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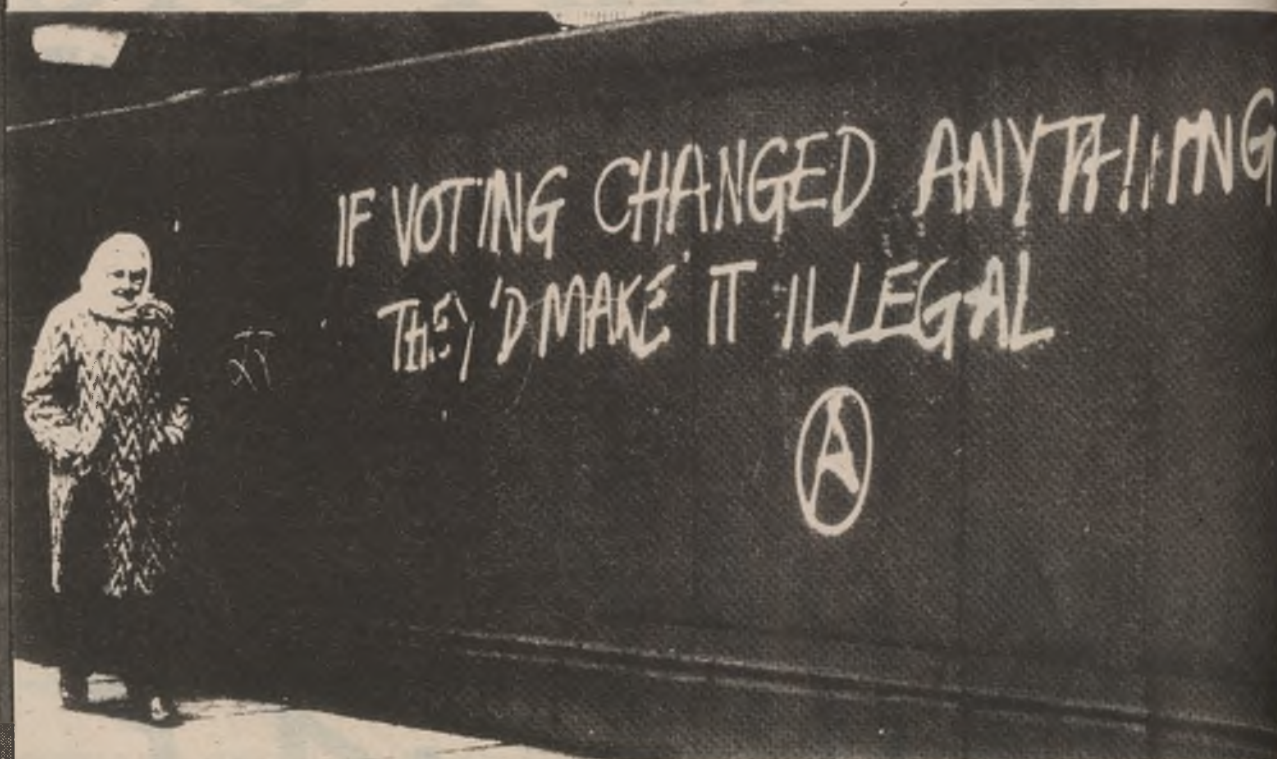
Auckland University Students' Association, Volume 58, Issue 13, June 19 1984

**SNAP
WHAT?**



TE MOKAI

EDITORIAL



Kia Ora,

This year is election year. However, if your only media contact consists of reading KIA ORA then you could be forgiven for not knowing. The Parliamentary elections are not exactly high on our list of priorities. This is for two reasons.

Firstly, the newspapers, television and radio will be providing enough coverage to saturate even the most ardent parliament watchers.

Secondly, and as the graffiti says, if voting really did change things they'd make it illegal. Voting means that every three years we are graciously given the opportunity to exercise our democratic freedoms for the few seconds it takes to place our marks on the ballot form. Then, if you have managed to follow the instructions correctly and managed to pick both the winning candidate and winning party, then you may have someone in Parliament who represents you. If not then you will become part of the 60% or so of voters who have no say in how they are governed. Even then, a bill passed by a majority of MPs may not, at the whim of the Executive, be presented to the Governor General to become law. Democracy. At every step of the way the authority of those in power is strengthened at the expense of the voter.

In contrast to the above process are such movements as Te Kotahitanga, the womens movement, the peace movement, and professional organisations like Scientists Against Nuclear Arms. These tend to be non-partisan and incorporate education as a major aim as well as the lobbying of central government. The assumption is that progress cannot be enforced from above, it must be understood by the community at large.

Neighbourhood Support Groups and Nuclear

Free Zones are other expressions of people working outside of the Parliamentary system. Last Wednesday a kit for setting up neighbourhood support groups was launched. It is a comprehensive package detailing ways to combat domestic violence, rape and crimes against property in the urban setting.

In Auckland the number of local bodies declaring their areas nuclear-free is increasing. Although such nuclear-free zones would certainly not deter radiation fall-out, they are symbolic acts against the madness of the arms race.

More attention is being paid to local body politics than in the past. Until recently the business community could rest assured that it had local bodies firmly in tow. In the last year this security has been challenged by the election of Mayors in Waitemata, Mt Eden and Auckland who rely on popular support rather than the business community. Local bodies have a large influence on peoples lives and environment, exercising control over such things as rates and the supply of transport services. Increasingly they are playing a role in combatting unemployment. In the City of Waitemata, the mayor is trying to put together a scheme to build urgently needed houses using the skills of the unemployed and ARA forestry resources. This is an indication of what is possible with a bit of imagination.

All these initiatives have sprung from communities. They indicate what can be gained from not abdicating ones political responsibilities for the three years between marking X's on pieces of paper.

- N.M.

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TE TUMUAKI

AUSA PRESIDENT

'If I'm not for myself
who will be?
But if I'm for myself only
What would I be?'

I thought it was a good theme for this week's column. Thanks to the student who shared these words with me. I think they are extremely appropriate to the way some people view the world. It never ceases to amaze me how some people manage to sit back because they believe an issue doesn't directly affect them and by the time it does it is often too late for them to do anything. Well there's certainly no excuse for students to get bored because there is so much you could get involved in:

DISABLED STUDENTS FOCUS WEEK

Is happening this week, so get involved and learn about what it's like to be disabled and help with fundraising for The Disabled Trust. Donations can be made to Heather Brockett Disabled Students Resource Officer. Events this week include: a video on disabled, debate at SRC and hearing tests on Thursday.

SUPPORT OVERSEAS STUDENTS

There will be another meeting of students concerned about government attacks on overseas students at 1pm Thursday, Room 202/204 which is on the second floor of student union opposite the Craccum office.

We will be discussing - a submission to give to the government, organising the petition and lobbying relevant people. Come along and get involved.

IMMIGRATION BILL

As I write my column, this Bill is probably being passed into law and will have dire consequences for New Zealand. Over 1000 students signed the petition against the bill. Too bad the government is deaf to peoples wishes.



UNION WARFARE

It is hard not to get depressed about the ease in which the government can smash the union movement in New Zealand. Wages are plummeting compared to costs, workers are under increasing intimidation from employers and the government passes extreme measures in opposition to workers who simply want the right to negotiate wages. Perhaps people concerned about freedom should consider the freedom to fight for a living wage, freedom to negotiate wages.

Here's to the next holiday.

-Trish

SRC AGENDA WEDNESDAY 20th CAFE EXTENSION, 1PM

MATTERS ARISING

WEEBER/ALLEN

THAT in regard to SRC RN 176/83, per diens paid to Exec. members acting as AUSA delegates be regarded as legitimate expenses.

NOTE: RN 176/83 reads:

'THAT no payment or honoraria be paid to Executive members in their capacity as Representatives of AUSA or as part of their portfolio work (other than legitimate expenses incurred, verified by receipts) without authority from a wider body of students than the Executive Committee itself.'

CHAIR

THAT Carolyn Anderson's report on Senate be received.

ELECTIONS:

An election will be held for the currently vacant Executive position of Overseas Students Officer, and for the soon to be vacant position of AUSA Representative on the University Council.

Nominations for the position of O.S.O. close at this meeting.

By the closing date, 2 nominations have been received for the one Council position:

Carolyn ANDERSON

Stephen MITCHELL

An election will also be held for:

1 SRC Rep on Education Sub-Committee

1 SRC Rep on Societies-Grants Sub-Committee.

PATTERSON/WEEBER

THAT the sale of cigarettes and other tobacco products be prohibited from AUSA outlets on campus.

WEEBER/PATTERSON

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

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 STEPS scheme because it trains young people at abysmally low rates of pay for jobs that do not exist.

2. THAT SRC calls on 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.

WATSON/

THAT SRC recognises the past failure to recognise rights of speakers by the tendency to employ tactics (namely jeers, distracting noise levels, an air of frivolity) which denigrate or denigrate, the importance of a speakers contribution, a seemingly elitist attitude by those who disregard a speaker's conviction, especially when a result of long standing prejudices. THAT future SRC's will endorse a less contemptible, more productive attitude to contributions from speakers, and the chair should commit itself to seriously censuring those who gratuitously wish to breach such an understanding.

WEEBER/

THAT \$50 from the Policy Action Fund be donated to ASOC to help assist with the cost of sending Peter Barret to the Antarctic Treaty Partners Minerals regime meeting in Tokyo, Japan.

AMEN

TE KAUNIHERA TAUIRA

STUDENT REP. COUNCIL

OVERSEAS STUDENTS POLICY

On June 13 SRC passed new policy on overseas students:

- supports the presence of overseas students
- calls for each department to reserve places for them;
- condemns the \$1500 fee on overseas students;
- calls for adequate education funding.

The only dissent came from Richard Foster who was indignant about the possibility of 'other students' (interpret that how you like) taking up places in restricted faculties. Carolyn Anderson pointed out that the University Grants Committee hasn't yet faced up to a space problem. If the university expanded, no students would be disadvantaged. She said that students would only gain this expansion by avoiding divisions. Barry Weeber related the Governments anti-overseas policies to general education cuts saying that some

other group will be the next to go. Despite no support for the 'I'm all white, Jack' line, people indulged in an operation: Overkill. Overseas Students' Policy was over-debated, considering the lack of opposition.

POLITICAL COMEBACK FAILED

John Haber attempted to re-enter Student politics via the committee that dishes out megabucks to clubs. He drank from the jug of defeat - possible because of his being banned from holding AUSA positions (Haber is still appealing this).

More successful were Steven Mitchell acolyte Graham Watson (Education Committee) and Richard Foster (Sports Grants Subcommittee).

NEW WOMENS RIGHTS OFFICER

Bidge Smith was elected unopposed. On women's issues, she will be responsible to a collective and will represent its views on Executive. This is an effort to get more women involved.

SPORTS CLUBS

Heaps were affiliated. Left out of the party was the Soccer Club. There are questions about the Association's liabilities for possible debts connected with the National league.

-Neil Stockley



NGA WAHINE

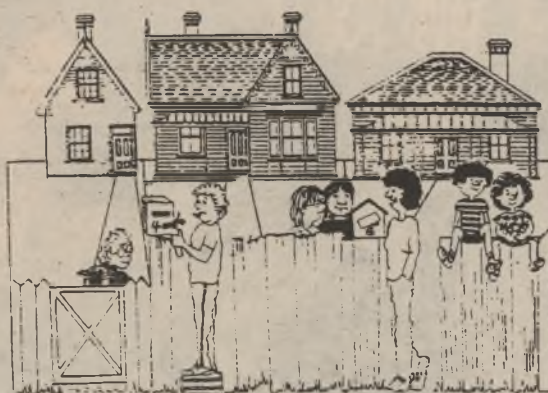
COMMUNITY SUPPORT FOR COMMUNITY SUPPORT GROUP ▶

The St Mary's Bay support group got in big debt from producing its kit on how to set up community support networks. Despite hundreds of hours of voluntary labour mounting costs left the group with debts of \$8000 one week before the official launch

Offers of support have been plentiful however. This, together with pledges from government departments, commercial sponsors and private individuals means the group was actually able to face its launching with the possibility of a balance sheet in the black. Group spokesperson Liz Greenslade says the money could not have come at a better time. 'What we have done is a start. But it's only a start. We would like to see government-funded research into recognising and combatting the problems of domestic violence, rape, incest and so on. But the community has to take the initiative.

WHY NOT ASSAULT ▶

An American county circuit judge in Wisconsin dismissed a sexual assault charge against a man accused of fondling a 10-year-olds breast. Judge Roger Murphy ruled that sexual assault was not involved because the victim's breasts had not yet developed.



DOES SHE EXIST? ▶

A report suggesting that God be referred to as a motherly figure received a cool reception last week at the Church of Scotland's General Assembly in Edinburgh.

The Report was the result of a 2 year study by the Church's Women's Guild and Panel on Doctrine. The group found that the Bible spoke of God in analogies drawn from female experience of life. Thus, they concluded it might be appropriate to refer to God as a motherly figure.

Speakers queued up at Edinburgh to object to the report. One horrified minister wanted to know whether the report justified the use of Dear Mother God in worship. Good God, what an outrage!

POWERFUL PROTEST ▶

Last Tuesday, June 12, was the opening night of Mervyn Thompson's play, Coaltown Blues. A group of women staged a very effective symbolic protest before the play started. In the foyer in front of the Maidment Theatre, 4 women staged street theatre highlighting various aspects of sexual violence against women including rape, incest, sexual harassment and pornography. Audience reaction was very favourable as a large group of women then stood on the stairs and sang 'Fight Back!' A spokesperson from the women said 'Women are angry!' Whether you agree with the allegations against Thompson or not, the actions of 6 women on Feb. 1st pointed to the inadequacies of the legal system to deal with cases of violence against women. It also showed the lack of effective sexual harassment within the University. The Students Association is presently making submissions to the University so then an effective procedure can be implemented. Our major message is that women won't stop being angry until men stop being violent.'

UNDER SURVEILLANCE ▶

The FBI has admitted that it has 5600 pages of records in its surveillance of gay and lesbian organisations. Dan Siminoski, a gay researcher and journalist has filed a Freedom of Information Act for all FBI records between 1950 and 1982.

Once disclosed, the documents should reveal as much about institutional homophobia as about the early life of the gay and lesbian group involved. ▲



SETTING UP SUPPORT

The first Neighbourhood Support Group was initiated by women in St Mary's Bay in 1983, after an attack on a woman in her home. The woman's screams had been heard by neighbours, but shrugged off as 'just domestic violence', and therefore something they shouldn't be involved in. Among the objectives of the NSG were to draw the community together and encourage individual and collective action against violence of all kinds, inside as well as outside the home. These aims are reflected in the NSG's formed since, with varying emphasis given to protection from strangers, and of property.

There is now a kit available on 'How to Set Up a Neighbourhood Support Group, put together by members of four NSG's, and two PEP workers. It comprises of two sections - one on the practicalities of organising a support network in your

neighbourhood, and the other information and resources on a variety of topics.

NSG's are intended to involve all members of the community. In actuality women are more likely to be involved as the ones most vulnerable to violence, and those who traditionally run community and support organisations. The NSG's have specific benefits for women - encouraging support and communication between women, giving them the opportunity to learn skills, and become more self confident and independent through involvement.

The kit explains in detail how to approach organising a neighbourhood meeting, from advertising and making contact to timing, location and structure of meetings. Neighbourhoods are broken down into even smaller units - one or two streets. 'Street co-ordinators' facilitate street meetings, which are a very informal 'come for a cup of tea and a chat' way of getting people together. Mutual commitments are made - that people will respond to each other's calls for help, and get involved if they see or hear anything suspicious in or around their neighbours homes. The kit discusses how the concept of 'family privacy' and people's reluctance to appear 'nosey' encourages isolation and violence within the home, which can then be so much more easily hidden.

An important part of the NSG is to prevent and oppose violence by encouraging it to be talked about, recognized as a problem, and confronted. Hence the comprehensive sections on Self Defense,

Domestic Violence, Incest, Rape, and Sexual Harassment at Work.

There are further sections on Men Against Violence, dealing with the police, using the media, and home security, the information is clearly written and easy to understand, forming a good basis for discussion and action. Practicalities are covered, such as what to do if you suspect an incestuous relationship, but the kit also exposes the societal attitudes behind the problems, and isn't afraid to say who the victims are. Resources - books, courses, videos and groups, are appended. I do think the kit would benefit from a general section on racism - as a discussion starter, and assistance to people in confronting racism when it arises in the street meeting.

The concept of people organising to oppose violence where it is happening - in the neighbourhood and home, is a very positive one. Some aspects of the kit, such as the attitude that the NSG work closely with the police, may not suit everyone. However, the kit stresses that it is intended to be adapted to suit the collective needs of your group.

The kit is a valuable resource. Copies can be obtained from 'Neighbourhood Support Group', Box 47-370, Ponsonby. They would welcome donations. Libraries also have it, and AUSA has a copy on file. Also see interview with some of the women involved in Broadsheet, May 1984.

- Karin Bos

FRIDAY FALLOUT ►

We haven't yet heard the outcome of the debate but we are told that a recent meeting of the Science Faculty received a report from the Chemistry Department recommending that since Science Graduates are capped on the Thursday of Capping Week normal Science classes should be held on the following Friday. Well it would be one way of ensuring a more favourable staff-student ratio, if nothing else.

PROGRESSIVE STEPS BACKWARD ►

The progressive policies of the Medical Library continue to assist students in their studies. Last year requests to open the Library on Saturday afternoons in the third term were refused until the Medical Students Association agreed to pay the staffing costs involved. Now there appears to be considerable resistance to to emulating the Engineering School and allowing overnight and weekend loans of desk copies. Since desk copies are usually books of limited availability and high demand it would seem sensible to facilitate a high level of availability, but the Library insists on keeping them locked away for the 101 hours (out of 168) that it is closed every week. And staff wonder why students resort to theft.

CUPS ON DESK COPY ►

The Student Union Catering Manager reported in February that over \$20,000 could be saved every year by using polystyrene cups instead of paper ones. The Environmental Affairs Officer recently recommended that polystyrene cups be not used because of their unsatisfactory environmental impact.

The Student Executive has tabled the matter for further discussion at a later date. Of course the union could probably save \$40,000 a year by using china cups if only students could be persuaded not to steal them. Could we put them on desk copy?

KEI KONEI CAMPUS NEWS



THE \$67,000 QUESTION ►

The Sheraton Hotel has apparently agreed to allow Campus Radio to put an FM aerial on the hotel roof. Now all they have to do is to find the money to equip the station. The last quote we saw was \$67,000. Let's see - that's nearly 27 Land Rovers. Or a year and a half's supply of plastic cups. Or opening the Medical Library every Saturday afternoon until the end of 1995.

AUF WIEDERSEIN, DAK ►

Yesterday evening David Kirkpatrick attended his last University Council Meeting as a student representative. S.R.C. will tomorrow consider the appointment of his successor. The candidates are current Senate member Carolyn Anderson and former Senate member Stephen Mitchell. No comment.

At the last meeting of Senate the Vice-Chancellor reported his embarrassment that a prominent visitor had questioned the economics of

the University teaching papers with less than 10 students enrolled in them. Deans Committee has been asked to report; but indications are that the V.C. hasn't found another way to implement government cutbacks. The Deans seem unanimous in the view that small classes are academically valuable. Perhaps they would support an approach to government seeking more staff so all class sizes can be reduced?

EDUCATION-QUOTA STYLE ►

The Deans Committee is also firmly supporting the continued acceptance of private overseas students. At a recent meeting the overseas students entry quota for the Arts and Science faculties was raised by nearly 30% - from 35 students each in 1984 to a combined total of 90 in 1985. A step in the right direction, but not much help to those overseas students who were lured here by O.S.A.C. pamphlets offering entry to the Engineering School. ▲

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LEARNING TO BE A MALE DOCTOR... FEMINISTS AT MEDICAL SCHOOL



How do you picture a medical student?

Is HE 18, white, heterosexual, ex-Auckland Grammar, apolitical, father a doctor (mother a doctor?), competitive, skis in winter, windsurfs in summer, and drives the car Daddy bought him for getting a Scholarship?

If so, your expectation appears to match that of the medical school, or so it seems to those of us who don't fit the bill.

How do you picture a doctor?

Is HE white, still heterosexual, overworked, home and family run by a supportive wife, no time to talk to you, votes National (still apolitical) and worrying about his fees and the kiwifruit tax write-off?

If you are the med. student we described you will easily fit into this mould and your passage through medical school will be relatively smooth.

However, for those of us who are different and hope to become a different sort of doctor, med. school is a painful process - whether you are trying to fit in (painful), retain your own identity (more painful) or change the existing structures (most painful).

The Medical School does select students who don't fit our stereotype, and makes a point of accepting a quota of Polynesian and graduate students each year. Classes are now 30-50% women. Some students have children.

However, once the double doors close behind you there is no recognition of, or effort made to accommodate, these differences. The variety of skills, experiences and different perspectives brought in go untapped. We are ignored and wasted.

For five years we have:

- no choice within the course
- fully timetabled weeks
- principally large class teaching with very few tutorials
- continual high-pressure academic assessment.

In the first three years academic knowledge is valued over personal development. This favours students who are competitive and mark-orientated and does not encourage self-motivation or development of co-operation and communication skills. Time pressure is acute so even for those of us wanting to expand our education, opportunities are limited.

Creaking under the strain of all the above, this year some women at medical school have formed a support group. Women came to the first meeting with lots of dissatisfactions and many aspirations. We need -

- More contact with feminists from other class years as we are so few.
- Support and validation for our values and ideals within a suffocating system.
- A womanspace at med. school.
- Creche facilities.
- Contact with women doctors as positive role models

- More emphasis on women's health issues - incest, rape, abortion, menstruation, menopause.
- Elimination of sexist language.
- A feminist perspective on health - self-help medicine and the doctor as a resource person.
- Opportunities to learn about alternatives to western medicine.

We don't want to define our success as doctors in the traditional male way i.e.

- how far we rise in the hospital hierarchy
- how much money we make

We want a system which actively accommodates rather than tolerates our particular needs as women. We want decentralisation of medical care into the community. We want time to care for our patients not just to cure. Women (or men) with children, should not find themselves penalised for working part-time. We want recognised opportunities for job-sharing and part-time work.

When Dr Karen Poutasi, Deputy Superintendent of Dunedin Hospital, spoke recently on 'The Role of Women in Medicine' the Dean said that Auckland Medical School had a long history of tolerating women. But as one of the audience retorted you can tolerate a boil!

Women are being accepted at medical school but are being trained to be male doctors. We do not want to be the doctor we described in our stereotype but recognise that as individuals it is hard to withstand the brainwashing of such a powerful institution or to make changes.

Together we stand a chance.

- Women Medical Students' Support Group.

DESTRUCTIVE EATING

A new women's group is starting up on Campus for those who wish to come to terms with their eating habits and who wish to overcome their compulsion, preoccupation or fear of food.

The inability to maintain stable eating habits, or the inability to treat food casually and as a mere fuel for the body can be directly related to low self-image and inner tension.

A WOMEN'S PROBLEM & WHY:

Destructive eating is characteristically a problem found among women. This leads to the conclusion that women are constantly subject to the awareness of the importance placed on their external image. Because of the importance placed on the physical appearance of women there comes the associated paranoia re food. In some women this paranoia leads to anorexia nervosa but for many others there is the less publicised, but more common problem of compulsive eating counteracted by crash diets, fasting or by the purging effects of diuretics and vomiting.

The paranoia food creates causes an over-awareness of food which no longer seems merely the fuel necessary to recharge the body, but the worst enemy a woman can have. It is this attitude which causes irrational and emotively-driven binges or sustained hunger.

FOOD AS A DRUG:

The abuse of food, like any other drug, demonstrates feelings of helplessness, punishment, escapism, hopelessness or the desire to be good to ourselves. A woman who admits her inability to cope, wishes to be relaxed about herself and has patience with her weakness is one who can recover from any such self-abuse.

FOOD ALLERGIES:

As well as pressures created by men, advertising, Hollywood and Vogue Magazine, to name but a few, there are other triggering mechanisms causing a woman to eat destructively.

Certain foods - 'hidden allergies' - can trigger off compulsive eating along with other side-effects such as irritability, restlessness, headaches and bloatedness. Usually the food that causes these problems is the food that the person craves most. It is most commonly sugar-based or wheat-based. Just as the whiskey-drinker becomes addicted to the wheat in whiskey as opposed to other alcoholic drinks, so too does a compulsive bread-eater become addicted to its wheat content.

Food addiction is created, a person is not born with it. Therefore it can be overcome by positive analysis of eating habits and self-image.

THE BENEFITS OF GROUP THERAPY:

Group therapy can help a woman become honest and unrestrained about herself and her weakness. It brings sensitive subjects to the surface and enables her to see them as commonly-experienced problems which are not so unusual or repulsive as she imagines. It will also enable her to become responsible for her own health, eating habits and self-esteem.

THE IMPORTANCE OF CORRECTING EATING DISORDERS:

It is not for the sake of sex-appeal that it is necessary for women to cure eating disorders and weight problems. It is necessary for each woman's positive attitudes concerning her health, self-care,

vitality and relaxation. If she cannot feel control over her day-to-day eating habits and moods the effects can be devastating both physically and psychologically.

The most effective and moralising help is that which is provided by a group meeting of those who experience or have experienced the months or years of such self-degradation.

IMPORTANCE FOR A SUPPORT GROUP ON CAMPUS:

Women on campus are faced with the same lifestyle, pressures and company, therefore they have a common understanding re self-image and goals in their lives. Women on campus are exposed to vast amounts of knowledge, information and experiences so collectively their insights can be of great help to each other. Women do not suffer from eating problems due to lack of knowledge, they suffer from this problem due to a psychological void which may be bridged by others who are concerned and who are prepared to help.

RELEVANT LITERATURE:

Among the better literature available are two informative and practical books, *The Food Fix* by Sandra Gordon Stoltz and *Fat is a Feminist Issue* by Susie Orbach. Based around the principles in these books, personal experience and help from concerned bodies such as the Womens Health Centre, Ponsonby; the Womensline, as well as help from knowledgeable individuals in the business of womens health, this support group is forming. For anyone interested, come to Womenspace Mon 5pm.



THERE'S A LITTLE PERSON INSIDE MY HEAD THAT TELLS ME RIGHT FROM WRONG. SHE'S MY RESIDENT CRITIC.



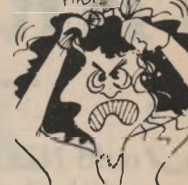
WHEN I OVERINDULGE SHE SCOLDS ME. WHEN I GET ANGRY, SHE SHAMES ME. WHEN I SAY "NO", SHE GUILTS ME.



IF I'M CONSTANTLY PERFECT, SHE WILL PRAISE ME!



IF I DON'T ANNIHILATE HER FIRST!!



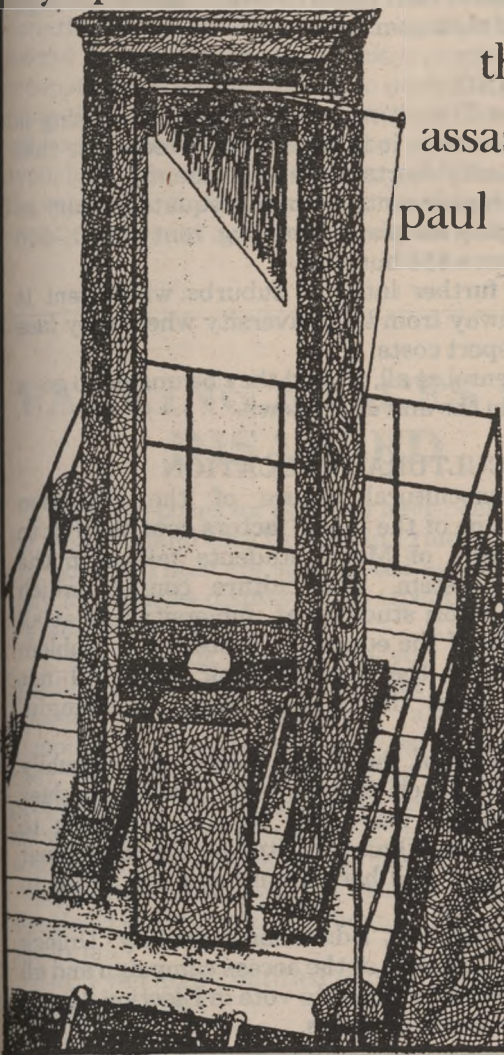
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by peter weiss

the persecution and
assassination of jean -
paul marat as performed
by the inmates of
of the asylum of
charenton under
the direction of the
marquis de sade

directed by
ron rodger



SHADOWS

SHADOWS

TUE: 4-7pm Graeme Humphreys (Piano)
8-10pm Alan Grantham (Guitar)

WED: 4-6pm: (the roast beef is gone)
Andrew Weir
7-10pm: Francis Taylor (Piano)

THU: 5-7pm: Julian McKeen
8-10pm: The Membranes

FRI: 8-11pm: Ja Ja Jackel

MON: 8-10pm Becky Bush

THROUGH THE EYE OF THE NEEDLE

Could NZUSA survive ten dry days in the desert? No way Hose, because they're busy with their priority campaign, The General Election, focussing on the theme of ACCESS TO EDUCATION. The campaign seeks to:

- inform students of the political parties' policies on education.
- inform students of the political parties' policies on education.
- make education a priority in 1984 general elections.
- encourage students to make an informed vote.

THE CAMEL

Women at university face the problem of sex - role stereotyping throughout the education system - there is a greater chance that those who come to university will enrol in traditional fields such as Arts. In the engineering field only 4% of those enrolled are women. Few venture outside traditionally male-prescribed careers. For those women who do get to university, their problems are far from over. Women are often forced to leave their studies due to inadequate childcare facilities. This is a problem that particularly faces mature age students. Also, over the summer holidays, many women are channelled into jobs with lower wage rates because of sex-role stereotyping and wage differentials between gender-related jobs.

A very small percentage of the Maori population attends university, 1.3% compared to 9.7% of the non-Maori population. The present education system is based on Pakeha values and its disregard for Taha Maori often pushes Maori students out of the education system at the secondary level. NZUSA's Maori Vice President and Maori student groups work in this area of changing the monocultural imbalance and creating supportive structures for those few Maori students who do make it to university to provide them with an encouraging cultural environment.

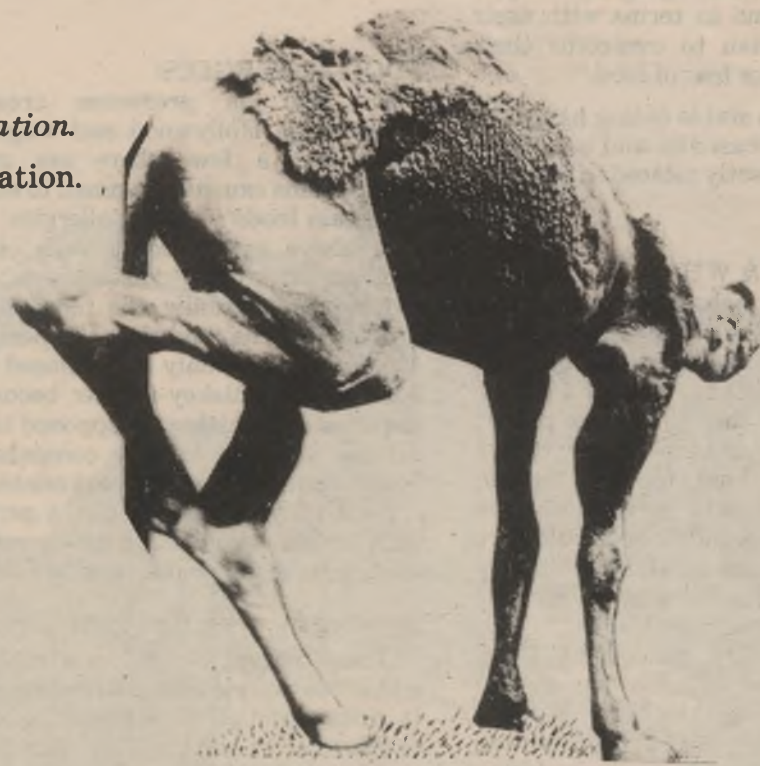
Economic factors play a large role in determining who gets to university. Class background is often measured in terms of parental background. In 1983 56% of those enrolled at Auckland University had fathers in the top two levels of the socio-economic scale while only 8% had fathers in the bottom two levels. In the New Zealand population as a whole these figures are 13.5% and 31.5% respectively.

These sex, race and class factors do not operate independently of each other but combine and reinforce one another. For instance, Maori students are likely to come from a lower socio-economic background. Like a camel in the desert, disadvantaged groups do not have free and open access to education but are left stranded outside the university. The barriers of sex, race and class are the straws which break the camel's back. Despite the parable's assurance, it is actually easier for the rich man to enter (and remain at) university than it is for the camel to enter the eye of the needle. We are not an egalitarian society, and opportunity is not equal.

THE FINAL STRAW

Social background, unemployment, attitudes, and student income and expenditure patterns contribute to a further deterioration in the unequal access to tertiary education on the bases of sex, age, ethnic identity, class, rural origins and other factors. Education cuts are the final straw which breaks the camel's back and prevents many potential students from disadvantaged backgrounds from attending or continuing university courses.

The reduction in Government spending on education over the last decade from 17.4% in 1975 to 11.7% in 1984 is an example of how the present Government policy is one of restricting access. Cuts in Government funding affect the universities in all areas. The bulk of university spending goes



NZUSA believes that education should be free and open to all regardless of race, sex or economic background. However access to tertiary education is restricted. It is Maori and Pacific Island, women and working class students that are disadvantaged by the present education system.

on salaries for academic and non-academic staff. Clerical support is cut, staff are not replaced and positions are dis-established. The consequence is that the staff-student ratio increases, meaning that either courses and subjects are cut back and class sizes restricted or the quality of teaching and learning is reduced. Non salary expenditure has been pared to the minimum, affecting teaching aids, library acquisitions (especially new, expensive, imported books and periodicals), and welfare services spending.

However, it is in the area of finance to students that the real crunch comes in how education cuts are restricting the ability of some groups to attend university. NZUSA believes that people are paying taxes for a tertiary education which their children do not benefit from. Opportunities are being restricted not because excluded students are not academically capable, but because the Government does not provide enough support through bursaries, employment and university funding.

1. BURSARIES

We believe that if there was an increase in the basic Tertiary Study Grant, then these additional funds would create a more open and equitable structure, enabling more people to benefit from tertiary education. NZUSA also believes:

- that the bursary should be indexed to the C.P.I. (Consumer Price Index)
- that age criteria for the accommodation grant should be abolished.
- in the aggregation of the hardship criteria.

2. STUDENT UNEMPLOYMENT

If students do not get a summer job to make savings to supplement the Grant-in-aid bursary then they will not be able to enrol at university as they will simply not be able to afford to. The Department of Education calculated that in 1982 the deficit between average student income and expenditure was \$1,660 and believes that this deficit should come from vacation savings. Where there are no jobs and therefore no savings, either students depend on support from their parents or take out loans. These options will only be open to a fortunate few.

3. PARENTAL BACKGROUND

Universities are increasingly becoming the domain of students with wealthy parents because the Department of Education expects that students under 20 will be supported by their parents unless they live away from home. What parents, apart from the wealthy, can afford mortgages, rent, living expenses and putting all their children through a tertiary education? When does parenting end?? Why are 18 year old kids deemed voting citizens and adults in the wider society, yet regarded as dependent children by the Education system??

The consequence of this short-sighted, elitist policy, is that many working class families can not afford to send their children to university, through no fault of their own.

4. HOUSING

While at first, it may not seem that housing is related to access, it is important to recognise that rental housing shortages cause students

- (1) to pay higher rents on an inadequate bursary as they compete for scarce flats (e.g. rent of \$30 - \$40 a week from a \$55 bursary).
- (2) to go further into the suburbs where rent is cheaper, away from the university where they face high transport costs.
- (3) to not enrol at all, should they be unable to get a flat at all in the university town.

5. MONOCULTURAL EDUCATION

The monocultural nature of the education system is one of the major factors contributing to the high rate of Maori students failing in the education system. The culture conflict which confronts Maori students at university and at all other levels of the education system is a problem entrenched in the system itself, and will not disappear until the system makes meaningful changes.

Again none of the above factors are mutually exclusive. A Maori woman from a working class background has very little chance of getting to varsity because ethnic identity and sex are against her for a start and her parents can not afford to send her.

Don't forget that 'Education is the Key - Unlock the Future' is theme of the access campaign and all students are encouraged to vote in Election 84 as a means of improving access.

DISABLED STUDENTS FOCUS WEEK



Why should disabled people be given the opportunity, even be encouraged to attend university? Why should extra money be spent on catering for their special needs?

Firstly, for years physically disabled people were kept hidden away in institutions or cocooned at home 'protected' from the harsh realities of a society which placed great value on success in highly competitive team sports. Major emphasis is/was placed on the 'great outdoors' as the source of relaxation and recreation. As a consequence disabled people were largely excluded from activities which provided interaction and integration with mainstream society. When we did show up at a social and public events we were/are inevitably met with a mixture of embarrassment, paternalism and confusion.

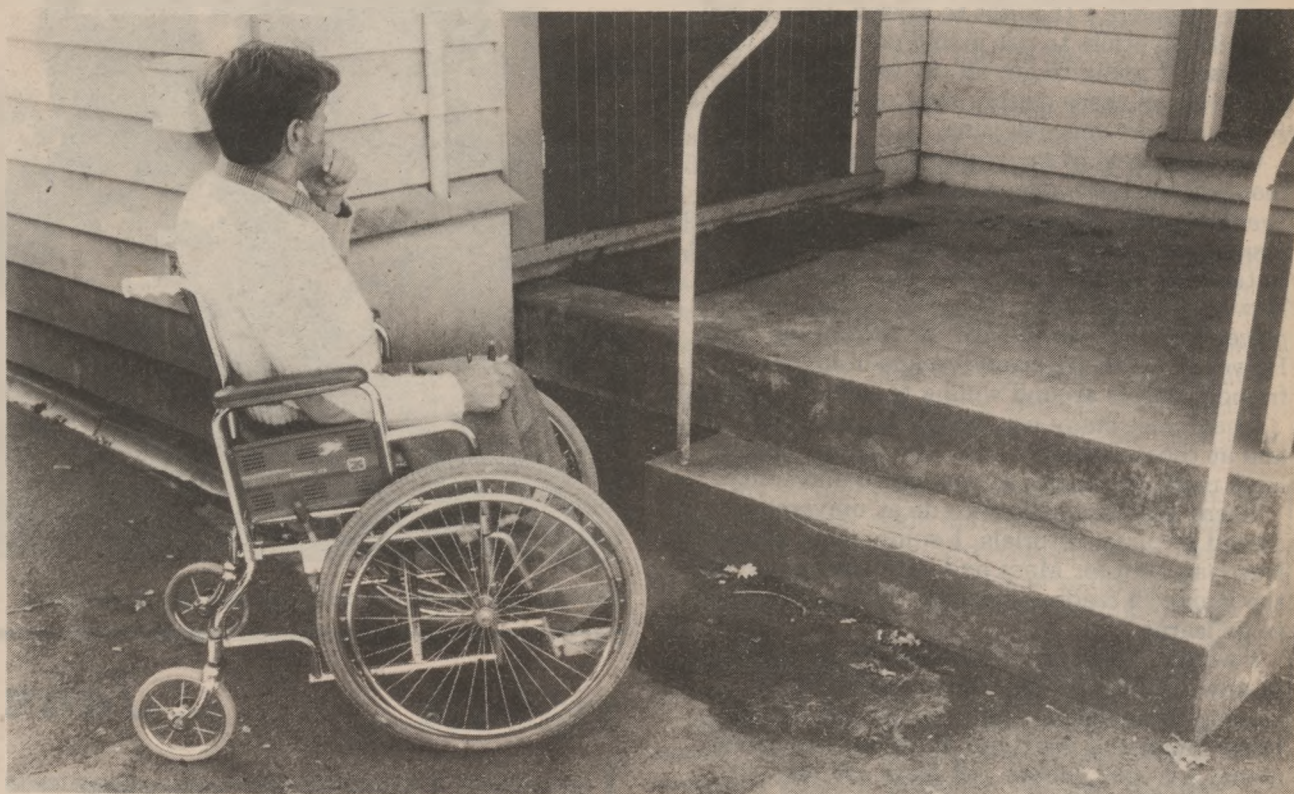
At university all students compete on the same level, ie mental level. Success has little to do with physical ability - even though the actual mechanics of note take may involve a disproportionately large amount of time spent laboriously transcribing tape recorded lectures to written or typed form. However, where it counts - the retaining, understanding, analysis and application of knowledge acquired - all students compete on the same level.

Success at university builds the self-esteem of all students. This is especially true for all disabled students who can now say: 'See, given the opportunity I can perform as well as, in some cases better than, able bodied people. I'm O.K.' An important consequence of this heightened self esteem can be a greater participation in and organisation of New Zealand society. Our contribution being a different world view shaped by our particular and unique experience of reality.

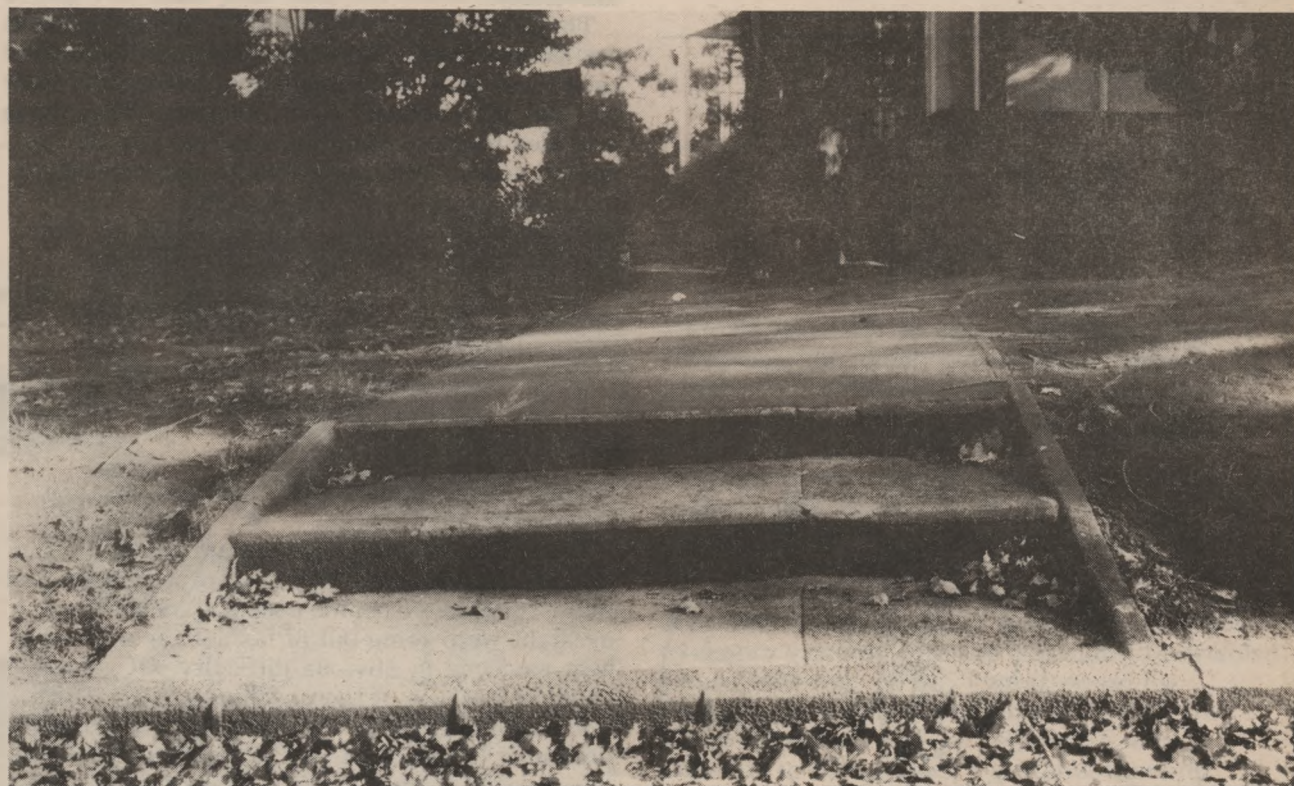
As a corollary of the above, it's good for able bodied students to see disabled people as 'normal' beings equally capable of participation on many levels.

Finally, on an ideological level, New Zealand society espouses equality of opportunity. We know that on a structural level this is not so, and that this is a major source of discontent within our society. Arguably, along with the mentally handicapped, the physically disabled form one of the most powerless 'least-able to defend itself' minorities. Access to equality of opportunity, employment in occupations of status leading to positions of power come through equality in education. That is why university education should be encouraged and available to the disabled members of NZ society; to the members of all minorities; to all members of society if we want a just and equitable society.

- Martin



▲ Since these photos were taken these obstacles have been removed. ▼



PARKING SPACES FOR DISABLED

3 parking spaces for disabled have been provided by the Auckland City Council in Princes St outside the library. These are sign-posted as such and are only for vehicles displaying an Operation Mobility Parking Concession Card.

If you are not disabled (ie you don't have a mobility card) please do not use these parking spaces. Disabled students are frequently complaining of not being able to park there because they are full of cars belonging to able-bodied people, or else not being able to get back into their cars because they have been parked in so that their wheelchair can't get alongside the car.

If you're disabled and don't have a mobility card, see Heather Brockett at Students' Association for the forms.

But if you aren't entitled to park in those spaces, PLEASE DON'T.



...Linda

First of all, I would like to introduce myself. My name is Linda, I am nearly 22 years of age, I am totally blind and I also have a slight hearing disability. This is my first year at university and I am enjoying it immensely. I am doing a Stage I Education paper and a Stage I Sociology paper.

At the beginning of the year, I did have a few doubts; questions like how was I ever going to find my way around such a large place. As I live out in Mangere I thought to myself, that it will be quite an effort to get in and come home again. How was I going to get all my work done. However, all these doubts were quickly overcome within a short space of time.

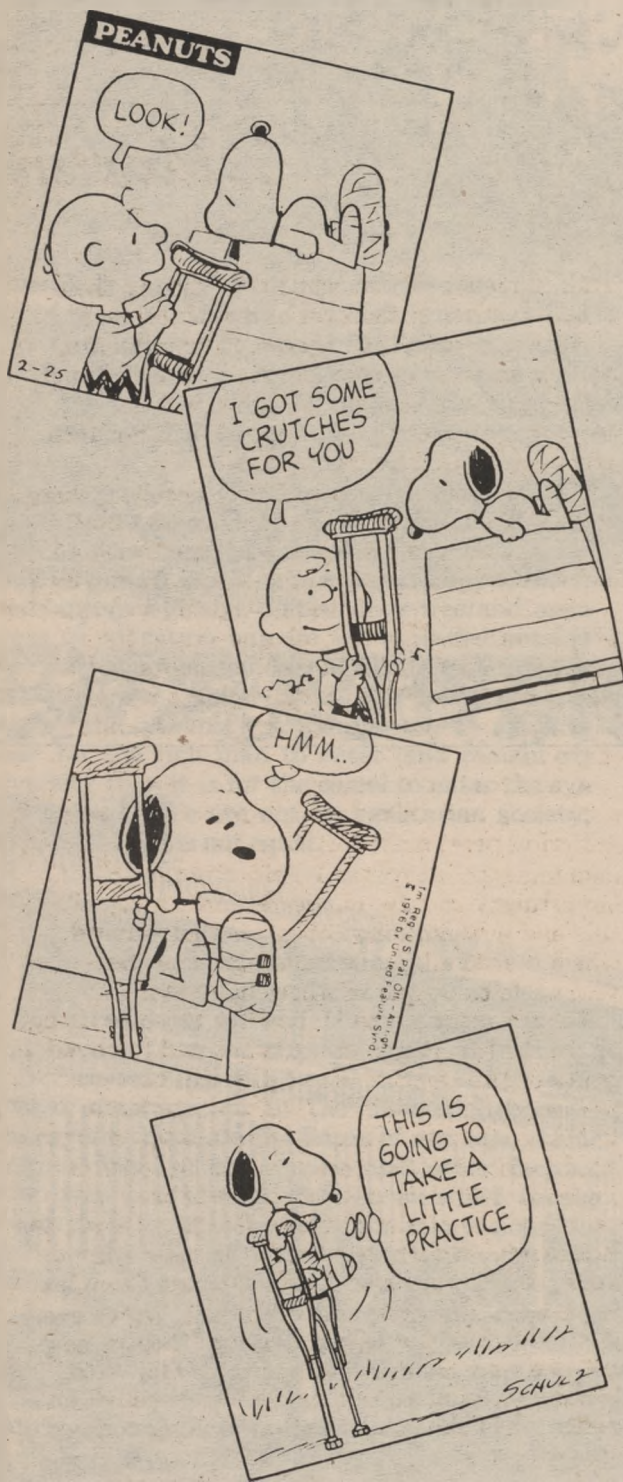
With the help of my reader whom I am very thankful for I am able to get all my handouts brailled, and all necessary information for my essays and assignments is read to me. I am able to tape my lectures and then later take notes. Now, I am able to find my way to the necessary places I have to go to with the help of my cane. However, there are always heaps of lovely friendly people around willing to help if I need it.

I have met many new people both on the bus and at the university. I am very happy that I have made the choice of coming to university.

There is always plenty to do at university, attend lectures, tutorials, I enjoy going across to Newman Hall for Mass and with the arrival of the Kurzweil reading machine there is also that to be learnt.

I would like to give a word of encouragement to any disabled people who are thinking of coming to university, don't be put off by the large campus or anything at all but just come along. All your doubts and fears will soon be overcome like mine have been. I guarantee you will learn a lot and have a lot of fun.

I would like to thank everyone who has been of great help to me during my stay at University.



Psychology students carrying out an experiment.

...John

I am spastic. I have difficulty walking and writing. Without the assistance of the Disabled Students' Association and the university authorities, I would not be able to attend university.

They have provided me with a car park close to my lecture rooms. They allow the four hours for each three hour exam paper and provide a writer to take my dictated exam answers. They have provided financial assistance to help pay for my special needs. And they provide opportunities to meet people and make friends. This is a much more positive and happy way to spend my time than sitting at home twiddling my thumbs.

...Taria

I am a Law I student, with Muscular Dystrophy.

Being disabled is a bit of a bummer, but often it's the attitudes and actions of other people that make things hard. Some people stare as if eyesight were going out of fashion, or will not help someone in obvious difficulty. Of course, it could be because of the unwillingness to offend, but I feel that those in need of help should decline or accept such an offer graciously. Sadly, even the language we use is often, if unintentionally, cruel. Someone born with an extra chromosome, suffering from Down's Syndrome, is called a 'mongol'. 'Spastic' is often used as a synonym for 'stupid' or 'mentally retarded', a meaning unconsciously transferred to the person who suffers from paralysis and muscle spasms. Even the word 'crippled' I find jarring, and anyway, why describe a person in such a way that one particular characteristic is made to dominate her own character? A person's disability is only incidental, and doesn't need to be mentioned, unless it's important to do so. I think we all need to try and use our ingenuity to avoid common turns-of-phrase which tend to hurt.

Attending Auckland Varsity is made quite pleasant by the fact that the campus is pretty well laid out. For instance, you can go from the H.S.B. to the basement of Old Arts, and have to negotiate only one step. I wish, though, that someone would flatten out that hill between Princes St and Symonds St!

People are usually quite helpful, and will hold a door open for you, but others are just a bit

...Lynette

I am severely handicapped with cerebral palsy. This is damage to the brain, usually during birth.

Although I didn't start my schooling until I was 13. I slowly worked until I passed School C and U.E. I am now doing one Psychology paper at university.

Only being at university for two hours per week, and the inability to speak makes it impossible for me to mix with able bodied students, but I would like to.



Improved facilities mean better access to lectures.

thoughtless, or just plain rude. A couple of hints: Don't suddenly step backwards or walk without looking, as we three- and four-legged creatures aren't too good at side-stepping. Don't push in crowded areas such as the Cafe unless you want to get run through with a walking stick.

Being able to be unselfconscious about other people's disabilities, especially cosmetically 'unpleasant' ones, stems from a caring, open nature, which can result only through determined effort. People who can't come out of themselves and put themselves in the other person's place to see how they would feel have the worst disability of all.

Before I finish, I would like to thank Heather Brockett, Disabled Students' Resource Officer, for all her valuable help.

Kia orana tatou katoa. Te Atua te aro'a.

...David

I have found my life at university, as an amputee, to be one of personal growth more than anything else. Before beginning university, I held the spurious belief that a disabled person could no longer expect to be a productive member of society or enjoy life to the extent of an able-bodied person. I was so embarrassed by my recent disability that I remained at home hiding from the world. When I eventually started to go out, it was only to places where I knew other people or places where I could sit in a dark corner unnoticed.

Somehow I 'fell into' the pilot scheme for disabled persons, run by the Continuing Education Department, in 1980, and decided to see what university was all about. So in 1981 I enrolled as a first-year Arts student. That year was a real hassle for me, my mobility problems meant that I could not take courses where I only had a few minutes to get between lectures, as well as the fact that my disability still very much embarrassed me, and the fact that I was about 6 years older than most first year students (and felt it), as well as the hassles that any first year student has to face.

By my second year I was beginning to function as an individual again and trying to make the best of my situation. With this attitude I soon realized that there were a lot of really great people at university that were worth knowing. Sure there are some who see any disability as a contagious disease, but they have their own problems or disabled thoughts to sort out.

Since my second year I have grown within myself, and I am no longer embarrassed or ashamed with my disability - or that of other people. Sure there are still hassles that crop up in my life, but nothing that I cannot cope with.



The difficulties of getting to class.

...Robert

Try buying lunch with a leg in plaster and arms in crutches. You can pick up your egg roll but can't carry it to the counter, you can put a coffee at the counter, but can't get it to a table. If you try you get wet. You can't carry nothing nowhere, unless you use a backpack of course, but shopkeepers don't like you putting things into your bag without paying for them. You end up losing weight, hungry, frustrated, and

unsatisfied.

It's annoying to have to shift to a lower gear. And while it's nice to know there are people who will carry your coffee, will pick up your clothes, & help you make your bed, you feel a heel in needing them to. Taxis being expensive, and hopping tiring, you tend to stay home, watch the walls and irritate your flatmates.

A blind student using the Kurfweil reading machine in the library.



...Muriel

Of all the disabilities that handicap the aspiring university student, deafness has got to be one of the worst. Hampered, by this affliction, from feedback at tutorials in particular, missing - or, what is still worse - mishearing what may be the key words in a lecture, the deaf and hard of hearing student is perpetually operating in No-man's-land, with sometimes unexpected results both for him/her, and for the others in the class. Deaf students are diffident and reluctant to ask for help, for they are afraid of being rebuffed; and because their handicap is not a visible one it is often not recognised as such; the desire to appear 'normal' often influences the student into covering up the problem, which,

although it is a human thing to do, is really not very clever; for it deprives him/her and others of the chance to correct mistakes, and put them on the right track in their studies.

I speak from experience. Once, as a Stage I student, in sheer desperation at a forth-coming oral exam, I went to see the tutor in charge. I found him to be, not only approachable, but also kind and sympathetic towards my problem; not only ready to listen, but also ready to give help and advice. From this incident I realised that there IS room for disabled students at university; so don't be discouraged - you'll get there! - it only takes a little longer, that's all.

...Martin

All students will, at some time during their studies, suffer some form of disability: be it hangover or migraine, head cold or influenza, broken heart or broken leg. As a result of such disabilities, the student's studies will be temporarily interrupted, but s/he will not face exclusion from university study.

Twelve years ago, when I first enrolled, there were so many barriers to equal access - both physical and attitudinal - I was faced with an extremely limited range of subjects from which to choose a course of study. Attitudes to disabled people were then largely characterised by condescension: any minor adjustments to the status quo to allow us to participate were expected to be met with a grateful, thankful response.

Attitudes had to change with an ever increasing and more visible number of people suffering permanent physical disabilities demanding the right to be allowed the opportunity to fully participate in society. To this end new building codes were introduced which stated all public buildings must be accessible to people in wheelchairs etc.

When I returned to University three years ago an incredible change in attitudes had removed many of the emotional and physical barriers previously in place. The Disabled Students Resource Officer co-ordinated proposed courses of study with those in power, ensuring lectures would be held in accessible rooms. This year access to the Undergraduate Reading Room, the Education Department (from the main campus area), the Library and Student Union Complex have been improved and simplified. We've even got a lift into the Upper Lecture Theatre now - and one's on the drawing board for Old Arts. Whoopee, equal access makes life a helluva lot easier when choosing and undertaking courses of study.

Gil Hanly



SOLAR PLEXUS MA

Solar Plexus is an annual drumming rite and sun celebration performed from dawn to dusk in Maungawhau crater - a natural parabola - at the mid-winter solstice, which falls around June 21/22 each year.

Based on an idea of the earth breathing, the event monitors the pulse of the earth and the waves of the air. Throughout the day a continuous fluctuating pulse is varied, reinforced and decorated freely. Ongoing since 1970, an open invitation exists each winter solstice to any number of participants and all manner of drums and accessories, audio and video are used.

The Radio event is designed and produced by Carol Tuynman and Charlie Morrow and is coordinated and presented by the 'New Wilderness Foundation' based in New York city. In New York on June 21st, the event hails the official start of the northern hemisphere's summer solstice and the longest day of the year.

This coming weekend, on June 22nd, for the first time Solar Plexus is linked up to a one hour radio event, 'The International Radio Solstice Celebration', a live satellite and phone-in hook-up linking poets and musicians of ten countries.

Down here below the equator in Auckland the mid winter event coincides with the shortest daylight day of the year (things must get better) and Solar Plexus gets underway at sunrise and continues through to dusk joining the one hour international Radio Celebration from 2-3pm with a phone-in from the rim of Maungawhau.

The signal is transmitted live to a New York recording studio and the global mix is returned to CAMPUS RADIO for live broadcast 2 to 3pm Friday 22nd.

- Phil Dadds

◀ Te Marae i Kohangia, the marae where shellfish were prepared. This is the ancient name of this area which was destroyed to make way for a reservoir. Fragments of the ancient earthworks only remain.



▲ A Whau tree. Because of its lightness Whauwood was used extensively for floats for fishing lines and nets and as marker buoys.

The basalt flows of Maungawhau have been quarried to produce artificial cliffs which now flank Auckland Grammar School. The prison at Mt Eden is literally made from the mountain. ▼



Elizabeth Leyland

Maungawhau, hill of the whau tree. It was here that Huakaiwaka lived. He it was who 'ate the canoes' that is, gathered together the remnants of the tribes and made a new tribe of them which he named Nga Iwi (the people). Sometime later the section living between the two portages became known as the Waiohau while those living in South Auckland were known as Nga Iwi. To the west were the Nga Oho and over the water were the Kawerau. Kiwi Tamaki the last great chief of Waiohau was born on Maungawhau but by the time he was mature the gardens had all been worked out. The tribe moved to Maungakiekie to work the gardens there and to allow the Maungawhau garden to regenerate.

Te Ipu a Mataaho (the bowl of Mataaho, the volcano god). The crater of Maungawhau was always kept as a tapu place. The old people had noted that sometimes the base of this crater will warm slightly. Maungawhau is not dead. According to Professor Searle it has erupted every thousand years for the last ten thousand years. The most recent volcano in Auckland's history is Rangitoto which first came out of the sea some six hundred years ago but last erupted only two hundred and fifty years ago. Maungawhau is defined by terraces last renewed in the time of Huakaiwaka about 1600. They were probably first made up to a thousand years ago.

Even Maungawhau is a poor remnant. Four ▲ quarries and gravel pits have been carved into the mountain. This is one of them in operation. (19th Century photograph).

- Dave Simmons

- Phil Dada

$$u_{\lambda} \frac{d^2 u_E}{dr^2} + u_{\lambda} \frac{2M}{\hbar^2} \left(E - V - \frac{l(l+1)\hbar^2}{2Mr^2} \right) u_E = u_E \frac{d^2 u_{\lambda}}{dr^2} + u_E \frac{2M}{\hbar^2} \left(E_{\lambda} - V - \frac{l(l+1)\hbar^2}{2Mr^2} \right) u_{\lambda} = \int_0^a \left(u_{\lambda} \frac{d^2 u_E}{dr^2} - u_E \frac{d^2 u_{\lambda}}{dr^2} \right) dr + \frac{2M}{\hbar^2} (E - E_{\lambda}) \int_0^a u_E u_{\lambda} dr =$$

BRAINS vs BOMBS

The nuclear industry in general, and the nuclear arms industry in particular, are the products of a highly developed and complex scientific world. From gunpowder to the H-bomb, weapons have followed quickly in the footsteps of scientific advancement. Indeed, it has often been the case (and this is especially true of the twentieth century) that military needs have been the spur for scientific development. A nation's 'strategic defense' (defined most often of course by the military) provides a very useful tool for relieving governments of money. Many aspects of modern life such as commercial jet airlines, modern communications and space travel were derived from research carried out by scientists for the military.

Scientific research into defense systems and weaponry has forged a strong link between the scientific community and the military establishment. It is heartening then to see that professional groups such as scientists concerning themselves with the moral implications of their field of work. On campus Scientists Against Nuclear Arms (SANA) is an expression of this.

Formed last May by a handful of Auckland University physicists, SANA has steadily grown. At present it has approximately 300 members and branches in most major centres. Although new to Aotearoa, scientists overseas have for some time organised themselves to counter-act the mis-use of their knowledge for the production of weapons of mass destruction. The involvement of scientists in the nuclear debate is invaluable. Modern warfare relies on extremely complex technology for its destructive power. Any campaign against the arms

race must therefore have access to scientific expertise.

Computers are now the corner-stones of both superpowers 'defence' systems. In a recent talk on campus Barbara Leonard, a computer scientist, described why the possibility of accidental war is a very real danger. Scientists have put together a horrifying vision of the world after a nuclear war - a world where even those most remote from the scene of conflict will eventually die from the environmental effects. The geological effects of nuclear testing on the Mururoa Atoll have been examined by scientific research groups in order to determine possible environmental damage.

As well as providing scientific expertise, SANA has an education programme. Regular 'Fact Sheets' are produced and once a month at Thursday lunchtime video and films are shown in Physics Lecture Theatre 1.

One of the most common criticisms levelled against SANA (and also at the peace-movement) is that they are anti-American. This they firmly deny. Although SANA aims most of its criticism at the U.S. this is due to the need to counter the effusive U.S. publicity machine which provides information which if it is not incorrect is definitely one-sided. As New Zealand does not lie within the

Soviet sphere of influence there is less need to counter their propaganda. SANA distrusts both superpowers and supports neither.

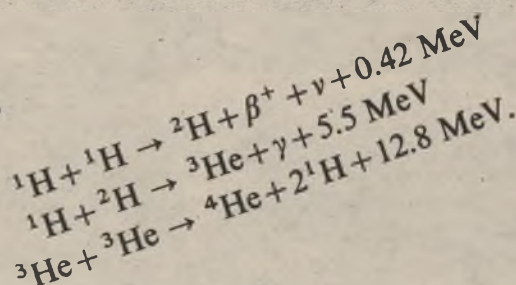
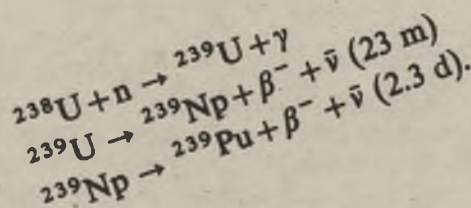
At present SANA is endeavouring to contact their counterparts in the Soviet Union and Eastern Europe. Medical doctors from the East and West have already forged an alliance against nuclear war - Russian doctors have incorporated into their hypocratic oath that they will not work for nuclear war.

SANA aims to stay above the more overtly political aspects of the nuclear debate by providing strictly scientific information. Their attention is not focussed solely on nuclear weapons. Other weapons of mass-destruction (chemical, biological) are also taken into account, as well as the more lethal weapons such as cluster bombs.

The next annual general meeting of SANA is to be held on Saturday 23 June in Maths Lecture Theatre 1 beginning at 9am. They offer a reduced membership fee for students. If you are interested you can contact:

Tricia Lewis, Auckland: 737-999 ext 8833
Brian Davis, Auckland: 737-999 ext 8265
Doug Edmedes, Hamilton: Ham. 62-839.

- N.M.



This Student Was Hanged a Year Ago This Week

Her Crime?

— Being a Baha'i

Ms Sahin Dalvand was hanged with nine other women in Shiraz, Iran, on 18 June, 1983. They were killed as part of a systematic campaign of persecution against the Baha'is in Iran.

In memory of their tragic deaths the University Baha'i Club invites you to investigate the continuing persecution of this religious minority.

Photographic Display detailing the persecution. In the Quad, Monday till Wednesday.

Video U.S. "20/20" Documentary and Guest Speaker April Spurdle (N.Z. actress). Thursday 21st June, 1.05pm, Exec Lounge, Student Union Bldg. All Welcome.



UNIVERSITY COUNCIL ELECTIONS

CAROLYN ANDERSON ►

I've had extensive involvement in student affairs, and have held the following positions: Class Rep 1979-1983; Member 1979, Secretary 1980, 1982, President 1983, 1984 of a large, active club - Classoc; Member of AUSA Education Committee 1980, 1981, 1982; Member of AUSA Welfare Committee 1980, 1981, 1982, 1983; Member of AUSA Societies Council 1979-1984, Clubs and Societies Grants Committee 1980, 1981; Member of joint university/AUSA Student Union Management Committee, 1983, 1984; Chair of joint university/AUSA Theatre Management Committee 1984; Elected by SRC to Senate 1983, 1984, Senate Academic Committee 1984, Senate Discipline Committee 1984.

I have gained experience of those matters which concern students at every level. It is possible to do something about those concerns, from class rep through to AUSA and Senate. I have obtained an extensive knowledge of the university system and committee structure; effective representation can depend on this knowledge. I have been an active participant in SRC, and because of contact with a diverse range of students outside AUSA, I am informed about the feelings of a wide cross section of students. Therefore I am capable both of finding out what the problems and concerns of students are, and of doing something worthwhile about them. I have the experience, ability and will to work in co-operation with students, to effectively represent you on Council.

-Carolyn Anderson

STEVEN MITCHELL ►

There are only two student representatives on the supreme governing body of the university, the rest are academics and people elected by the graduates of this university (who no longer have to live with what the council decrees). As the student representatives are heavily outnumbered and therefore outvoted there is little they can do about decisions detrimental to students except kick up a polite fuss; occasionally this will cause a bad decision to be watered down but usually it changes nothing.

A council representative must be able to handle a lot of frustration especially when working within a paternalistic university hierarchy where the people in charge are convinced that they know what is best for students and don't look favourably on students who tell them what they do not want to hear.

I don't want to convey through this pessimistic picture that nothing can be done: there is much which over the years could have been done but wasn't. Existing tactics have to be reconsidered - they have been consistently failing for too many years.

When unjust decisions are made student reps must be prepared to go beyond the closed doors they're made behind and go public; the one thing the university hates is bad publicity, and it's the only weapon we have. If elected I will push for students to be given the option of sitting their exams anonymously and for the right of students to be able to request their exam scripts complete with the markers' comments returned to them. Note the recent and successful application under

the official information act by school certificate candidates to see their marked exam scripts (they had to go to the ombudsman to get the education department overruled) but the university is covered neither by the official information act nor the ombudsman. Importantly I believe I can work well with Trish Mullins whose efforts at the last council meeting to get a decision reopened about a student who was denied access by the university to the examination marks his faculty had relied upon to exclude him (when he tried unsuccessfully to appeal his exclusion) show that there are still battles to be fought over existing appeal procedures despite the court of appeal decision last year (Norrie v. University of Auckland) which led to the recent creation of the new student appeals committee. As a council rep I shall also encourage students to use their right of appeal to council against disciplinary and enrolment decisions (eg students have the right to appeal against a department's refusal to waive prerequisites or corequisites as well as exclusions). I shall also urge students to make more use of their further right of appeal to the governor general, a right which incredibly has only been used a few times this century.

I implore students who don't usually attend SRC to attend the meeting on Wednesday 20.6.84 as the position is vital no matter who gets elected.

I have finished my degrees here and I am only a part time student. I can afford to put time into this job in which I have a long term interest.

- Steven Mitchell

UNIVERSITY CHALLENGE 1984

Team selection will take place during June and July.

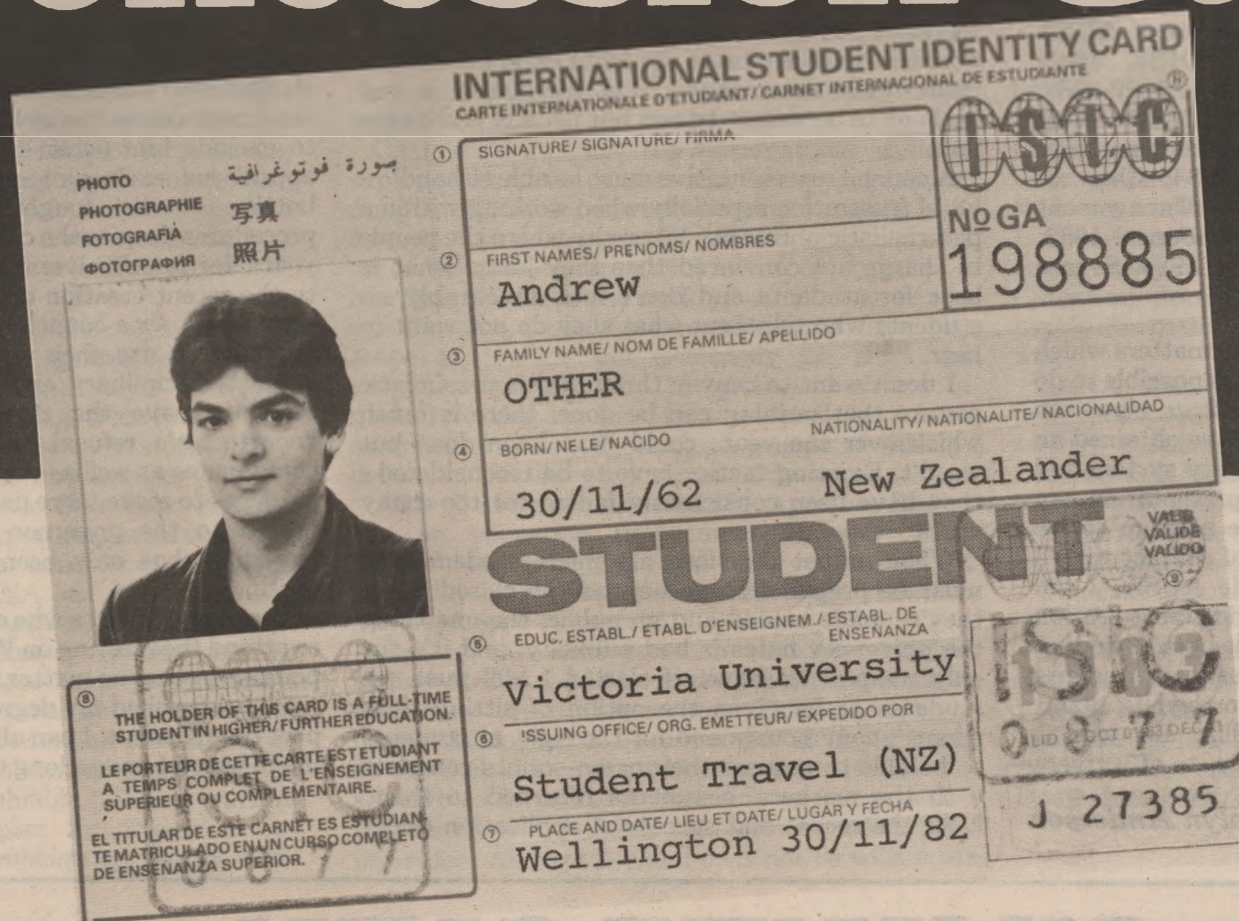
If you're interested in a free trip to Dunedin during the August holidays (Aug 15-19) and you think you know something then nip along to the Studass reception desk and pick up an application form. Alternatively see Richard Foster, Johnathon Blakeman or phone 30-789, 767-981, 761-334 or pop up to the Kiwi.

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*E nga tini puna waihanga, e rau rangatira ma,
kia whakakaakahutia a Papa-tua-nuku
Ki te hua o te ringa, ki te tangi a te manu, ki nga mahi taa,
ki a koutou e marara ana i nga pito o te motu,
kia ora koutou katoa.*

Queens Birthday Weekend saw a gathering of many of the country's most respected people in the field of traditional and contemporary Maori Arts and Crafts at the Maori Artists and Writers Society annual hui held at Ratana Pa.

The hui was officially opened by R/H. Whetu Terikatene Sullivan, who spoke with a strong sense of conviction of the role of the Maori artist. She urged a need for more awareness and exposure of the value of Maori art, not only in its traditional aspects such as weaving and carving, but also in the newer forms such as writing, poetry and dancing.

One suggestion was for the establishment of a special fine arts school, specifically involved with teaching the traditional arts as well as fostering new concepts and ideas.

Time was set aside during the hui for workshops which covered a wide range of industries, including bone carving and weaving. This was a most constructive period where people came together to share their knowledge and ideas.

Special mention must be made of the contribution from the women involved with the hui. It was a lesson in respect to see the dedication and effort that a certain group have made in the preservation of such crafts as weaving, and their

intent to impart their knowledge to those genuinely interested.

At the A.G.M. there were many take put forward for discussion. The main themes were Development, Education and Support of the Arts within Maori Society. There appeared to be a unanimous and positive support for these topics. But after two hours of discussion, no firm direction for the future could be agreed upon.

The next crisis came when a proposal was forwarded that would change the Society's name to NGA PUNA WAIHANGA. This led to a very heated debate. Several of the foundation members stated that even though we are Maori and the Society draws its sustenance from our cultural heritage, there is no need to adopt a Maori name. Eventually however the change was adopted and the new name, NGA PUNA WAIHANGA, became official.

After the Hui I am left with the conclusion that as a political body we have a long way to go.

We must find a direction that we can achieve for the future and set goals, and that we must also support each other and the movement if we are to lay the foundation for a future where Maori arts and artists can prosper.

- R. Bell

NGA MAHI A TE REHIA THE WORLD OF THE ARTS

COSMIC ENTRY ►

Barbara Doherty and Ira Seidenstein are well known for their clown/mime theatre of 'HEROES, REGULARS & JERKS'. Coming up soon at the Maidment, June 26 and 28 at 1pm to be precise, 'COSMIC ENTRY', a new dance Barbara has choreographed. Bring your lunch and watch Ira, Kit Suuring and Isabelle Koch perform. Brought to you by AUSA and the Northern Regional Arts Council.

About the piece 'This dance was not meant to tell a story, though it may. It was created to capture the energy of 3 spirits and the dynamics that bond them. The dance takes place in that time period before a being re-enters into body form. This dance is the first of a series, a chronology of the life cycle of 3 friends.' Music by The Art Ensemble Of Chicago.

HUMANIMALS — ENDANGERED SPECIES ►

After touring the country in November/December last year and performing in Sydney and Melbourne in May THE HUMANIMALS - Charlotte Wrightson and Richard von Sturmer - will be presenting their new show: 'Endangered Species' at the Auckland Art Gallery's Auditorium on Fri 22nd, Sat 23rd and Sun 24th of June at 8pm.

FROM SCRATCH WORKING ON 'DRUM/SING' ►

Auckland new music/percussion group FROM SCRATCH is working at present in collaboration with filmmaker Gregor Nicholas on a film project called 'Drum/Sing'. The group is developing a new work which will be the basis of the film but which will also become a performance piece in its own right and part of the FROM SCRATCH repertoire.

At least one of the groups members, Phil Dadson, will be up at Maungawhau (Mt Eden) for the winter solstice celebration this Friday, June 22nd. Tune in to Campus Radio from 2-3pm for a taste of crater-drumming.



'COSMIC ENTRY'

Isabelle Koch, Ira Seidenstein and Kit Suuring

PACIFIC FESTIVAL OF ARTS ►

\$200,000 has recently been allocated by the Ministry of Foreign Affairs to fund New Zealand's participation in the 4th Festival of Pacific Arts to be held in Noumea 8-22 December 1984.

Given the volatile political climate in New Caledonia as the French refuse the demands of the indigenous Kanak Independence Front (a coalition of five political parties which holds 14 out of 36 seats in the Territorial Assembly) for independence before 1986 and threats of violent disruption by French colonial settlers, we can only hope that the weather clears up in time.

Also, we can hope that TVNZ may see fit to give viewers a glimpse of this major event in the South Pacific's cultural calendar. But given a history of neglect for exposure of this sort (compared with the viewing allocation accorded country music, rock video programmes and religious song) we can only be optimistic.



"Who is my father?" - Pencil on paper by Robyn Kahukiwa (from the book WAHINE TOA)

TE OHU WHAKAARI ►

NZ Student Arts Council will be touring this brilliant Maori theatre group nationally next month, and their performances in Auckland will coincide with Te Reo Maori week. Combining mime, myth and drama with haka and waiata, TE OHU WHAKAARI presents a kaleidoscope of Maori impressions of the world as it is. They'll be here on campus on Thursday July 26. Book the date in your diary now.

CULTURAL MOSAIC ►

This year, Cultural Mosaic is from the 23rd to the 27th of July. Three events have been planned so far - another Food Fair, Club Nights in Shadows on Tuesday and Wednesday and a performance finale in the Maidment on the Friday with a supper to follow. Also planned are political Forums, displays from the 1984 photography competition (see Panui) and performances in alternative venues.

If you have any queries for your Clubs involvement, ring Mark Allen 30-789.

DISTINGUISHED AFRICAN WRITER COMING ►

This year's Sir Douglas Robb Lecturer, Ngugi wa Thiong'o, is amongst the most distinguished of contemporary African writers. Last year he was scheduled to address celebrants participating in the University's Centennial, until his political circumstance was discovered. He has taught at a number of universities, including Makerere (Uganda), Northwestern (USA) and Nairobi (Kenya), where he was for a time Chairman of the Department of Literature.

Ngugi is passionately concerned with literature as an agent of social change. He was largely responsible for the transformation of the Nairobi English Department into a Department of Literature, with African Literature as its centre. Believing that his work must speak to his own people, he has turned from writing in English to his native language, Gikuyu: his play Ngaahika Ndeenda (translated as I'll Marry When I Want) was performed at the Kamariithu Community Education and Cultural Centre in his home town, Limuru in 1977; the enormous success of this play, in which the local community were actively involved throughout the rehearsal period, led to his detention without trial from December 1977 until December 1978. While in prison he wrote his first novel in Gikuyu, Caithani Muthjaraba-ini (Devil on the Cross).

Ngugi's lectures, will address themselves to 'The Politics of Language in African Literature. It is particularly appropriate that his series should also coincide with Te Reo Maori week. Details will be published later.



TE WHARE WHITIAHUA

FILM REVIEW

Constance

- a feminist analysis

'Constance' is a most ambitious piece of New Zealand cinema, and it deserves serious analysis by New Zealanders. The film presents many ideas and serious themes, but the aspect that I wish to briefly touch on here is the treatment of women in the film. *Constance* is the only New Zealand film that I have seen in which the major protagonist is a woman, and it is her experience as a woman in New Zealand which is examinable.

Constance looks at the effect of borrowed images on a woman in a society that simultaneously encourages her romantic ambitions and narrows her choices. Constance rejects her mother's lot, wife and mother, and the alternatives for middle class women of that time - teacher, nurse, clerical worker. Constance wants to be 'special' in the terms of the imported romantic media of the day.

From the very early shots of a naked female dancer the issue of women's exploitation and woman as object, pushes itself to the fore. This theme is at times made explicit - we are aware of Constance's limited choices, her mother's bitterness at the narrowness of her role. We share Constance's viewpoint, and consequently never doubt the horror of the confinement and endless repetition that will be the inevitable result of Noeline's choice of marriage to a plumber, in the true Kiwi style.

As the film progresses the exploitative nature of the films and images that have so much effect on Constance become evident. Constance's rapist steps out of the world of Hollywood. Her violation is implicit in her acceptance of a romantic myth, and becomes explicit in her exploitation by the photographer, Simon Malyon.

And it is here that we find one of the biggest contradictions in *Constance*, evidence of a half-consciousness on the part of the filmmakers. The promoters employed the very glamour condemned in the film to attract an audience. Donogh Ree's face adorned the Civic, - a 'beautiful' face - and in that photograph is romance, and glamour. The very photograph used as this publicity still is presented in the film as the work of Simon Malyon - the rapist. It is surprising that this irony should have escaped the filmmakers attention.

A more significant indication of half-consciousness in *Constance* is that, while attempting to explore the narrowness of women's choices, it falls into the trap of casting some of the female characters in stereotyped roles. Mrs Elsworthy (in the first part of the film) and Mrs Barr are dominating, manipulative, unsympathetic

matriarchs - social climbers. When Mrs Elsworthy hovers threateningly at the door, in that early scene portraying Constance as a child, one is aware of the father/daughter alliance and the mother as 'baddy'. In the scene in which Constance and her father discuss her wish to quit her job with Mrs Elsworthy, the position of the father and daughter standing together above Mrs Elsworthy establishes their unity, opposed to her bitter resentment. *Constance* does, however, redeem itself in this respect in the latter half of the film, by exploring more fully the complexities of Constance's relationship with her mother.

Errol and Mrs Barr, and, to a lesser extent, Richard and his mother, could, however, have walked straight out of a Freudian textbook. And the women of the leprosy society are fitted to a stereotype of rich, female, do-gooders. Perhaps in Mrs Barr and her 'ladies of the supper committee' the writers were attempting to address the issue of class; and perhaps Richard's mother represents the parochialism and small-mindedness of small-town New Zealand. But one feels that these simplistic characterisations are out of place in a film that acknowledges complexity.

And what of the sexual overtones in Constance's relationship with her father, eventually consummated in the relationship with John Munroe? This aspect of the film is perhaps its greatest contradiction. I fail to grasp the point of this explicit theme. Perhaps it carries a message about the incestuousness of New Zealand society and the Nuclear family? It seems more likely that it is designed to carry Freudian connotations - perhaps Constance really does require the right man to whom she can transfer her affection for her father, to set her on the right track. At any rate, this is a pointless and disturbing aspect of the film.

Another issue that requires serious thought is the use of a rape as the strongest plot element in the film. A rape in a film by a male director is immediately suspect. The rape in *Constance* is, however, in no sense gratuitous. It is in fact an essential element of the film. The horror of the rape



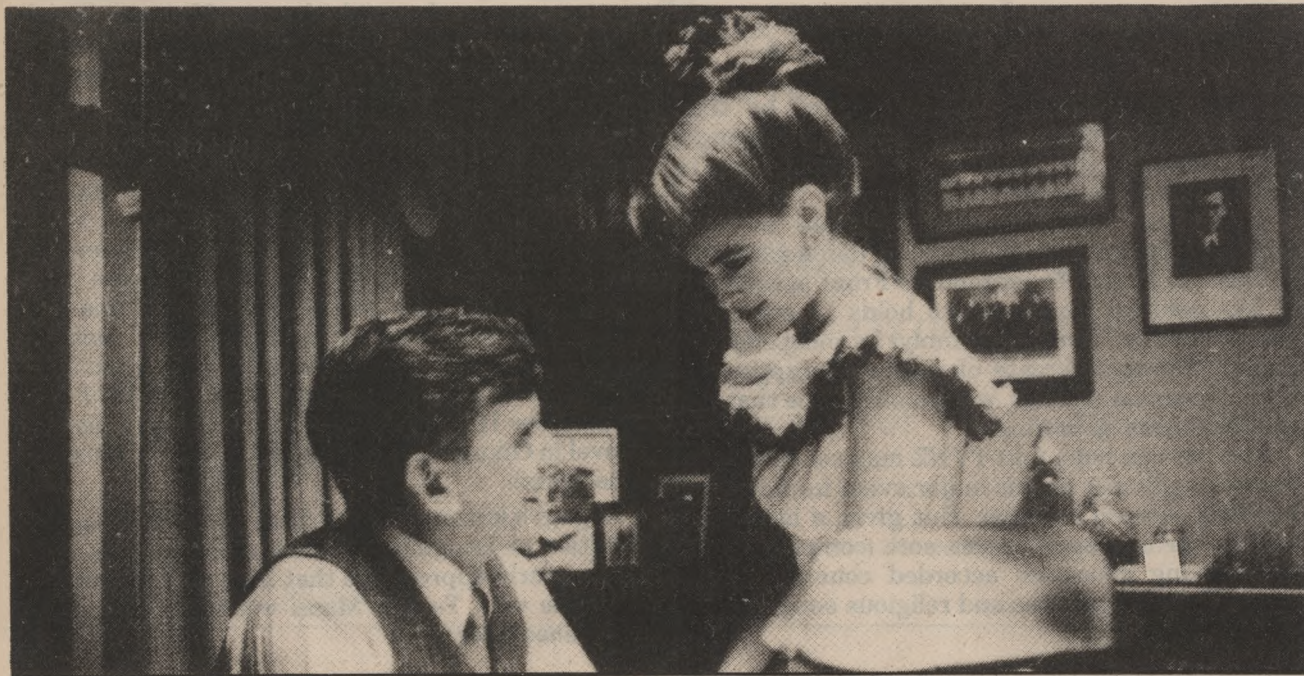
is conveyed powerfully and without voyeurism. The terror stricken face of Constance intercut with her flashback/hallucinations is all that we see during the rape. The rape itself, and Constance's reactions after it, though, happily, not making for sensational viewing, are treated realistically and sensitively. It is not conceivable that the rape scene could be viewed in an exploitative manner, but then the same could have been said of *Scream From Silence* which was eventually screened as pornography. The portrayal of rape in a misogynist world needs more discussion amongst filmmakers and audience. Perhaps there is a middle ground to be found between the silencing of women's experience and the perpetuation of an oppressive fear/power cycle.

While the rape is pivotal, the end of the film was present in its beginnings. Within the confines presented to us at the beginning of the film, none but a tragic ending is possible - unless something unlikely and romantic were to occur, and that would be out of keeping with the spirit of the film. Within the confines of the film, then, two alternatives are offered, that adopted by Noeline, marriage, and that adopted by Constance, madness.

The ending of *Constance* is tragic. It reflects reality for New Zealand women, then and now. More women are absorbing romantic mythmaking images now than they ever have before. The alternatives offered by *Constance* in their extreme forms are indicative of the few alternatives open to women in New Zealand in 1949, and now. *Constance* explodes one romantic myth, which is plenty to accomplish in one commercial film.

New Zealand films are subjected to rigorous criticism within New Zealand, and in the long term this should make for exciting cinema. In many respects *Constance* does fail, but it is an interesting film, especially when compared to the imported films seen on Queen St. New Zealand cinema won't progress unless we support it by seeing the films, and discussing them fully, and fairly.

J.P.O.



KAMIKAZE JOGGERS

On most days I walk from my home to the University across the Domain - and each time risk my life under the feet of the streams of joggers who utilize the same paths as I do. I feel almost as set upon when I cross (with the lights) Waterloo Quadrant at the intersection with Princes Street by the Hyatt Kingsgate. Right and left, turning traffic seem determined to mow me down.

The political and industrial situation in New Zealand leaves me with the same feeling. With each group trying to triumph over the others, I know it is I, Josephine or Joe Citizen, who in the long run is going to lose out - higher petrol prices, higher taxes, shortages, inflation...

I find the Christian ethic of 'turning the other cheek', 'the good will win out in the end even though they are being walked all over', very difficult. I step aside for the joggers, but should I force them to run into the bush off the track? Should I force a right-hand turning car to stop in front of me, opening itself to being hit by a through-going vehicle)?

We citizens of New Zealand usually let the power groups - be they governments, trade unions or employers - walk all over us, without much of a squeak. Is this practicing a Christian ethic? There is a difference between allowing others their total ways against us, and not doing violence against them in an 'eye for an eye' fashion. Perhaps the Christian ethic is to protest but not to be vengeful.

So what should I do when the next jogger bears down on me? If I am forced into the mud beside the track I ought not to trip up the next fitness fanatic with a strategically placed foot. The parallels in the industrial situation are not too difficult to figure out.

K.J. Sharpe
University Chaplaincy



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-Neil and Rangi



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MARSDEN POINT

In countries like the Philippines, South Korea and Taiwan there are areas called 'free trade zones.' In these areas the right to strike, to refuse overtime, to move or speak freely do not exist.

The companies that use these 'Free Trade Zones' are given the utmost freedom - their workers are employed under forced labour conditions. With the passage of special legislation on June 12th, New Zealand acquired its first 'Free Trade Zone' - Marsden Point.

Within the confines of the construction site, the right to strike no longer exists. Nor does the right to refuse overtime should it be 'offered'. Picketing is outlawed - it's illegal now for even one person to stand outside the gates with a placard saying 'Workers Unite' or 'Don't work with scabs'.

To make sure that the consequences of non-compliance with the new order are particularly discouraging, the law disqualifies those who refuse to go back to Marsden Point from getting the dole for four months.

It has been obvious for the last three years that the government has wanted an opportunity to show how tough it can be on the unions.

It's not that long since they threatened refinery operators at Marsden Point with the anti-strike provisions of the Public Safety Conservation Act (PSC Act). Last year it was the PSA Derecognition Bill. Again, they threatened to use the PSC Act. On both these occasions the union movement drew back from a direct confrontation.

This time, Marsden Point has given the government the chance to selectively hammer one group of workers by use of one-off legislation. By doing so, they have set a dangerous precedent. What the Government does at a construction site today, they may do at a freezing works tomorrow - or a railway shunting yard - or a waterfront.

A HISTORY OF MISMANAGEMENT

Putting aside for one moment the rhetoric about 'industrial gangsters' and 'thugs' stopping 'decent' rugby-playing beer-drinking New Zealanders' from working, what are the facts about Marsden Point?

► From 1979 to 1981, before a single 'industrial gangster' stepped onto the site and picked up a spanner, the costs of the project trebled. The estimate rose from \$500 million to \$1301 million.

This massive escalation was caused by 'design changes'. It was allowed to happen because the contract between the consortium and the government gives the government little control over costs. Any delay for any reason just gets tacked on to the final reckoning. There is no incentive in the contract to finish on schedule, hence no incentive in the contract to run an efficient and harmonious operation.

► From 1981 to 1983, costs have risen an extra \$349 million. It is not clear how much of this increase is due to industrial disputes. No doubt at the end of the day, when the expansion project has finally been completed, the consortium will load as much of the blame for cost increases as it can onto the backs of the unions on site. It's easy to disguise management inefficiency and criminal bungling by hiding the damage in inflated labour costs components.

In this context it is interesting to note that on June 1st the NZ Refining Company announced that it was seeking to change its project review date, blaming industrial disputes for further delays and cost escalation. One wonders whether they would have been so keen to announce their intentions had no industrial action been taking place at the time.

► Pointing out that the refinery maintenance programme had been brought forward to enable the link-up between the refinery and the expansion site. The editor of ENERGYWATCH, Molly Melhuish, has suggested that the current dispute could well have been created so that work on the expansion site could be halted to enable engineering design work to be completed. The consortium has, of course, denied this suggestion.

DISPUTE A JACK-UP?

Whatever the motives, the conduct of the dispute has all the hallmarks of a jack-up. Far from being the 'meat in the sandwich', the consortium's real status is probably closer to chief sandwich maker.

In February a dispute arose between the scaffolders and the consortium when the consortium refused to honour an agreement over accommodation. In the course of the dispute eight scaffolders employed by sub-contractor Bob Duncan broke an overtime ban and worked on a Saturday. The other scaffolders refused to work with them and the eight were subsequently sacked.

Up until last year, when unqualified preference for union members was abolished it was not unheard of for scabs to be sacked. Unions have the legal right to expel members and under unqualified preference such expulsions resulted in job loss. Expulsions were rare, however, because the need for them did not often arise. But in the current climate of opinion, scabbery is seen as some kind of heroism, and union solidarity is stigmatised.

In April the eight scaffolders sought and won an interim injunction forbidding agents or officials of the Labourers' Union from refusing to work with them. At this hearing the consortium voluntarily gave an undertaking that the eight men would be rehired. The consortium knew that the workforce

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sneaky feelings

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would not accept the presence of the eight workers. They knew that they were not in a position to give this undertaking.

What happened next had a certain clockwork inevitability. The eight workers came back on the job on the 17th of April, and the scaffolders walked off. The eight then applied to the High Court. The High Court found the consortium in contempt of court, gave them a \$9,000 wrist slap, and ordered them to take the men back. On May 23rd the eight walked on, and three thousand workers walked off.

The consortium subsequently claimed that they had been in breach of a court order. They were the 'meat in the sandwich' - the law had taken its course and the company had no choice. But in the HERALD on May 26 the judge fining the consortium pointed out that they were not in breach of a court order but had violated an undertaking that they themselves had given voluntarily in April at the time of the interim injunction hearing.

It is possible that the consortium deliberately violated the original undertaking in order to delay the start of the dispute. In other words, they stage-managed the walkout. This would tend to confirm Molly Melhuish's analysis.

In the next few days, union delegates worked frantically to get a settlement. Discussions were held with the eight scaffolders, and it was felt that a workable solution could be arrived at to ensure a return to work, with the eight, on Monday May 29.

The company knew the dispute was likely to be settled without further action on its part, and that, once settled, the eight scaffolders would no longer be an issue. Why then did they deliberately escalate the dispute by sacking the entire workforce on May 25th?

SETTLEMENT OBSTRUCTED

The consortium claimed that the reason for the mass sackings was that they could not proceed with the project until they could be assured of 'industrial stability'. But as events unfolded it became clear that the company did not want to settle the dispute quickly:

► Throughout, the consortium failed to invoke the same disputes procedures that it accused the unions of ignoring.

► After the sackings, the company put up its now famous five points for a return to work - 1) acceptance of the eight scaffolders on site; 2)

3) an end to all unauthorised stopwork meetings, strikes and individual refusals to perform work; 4) acceptance of the disputes and personal grievance procedures in the award; and 5) union delegates to carry out their official duties in a 'businesslike' manner.

These issues were not raised with the unions before the sackings.

The first point - acceptance of the eight scaffolders - was rapidly ceasing to be the issue.

The other points - particularly the no-strike proposals - were calculated to offend. The unions had already indicated, before the strike and lockout began, that they wished to renegotiate the site agreement which had expired in December 1982. They wanted to overhaul the disputes procedure because it clearly wasn't working. The company refused point-blank. To renegotiate the agreement, they argued, would be in breach of the wage freeze.

No official complaints were received by the unions about the conduct of their delegates. Why then was the fifth point included? In order to discredit union representatives in the eyes of the public?

It was hardly surprising, then, that a meeting of sacked workers on Monday May 29th rejected the conditions.

► Before a second all-up meeting on June 1st, Industrial Relations Manager James Hardie told site committee delegates that, even if the workers accepted the five points, the consortium reserved the right not to rehire if they thought the settlement was not 'genuine'. Again not surprisingly, the mass meeting voted to stay out.

► On June 6th the company refused to negotiate on the five points, refused to accept a union call for a better disputes procedure, and refused a proposal for monthly meetings between delegates and management - standard practice in a lot of large workplaces.

THE STATE STEPS IN

This was hardly the behaviour of an employer seeking a settlement to a dispute. But by this time no doubt management had been told that the cavalry was on its way.

Initially, the government's response to the dispute was somewhat cautious. On the 26th of May Bolger 'did not see any need for the government to become involved at present.' By

June 6th, Cabinet had decided to jump right in boots and all. Muldoon announced the plans for the legislation to end the dispute, at the same time threatening the refinery maintenance workers (on strike over wages) with the PSC Act, making it the third time in two years that the government has threatened the use of this legislation.

In the twelve days between Bolger's statement and Muldoon's announcement, the attention of the media was focussed almost exclusively on the picket lines at Marsden Point.

By June 6th, Muldoon obviously believed that there was enough political mileage in the issue for the government to score.

In a desperate bid to avoid legislation, union officials on June 8th recommended to a mass meeting of workers that they agree to the consortium's demands and sign individual contracts of employment containing anti-strike pledges. But while the mass meeting accepted the recommendation, later meetings of individual unions failed to endorse the return to work formula. Ironically, the only public opposition to accepting the consortium's five-point diktat came from 'moderate' Electrical Workers' Secretary Tony Neary.

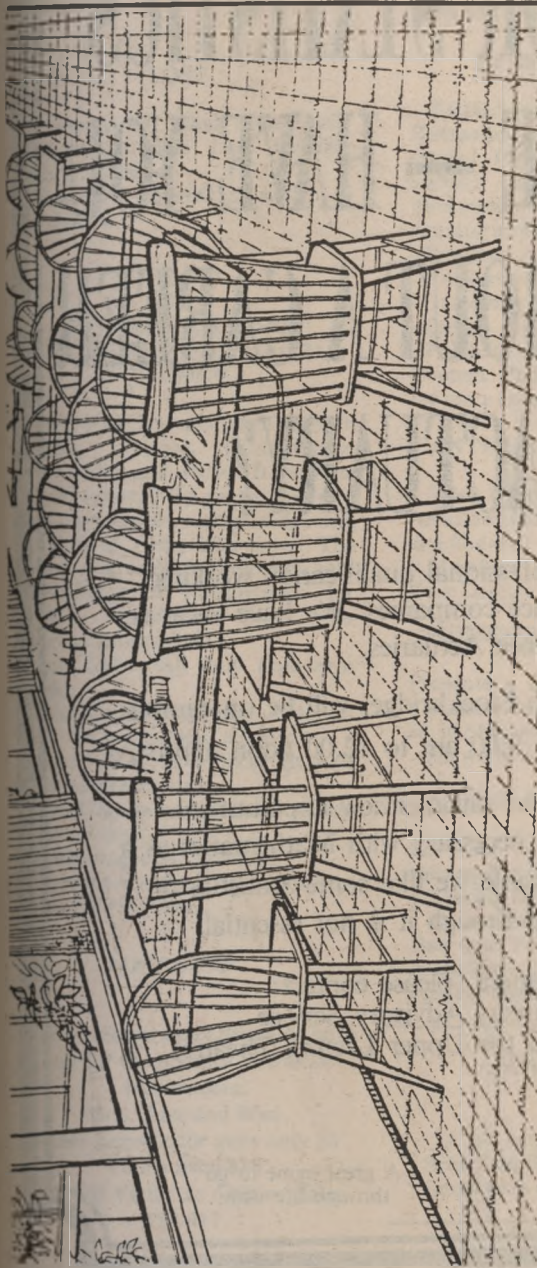
Muldoon blamed the lack of endorsement by the individual unions on 'Bill Anderson and his mates' who, he claimed, had been inciting workers against accepting the formula. Anderson vehemently denied the allegation, and any serious student of recent industrial history could only believe him. Far from being the firebrand that Muldoon makes him out to be, Anderson's approach to industrial disputes has been consistently cautious.

Once it became known that the five-point formula was proving to be indigestible to a significant number of workers, the government sprung its trap. With hundreds of police ready to move in, the Marsden Point dispute ended under the state's jackboot.

But while this particular dispute has been brought to an end, the final battle at Marsden Point has not been fought. The problems will not go away because the government has passed a law. Nor will workers stop fighting for their rights because the state tells them to.

The government has set a dangerous precedent at Marsden Point. It must never be allowed to repeat it.

- H. Merriman



IN A RESTAURANT?

WHAT DO YOU WANT

Did you know that the Students Association operates a restaurant during the evenings - Monday to Friday?

Two years ago the restaurant operated bistro style, with meals priced from \$3.00 to \$6.00, there was no table service, users would order their meals at the door, and collect them from the counter when their ticket number was called. In order to offer a better service to students, the restaurant was upgraded and licensed, and began offering better quality meals (which currently cost between \$5.00 to \$8.00), and waiter service. Unfortunately this has not led to more students using the restaurant, as was hoped. Which leads us to ask: 'What do students want in a restaurant?'

You can help by answering the following questions and dropping completed questionnaires in bins in the main cafe, coffee bar and at Reception. If you would like to discuss your ideas with someone - see Jo Howard (Catering Manager) or Karin Bos (Admin Vice President).

1.) Do you currently eat in the restaurant?

a. If yes, how frequently, and for what reasons?

b. If no, why don't you?

2.) Whether or not you currently eat at the restaurant - in what ways do you feel it could be improved? What would attract you to use it/ use it more?

(You may like to consider factors like price/quality and type of food/ is a waiter service important?/ the speed you get your meal?)

NGA TUHI MAI

LETTERS

THE INVISIBLE SPECIES

Dearest Editors,

Did you know that there are no doors on the men's Rec Center showers, while there are doors on the women's. Is the lack of doors to prevent men the privacy to get on with it with others of their kind, or in fact to facilitate prolonged, if chaste, voyeurism? Why in either or neither case are there doors for women but not for men? Forgive the triviality, but I'm curious.

Anthony Emascule

UNSUSPECTED ALLIES

Kia Ora Rangi,

The Maori Renaissance to their traditional culture, values, customs and spirituality will hopefully spill over into the Pakeha world too. It seems that we have all acquired a rather unbalanced world view in our rush to be fully 'modern'. Just as the ancient Greeks put too much emphasis on deductive (religious, idealistic and mathematical) thought, modern society rests too much of its hope in empirical science, in the pleasures of materialism and in the individual's ability to achieve maximum happiness by minimising his/her responsibility to the collective, to one's heritage and to the future.

For this reason I feel it is a mistake to talk about the struggle between 'Maori values' versus 'Pakeha values'. Pakeha society has not always been the 'individualistic and capitalistic' one that it is today. Maori separatists would find many unsuspected allies in the Pakeha world in any endeavour to regain the religion, community and humanity which has been lost by us all in the past 200 progressive years.

Jean Stephan

Ed. Reply - it doesn't follow that because Pakeha society alienates Pakeha (and not just Maori), due to its empirical infallibility, its hedonistic materialism, its individualistic irresponsibility and its capitalistic ethos, such alienated Pakeha automatically become detached from Pakeha values or that they realign themselves with Maori values. Look at all the 'counter-cultures' spawned since WWII - each one a new industry. True allies appreciate and respect the limits imposed upon their participation in the 'Renaissance' (sic) by the contradiction involvement can pose - namely, in certain areas any involvement becomes intrusive and redefines 'Maori' struggle. The operative word is respect, not separatism. Listen and learn and save the authoritative decrees for the politicians and other omniscient sages

AN ANONYMOUS ALIEN

Kia Ora Editor,

Finally I'm beginning to feel totally alienated from our (quote!) "University students' weekly newspaper". It's great that you're catering for the Maori minority of the campus, but you should perhaps consider your popularity among the rest of us (i.e. unhappily Pakeha).

With your symbolic changing of names I now realise that what's happening here will lead to two opposing magazines: one, Maori and political - one, Pakeha and student-orientated. Great. So much for racial integration! And also, you have a good look at the majority of students on this campus, and see where their interests lie.

I don't expect you to print this, that would be asking too much, as you are no longer "a source of free expression".

- A Student



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STUDENT CONCESSION

PLEASE, SIR!

Dearest Rangi,

I say dear chap I am not at all impressed with the off the cuff way you are using a paper which deals to a mostly white, middle class, conservative audience, which also pays for your personal mockery of Maori culture. You see, dear fellow, I'm not one to sit back and see my investment in my student paper made a mockery of.

I enjoy a good shit stir and stirring Craccum is just absolutely synonymous with that. These days most chappies mention Craccum and Crack-up, now they see Kia Ora and Kial Over.

I must express my total disgust at your renaming my paper without my permission - who the bloody hell do you think you are? Of course you don't like my shit stirring, but you will print my opinion won't you kind sir? I know in the true Craccum tradition of many years gone by you can enjoy the free speech of this medium and ensure Craccum will stay 'a source of free expression'

Well, thanking you,

I am,

M.G. Fitzmaurice

Ed. Reply - Kia ora, M.G. Or would you rather I addressed you, 'Craccum M.G.'? For the record, Craccum was/is an anagram of the first letters in Auckland University College Men's Common Room Committee. Now really, you can't think 'Kia ora' is that bad!

Craccum was named 58 years ago. Times change - the paper has never before had the mana of a Maori name. However, I feel it's a privilege we've earned through delivering, consistently, Maori opinions which have not been watered down and whitewashed by the media, and this has hopefully helped raise the bicultural awareness of that Pakeha audience you speak of. They too are affected by developments in te ao Maori and aren't people supposed to be educated while at varsity? Yet unlike every other paper in the country, we haven't even touched Maori International! Not yet anyway.

The name change recognises and reflects this content. A superficial change, but symbolic of much more, just as we hope that the completion of the marae will initiate changes in the course content of many disciplines. We have retained our Pakeha student readership (and most of our staff are Pakeha students as well) while assuming a Maori title, a name which our maintenance of a high input of Maori content has entitled us to. And you are so right, M.G., such things should not be made a mockery of. And so, because a paper entitled with a Maori name yet devoid of Maori content would be a mockery, debasing its title and rendering it tokenistic and meaningless, unless there is another Maori editor next year (or a non-Maori who can maintain this year's Maori input), in 1985 Kia ora's name will revert to Craccum. So hang ten, Fitzmaurice, dear chap: your time will probably come.

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IF MATHS OR STATISTICS IS YOUR LINE - HAVE YOU THOUGHT ABOUT A CAREER AS AN ACTUARY?

Why not obtain your Professional qualification working for one of the great insurance companies. We have vacancies for Trainee Actuaries.

Our Assistant Actuary, Alan Stockbridge, will be on campus on Wednesday 11 July from 9.00 am to 12.00 noon approx.

If you are interested, make an interview appointment. To fill a vacancy a degree is necessary with Mathematics as a major subject. And if possible we like some Statistics or Computing background though it is not essential.

For that appointment, please contact:
The Secretary, Careers Advisory Service
(located Room 14 behind the Upper Lecture Theatre)



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PANUI

NOTICES

General

AUSA's CULTURAL AFFAIRS OFFICER and THE PHOTO SOCIETY PRESENT THE 1984 PHOTO COMPETITION

There are 2 categories, Black and White and Colour, with First and Second Prizes in each. The subject is open and it costs 50¢ per print to enter.

Photos must be in print form of any size and will be displayed in Shadows. Rules and Entry Forms are available at Studass Reception.

Note: Closing Date is 29 July at 5.00pm.

- First Prize in each Section - \$75.00
- Second Prize in each Section - \$20.00

DANCE ! DANCE !

Dance Friday 22 June Cafe 8-12pm. Door sales \$7.00. All inclusive!!

MEMORANDUM

TO: Interested Persons
FROM: Welfare Officer
RE: Welfare Committee

The AUSA Welfare Committee will be having a meeting on Thursday 21 June at 1.10pm in the Council Room next to AUSA Reception. Items on the agenda will be the organisation of School Visits; Report from NZUSA May Council, Access Campaign plus Welfare Officer's report. All students with an interest in welfare are invited to participate.

LOST

Greenstone shell pendant. Sentimental value. Lost Tuesday 12th, University.
Please Ph 606-020 or return to Custodians.

WEA COMMUNICATIONS WORKSHOP FOR MAORI WOMEN

This workshop will teach skills in writing, printing, photography, video, film and radio. It will be geared towards the production of a small newspaper, a short video and a series of radio interviews. The course will look at directions and possibilities of employment for Maori women in the communications field.
Dates: 2nd - 6th July (mid-term break).
Times: Monday - 2.00pm - 5.00pm; Tuesday - Friday 8.30am - 5.00pm
Venue: WEA, 21 Princes St and other venues for visits.
Tutors/Organisers: Merata Mita, Ripeka Evans.
Fee: \$25 waged \$15 unwaged.
All enquiries and/or pre-enrolments phone WEA 732-030.

HAIRCUTS

Alfonso Salon seeks Students with hair for the practice of trainee hairdressers.

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PHONE Vivian at Alfonso Salon 793-617

Music

ART GALLERY JAZZ

Beginning in July, the Auckland City Art Gallery will mount a season of Sunday afternoon Jazz Concerts.

The programme of six concerts features a diverse range of performances and Jazz styles, a sample of the rich Jazz scene which Auckland has recently begun to develop.

Each concert will be from 2.00 to 4.30pm and will be held in the Art Gallery Auditorium on the lower ground floor. Access is via the new lift and staircase located at the Kitchener/Wellesley street corner of the building. Admission is \$4.00 for adults, \$2.00 for children twelve years of age and under.

The initial seasons programme is:
July 8 Britan Smith Quartet
July 15 Kim Paterson's Latin Jazz Ensemble
July 22 Herb McQuay and his trio
July 29 Space case
August 5 Newspeak
August 12 George Chisholm - Phil Broadhurst Quintet

Clubs

ALL CLUBS & SOC

Producing a newsletter/handbook/diatribe this year?

If so, your club may well be worthy of some of the meagre few roubles AUSA still has to give away for pieces of paper.

Publications Committee will meet again before the end of June, so if you want money for your manifesto, support for your scriptures or pennies for your publication pick up a form at AUSA reception or see John Pagani in Rm 112A of StudAss.

EVENT WORKSHOP

FRIDAY 22nd June 1pm. Cafe Extension. The workshop (with special focus towards clubs and society members) will feature information on the logistics of running an event -

- Students Assoc. Resources
- PA system
- Custodian and Security
- Stores
- Publicity and Promotion

Contact Phillipa (S.A.O.) Ext 810 for more information.

ANTI-RACISM MOVEMENT

What happened at Soweto in Sth Africa in 1976? Come along to ARM and find out!

Meetings - every Tuesday 1pm in Exec Lounge.

WOMEN'S HISTORY GROUP

Presents a seminar on Women in Victorian England, at 4pm, on June 25, in Shadows.

All women are very welcome!

BEER AND POLITICS

So what is happening with the railways? How many more people are facing the loss of their jobs?

Come along to Progressive Club's Beer and Politics this Friday, 4pm in the Exec. Lounge, for a film and a speaker on this issue.

MANAKITIA MARAE (MEDICAL SCHOOL)

A hui is to be held at the Manakitia Marae of the Auckland Medical School on Saturday June 23rd from 9am to 5pm. The hui is to discuss future uses of the Marae. Anyone interested is welcomed.

FOLK CLUB

This week we are featuring Blues music, with our guest artist, Linc Mail, on guitar and possibly dulcimer and harp (versatile aye!)

8pm in the Coffee Lounge.

Guitar lessons start 7pm as usual. See ya there!

P.S. Hope you can find us this week, Michail Rebeccalhoff.

EVANGELICAL UNION

Tuesday 19th June (today) 1pm, is the time for a Choice, Multichoice Meeting. Don't ask us why it's choice, just come along and find out why at the Functions Lounge, 2nd Floor, Student Union Building.

Certain to be enjoyable, maybe even multichoice.

Preview for Thursday week (28th). Make sure you get tickets for the E.U. Dinner, Student Union Cafe. Musical Entertainment, an Enjoyable Evening. See E.U. members or attend E.U. meeting for said tickets.

GAY STUDENTS GROUP

End-of-the-week social meeting Fridays 4pm Rm 144, all welcome (including non-students). Committee meeting Tuesday 1-2pm Rm 143, all welcome. Come out and come along.

CAMPUS CND MEETING

If you don't come to another CND meeting, come to this one. There will be reports from the Beyond ANZUS Conference. We will be discussing protests against French Nuclear testing for Bastille Day. Most importantly we will be planning AUSA's contribution to the Hiroshima Day protests, the August 3 Friday night march which promises to be the biggest NZ has ever seen.

Thursday 21 June, 1pm, Room 143. (behind the TV room). Note the new venue.

VIDEO LESBIANS: AS WE SEE OURSELVES

A 50-minute documentary about lesbians by lesbians. All women welcome. Monday 25th June 1pm Womenspace.

MPs ON CAMPUS

Phil Goff - MP for Roskill and Richard Northey - Candidate for Eden speaking in B28, Tuesday 19 June 1pm. Bring your lunch and a friend. All welcome!

FORUM FIJI

Mr Ilaitia V Damu, Consul General for Fiji, will speak on Fiji, Development Plans and Prospects in HSB 902 on Tuesday 19 June at 1.00pm.

Arranged by The Committee for South Pacific Studies. All Welcome.

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ET DEUS AN INSTALLATION BY ANN MARTIN OLD ARTS BUILDING

WINTER LECTURES - MIND MOULDING AND MORALITY

The Head of the Psychology Department at Otago University, Professor G.V. Goddard, will give the third of this year's Winter Lectures on Wednesday. The series, on 'Moulding Our minds: Strategies for Control in 1984', is at 1pm in B28, Library Building. Professor Goddard has titled his lecture 'Surveillance, Interrogation and Persuasion: Neuropsychological Prospects'.

The Professor says the science of today, particularly neuropsychology, allows predictions which would have staggered the imagination of Orwell. He will review current findings based on the PET scan and other imaging techniques to show how there is already pictorial evidence of brain activity corresponding to seeing, acting, speaking and feeling thirsty. Such evidence of a thought is no longer inconceivable - which means deception and secrecy may become impossible. Other progress suggests specific temporal lobe neural activity might have a major impact on emotions and strongly held beliefs. Thus the methods of persuasion may become more subtle and less unpleasant. Professor Goddard will consider the consequences of such new science for morality.

Disabled Students Awareness Week



Monday 18th June: An interesting talk on how to guide a blind person and other useful information. 1-2pm in Old Choral Hall 2.

Tuesday 19th: A video called 'What I've Been Looking For' about disabled people attempting University study. 1-2pm in Old Choral Hall 2.

Thursday 21st: Free hearing tests. Go to Room 125 upstairs in Old Choral Hall 1-3pm.

Friday 22nd: More useful information. Sandra Marsh will speak on how to communicate with a speech-impaired person, and also how help a person in a wheelchair over curbs etc. 1-2pm in Old Choral Hall 2.

All welcome to every event.

NGA TUHI MAI

LETTERS

TREND-SETTING EDUCATION

Dear Editor,

As an educator, I have been watching the educational scene in Tonga and neighbouring islands during the last two or so decades. The picture that has emerged is quite fascinating but, from an educational point of view, positively dismal. The trend-setting changes in New Zealand and Australia have affected education in the smaller Pacific islands in a very profound way which the local populations do not understand, though it is apparent that New Zealand and Australia themselves are, in the field of education, increasingly taking their cue from the United States. An example of this relayed effect is the copying by small island school systems of whatever is going on in New Zealand schools e.g. the insistence on some aspects of higher mathematics being taught at primary school level, with the undesirable result that when grave defects in the 'revolution' are discovered and a more traditional position is reverted to in the country where it originated, untold damage has already been wrought in the islands.

These, however, are mere surface ripples, manifestations of underlying forces which are, I dare say, absolutely inimical to the cause of education. Though there are many of these forces, I shall restrict my remarks to the situation in New Zealand as that country still commands the most powerful thrust in South Sea islands education.

The first evil force against education in the Pacific is the accelerating invasion of schools and universities by the State. Now, the very first step in an elementary understanding of society (or the creation of a theory of it) is to see the State as the expression of a working balance - or the mechanism for bringing about such a balance - between different and usually conflicting interests (which issue in the form of institutions and social groupings) and certainly not as a super institution representing a postulated, non-existent unity.

When it is taken to the latter it can only act in the interests of a privileged few and I suspect this is the whole effect of State interference in New Zealand education. However if we insist on education as just one of these institutions, though a very special one, and recognise that, like any other social institution, it has its own characteristic ways of doing things, its own qualities, and characteristic morality i.e. it has positive characters of its own, and also that an invasion of the educational field by the State can only mean the merging of the educational interest - the interest in learning - in some non-educational interest e.g. business, can only mean the death of education as a distinct social movement.

The point that has to be brought out is that the State is lacking in the competence that is required for the maintenance of education at a high level, lacking even in a respectable conception of education. The State sees things only in terms of power and its preservation i.e. in terms of politics, though this is always presented as seeing things in terms of the 'good of society'. Two points must be borne in mind in this connection. The first is that the State has only a **marginal** and not absolute authority over matters academic, not only because of the above mentioned competence issue, but also because the State did not create, nor does it own, the interest in inquiry. Secondly, the 'good of society' is a confused notion because it is not only undefined but also there is no 'common good' in the sense of an interest that satisfies everyone.

From our standpoint here in the islands, the State interference in New Zealand education has issued in the form of political measures which have had the effect of greatly decreasing the influx of students from Pacific islands. One of these measures has been a language hurdle which island students could only overcome by passing an examination called LATOS. Samoan demonstrations and protests easily knocked LATOS off the stage. A more complicated requirement was then devised in the form of a further grade after UE which students have to pass through before they can enrol at a New Zealand university. In all, they have to sit two UE examinations in two consecutive years.

As if that is not enough, the NZ government only a few years ago, created OSAC (Overseas Students Admission & Scholarship Council) to lay down the general conditions and requirements for university entrance! Questions such as 'What happens to autonomy?' and 'What happens to academic freedom?' never cross the poor minds of New Zealand parliamentarians! I do not know the composition of OSAC but I suspect it does not consist of academically professional personnel. Their views on education therefore, can only be fatal to the spirit of learning by stressing centralisation, materialism, and regimentation. I put it that OSAC spells the death of the university as a historical movement with distinct characters of its own, as an independent force in the life of the people in New Zealand.

Another inimical force that I wish to mention is the fear that has so gripped New Zealand academics, educators, and educationists that they allow this State invasion of their rightful domain to proceed. I cannot envisage a fear as overwhelming or as enveloping as the New Zealand academic's fear of the State. I have always sensed this when talking to New Zealand educators

and academics. I suppose it stems from a fear of being cut off from the sources of subsistence. But it is also a clear indication that the NZ academic has not fully grasped his role as an academic, that he has not adequately analysed what being concerned with truth means - and what the academic interest really is - for if he had, he would have realised that it means, at times, **opposing the State**. We see the NZ academic as a helpless and miserable pawn in the deathgrip of politicians and businessmen, as hopelessly entrenched in his individual little professional or salary niche as a fearful being who complacently fulfills his routine but has no sense indeed of the academic's life as a life of criticism. He does not realise that without incessant struggle to assert his rights his whole way of life, the interest in how things work (but not how they can be manipulated to our own benefit) would simply cease to be a social institution. Thus, through fear of 'political argument' (whatever that means), the academic has come to be utterly irresponsible.

There is a whole host of issues that are symptomatic of the decline of education in the Pacific - including the elevation of Administration as a subject of study (the University of the South Pacific does little else but Administration studies) - though it is impossible to discuss them here. But it might be of some interest to know that for us, here in the islands, horizons are clearing up and we are beginning to see things in New Zealand better, albeit grim and funereal.

Yours etc,
I.F. Helu
Atenisi Institute
Kingdom of Tonga.

Ed Note - the third paragraph of this letter was omitted from last week's issue. As it is crucial to a proper understanding of the author's intended meaning, and was written to engender debate concerning the issues discussed, we reprint the letter in its entirety.

VACANT SPACE

To Craccum,

I have never been terribly interested in the contents of Craccum. However the letters section has usually been worth reading. I have noticed a very disturbing trend this year towards a smaller and smaller letter section. Is this because fewer people are writing to Craccum, or is it that the views expressed in the letters no longer coincide with those held by the editorial staff of Craccum?

I invite sensible comment.

Craig Meldrum

Readers may note that no letters went unpublished this week. Where are the letter writers? Sexist, racist and offensive material will not be published.

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