZUSA.

Applications should be sent to:

**The President
NZUSA
P.O. Box 9047,
Courtenay Place,
Wellington**

Applicants should include a curriculum vitae and other material relevant to the application, including a letter outlining reasons for wanting to attend the seminar, and should provide a contact address and phone number.
Applications close at 5pm, Thursday May 3, 1984. For more information, phone 856-669.

New Zealand Student Arts Council TREASURER

Nominations are now open for the position of TREASURER of the New Zealand Students Arts Council.
The Council is the arts and entertainment organisation of New Zealand's tertiary students. The Council's broad objective is to develop New Zealand artists and audiences by operating a national touring circuit through campus and community venues and through education projects such as artist residencies, seminars and resource publications.
The position is an honorary one and the holder will be expected to reside in Wellington.
The Treasurer will be expected to maintain an overview of the financial administration of the Council, assist with the preparation of budgets and give financial advice to the Officers of the Council, the Executive Board and General Meetings of the Council.

Nominations close at 5pm on 9 May 1984 with:

**The Returning Officer (NZSAC)
P.O. Box 9047,
Courtenay Place,
Wellington**

An election will be held at the Council's May Council meeting to be held at Victoria University on Saturday May 19.
The term of office is until December 31 1984.

PATAI

QUESTION OF THE WEEK

Why are you doing your degree?



Mary
Arts
I'm doing a degree purely for interest and education. But I do intend to drop one after 1 or 2 years.



Marcel
Music
I'm not doing it for a job because there are no jobs. It's what I want to do, its interesting.



Sandy
Diploma of Drama
I'm trying to become an actor. The course here provides a way of getting into professional theatre.



Lindsey
Arts
I'm doing my degree because I want to. It's all very expensive, isn't it? The Arts are my passion.



Gina
Arts
Basically because there's nothing else I can do.



Kisi Valu
Chemistry
To get work.



Road Yamaha

	Cash Price	Dep.
83 X2550J V Twin 1 onr	\$3700	\$1100
82 XS400RK Economical & Reliable	\$2700	\$800
82 XS400Rk Blue 12,000 km	\$2900	\$850
83 SR250J like new 2,700 km	\$2345	\$600
83 SA50 Scooter	\$650	\$200
84 XJ550RJ Low kms	\$3980	\$995

Road Others

84 Suzuki GW 250 Commuter, as new	\$2095	\$530
82 Kawasaki Z550B Good buying	\$2800	\$800
82 Kawasaki Z440 2,406 km economical	\$2485	\$650

Trial/Commuter

80 Yamaha XT250 Reliable & cheap	\$1590	\$398
82 Yamaha XT550J great power	\$3000	\$840
83 Suzuki DR 250s Like New	\$2345	\$795

Buy of the Week

1 only NEW YAMAYA XT250K
commuter trial 12 months warranty
\$2,495!! \$625 deposit

PLUS MANY MORE

Come and see the nice guys at

MOLLERS YAMAHA
CENTRE LMVD

299 Great North Rd, Grey Lynn
Ph 763-826, 763-320 Late night Thursday

172 OLD & NEW

172 Symonds St, Ph 733-283

Need a Wardrobe?

Second-hand household goods
for students 12½% discount

Screen Print "Anything"
for you, your team, your club
on a



TALKING T-SHIRT

Handy city location
Student discount of 10%

94B Victoria St West Ph 770-356

THEATRE ON CAMPUS

NOTICES ARE NOW UP FOR A COMPLETE SERIES OF
WORKSHOPS, CLASSES AND AUDITIONS FOR THE MAY - JUNE
PERIOD ON CAMPUS.

Please check the Theatre Workshop and the Maidment Theatre Foyer
Notices are for details of

THE WORKSHOPS

AND AUDITIONS FOR TWO FORTHCOMING PRODUCTIONS

Howard Brenton Double-Bill M.A.C., production
and

MARAT/SADE Theatre Workshop production
Student Drama - alive and active!!

Graduation Portraits

by anthony henry

Sincerity, dignity coupled with an
honest approach to my craft

Call 774-554 for appointment
No sitting fee

Early bird special for photographs by
May 1st.



THEATRE CORPORATE

14 GALATOS ST, NEWTON
Bookings Ph. 774-307

Mon & Tues 6.15pm, Wed-Sat 8.15pm

Bridget Armstrong, Elizabeth Hawthorne,
Sarah Pierce
in

Three Sisters

by Anton Chekhov. Directed by Raymond Hawthorne
STUDENT CONCESSIONS