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UNIVERSITY OF AUCKLAND
JUL 1984

KIA ORA



Auckland University Students' Association, Volume 58, Issue 16, ~~June~~^{July} 17 1984



**RAPE
AWARENESS
WEEK**

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KIA ORA



Editors

Rangi Chadwick, Neil Morrison

Editorial Assistant

Lisa Glazer

Contributors

Reina Whaitiri, John Timmins, Ajax Bottle, George Thomson,
Renata Pollard, Margie Thompson, Tracy Setter, W.S.D.,
Rosemary Hanna, Anna Marsick, Simon, Mark Whosit,
Phillipe Hamilton.

Photography

Birgitta Noble, Gil Hanly

Graphics

Matthew Palmer, George Baxter

Layout Assistants

Fiona Julia, Peter Harrison, George Thomson

Proofreader

Tim McCreanor

Typesetters

Barbara Hendry, Raewyn Green

Distribution

Barry Weeber

Advertising

Martin Brown

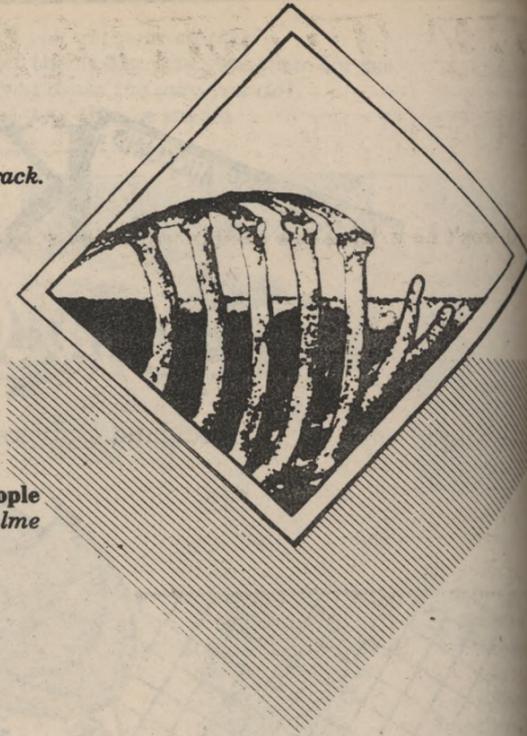
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TE MOKAI

*Swollen, empurpled, leaking pus from every crack.
In this disease
part spiritual
my hands are betrayed
gross, flacid
decayed to illuse
and all the silent
tender strength
they hold is
in abeyance
out of their reach.*

- from the bone people
Keri Hulme



By the time this is in print we'll know who the new government is. But even with a Labour government with reversed and/or altered policies on education, taxation, industrial adjudication, unemployment, nuclear ships, contact with South Africa and many other spheres, there is still validity in the view that no matter who you voted for, the government wins.

Tony Simpson's new book on power in New Zealand 'A Vision Betrayed: The Decline of Democracy in New Zealand' is an update of an old analysis concerning who really governs us in the information age, and it's not the politicians who were elected. The Real Decisors are the Executive (Cabinet Ministers whose ears are fine-tuned to a tight-knit group of public servants and political appointees) and the Quangors (public servants and political appointees (again), along with company directors). This unelected group of over 5,000 people not only make many political decisions affecting our lives but also filter and shape the form of the information the Executive receives. Simpson's research confirms that the Real Decisors in the boardrooms of the nation are a well-insulated insular conservative oligarchy with an almost exclusive profile of white tertiary educated males. A thin slice indeed from a heterogeneous multi-racial, double gendered society. Grant integrity to some of them, but their affiliations are more to the multi-nationals, via their business links and directorships in public and private companies than to the electorate. Who pulls their strings? Not the people of Aotearoa. The strings disappear over the horizon to multinational enterprises.

So although we have a new government, there's still this old bureaucratic motor which keeps the old machine humming. Only an oil change is how I think of it: it's the same old machinery of a Westminster style democracy, but now the lubricant's different. It would take Labour a while to dismantle the structures National legislation instituted over the last nine years. Meanwhile, Labour MPs conform even more to the profile of the ruling elite than National MPs, if only because of the dissemblance upon National's profile caused by the influence of farmers: fewer and fewer Labour politicians come from the people they represent, the working class.

The machine is breaking down. 1978 - 1984: six years of minority National rule (but Maori people knew a century ago about the unfairness of majority rule). February 1984: state intervention, via the intercession of the police, stopped over 4,000 people petitioning the Governor-General (but aeons before Te Hiko ki Waitangi the Maori already knew that the status quo will do all in its power to maintain its position). June 1984: Muldoon calls a snap election to forestall the necessity of eventually adopting tactics which would openly reveal the irrelevance of Parliamentary democracy to 'majority' rule and to preempt his government having to get royal assent on legislation they opposed. Well, there was only one party which had republicanism as a central platform and a real commitment to a bicultural destiny for Aotearoa, and they're not in power. But then, as a political vehicle for Maori aspirations to determine policy which affects Maori people, Mana Motuhake (like the New Zealand Maori Council and

the Maori people collectively) is still ultimately held hostage by the constraints imposed by non-Maori majority rule.

Parliament is not the bastion of fair representation it is made out to be. The debate about the retention/abolition of the Maori seats is contrived to divert attention from the issue of equity by increasing their number. The status quo of majority rule, which will abolish Maori representation when it is ready, meantime has just added two more seats to its own number, extending its hold. The rule makers, like their whole system of rules, are imported.

The Maori seats were never intended to give the Maori people a fair say in our own affairs, let alone the affairs of the country. The colonists created them to maintain the North Island's balance of power following the discovery of gold in Te Wai Pounamu, and from then until now they have either been ignored or, whenever noticed, subverted for partisan politiking by all shades of the political spectrum. Such partisan posturing, in terms of the self interest of the various parties, defines whether their policy is for a future, for the future, or for merely staying frozen in limbo. The interests of the Maori people do not enter the debate. God save the status quo if there are ten or so Maori seats, an equitable number according to the formula used to determine the number of General Seats (but when 20% of the population was Maori and a fixed number of 4 Maori Seats were created, we already know the peace of the Pakeha was worse than his war). God defend the governmental machine if the Treaty was given substance with the creation of a bicameral legislature with one house Maori (but aren't we all one people?). People say abolish Maori seats, let Maori people enter the 'real world' and compete with others equally in the General electorates. They never dream of granting equity and then competing with the Maori in an arena where the Maori is the standard against which equality is measured.

The Treaty of Waitangi aborted whatever nascent political structure Aotearoa might have evolved from the infusion of Maori ideas. Well, the land and the language have been grievously assaulted and injured (with the connivance of the majority) but Maori society still remains intact, and in the principles upon which it is socially organised lie the skeletal vestiges of what that bygone contribution to the political infrastructure might have been. The shadows of the land conceal the presence of another machine, its hum almost inaudible: disassemble the two machines, and what do you get? Well, it's Friday and I've run out of space and time, so we'll have to wait until next week to find out.

HE TUMUAKI KE NOT THE PRESIDENT

Trish won't be writing this column while involved in the presidential elections.

For many of you, once you've paid that 40 dollar Studass fee at enrolment you have little involvement in the Students' Association. That is, your Association. You have little involvement in the processes and the decisions of one of the most important groups you'll ever belong to. So much for your \$40 investment.

'AUSA is a body of its members, for those members'. It's one of those cliches you've heard many times before. It's also true. Participation is the key to you getting the benefit of your association. Involvement means knowing the services your association provides. A 5c photocopier, a TV room, numerous clubs and societies and so on. All from involvement.

Some participation is easier than others — using the cafe, using the bookshop. But now is that time when participation means going one step further. Involvement in the decision making. Involvement in the process that strengthens and advances your association — voting.

By now the general election euphoria has been hazed over by the outcome, just as AUSA heads into its elections. Many of you will have taken time out to hear the candidates and read policy statements. Many more of you won't have. If you don't vote you can't have any say in the running of your association. By not voting, all those things right and all those things wrong — how will they change? And how much have you done to help yourself?

There'll be polling booths around today and tomorrow (Tues 17, Wed 18) to make that participation a little bit easier. Read the policy statements. Understand who and what you're voting for. Your vote should count in the right favour: in your favour. And that means it's in the association's favour. So go, get out and vote. Tues & Wed 10 - 4 in the Quad & Library Foyer.

Remember. It isn't for the association. It's for your association.

POLLING BOOTHS

July 17 (Tuesday) and July 18 (Wednesday).

Quad	10am - 4pm
Library	10am - 4pm
Human Sciences Bldg	12noon - 2pm
Law Library	12noon - 2pm
Medical School	12noon - 2pm
AUSA Custodians Office	4pm - 6.30pm
Engineering School	12 noon - 2pm

Each association member may vote once upon showing Student ID. Results announced Thursday 19 July.

NGA KAIWAKAHAERE

The AUSA Executive meeting of 11th July 84 was a drab affair with the following some of the main points covered:

Returning Officer Daryl Webb brought up 2 AUSA election issues. First, there would not be a polling booth at the Engineering School through lack of competent staffing, nor would there be booths at Elam and the Architecture School.

Secondly, Daryl initiated an intellectual (and often humorous) debate as to the reasons for there not being any election posters or advertising in the toilets. Executive decided that campaign paraphernalia is acceptable in such places, with a provision that painted surfaces are not to be covered.

A report on a meeting of the Deans Committee 9/7/84 was then discussed. The report outlined that there will now be three times for altering a course of study, depending on the department involved:

1) ENGINEERING:

additions - one week after lectures commence
deletions - 31st March for full-year and 1st half-year papers, and 8th August for 2nd half-year papers.

2) BA and MUSIC:

changes for full year papers - 4 weeks after lectures start.

half year papers - 2 weeks after lectures begin.

3) ALL OTHER PAPERS:

2 weeks for all changes.

The report also contained submissions from the Law and Engineering faculties as to how the present government policy on the admission of private overseas students affects their departments.

Finally the Deans Committee resolved that disabled students should contact Heather Brockett before enrolment, and they will be given pre-printed enrolment forms and a letter to give them preference in queues, etc.

Cordry Huata was appointed an Association representative on the University Senate for a period to 31st October 1984, to give some representation for Maori students, especially in relation to the development of the marae.

Exec has already begun planning for the Winter General Meeting (7 August). The issue is the same as last year - higher fees or less services. The problem is the same as last year - getting enough students to attend the meeting and reach a decision.

ELECTIONS.... you can't get away from them. Elections for the 1985 portfolio positions on Exec will be held in early August, so look out for lots more reading matter in your fav cubicle....

For further coverage of AUSA Executive meetings listen to Campus Radio between 6 and 7pm on the Thursday or Friday following the Wednesday night meetings. Students are reminded that they are encouraged to attend Executive meetings which occur in the Council room every second Wednesday night.

she was struck with an illness which left her completely immobile. Unable to attend school and taken away from her circle of friends, she needed to relate to someone outside her immediate family as her mother, a solo parent, did not have a car.

Tony and his girlfriend took Tracey swimming, to the movies or to the park. Over the two years, her physical condition did improve and now she has made more friends, her need for a buddy has diminished. The two years that Tony put into her life however, was crucial to her normal development.

There are still a lot of children needing help like Tracey who are registered with the Crippled Children Society.

Students make ideal buddies because of their flexible schedules. If you have time to spare and can commit yourself to keeping in touch with a child for twelve months, please 'phone Lesley Verryt at the Society on 735-026. Alternatively, call in at the Dadley Foundation, 9 Mount Street just up from the University. Ask for 'Recreation'.

- Rosemary Hanna,
Publicity Officer C.C.S.

PROVIDING ASSISTANCE FOR CRIPPLED CHILDREN ... BE A BUDDY

Hundreds of Auckland children need special attention if they are ever to attend University. These children make up a 'hidden minority'. Tucked away in homes or hospitals all over the city, they have a physical or learning disability which puts them, sometimes years, behind their peers.



With help however, disabled children are able to achieve the same academic and social goals as they grow into adulthood. Motivation is the key to learning, and part of the Auckland Crippled Children Society's programme for disabled youngsters is to provide just that.

One scheme to motivate these youngsters is called the 'buddy' programme, where young adults befriend a disabled child for a year, providing outside social interaction and recreation. With this help, children often improve at school.

The buddy scheme was originally started by Auckland University students employed under the Student Community Service programme in the 1980 and 1981 summer holidays. Though the Government-subsidised scheme was axed, the Crippled Children Society expanded the programme with the use of volunteers. 'Buddies' are matched up with children by the Society's recreation department who look at the needs of each child.

By definition, a 'buddy' is someone who has recreation or leisure time to spare and who is willing to help a handicapped child experience some of the activities other children their age take part in. Normal pursuits like going to the pictures, attending community 'fun' days, kite flying in the Domain or horse riding, swimming or going to the beach are often out of the range of these children.

Commerce student, Tony Smith has been a buddy for nearly two years. Tracey was ten when

KENYAN WRITER NGUGI WA THIONG'O

LANGUAGE AND INDEPENDENCE

Ngugi wa Thiong'o is among the most distinguished of contemporary African writers. He is the author of 5 novels, 3 major plays, a prison diary and collections of essays and short stories. These together explore the history of his native Kenya from the pre-colonial period to the present day. In addition to his literary work Ngugi is a militant activist in Kenyan social and political affairs.

Ngugi was born in 1938 in the Gikuyu Highlands of Kenya. His school days from 1952 to 1958 coincided with the Mau Mau war of resistance, an event which was to have a strong influence on his work. At Makerere college in Uganda he wrote his first two novels, *The River Between* and *Weep Not Child* and a number of short stories as well as a full-length play *The Black Hermit*. After 1965 he spent two years in England at Leeds University where he says he was forced to rethink many social, political, literary and academic issues, particularly the way Africans had been severed from their history by the European colonizers.

In 1967 he returned to Kenya where he took up a special lectureship in English at Nairobi University, a position from which he resigned 20 months later following a confrontation between the student body and the government. In his next post as Fellow in Creative Writing in Makerere University he was active in the reorganizing of the syllabus from a traditional European (especially

denigrated by the European as he furthered his economic ambitions on the African Continent. The Mau Mau Rebellion aimed to sever the economic exploitation of the colonizers and restore Kenya to Kenyans. However, in the 20 years since independence these expectations have not been realised: the same sense of injustice which gave birth to the Mau Mau Rebellion is resurfacing in new struggles for liberation, struggles now of class rather than colour.

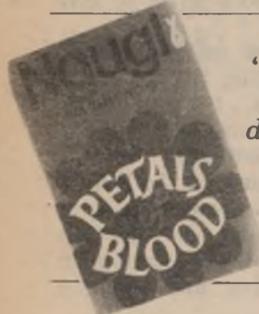
In spite of independence, the roots of colonialism remain in Kenya. The white elite have simply been replaced by a black elite who use the remnants of Colonial rule — the education system, the economic system and the hierachial class structure — to maintain the division in society between rich and poor. Ngugi places the blame for this situation on Kenyans trained by the west to become leaders, leaders who serve to maintain western influence in Kenya. 'We who went to schools and colleges and had regular salaries were quickly able to buy positions among the middle classes. With our cars, land and mansions we forget that we are only joining our European and Asian counterparts in living on the sweat of millions'.

Education is thought to be the key by which the African can enter the 20th century. However, those currently in power are the product of a western education system which insists on looking to Europe as the source of culture (for instance, the National Theatre in Nairobi continues to give longer runs to foreign plays such as *Oklahoma*, *The King and I*, and *A Funny Thing Happened on the*

Way to the Forum, rather than African plays). But to Ngugi 'African literature must be at the centre so that other cultures can be viewed in relationship to it'.

An education based on European precepts 'was not an adequate answer to the hungry soul of the African masses because it emphasized the same christian values that had refused to condemn (in fact helped) the exploitation of the African body and mind.' Ngugi has been involved in a struggle to reorientate the African education system towards a concentration on African cultural forms and traditions which serve the dual purpose of artistic and economic liberty.

In his work can be traced a progression towards the realization of a literature which communicates to the mass of the Kenyan people, many of whom are illiterate. In the past Ngugi wrote books about Kenya in the English language and he admits that this involved him in a kind of contradiction. He now believes that books written in English only



"By writing in the Gikuyu language Ngugi hopes to demonstrate to the Kenyan People that their native tongue is as valid as that of the European ..."

English) structure to one based on African literature.

In the mid 1960s he visited America where he came face to face with the economic aspects of racialism. 'In the streets of New York, one of the richest cities in the world, I found beggars crawling in the streets and people who had nowhere to sleep'.

In the 1970s he became increasingly militant and controversial as a writer. In 1971 he again agitated for a change in the focus of literary studies this time at the University of Nairobi in Kenya. 1977 saw the release of his fourth novel *Petals of Blood*, a key work, not only in Ngugi's development as a writer but also in the development of Kenyan literature (a work which is included in a course on novels from the post colonial world in stage three English at Auckland University).

He was detained without trial from December 1977 until December 1978 after the enormous success of his play *Ngaahika Noleenda (I'll Marry When I Want)* written in Gikuyu, his native tongue. Since his release he has remained in exile from Kenya. In 1978 he published *Ciathani Mutharabani (Devil on the Cross)* a novel which is a landmark in African literature, written totally in Gikuyu.

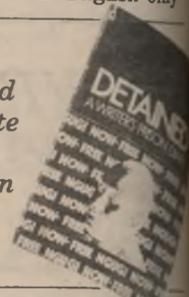
POLITICAL ROOTS

The Mau Mau movement has been a source of inspiration to Ngugi as a writer and political activist. Prior to this struggle, traditional Kenyan language, culture, history, religion, social and political structures had been sublimated to and



The opening scene of Ngugi's play 'Maitu Njugira'.

"Ngugi has been involved in a struggle to reorientate the African education system towards ... African forms ..."



serve to confirm the 'superiority' of British culture over Kenyan and 'Unless one is writing in an African language one is not writing African literature.'

Fanon (a psychiatrist, who experienced firsthand the problems of neo-colonialism in Algeria) has said 'to choose a language is to choose a world, an audience, a class.' To Ngugi the medium of expression is equally important. His works from 1960 up until the mid 1970s were written in the European novel form, a literary import, which he is now adapting to incorporate Kenyan artistic forms especially those with a base in the spoken word. This involved a recognition that 'The novel has peculiar weaknesses as well as peculiar strengths; these must be compensated by the use of theatre or film, and that choice in turn leads almost inevitably to a language which can unite a rural African audience in a way that French or Portuguese (or English) never can.' Therefore he now chooses to write in Gikuyu.

In doing so Ngugi has been confronted with the effect his work has on those who are still very much part of the oral tradition. 'The bourgeois novel, in its reader tradition, assumed an individual reader reading silently. But when the Gikuyu novel came out it was ... appropriated by the peasantry'. The best reader was elected by groups — families, workers, peasants — to read the work out loud. In this way a special relationship developed between author and reader, reader and audience. Public reading of Ngugi's work now takes on a collective meaning.

The importance of this for Ngugi is in liberating the African language. "The colonising people or nations or classes looked down on African languages; indeed, in some cases African children at school were given corporal punishment for

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Scene from 'Maitu Njugira'. A bundle of sticks can not be broken. A people united can never be defeated.

speaking their own languages, or made to carry humiliating signs saying 'I am stupid' ". (an experience similar to that of Maori children here in New Zealand in the early 20th Century).

By writing in the Gikuyu language Ngugi hopes to demonstrate to the Kenyan people that their native tongue is as valid as that of the European and is as capable of literary expression. 'In writing one should hear all the whispering, and the shouting and crying, and the loving and the hating of the many voices in the past and those voices will never speak to a writer in a foreign language'.

The return, in part, to the oral tradition in post independence Kenya recalls the use of poetry, drama and song which during the Mau Mau

"The present system has created a country of 10 millionaires and 10 million beggars ..."



Rebellion 'functioned as newspapers, as media for information and mutual encouragement'. 'Recently there has been an upsurge of new songs, popular sayings in rural areas and urban slums all commenting on various aspects of independence'. Ngugi's involvement in this upsurge is not only as novelist but also as playwright.

In 1976, in conjunction with the people of the surrounding area, Ngugi was involved in setting up the Kamirithu Educational and Cultural Centre, which aimed at peasant and worker involvement in Cultural activities. The play, *Ngaahika Ndeenda (I Will Marry When I Want)*, was written, produced and presented in collaboration with these people; thus Ngugi used drama as a means to reach a greater audience, articulating the beliefs of the peasants and workers in post independence Kenya in a language they understood, and used, and now believed in.

Of the social and political elements in his writings Ngugi says 'Literature does not grow or develop in a vacuum; it is given impetus, shape, and direction by social political and economic forces in a particular society'. This relationship is particularly acute in Africa, where modern literature has grown against the background of European Imperialism; slavery, colonialism and neo-colonialism. What Ngugi has attempted to do in his writings has been to restore the African to his history. 'And the very condition of a successful and objective reclamation is the dismantling of all colonial institutions, and especially capitalism, as patterns of social and economic development'.

'The present system has created a country of 10 millionaires and 10 million beggars with half the land given to 2% of the population.'

'Ngugi is committed to change, and sees rebellion as the beacon towards change'. As Camus says 'The most elementary rebellion, paradoxically expresses an aspiration to order'. In keeping with his socialist beliefs Ngugi seeks order in a more

equitable distribution of wealth in Kenya; he sees hope for the creation of this new order in the isolated actions of repressed groups such as peasants and workers in defiance of the post independence regime.

Academics have a duty. Ngugi emphasizes the alienating effect a western education has on Kenyans. 'People are educated not so that they may be reintegrated into the masses, help the community to raise their productive and cultural resources, join them in their struggle for total liberation but to form a screen between the community and objective reality'. Academics must return to their own historical roots, drawing on the wisdom of the old arts and traditions, to forge a Kenyan identity which remembers that culture did not begin with the arrival of the European.

When asked about the current situation in Kenya vis-a-vis human rights Ngugi replied that 'Defence lawyers, journalists, and university lecturers have been detained but the repression is more organized, more ruthless than at any time in the post independence history of Kenya'. As for his own role in this struggle against repression he says 'As a writer from the third world I am condemned to continue to voice the cries of protests.'

- John Timmins and Reina Whaitiri

Ngugi wa Thiong'o will be taking this year's Robb Lecture series which will deal with 'The Politics of Language in African Literature'. As Ngugi focuses on the need for indigenous peoples to retain their own language, it is particularly appropriate that his lectures will take place during Te Reo Maori week.

The lectures will take place in B28, Library Building, at 7.30pm. The lectures are open to all members of the public as well as students and staff. Admission is free.

Tuesday 24 July: The Language of African Literature.

Thursday 26 July: The Language of African Theatre.

Tuesday 31 July: The Language of African Fiction.

Thursday 2 August: Language, Literature and the Quest for Relevance.

KEI KONEI

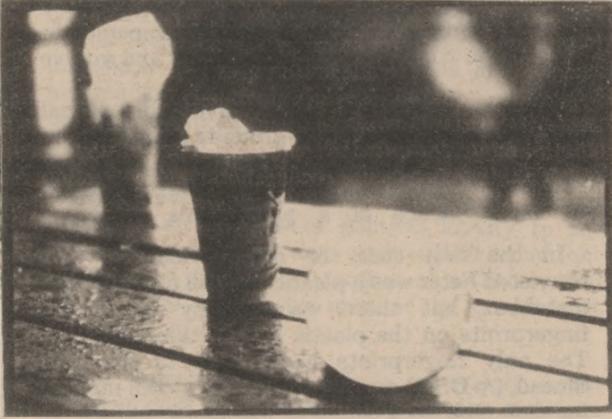
CAMPUS NEWS

FROM OBSCURITY TO OBSCURITY ►

The Presidential election candidate who was complaining about the obscure location of the Student Accommodation Service will be pleased to know that it is to be moved. Aware that the current site in the basement of the Old Arts Building is quite unsuitable the Works Committee has decided to move the service - to an obscure corner of the top floor of the Old Arts Building

UNIVERSITY TOO EAGER TO CARRY OUT GOVT POLICY ►

Another saga which continues is that of the University's attitude to government attacks on overseas students. Government policy has been that overseas students should not be admitted to any university course ahead of New Zealanders, irrespective of the respective academic achievements or abilities of the individuals involved. It has now been politely pointed out to the University that the grounds for exclusion listed in the University Act do not actually include country of origin and that they may well have been breaking the law in following Government policy!



POLYSTYRENE PERVERSITY ▲

The saga of the polystyrene cups continues. The Environmental Affairs Officer and the Catering Committee have each prepared their position and the showdown will take place at the Executive meeting next week. Since this meeting will also receive the Finance Committee's recommendations on the 1985 subscription it might be worth attending. Wednesday 25 July 6.30pm - all students welcome, or so they say.

TO THINK THESE MEN RUN THE UNIVERSITY ►

A discussion has been going on in various University committees about how much time after Enrolment students should be allowed for changing their courses. After initially trying to achieve uniformity across the faculties it seems that the University will compromise on one week for Engineering students, four weeks for Arts and Music students and two weeks for everyone else. Why do Arts students need so long? We are told that one of the Deans feels this is necessary because of the relatively high proportion of women doing Arts courses - he apparently believes 'that women change their mind more than men'. So when the Engineering Faculty achieves its long promised increase in numbers of women students it will have to extend the alterations deadline to suit them?

WHO SAYS MEN DON'T HOLD HANDS? ►

The Students Association has been attempting to organise a forum on the subject of University funding, but it seems that people in positions of power don't want to talk about it. Dr Johns, Chairperson of the University Grants Committee, thinks it would be 'inappropriate' for him to discuss the matter publicly while he is negotiating with Treasury. Dr Maiden, Auckland University Vice-Chancellor, regrets that he will be 'unable to participate as I understand Dr Johns cannot attend'. Since when has a Vice-Chancellor needed the company of a U.G.C. Chairperson to talk to his own students?

PETER NIGRO

THE MAN DOING A MILLION YEARS

Peter Nigro, the 30 year old inmate in Auckland's Medium Security Prison at Paremoremo, with under 2 months of a 4 year prison sentence left to serve, was on his 18th day of hunger strike on Thursday 12th July.

He was transferred to the hospital at the maximum security prison at Paremoremo on Wednesday 11th July.

The 'Friends of Peter Nigro' handed out leaflets to visitors at both the medium and maximum security prisons on Saturday 7th July. They have also staged pickets outside the prison to draw attention to a very serious breach of justice as regards Peter Nigro. The response from the visitors to the prison was very favourable and a number of concerned citizens and organisations such as the Auckland Council for Civil Liberties have since expressed their concern and support for Peter Nigro.

Peter Nigro is known as "the man doing a million years" even by inmates who have never met him, because of the treatment he has received while inside the penal system. He has seen 3 release dates pass him by and he is still behind bars.

David Lange has assured Peter's wife Caryn that he will make urgent representations to the Minister of Justice on her behalf.

Jim Boyack, one of the lawyers acting on his behalf, describes him as "more intelligent than the average intelligent person; a very fine man".

His wife, Caryn, mother of 5, tells us something about her husband's case. "Peter is a very eloquent person. He is a peace-maker who will go to great lengths to keep the peace. He has travelled a lot. Most of his adult life has been spent overseas".

"Peter's lawyers, Peter Williams and Jim Boyack, have conferred with the prison superintendent, Mr Smith, and he has confirmed that the only person in a position to help Peter Nigro is the Minister of Justice, Mr McLay.

In equity and fairness Peter should have already been released from prison, but because of the harsh and unfair decisions that have been made by the authorities he is still a prisoner.

In particular, while he was serving his sentence at Hautu Prison Farm he was convicted under the Prison Regulations of being in possession of a bottle of whiskey. For this he was sentenced by a visiting Justice of the Peace to loss of 42 days remission. On top of this he lost his discretionary remission of 4 months — a total of five and a half months for a bottle of whiskey. ... the injustice of this manifestly excessive sentence rankles severely with Peter Nigro as it does with all other reasonable persons who are knowledgeable of the facts.

It is indeed an indictment on the prison system that a Justice of the Peace with no legal training or experience should have the power to sentence a man to what in effect amounts to five and a half months imprisonment for merely being in possession of a bottle of whiskey. This, in itself, surely is worthy of immediate investigation."

— excerpts from a letter by C. Nigro to the Minister of Justice, Mr McLay.

5½ MONTHS FOR A BOTTLE OF WHISKEY?

You feel that your husband has been victimised. In what ways exactly?

"Firstly Peter has been assaulted twice by prison officers. On both occasions he was the only one injured but he was charged and convicted of assault on a prison officer both times. I guess you can't really call that victimisation because that is a common occurrence.

Secondly, he was the only inmate to lose remission for being in possession of a bottle of whiskey. Most people receive a week or two in the pound (isolation). Peter ended up doing an extra 5½ months. That really shook everyone — no one could believe it. Then there is the question of the court case.

I understand Peters' case was very controversial and there was quite a public outcry when he received 6 years for "conspiring to import LSD".

"Do you mean why was the SIS there? You have to go back to 1980 for that, when Peter got 18 months.

It was Peter's 4th case in the High Court. On the 3 previous ones he was acquitted. There was the question of fabrication of evidence: conflicting stories given by the police officers. It was interesting to see how quickly the police learnt to put only one policeman on the stand. A number of high ranking police officers ended up getting demoted. The head of the Drug Squad said to Peter, in front of a witness, as he walked out, having been found not guilty "I'm going to get your balls for this Nigro" This was after the first case. I believe it began there."

Peter Nigro's lawyer Peter Williams describes the case as "most irregular" and the Court of Appeal upheld this by granting him a retrial.

"... most people left the court during the judge's summing up. Peter's judge was known as the "hanging judge" and that is just what he did to Peter. As soon as Peter was granted a retrial the police dropped the charge of conspiracy to import LSD, on the grounds that they couldn't support or validate the charge on a second hearing!

In Peters case, the key witness for the prosecution admitted in court that a clause of his immunity was to give evidence against Peter.

The judge also implicated Peter by using the influence of "Guilt by Association". Peters' parents lived on Waiheke (as do 3,000 other people) which is where all the "conspirators" lived. The fact that Peter didn't live there seemed immaterial — his parents lived there.

After the trial one of the jurors told me that they could not reach a decision and decided to have a secret ballot. This is highly illegal. The judge did not direct the jury as to the correct procedures. As far as I am concerned, IT WAS NOT A UNANIMOUS DECISION. All I can say is that they must have been under a lot of pressure.

Peter was found guilty of conspiracy to import and supply LSD. It is very difficult to defend a charge of conspiracy. All you need is one person to stand up in court and point the finger and you've had it.

Peter has tried for years to have police verbal rejected as evidence on the grounds of fabrication and perjury. You must have evidence — concrete evidence. A man should not be allowed to go to jail on the evidence of a policeman's word

In the first case the main evidence which convicted Peter was a plastic bag full of heroin in a matchbox but there weren't any of Peter's fingerprints on the plastic bag or the matchbox. The only fingerprints were those of Sergeant Smead, (re DSIR report). Peter only got 18 months for that. One week before he was due for release he was charged with conspiracy to import and supply LSD.

I understand that for a time Peter had to report daily to the Police. How did this affect the family?

"Peter had to report daily to the Police station between 3 and 7pm for nearly a year. That nearly drove us mad.

Prior to that Peter was on remand for 6 weeks before he was granted bail. Then he was out for a couple of months but when he had to go back to court for depositions they put him back in custody and kept him there for another 6 weeks. It was

during that time he got his first injury. He had to be taken to casualty at Auckland hospital with his face cut open.

The reason I'm telling you this is because the witness for the prosecution later said that he had sold Peter drugs during this time on remand.

I checked on the hospital records and the prison visitors book but both sets of records had been altered so that the evidence would correlate. My visits to the prison were no longer recorded. Now I know that I visited Peter every day for those six weeks

You say that Peter was assaulted twice by prison officers. Can you tell us a bit more about that?

"Peter was assaulted by 6 prison officers in his cell in Mt Eden. All the other inmates had been loaded up in their cells. He was dragged from his cell by 4 officers by his arms and legs and dragged down a flight of metal stairs while the other two officers kicked him.

The following Saturday I was denied access to the prison. When I asked on what grounds, I was told by the officer that unless I left the prison property I would be arrested for trespass. I had a pass to see Peter. I wasn't allowed to see him for 3 weeks. When I saw him he had abrasions, and bruising to his face and body. He told me that he was unable to move for 3 days after the assault. When I saw him he was still in pain and found it difficult to walk.

The second time he was assaulted was in Rangipo Prison Farm, September 1983. He was in isolation for taking a bottle of whiskey into the camp. He was assaulted by a guard. Again he was the only one to sustain any injuries. That was about the 8th tooth he'd lost while inside. An added cost of repair to the taxpayer.

I have tried to work out how much Peter's going to prison has cost the taxpayer. It comes to about \$44,000 to support myself and my children, not to mention the cost of keeping Peter incarcerated which comes to about \$88,000 (approximately \$22,000 a year). It's just crazy.

Surely if Peter had been entitled to work parole the Parole Board would have granted it to him?

"In theory yes. After a prisoner has done so many years he is entitled to appear before the

Parole Board. This is done in the name of 'rehabilitation'. Peter was legally entitled to go before the Parole Board to apply for work this year, but the day the Parole Board met Peter was locked in his cell.

I saw in the Star on July 2nd, a fortnight ago, that the committee considering Peter's application "recommended that he was not suitable." Now I say that's bullshit because Peter was working as a gardener in the village amongst the guards families until the day he was put in isolation — 25 June — Day 1 of his hunger strike. Another point is that the Inspector of Prisons told Peter that he would get work parole if he could get a job, but he was denied access to a telephone.

Peter was granted home leave last year. Do you feel that home leaves serve a useful purpose?

"Well, yes and no.

Peter and I got married on a home leave. It was a bit rushed but it was beautiful. We were married by a friend of ours at home.

I think that they are a necessary incentive for morale, but once every 9 weeks is cruel. It is very disruptive. If they really are serious about rehabilitation, home leaves should be more frequent.

There is no effective rehabilitation or reform for inmates in NZ prisons. The high recidivism rate is, in my opinion, the result of this lack of effective rehabilitation or reform!

Peter is not being given the 4 months pre-release assured him by the Justice Department in September 1983. He is not allowed a period of readjustment after 4 years of total alienation.

In the Auckland Star (2/7/84) the Justice Department was quoted as denying that "they have treated Nigro any differently from other inmates" and say "he has been given every chance."

That is why the 'Friends of Peter Nigro' are demanding a full public inquiry into his case and into the New Zealand penal system!

▲ Renata Pollard

STUDENT MOVEMENTS IN ASIA

In the third term of this year, New Zealand students will have the opportunity to meet a Filipino woman who is the Deputy Secretary General of the Asian Students' Association (ASA). Lisa Dacanay has for several years been very involved in the Philippines people's fight for an end to the Marcos dictatorship, and for the introduction of a just political system. Through her position in the ASA, she has also been involved in the broader Asian student movement.

Her knowledge of both the Philippines and the Asian situation is extensive.

Lisa will be carrying out a national speaking tour

early next term, and in the time preceding that, this column will introduce students to some of the aspects of the history and current situation of students and other people in the Asian region.



THE STUDENT MOVEMENT IN ASIA



Asian students have a particularly long and active of political involvement in the affairs of their respective countries. While in the West, students have often organised around purely 'student' issues, in Asia, the student movements of Asia have always been closely allied to and in fact part of the broad, social movements.

Many of the Asian countries have followed a similar political pattern of anti-colonial struggle, the post-independence stage of nation-building, and the growth-orientated economic strategies (or 'modernisation') which in turn often brought with it repression and curbs on political activities. In many cases, the students of South and Southeast Asia were stirred into political activity by being part and parcel of the process towards independence.

In the immediate phase *after* independence, however, student activism in many cases became a cause of annoyance for the nationalist leaders. Students, previously considered loyal allies in the struggle for independence and social change, came to be seen as 'indisciplined' elements. Rather than being praised, students were criticised and sometimes repressed. This was because as the newly established nationalist regimes sought to establish their legitimacy, they tried to create stability in order to achieve economic and social development, often at the expense of real social change.

This illustrates the fact that a desire for independence does not necessarily go hand in hand with a desire for real structural change in a society.

On their part, the students felt that the nationalist leaders had sold out the revolutionary potential of the movement in their concern for short-term stability.

Seeing social injustices remaining, students

demanding radical social change in addition to national independence. In many nations there was a complete shift from a strong support for nationalist leadership, to a major voice in opposition. Together with this was a trend towards taking more of an interest in campus issues and educational questions.

A more fundamental reason, however, was that the educational environment became more important to the individual student. As development progressed, the university system expanded rapidly and the inadequate facilities, decreasing quality of education and the retention of a colonial pattern of curriculum and administration all led to student frustrations. As in the West, the need to do well became vitally important in terms of career goals and future prospects, as the spectre of graduate unemployment emerged.

For many students, the insistence by many Asian governments that universities should maintain an attitude of political loyalty to the government in power went against their belief that universities should be centres of criticism and action, and should be immune to government interference.

The tail-end of the phase in which Asian governments were concentrating on the economic development of their own countries was during the late 1960s and early 1970s. This period coincided with the growth of student militancy in the West, as well as in Asia.

Asian governmental authorities often attribute that wave of student activism in their countries of the influx of the so-called 'New Left' ideas from the West - a view which served the purpose of disowning and distancing the root problem of the unrest. The linking and communication of political ideas did of course inevitably take place, but they were relevant to the Asian students because of the conditions that existed in their countries.

The 1960s was a decade in which most Asian governments in the so-called 'Free World' pushed ahead with growth-orientated economic development. In general, this type of development increased income for some, but exacerbated social inequalities, making these countries more dependent on foreign investment. In some places, 'development' went hand in hand with dictatorial regimes that kept labour costs low and the people politically repressed. By the end of the 1960s and early 1970s, as growth slowed, the negative effects of this process were beginning to be felt and the population became increasingly restive. Students can be seen as the barometer of this social climate, and in many places were the catalyst of the oppositional movements.

This time was a time of considerable upheaval and turmoil in many Asian nations, and uprisings occurred in several countries, notably in Thailand, Indonesia and Malaysia. In Thailand in particular, the students were in the forefront of the temporarily successful movement for social change. However, in Thailand as in other places, the progressive movement was bloodily disbanded by a reactionary military backlash that crippled progressive organisation for many years.

Much of Asia today is still characterised by repressive and authoritarian governments, under which it is extremely difficult for students or any other progressive group to organise. Political activity is likely to be seen as incitement and mobilisation against the ruling regime, and is treated accordingly.

The Asian student movement is currently at a time of intense self-questioning as it attempts to find a way forward. One thing that should be stressed, however, is that in general, the students of Asia do not consider *their* concerns to be different to those of the mass of people in their countries. It is this feeling of responsibility to their respective societies that will keep alive their desire for social change, in spite of the difficulties ranged against them.

▲ - Margie Thomson
GVP, NZUSA.

AFFIRMATIVE ACTION

RAPE, POWER, AND AFFIRMATIVE ACTION IN THE UNIVERSITY

The problem of violence against women, and the use of power over women, is as urgent as it is longstanding. As it is both urgent and long standing, in the face of indifference from those in power, it is not surprising that there is guerilla resistance. Urgent problems require short term solutions.

Much of the fuss in the Merv Thompson case is not just about the fact that extra-legal violence has been used, or that he has been anonomously accused of rape, but that those who attacked and anonomously accused him have claimed the moral right to do so. Many 'liberals' and most conservatives find it hard to believe that anyone, anytime, could be able to claim such rights.

However, whether they have the right or not, guerilla actions will not go away because some people decide the right of a 'fair trial' (for men) is sacred. They will only go away when women are no longer raped by men who are protected by their positions, when equality of power between the sexes is a reality. Those who wish to treat this as a problem that's containable within the present legal processes, or who believe that those processes are sufficiently open to change, should not be surprised if women fight back in their own way, and if possibly innocent bystanders are hurt in the process.

Certainly, if positive discrimination in the university is carried on in isolation from the community, it may be curing symptoms as much as causes. For instance the encouragement of women to enter the engineering school is relatively futile while schools condition and discourage them against engineering. Again, the inclusion of women in law school may be useless when promotion within the legal system is restricted for them.

So what is happening here now, and what are the needs for the future?

The current position:

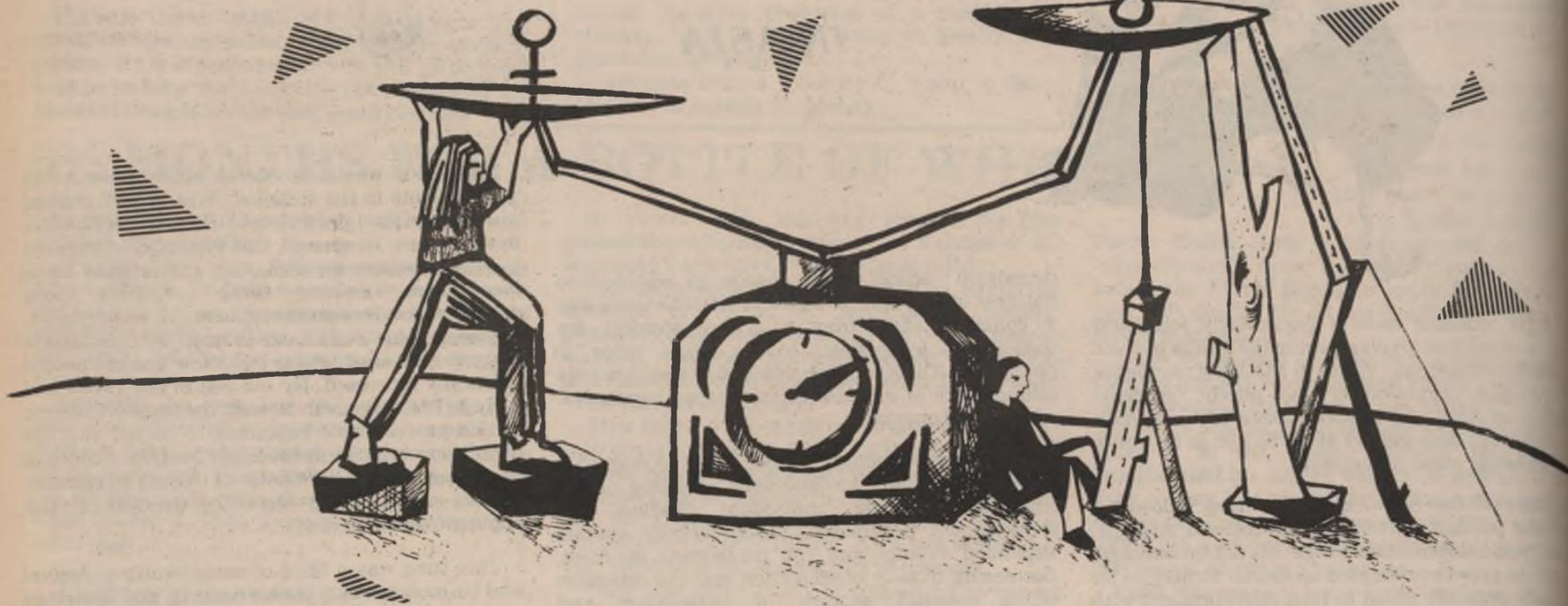
Women

Students (as % of total) (1983).....	45%
Students for professional degrees.....	29%
Deans (1984).....	0%
Full professors.....	2%
All academic staff.....	13%
Administrative staff.....	23%
Senate (approximate).....	8%
Council.....	43%

Maori students (1980)..... 3.5%

Pacific Island students..... 1.7%

The total for Polynesian students, of 6%, can be compared with the approx Polynesian total for the Auckland area, of 15%.



However, it is not the probability or morality of guerilla action that I wish to concentrate on, but rather the medium and long term solutions. We must look at the power structures within families, within the University, within society, that create and allow such a situation. Those who accept a system where a few achieve positions of power and status, an inegalitarian society, deny change.

One of the ways with which we can move towards long term change right here and now, towards the transfer and spreading of power, is by affirmative action in the university. By positive discrimination in staff hiring, student selection, resource use, and course content. Such discrimination for less powerful groups, in conjunction with other programs outside the university, can provide better staff, better research, and an increased talent pool. In the context of violence to women, a university with equality of sexes in staff and students, at all levels, would provide a much more hostile environment for such violence, as well as an example for the outside community.

There will be many arguments against positive discrimination, - that other remedies are better, that efficiency and liberty suffer unduly, that it is unfair to those excluded by such a system, and that it doesn't work, ie that it often doesn't appear to achieve it's desired ends, of equality.

The allegation that positive discrimination is unfair to some of those from privileged groups (eg rich white males) would be funny if it wasn't raised so often. Unless inequality is the aim, the ability to succeed (through privilege or without) is not grounds in itself for the deserving of educational entry or jobs. Thus a student from a relatively privileged group, who would otherwise get a medical school place but for a program of positive discrimination, is not *unjustly* deprived by that program. Unless the community makes enough places available so that all with minimum qualifications who want to can enter, then someone will be just outside the entry limit, and will have to pay a disproportionate cost for the policy of limited entry, even without the affirmative action program. That program merely shifts some of the costs from disadvantaged individuals to some of those in advantaged groups.

Other arguments against the filling of quotas or percentages may be a little more subtle. For example, the 'pragmatic' excuses that a job applicant has a husband already earning, has kids to distract, or might have to move due to a husband, may appear important for the sake of efficiency or fairness, in the immediate context, but job refusals due to these ideas both continue the long term causes of those so called pragmatic reasons, and continue the immediate injustice.

There are obvious inadequacies within the university that could be satisfied quickly.

Much more needs to be done within many departments to prevent a disproportionate number of Maori and Pacific Island students failing. More Maori and Pacific Island course content and ambience is essential, especially in the professional schools. While some faculties have started in this direction, only the surface has been scratched.

More women, Maori and Pacific Island staff are needed, along with funding for research by staff from these groups. The office of Maori and Pacific Island Liaison Officer needs a greatly increased staff, to cover the separate needs of the groups involved, and to make sure that both the on campus and off campus functions of the office are properly dealt with. Different physical resources are needed. This university, in the 'largest Polynesian city in the world' has no space even planned that Pacific Islanders might feel their own.

Most of all, the University needs a management program for affirmative action, with clearly defined targets, measurement of progress, and regular reports. It needs a strongly stated, well publicized affirmative action policy. Both AUSA and AUT (Assoc. of University Teachers) have issued positive statements on affirmative action.

but what is the University policy at present? In response to this question, the university sent Kia Ora the following letter.

I will leave most of the comments on this statement to the readers, except for four matters.



DISADVANTAGED GROUPS AND THE UNIVERSITY

The University of Auckland has been making special efforts to help, and in some ways has positively discriminated in favour of, a variety of disadvantaged groups for some years now. In several areas it has indeed been a pioneer.

In the case of Maori and Island students, a special Senate subcommittee was set up in 1976 at the instigation of the Vice-Chancellor to look broadly at ways of increasing their educational opportunities at university. Steps have been taken both to increase the numbers of such students enrolling and to improve their academic prospects once here. These include liaison work in the Maori community by our staff, e.g. Dr Rangī Walker and Dr Pat Hohepa, and the appointment of a Maori and Island Students Adviser, Mrs Shirley Potaka. The proportion of Polynesian students has in fact more than tripled since 1976, to over 6% of the roll, and this trend should continue. The building of the University marae was a key recommendation of the subcommittee, and staff from the Vice-Chancellor down have been working hard to make this a reality. The Medical School has taken special steps of its own; it operates a preferential entry system for Polynesians, and has set up exchange visits with Northland marae.

The University is also co-operating with other institutions, such as the secondary schools and recently the ATI, in this field. The entry of Maoris is as much a socio-economic as a racial or cultural problem, and the survey reports on students' backgrounds by our Higher Education Research Officer have been made available to the schools. The University has been urging a meeting with schools representatives to discuss ways of helping more students from lower economic groups to gain tertiary qualifications.

On the question of improving Maori staff numbers, the same subcommittee has just set up a study group to prepare a paper for Senate and circulation to all departments.

The above could give a misleading impression of largely recent and current action, so the point must also be made that this University has had a crucial role for many years in helping to raise Maori consciousness. This goes back to the work of people like Stewart Morrison and Maharia Winiata in the Adult Education Centre and the Young Maori Leadership Conferences, quite apart from the setting up of the Anthropology Department and the appointment of Bruce Biggs to teach the first University Maori course in the 1950s.

Turning to women as the other most publicized disadvantaged group, it should be noted that the proportion of women students has oscillated over the years, but since then it has been rising rapidly again and last year it reached 45%. If we follow overseas trends, the women could well soon be in the majority, as they are at many American universities and now at one Australian university. (Will it then be argued that men are disadvantaged?)

In step with this change, the proportions of women going into formerly largely male courses have also risen sharply. In Commerce, the proportion has increased from 12% in 1972 to 31% in 1983; in Law it has gone from 16% to 42%; and Science has risen from 22% to 30%. (Our official figures are taken in July, so this year's are not yet known.) In three faculties including the largest, Arts, women have been in the majority for many years; the proportions in Medicine was 40%, but Fine Arts 64%, and Music 63%. The overall percentage exceeded 50%.

These changes are being actively encouraged, for example the Engineering School (with only 5% of students women) has produced a brochure "role models" showing a number of its successful women graduates to provide "special facilities". The Mathematics Department has produced a videotape. Where necessary, the University has been provided, e.g. toilets for women in Engineering. The University Creche (Calendar p. 417) is a valuable facility for women students with children and for solo parents of either sex.

There are also special scholarships for women, e.g. those provided by the Federation of University Women, and some awards formerly limited to men have been opened up to both sexes. In one case this even required legal proceedings by the University.

For women staff, the University has instituted a system of maternity leave (see University Handbook, sect. 5.5.3) and it is at present looking for a possible site for a day care centre. The imbalance in the numbers of men and women in senior posts is a complex problem. (The University News for June 1979, p. 6, gave a breakdown of the Auckland figures, which could be updated from the Calendar.) Some of the factors, including the lack of suitable women applicants, are pointed out in a statement on affirmative action issued this year by the Australian Vice-Chancellors' Committee. But the position here is steadily improving, as Keith Sinclair has noted in his History of the University (p. 293). He points out that in the early years there were virtually no women staff members at all, that their numbers have been increasing rapidly, and that there are now two women professors. It might also be noted that since 1979 the number of women on the University Council has risen from three to nine, and that there have been women chairmen of major committees, such as Research, and Leave & Conference.

In providing a chance for older, unqualified people (predominantly women) to obtain degrees, Auckland University has been a pioneer in NZ with its "New Start" courses (Calendar p. 410). These have been extended in the last few years to include special programmes for the physically disabled. (The Centre has also run orientation courses for Maori secondary students.) The "New Start" courses have undoubtedly helped to increase the numbers of older people at the University, and to ensure their remarkably good pass rates. Last year the proportion of students aged 25 and over was 29%, and of these 54% were women. Several retired men and women have completed or are completing PhDs.

The removal of physical barriers to the disabled in the buildings and grounds has been the University's policy for some time. New buildings are designed with wheelchair access, and considerable sums are being spent on altering older buildings and pedestrian routes, e.g. the provision of a hoist for the ULT, and the planned changes in Old Arts which will include lifts.

Another disadvantaged group (much less publicized) would be people in rural areas. For them, and others unable to attend lectures for various reasons, extramural courses are provided. As a matter of national policy, these are largely concentrated at Massey. The extramural rolls have risen especially steeply in recent years, proving that many can take advantage of this system.

Finally, on the question of decisions by Senate and Council and their committees generally in the form of decisions by Senate and Council and their committees which are written into the minutes. Those on Maori and Polynesian students, for example, are set out in the reports of the Subcommittee for Educational Opportunities at University for Maori and Island students. There are also more general statements of principle, e.g. by the Vice-Chancellor in his 1983 Graduation address which dealt with the increasing proportions of Maori and women students. He stressed that the University has endeavoured "to place the advantages of a university education within the reach of every man and woman in Auckland" - the words used by the Governor when he opened the college in 1883.

Peter Russell,
Information Officer.

PONSONBY GUERILLAS

As a postscript, I should say why I use the word guerilla above, rather than the establishment term, vigilante. 'Guerilla' is employed in the sense of a person or group who act against the established power structure, who may choose the time and place of action, who survive through anonymity amongst the mass of people, and who survive because they can count on support from a significant section of the community.



Is this different from 'crime'? Only in so far as those people may claim that they act for the greater good of the community. Rather like civil disobedience.

1. Reading the reports of the Maori and Pacific Island sub-committee of the Senate Academic Cttee., I was struck more by the way its recommendations have been repeatedly ignored, or given token support by the University, rather than gaining the impression that the Senate and administration was right behind the subcommittee, as might appear from this university statement. I am tempted to speculate that if the Vice Chancellor had worked as hard on getting the marae project going as he has on the government fuels strategy, the marae would have been built within six months of his involvement.

2. The comment on the past university recruitment of Maori staff avoids the point that only a handful are employed, and that there is no publicly declared policy of action to change this. It also avoids the point that there are over 130 staff for teaching European culture and language, but only four for Maori, and none for Pacific Island.

3. I am also tempted to speculate that the proposed day care centre for staff children will take as long as the marae (8 years) to reach the contract stage.

4. The statement speaks of the women staff position 'steadily improving' and 'increasing rapidly'. In fact the percentage of women in the academic staff has decreased since 1979 from 13.4% (84 of 623), to 13% (98 of 760).

In the absence of a strongly stated affirmative action policy, visibly in practice, will the University administration continue to wait until disadvantaged groups are forced to go beyond persuasion, to use embarrassment or other coercion? Will the administration wait until government regulations force their hand? In Australia, the passing of legislation has made the universities there adopt programmes that would have been described as radical in the recent past. Why isn't the administration taking a leading role, rather than having to be pushed?

One of the strongest impressions I have gained, while talking to people in various staff areas and student groups about affirmative action, is the difficulty of communication with the real centres of power in the university. For example, Senate committee do not appear to be readily accessible to many groups within the university. AUT has no automatic right to present evidence in many areas that vitally affect the academic staff. If they have problems, how much worse off are other groups? No wonder that a tent marae outside the Registry was needed to make the message about the marae delay sink in.

What is urgently needed is the type of large scale forum (a hui?) that would open the administration to direct communication with all groups within the university. Or would the university authorities be unable to cope with such direct communication?

While power is skilfully hidden within, and behind committee procedures and ad hoc power structures, we will continue to see drastic efforts to short circuit the message blocks. We may continue to find people tied to trees.

The university may deserve a single cheer for its efforts so far. I will be delighted when they deserve more.

The use of the term vigilante in the Merv Thompson case is part of the way that actions unacceptable to those in power are given perjorative descriptions. 'Vigilante' activity has overtones of illegal action in the interests of a narrow and relatively powerful group, action that is at best of dubious benefit when balanced against the damage to the community. It may be significant that historically it has been men who have been described as vigilantes. Conscientious and 'unlawful' activity by people from a disadvantaged group can be described as disobedience, resistance, or rebellion, (all possible guerilla activity) but not accurately as 'vigilante' action.

NZ examples of guerillas include the creative defacers of cigarette billboards, and the destroyers of school flagpoles.

- George Thomson

RAPE AWARENESS WEEK

BARBED-WIRE MYTH

Rape is a subject that has been in the media's eye lately with such episodes as the actions against Mervyn Thompson and the National Government's Rape Reform Bill progressing slowly through Parliament. This article wants to look at rape not from these sensational and glorified heights but at the ground level, the level where rape is an everyday reality for women.



Generally there's no dispute that rape is a horrible crime that needs to be stopped yet so often caring and concerned people, women and men, come up against their own belief in the 'myths of rape'. These 'myths of rape' are those excuses we have found for why something we find repugnant happens. These myths result in the victim, the woman, taking the blame rather than the attacker, the man. These myths hide the real cause of rape and in doing so ensure that rape will not be stopped. A look at these myths and the realities behind them helps to clarify this.

MYTH No.

Women Living Raped
Ask For It

THE REALITY: So often myth has been used by men who have violently raped women as an excuse for their actions. The woman let on, she was walking alone, she had her skirt on, she had nice legs, she wanted me, she enjoyed it.... and so the myth goes. The reality is that NO WOMAN DESIRES TO BE RAPED. ENJOYS BEING RAPED is a myth from a belief that men have a right to women's lives and actions. A businessman who gets robbed by a robber because he looked at a woman in a store. In a crime it is the criminal who takes the blame and pay for their actions. If the crime it is the victim, the woman, who must take the blame, it must have been her fault.

Women as human beings have the right to live where they want, to wear what they want, to do how they choose. Because men and women have violated these rights, we must come to realize that these rights are in fact, our own.

FROM ONE MAN TO ANOTHER

(or... Hey, there's a letter here for you, mate!)

NGA TANE

Jenny, Mark and Judith (not their real names) are three friends of mine with one thing in common ... they've all been raped! Jenny was raped when she was three by her father, Mark was raped at age nine by a stranger, and Judith was raped last year by a 'friend' of the family. I guess it's mainly due to them that I'm writing this article.



You see, up until last year, I used to think occasionally about the 'problem' of rape, along with other problems of life that we might discuss in the cafe, or wherever. Basically for me I saw it as not my problem - I mean, I'm 6'1", male and reasonably fit, so like a lot of other guys around the varsity, it simply wasn't my problem. The trouble with apathy however is, if it wasn't my problem, whose problem is it?

WHOSE PROBLEMS IT IS

Statistics show us that rapists are usually (straight and gay) males. Similar to the fact that most rapes are usually by other males, rape is again a male problem. Yet for some time, the issue has been publicly outraged by feminists, particularly feminists. They I think men, need to take another look at what's going on.

With one in every five males and one in ten-to-twenty males being raped or sexually abused in Auckland over their life, rape is an issue that must affect every one of us. Whether your partner, friend, or yourself, you are that someone close to you who is at risk to be a victim. For Jenny, who is 32, she has no feelings at all about sex, simply because she's making a living. For Mark, who was left him scared and sad, after ten years he still finds it difficult to have sex. For Judith, who wants to do during sex. For Jenny, whose experience is still very present, she'll never have to trust again.

MYTHS

MYTH No. 1

Women Living Raped, They

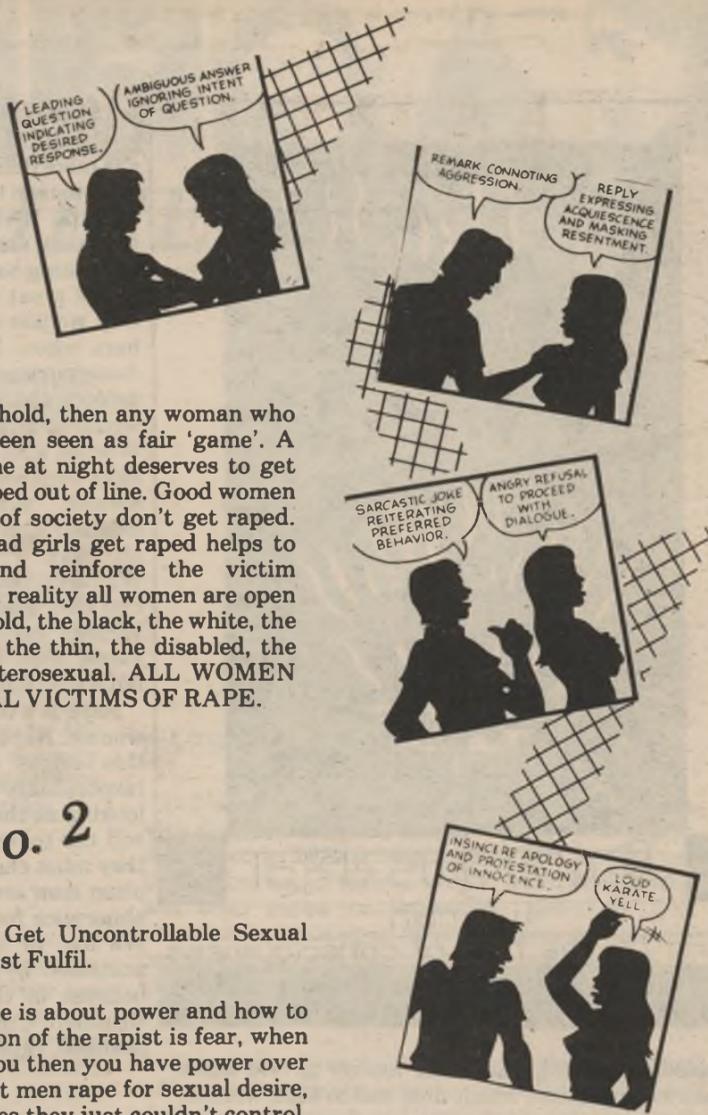
THE REALITY: So often this myth has been used to have violence against women as an excuse for their actions. The woman led them walking alone at night, she had a tight skirt, she had nice legs, she wanted me to, she ... and so the myth goes. The reality is that a woman does not deserve to be raped. This myth derives from the belief that men have the right to control women and actions. The woman who gets raped is the one who gets provoked by the rapist. In all other cases the criminal must take the blame for their actions. The crime of rape is committed by the rapist, the woman must take the blame. As human beings we have the right to walk where we want, to wear what we want, to be who we choose. Because men and society have taken these rights away we come to believe that we have no rights, which they

have the power to withhold, then any woman who steps out of line has been seen as fair 'game'. A woman who walks alone at night deserves to get raped because she stepped out of line. Good women who obey all the rules of society don't get raped. This myth that only bad girls get raped helps to justify the action and reinforce the victim mentality of women. In reality all women are open to rape: the young, the old, the black, the white, the tall, the short, the fat, the thin, the disabled, the fit, the lesbian, the heterosexual. **ALL WOMEN ARE THE POTENTIAL VICTIMS OF RAPE.**

MYTH No. 2

Men Get Uncontrollable Sexual Urges Which They Must Fulfil.

THE REALITY: Rape is about power and how to maintain it. The weapon of the rapist is fear, when someone is afraid of you then you have power over them. It is a myth that men rape for sexual desire, because they have urges they just couldn't control.



MYTH No. 3

The Rapist as the Stranger and Sexual Deviant.

THE REALITY: As children we are taught that the rapist will be that strange man in the park who gives children sweets, not our fathers as they come into our rooms at night. We are taught to visualise the rapist as a creep and psychopath, the sort that leaps out from behind bushes. Really the rapists are those men we know, our fathers, brothers, lovers, husbands, workmates, all those normal men we meet each day. It is far more likely that the man who rapes you will be known to you yet this stranger-danger scenario allows us to be blind to this continual threat. Rapists are not generally paranoid psychopaths but rather average men who believe they are acting normally. What this says is that often what is regarded as normal male sexual behaviour is in reality tied to dominance and violence. Because so often we see around us in our environment and the media images of acceptable male violence to women, especially in the sexual context, we no longer connect this to rape. In

Continued over page...

R
e!)

WHY DOES IT PROBLEMS IT?

Statistics show us that rapists are males. They rape a male (gay or straight). Similarly, 5-10% of straight and gay men are molested or raped, and other males, and again makes rape a problem. Yet for some reason the only people who get outraged are females, and not the feminist. That's why I think we, as men, should take another look at rape and find out what's going on.

One in every five men and one in every ten women are molested or raped in their lives. Rape becomes an issue that must affect every one of us. Whether it's your partner, friend, parent, yourself, chances are someone close to you knows what it's like. For Jenny, a 32-year-old woman having no experience at all about sex, simply a way of living. For Mark, a rape experience has scared and sad. After ten years, he finds it difficult to have intercourse. All he can do during sex. For Judith, the experience is still very present she hopes she can ever have to trust again.



If a guy dresses up and goes out alone... it's his own fault if he gets himself raped.

Rape usually happens when a woman gets turned on and can't control herself.



If you want more information on Men Against Rape, contact Matthew Ph 567-696 (evenings). ▲

SO WHAT?

When I found out my friends had been raped it changed things for me, and I want other guys out there to realise just what's going on. I want to challenge you to look at your own attitudes. How do you feel about rape? What side of the fence do you sit on... we may not rape someone ourselves, but we may well be supporting rape indirectly. Heard any good rape jokes lately... did you see the bird who was just asking for it... what about the time we (the boys) went to... and so on. Ask yourself how you respond to these situations - who knows, there may be a message in there somewhere for you.

WHAT CAN WE DO ABOUT IT?

1. STOP BEING PIG IGNORANT. Get informed and find out the facts about rape. Rape's an area full of facts and myths - do you even know the difference? Like the idea that when she says no, she really means yes... do you still believe that? Research has found that both rapists and 'rape-prone' men were more likely to believe these ideas. If you don't know the truth about rape, then read up about it and get in the know. (Paul Wilson's *The Other Side of Rape*, Nicholas Groth's *Men Who Rape* and Miriam Saphira's *The Sexual Abuse of*

Continued over page...

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MYTH No. 4

The Black Rapist

THE REALITY: The way in which our society blames black men for this crime is yet another way to reinforce and excuse its institutionalised racism. How often have we seen articles in the newspapers decrying the number of Polynesian men convicted of rape. The reality is that those rapists who are charged and convicted are the minority of those who commit the crime and of this minority black men are at a higher 'risk' of being convicted than other groups. The subconscious tactic of the white, middleclass and powerful of blaming black men for the crime of rape enables them to be blind to and excuse their own rapist attitudes. It enables them to reinforce and accept their racism, after all it's the blacks who commit such heinous crimes and therefore their exploitation is an acceptable form of punishment. Rape is a crime of exploitation and violence and as such it can be seen in a situation of white against black as well as in the man against woman context.

RAPE - A MALE CRIME

Throughout their lives women are taught to be victims, to believe that stepping outside of a set of male standards will make them to blame for any of the consequences to their actions. The myths of rape fortify this victim mentality and enable men to escape from the responsibility for their actions. When you examine these myths closely they



explode revealing their real nature as yet more links in the chains which men use to bind women. The greatest thing that women can do to fight rape

is to break down their victim mentality. Don't get guilty, GET ANGRY. No woman asks to be raped, the mere definition of the term shows this, so there is no reason that any woman should take the blame for rape. By taking the positive step of recognising that they are not to blame women become capable of fighting back.

One great tragedy of the rape mythology is the way women are told if they fight back they'll get hurt more. How untrue this is has often been demonstrated by women who have taken self-defence courses and have seen the day when their would-be-attacker was the one to feel the fear. Women who think positively about their ability to fight back are disarming the rapists in society. The women who organise self-defence classes, neighbourhood support groups, rape crisis centres, all have a power with which to fight back. Women's power is strong and so often it is only this that enables them to 'cope' with being raped. Women can stop acting like victims, they can assert their right to a life without fear but men must also stop acting like rapists.

Rape is a male crime, committed by men against women. Rape will not stop until those who commit this crime are willing to acknowledge their responsibility for it. This entails individual men looking at themselves and realising that no longer will the token use of a liberal outlook be enough, they must change more than just a trendy shell. So often men are unwilling to connect their personal abhorrence for rape with their position in society. We live in a society which was created and is sustained by a system of inequalities and which believes in the use of violence to maintain this situation. Until this belief in the use of violence is changed, rape, as a crime of violence, will not stop.

▲ - Anna Marsick

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Children are in the library, and are books that I would really recommend as essential reading on every man's bookshelf. Also, see Malamuth et al in *Social Issues*, 37 (4), 1978)

2. GET IN TOUCH WITH YOUR FEELINGS. This sounds corny, I know, but it can have a lot to do with rape. One of the biggest myths leading to rape is that we males still have to be macho, strong and virile. How much are you willing to look at your weaknesses, be gentle, be 'in touch'? Or do you still try to do a good imitation of a brick shithouse?

3. GET INVOLVED. Another myth about rape is that everyone is against it. Oh, yeah?
QUESTION: If you're really against rape, what have you done about it in the last year?
ANSWERS: Dumb solutions: thought about it... too busy... or my one: it's not my problem.

Intelligent solutions: get involved, find out some way you can stand up against rape and do so.

Two really worthwhile experiences I found were electing to do a seminar assignment on rape, and going along to Men Against Rape. There are mixed and single sex groups around the city who stand up against rape. While playing 'groupies' really isn't my thing, and the thought of joining a men's group (as distinct from the rugby club) can be a little terrifying to most of us - it certainly was to me - I found it really good to be among other men prepared to do something about rape.

What you decide to do about it is up to you. Some suggestions are marching, helping fund and support rape crisis centres, find out the facts about rape and 'spread the word', and support those working for a better way. The most important and easiest thing to do is to say what you believe no matter who's present. STOPPING the bullshit among males will go a long way in helping stop rape.

4 SUPPORT. If you're a victim of rape, you may not feel confident enough to share your experience with those around you. Please know that there are people who care and are willing to listen. HELP (Ph 399-185) and MENSLINE (Ph 396-268) are two such groups who are there to support you - you're not alone.

5. AID. If you're a guy who sometimes has sex with your partner even though she may not want it, or maybe you're a man who feels entitled to take what's 'rightfully yours' when it comes to sex, or maybe you feel you need to take your anger out on women, then you probably don't see yourself as having a problem or being a rapist. Yet, if you take another look, what you're doing is what others call rape. There are places you can talk about it, YOUTHLINE (797-888) and LIFELINE (795-795) are two you can ring. They offer confidential, non-judgmental counselling so check it out - what have you got to lose?

6. FRIENDS. It's often a man who's first to find out that someone has been raped. If you find out that your spouse, partner or friend has been raped, do you know what to do? Studies show that how a victim recovers from rape depends a lot on the support she or he gets at the time from those who are close to them. Remember, they're a victim, and they're not to blame. Listen to them... don't judge them... ask them what they want... and be patient. Your love can heal a hell-of-a-lot.

Finally, Susan Brownmiller coined the term 'all males are (potential) rapists'. I know that I used to get really wild when I saw that. But look at it again. It's an invitation for us to take responsibility and do something about rape.

What are you going to do?

*From one man to another,
Take care,
Simon.*



Any guy who accepts a lift is just asking for it.



NGA WAHINE

A BRIEF OUTLINE OF THE SERVICES AVAILABLE TO WOMEN WHO HAVE BEEN RAPED OR SEXUALLY ABUSED:

HELP 399-155 ▶

Help offers a 24 hour counselling service, with office hours from 9-5 and emergency counselling available from 5-9 in the morning. Help does all the medical examinations for rape victims found by the police in the Auckland Central area, with examinations done by women doctors. They do not encourage or discourage reporting rape to the police. They have formed groups for sexually abused children, teenagers and adults. They offer a comprehensive medical and counselling service.

WOMANLINE 765-173 ▶

Womanline is a women's telephone service for listening, information and referral. Womanline has been set up by women who feel that there are problems and issues specific to women in our society. They are trying to fill the need for women to support each other, learn from each other and share common experiences. They provide information on women's rights, the resources and services available to women and groups for women. They also provide a confidential listening service for anything women want to talk about.



RAPE CRISIS CENTRE 764-404 ▶

In May of 1978, a group of concerned women met with the idea of establishing a rape crisis centre in Auckland. In 1979 a telephone service was set up. The centre began receiving calls from women who had been raped or indecently assaulted. The collective is made up of women volunteers who are committed to maintaining the service and to changing all forms of anti-women acts and attitudes.

Rape Crisis has a Telephone Referral service which is completely confidential. They also have doctors, counsellors and legal aid available. Rape Crisis offers support and information for women. Their office is in the Women's Health Collective at 63 Ponsonby Road, Ponsonby, Auckland 1.

That Metro article made me sick! Talk about stooping to sensationalism!

FROM METRO TO MALICIOUSNESS

"It reeks of McCarthyism", says Faye Sommerville, a woman named in a feature article on Feminism in the July issue of Metro magazine.

Ms Sommerville is one of a group of women considering legal action against the magazine. The group claims that the information in the article is unfounded, misleading and misreported.

"The reporter approached me in a pub situation and gleaned personal response from me without having revealed herself as a journalist", says Ms Sommerville. "She twisted the information to suit her bias and included it in her article without my consent."

The group has contacted the Press Council after approaching the reporter about her sources. "When pressed, Ms Wall said she knew people who knew of people like us", said Louise Rafkin, another woman named in the article.

The group feels angry at the way feminists and particularly lesbians had been portrayed in the article. Ms Rafkin commented, "The article has incited fear and hatred towards individuals and groups already marginal to society. The worth and viability of feminist organisations like Rape Crisis, Womanline and the Women's Health Collective has been slandered".

The group are urging people to boycott Metro and phone or write letters of complaint to the magazine.

UNIVERSITY BOOK SHOP

He could have done much better in tasteful attire from the U.B.S.

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STUDENT UNION BUILDING
34 PRINCES ST AND 34 KITCHENER ST
AUCKLAND 1
TELEPHONE 771 869

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What to Eat: Just about everything

MILK BAR



Where: Right next door to Coffee Bar
Hours: 8.30am - 5.30pm
What to Eat: Milk shakes, ice cream and a wide range of confectionary.

BEYOND ANZUS CONFERENCE REPORT



You may well ask what all these (secret spy) have got to do with ANZUS. The answer is - not much; because ANZUS was really nothing more than a public front for the real treaties which regulate the relationship between Australia, New Zealand and the United States. It amazes me that some government ministers still refer to ANZUS as the linchpin of Australia's military-political commitment when Australia and New Zealand's real commitment is tied up in secret treaties - none of which are officially recorded in Australia at least.

A major secret treaty is the UKUSA or Segment Pact, which was originally signed in 1947 by the United States and Britain, later by Canada and Australia in 1952. It has at its apex the national Security Agency of America, which is the over all in electronic spying in the world. This treaty virtually defined the relationship between American and British security organisations, as well as their Australian, New Zealand and Canadian counterparts. It divided the world into spheres of influence; Australia was made responsible for parts of the Indian Ocean, the South Pacific and South-East Asia.

The UKUSA Treaty has already involved us in a large number of US provocations, including the Gulf of Tonkin Incident (used to justify US, Australian and New Zealand participation in the Vietnam War), as well as other acts in the Middle East and North Korea - to name but a few. This is the sort of stuff wars are made of, and which we are part of.

In total, it is claimed that the UKUSA Treaty constitutes the largest, most pervasive and most technologically sophisticated intelligence-gathering system in the history of the world. We first published details of UKUSA in a booklet we put out in 1974, but it was totally ignored by the media.

SECRET SERVICES - THE REAL THREAT



Just ponder the following:

1. An Australian secret agency - the Defence Signals Division (now Defence Signals Directorate) - signed the UKUSA agreement on behalf of Australia more than thirty years ago, which meant that we had a secret agency secretly signing a treaty ... unknown to the government of the day. Australia's sovereignty was virtually signed away, showing how nonsensical the controls-on-secret-agencies argument really is. In the same way, each of the twenty or so American bases on our soil was established by a secret treaty underpinning the open arrangement. Australians have no more idea of these treaties than they have of the operation of these bases - and that goes for the government as well. Because of general ignorance about the wider implications of secret agencies, ASIO was the organisation which received most publicity in recent times.

2. Half of all diplomats of all countries are spies.

3. Bob Hawke has frequently visited the United States, where he has a very wide range of contacts, some of whom are later known to end up CIA people. On a recent visit last June, even conservative American trade union leaders were amazed at his closeness to President Reagan, particularly when the Reagan Administration is considered to be the most conservative in American history. So US power-brokers have no problem there. The snag is the Australian Labor Party's rank-and-file, most of whom insist on clinging to Labor's progressive policies on a range of issues. These issues include the rejection of uranium mining, the dismantling of US bases, and the establishment of a nuclear-free zone in the

Pacific; a lot of us also believe that secret agencies should be abolished, and some rank-and-file even insist that the rich should be taxed.

It is no accident that Rupert Murdoch, an Australian newspaper baron whose rapaciousness is only matched by his lack of scruples, has many worldwide ventures closely linked with the CIA. So he will be flat out pre-empting and misreporting the issues debated at this July's Labor Party Conference. Although there is increasing controversy around uranium mining, the media treat it as a dead issue - they say to delegates, 'It's had it, let's forget it, it's gone.'

IMPLICATIONS FOR AOTEAROA

As a result of the UKUSA agreement, we have a base at Tangimoana outside Wellington. It acts as an international communication link-up for spy agencies who, with their sophisticated technology, intercept all telephone calls and signals sent from, to and around Aotearoa. These signals include those coming from warships and submarines, and so this base *should* be used in a strategic nuclear war.

We have to act. Get this news to the media so everyone can know. And if the media do not want to inform the people, then *we* should through graffiti, pamphlets, word of mouth. Of course, we'll all have to think twice about our telephone calls now!

▲ - Mark

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THE LOGICAL CHOICE



CHAPLIN'S CHAT

GRENADE OR OLIVE BRANCH?

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△ - Mark

There's something screwy about the nuclear policies of the super powers. On the one hand they stand over against each other as mortal antagonists; their submarines swarm like piranhas through the oceans of the world; they station six minute missiles pointing at each other's cities; their aircraft probe each other's electronic frontiers; they're already planning the next generation of space war weapons. Each acts for all the world like a man clutching a grenade, with the pin withdrawn, only fingers holding the firing mechanism in place - yet knowing that if he lets go, both he and his enemy will be destroyed.

Yet there's another side. One learns - almost by accident that the Russians cannot feed themselves, and have to import twelve million tons of grain each year from - who else - America - to the considerable benefit of American farmers and the economy. Also, oil pipelines are snaking down from Russia to western Europe, which will depend heavily as time goes on for essential energy upon the 'enemy' supplies. East and West are heavily dependent upon each other for food and energy. It seems that if one hand waves the grenade, the other is free to wave an olive branch, or a loaf of bread.

It might not be realistic to demand that all weapons should be put aside - the pin replaced in the grenade - at a moment's notice. Such deadly inherited fears can't so suddenly be allayed. What we can ask is that they will use the olive branch more vigorously, persuasively and imaginatively;



find ways to enlarge the areas of co-operation and dependence which already exist; then one day, sooner rather than later, they may decide that the grenade is both dangerous, ridiculous and unnecessary - and take the appropriate action.

The role of small countries like ours (who have to live within shrapnel range also) may well be to refuse to go along with the grenade mentality, and to encourage the antagonists to put forth fresh olive branches of trade, cultural exchange, tourism, share technology for peaceful purposes, mutual space exploration, partnership with the Russians in assisting the Third world towards a decent standard of living. Co-operation with the Russians can be devilishly difficult, but when one considers the alternative its worth a try. We share one planet; they also love life; they too have children and grandchildren. Let's make our preference for the olive branch unmistakably clear. Who's to say that they may not respond?

△ - W.S.D. for the University Chaplaincy

PANUI NOTICE



BNZ WINTER SPORTS TOURNAMENT

The following people are the respective organisers for the various sports at Winter Tournament. Contact these people if you wish to compete at Lincoln in the Tourney:-

TOURNAMENT SPORTS		
Badminton	Ulrich Roxburgh, 13 Bongard Rd, Kohimarama, 5	582-641
Basketball- mens	Neil Shepherd 69 Mountain Rd, Mangere Bridge	Ph 660-724
	- womens Karen Meiklejohn 776 Remuera Rd, Remuera, 5.	Ph 540-602
Billiards	Richard Foster 43 Hakaroa St, Grey Lynn	Ph 767-981
Hockey - mens	P'aul Watson 3 Turakina St, Grey Lynn.	Ph 765-739
	- womens Raewyn Bennett 2/50 Penbroke Crescent	Ph 556-614
Netball	Lindsay Thorp 6 Cracroft St, Parnell	Ph 771-383
	Shooting (small bore) Jonathon Tse 130 Surrey Crescent, Grey Lynn	Ph 763-358
Skiing	Duncan Such 126 Greenlane Rd, Greenlane	Ph 541-766
Squash	Andrew McHugh 88 Calgary St, Sandringham	Ph 699-055
	Table Tennis Robert Woolf 7/118 Remuera Rd, Remuera	Ph 500-730

TRIAL SPORTS		
Cycling	Angela Drake 21 St Andrews Rd, Epsom 3.	Ph 606-259
Debating	Claire Ryan 533 Remuera Rd, Remuera, 5	Ph 547-586

For the following sports could you contact the AUSA Sports Officer if you wish to compete or organise a team to go to Lincoln:
Cross Country, Rugby League, Rugby - womens, Darts and Soccer (mens and womens).

The Sports Officer's office is situated in the Rec Centre and he is there most lunchtimes, or leave a note and he will contact you.

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SHADOWS



SHADOWS

Programme of entertainment

- Tue 17: 7 - 10pm Newspeak
- Wed 18: 4 - 6pm 'Blues for Kubrick's accountant' Andrew Weir.
- Thu 19: 5.30 - 7.30 Richard Topp (folk).
7.30 on. An evening of tape music.
- Fri 20: 8.30, Graham Wilkinson
(med. school band)
- Mon 23: WOMEN ONLY.
Freudian Slips

SOUPY SEASONS

It's the soup season so if you haven't already started treating yourself to the pleasures of hot cups or plates of soup, the time to start is now.

If your usual experiences of cooking soup extends only to mixing the contents of a Maggi packet with boiling water, your tastebuds will then be in for a pleasant surprise if you dare to be a bit more adventurous.

By either using packeted soup as a base or by saving vegetable cooking water you will have an adequate base for any soup. Saute any vegetables before adding them to the soup as this helps maintain their flavour. Add them only in the last stage of cooking because in this way they don't lose all their vitamins and minerals through evaporation.

Soups are one thing even a beginner can make

without the detailed aid of a recipe book. Anything that's available and looks vaguely suitable for boiling, ie lentils, pasta, beans, diced meat, vegetables (anything from silverbeet to celery will do as well as all the common ones), may be thrown in the pot with seasonings to create wholesome and inventive meals. Cream soups simply require you to strain and blend the ingredients then combine them with milk over heat until the mixture is hot enough to be served.

The Russians and Poles are well-known for their 'Borscht' which uses basic and readily available ingredients - and which is super-filling.

BORSCHT

Cook in 1½ litres water with salt and pepper - 1 med. onion, sliced; 1 sm cabbage, shredded. Meanwhile cook in another pot with 1½ l. water - 3 or 4 potatoes, diced; 4 or 5 carrots, diced. When tender, drain the potato water into cabbage broth. Mash the potatoes and carrots together with a pkt of sour cream (or half a bottle of milk if you want) and 1 t. dried dill.

A final note may be added about garnishings. These give a bit of extra taste and interest to your concoction. Here are some suggestions: grated cheese, croutons, chopped parsley, cheese on toast, spring onions, crumbled cooked bacon, herbs, dill, sunflower/pumpkin seeds, a spoonful of cream, sour cream or yoghurt.

▲ - Tracy

THE 16th AUCKLAND INTERNATIONAL FILM FESTIVAL

The following is a university students' guide to the festival programme, a guide which provides an alternative view to the official programme which is aimed at a more general public.

See last week's issue of *Kia Ora* for the earlier section of the programme.

ALSINO AND THE CONDOR

A film of the Nicaraguan revolution, from the doyen of Latin American revolutionary film makers. It is possible that this film may bore those not specifically interested in its politics.

FRIDA KAHLO AND TINA MODOTTI

A film by important English film theorists and directors Laura Mulvey and Peter Wollen about two women artists of the Mexican revolution. Exploring their work in terms of intellectual concepts, divided into sections such as 'Inward/Outward, The Body, Injury/Beauty', some may find it over-theorised, but any film from these directors is interesting, and deserves to be taken seriously.

PAULINE A LA PLAGUE

The second of Rohmer's *Comedies et Proverbes*. Perhaps more rapid and less intellectual than *LE BEAU MARIAGE* but nevertheless not to be missed.

THE REVENGE OF THE WAVING GIRL

The trilogy is completed.

STRIKEBOUND

An Australian political fiction-film.

PARSIFAL

Hans-Jürgen Syberberg is far and away the most interesting of the directors to have emerged from the New German Cinema. Fusing political concerns with cultural ones, he makes films that might best be described as primitively filmed highly operatic theatre. Syberberg's style, though an unpleasant sounding and unlikely amalgam, produces the most extraordinarily moving and beautiful effects. In this complete, uncut film version of Wagner's last opera, Syberberg stresses the opera's political, cultural and intellectual associations by his use of imagery, while respecting the music, leaving the soundtrack alone. One of the two most interesting films in the festival.

BEGIN THE BEGUINE

Sentimental Spanish films like this are generally repulsive.

FIRST ASCENT

A film about women climbing mountains.

ANGELO MY LOVE

American actor Robert Duvall's film about Manhattan gypsies. Excluded from the Wellington Film Festival.

Brief notes on each short follow those on the main features. For full details regarding screening times, consult the official film festival programme, available at the University Book Shop. Further information on shorts will be available at the festival from a desk manned by Auckland Film Society Committee Members from half an hour before most screenings. Before the festival it can be obtained from me, phone 762-926.

Philippe Hamilton

SANS SOLEIL

REPORT FROM HOLLYWOOD

Chris Marker's poetic documentary is a purely formalist work, a collection of arresting images grouped only according to their poetic associations. Marker is an important French filmmaker associated with Resnais, and his work is seldom seen here. It will be interesting to contrast the well thought out and poetic qualities of the film with the crashing heaviness of *KOYAANISQATSI*, an ostensibly similar sort of film. *REPORT FROM HOLLYWOOD* is a documentary about Wim Wenders by one of his cameramen.

DEMONS IN THE GARDEN

If you like cute Spanish films, like those of Carlos Saura (and many people do), then you will enjoy this film very much. An 'art film' in the most traditional sense.

FLEMENCO AT 5.15

Flamenco dancing as an appropriate short.

LE PONT DU NORD

Rivette is one of the many French directors who play around with ambiguous narratives. In Rivette's case, these are highly involved, and elements of fantasy and theatricality are to the fore. Not a film for those who like their plots easy to follow, but colourfully seductive for those who wish to have their faculties fully engaged but not offended.

LIANNA

Another Lesbian film by a man. John Sayles writes very engaging scripts about turning thirty in America which are quietly thoughtful but far from radical. A traditional narrative film, made on a small budget, but in the Hollywood tradition.

ALBERTA HUNTER

Ten minutes of concert footage of this esteemed blues singer.

THE RETURN OF MARTIN GUERRE

A film with a boring surrealist plot, but probably worth going to for the performances of Gerard Depardieu and Nathalie Baye alone.

GOTTA SERVE SOMEBODY

A cartoon of a Bob Dylan song.

THE STATE OF THINGS

Wenders makes films about the American colonisation of Germany. This film, shot in bleached out black and white, is a parable of his unfortunate experiences with *HAMMETT*. This Wenders film is a return to form, the first film he has made in the vein of *KINGS OF THE ROAD* in about five years. Those unaccustomed to Wenders may find this film slow, but for those with a sensitivity to what he is trying to do, it will be one of the highlights of the festival.

REVERSE ANGLE (11.15 screening alone)

Another Wenders short, shot in New York during the making of *HAMMETT*.

THREE BROTHERS

An intelligent, luxurious glossy Italian film, incorporating some political concerns. There is a quiet epic quality to Rosi's work, a humility and unassertiveness that makes it more interesting than that of most other Italian directors.

FIVE AND THE SKIN

A potentially very interesting film about Manila, seen from the point of view of a wandering French pederast. It may, on the other hand, be self-indulgently boring (it is difficult to tell from the published reviews). Go if you feel adventurous.

MAN OF FLOWERS

An Australian art film with a cameo appearance by Werner Herzog. Probably pretentious.

EVERY DANCER'S DREAM

Gregor Nicholas, the suavest and most fluent film-maker in New Zealand, tackles ballroom dancing. This is a world premiere.

THE NIGHT AT VARENNES

A glossy star-studded account of the French Revolution, a relaxing antidote to *Wajda's* that will not offend your intelligence.

KOYAANISQATSI

An overblown American look at environmental problems, with an interesting score by American avant-garde composer Philip Glass.

SPROUT WINGS AND FLY

A Les Blank short about a violinist.

THE LEOPARD

When this film was first released, Visconti felt obliged to disown it. Now it returns in its fully restored glory, three hours of highly intelligent marxist costume drama on a lavish scale.

NGA TUHI MAI

LETTERS

FROM GERMANY TO THE PACIFIC

Dear Friends in the Peace Movement,

I would like to thank all of you collectively through this short note for the hospitality and the feeling of friendship you have given Gert Bastian and myself during our trip to Australia and New Zealand.

We have learned so much during our journey and have met with so many committed and kind people in the various alternative movements. Please keep us posted on all of the latest developments, especially those where we, the Green Party, can support and help you.

The European Peace Movement must also learn to include the struggle for a nuclear-free Pacific Region in its aims. We are trying to bring this very important message to all those whom we now meet. Especially the situation of the indigenous people, who have a right towards self-determination and a right to live in a non-aligned independent Pacific is of great concern to us and we must do many more concrete things in order to support your own struggles.

With best wishes for a non-nuclear future,
Peace,
Petra K. Kelly, MdB; Gert Bastian, MdB

"POLITICAL ADVERTISING" — POLITICAL MISINFORMATION?

Dear Rang and Neil,

Having just glanced at some "political advertising" I thought I'd offer a few facts:

- 1) The Students' Association's catering deficit was \$79,249 last year. The Executive took action to reduce this by about \$30,000 this year and results so far suggest that this target could be bettered. The aim is to reduce the deficit further in 1985.
- 2) Grants paid to clubs totalled \$38,288 in 1981, \$40,228 in 1982 and \$36,414 in 1983. \$42,000 has been provided in this year's budget — an increase of 15.3%.
- 3) A firm of accountants retained by the Association have provided an explanation of the discrepancy in the 1982 accounts. Work is continuing and legal action may follow.

Yours faithfully,
A retiring Executive member

HEALTH AND THE ENVIRONMENT: PART II

To Paula Warren,

My suggestion (that was unintentionally omitted) did recommend a Department of the Environment with sufficient money and legal teeth.

George Thomson

Ed note: The omitted section went on to say:

The government appears to presume that rules will be obeyed, mistakes will not be made, accidents will not happen, and that human goodness will triumph over commercial pressure. The corridors of power are unaware of, or indifferent to, Murphy's Law that "if it is possible for something to go wrong, it will go wrong".

There is a lack of the multiple safeguards, the fail-safe systems of preventions that can be designed to minimize public health risks. Foremost is the lack of a strong body within the government service that is designed to be an environmental health watchdog.

Why should we care? Compared to the social chaos of underemployment, poor housing, bad education and worse justice, 'preventative health' may seem a pie in the sky. Actually it is interrelated to the other, apparently more urgent issues. Workers using dangerous substances are often the most vulnerable, the least unionized and the most at risk if they complain.

That such things as leaded petrol or chemicals misuse do not appear to be urgently important, does not mean that we will not be suffering from the irreversible effects in future. It took many years for the dangers of asbestos and lead paint to be proved, while our public health guardians sat on their hands.

ANON AND ANON

Dear Anon,

Sorry we weren't in when you called. Thank you for the little note you left on the desk in the women's resource room which read...

"Bitch, we will get you and your bitch friends — Anon — how do you like it?"

Please next time use your own paper and pen. Also we request all correspondents to provide a return address.

Yours Bidge and friends

TOTAL FITNESS WIMPS

Dear Editor,

I represent a lobby of concerned citizens who are upset at the explicit sexuality in the new total fitness centre.

A number of us went to the centre for a trial run the other day and found out where all the Sylvester Stallone look alikes go when they aren't breaking their necks in a rugby scrum. I felt distinctly out of place in this netherworld of serious bodybuilding. Whatever happened to the days when a wimp could go along to the weights room and happily pump iron without worrying if some hulk off the summer lovers set was going to rape him?

One guy, who looked like he had wimps for breakfast, came up and asked when I was going to get off the machine. It had taken me bloody near half an hour to figure out how to fit myself into the twisted mass of steel that they call porta-gym or something. So I said as much. He proceeded to attempt to shove me off.

Feigning an air of nonchalance I wormed my way past his left bicep and had a go doing a bench press on another machine. Oh the shame I felt when I had to reduce the weight on the pin by about half. It would seem that one of the socio-cultural nono's for this freak of body cultures is to keep your face by never seeming to be less of a hunk than the next guy.

You could hear the sneering wheezes of the serious body builders from the other side of the room — in between the orgasmic heaves that they emitted for dramatic effect every time they did a 'lift'. Heaven help any woman who was brave enough to venture into this inner sanctum of male masturbatory fantasies. Being dressed in skimpy leotards or shorts they are fair game for the weights jock.

Whether it be snorts at the lessening of a weight, or just plain ogling, the women in the room have every right to feel threatened. What is it about the world of male bodybuilding that gives them a god-given right to behave like a bull on heat.

How about making this a fitness centre rather than a focal point for the development of Macho aggression.

Yours in wimphood,
Charles Atlas (name supplied)

WRITINGS ON THE WALL

Dear Rang and Neil,

Graffiti is a literary (art) form which we are all familiar with, and it seems an area students delight in. Maybe we could have a BGraf!

Anyway the legend of various University reputations go before them, an area silent in regard to Auckland Uni.

After a six-month review of walls, billboards, cisterns etc. a breakup of the main campuses could go —

- Dunedin — dull
- Canterbury — quaint
- Wellington — Witty
- Auckland — Ugly

Yours for the betterment
of the Queen's language! —
AW Gunn

Make the Film Festival last until November

After the hectic two weeks of film festival you can now relax and enjoy a more leisurely pace of film going without compromising on quality. In our luxurious new premises in the Auckland City Art Gallery we show a new film almost every week. In the latter part of the year we are showing films by such film festival participating directors as Antonioni, Bresson, Delvaux and Von Trotta, along with works by Oshima, Mizoguchi, Ophuls, Rossellini, Lang, Szabo, Tati and Fellini. Each film is screened four times during the week so you have little chance of missing those you want to see. Join now at the special low half-yearly rate of \$20.00 (or less), and see over 25 films at no extra cost. You will also receive a free monthly magazine containing full details of all film society programmes, as well as information on other Auckland film events. You will also be able to attend occasional social events, and unscheduled extra programmes...



Pick up a brochure from the foyer of the St James during the film festival, write to Box 5618, or ring 790-416 or 398-208 for further information.

Auckland Film Society

16 AUCKLAND INTERNATIONAL FILM FESTIVAL
ST. JAMES AND REGENT THEATRES, QUEEN ST
JULY 20 - AUGUST 2

PRESENTED BY THE AUCKLAND FILM SOCIETY IN ASSOCIATION WITH THE BRIDGE OIL CORPORATION LTD AND AMAL GAMAL THE ARTS LTD AND THE NZ FEDERATION OF FILM SOCIETIES INC

ADVANCE COUNTER BOOKING AT FESTIVAL BOOKING OFFICE, BRISTOL HOUSE, 12 ALBERT ST.
JURS: MON - FRI 8.30am - 5.30pm. SAT 10am - 1.30pm. DAY SALES AT THEATRE FROM FRIDAY 20 JULY

FRIDAY 20 JULY	FRIDAY 20 JULY	SUNDAY 22 JULY	SUNDAY 22 JULY
<p>11.15AM & 8.30PM MOVING AND DANCING (Hungary)</p> <p>2.15PM & 8.15PM CONFIDENTIALLY YOURS (France)</p> <p>LATE NIGHT HORROR 11PM ONLY THE FILM THAT PUTS FUN BACK INTO BEING SCARED. THE FEAR FACTOR</p>	<p>11.15AM & 8.15PM DANIEL TAKES A TRAIN (Hungary)</p> <p>2.15PM ONLY DOUBLE FEATURE THE SECRET AGENT (U.S.A.)</p> <p>8.30PM ONLY DARK CIRCLE (U.S.A.)</p> <p>8.30PM ONLY LE BEAU MARIAGE (France)</p>	<p>11.15AM ONLY FOR LOVE OR MONEY (Australia) (G)</p> <p>2.15PM ONLY ROCKERS (U.S.A.)</p> <p>8.15PM & 8.15PM ANDROID (U.S.A.)</p>	<p>11.15AM ONLY THE STUBBORN MULE (Philippines)</p> <p>1.30PM ONLY DOUBLE FEATURE THE GOLDEN 80s (U.S.A.)</p> <p>8.30PM ONLY BENVENUTA (Italy)</p> <p>8.30PM ONLY MY MEMORIES OF OLD BEIJING (China)</p> <p>8.30PM ONLY ORO, PLATA, MATA (Chile)</p>
MONDAY 23 JULY	TUESDAY 24 JULY	WEDNESDAY 25 JULY	THURSDAY 26 JULY
<p>11.15AM-2.15PM AND 8.30PM A WOMAN IN FLAMES (West Germany)</p> <p>8.30PM ONLY IDENTIFICATION OF A WOMAN (Italy)</p>	<p>11.15AM-2.15PM AND 8.15PM BRANDISCHWIL (France/Poland)</p> <p>8.30PM ONLY LABOUR OF LOVE (West Germany)</p>	<p>11.15AM-2.15PM AND 8.15PM VERONIKA VOSS (West Germany)</p> <p>8.30PM ONLY L'ARGENT (France)</p> <p>11PM LATE NIGHT SCREENING THE GHOST (West Germany)</p>	<p>11.15AM AND 8.30PM ASCENDANCY (U.K.)</p> <p>8.30PM AND 7.30PM A STAR IS BORN (U.S.A.)</p>
FRIDAY 27 JULY	SATURDAY 28 JULY	SUNDAY 29 JULY	SUNDAY 29 JULY
<p>11.15AM AND 8.15PM THE DRAUGHTSMAN'S CONTRACT (U.K.)</p> <p>2.15PM ONLY THE GHOST (U.S.A.)</p> <p>8.30PM ONLY WASN'T THAT A TIME (U.S.A.)</p> <p>11PM LATE NIGHT SCI-FI LIQUID SKY (U.S.A.)</p>	<p>11.15AM AND 8.30PM BORN IN FLAMES (U.S.A.)</p> <p>ON GUARD (U.S.A.)</p> <p>10.15PM ONLY ALBINO AND THE CONDOR (U.S.A.)</p> <p>11.15PM ONLY LIQUID SKY (U.S.A.)</p>	<p>11.15AM ONLY STRIKEBOUND (Australia)</p> <p>3PM ONLY PARADISE (West Germany/France)</p> <p>8.15PM ONLY DEMONS IN THE GARDEN (Spain)</p>	<p>11AM ONLY - DOUBLE FEATURE SUNLESS (France)</p> <p>2.15PM ONLY REPORT FROM HOLLYWOOD (U.S.A.)</p> <p>8.30PM ONLY BEGIN THE BEGUINE (Spain)</p> <p>8.30PM ONLY ANGELO MY LOVE (U.S.A.)</p> <p>8.30PM ONLY LE PONT DU NORD (France)</p>
MONDAY 30 JULY	TUESDAY 31 JULY	WEDNESDAY 1 AUG	THURSDAY 2 AUG
<p>11.15AM DEMONS IN THE GARDEN (Spain)</p> <p>2.15PM AND 8.15PM The Return Of Martin Guerre (France)</p> <p>8.30PM ONLY LIANNA (U.S.A.)</p>	<p>11.15AM AND 8.30PM THE STATE OF THINGS (U.S.A.)</p> <p>2.15PM AND 8.15PM A DEEPLY MOVING FILM (U.S.A.)</p> <p>8.30PM ONLY THREE BROTHERS (Italy)</p>	<p>11.15AM-2.15PM AND 8.15PM THE NIGHT AT VARENNES (France/Italy)</p> <p>8.30PM ONLY MAN OF FLOWERS (Australia)</p> <p>11.15PM LATE NIGHT SCREENING FIVE AND THE SKIN (France/Philippines)</p>	<p>10.30AM AND 8PM THE LEOPARD (Italy)</p> <p>2.30PM AND 8.30PM HOWARD'S QUARTS (U.S.A.)</p>

PLEASE NOTE: ALL SESSIONS AT THE ST. JAMES THEATRE UNLESS OTHERWISE STATED. SORRY, NO PHONE RESERVATIONS - CHEQUES AND CREDIT CARDS NOT ACCEPTED.
SPONSORED BY Auckland Savings Bank

UNMYSTIFIED MEDICINE

Dear Rangi and Neil,

Dear Rangi and Neil,

The excellent page, "Feminists at Medical School" deserves a reply. Female medical students are not the only ones who do not like the type of doctor described in the stereotype, the general public do not like him either.

Doctors, male or female receive their training at great expense to the taxpayer in order to give a good service to the public, and this is their function, just as with other service industries such as electricians, plumbers, builders, garage attendants, or school teachers.

However, after six years training, New Zealand medical schools turn out personnel who seem to think that they belong to some type of secret society, and that they have the right to behave as gods in new Jaguars, never of course imparting any of their secret knowledge to their ignorant patients.

One solution to this problem would be to make humility an integral part of the medical school course, but another solution would be to make the course less exclusive. More varied criteria could be used for the selection of students, combined with the opening up of classes. This would mean that papers in some aspects of health care could be incorporated into the degrees of students from other faculties.

It is unlikely that the medical authorities would ever agree to having their power undermined in such a way.

Yours,
Time for change

A SICK WOMAN

Dear Louise,

I too am a woman and a feminist, but the way you think makes me feel sick. I am a fifth year student, and believe that this year's Craccum (or whatever) has been the best for four years. At last we are getting:

- 1) Well written liberally-slanted-but-not-too-biased decently journalistic prose (like a real newspaper).
- 2) Less Obnoxious titles to letters.
- 3) Writers who dig out and research new and interesting topics.
- 4) Variety. (Some pages don't even contain the word WOMEN.)
- 5) Variety. (Some of the many other worthy liberal causes receive equal attention to that of WOMEN.)
- 6) Variety VARIETY and VARIETY!

And it's bloody nice to see.

Louise, piss off. Craccum stunk last year.
Yours, having finally written after many angry urges,
Tarra Greene.

PETTY-POTTING POLICY

Kia Ora, Rangi and Neil,

For months we've been bombarded with minority groups grizzling about oppression and lack of communication between groups. It appears to me that they do not desire to be part of the community at large and make no effort whatsoever, in breaking down the barriers preventing understanding between cultures.

For example, mobs of our oriental friends congregating in the Rec. Centre and on the third floor of the Library, not to mention the large number of our learned Indian friends who constantly chatter away on the mezzanine floor.

Various other groups come to mind, but these are the most obvious offenders. If we are to live in a multi-cultural society then a sustained effort to lessen the suspicions of the masses would be needed on the part of these minorities. I feel it is up to them to work towards these goals and I'm sure many others will agree. This is New Zealand remember. Do your part to make it a better place to live.

A concerned Hindu
and his faithful sahib.

Ed note: 'Pepper-potting' was the housing policy used during the 1960s, following the 1967 Hunn report into Maori Affairs, whereby in an attempt at racial integration Maori housing was 'pepper-potted' amongst the suburbs - that is, Maori households were staggered along streets at every third or fourth interval. Rather than assisting racial integration it resulted in Maori alienation and accelerated the breakdown of the Maori community.

Staying with your own people and mixing with others are not mutually exclusive pursuits. On which point you seem to have failed to observe the much higher incidence around campus of gregarious congregations of members of the (I won't mention their name) majority group. They too have work to do. Rangi.

SPACE WARS

Dear Rangi and Neil,

The long suffering Ms Rafkin with her humourless tunnel visions of men taking up 'space' and women wearing blusher to sexually please and excite these powerful 'space dwellers' has once again sat down heavily, with her nun-like quotations from her self alienated feminist bible, on the pages of our newspaper. I have never heard, seen or smelt a man taking up 'space' however this could be that there is just too much else to think about. But like a hypochondriac with a disposition to take on any suspected ailment, I might, with a lot of investigation discover that they do. My heterosexuality might matter this of course as it means that generally I'm not affected by anyone allocated sexual gender of preference. It would mean that I would start to forget about the real issues like men and women out of work and wife beating and sick sad husbands.

I wonder what Virginia Woolf would make of words like heterosexism. She certainly would be bemused by the massive labels and intellectualization of a movement that was simply meant to liberate all people from roles and constraints laid on them by the hardships of survival. She certainly would have handled the situation Ms Rafkin found herself in with the white white male with a lot more good humour, less of the self-indulgent persecution complex and a hell of a lot more HUMANITY. Like my bemusement with the Broadsheet obsession with what Lesbians do on holiday, around the home, or at work, she may equally be confused by the way these enlightened space dwellers have made feminism an issue of sexual preference and segregation. Like Iranian men, South African whites, rapists, and true blue rugger boys, Ms Rafkin and her sisters in narrow minded perspective think in a dangerous vacuum. Sorry 'space'.

Kerry Louise Harrison

ERRORS IN SNAP ELECTION GUIDE

It has been pointed out that there were a number of errors in Broadsheet's Snap Election Guide (reprinted in last week's Kia Ora), concerning the New Zealand Party's policies. In the Guide it said that the NZP had no policy on the U.N. Convention on Women. After that issues of Kia Ora went to press the NZP did in fact formulate policy.

The other error concerned student bursaries. Kia Ora listed the NZP's policy as scrapping student bursaries. Again this is inaccurate due to a modification of the policy after Broadsheet had gone to press. However, the article on the next page outlining the four main parties education policies stated the NZP's policy correctly. This article had been written after the NZP had released detailed policy on education.

Neither of these errors was intentional and Kia Ora regrets that they took place and that this notice could not be printed before the election. Such errors are unavoidable due to the length of time (even though only a matter of days) that it takes to publish a newspaper.

CULTURAL MOSAIC '84

CULTURAL IS COMING

JULY 23-27

MAIDMENT CONCERT FRIDAY

TE OHU WHAKAARI THURSDAY

FOOD FAIR TUESDAY

TE REO MAORI ACTIVITIES SHADOWS CLUB TUES EVE

PANUI NOTICES



Theatre

MAIDMENT THEATRE

Saturday 14 July 8pm 'Mark Laurent' Gospel Rock. After the election come on to a great concert - it's free so bring a friend.
Sunday 15 July, 2.30pm. University Orchestra conducted by Warren Drake with sopranos Lyndsay Freer and Anthea Moller. The programme includes Brahms serenade No. 1 Op. 11, Mozart's Overture to the Abduction from the Seraglio, Wagner's Siegfried Idyll. The operatic item culminates in one of the greatest of bel canto duets, Mira O Norma by Bellini. Tickets \$5.00, concessions \$3.00 and \$2.00. Bookings 31 Princes Street.
Fri 20 July 'Friday at One'. Free lunchtime concert.
Fri 20 July 8pm Jeffrey Seth in concert plays a Chopin solo piano recital. BK 1 & 2 Etudes in C, C sharp minor, A flat, C minor. Ballade in A flat major Opus 4-7. Scherzo in B flat minor Opus 31. Ballade in F minor Opus 52. Nocturne in C minor Opus 48. Berceuse in D flat major Opus 57. Tickets \$4.50, Students \$3.
Sat 21 July 8pm Auckland Chamber Orchestra. Admission for this concert is by programme \$5.
Sun 22 July 2.30pm Staff Concert presented by the University School of Music. Tickets \$5, \$3, \$2.

LITTLE THEATRE

Saturday 14 and Sunday 15 July Acrobatics & Theatre Movement - Registration now open for two-day workshop with Dramadillo members Nick Blake and Juliet Monaghan. Co-ordinator 793-474.
Wednesday 18 July, 1.00pm. Splash - Benefit Reading - by Wyston Curnow and Tony Green.
Thursday 19 July, 1.00pm. Wellington Poet - Peter Tait presents lunchtime poetry performance - comedy, politics and high energy contemporary material from the sublime to the ridiculous. Door sales \$2.00.
Wednesday 18 to Saturday 21 July, 8.00pm.
Sunday 22 July, 6.00pm. Throngz Theatre Co - Peter Tait and Wellington performers collective present stand-up comedy theatre of new and experimental works. Wellington press revues bizarre, wacky and captivating absurdity. Door sales \$5.00, unwaged \$3.00.

Religion

BAHA'I CLUB

An informal meeting for all those interested in finding out more about the Baha'i Faith. Speaker and open discussion.
Thursday 19 July 1pm Room 143. All welcome.

EVANGELICAL UNION

This week is the week. Monday has already slipped through your fingers, and you would not be advised to miss any more of the music coming your way from a selection of EU sponsored Christian bands playing on campus this week.
Don't miss:
Tues 1pm Quad 'Ex Nihilo' - indigenous unbeatable AUEU talent.
Tues 7pm Rocklands 'Favourite Shirts' - zany, colourful, original.
Wed 7pm O'Rourke Hall 'Favourite Shirts' & 'Ex Nihilo'
Thur 1pm Med School Cafe
7pm Grafton Hall 'Standing Joke'
Fri 7pm University Cafe 'Standing Joke' & 'Pilgrim'.
Sat 10am - 4pm Albert Park 'Standing Joke', 'Ex Nihilo', 'Pilgrim', 'Change'.
All of these bands have a message. See if you can catch it.

Politics

SRC CHAIRPERSON

Nominations are invited for the Executive position of SRC Chairperson for the period of the date of appointment to 31 December 1984.
Nominations close and an appointment will be made at the meeting of the Student Representative Council to be held on Wednesday 18 July 1984. Candidates should attend this meeting from 1pm.

POLLING BOOTHS:

July 17 (Tue) and July 18 (Wed)
QUAD & LIBRARY 10 - 4
HSB LAW LIBRARY MED SCHOOL 12 - 2
AUSA CUSTODIANS OFFICE 4 - 6.30pm

Each association member may vote once upon showing student ID. Results announced Thurs 19 July.

CAMPUS RADIO NEWS EDITOR

Nominations are invited for the position of Campus Radio News Editor for the period from date of appointment to 31 December 1984. This position is paid.
Nominations close and an appointment will be made at the meeting of the Radio B Administration Board on 24 July 1984.

John Pagani
MEDIA OFFICER

AUDIO-VISUAL COMMITTEE

Nominations are invited for the position of Student Representative on the University's Audio-Visual Committee. The term of office is from the date of appointment to 30 April 1985.
Nominations should be made in writing and close with the Secretary at 5pm on Tuesday 24 July. An appointment will be made by the Executive at its meeting to be held on Wednesday 25 July and candidates should attend this meeting from 7pm.

1985 EXECUTIVE COMMITTEE

Nominations are invited for the following positions on the Association's 1985 Executive Committee:
Cultural Affairs Officer, Environmental Affairs Officer, International Affairs Officer, Media Officer, National Affairs Officer, Overseas Students Officer, Societies Representative, Sports Officer, SRC Chairperson, Welfare Officer, Women's Rights Officer.
The term of office in each case is from 1 January 1985 to 31 December 1985.
Nominations close 5.00pm Friday 20 July.

ATTENTION CLASS REPS

All Class Reps and other interested people, if you want to see a more effective rep system, or have ideas about how to achieve this, then come along to one of these meetings and get involved or see me at AUSA.
Both meetings will be held at 1pm in the Council Room next to AUSA reception.
Tues 17th - AUSA Education Committee.
Thur 19th - Student representation in the University and its committee structure.

EDUCATION VICE-PRESIDENT

Arts

FOLK CLUB

The Varsity Folk Club provides weekly live entertainment in a friendly atmosphere. So if you are interested in music and wish to meet others, why not join us? Wednesdays 8pm in the Executive Lounge, 1st Floor, Student Union Building. If you wish to take advantage of our guitar lessons, come at 7pm. Drinks available. This week's guest is John Hills.

Clubs

HIROSHIMA DAY

CND meeting to plan action Thursday July 19, Exec Lounge.

SOCIOLOGY DANCE

'Back to the Sixties' Friday 20th 8-12pm \$2.00. Coffee Lounge.

GAY STUDENTS

End-of-the-week social meeting Fri 4pm Rm 144. Midweek meeting Tues 1-2pm Rm 143. All welcome. We have a calendar of social events (with Young Gays Group) this month including video evening (21st) and bushwalking (22nd). See our notice-board for details.

UNDERWATER CLUB

Pancake Breakfast 7.30 - 9.00am Saturday 21st July at McDonald's New Lynn, 3072 Gt North Road. Tickets \$2.50 available in Quad Wed and Thurs lunchtime, or at the door. All the pancakes and coffee you can eat!

BNZ WINTER SPORTS TOURNAMENT (LINCOLN)

A list of contacts for the sports is situated outside the Sports Officer's office in the Rec Centre and also in last week's KIA ORA on page 25.

Film

AUCKLAND UNIVERSITY PHOTO SOCIETY

Club meetings
1. Tues 17th July 7.30pm TCR or LCR
Portrait evening
Bring camera/flash/tripod.
Club will provide lights, refreshments etc.
2. Wed 1st August
Workshop
Open to suggestions as to what can be done.
See Notice Board for details.
3. Colour Course
The Do's and don'ts of colour printing.
Sat 28th July 1.30 TCR
Everything provided.

VIDEO KLUB!!

presents on it's wall size screen DARK STAR and ATTACK OF THE KILLER TOMATOES Tuesday 17th July 6.30pm in Exec Lounge (1st floor Student Assoc). Non members \$1 membership \$5 (year). Members FREE! Refreshments available. Come to have fun!!

MAIDMENT LUNCHTIME MOVIES

Mon 23 July 1.05pm 'Every Which Way But Loose' GA. Action comedy starring Clint Eastwood. Admission only \$1.

General

LECTURES: ANXIOUS IMAGES EXHIBITION

ANXIOUS IMAGES IN NEW ZEALAND POETRY - ELIZABETH SMITHER.
A lecture by Elizabeth Smither, Thursday 19 July, 1pm at the City Art Gallery.
Elizabeth Smither lives in New Plymouth but is working at Auckland University as the Literary Fellow for 1984. She has published 6 books of poems, children's books and a novel 'First Blood'. She has worked as a free-lance journalist for The Listener and for newspapers.

ANXIOUS IMAGES IN NEW ZEALAND WRITING - KERI HULME

A lecture by writer Keri Hulme, who will speak about her work with reference to the New Zealand context and to sources of anxiety in society that reflect in the work of writers from this country. Thursday 26 July, 1pm at the City Art Gallery.
Keri Hulme recently published 'The Bone People', a novel which has had great public and literary acclaim.
Both lectures admission free.

MEN AGAINST RAPE

Interested in doing something about rape?
Come along to MEN AGAINST RAPE Saturday 11th August 1pm.
Venue: Youthline House, 30 Park Ave, Grafton.
For further information, phone: Matthew 567-696.

WEA SEMINAR THE EMERGING PACIFIC

A one-off evening seminar on emerging Independent Pacific Nations in relation to the colonisation, militarisation and nuclearisation of the Pacific.
Date: Monday July 23 (1 session).
Time: 7.30pm 10.30pm.
Venue: WEA, 21 Princes St.
Tutor: Ripeka Evans and others.
Fee: \$5 waged \$3 unwaged.
Enquiries and/or pre-enrolments contact WEA - phone 732-030.

GROUPS AT COUNSELLING

Stress Management Workshop
Resource Persons: Penny Sender and Paul Harnett.
Dates & Times: Mondays from 12.00 - 1.00pm. 4 sessions from 16 July to 6 August.
A workshop to help people identify the sources of stress in their lives and to teach various methods of stress management and reduction.
Stop Smoking Course
Resource Person: Ms Christine Salisbury.
Dates & Times: Wednesdays from 1.00 - 2.00pm. 3 sessions from 25 July to 8 August.
This is a course using a wide range of effective psychological techniques to help you overcome the physiological and psychological addiction to smoking. You will continue to smoke during the first few days of the programme, as you change your attitude to smoking. In order to ensure motivation a charge of \$15 will be made.
Enrolment or further enquiries can be made at the Counselling Service (above the Campus Post Office). Phone 737 895/6 or ext 7895/6. Under supervision of Lorna McLay Counselling Service.

HOUSE TO LET

Pleasant three bedroom house in Ponsonby. Vacant from 28 July. \$130 per week. Ring 769-350.

TABLE TENNIS

2 - 5.30 Thursdays, Main Hall, Rec Centre. All welcome. Bring own bat.

DISABLED YOUNG ADULTS

Young adults wanting to make social contact with others for outings and companionship. Because of the hassles with transport and limited mobility, we have difficulty getting out and meeting people in the community socially. We feel we are missing out and want to do something about it. Please phone: Vick 540-537 at the Laura Fergusson Trust Home for physically disabled young adults.

LOST PROPERTY AUCTION

Lost property to be held in the Quad lunchtime Thursday 19th July - proceeds to Needy Students Fund & Creche.

NGATI-POROU

TO ALL STUDENTS OF NGATI POROU DESCENT

A warm invitation is extended to you, to attend a Hui to be held at Porourangi Marae, Ruatoria, during the period 24 - 26 August 1984.
KAUPAPA: To establish an annual Ngati Porou Youth Wananga, for the purpose of discussing history, traditions, tikanga, waiata, haka, and matters of more contemporary nature.
To those who are descended from Porourangi, consider this matter very carefully and bear in mind that as a descendant you have a right to all these things and it is our duty to sustain and maintain them.
John Tamihere
AUSA Maori Students Officer
Students Association

SINGAPORE NIGHT

Friday 10th August 7pm, at Sorrento with disco. Tickets \$20. Phone Caroline 592-834 Ext 837 or 278-3837, or Say Juan 688-058 for reservations. Come along for some fun!

HELPERS WANTED

The Crippled Children Society needs people to help with swimming. They need volunteers on Wednesdays 11 - 12.30 to help with young adults, at their pool at 9 Mount St (just up Symonds St from Uni). Phone Philippa Hutchison 735-026 ext 75.

MEDICAL SCHOOL BALL

Thursday July 26, 8pm - 1am. Lager Room, Ellerslie Racecourse.
Featuring the NETHERWORLD DANCING TOYS, Graeme Wilkinson, Gik Harn Jik.
\$26 includes meal, wine and open bar.
For tickets see Medical School class reps or ring Gary MacLachlan (862-844, after 6pm.)

PATAI

QUESTION OF THE WEEK



Kitch
Arts

Where did you get your clothes?
Jersey from ARmy Surplus.
Jacket from a friend who works in Railways.
Jeans from a men's store.
Ribbon from Smith & Caughey's, even though the floorwalker used to be on the Board of Directors at NZI. I never bought ribbons from them while they dealt with South Africa!

Why do you dress the way you do?
It's comfortable and it's warm.



Valerie
Arts.

Where did you get your clothes from?
Second hand shops.

Why do you dress the way you do?
It's comfortable and practical. I believe that a lot of forms of fashion encourage self violence for women, like high heeled shoes and starving yourself to fit an oppressive fashion image.

Paul
Music

Where do you get your clothes?
Boots were a present, scarf and coat from an op-shop, socks from f op-shop, socks from Farmers, jersey from a little shop in Waiuku, overalls from downtown and the badges are from the Student Union.

Why do you dress the way you do?
'Cause they're clothes I feel comfortable wearing.



Murray
Arts



Where do you get your clothes?
Scarf and jacket are from Paris. The vest belonged to my girlfriends grandmother. My girlfriend made the trousers. My shoes are from Janet's.

Why do you dress the way you do?
I never quite got out of being into Nostalgia. I can't afford to dress any better.

STRESS MANAGEMENT WORKSHOP

Mondays from 12.00 - 1.00pm
4 sessions from 16 July to 6 Aug.

Resource Persons: Penny Sender and Paul Harnett

A workshop to help people identify the sources of stress in their lives and to teach various methods of stress management and reduction. Techniques used will depend on the needs of group members but will mainly be drawn from cognitive and behavioural models.

STOP SMOKING COURSE

Wednesdays from 1.00 - 2.00pm
3 sessions from 25 July to 8 Aug.

This is a course using a wide range of effective psychological techniques to help you overcome the physiological and psychological addiction to smoking. You will continue to smoke during the first few days of the programme, as you change your attitude to smoking. In order to ensure motivation a charge of \$15 will be made.

Resource person: Christine Salisbury

**Enrolment and Enquiries Contact:
Counselling Service (above the Campus
P.O.)**

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- * Phone Heather 467-330 Ak.



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