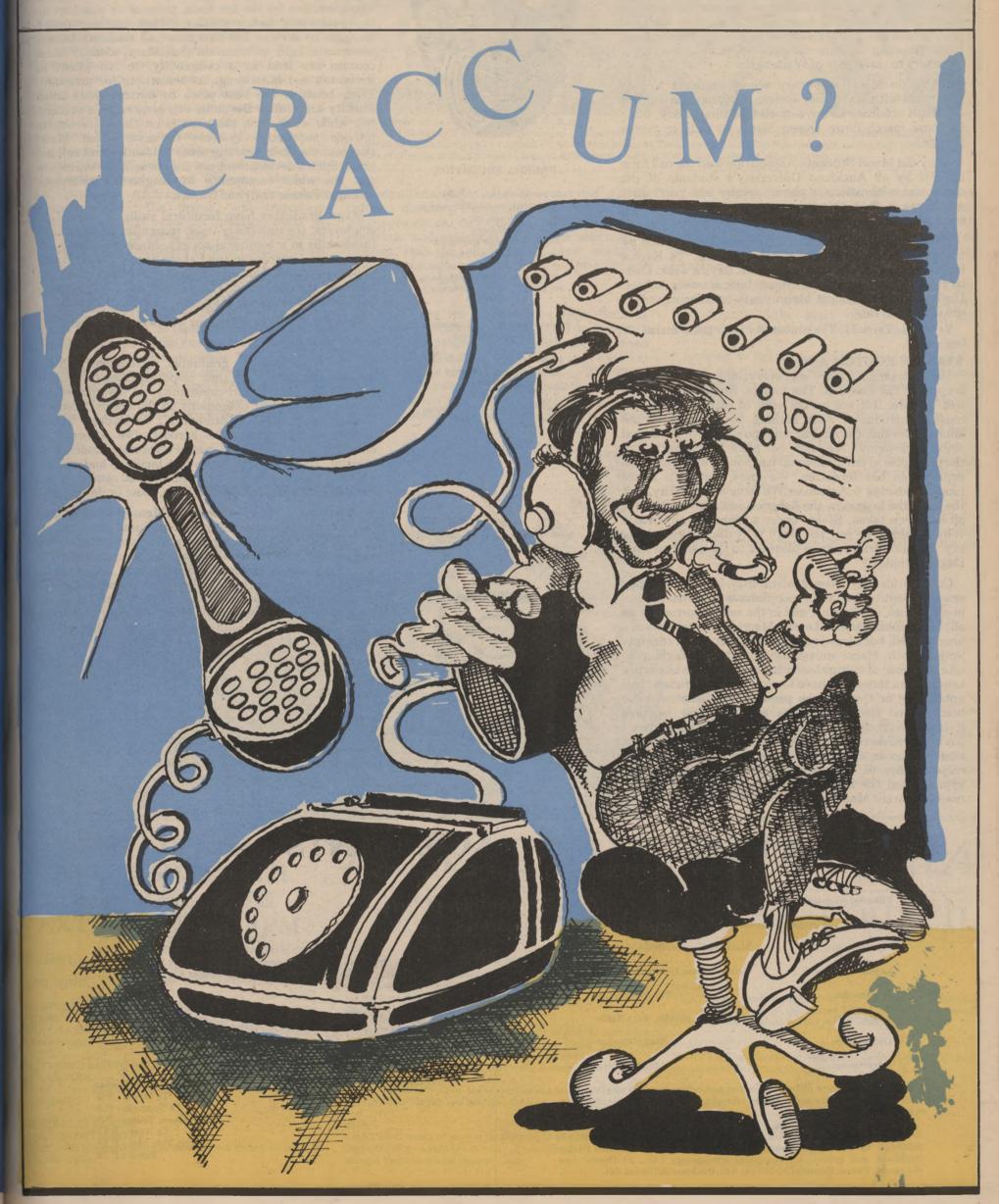
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Auckland University Students' Association, Volume 58. Issue 10, May 29, 1984.



Pea. Engari, he kupu a tauiwi, he mihi tino rereke

Talofa? Kia orana?

Aloha? Fakalofa lahi atu? Malo e lelei? Tata mai. No te Moana-nui-a-Kiwa enei mihi.

Ae! Pai rawa atu! No te tangata whenua o Aotearoa

Kia ora!

Got it! An indigenous greeting!

So what's all the fuss about?

▶ Why were 4,000 plus Maori, with Pacific Island and Pakeha friends, up at Waitangi at the end point of the Hikoi on February 6 this year? And why did the government and police intervene to prevent these People from speaking to the Governor General, the other signatory to the Treaty of Waitangi?

► Why do Maori secondary school students feel so frustrated with the school system that they have called on Maori students to boycott classes this Friday, June 1st, and march down Queen Street to rally in Aotea Square?

► Why did Maori Students Association lead the call for a boycott by all Auckland University's students of the centennial celebrations of the university last year? Just what was it that the university was celebrating and commemorating 100 years of?

1984. The KKK in Timaru. Daily mispronunciation by the public and the media of Maori names. Te Karere limited to five minutes of Maori news, days a week. Calls to raise a flag bearing the Union Jack at every school. Unemployment amongst Maori youth consistently triple the non-Maori rate.

Year 101, Term II. The university is to get a marae. A beginning.

KIA ORA KOUTOU ANO.

In the beginning there was everything. The land. The language. The fisheries. The forests. Romantic? No. We had warfare. But not on the scale of massacre that the musket introduced. And nothing to compare to the annihilation that the nuclear superpowers have developed since. Philosophy? We knew our place in the world and the principles of environmental harmony which industrial exploitation has forgotten. We know our place now tangata whenua o Aotearoa. We have our identity, but the land, the language, the fisheries and the forests have all but been taken. Stolen under a dishonoured Treaty. Why shouldn't we say 'Kia Ora'? Why doesn't everybody say 'kia ora'? Isn't it more pleasant to the ear than Fred Dagg's 'Gidday'?

Cultural identity. New Zealand may lack a developed sense of identity, but Maori people have it - on our marae, in our homes, on the land, and in the sea. It surrounds us all. Most of all, each and every Maori has a wairua, each unemployed, homeless young person, lost in the concrete jungle, each Maori university student, struggling to retain a sense of cultural security in the cold, white ivory tower. Even those who have found it easier, through their upbringing or through the pressure of alienation have been denied their birthrights and left their heritage dormant and unclaimed. Such people might need guidance out of the wilderness te ao Pakeha has cast them into, but that wairua is still there, flickering inside. It is the responsibility of those who in the past century have appropriated the land and resources to reinvest those resources in the Maori people - to be used as we see fit.

# TE MIHI A TE MOKAI

**EDITORIAL** 



### PAKEHA EDUCATION

te matauranga o te Pakeha he mea whakato hei tinanatanga mo wai ra? mo Hatana! kia tupato i nga whakawai kia kaha ra! kia kaha ra!

te matauranga o te Pakeha patipati, a, ka muruwhenua kia kaha ra! e hoa ma ka mutu ano te tanga manawa a oranga, a oranga

te matauranga o te Pakeha ka tuari i te penihana hei aha ra! e hoa ma hei patu mahara, patu tikanga a Maori e, a Maori e



You know, most Maori students are bright. Bright enough to know they're not wanted and so opt out of an education system that is designed to strangle and destroy their wairua Maori, their integrity, their identity, while they're still in the third, fourth and fifth forms. We are now designing one better suited to a bicultural education. beginning with Te Kohanga Reo and Te Wananga o Raukawa. But for the few fools, those of us who survive the system into the universities, life becomes more than a struggle to survive the difficulties all students face, it becomes a fight to maintain that Maori identity when courses see land as a commodity, te reo Maori as irrelevant and Maoritanga as something for museums. True, home is the best place to nurture your tribal identity and utilize the skills you acquire as a student, but while we're here, the onus is on the university to provide supportive systems to ensure that Maori students maintain a strong sense of identity and cultural pride. Such a development can only benefit the university and the wider community by heightened awareness amongst Pakeha staff and friends.

Maori graduates have bicultural skills to offer. Like employers, the university must recognize the salience of these skills in a bicultural society. Maori graduates are often more a success in the Pakeha than in te ao Maori. Confidence and competence in taha Maori must be nurtured and sustained. Pakeha education must not be acquired at the expense of knowledge of things Maori.

Year 101. Time to build a new whare matauranga.

Just as Maori graduates, particularly MEF beneficiaries, must face their responsibilities to reinvest their skills in the Maori community, so the universities must confront their obligations to the special needs of Maori students. Education cutbacks affect underprivileged groups the hardest. The collection of ethnicity data on Maori and Polynesian students to identify, analyse and assess what facilities and policies are most required, should be a policy on all campuses. An adequate data base, in suitable form, must be developed.

► A survey of Maori students at Massey revealed that Maori students, more secure in a communal environment, turn to each other for support rather than to university welfare services. Maori Clubs are adopted as the basic whanaungatanga (extended family) unit. 'Affirmative Action' policies are failing their well-intended aim, to produce Maori professionals as so many such students have already been culturally alienated from their taha Maori in their backgrounds and/or progress through the

► 'Affirmative Action' policies thus need further back-up systems. In order to achieve the worthy aims of such programs, and to benefit all Maori students, the universities should make cheap and reasonable accommodation close to the university available for Maori students. Coercion through compulsory hostel residence as a course requirement will fail - availability of suitable flats and voluntary association are necessary for such a program to succeed.

... continued next page

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# TE MOKAI

Continued from previous page.

▶ Staff must recognise the cultural value of attending hui and allow extentions, if not exemptions, for course work in recognition of this. The nuclear family is hostile to the principle of whanaungatanga (extended family) which obliges Maori students to attend, if possible, tangihanga of their relations.

Tertiary Maori students demand a bicultural tertiary education. It is our birthright, denied in the past century and denied today by the deliberate lack of provision of adequate resources to ensure effective actioning of language and cultural programs. Here at Auckland University, a staff-student ratio of 1:9 is considered normal, but in Maori Studies the present ratio is 1: 18.4. At least two additional positions for Maori lecturers and a marae-based kaumatua position are required. Also, the Maori Studies Centre, which will serve an inter-faculty clientele (Town Planning, Medicine, Law, Commerce, Architecture and others) and, in conjunction with the marae, will transform teaching styles and academic practice, must be relocated beside the marae site. This will introduce students from all disciplines to Maori philosophical concepts and aid them, as professionals, to make informed decisions and serve better the needs of the Maori and Polynesian clients whose lives they plan, organize, manage and administer.

Much is made of a multi-cultural society in political circles. Somehow this marvellous state of affairs has been achieved while bypassing the recognition of Maori people, our culture and our central position to the identity of this land. It must be recognized that the marae is a peculiarly Maori rather than a Polynesian cultural institution.



Te Kapa Haka no te Whare Wananga o Waikato Waikato University's haka group performed a haka about te matauranga o te Pakeha - the Pakeha education system, at the 18th Koroneihana Celebrations of Te Arikinui Te Ata-i-rangi-kaahu at Turangawaewae marae, Ngaruawahia, on Sunday, 20th May. Past winners of trophies at the Polynesian festival, their group won this year's Koroneihana Cultural Competitions.

Recognition must also be extended to the cultural diversity Polynesia is made of. Pacific languages should be available as an option to all students, and resources should be allocated to develop this. In allocation of new resources, Polynesian languages should receive priority over European and Asian languages.

A week ago the Maori clubs from Tamakimakau-rau (Auckland) and Waikato university's joined 4,000 people at the 18th Koroneihana Celebrations of Te Arikinui Te Ata-i-rangi-kaahu at Turangawaewae marae, Ngaruawahia. Bi-cultural People may be aware of the significance of this hui. They may know that the Sa Tuala Family, one of the great families of Samoa and equivalent perhaps to the major tribes in Maori history, have bestowed the honoured title of Tamalelagi upon her. Significantly few of the 'educated' elite, both staff and students, can appreciate the importance of such things. Is this what multi-cultural awareness is?

The profits from more than 30,000 acres of Maori land, confiscated after the Imperial Settler Wars last century have gone into developing the University of Auckland. The rent is due.

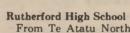
A small, initial step could be taken to redress the lack of substance and heaps of rhetoric politicians and bureaucrats pay multi-culturalism at the university. How about our own South Pacific Festival for Polynesian, Melanesian, Asian and other students to celebrate an appreciation of each other's cultures? University sponsorship, taking direction from and employing minority group students could go far to recognition of the Pacific location of Aotearoa.

Of such hopes dreams are made of.

The reality is different. If you care, support the Maori Secondary School Student Strike and march on Friday.

Kia ora tatou.

- Rangikawhiua Patena



From Te Atatu North, Rutherford were runners up in the senior competitions, were also amongst the two dozen or so Maori groups which performed at the Koroneihana celebrations.

Te Whare Wananga o Tamaki-makau-rau, Auckland University's Maori Club, also attended and entered the competitions for the first time. We also entered a netball team in the sports competitions.



### SRC AGENDA **WEDNESDAY 30TH** MAY, THE CAFE **EXTENSION, AT 1PM**

PRESENT:

APOLOGIES:

MINUTES OF PREVIOUS MEETING:

THAT the SRC minutes of 18/4/84 be adopted as a true and correct record.

MATTERS ARISING FROM MINUTES:

DOLAN/ROSS

THAT the Executive be censured for constitutional impropriety.

**GENERAL BUSINESS:** 

WEEBER/PATTERSON

THAT SRC support moves to close Alfred Street to through vehicular traffic.

# KAUNIHERA TAUIRA

### STUDENT REP. COUNCIL

JULL/ANDERSON

THAT SRC defer a decision on moves to close Alfred Street to vehicular traffic until such time as submissions have been sought from students and other interested parties.

PATTERSON/MULLINS

1. THAT SRC calls upon the Government to end the operation of the STEPS scheme because it trains young people at abismally low rates of pay for jobs that do not exist.

2. THAT SRC calls upon the University to end its participation in the STEPS Scheme.

3. THAT SRC calls upon the Government to enact policies that will create permanent worthwhile jobs for young people.

BOS/

THAT \$200 worth of servies be donated to the Neighbourhood Suport Group as part of the costs of providing kits on 'How to set up a Neighbourhood Support Group'

BARRIBALL/

THAT nominations be opened for two positions on Education Committee to close at the second SRC meeting of the second Term and that elections be held at that meeting.

THAT \$400 be allocated to contribute towards the cost of those travelling to Te Huinga Rangatahi.

MITCHELL/ ... illegible.

**CLUB AFFILIATIONS** Architecture Society Grafton Hall REsidents' Society Law and Social Issues Forum



# STOP SEXUAL HARASSMENT

### - GRIEVANCE PROCEDURES ON CAMPUS

This article is a summary of the draft submission on the establishment of a Sexual Harassment Grievance Procedure, which AUSA will be taking in its completed from to the University Council in July. The submission is in response to a need for effective and clearly defined procedures within the University to deal with the serious problem of sexual harassment. It is part of nation-wide moves to establish such grievance procedures. Student Associations in all New Zealand Universities are currently working towards this end, as are trade unions, and some companies. Universities overseas have established procedures that

have proved to be successful and effective. (For example, the Lincoln Institute of Teachers, Murdoch University, Yale University, South Australian Institute of Teachers, South Australian Council for Advanced Education, University of Wisconsin).

The current review of rape laws going before Parliament is indicative of public concern about the widespread problem of rape and sexual harassment. The establishment of an official University Grievance Procedure would protect both staff and students, and have an educative function facilitating a greater awareness and understanding of the problem.

# A DEFINITION OF SEXUAL HARASSMENT

We believe the procedure should include a general definition of sexual harassment. Such a definition would be used to explain the types of incidents covered by the procedure, not to exclude cases which did not apply to a strict criteria. The definition would make it clear to complainants and others the general scope of the procedure, and would serve an educative function by showing the range of activities which constitute sexual harassment.

The following is the proposed general definition which would be included in the submission.

"It is recognised that some behaviour believed by the recipient to be sexual harassment may be unconscious on the part of the person doing it. The procedure should be flexible enough that in such cases of genuine ignorance the person concerned can be given an opportunity to change their behaviour without further action being taken. It is envisaged that wherever possible complaints be resolved at the mediator stage to the satisfaction of all parties."

"Sexual harassment is any form of sexual attention that is unsolicited and unwanted. It includes comments of a sexual nature, unwelcome actions such as leers and gestures, physical contact such as patting, pinching and brushing against another person's body, to subtle or explicit demands which make a person feel emotionally, psychologically or physically pressured into having sex. These forms of behaviour are unacceptable whether or not the complainant complies with the demands made on them or not.



## THE PROCEDURE: GENERAL PRINCIPLES

We believe that the following principles must be embodied in any Sexual Harassment Grievance Procedure if that procedure is to be effective:

- The procedure has two basic aims:

   to prevent future occurrence of sexual harassment through education.
   To deal effectively with specific incidents of sexual harassment.
- 2. The procedure should be accessible. Therefore it must be well advertised, as informal and unintimidating as possible, and sensitive to the needs of different peoples.
- 3. It is essential that all concerned have faith in the procedure. An ineffective procedure will not be
- 4. Because there are many and varied forms of sexual harassment the procedure should have many and varied ways of dealing with it.
- 5. The procedure should encourage resolution of problems at an informal level (the mediation stage) wherever possible. If a complaint has been made, then the behaviour of one party has caused some distress in the other: there is a situation which needs resolution. The person whose behaviour caused the complaint may not even be aware that the behaviour was distressing to others. The informal procedures are intended to encourage a process of consultation, conciliation and counselling of both parties so that either or both may be more sensitive to the effect they are having on others. The informal procedures are intended to be judgemental or punitive, but rather to provide an educative situation designed to avoid the future occurrence of behaviour patterns which have caused distress or annoyance.
- 6. Effective measures must be taken to ensure that neither party is subject to victimisation from the time the complaint is made.
- 7. The Discipline Body must have sufficient power to enforce its findings. Both parties need to know that decisive action will be taken to ensure that the events are not repeated.



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### THE PROCEDURE-STRUCTURE

The procedure itself would comprise:-1) Contact People

A wide range of contact people, men as well as women, would be spread throughout University departments, administration, and AUSA. They would provide the first, informal link between people wishing information on how to make a complaint, and the grievance procedure itself.

Contact people should be nominated by relevant hodies such as faculties, unions and the AUSA, or volunteer themselves. In order to ensure that they are suitable in their role however, we believe they should go through some form of workshop on sexual harassment, and that the Discipline Body should be able to prevent or remove someone from being a contact person if objections indicate that they are unsuitable.

They would be advertised widely and thereby become more available and well known to students who may otherwise not know who to approach.

2) The Mediator

The role of the mediator would be to mediate between the two parties, with the aim of resolving the problem and ensuring it does not happen again. They should have wide discretion on what action to take, including the power to discuss the matter with the individuals concerned, Head of Department or other relevant people, or to refer the matter to the Discipline Body with recommendations or comments.

We see the position of mediator as an interim one, and believe that in the long term a full time Equal Opportunities Officer should be appointed, as in universities overseas. They would have the joint role of mediating in sexual harassment cases as well as the general role of working for equal

opportunity at university.

3. The Sexual Harassment Discipline Body

The role of this body would be to deal with complaints of sexual harassment either after mediation has failed, or where it is referred directly. A formal complaint in writing, to the Registrar or Mediator would be required.

The Discipline Body must have wide ranging power to deal with the case, ranging from mediation, talking or writing to the people concerned, to a warning being given, or dismissal or expulsion in extreme or repeated cases.

We suggest that the Discipline Body be composed of: a) Vice Chancellor or nominee b) two students c) two staff (one academic, one nonacademic). It is important to keep it small and informal, and also that the Discipline Body be at least half women in recognition that they are almost invariably the victims of sexual harassment.

### PROTECTING THE COMPLAINANT

One of the major reasons given by victims of sexual harassment for not taking any action about sexual harassment is the fear of adverse effects on them. It is therefore vital that the procedure jerk

provides adequate protection to the complaintant, in the following ways:

1) During the informal part of the procedure; the name of the complainant should not be divulged without permission. Both Yale University and South Australian College of Advanced Education have found that complaints will rarely be made without this provision, and that a certain level of productive mediation is possible under these

At the later stages, a decision to proceed which necessitates revealing of the complaintant's name must not be taken without their consent.

2) The complainant should be able to withdraw from the procedure at any stage, without repercussions.

In the procedure adopted by the Council of the South Australian College for Advanced Education (October 1983), pertinent comments were made about the experiences of the South Australian Commissioner for Equal Opportunities. In her three years of office, in dealing with thousands of complaints she had found it extremely unlikely that complaints would be made without some justification. The pattern appeared to be that it took real provocation for people to take the step of making a complaint, and that it becomes obvious very early in the process that the intention was malicious in the rare cases where this did occur.

### TIMING RESTRICTIONS ON **COMPLAINTS**

Complaints of sexual harassment should be able to be made up to three years after the event, and by people who have since left University.

This is in recognition of reasons why victims do not speak up about sexual harassment - because they fear repercussions, and because the problem has been trivialised. Further, women (as the most common victims) are encouraged by discriminatory attitudes in society to think negatively about themselves and doubt their feelings. There is a parallel in the fact that Rape Crisis centres receive a large number of calls from women who have been raped and were unable to talk about it with anyone until a considerable time

It also recognises that people have been forced to leave (or change) Universities as a result of sexual harassment.

Obviously the time of the complaint will be one factor in determining what action is to be taken. In some cases, for example, it may be appropriate only to keep a record of the complaint, which would only become relevant if a further complaint was made about the same person.

### **CONSENTING RELATIONSHIPS**

The issue of consenting sexual relationships between staff and students has arisen both in our own discussions and in feedback from others. While the problems involved cannot be fully considered in a submission on sexual harassment. we would like to see further discussion of this topic. We do not advocate a blanket ruling against such relationships, however, we believe that some sort of 'code of ethics' may be one way to address some of the difficulties in a relationship based on unequal power.

### FINANCE AND STATISTICS

We believe that the University, in recognition of its responsibility to combat the problem of sexual harassment, should pay the costs involved in the procedure. These will include staff (the mediator), administration, education (through workshops, seminars and written material) advertising, and legal costs.

The mediator should maintain full records of all complaints in a secure place, and present a report annually on the number and types of complaints, results and so on, (no names) to the relevant

University committees.

### **EDUCATION AND ADVERTISING**

In recognition of the fact that one aim of the grievance procedure is education, with the intention of preventing the occurence of sexual harassment, and that it must be widely advertised, we advocate that:

1) all people staffing such a procedure (contact people, mediator, discipline committee), must attend training workshops to be organised in conjunction with such groups as Rape Crisis Centre, Help Foundation, Mental Health Foundation.

2) all members of University staff should be encouraged to attend similar workshops including training in interpersonal relationships.

3) all University students should be encouraged to attend such workshops.

4) the Grievance Procedure should be incorporated in the University Regulations, printed in the University Calendar, departmental handbooks and AUSA publications. In addition leaflets, information sheets and other publicity should be widely available throughout the University.

Students will be asked to endorse this submission on a Sexual Harassment Grievance Procedure at SRC next week - Wednesday 6th June. We hope for your support. Copies of the complete draft may be obtained from the AUSA President or Administrative Vice President. For further information also see the general article in the Craccum of May 1.

### A CASE STUDY

This case study, from April of this year, illustrates the inadequacy of the existing procedures for dealing with sexual harassment.

A woman student was followed through campus by a male student at night when she was going home. The male student had changed course in order to follow her, insisted on walking and talking with her while fiddling with his shorts. He insisted that she kiss him and grabbed at her. She managed to get away.

She was not aware of any procedure or person who could be contacted with complaints of sexual harassment. It was only due to speaking to a female staff member that she decided to contact the AUSA President.

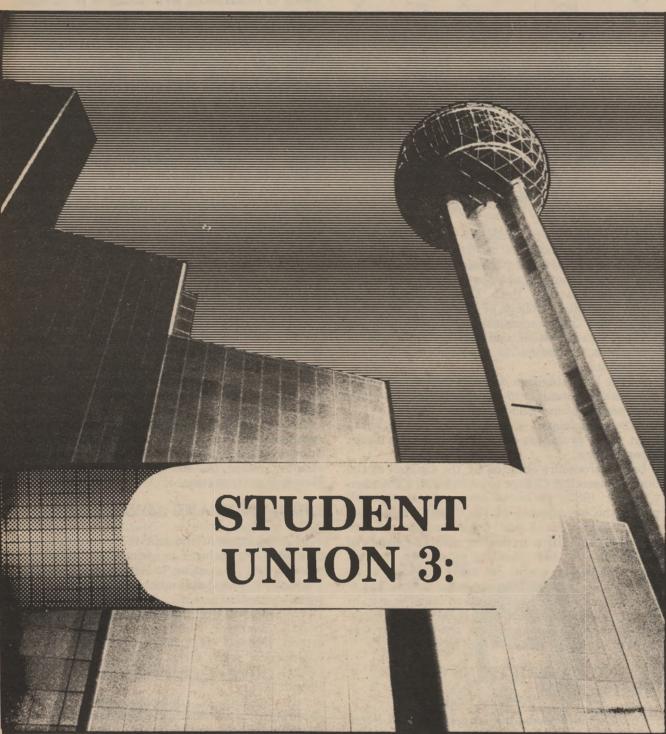
I remember him now. I'm going to make sure I take this to the University Sexual Harassment Board. These bastards must be stopped!

The male student had indicated that he was studying English so she suggested that she go through photos of students in the English Department to try to identify him. She had a clear picture of the student in her mind as he looked very like a friend of hers. It was Friday afternoon and only after lengthy negotiations with the Registrar was the woman able to go through photos. This had only been agreed upon on the condition that the names be covered over and if she found a photo of the person she believed to be the student, the University would inform her of the English class he was in. She would then have to stand outside the lecture and identify the student before the University would be willing to give her his name.



This example is not meant as a criticism of the Registry, in fact the staff concerned gave up valuable time late on Friday to help the woman student go through photos. However, it does highlight the fact that many students don't know who to go to if they are sexually harassed, secondly, that many staff members don't know either, and thirdly that there are no automatic procedures which can deal effectively with complaints which are made.





# THE SKY'S THE LIMIT?

This is the third of 3 articles on Auckland University's Student Union complex; its history, problems and future development. This week's article concerns plans for the next stage. Why do we need to expand the Student Union, and what are our options for future development.

Beginning in 1926, with facilities for 650 students, the Student Union Complex has grown significantly to attempt to keep up with the needs of the student population. Today, the Student Union caters for almost 13,000 students, 2,000 staff members, and is used by members of the public.

Despite the fact that the Union has been completely rebuilt over the last 15 years, it is doubtful that the existing facilities will be enough to cater for an estimated 15,000 students by 1990. Indeed, indications are that the Union is already under pressure. Crowded Common rooms, queues at all the cafeteria outlets during peak periods, heavily booked Rec. centre facilities - all seem to suggest that the Union is again overdue for redevelopment.

Where to from here?

The Student Union Development Review Committee is responsible for planning the next stage of the Union complex. This committee is comprised of representatives from A.U.S.A., the University and the University Architects

(Kingston Reynolds Thom & Allardice). Over the past 6 years the committee has made preliminary investigations into such possibilities as a student union hall, swimming pool, extended common room and club room facilities, a greater range of commercial services for students, and extending the existing union buildings to allow more space.

Any proposal to build new facilities is bound by a number of constraints, especially the limits on space and of course, the cost.

The area officially designated for student use is bound by the sciences buildings, Princes St, Alfred St & Symonds St. This site already contains the major buildings which make up the student union, plus older houses which are currently used for Academic purposes by university departments. Any major new developments will be tied to this central site, since land not already allocated for other University functions is too far away for all students to have easy access.

The second major constraint on new developments is the cost. While we can expect a government subsidy of up to 50% of the total cost, the balance must be met by students.

Previous methods of raising money have included student work programmes, a public appeal, and instituting the building levy, which is collected at the beginning of each year as part of your Students Association fees. Up until 1984, the levy has been used to pay off outstanding debts from the existing union buildings, but from next year the money raised through the levy can go towards new projects.

However, building costs have escalated since the levy was last increased in 1972 and the \$12 per year you now pay is not enough to allow any major new developments.

This appears to be the major issue facing students and planners alike in terms of future development of the student union complex. No one enjoys the prospect of paying for facilities they may not get to use, but the longer new developments are left, the more they will cost later generations of students. And the longer we have to rely on existing facilities, the problems of our already overcrowded Student Union complex can only intensify.

The Next Stage: You Choose

Obviously no plans for the next stage of the Student Union can be made without consulting students. Through A.U.S.A., and the pages of CRACCUM, the Student Union Development Review committee has tried to keep students informed of progress in planning the next stage. A.U.S.A. has also formed its own steering group on Union development, which is open to all interested students (contact Barry Weeber, c/STUDASS office).

Now the committee needs definite feedback on what you think should be included as part of the Student Union's next stage, and has commissioned a survey of student preferences for future development. This survey is to be conducted by Neil Gray, a research officer from the Sociology Department.

Why a survey? The committee believes it is important to consult as many types of students as possible. For instance, almost a third of the total student population are part-time students, and can be expected to use the union differently from full-time students who spend most of their time on campus. Older students, overseas students, handicapped students and other groups may have specific needs and ideas for future Union development. The committee hopes that these will be picked up in the survey.

The Student Union Preferences Survey

Over the next week, a questionnaire will be sent out to 800 students, who have been selected at random from the University rolls.

The questionnaire covers student use of the existing Union complex, attitudes to further developments and sources of funding for the next stage. A pre-paid envelope is included so that questionnaires can be returned as soon as possible at no cost to students selected as respondents for the survey. The success of the survey depends on you returning completed questionnaires, and to ensure a high return rate, the Student Union Development Review Committee, with the assistance of Student Travel Service, has come up with a very attractive incentive to see that selected students do return their completed questionnaires (see page 7 of this issue for details).

If you receive a copy of the Student Preferences Survey, please complete the questionnaire and return it to Studass Office or the Sociology Dept as soon as possible. \$10



The organisers of the student union Preferences Survey know that filling out questionnaires can be a pretty tiring business; so here's a bit of incentive to get your questionnaire back to us.

How would you like

# Two Air Tickets to Sydney

(at low season rate, worth \$792!)

Only those people selected as part of the Student Union Preferences Survey are eligible for this prize.

It's simple: all you need to do is complete the questionnaire sent out to you in the mail, fill out the accompanying TICKETS FOR TWO card and send both back to the survey organisers.

Your card will go into the draw for our TICKETS FOR TWO. The winning entry will be drawn by A.U.S.A. President Trish Mullins at 5pm on Friday, June 28th. Winners name will be published in the following weeks CRACCUM.

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STUDENT TRAVEL SERVICE, 61 SHORTLAND ST, CITY. FOR INSTANT I.S.I.C. CARDS, PHOTOS & A.R.A. BUS PASSES.



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# THE STUDENT UNION - WHAT ARE OUR OPTIONS?

his part of the Student Union supplement looks at the existing union and the functions it serves, and speculates on some possible new developments that could be incorporated into the next stage.

1. FOOD

Catering at the Student Union is a major operation, with an annual turnover last year of \$1,431,755, including \$213,191 from outside functions. These functions, held in the Union during holiday and off-peak periods, help to keep



The existing catering operation includes 2 coffee bars, a restaurant, the main cafe and takeaway outlet, milkbar, plus cafe services in the engineering and med school blocks. Also planned for 1985 is a major cafe outlet in the Human Sciences building. Enough? Not if you look at the crowds of students who use these facilities every day, especially during the lunchtime period. Not only are these outlets under pressure but so too is the kitchen (located in the basement of the Cafe block) where most of the food is prepared. What of new directions for the catering operation? The choice here seems to be between more of the same type of catering outlets we have now, or a move into something different.



University of California, Bekerly's Cookie shop. A Pavlova shop for Auckland Union?

Several overseas Universities have experimented with multi-outlet food areas. Similar to the 'Plaza' in Queen St, these areas offer a choice of different types of food from speciality kitchens. Other universities have split their major cafeteria areas to make them more attractive, though this is difficult in Auckland since the Cafe is also used for large dances and other social functions.

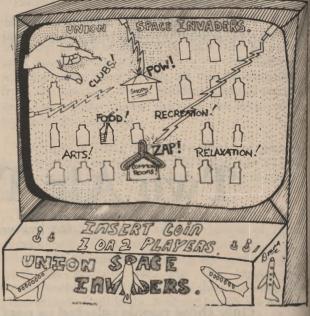
2. RECREATION

Because of the lack of space on Campus, outdoor sports have been transferred to University park. However, with the Recreation Centre, we have on campus one of the most up to date facilities of its type in New Zealand. Less physical recreational facilities can be found in the games room, which has pool tables and a selection of video games.

Two new developments are being investigated. One is for a covered, tepid swimming pool sited next to the Rec Centre. Current plans are for a 25 metre long pool with small diving pool alongside. The estimated cost is around \$2 million.

Another proposal is for a fitness track, which will wind around the campus. Such tracks have much to offer on campuses where space is at a premium. Instead of a fully built up facility, the track comprises several exercise stations, where users can complete brackets of exercises before jogging/walking to the next station and another set of exercises.





What of non-physical exercizes? The University of Sydney has rooms set aside for board game such as chess, while other universities provide variety of recreational activities, including whole billiard complexes.



Sydney University Union's chess room.

3. RELAXATION

Two main types of relaxation facility are available to students at Auckland: the union common rooms and cafeterias, and the open spaces around the Union.



Open space is at a premium on campus, and as new buildings go up around the union we can expect to lose some of the existing open areas. Luckily, the Union is adjacent to Albert park, which is likely to be preserved by Council as a 'green' area. Common room space is limited to the upper and lower common rooms, womenspace and the temporary marae, plus the television room. There are proposals to extend this meagre supplement by filling in the space between the Maidment and Club Noticeboards with 2 floors of extra commons area.

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4. SOCIAL LIFE & ENTERTAINMENT

Apart from cafe dances, club socials and the like, the most exciting new development on the social life front in the past few years has been SHADOWS, a full time licensed student club operating between 4pm and 10pm most nights. Licensed facilities in Student Unions are a regular feature of most overseas universities, but apart from Canterbury, New Zealand Student Unions have not been able to offer regular bar facilities to students.

Again the problem is one of space, and competing interests. Can our student union afford an arts facility such as that of Oregon State University which operates a fully equipped crafts centre and shop for students to sell their products? Also, music and rehearsal rooms enough to cover the broad range of performing arts on campus would take considerable space, but if they are regarded as a priority, then they should be included as part of the unions next stage.

Oregon State's student crafts centre

lockers and photosoc darkroom.

6. STUDENT CLUBS

7. COMMERCIAL SERVICES

On Campus, we already have the Post Office, banks, University Bookshop, Campus travel and the Rec Centre Sports Shop. Due to Auckland University's proximity to Queen St, most other commercial services are close at hand.



Are there any other commercial outlets that should be established on campus as part of the next stage. Already suggested are a chemists shop, Mini-market, clothing store and possibly a liquor outlet. Perhaps these can be combined into a shopping complex similar to that at New South Wales



This Pharmacy is part of New South Wales Union's shopping centre.

Again, however, there is the problem of space. Without major new construction there is unlikely to be any areas available for new commercial outlets.

- Neil Gray.



A future SHADOWS?

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Two proposals to extend the Unions entertainment facilities have been mooted in recent years. One is for Union hall, large enough for general meetings plus enhancing the Unions ability to offer larger dances and live concert facilities for rock music and other performances. Victoria Universitys Hall offers this, and is capable of being subdivided and used as common room space when not in full use for performance and large meetings.

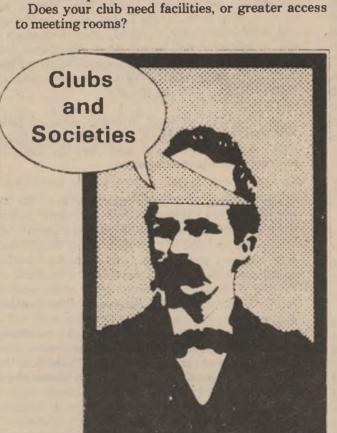
Another is for a movie theatre, although the development of new Video technology may mean that a large separate structure is no longer necessary for this purpose.

5. ARTS

The Maidment Theatre is Auckland University's main artistic asset. Completed in 1976, it is one of the finest theatres of its type in Auckland, and is used extensively by both University and outside groups. A.U.S.A. also maintains an art collection which is dispersed around the Union.



Space is lacking, however, for students themselves to be involved in their own artistic activities. There is a small music room next to the top common room, but this space is small and often taken up by other activities.



Facilities for student clubs on campus are

already overtaxed. Apart from meeting rooms, the

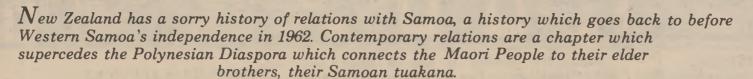
only spaces reserved for clubs are the food-co-op's

The Classics Society Presents:

Euripides'
Women of Troy

Little Theatre 5-9 June
T, W, T, F 1pm
T, W, F 6pm
Bookings at Maidment booking office or R108 (Old Arts)
Adults \$4.00 Students \$3.00





The Immigration Bill (see Craccum Issue 2, March 6, 1984) is currently before a Government Select Committee, and is likely to go before parliament in the second or third week of June.

# WHAT PRICE FA'A SAMOA?

After the privy council ruling on the status of Samoans as New Zealand citizens in 1982, Prime Minister Muldoon said the matter would be resolved in the 'Pacific Way' in his talks with Samoa's Va'ai Kolone. He then proceeded in a non-Pacific way to make it clear he wanted quick action. When a draft protocol was decided on, the Minister of Justice Mr Jim McLay was despatched to Samoa to discuss the final draft. In his briefcase was the final draft already printed by the Government Printer: obviously discussion was not wanted.

The treatment of 'overstayers', the handing of the Privy Council case in 1982, and the controversy surrounding the Immigration Bill all highlight how the paternalism, racism and condescending tone which characterised New Zealand-Samoan relations earlier this century continue today. The Mau are a part of that history - here is their story:



Among the leaders and dignitaries gathered in the small Taranaki township of Pahou in June 1930 for the tangi of the great politician Sir Maui Pomare, was a man who, if he had had his way wouldn't have been there at all.

Certainly he was a strong admirer of the late leader, and it was with deep and genuine emotion that he placed a Samoan ietoga or fine mat by the side of his old friend, but he was an unwilling exile in New Zealand.

The man was one Taisi Olaf Frederick Nelson, Samoa's leading merchant. The son of a Swedish ship captain and a Samoan woman, he had outraged Samoa's rulers - military men from Wellington - by turning on the white side of his past and identifying strongly with Samoans in their struggle for dignity and independence. New Zealand exiled him from Samoa, and so it was that he came to be at Pahou.

Samoans never tire of telling people how their beautiful and benign land is the cradle of Polynesia, the place where it all began. Few experts dispute this and its accepted that for some 3000 years the Samoan islands have been inhabited by the first Polynesians.

Totally isolated in time and distance, Samoans came to terms with a fertile land and evolved a sophisticated culture and system of local government today known as the fa'a Samoa. It was (and is still) based on the aiga, the extended family which was headed by the consensus elected matai. The matai represented the family at the village council while matai with important titles represented the village at sub-district and district level. Although Samoans recognised that a place called Samoa existed, the formal national government that Westerners would recognise did not exist. Chiefs and orators formed a loose confederation but when the Europeans arrived in force in the middle of last century all they could see was anarchy. Whites tried to impose a government on the Samoans.

The story of events in Samoa between 1850 and 1900 is a tale of complicated intrigue and manipulation as the Western powers, Germany, the United States and Great Britain, used various extended families to fight de facto civil wars in order to press their imperialistic interests.

New Zealand was at this time but a colony of England but there were men who had big ideas and they saw New Zealand as the centre for a new southern empire. Samoa, they felt, should be annexed by New Zealand.

In 1884 Premier Julius Vogel asked London for permission to annex Samoa, claiming that New Zealand had experience in dealing with Polynesian Natives and this could be used in dealing with Samoans. The implication that the whites had a successful relationship with the Maori was undoubtedly news to the latter, and London was not impressed either. Sombody there looked up at old Gazeteer and learnt that Samoans were 'thievish, treacherous, and ferocious' so wrote back to Vogel telling him to 'rest contented with the task of dealing with the Maoris'.

In the end Germany annexed what is today Western Samoa in March 1900. The United States took American Samoa and Britain had her interests elsewhere recognised.

German rule of Samoa was low key. Its two administrators, Wilhelm Solf and Eric Schultz were clearly impressed with Samoan culture and traditions and did not want to see it undermined. But they were not adverse to exiling troublemakers, the most notable of whom was one Lauaki Namulau'ulu Mamoe who, along with his family was exiled to Saipan in the northern Marianas.

The assassination of an arch-duke in Europe revived the late Julius Vogel's great dream, when, within hours of the declaration of World War One, New Zealand was asked to seize the German radio station behind Apia.

With soldiers drawn from the 5th Wellington he found Regiment and the 3rd Aucklanders New Zeala took Samoa within 25 days of the declaration war. The Germans had nothing to fight with had surrendered without a shot being fired? either side.

The man who led the invading forces was sates, the Min Southland sheep farmer, Colonel Robert Log isworthy and who stayed on after the forces left to fight n wars in Europe. He left Samoans largely to the own devices but was oppressive towards around 2000 Chinese labourers and coolies lived in Samoa. He tried to ban interral demanded cohabitation between Chinese and Samoans. Saying Noswo

The real disaster for Samoa came four days below wo public m the end of the war when the vessel Talune for the Samoans we New Zealand dropped anchor in Apia harbour. It immittee form passengers were infected with the deadly Spani lague'. It can influenza virus but New Zealand's quaranti un being the procedures were so slack that despite criticially inth a partic passengers, people were allowed ashore. In the ovement with following two weeks over 8000 Samoans, or 25 pt dership who cent of the population died an awful death. Log anted. Richar refused medical help from nearby America volutionary Samoa, which escaped the disease, because hed swernment. It not like Americans.

Logan accused the Samoans of helping the moan involve spread of the disease and told Wellington that children, they will get over it...' They never did a Richardson r in that tragedy were the seeds of a stro lau's leaders, independence movement.



A Mau parade moving alon thops in Apir Beach Road. The people in police went foreground are at approximately the spot wh the police tried to arrest

Events moved d the later neral George lly tense. He r en insisted tha orse he adopte les and banis licies. He had ipule, turned refused to a

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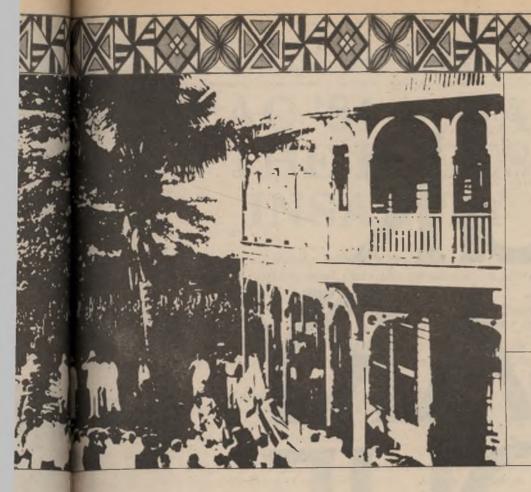
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The story of Mau, and to a certain extent that of subsequent relations, is a story of white New Zealanders failing to understand the depth and nature of the culture they were dealing with. Some New Zealanders in the 1920s were basically weak and uncertain people not knowing where they were going. They were infected with the belief that whites were destined to rule, and they tried to do that in Samoa. This frail society came face-to-face with Samoans. A weak, crisis ridden and vaccilating nation with brawn but insufficient wit came up against a confident, assertive people with a rock firm notion of who they were, and proud of it. It was a recipe for disaster, and that is what

30 August 1914; the Union Jack (in front of the lower floor of the building) is raised over Samoa as Colonel Logan reads the proclamation which declared German Samoa would, in future, be

events moved slowly however and it wasn't til the later years of the five year rule of neral George Richardson that matters became lly tense. He ran Samoa like an army camp, and en insisted that Samoans salute white officials. orse he adopted the practice of removing matai s and banishing people from their villages th Wellingt on he found people who acted against his New Zeal licies. He had an advisory group, the Fono a pule, turned into an instrument of oppression refused to allow democratic elections to the peing fired

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1926 matters were brewing up. Nelson went etes, the Minister of External Affairs William sworthy and Sir Maui, demanding changes in

argely to the Nosworthy agreed to go to Samoa and Nelson towards i urned to set up a citizens committee to prepare missions for him. Richardson saw it as plotting an interna demanded that it stop, while successfully laying Nosworthy's visit.

our days belo wo public meetings were held in March 1927, I Talune fro he Samoans who had taken part in the citizens ia harbour mmittee formed what they called 'The Samoa leadly Spani Lague'. It came instead to be known as the Mau, d's quarant nau being the Samoan word for a group of people te criticially with a particular opinion. It was a pacifist ashore. In the ovement with very few clear aims and a collective oans, or 25 pindership who were not quite sure what they I death. Log anted. Richardson was sure of what they wanted; rby Americ volutionary overthrow of constitutional because hed overnment. In fact the Mau at one point would bably have been content with a little bit more of helping the moan involvement in local government under ngton that l

lew Zealand rule. y never did Richardson responded by banishing many of the of a stron lau's leaders, including two to a small off-shore land, but the Mau grew in strength until by the nd of 1927 some 90 per cent of all Samoans apported it.

Nelson was clearly sympathetic to the ovement, but was not all that active in it. But chardson blamed him and some other whites, lieving Samoans to be incapable of protest ganisation on their own. So he had Nelson, long m white resident Edwin Gurr and trader Alfred myth banished from Samoa, the first two for five ears and Smyth for two.

n February 1928 the Mau launched a boycott of ade moving alon shops in Apia and to back it up a group of Mau d. The people in plice went into town to picket the shops. Although no violence was offered, Richardson anicked and called the Royal Navy and Marines HMS Dunedin and Diomede arrived from New Tealand and 400 Mau were rounded up and apprisoned. Samoa did not have the prison space. a special compound was built on a peninsula to ouse the Mau. So sloppy was the work that the Mau came and went from the camp simply by valking around the wire in the shallow lagoon. In he end Richardson had to admit defeat and let the

had come over the Mau with the appointment of Tupua Tomasese Lealofi III as leader. A holder of a princely title, Richardson had stripped him of his title and banished him when he refused to obey an order to remove a hedge outside his house.

Richardson left Samoa and was replaced by Stephen Allen who arrived in May 1928 with the newly formed Samoa Military Police armed with machine guns, rifles and pistols.

In December that year the force moved in on the village of Viamoso and seized Tupua Tamasese on a charge of non-payment of tax. He was found guilty and sent to Auckland's Mt Eden Prison for six months. There he was visited by Sir Maui who strongly disagreed with what his government had done. He told Tupua Tamasese: 'I came but to see your face and as I looked into the countenance of a tama au Ariki - a prince indeed - lineal descendent of kings where genealogical lines reach back into the twilight of fable - deprived of hereditary titles, degraded, deported and imprisoned.'

 ${f B}_{f y}$  the end of 1929, when Tupua Tamasese was back home, the exile Alfred Smyth was entitled to return home. He did so with Alfred Hall Skelton, a lawyer acting for Nelson who at the time was suing the New Zealand Herald for libel.

The two arrived in Apia harbour on December 28, 1929, a day Samoans remember as Black Saturday.

Allen decided the time had come to crack down on the Mau and any tax evaders, the main form of Mau passive resistance, were to be arrested. As the Mau marched to Apia harbour to greet Smyth and Hall Skelton, police moved in to arrest a man. The arrests were conveniently made near the police station where armed police were in wait. As a struggle broke out between the arresting policemen and the Mau men, the police poured out of the station and opened fire with side-arms. As Samoans fell to the ground wounded or dead, others stoned the police who retreated to the police station. Unknown to the other police, one policeman died. At the station a sergeant who had served as a machine gunner in the Western Front. armed himself with a Lewis gun and began firing at the Mau. Police with .303 rifles also opened fire.

Into an empty street by the police station walked the brave Tupua Tamasese, his arms held high calling for peace. A police rifleman fired at him, mortally wounding the Samoan prince. Tupua Tamasese was one of eight Samoans to die that day, but before he died he made an urgent appeal to Samoans:

My blood has been spilt for Samoa. I am proud to give it. Do not dream of avenging it, as it was spilt in maintaining peace. If I die, peace must be maintained at any price.

Samoa's struggle against New Zealand Oppression by Michael J. Field (Reed, \$19.95)

Field spent three years for the Volunteer Service Abroad on the staff of the Prime Minister's Department in Apia, Western Samoa and now specializes in Pacific Affairs for the Evening Post in Wellington. This article, backgrounding his book, is reprinted from Tu Tangata, Issue 8, Oct/Nov 1982

The Samoans, in keeping with their Christian commitment to the ideals of passive, non-violence, did not take revenge, and as Allen's men began raiding villages and wrecking homes, the Samoans melted into the rugged and wild bushlands behind Apia.

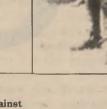
In New Zealand, the news of the killings shocked Nelson and others. Sir Maui, already convalescing after a severe illness, suffered a severe relapse on hearing the news.

Allen was not about to give up; he brought in the navy and the air force to hunt down the Mau in the bush. In the process two more Samoans were killed, but the Samoans always kept the peace.

In the end the Mau came in for talks and an uneasy peace resulted, but conditions only marginally improved. Nelson returned after his five year exile only to be arrested again and sent to jail in New Zealand and exiled for a further 15 years. He took that to mean exile for life, for he was ill and did not expect a long life.

In 1935 the first real hope came when the first Labour Government of Michael Joseph Savage was elected to office. The great Labour leader Harry Holland, who had died two years before, had been a strong advocate in New Zealand for the Mau and was a tireless critic of New Zealand. actions in Samoa. Savage knew little about Samoa, and even less about what to do with the place. He was motivated by a socialist humanitarianism and an opposition to colonialism. Many of the Mau grievances were recognised and changes were made. Nelson was allowed home, and limited, but democratic, Samoan representation was allowed on the advisory groups.

Although the Labour government was less oppressive towards Samoa than the governments of Coates, Sir Joseph Ward and George Forbes had been, they had no clear idea of what to do with Samoa. So it was not until 1962 that Samoa finally won the independence it felt it should never have



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# TE MOANA-NUI-A-KIWA

# RIMPAC '84 — HAWAI'I ON THE EDGES OF INSANITY

The coming century is already being hailed as the 'Century of the Pacific' as trade amongst Pacific Rim nations and thus the strategic importance of the Pacific has started eclipsing trans-Atlantic trade and importance.

New Zealand's ANZUS affiliation involves us in the changing face of imperialism in the Pacific. On Monday, 28 May of this week, the 1984 RIMPAC military manoeuvres began off the coast of Hawaii (occupied by the US in 1893, annexed 1898 - see Issue 2, March 6, 1984) and will continue until June 30.

The development of Rapid Deployment Forces (including New Zealand's Ready Reaction Force) and the entrance of France (currently denying Kanak demands for sovereign independence in New Caledonia and still 'testing' its nuclear armoury in our backyard in 'French' Polynesia) are indicative of the future direction of neo-colonialism in the Pacific to maintain Western economic interests: since when did France border the Pacific?

RIMPAC - WHAT IS IT?

nd

RIMPAC stands for both the nations which rim the Pacific and the large-scale joint military training exercise sponsored by the United States in which these nations participate. Beginning in 1971, the US has invited the nations of Australia, New Zealand, Canada, and since 1980, Japan, to participate. This year France is a participant for the first time. The US must maintain strong alliances in the Pacific region and get them to bear a greater share of the cost of military protection against insurgent national liberation struggles in order to secure its control of the Pacific.

The scale of the RIMPAC exercises is awesome. In 1978 it included the nuclear aircraft carrier USS Enterprise and 41 other warships, 255 military planes and 22,000 personnel. In 1982 the exercises

involved 60 warships and submarines, including the aircraft carrier USS Ranger, 120 aircraft, and 29,000 sailors and marines.

The development of Rapid Deployment Forces (including New Zealand's Ready Reaction Force) and the entrance of France (currently denyinf Kanak demands for sovereign independence in New Caledonia and still 'testing' its nuclear armoury in our backyard in 'French' Polynesia) ar indicative of the future direction of neo-colonialism in the Pacific to maintain Western economic interests: since when did France border the Pacific?

### KAHO'OLAWE

Each year the RIMPAC exercises culminate with the co-ordinated shelling and bombing of the island of Kaho'olawe which is sacred to the Native Hawaiians. Archaeologists have found 544 archaeological sites on the island, including fishing shrines, temples, burial sites and habitation structures which, together, illustrate the detailed and complex record of nearly 1,000 years of the Indigenous Hawaiian's history.

Under US military control since 1941, Kaho'alawe has been used primarily as a bombing target for Navy ships. In 1976, when a group of Native Hawaiian activists and their supporters

began a series of 'illegal' occupations of the island to protest the Navy's violent destruction, Kaho'olawe became the focus for a Hawaiian cultural reawakening. From the strength of a traditional Hawaiian relationship to the land, the Protect Kaho'olawe 'Ohana (extended family) was born.

The efforts of the Protect Kaho'olawe Ohana have led to the recognition of the importance of this historical island and have restored Kaho'olawe's cultural integrity. Kaho'olawe has been placed on the National Register of Historic Sites and on six occasions resolutions have passed through both Houses of the State Legislature, calling for a halt to the use of Kaho'olawe as a target and for the return of the island to the People of Hawaii.

### HAWAII

In questioning the military's jurisdiction to bomb Kaho'olawe the 'Ohana exposed the heart of American military domination of the Pacific. Because of its strategic location in the mid Pacific, Hawaii historically has played a crucial role in the expansionist foreign policies of the United States and is itself the most densely militarized state in the US. As a perfect defence outpost for the West Coast of the US, it has been intruded upon to a far greater extent than countries such as the Phillipines.

Hawaii is the headquarters for military activities that control more than half of the earth's surface: From the West Coast of North America to the East Coast of Africa, from the Arctic to the Antarctic, comprising 70% of the world's oceans. Hawaii's Pacific Command for the Pentagon's activities, is by far the biggest and deadliest in terms of number of units, manpower and weaponry. There are more than 100 military installations in Hawaii, with support facilities that make the Pacific Command operations possible. These are equipped with various types of tactical and strategic nuclear weapons. It has been clearly established by Peace researchers in Hawaii, that O'ahu (major island in the Hawaiian chain, and location of Honolulu), houses nuclear weapons.

### SUPPORT FROM AOTEAROA

Clearly, then, Hawaii as a nuclear target is a focal point that unites the Peace, disarmament, and anti-nuclear groups of the Pacific. As a peaceful equivalent to the military rapid deployment force that the US is building up, a 'Peaceful Rapid Deployment Force', consisting of members of movements to be sent to hot spots, has been proposed. Prominent Maori activists Hilda Halkyard of PPANAC - the Pacific Peoples Anti-Nuclear Action Committee, Auckland, and Hinewhare Harawira of the Waitangi Action Committee are now in Hawaii with local activists from the Pacific Concerns Resource Centre, Honolulu. PPANAC staged a demonstration down Queen Street against RIMPAC last Friday.

The RIMPAC exercises are the largest naval exercises conducted in the Pacific and Indian Oceans. In the context of the Pacific, RIMPAC is excellent training for intervention by the US, France, Australia, New Zealand, Japan or Canada in any of the major national liberation movements in the region, from the Fretilin in East Timor, to the Kanak Independence Front in New Caledonia and the National Democratic Front in the Philippines.

A petition form to stop the bombing of Kaho'olawe is in the AUSA office. Koha to support the Maori representatives in Hawaii can be sent to the RIMPAC Solidarity Fund c/o PPANAC,

Raihania Manuhuia on behalf of Te Reo Oranga

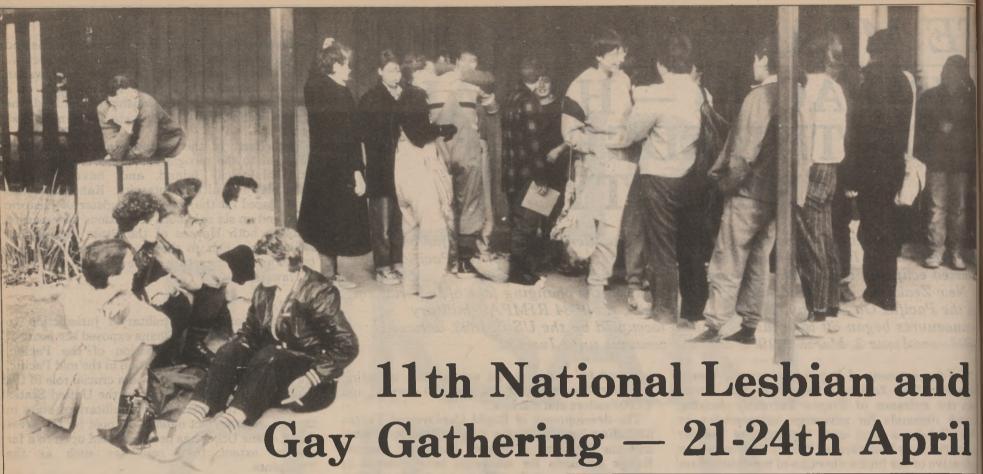
Deployment or elements of the Ready Reaction Force onto HMAS TOBRUK during a recent exercise on Great Barrier Island.

172 OLD & NEW
172 Symonds St, Ph 733-283

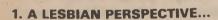
We will buy all types of household goods.







# THE GAY—LESBIAN MOVEMENT 1984 ...WHERE ARE WE?



In the seventies the Gay Pride movement was in full swing. Both lesbians and gay men were walking up Queen Street dressed in blue jeans, proclaiming their sexual choice to all who would listen.

The movement has changed. Society didn't ever really accept those throngs of deviants, and women's liberation came to the forefront. The economic climate changed. Lesbians recognised that their oppression was intrinsically different to that of gay men. Men of any sexual choice, were part of the patriarchy. The term 'Gay' was given over to the men, women took up 'Lesbian' and refused to be lumped into the one category.

This background set the tone for this year's conference. Over a hundred men and fifty women from all over the country gathered in Christchurch Polytech in late April to discuss issues, politics, watch films and socialize.

Although there were few scheduled 'mixed' workshops, many lesbians felt that being at the conference with gay men was a political compromise as well as an anomaly to their lesbianism. In the lesbian-only workspace it was decided by one group of lesbians to voice their feelings about the conference to the gay men. A statement was issued to the men early in the conference. (See insert).

This statement was met with a challenge by some of the gay men to meet as a large group to discuss sexism and racism as a group. The men then drew up their own counterstatement and the stage was set for a group confrontation.

### OPEN FORUM: FULL PRIVILEGES OR REVOLUTION?

The debate at the open forum started with a look at sex role stereotypes, in dress and actions, and how these oppress both gay men and lesbians. The equating of oppression didn't fare with the lesbians who noted that the relationship of gay men to society meant that they wanted to be free of oppression, i.e, be men with full patriarchal privileges.

Many lesbians spoke of the need for a revolution, not just recognition of our sexual choice. To what extent do gay men and lesbians share common political goals? For many men, it seemed, this was the first time the question of the politics of the patriarchy had been discussed.

We discussed the way gay men treat straight women. Many gay men, it was noted, had brought





straight women to the conference social the night before. This relationship, with the straight women being referred to as 'faghags' or 'fruitflys' is not found amongst lesbians. Amidst laughter it was noted that the equivalent 'dykespike' is nowhere to be found. Straight women act as cover for the gay man, thus reinforce straight society's attitude toward lesbianism. Straight women at a lesbian/gay function were noted as insulting to lesbians, and the men were challenged about these relationships.

### LESBIAN ONLY WORKSHOPS

Throughout the weekend the lesbians met and discussed such topics as body image and sexuality, lesbian motherhood, working with straight women, alcohol and drug addiction, and racism and Maori Sovereignty. Though politics differed widely, from those who supported separatism to those who were relatively unpolitical, shared experiences brought women from different backgrounds, politics, ages,

Lesbian Mother's Defence Fund:

'Our primary aim is to inform gay and lesbian women about their RIGHTS to the custody and care of the children they have borne. And of the children to choose the parent they wish to live with without the prejudice and bigotry of society and its institutions intruding into their households. There are now many scientific papers published officially declaring what we already knew - that children in lesbian families are as happy or happier (and far more sensitive and aware) than children in any family comparatively and percentage wise.' The Lesbian Mothers Defence Fund P.O. Box 11009 Dunedin.

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and races together.

Social time together also brought out the sense of community, with a high point of the weekend being a shared meal on Sunday night followed by a dance/disco at the local Dorien Society. Music was provided by the local dyke band Wayward Witches, who recently came third in the South Island Battle Of The Bands. They sung about such topics as women and unemployment - 'Take a job from a solo mother - opportunity knocks', and did a cover of Georgie Girl - 'Come out Georgie Girl', a favourite. They'll be bringing their hard-edged rock'n'rock to the North Island within the next few months.

### CLOSING PLENARY: RACISM AND SOVEREIGNTY

Following the mixed workshop on sexism, a challenge was put to both sexes to meet and discuss racism and the role of gay men and lesbians in the fight for Maori Sovereignty. Working from a gay and lesbian perspective the discussion explored the idea of self-determination, a long time cry of "Gay Liberation". Making the connections between sovereignty and self-determination came through a long process of looking at our own culture and position in society as gays and lesbians.

The structure of the conference was questioned, it's lack of spiritual feeling, lack of opening, and greeting, and lack of recognition of the land and tangata whenua of Christchurch. Commitment was made to the restructuring of next year's conference through acknowledging where we are, physically and spiritually, and by making provisions for a wider range of people to be involved. A koha was raised for the tangata whenua, and regional groups formed to further organize against racism and to liaise with the sovereignty movement.

- Louise Rafkin



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As lesbians we recognise that we share a curtain oppression with gay men. However, we also assert that gay men hold power in this society which oppresses us. We demand that the gay men at this conference address themselves to the following issues:

1) That their power as men in this patrimechal society means that they are privileged, economically, socially and politically. How are they as (mainly) white middle class men working towards a society free of satism, classism and racism? What political involvement do gay men have other than looking at their status as homosexuals?

2) We demand that gay men confront their views on women and lesbians. How do gay men use women and images of women in their lives? As 'faghags'? What about acting on the stereotypes of women through dressing in drag? How does this reinforce the negative attitudes that society has towards women?

▶ 3) We challenge the language used by gay men about women and lesbians.

We have taken time from being with lesbians to put energy into this, but being at a conference with men of any sexual choice is a compromise for many lesbians.

We expect a response to these remarks.





2. A GAY PERSPECTIVE...

What I have written here is a personal response to the conference, with a gay perspective and should not be seen as representative of all gay men who attended the conference.

Well, this one was different, I'm told! With no stated theme, and no 'outside experts', conference participants were encouraged from the start to make their own conference. Planned workshops ranged over a number of issues (excluding racism) but the conference took on a life of its own, and evolved into a gathering, with most people paying little heed to the initial structure, as time went by. The result was not chaos, but finally, a far greater degree of unity was achieved between Gays and Lesbians than many had thought possible.

The conference started badly, with no real beginning and no collective greeting. A segregation of Lesbians and Gays was imediately apparent - it was pointed out by one Lesbian (and reinforced by others) that if we had all greeted each other and broken the ice together, right from the start, then mutual trust would have developed a lot faster.

Out of the first morning's workshops came an angry challenge from a group of Lesbians demanding that we Gay men face up to our sexism and confront our attitudes towards women. This provoked two responses; one from a group of Gay men, and another, from a 2nd group of Lesbians, who claimed to have been unfairly represented by the first. The whole exchange served to set the theme for the conference, which, to me, was the attempt to resolve conflicts between and within the various groups, of Gay men and Lesbians. An agreement was reached that we all meet together on the second afternoon and expose/settle/discuss our differences.

It became obvious at this joint workshop that the breadth of political views expressed could never all be reconciled ..... from men who still refer to wimmin/womin/womyn as "Ladies" or "Girls", to a small group of Lesbians for whom the idea of working with, or putting any energy into men, is incompatible with their views (They justified their stand, and left). However, the majority of Lesbians felt they could co-operate with us gay men, to varying extents... the workshop continued; the politics of drag/androgeny were debated... calls for workshops on racism (none had been planned for in the conference structure)... an emotive plan for simple unity... "Fag-hags" berated... The "mens" movement criticised for its heterosexism (gay men, let's get in there and root it out!)... etc, etc, a bloody good rave session indeed. It brought home to me a number of interesting points, not the least of which is the fact that much of the suspicion, and distrust that exists between Lesbians and Gay men in this country is based on nothing more than ignorance and lack of communication.

From then on, for most people, the whole structure of the conference rapidly broke down, and a new form emerged, more suited to our needs. Out of the (unscheduled) Gay men's sexism workshop on Monday came a wonderful warmth, and an appreciation, for me, of the need for gaymenspace at the gathering. The strength and security we gained from simply being separate from Lesbians, allowed us to formulate our own ideas on sexism and heterosexism without feeding off Lesbians energy, or guilt-tripping pointlessly on their criticisms. We shouldn't need to be told by Lesbians what our sexism is, or what to do about it; we shouldn't expect them to put energy into us -WHY CAN'T WE THINK FOR OURSELVES? It is true that many of us gay men need to pull our socks up - and it is up to us to do it. Perhaps it is time we thought about having our own gathering, as well as this.

In the plenary on the final day we saw how the conference had changed to reflect our needs rather than the conditions which a Pakeha, heterosexist culture imposes on us... but still we had not found time to address our own racism.

Maybe as a result of the informal nature of the gathering, few tangible gains were made for Lesbians and Gays in general... Even so, one lasting thing that was achieved was the beginnings of a nationwide support network. This will be set up by Gay people for cancer patients, the incurably ill, Aids victims, and elderly Gays. This is seen as an attempt by us to take responsibility for our own and fill the gaps that straight society can't hope to.

As well as this, as a result of discussions in AIDS workshops at the conference, a seminar is to be held in Wellington at Queen's birthday weekend to consider all aspects of the AIDS crisis.

However, I feel that the personal gains for individuals in terms of self-confidence, acceptance, and increased awareness, were by far the greatest. A number of men I talked to felt this also .... the buzz you get from kissing another man in public for the first time, being able to show affection through touch.... the wonderful sensation of being refused service in a Christchurch pub, (does wonders for your identity) and giving back some of the shit we have to take in our everyday lives to some unlucky 'hets' on the Cook Strait Ferry coming home. A great gathering. Thanks to all those who helped make it happen.

- Jon Lusk



# SPORT

### EASTER TOURNAMENT RESULTS

### ATHLETICS

This sport as usual, proved to be a testing ground for a few dedicated athletes, without much display of interest from other quarters.

Massey dominated the event, securing 76 points, with Canterbury - the only other real contender - trailing with 41.

1st: Massey 2nd: Canterbury 3rd: Victoria 4th: Otago

### CRICKET

Essentially there were only two teams in this competition, Auckland and Waikato, who from the start of play looked assured of a place in the final. The eagerly awaited competition, however, failed to come to fruition. Waikato winning all too easily.

1st: Waikato 2nd: Victoria 3rd: Canterbury 4th: Lincoln

### ROWING\_

Victoria clearly dominated the University events, aside from the prestigious University 8, which was won by Otago. However, they did not fare as well in the College and Novice events. These were secured by a determined Auckland rowing squad.

1st: Victoria 2nd: Auckland 3rd: Otago 4th: Massey

### FULLBORE SHOOTING.

Fierce competition was the order of the day with a closely fought shoot-out between Canterbury and Massey. The result was a win to Canterbury on 1048.43, a mere 0.2% ahead Massey's score of 1046.43.

An invitation side from the University of New South Wales added a touch of class with their near perfect performance.

1st: Canterbury 2nd: Massey 3rd: Victoria 4th: Otago

### SNOOKER.

The snooker players performed admirably, with much sill shown both in cue techniques and in bending of the elbow.

1st: Auckland 2nd: Victoria 34d: Massey 4th: Otago

### **SWIMMING**

Excellent performances were evident throughout the evening's competition, with several new records established and many equalled. NZU Sportsman of the Year, Anthony Mosse, provided additional spice to the Tournament.

1st: Otago 2nd: Auckland 3rd: Victoria 4th: Waikato

### TENNI

Otago, scoring 38 out of a possible 40, gave an impressive performance in the women's competition. Victoria secured the men's, but without scoring quite so highly.

1st: Victoria 2nd: Otago 3rd: Canterbury 4th: Massey

### VOLLEYBALL\_

Competition was enthusiastic, spirits were high and a three way tie was the result for first place. Both the men's and women's finals were closely contested and resulted in scores of 32. 1st: Victoria, Canterbury and Otago

2nd: Massey

### WATERPOLO\_

Victoria cleaned out the event, beating Otago in an exciting final. Both teams were previously unbeaten. In the women's event, however, the roles were reversed, Otago emerging as winners over Victoria.

1st: Victoria 2nd: Otago 3rd: Massey 4th: Lincoln

### YACHTING\_

The real competition in this event was fought out between the two Victoria teams, with no other universities at a comparable level.

1st: Victoria 2nd: Otago 3rd: Lincoln 4th: Auckland

> - Mary Lambie - Moira Hansen - Jane Davitt

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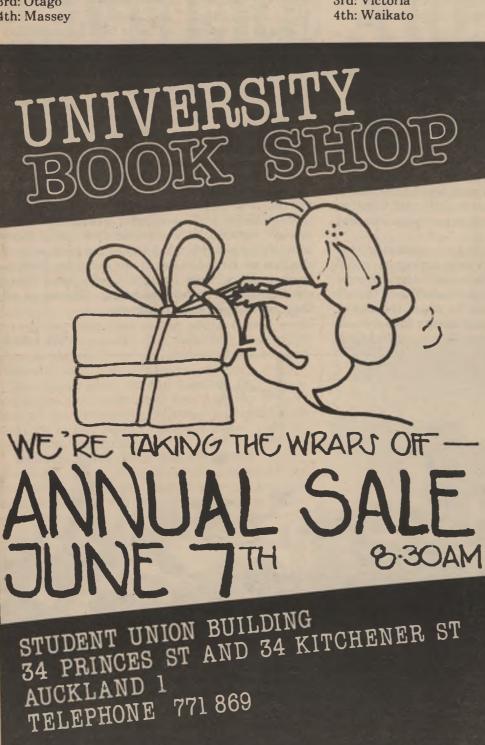
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# NGA KAI-PUORO MUSIC INDUSTRY

THE DANCER. 12" Single by Marching Orders -

Flying Nun grapple with the fickle teen tide.

hearts and pocket money of New Zealands Sea of

There are plenty of overseas acts grabbing the

School folk. Why not indigenous? Hip - shake chum!! Pop that deserves to be Pop, and where

Very electronic - but not your cooking N.Y.

funk Material. Often thin for tricks and vocals

while great could do with being more forward in

production, the music has it, right, lift, 1, 2, 3....

Religious Flying Nuns don't be heard saying

the mix, you know louder! and the chorus - the

Only one suggestion give the cover some

this is slush, Human League et al. This disc

doesn't concern you. Unless you be teen.

better to come from, Gisborne, Here.

catch - Ahh ... it's gone ....



GREAT UNWASHED double 7". - Flying Nun.

You should have seen this already. Looking very much like me ol' man's painters drip sheet cut up. This 2 record set certainly catches the eye - 5 songs, everyone a hit. The Great Unwashed have a super-human feel for their particular bent of music. The two kilgour brothers just might be twins.

Songs like these were on your radio you wouldn't even know Summer had ended. File under GROOVY MAN.

Forth Coming New Zealand records & tapes to watch out for:

Flying Nun: ▶ Pink Frost 7" by THE CHILLS.

► Lost Rumba 12" VARIOUS. INDUSTRIAL

TAPES:

► A SPANNER IN THE WORKS ·

► LIVE AIR ACES featuring Ralph Bennett, Taranaki Sol and Bruce Bisset.

RITES TAPES:

- ► Menial Vex
- ► Dead Image
- ► Plunket Boys
- Discipline
- Sons of Absid

**NEXT WEEK: BILL DIREEN DISCOGRAPHY** THE NORMAL AMBITION 'PASSAGES' . heard about it?

- Paul Luker

CHAPLAINS' CHAT



### SCRIPTURE, RELIGION AND AUTHORITY

The tenth annual Colloquium of Religious Studies held in the May vacation brought together about 80 people and 17 papers from very different points of view.

Three papers and a general discussion brought together diverse attitudes to feminist concerns, showing us that there are many points at which men and women need to develop sensitivity and appreciation of one another.

Six speakers urged the need for a more imaginative appreciation of traditional views of authority while three pressed the claims of conservative viewpoints.

Two built bridges between Science and Religion and three presented a challenge to orthodox structures.

Whereas the discussions might have become very heated, the participants showed their maturity and charity by a thorough-going spirit of

Augustine, bishop of Hippo in North Africa, in the fourth century gave us the dictum 'Hear the other side'. That is not only fair to our opponents but may also succeed in making us wiser.

- J.M.K. for the University Chaplaincy

Sincere apologies for bad proofing of 'Rabbi's Rap' last issue. Dread of Affliction should have read Bread of Affliction, (commonly known as Matzoh!). People gather together at the Seder table, not the Seden table.

# BREAKFAST -EVERY DAY

122 ANZAC AVE

EVENING MENU FROM 6.00pm DAILY

# JOHN TANNER HI-FI LTD

Yes, available once more the Creek Cas 4040 Amplifier still only \$569.00



John was so excited he wet himself! Not a pretty sight, but as he said "It's one way of making your own Creek."

If you would rather have the real thing come and

EADY'S MALL, 57 HIGH ST. PH 735-102

(20 yards from Victoria St carpark) NOW OPEN SAT MORNINGS

# NGA TUHI MAI

### LETTERS

### APOLOGY

Dear Rangi.

I have noted your comments that 'separate development is enforced in Israel and South Africa, but monocultural development is what is enforced here in Aotearoa...' and have given them considerable consideration.

Finally I have concluded that I have been doing Awatere and injustice and your comments on Maori Sovereignty have given me a clearer insight into Awatere's more magical use of language.

I therefore retract my statement that Awatere's ideology is not substantially different to Israeli Zionism ar South African

One further point is that the student newspaper of the American University of Beirut has in fact discussed (in feature articles) American expansionism in the Pacific as a part of the full discussion of American involvement all round the world. It might be argued that the most dangerous overlapping of superpower rivalry is not in Latin America, Azania or the Pacific but the Middle East. If this is the case, you comment that the Middle East 'is too far away and too complex' a topic for discussion seems to be a cop out. A super power confrontation, if it takes place, will be the most important issue any newspaper could discuss.

Jean Stephan

### AN UNCOMMON ROOM

Dear Editors,

I apologise for not writing this sooner, but perhaps it is not too late to say something in appreciation 'Womens Space'.

I was more or less a stranger in Applicad a few weeks again.

I was more or less a stranger in Auckland a few weeks ago. One day I was so homesick I did not know how I was going to be able to stay at the University. I went to 'Womens Space' and two people there were very supportive and listened to me sympathetically so that I felt able to be cheerful again and appreciate being here.

I know there are counselling services etc, but I think it is good there is somewhere peaceful for women to go which is quite informal and where there are friendly supportive people.

Yours sincerely,
- Kay (an Older women student)

### A REAL NOWHERE MAN

Dear Editor,

I am here at Auckland University to study to get a degree. I wouldn't waste my time considering questions of society, religion or politics. What have such things to do with me? The only question is how to get a degree, the best job, the highest wage. My ambition in life is a home, an overseas trip and a satisfying relationship or two. What else is there for anyone in life?

University is not the place for thinking, for analysing meaning of life. I am vaguely annoyed by peolple who try to attract my attention to such issues whenever I leave my seat in the library to catch the bus home. That is why I am not going to the talk by Norman Geisler on Thursday at 1pm in B28, under the library. He may make me think.

Yours, A.M. Snowball

P.S. Thursday the 31st, 1pm, B28.

### OH, THE ISRAELITES!

Dear Si

I am glad Lisa Glazer raised the question of the Falashas, the Ethiopian Jews. In Israel there are 500 Ethiopian Jews who suffer the double persecution of poverty and racism.

When Ethiopian Jews first arrive in Israel they are put in absorption centres such as the one in Beersheeba. Some have been in such camps for 10 years. They must undergo 4 months of extensive medical checks during which time they are not permitted to work. The aim of the centres is to turn these people into white middle class Israelis. The culture and customs they bring with them from Ethipia are considered primitive, 12th century and have no place in Israeli society.

The other problem is that of race. Many Jews inside Israel will not accept that dark skinned people can be Jewish and don't consider the Falashas have a right to live in Israel. In areas such as Safed, Eilat and Carmiel the European Jews have made it very clear that they don't want any black Jews living in their districts. I find it ironical that Falashas have found no better security in Israel than they did in their original homeland.

Yours sincerely, P. Tapela

### **CULTURAL INSENSITIVITY**

Dear Rangi and Neil,

Do anti-Zionists have no shame? The last line of D. Hills letter (Issue 9, May 1) is culturally insensitive to Jews. Calling Israel's actions 'Nazi-like' is as distorted and sick as calling Muldoon 'Hitler'. Neither is trying to exterminate an entire people. While D. Hill said that Lisa's article was 'a lesson to us all' it doesn't seem like he has learnt a thing about the gravity of the Nazi's actions to Jews.

Your sincerely, Sarah Stix-Segal

### ISRAEL/PALESTINE

The Editor, Craccum.

D. Hill does not distance his views from those of the P.L.O. and their stated aims for the destruction of the State of Israel and the expulsion or murder of its Jewish population. Nor does he condemn their world wide campaign of murder of Jews world wide since 1967.

His allegations of expulsion of Arabs from Israel sits strangely beside his complaint published this week in 'Zealandia', that Israel would not give an exit visa to an Arab Christian priest. He can't have it both ways. However his most outrageous statement concerns the P.L.O. hi-jacking of a bus by terrorists 'who didn't actually hurt anyone'. I was in Israel in 1978 when in the course of a similar hi-jacking of a bus on the coast road north of 'Tel Aviv, the same sort of people were responsible for the wounding and murder of a bus load of Jewish families returning from a picnic.

D. Hills knowledge of Judea and Samaria (since Jordan lost it in 1967, known as the West Bank), excludes the fact that the total area of that piece of land is 2,000 square miles (Israel 8,000 square miles) and his sympathy for refugees is completely selective. All over the world there are millions of refugees and always have been. He says nothing of the 800,000 Jewish refugees from Arab lands in the early '50s who were settled in Israel, without compensation from the countries of their birth for the loss of everything they possessed. As always the Jewish people throughout the world supported the resettlement of these refugees, unlike the arab states (all 21) of them who have maintained the Palestinians as perpetual refugees for political purposes.

Yours etc, Ernest Markham

# eech man

# Working Late? Feeling Hungry?

Try A.U.S.A. Restaurant Mezzanine Floor, Catering Building

> Open Mon—Fri 5pm - 8pm Semi Licensed, a-la-carte See you there

> > See you there!



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# **PANUI** NOTICES

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Yours etc. nest Markham.



Your sincerely, rah Stix-Segal

welcome. See you there!

FRIENDS OF KESTON

COLLEGE

ANTI RACIST MOVEMENT

ARM meets every Tuesday at 1pm

in the Executive Lounge. This week

we're discussing the Immigration

Bill, and what we can do about it.

Overseas students particularly

Politics

Thursday May 31 7.30pm MacLaurin Chapel Hall, Princes St We are a group of people concerned at the plight of religious 'dissidents' in countries such as the USSR, Eastern Europe, China. We support Keston College in Kent, England which provides factual information on such people and on the relationship of religion to the

This is an introduction with two

(a) 'Lifeline' - the story of Keston College and its founder the Rev. Michael Bordeaux, an Anglican priest, and

(b) 'One Word of Truth' - based on the Nobel Peace Prize acceptance speech by Alexander Solzhenitsyn. It is narrated by Tom Courtney, the British actor.

Tea, coffee and biscuits will be provided. All welcome. Contact: Ralph Taylor 586-633

### Film

AUCKLAND FILM SOCIETY PROGRAMME - JUNE

Week 1 - Ordnung (dir: Sohrab Shahid Saless) EPSOM: Mon 4 June, 7.30pm CITY: Wed 6 June, 5.30 & 8pm Week 2 - Un Sac de Billes (dir: Jacques Doillon) DEVONPORT: Fri 8 June, 8pm. EPSOM: Mon 11 June, 7.30pm. CITY: Wed 13 June, 5.30 & 8pm. Week 3 - Le Silence de la Mer (dir: Jean-Pierre Melville) DEVONPORT: Fri 15 June, 8pm. EPSOM: Mon 18 June, 7.30pm. Last Chants for a Slow Dance (dir: CITY: Wed 20 June, 5.30 & 8pm. Week 4 - Last Chants for a Slow

DEVONPORT: Fri 22 June, 8pm. Angel City (dir: Jon Jost)
EPSOM: Mon 25 June, 7.30pm Week 5 - Germany, Pale Mother (dir: Helma Sanders-Brahms) DEVONPORT: Fri 29 June, 8pm. EPSOM: Mon 2 July, 7.30pm. CITY: Wed 4 July, 5.30 & 8pm.

**VENUES:** AUCKLAND CITY ART GALLERY Entrance on the corner of Wellesley & Kitchener Streets **EPSOM** Auckland Teachers College, 74 Epsom Ave, Epsom Lecture Theatre A DEVONPORT The Works, 30 King Edward Parade

### VIDEO CLUB

Tuesday night - Tonight!! Rm 144 behind TV Room. EXORCIST 1 & II. Members free (\$5/year). Nonmembers \$1. Refreshments available.

### Elections

### **WOMEN'S RIGHTS OFFICER**

Nominations are invited for the Executive position of Womens Rights Officer. The term of office will be from the date of appointment to 31 December 1984.

Nominations should be made on the form available from the Association's Receptionist and must be handed to the Secretary by 5pm on Tuesday 5 June.

An appointment to this position will be considered by the Student Representative Council at its meeting to be held on Wednesday 13 June and candidates should attend this meeting from 1pm.

> R.W. Lack SECRETARY

### **UNIVERSITY COUNCIL** REPRESENTATIVE

Nominations are invited for the position of AUSA Representative the Auckland University Council. The term of office is for the period 1 July 1984 to 30 June 1986.

Nominations should be made on the form available from the Association's Receptionist and should be handed to the Secretary by 5pm on Tuesday 12 June. An appointment to this position will be considered by the Student Representative Council at its meeting to be held on Wednesday 20 June. Candidates should attend this meeting from 1pm.

Candidates for this position must be at the time of their appointment enrolled for a degree or a diploma as a full-time or part-time internal student of this University and must, before being appointed, have been enrolled for at least two academic years at a University or Universities in New Zealand.

> R.W. Lack SECRETARY

### Arts

### LITTLE THEATRE

Special lunchtime performance. Anna Holmes and Bronwyn Judge present CREATED WOMAN- the tale of Blodeuwedd from the Mabinogi - an unbelievable dance,

drama, multi-media presentation. Little Theatre, Thursday 31st May, \$1 ... Student I.D.

### **CULTURAL MOSAIC ALIAS INTERNATIONAL WEEK '84**

Are 'U' interested? Is your club/society interested? The Cultural Affairs Officer and the Social Activities Officer would like to meet you on Thursday the 7th of June in the Council Room. (Note: this probably means 1pm.)

### Religion

### **EVANGELICAL UNION**

Thursday, 31st May, 1.00pm, B28 lecture theatre Norman Geisler will focus this discussion on the supernatural forces shaping human life, and how Christians can wage spiritual warfare in God's strength against evil forces.

### General

### **CAS: VISIT PROGRAMME UPDATE**

REMINDER INTERVIEW SEMINAR: Tuesday 29 May at 1.00pm Upper Lecture Theatre, everyone welcome. INTERVIEW WORKSHOPS: Wed 30 May, Thurs 31 May & Fri 1 June at 10.00am, 1.00pm & 3.00pm. Appointments must be made.

**ADDITIONS** N.Z. SYNTHETIC FUELS July 11, 12 & 13. Presentation: Wednesday 11 July at 1.00pm, Engineering School Room 1.401. Seeking Mechanical & Chemical Engineering graduates. NZ DAIRY BOARD

Presentation: July 17, 7.30pm ULT. Interviewing: Wednesday 18 & Thursday 19 July. Seeking mechanical and chemical engineering graduates. NZ DAIRY BOARD

Presentation: July 17, 7.30pm ULT.

Interviewing: Wednesday 18 & Thursday 19 July. Seeking chemists, biochemists, economics, business admin & marketing. N.Z. ALUMINIUM SMELTERS On campus Wed 18, Thurs 19, Friday 20 July. Time and date of

presentation not yet to hand. MINISTRY FOREIGN AFFAIRS. Change of date & venue. 30July 1984 at 1.00pm, Conference Centre, Architecture School.

### SOCIETIES GRANTS **SUB-COMMITTEE**

The second meeting of the Societies Grants Sub-Committee will be held on Tuesday June 19 from 6pm in the Council Room. Grant Application forms and a covering letter are available from the AUSA Reception. If your club wishes to make an application then fill in a time slot on the agenda which is posted by Reception, and return your forms completed with last year's audited accounts by noon Friday 15 June.

Copies of previous year's applications are on file if required. Any queries to:

> Societies Rep Room 111, Ext 826.

### COMPUTER FOR SALE

Tenders are invited for the following computer equipment: 2 x Apple He 164K 2 x Kaga Monitor

2 x Apple 51/4" disc drive & controller card Davong 5 Megabyte hard disc &

controller card All equipment is under one year old and may be seen working.

Tenders will be considered for individual items or for items grouped to suit the tenderer. Enquiries and tenders should be addressed to: Penny De Valk

Student Job Search Auckland University Students Association Private Bag Auckland Phone: 30-789

### SCM

'What makes (or breaks) communities', Tuesday May 29 6.00pm Rm 144. Budget meal before hand. For further info contact:

Rosalie 685-169 or Karen 763-154

### Clubs

### **GAY STUDENT GROUP**

Meets every Friday, 4pm, in Room 144, (1st floor of Student Union) - wind down after the first week of term, or come to Tuesday lunchtime meetings (room 143) to give a hand organizing things. Nonstudents welcome.





### SPEAKING IN AUCKLAND ON THURSDAY 31st MAY, 7.45pm **AUCKLAND UNIVERSITY, ROOM B28, LIBRARY BUILDING**. ALL WELCOME. PH 663-718

### PETRA KELLY:

Outspoken co-founder of the Greens, a leading campaigner in the European peace movement, Petra Kelly's passionate speeches have revitalised German opposition to nuclear arms, to abuse of the environment, to the oppression of minorities. She is currently a member of the West German Parliament

GERT BASTIAN: Formerly a general in the West (German army, Gert Bastian has led criticism of Nato's nuclear strategies by a growing number of current and former military officers. He has been Spokesperson for the Greens on peace issues, and is a member of the West German

THE GREENS: West Germany's environmentalist, anti-nuclear party gained 27 seats in the Federal Parliament in the 1983 elections. Their innovative campaigning and commitment to radical social change has already left its mark on West German politics. Amongst other things, they organised the Nuremberg 'War Crimes Tribunal' against nuclear arms: they have demonstrated for peace and have been arrested on both sides of the East-West border; they have focussed public attention on the problems of minorities, acid rain, and the dangers of 'over-heated industrialism'.

### WINTER LECTURES: MIND CONTROL

This year's lunchtime Winter Lectures at Auckland University will have as their theme 'Moulding Our Minds: Strategies for Control in 1984'. Seven speakers, including two from other universities, will examine this Orwellian topic from the standpoints of their different

The series begins on Wednesday 6 June with Associate-Professor M.C. Davison (Psychology Department) speaking on 'Behaviour Manipulation: Potentials and Problems'. On 13 June Dr D.P. Aimer (Political Studies) will lecture on 'Shaping Citizens'.

Professor G.V. Goddard, of the Psychology Department. University of Otago, will discuss 'Surveillance, Interrogation and Persuasion: Neuropsychological Prospects' on 20 June.

The Head of the Maori Studies Department at Victoria University. Professor S.M. Mead, is entitling his lecture 'We Are One People: He Iwi Tahi Tatou??' This is on 27 June.

On 11 July, after the mid-term break, Professor G.C. Liggins will give a lecture, 'Brave New Womb'. The Professor is on the staff of the Postgraduate School of Obstetrics and Gynaecology.
The following week Professor J.S. Werry (Psychiatry Department)

speaks on 'Psychiatry 1984: Magic, Malice, Medicine or Megalomania?' The series concludes on 25 July when Margaret Wilson (Law School) will examine 'The Conditioning of Women'.

All the lectures are from 1-2pm in Lecture Theatre B28 in the Basement of the Library Building, 5 Alfred St. They are open to the public and admission is free.

> Peter Russell, Information Officer, Phone 737-698.

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# WORKERS FIGHT SUPER LIQUORMAN

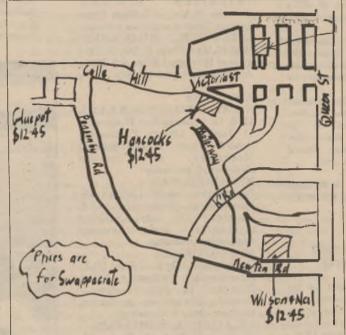
FOR THE RIGHT TO NEGOTIATE WAGES



At the moment (22nd May) there are three official disputes over the wage freeze in Auckland. They are at Union Carbide, James Hardie, and at the Super Liquorman shop in Ponsonby.

The Super Liquorman dispute began when the non-management staff decided to take action in support of the FOL/CSU campaign against the wage freeze. When the management refused to negotiate on a wage increase, the workers put a ban on loading-in supplies (16th April). Two workers were suspended for refusing to load-in, and all the workers (8 full time, 3 part time) came out on strike (24th April).

Since then they have picketed, in all weathers, 7 days a week, with the support of their union, the Storepersons & Packers. On Saturday the 19th of May, over 100 people, some from Union Carbide, supported the action by their presence. Sales to regular customers are now well down, and those who do break the picket line tend to come only for the advertised (low profit) specials. Leaflets and placards have spread the word, and passing drivers are tooting their horns to show support for the workers. Many prospective customers turn away when the issue is explained to them.



Alternative outlets with wholesale prices in the west inner

Many firms throughout NZ have already made deals for over \$8 week rises. Naturally they are keeping quiet about it. The Super Liquorman company is owned by a South Island discounter, in conjunction with Lion Breweries. If a wage rise is negotiated, the hotel and brewery workers will demand similar increases.

The union organizers are prepared to dig in for a long wait if necessary. The picket satisfies the criteria of affecting a non-essential supply (see map below), of having a small number of workers, who can be supported, and yet affecting a very large company. Last year the same union had successful 16 week picket at Johnsons, and are expecting the same employer tactics - violent provocation, and legal action - before negotiation is finally forced. So far their attempts to intimidate workers have been futile.

The government is caught in a dilemma. It cannot crack down on its supporters - the employers, so it cannot openly fight the trend of employers paying over \$8. It is under strong pressure from some employers to maintain the slimit, while other employers are breaking it.

- George Thomson

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We will be conducting interviews at the University in June, when we will be pleased to tell you about the training, the work and the prospects.

Arrangements for an interview can be made with the Secretary, Careers Advisory Service, Room 14. (Offices located behind the Upper Lecture Theatre).

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