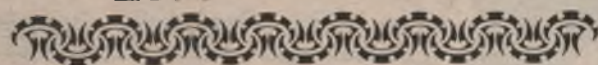


あゝ許すまじ 原爆を！



KIA ORA





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### Cover

The phrase on the cover crudely translated means "Never allow the atomic bomb to be used again" and comes from a poem recited on 15th August in Japan to commemorate the victims of the bomb dropped on Hiroshima and Nagasaki. Thanks to Mr T. Takagaki of the Japanese Department for providing the calligraphy.

## KIA ORA



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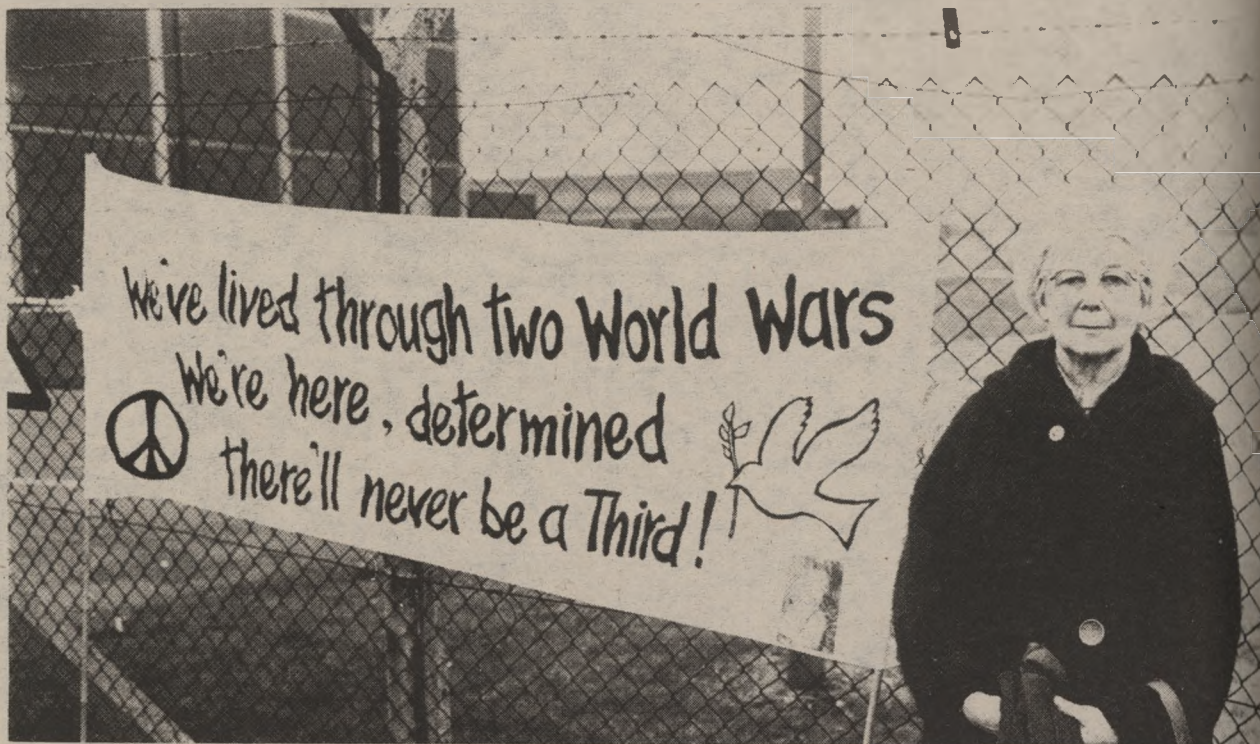
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## TE MOKAI EDITORIAL



### Kia Ora,

The last week of term and, thank heavens (i.e. the Government), a bursary payment to keep the wolves from the door. For many students, however, the wolves will already be long gone, having mauled their victim sufficiently to ensure they cannot continue with their studies. With a new government the opportunity exists to take a fresh look at the financial support of students.

Although the concept of student loans is not well thought of by the organisations which represent students, I think this method of finance should be discussed.

At a time when many (and very tellingly not *all*) sections of the community are suffering economic hardship the sight of students asking for more assistance may not be greeted too favourably. Summer jobs for students are all very well but if they take employment away from non-students or funds away from other employment schemes, resentment could easily build up towards students.

Loans could be a way of increasing student financing at the same time as showing the community that students are prepared to put back some of what they have used. Loans would provide a liveable wage for the whole period of tertiary education. On the completion of study students would only repay the loan if they find employment. With reasonable repayment conditions, loans need not be a burden on unemployed or employed graduates. Repayment need not take the form of money. Graduates could spend a certain amount of time providing their skills free of charge to the community.

Education is provided by the community and it is only just that the community as a whole benefit. A loan system is one way for this to be seen to be done.

A campaign for such a system would, I believe, have a far greater chance of success and draw more public support than a campaign for a slight increase in bursaries.

The election results for the 1985 portfolio positions are out. All the women candidates were elected. However 410 no-confidence votes were recorded against the Women's Rights Officer. This is most likely a vote of no-confidence in the position rather than in the candidate. As regards women on campus the election results are ambiguous to some extent.

Judy Anaru's election to the position of Media Officer is particularly timely. Campus Radio will be undergoing a complete transformation next year (if all goes well at the General Meeting). Having a Media Officer experienced in broadcasting will be a distinct advantage. In past years the holders of this position have had no experience of work on Campus Radio and often no experience of working in the newspaper field. This has resulted in AUSA being slow to see the possibilities of the media.

This week's issue commemorates the victims of the atomic bombings of Hiroshima and Nagasaki. Since 1945 the people of the Pacific have continued to suffer the effects of nuclear weapons. Although not used directly against civilian populations, the development of nuclear weapons has been at the expense of many indigenous groups in the Pacific. The best way to honour those that died in 1945 is to fight for a Nuclear-free and Independent Pacific in 1984.

— Neil

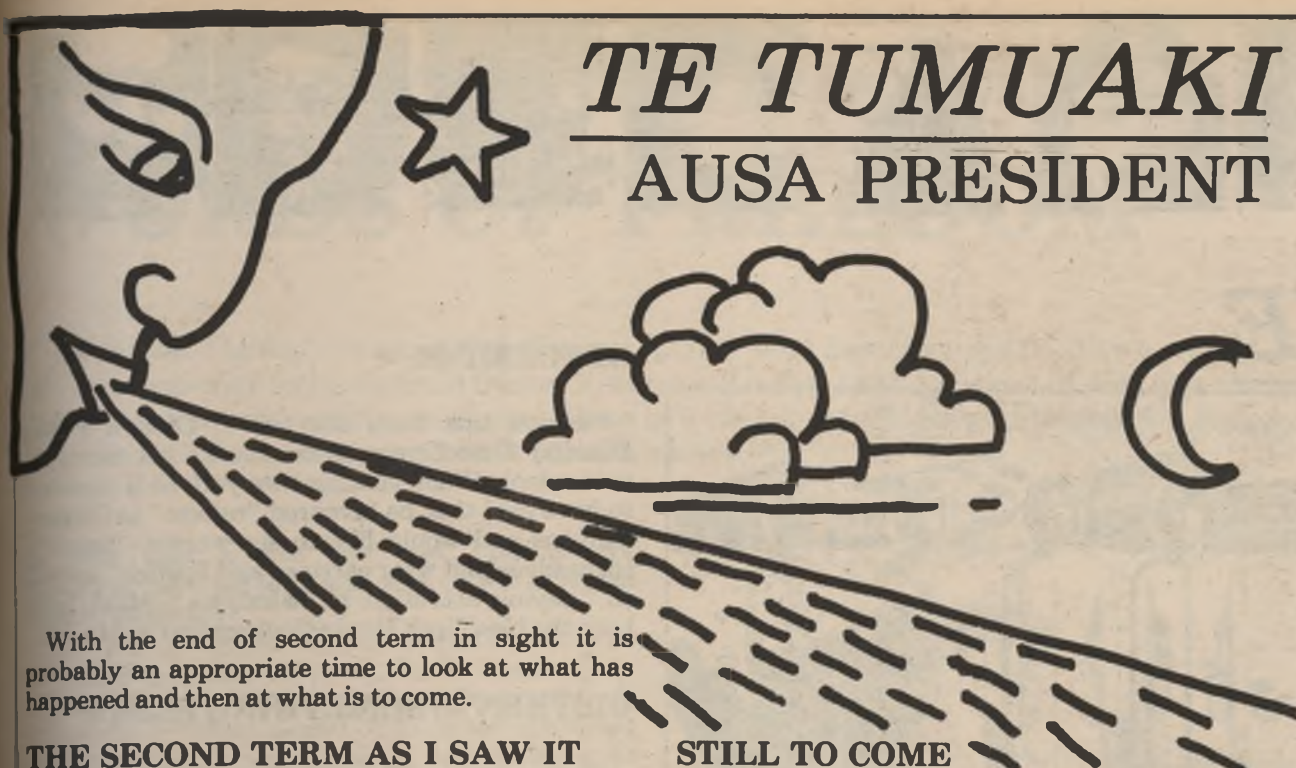


it's a ruff life...  
for a thin puppy

Goodbye Louise. Have a good time in the States and be sure to catch a fish sometime. We think that Ruff likes fish for breakfast.

— Kia Ora staff





With the end of second term in sight it is probably an appropriate time to look at what has happened and then at what is to come.

### THE SECOND TERM AS I SAW IT

It was an amazingly long term, but jam-packed with action and adventure:

Students organised activities against The Immigration Bill which has since been dropped.

Disabled Students Focus Week raised money as well as awareness about disabled students.

Students took part in the Snap Election and successfully made education an election issue through leaflets, lobbying and media stunts.

Sexual Harassment Grievance Procedure was suggested by AUSA and supported by the Lecturers Association, Association of University Teachers and Welfare Panel.

A successful Overseas Student campaign to oppose government attacks received support from the Manufacturers Association and the Export Institute. Over 800 people signed the petition.

AUSA prepared submissions on student accommodation and student welfare to present to the government.

There was a high turnout in AUSA elections for 1985.

### STILL TO COME

The major event is the Winter General Meeting at 1pm today, Tuesday 7, and on Thursday 9 August, same time in the Recreation Centre. This is the most important meeting of your Association.

Several important questions must be decided by you:

What level should AUSA fees be at next year?

What level of services should AUSA provide?

Do you want AUSA to spend money on buying houses for student accommodation?

Do you want an FM student radio station?

Which would you like to see built - more common rooms, a large dance area or a swimming pool?

The most important thing is for you to decide. AUSA is your Students' Association, and you should decide its future:

Tues and Thurs 1pm

Recreation Centre

Trish

PS have a great August vacation.

## KEI KONEI CAMPUS NEWS

Here is a list of the people who will form AUSA's 1985 Executive, as decided by the elections held last Wednesday and Thursday. Only the number of votes elected candidates received is given (in brackets):

**Environmental Affairs Officer**  
Mathew Kindley (555)

**Cultural Affairs Officer**  
Mark Allen (763)

**International Affairs Officer**  
Janet Cole (708)

**SRC Chair**  
Kirsten Thompson (580)

**National Affairs Officer**  
Penny Young (446)

**Media Officer**  
Judy Anaru (564)

**Societies Representative**  
Trish Shaw (612)

**Sports Officer**  
Bernard Kennelly (743)

**Welfare Officer**  
Colin Patterson (765)

**Women's Rights Officer**  
Bidge Smith (566)

Only 1,227 students took part in the election. For a full breakdown of results booth by booth (Engineering, Med School, the Quad and the Library) and for the unsuccessful candidates (only 5 of the positions were contested) versus no confidence, no vote and invalid, the results are posted on the AUSA official noticeboard in the Quad, between the Bookshop and the AUSA office. ▲



## LOOKING TO THE FUTURE... Asian Students' Association

The first of our series briefly scanning the history of the Asian Students Association's constituent members turns to the mountainous Himilayan state of Nepal

Until 1951 Nepal was ruled by a family of hereditary prime ministers, the Ranas. The Rana regime was autocratic, and agitation by the Nepal Congress Party for a more democratic government led to a revolution through which the royal line, represented by King TRIBHUVAN, returned to power. A general election, held in 1959, resulted in an overwhelming victory for the Congress, but at the end of 1960, King Mahendra, who succeeded Tribhuvan, dismissed the ministry and inaugurated personal rule.

The decade of the 1950s provided a more favourable environment in which youth and other organisations could grow than had been the case during the repressive years of the Rana regime.

However, the king's action of 1960 snatched away even the limited rights that had been won in the previous decade. Independent organisations and activities were disallowed, and in 1961 an autocratic political system, the 'partyless Panchayat system' was instituted. Under this system, government controlled 'class organisations' were set up in a bid to control and quell political opposition, instead of dealing with the social problems that were, after all, at the root of social unrest.

However, the government's plan backfired to some extent, in that some sections of the 'class organisations', especially the youth sections, grew in their awareness of the social injustices that were occurring and came to oppose, rather than support, the Panchayat system. The Panchayat subsequently disbanded those very organisations which it had set up, and set about reorganising the organisations to be under their tight control.

In spite of the set-backs the youth in particular did not dispense with their uncompromising struggle against the government. They rebelled against what they considered a

## NEPAL



tyrannical and unjust system, and in order to make their struggle more organised, the All Nepal National Free Students' Union (ANNFSU) was established in 1965.

Since then, ANNFSU has been engaged in working for both the long term objective of structural social change, and for short term solutions to particular issues as they arise.

One such issue around which ANNFSU conducted an international publicity campaign (and in which NZUSA participated) was the event this year where the government troops opened fire on a religious gathering in Piskar, Nepal. Five people were killed, 50 seriously injured and hundreds of others wounded. At least 60 people were rounded up and arrested, and since then 40 journalists who filed reports of the incident have also been issued with warrants of arrest.

ANNFSU pays dearly for its political activities. Over 50 of the student union's members have been detained for over 18 months under the Public Security Act. Many of these students have been neither charged nor tried.

In April of this year, yet more students were arrested as ANNFSU convened its Seventh National Conference. These students have not yet been released.

Nepal has one of the highest illiteracy rates in the world. The standard of living for the bulk of the Nepalese people is very low, with hunger and lifestyle-related disease being widespread. Democratic rights are not respected, and in fact the government is digging its toes in and is not responding to the needs and demands of the people.

ANNFSU deserves support, especially from students, as students in New Zealand already enjoy many of the freedoms that ANNFSU is fighting for, and for which some of its members are dying.

- Margie Thomson, NZUSA.





## NGA WAHINE

### NESTLE'S NOW OK (WE HOPE) ►

According to *Ms Magazine*, (May '84), the international boycott against Nestle's has ended. The controversy grew over Nestle's marketing methods and the infant malnutrition and disease which resulted from the use of their products in many third world countries. Nestle' also failed to educate mothers about the dangers of mixing their infant formula product with impure water, which is often the only water available in drought-ridden countries. Nestle' promoted their product as preferable to breast-feeding. An American based coalition, INFACT, co-ordinated the boycott over the last 7 years and estimates the loss to Nestle's at over 1 billion.

In December 1983, Nestle' became the first company to conform with a new international code on breast milk substitutes adopted by the World Health Organisation. Here's hoping it's not some kind of a cover-up.



### TAMPON TROUBLES ►

Three years of talks between consumer groups and tampon manufacturers in the United States have failed to result in the development of a standard for tampon safety. To support the Consumers stand, Boston Women's Health Book Inc. urges women to contact them at Box 192, West Somerville, Mass. 02144.

### REFORMISM ►

Fashion tips from the top ... China's Prime Minister Zhao Ziyang is bored with his country's unisex look. When visiting New York he is reported to have said that he favoured "reform" in Chinese fashions and would like to see women "beautify themselves and wear earrings and lipstick" as well as "paying attention to hairstyles." Must have been the New York Haute Couture that got to him.

### SISTREN IS SOMETHING ELSE ►

Sistren are an all women theatre collective from Jamaica. The founder members of the group are thirteen working class women who approached a female drama teacher for assistance in putting on a play in 1977. Many years later, the group is one of Jamaica's leading professional theatre companies whose work has been acclaimed nationally and internationally.

Sistren, (a popular Jamaican word for sisters) emerged from a society where most women are either unemployed, unskilled labourers or housewives. Not since the '30s, a period of intense political and social unrest in the country's history, have women organised themselves autonomously to better their conditions of life.

## WOMEN'S PLACE IS IN THE BATTLE-FRONT WOMEN IN SOUTH AFRICA

The African National Congress has declared 1984 to be the Year of the Women inside South Africa. Here black women are the most oppressed and exploited section of the population based on sex, class and colour. This is as true in the prisons of South Africa as outside of them.



Even when 'concessions' were won by prisoners on Robben Island and by the white prisoners in Pretoria Central, these were not passed on to the women as the apartheid authorities have claimed. At one time the women were all held at Pretoria Central, but more recently the women political prisoners have been separated from one another, and some have been held in sections with the criminal prisoners.

Just as the name of Nelson Mandela has become symbolic of all political prisoners, so the name of DOROTHY NYEMBE has been held aloft among the women. For Dorothy, due to be released on 26

March, was sentenced in 1969 to 15 years' imprisonment under the notorious Terrorism Act — the longest prison term imposed on a woman for a political act.

Many international tributes have been conferred on Dorothy for her courageous contribution to the liberation struggle, both inside prison and before her imprisonment. In 1977 she was awarded a medal by the Central Committee of the National Front of the Socialist Republic of Czechoslovakia. On 21 March 1977, she was awarded a medal by the UN Food and Agriculture Organisation.

During the early years of her imprisonment Dorothy spent many, many months in solitary,

and had no visits or letters. At that time none of the 'privileges' had been won by any section of political prisoners.

### Women Isolated

In October 1981 five women political prisoners serving terms for offences under the Terrorism Act brought an application in the Pretoria supreme court to have their detention declared illegal. They were Caesarina Makhoele, Thandi Modise, Elizabeth Nhlapo, Kate Serokolo and Elizabeth Gumede.

In a sworn affidavit Caesarina said she was kept in isolation for 23 hours each day between April 1979 and October 1981. She told the court that 'isolation is inflicted without any real regard for the nature of the offence, without our being given any opportunity to defend ourselves and for a duration which is indefinite and at the discretion of the prison officials'.

The isolation included denial of work, restricted exercise, denial of any reading matter save the bible, restrictions on the receipt of letters and visitors, and refusal of the right to study. Caesarina said that Elizabeth Gumede was over 60 and suffered from hypertension, and that 'she screams for long periods at a time'.

Responding to the application by the five prisoners, the state counsel alleged that the applicants had been isolated because of bad behaviour, resisting orders and other disciplinary contraventions.

The names of 10 women who are in prison at the present time appear on the Roll of Honour. But there are dozens more women whose names do not appear, among them Florence Matomela, who died six months after her release as a result of neglect of her diabetic condition while she was serving her five-year sentence.

Nor should we forget Dora Tamana and Annie Silinga who were also imprisoned. Dora died last year and Annie is still playing her part, in a wheelchair now, refusing to take a pass even though this deprives her of her old age pension and other 'concessions'.

— Sonia Bunting



# AN INTERVIEW WITH NGUGI WA THIONG'O

## WORDS OF FREEDOM

Ngugi wa Thiong'o is an exiled Kenyan writer who has over the past two weeks given a series of lectures on African literature. In the June 17 issue of *Kia Ora* there was a background article on Ngugi. Here is a recent interview with Ngugi by Raina Whatiri and John Timmins which takes a closer look at his works and politics.

In your first lecture you said that George Lamming was a big influence on your work. Which book in particular?

It is his work generally, but in particular I was very shaken by his first novel, *In the Castle of My Skin*. It is a work of genius considering it was written by a young person of 22 in the 50s when most countries in the Caribbean and Africa were not independent. But if you look at the book even now you find it is very, very prophetic in terms of its examination of colonial education and even in its ability to foresee possibilities of a neo-colonial situation.

African writers share similar predicaments. How much communication is there between African writers? What are the current stylistic influences?

African writers know one another through their books, otherwise there are no regular bases for formal meetings and contacts. It is very difficult to tell how much influence any one writer has. What you have to remember is they are all created by a similar situation. If you read a novel from Nigeria and a novel from Kenya or Senegal the surprising thing is the similarity of the issues they are raising.

Sometimes even similarities of details of the issues they are raising. This is not because they are copying each other's work but simply because they are responding to situations which are so similar as to produce the same kind of cultural situations.

But the writing does take different forms?

Well, obviously the writers are all individuals with their own individual outlook and their own past literary experience and so on. The attitude and handling of those issues differs, let's say, between the highly politically conscious works of Sembane Ousmane, to those of Wole Soyinka in Nigeria.

In your own writing style you seem to be aiming for greater accessibility even to people who are illiterate. Do you think it is the duty of a writer who is writing from a political standpoint to be accessible to the people?

I believe that question can be split in two. First, of all, what has been taking place in literature written in European languages like English, French and Portuguese. I would say that even within that literature one can see a definite movement towards attempting a sense of greater relevance and this is seen often in simpler forms and often a more direct tone as well as a more conscious analytic position vis-a-vis the social political forces at work. For instance Ayi Kwei Armah's new novel, *The Healers*.

Outside that, you find others who feel the need that the very languages of Europe as a means of creative writing are themselves the main barrier and I myself have broken from writing in European languages to writing in Gikuyu, in African language, and there are a number of others who are beginning to question these values. The very use of European languages is a means of their creative activities, but you also find others who, conscious of these means of communication are going into film and the example of Sembane Ousmane is clearest and best known. Sembane Ousmane, a very important novelist, who has now become the leading African director in film.

For me the language issue is very crucial, the language one has chosen is to choose an audience irrespective of what the writer may say.

Is there an organised effort to record the Kenyans' oral traditions in the written word?

Oh yes. One of the most important developments in Kenya is, in fact, of the oral literature and the acceptance that oral literature can be taught in



Ngugi wa Thiong'o

schools and departments of literature at university. The result of this has been more research on oral traditions and also attempts at collecting some of those traditions as well as critical commentaries on those traditions. Quite recently about three books have come out on the different oral literatures of the different nationalities in Kenya.

But this is only the beginning. Massive work will have to be done to ensure the preservation of the oral tradition as well as creating the basis for further development of that oral tradition. But the oral tradition is very much alive, it is there all the time because it is the tradition of the people. For as long as the people are there with their languages, so long will there be this oral tradition.

The new face of colonialism



Does a writer see the world from a different perspective from that of 'ordinary' people?

No, I don't think a writer is really different from other people, he is simply someone who is seeing the world more vividly, with imagination, that is, somebody through whom various images of that country find expression but the best writers are in fact, 'ordinary' people. That is why the oral tradition is much more alive than the written tradition. If you go in the bars, or where people are talking, you will find they are creating new words, new expressions and have a very vivid way of looking at the world. So that in fact, a writer would be better off if they became more and more like 'ordinary' people. If they became involved in the struggles of ordinary people they would become a better writer.

Is there a European author who has influenced you?

I admire certain aspects of European literature, Shakespeare, Balzac, Zola, Tolstoy, Dostoyevsky, Brecht, there are many who I like, who have made important statements on the whole question of human struggles.

What is it like to live in exile? Will you return to Kenya?

As soon as conditions allow I shall return. But just now Kenya has become very repressive indeed. We have a number of people who have been forced into exile. So, for the first time in Kenya we have exile communities in Zimbabwe, Uganda, Europe, Tanzania and the States. I got messages in 1982 that I would be arrested on my return so I delayed my return home.

I had to go to Europe and to England to help in the launching of my book, *Devil on the Cross*, and it was while I was there that I learnt the possible consequences of my return. But those warnings had to be seen in the context of what was happening in Kenya in 1982. Particularly the arrests and the detentions without trial.

Does a revolutionary situation, comparable to that leading to Mau Mau, exist in Kenya today?

The issue in Kenya today is one of democracy, the right of Kenyans to debate what determines their lives, no matter the differences in their ideas or in their opinions. Because what has happened over the last many years is the continued erosion of those democratic principles, so that all centers of democratic expression have been repressed.

An example is the Kamiriithu Community Educational and Cultural Center whose open air theatre was razed to the ground in 1982 following the official disbandment of the centre by the authorities and the banning of any theatre activities by the group near or around the area of its original operations.

Another example is the arrest and detentions without trial of a number of university lecturers whose only fault was teaching their subjects and being faithful to their discipline and being conscientious about their work and so on. But the university and its teaching with all the assumptions that go with a liberal university were nevertheless seen as a threat by a government that had come to be afraid of any forms of democratic expression.

If that is the case what does the government want in the university system?

In Kenya there is a philosophy called 'Nyayism'; this is a very dangerous philosophy. It is taken from the Kiswahili word 'Nyayo' meaning footsteps. So 'Nyayism' basically means 'follow in my footsteps'. The assumption behind this is, of course, the necessity of conformity of thought. But in Kenya this becomes even more ridiculous because people are not even allowed to debate what that thought is. So like sheep it means 'follow my footsteps'.

Continued next page



**Is this a deliberate decision on the part of the elite or has it been instilled by the consciousness created by colonial rule?**

I don't think we have quite unearthed the real cultural impact of imperialism on the psyche of those who are ruling in most parts of Africa today. But of course this is worsened by the fact that with independence there was no real break with the economic and political structures of colonialism. So that what you get with independence is more or less the continuation of the same economic and political structures but of course these have a cultural reflection which in practice means the total identification of the ruling regimes with the values and outlooks of the former colonial masters and this is seen even in its exercise of power. Their notion of power is often derived from their colonial experiences of power which meant of course political dictatorships because under colonialism there was no elections, no democratic pretences of any kind, it was Governor's directives and so on. And so, for the new rulers of Africa, their notion of power is derived in fact from their colonial experience and often some of the leaders were themselves brought into politics by the colonial institutions.

An example is, for instance, the current president of Kenya, Moi. In 1954 he was just an appointee of the colonial government. He was the appointed member of parliament to the legislative council and was appointed by the settler regime to become the representative. So you can see that unless such a person, quite frankly, undergoes a really radical transformation he is not likely to establish any distance between himself and colonial values. He might even feel grateful to those very institutions for having made him what he is. That is on a personal level but of course on a collective level the fact that there has been no break with economic and political structures of colonialism means that no political leader, no matter how clever, intelligent, or holy he is, will of course be governed by the logic inherent in those structures.

**If that is so, what is the possibility of change? Can the writer show the people how much their consciousness is determined by the social systems they find themselves in?**

What a writer can do in neo-colonial societies is really to join people in the struggle for democracy. And with this, I basically mean at a very elementary level of an atmosphere where people can actually debate what is affecting their lives and to me, this is basic to seeking the solutions to the problems of Africa. Democracy cannot be bypassed. The capacity for people to really discuss meaningfully what affects their lives, cannot be bypassed. There is no short-cut to any solution.

The implication of this, of course, is the break with imperialism because people cannot really debate their lives meaningfully as long as the people who are ruling them are ruling on behalf of external forces that do not feel accountable to the pressures within.

**Do you see African languages as the key to participation?**

Our languages as a whole have been dominated by foreign colonial languages, so much so that you find situations sometimes where people, or a certain class of people, are not only proud of the fact that they have mastered foreign and colonial languages but also they feel proud that they are incapable of speaking their own languages. So this kind of thing is much more than a need to know other languages, the proper perspective is for people to master their own languages and then others that are useful to them economically, politically, in terms of their national and international relations. That is fair enough. The need to liberate African languages from their present domination by former colonial languages is part of the overall struggle to create proper perspectives with which to view ourselves in relationship to other countries.

The aim, basically will be to have self-reliant economies and political and cultural structures and thereafter relate to other economic structures and political structures and cultural structures on the basis of equality but not on the basis of the dominated and the dominator.

**Have the African peoples more or less accepted the boundaries decided on by the Europeans in Berlin or could there be a move to African unity because of the shared predicaments? Is there an answer for Africa in a common movement?**

I do not think that African people as a whole have accepted the boundaries drawn in Berlin but I think that on the whole the OAU position on this is probably correct for the time being, that is, they feel that it is important that the boundaries inherited at independence should be respected. Personally I think that is correct - with the proviso that when the people of Africa get governments that are really responsive to their needs then those governments should be in a position to freely examine the question of boundaries, and in their situation there could be any number of ways of solving them and to me the most positive way would be to go for their progressive union on different African countries.

**Hasn't the elite tried to exploit tribal differences to keep a pool of wealth at the top?**

Yes, sure. That is one of the problems, the policy of divide and rule originally followed by the colonial powers and now being perpetrated by the ruling minority regimes who see divisions in the various nationalities inhabiting that country as the basis of their own strength as a minority ruling regime.

So what they do is to capitalise on regional differences and even the cultural differences between people of the various nationalities, for as long as the peasants and the workers of the different nationalities look at each other suspiciously then of course they will not be in a position to see who their real enemy is, so that does tend to happen.

**If English were to be replaced as the official language of Kenya, which would be the choice?**

Obviously in a democratic situation this would be decided democratically through needs. In some countries like Kenya this question has already settled itself. Since we have the all Kenya national language Kiswahili which is spoken across the entire Kenya and understood by the different nationalities even if it is not understood by everyone, nearly everyone. In addition they have their own mother tongues which should be respected.

So having an all Kenya national language, Kiswahili, does not necessarily mean the repression of all other languages. All the languages can live in fact in harmony and have a creative relationship to each other. And, of course, in a correct perspective of languages even other international languages will fall into their perspective, be they English or French, Russian or Chinese or German, it is a question of having the correct perspective of the various languages of nationality, the language of communication across the whole nation state.

**What do you think of the current inequalities in global wealth and large numbers of starving people this inequality has created?**

In broad terms I think the sentiments of those who call for international economic order. I am very convinced that African countries can feed themselves, can clothe themselves, can house themselves within even ten years of their break with imperialism. I do not believe they are poor because they are poor in themselves, but in fact because their wealth goes to those so-called rich countries. So their poverty is not inherent in their geography, their poverty is explainable in terms of the haemorrhage of their wealth into America and Western Europe generally.

## POLITICAL PRISONERS IN KENYA

This interview between Ngugi Wa Thiongo and two students studying his works in the English Department took place on the 30th of July 1984. We were given a letter from Kenyan University students currently detained in Kenya. The names listed in the letter are quoted below. Ngugi believes that any actions of support will be helpful in agitating for their release. Concerned students, staff or anybody reading this article can write to express their support.

### WHAT YOU CAN DO TO HELP:

Write letters/telegrams calling for the release of political prisoners to:

H.E. Daniel arap Moi  
President of the Republic of Kenya  
P.O. Box 40530  
NAIROBI, KENYA

### Detained without trial since 1982

University lecturers: Edward Oyugi, Kamoji Wachiira  
Journalist: Otieno Mak'Onyango  
Politicians: George Anyona, Koiga wa Wamwere  
Civil Servants: Raila Odinga, Stephen Muriithi

### Imprisoned since 1982

University lecturer: Maina wa Kinyatti... 6 years  
Journalist: Wangonde wa Kariuki... 4½ years  
Students:  
S. Muga K'Olale... 10 years  
E. Kinyua Kiria... 5 years  
T. Musyoke Mutuse... 5 years  
David Onyango Oloo... 5 years  
Titus Adungosi Aloo... 10 years  
N. Oginga Ogego... 10 years  
Jeff Kwirikia Mwangi... 6 years  
Francis Opala Ong'ele... 6 years  
Watson Wahinya Bore... 6 years  
Johnson Simiyu Kitui... 6 years

### Plea from imprisoned students

More than ten university students are in prison in Kenya, serving sentences of up to 10 years. Most of them were arrested in August, 1982. Prison conditions in Kenya are brutal. Students have been beaten in custody. They have been denied medicine, hospitalisation and books. According to published reports, they were tortured during interrogation (*The Guardian* January 3, 1983; *The Peak*, January 20, 1983). In an appeal from prison the students wrote:

We want the world to know the truth about justice in Kenya and to look into the denial of our human rights, into the brutalities we have suffered and into the conditions we are subjected to daily. Most of us are under 24 years of age and this abuse and torture should not be happening in a nation that labels itself the most democratic in all of Africa.

### Kenya News

#### Plea from imprisoned students

#### IN BRIEF

#### DETAINED WITHOUT TRIAL

#### IMPRISONED SINCE 1982

#### DEMOCRATIC IMAGE - REPRESSIVE REALITY

Sangum has been weeks dri rhythms.

Sebastian Kia Ora:

We started when we were government basis of our was pushing so we did the time we we started off jazz. O doing some with?" So we felt wou finished our together wh two years a get any anymore.

When w contempor music - a lot traditional seconds, an traditional backing or how I can classical bac but I will k with a differ hear the mu harmony bu harmonies o interest is. A own instrum

When we foreign to a bood us off and now we

So what role PNG?

A lot of creativity. A developed a you really w create a br younger g generation i they are a c old crowd is them. We ha So at our c







... continued from previous page

just kept saying they would.

To every Papua Niu Giniian the land is the biggest thing, but people are making money from the land: 25-36 year olds selling the land and flying off to Singapore and making lots of money. We moved the colonials out after Independence, but we must be careful not to be colonials ourselves or it will unbalance the whole thing. People too are wanting the Government to give compensation for land they were stripped of by the colonials. They elected 7 members to the Government and said O.K. we have elected you there now give us the money.

What do you feel about the situation in West Papua?

To be honest, Indonesia has no right to be there.

Do you feel threatened in Papua Niu Gini by that situation?

Yes, very much so. We don't know if next year we will be on the front line. Indonesia has a population of about 160 million and we are only 3 million, they can just move in and pick us up. There's a problem because of the big mineral mines right on the border, one of the biggest open mines in the world today and it's attracted a lot of big companies around the world to mine. Only 8 kilometres away the Indonesians have built a big borderline and highway, and they are bringing millions of Javanese over to the border. The border sits in the middle of the country and there's no other development except that, so people are saying something must be up.

Late last winter there was a space violation when bombers came across and bombed the villages, and they denied the fact they were Indonesian bombings, but who else would have done it? Later on this year they sent soldiers across and burnt down houses and destroyed gardens and shot down the animals. Some Australians living in Papua Niu Gini say if Australia cannot do anything or even support the idea of taking the bombings to the United Nations, you never know, tomorrow the Australians would be landing in



Queensland as refugees. Papua Niu Gini (Government) is saying they have to have proof before they start making international protests about it.

There are refugees crossing over and because of political requirements we have to quarantine them and then we have to send them back where they are on the front line, the firing squad. It's very sad because for the people living there, there is no borderline, no fences. It is an imaginary line. So cousins living on the other side are shot if they cross over to see them.

Do you think it is important to present the view of OPM? (Operassi Papua Merdeka, the Irian Jayan Liberation Movement)

Yes, I feel that it is a fair view. The ABC recently released an interview with someone from the OPM and the Papua Niu Gini Government didn't like

that so they kicked out the Australian journalists. They eventually sorted it out and the ABC is back in, but it damaged Papua Niu Gini's relationship with Australia.

But generally Papua Niu Giniians support the OPM and their views?

Yes, I mean, outside it is politically different, but emotionally it is natural to support them. We are the same people, and also if you can't support them it is a trap for you too.

Do you see the situation in East Timor as similar?

I think if the whole Pacific countries don't suppress the Indonesian Government, West Papua will become the next East Timor - completely wiped out. It might, you know, because they are killing them in hundreds and thousands.

— Clare and Peta



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# EAST TIMOR

"In 8 years of war, an estimated 200,000 people have died as a result of the Indonesian invasion and occupation, out of a pre-invasion population of just under 700,000."

## THE SILENT SLAUGHTER



On 7th December, 1975, Indonesia invaded East Timor.

In June 1974 Indonesia's Foreign Minister, Adam Malik, wrote to FRETILIN's Jose Ramos Horta: 'The government as well as the people of Indonesia have no intention to increase or to expand their territory, or to occupy other territories other than what is stipulated in their Constitution. This reiteration is to give you a clear idea, so that there may be no doubt in the minds of the people of Timor in expressing their own wishes ... For this reason, whoever will govern in Timor in the future after independence, can be assured that the Government of Indonesia will always strive to maintain good relations, friendship and co-operation for the benefit of both countries.'

On 7th December 1974, Indonesia invaded the Democratic Republic of East Timor. Resistance to this invasion continues to this day.

### LOCATION MAP



In 8 years of war, an estimated 200,000 people have died as a result of the Indonesian invasion and occupation, out of a pre-invasion population of just under 700,000. (Report of a meeting of the Inter-Governmental Group on Indonesia in The Hague, 4-5 June, 1984 by the Parliamentary Human Rights Group, British House of Commons). There is overwhelming evidence of mass arrests, disappearances, famines, displacement of people, indiscriminate shelling of local villages, and other human rights violations. International aid organisations have been continually hampered and restricted in their work and access.

Apart from human genocide, the Indonesians have also practised deliberate cultural genocide through the suppression of the local culture and language, and relocation of settlers from other areas of Indonesia. The much touted Indonesian economic developments serve only the needs of the occupying forces and 'new' settlers: roads and bridges are primarily to enable swifter access by the military, hospitals service the military rather than the local population and new housing is for the new settlers. Educational developments aid social control of the population through policies such as the teaching of the Indonesian language rather than the local language, Tetum.

### UN RESOLUTIONS AND ACTIONS

In June 1975 the Special U.N. Committee on Decolonisation expressed the hope that the necessary steps would be taken to enable the East Timorese people to attain the goals set forth in the UN Charter and also in the Declaration on the Granting of Independence to Colonial Countries and Peoples.

On 12 December 1975, five days after Indonesia invaded East Timor, the General Assembly adopted resolution 3485 (XXX) which calls upon all States to respect the right to self-determination, freedom and independence of the people of Portuguese Timor, deplores the military intervention of Indonesia, calls for the withdrawal of Indonesia's armed forces, and appeals to all parties to find a peaceful solution.

Each year since 1975 the General Assembly has adopted a resolution critical of Indonesia's actions,

\*\*\*\*\*

*"That on becoming Government the Labour Party support United Nations resolutions calling for the people of East Timor to be given the right to self-determination free from coercion from any foreign power, and that while oppression and slaughter of East Timorese by Indonesian forces continues, New Zealand aid to Indonesia in the form of training Indonesian pilots and any form of military co-operation be suspended."*

Remit No. 87a, passed at the 1983 Labour Party Conference.

\*\*\*\*\*

but support has dropped from 72 for with 10 against and 43 abstentions in 1975 to 50 for with 46 against and 50 abstentions in 1982.

These resolutions on East Timor have changed in nature from condemnation of Indonesia's intervention and a clear call upon Indonesia to withdraw its armed forces without delay, to increasing emphasis on the humanitarian needs of the East Timorese. However, the UN has never accepted that the people of East Timor have exercised their right to self determination Portugal is still regarded as the administering power.

In September 1983 the Steering Committee of the UN General Assembly deferred debate on the East Timor question until the 39th Session, which is scheduled for late 1984.

The issue of East Timor must remain on the UN agenda to ensure the possibility of international diplomatic activity towards a genuine act of self-determination for the East Timorese, and as a vital instrument of international scrutiny of the Indonesian occupation of East Timor.

So our Labour Government must act very soon!

There are two areas of concern. On the one hand there is the brutality of Indonesian actions and the appalling human suffering. On the other there is

the violation of the basic right of the East Timorese to self-determination, a right which would remain even if the East Timorese were materially better off under Indonesian rule.

During a visit to Australia in September/October 1983, Mgr Lopes, indigenous East Timorese and head of the East Timorese Catholic Church up until April 1983, said: 'Fretilin is fighting for an ideal. For freedom, justice and independence. They are the symbol of national resistance and have the support of the people until we get our independence like other small Pacific islands. Xanana (Fretilin leader) says Fretilin is the people and the people is Fretilin. It's true... Material progress is empty without justice and freedom...

### U.S. INVOLVEMENT

In the Boston Globe, 28 November 1983, it was reported that '... The invasion was launched just hours after then President Gerald Ford and his

Secretary of State, Henry Kissinger, had left the Indonesian capital of Jakarta. Ford later acknowledged that he was informed about the invasion before it began... US officials followed a policy of hearing and seeing no evil. The evil done in East Timor is commensurate with the horrors of Biafra, Bangladesh and Cambodia... The US supplied 90 percent of the arms used in the Indonesian invasion... If the US government wanted to stop the slaughter, it would be stopped. The arms supply could be cut off and Washington could apply diplomatic pressure. The record shows that American leaders have done just the opposite. They have helped draw a curtain of silence around the island of East Timor.'

One time U.S. representative in the UN, Daniel P Moynihan, wrote in 1978: 'The United States wished things to turn out as they did, and worked to bring this about. The Department of State desired that the UN prove utterly ineffective in whatever measures it undertook. The task was given to me, and I carried it forward with no inconsiderable success.'

What motivates US policy? The key lies in East Timor's strategic significance. Since the American defeat in Vietnam the Pentagon's planners think in

Continued over page...



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terms of the 'island strategy' which defines island Southeast Asia as a part of a line of defence stretching from Japan through archipelagic Southeast Asia to the Indian Ocean. Sitting on the major sea lanes which connect Europe and the Middle East to Asia via the Indian and Pacific Oceans, Indonesia provides the linchpin for this strategy. The most heavily travelled route is the Straits of Malacca, between the Malayan peninsula and Sumatra, but the Sombok, Makassar and Ombai straits are also important for military traffic, particularly the Ombai Strait past East Timor, one of two deep-water channels used by US Nuclear submarines (see map) ▶



U.S. Nuclear submarine routes between the Pacific and Indian Oceans follow one of two deep-water channels. Oil has been found off Australia's north-west coast, including areas in the Timor Gap which are subject to a boundaries dispute between Indonesia and Australia.

## AUSTRALIAN INVOLVEMENT

An independent East Timor was seen as a potential threat to regional (that is, Indonesian) stability by US and Australian policy makers. Gough Whitlam (PM at the time) informed President Suharto of Australia's preference for integration in September 1974.

Former PM Fraser was warned during discussions with the Ford Administration and Pentagon officials in July 1976 that 'if Australian relations with Indonesia worsened it could hinder US strategy for the region.' The Fraser government supported the Indonesian occupation of East Timor through diplomatic and military aid.

What about the present Government? The Labor Government came to power with a clear and definite policy of recognition of the right of the East Timorese to self-determination and independence, opposition to defence aid to Indonesia whilst Indonesian troops remain in East Timor, support for the free migration of East Timorese, and support for East Timor at the United Nations. Yet, once in power, the pattern of behaviour of the Hawke Government has been disturbingly similar to the Fraser Government's.

Neither Foreign Affairs Minister Hayden, nor PM Hawke have affirmed the continuing right of the East Timorese to self-determination. The Government has failed to take a stand at the UN in support of East Timor, and by standing back is aiding Jakarta's diplomatic strategy to remove East Timor from the UN Agenda.

Military aid to Indonesia continues: in August 1983 the Labor Government budgeted \$10.3 million in military aid to Indonesia for 1983/4.

*Hayden told military brass the A.L.P. would have to face up to the 'old, hard, sobering reality that must also be addressed in respect to these other interests we must attend to'. The 'other interests' are the multinational oil companies.*

The ANZUS treaty also plays a role in Australian policy on East Timor. On his June 1983 trip to Washington, Hawke assured the American Administration that 'under my Government, the United States will continue to find, in Australia, a co-operative and constructive partner'. He said that there could be no doubt that ANZUS would remain the fundamental document governing the conduct of Australia's strategic role in the Pacific and South-East Asian Regions.

Hayden told military brass the A.L.P. would have to face up to the 'old, hard, sobering reality that must also be addressed in respect to these other interests we must attend to.' The 'other interests' are the multinational oil companies: The recent Jabiru oil find off Australia's north-west coast by a BHP-led consortium is believed to be part of a major new oil province extending to other parts of the Timor sea, including areas in the Timor Gap, which are the subject of a boundaries dispute between Indonesia and Australia. Negotiations with Indonesia over the Timor-Australia seabed boundary are tantamount to official (de jure) recognition of East Timor's incorporation into the Republic of Indonesia.

Because of its proximity to Indonesia and East Timor, and its relationship with Jakarta, Australia is in one of the best positions to insist on justice for the East Timorese. Yet the sell-out continues!



A discussion among guerrillas in a liberated zone of East Timor in July 1983.



## NEW ZEALAND'S POLICY ON EAST TIMOR

Like Australia, the Muldoon Government gave unofficial (de facto) recognition to the Indonesian annexation of East Timor in 1978. It also saw its obligations under ANZUS as protecting US strategic interests in the Pacific, which involve not upsetting Indonesia, no matter what.

In trade terms, in 1982/83 Indonesia was our 17th biggest export market and our 7th largest supplier. Particularly important is the import of oil: 269 million dollars' worth in 1982/3. New Zealand also provides military aid with joint exercises, specialist instructors, pilot training and so on.

To justify New Zealand's shameful stand, Foreign Affairs Minister Cooper consistently played down the scale of human suffering, of Indonesian military operations and restrictions on the International Red Cross and other aid agencies and continued to accept uncritically the Indonesian version and interpretation of events in East Timor, even when there is clear evidence of its falsity. In April 1984 Mr Cooper still insisted that Fretilin broke the cease-fire, thereby provoking the Indonesians into a renewed offensive, and thus halting 'a distinct improvement in human rights, health and food situations.' Moreover, '... it remains a relatively localised and sporadic conflict ... human rights violations and atrocities have been reported from both sides...' and 'There is still no doubt that the East Timorese people are significantly better off today than they were under the previous administration.' (with 200,000 dead?!). Since 1978 the New Zealand Government has considered that the incorporation of the territory into Indonesia had become 'irreversible' hence it is the continued internal (Fretilin) opposition to the Indonesians which '... still further delays the time when the people of this desperately poor province (sic!) will achieve an acceptable standard of living and an improved measure of human rights.'

## ANZUS: WHOSE INTERESTS DO WE SERVE?

General David C. Jones, Chairman of the US Joint Chiefs of Staff, said in a Military Posture Statement to Congress in 1983: 'Australia and New Zealand possess the best capability for assisting US power projection into the Pacific Islands in response to crises there... Their contributions are direct, through commitments to the Five Power Defence Arrangement and the ANZUS Alliance, and indirect, through political, economic, and defence co-operation with ASEAN and Pacific Island states.'

We help in propping up oppressive dictatorships in The Philippines and in Indonesia through military and other aid. We continue to support colonialism and neo-colonialism in the Pacific, and remain silent about their relationship to militarisation and nuclearisation of this region. We deny support to indigenous Pacific peoples rightfully struggling for independence and freedom.

We expect the new Labour Government to stand by its promised policy on East Timor and we expect it to re-examine and re-negotiate ANZUS so that it is either scrapped or comes to serve the genuine interests of our part of the world!

What can we do? It is up to each of us to make sure that the Lange Government knows it has our support for an independent and principled stance in foreign affairs. Our Government is likely to come under increased pressure from the US and Australia to 'toe the line'.

Write to the Prime Minister (who is also Minister of Foreign Affairs) and to your local MP, urging them to take immediate action.

## A REALISTIC EAST TIMOR POLICY WOULD BE:

- To inform the Indonesian Government and the United Nations immediately and publicly, that New Zealand does not recognise Indonesia's sovereignty over East Timor;
- To publicly recognise the inalienable right of the East Timorese people to self-determination and independence, affirm that there has been no genuine act of self-determination in East Timor, and declare that the right of the East Timorese to self-determination has not been forfeited because of the passage of time, the weight of the Indonesian presence, or material changes in East Timor.
- To initiate immediately diplomatic action in support of the East Timorese on a Government-to-Government level (with Australia, Indonesia, Portugal, and the US), at the UN, and other relevant forums, such as the South Pacific Forum.
- To work for the resumption of the ceasefire agreed to in East Timor in March 1983 and support the commencement of negotiations between the Indonesian Government and FRETELIN under UN auspices leading to withdrawal of Indonesian troops and the holding of an internationally supervised genuine act of self-determination.

Our government will have to declare its intentions well before the end of August, if it is to have any influence on this year's session of the UN General Assembly.

Margaret Barnaby  
Helen Yensen



## A BRIEF HISTORY OF EAST TIMOR

**Pre-1941:** East Timor was colonised by the Portuguese in the 16th century. Their presence was limited to a series of trading posts, the immediate hinterlands, and settlements established by missionaries. Attempts by Portugal to consolidate its position provoked a major rebellion in the late 19th century which was not suppressed until 1912 after a major and ruthless military effort.

**East and West Timorese:** Although the range of ethno-linguistic groups reveals clear links between some of the ethnic groups of East Timor and the neighbouring communities in West Timor, the exclusion of Indo-Javanese and Indonesian-Islamic influences from the area, plus the impact of the long overlay of Portuguese cultural influence, consolidated the difference in religious and political attitudes of these peoples.

**Towards Independence:** Sporadic outbreaks of rebellion (most significantly in 1959) were brutally suppressed. Then, in April 1974, the Caetano regime in Portugal was overthrown by the Armed Forces Movement, which had two principal objectives: the establishment of democracy in Portugal and the withdrawal from Portugal's colonial possessions.

In East Timor political parties emerged from years of repression:

**The Revolutionary Front of Independent East Timor (FRETILIN):** FRETILIN was committed to independence after a short period of decolonization, and a programme of political, economic and social reforms.

**The Democratic Union of Timorese (UDT):** UDT was committed to a 'Portuguese' future for East Timor with eventual independence. It was concerned to maintain the privileged position of the 'assimilados' who worked for the colonial administration.

Of other parties only The Popular Democratic Association of Timorese (APODETI), which favoured integration with Indonesia, was of political significance.

In the latter part of 1974 Indonesian comment on East Timor adopted an increasingly strident tone which stressed the supposedly Marxist sympathies of both the Portuguese authorities and FRETILIN. Indonesia hoped perhaps to achieve integration through persuasion, using the APODETI party as a vehicle. However, APODETI made little headway in East Timor.



The Fretilin and Democratic Republic of East Timor flags are raised at a parade in a liberated area of East Timor in July 1983.

In January 1975 UDT and FRETILIN formed a coalition, which reflected a clearer commitment to independence by the former and a realization of the need for a more gradual process of decolonization involving Portugal by the latter.

Contemporary reports and observations suggest that in the first half of 1975 FRETILIN's popularity increased markedly, largely as a result of widely publicised policies and its efforts to promote education and land reform in the villages.

In April 1975 representatives of UDT and FRETILIN had talks with Indonesian leaders in Jakarta. It has been claimed that as a result of these talks the UDT leadership became convinced that FRETILIN was communist and unacceptable to Indonesia in any future East Timor government and that as a result UDT turned against FRETILIN.

**Independence:** A UDT coup on 11 August 1975 was countered by a FRETILIN coup on 20 August. FRETILIN quickly gained the upper hand.

In late November 1975 FRETILIN proclaimed the Democratic Republic of East Timor, with the objectives of an independent and democratic East Timor establishing good relationships in the region and ultimately perhaps seeking membership of ASEAN.

**Invasion and Annexation:** In response, Indonesia launched an open military assault within days, on 7 December 1975. Resistance to the Indonesian invasion was fierce. While FRETILIN provided the core of this resistance other factions which had opposed it politically subsequently joined in the fighting.

Indonesia formally annexed East Timor on 17 July 1976, making it the 27th Indonesian province. This has never been recognised by the UN.

**Continued Resistance:** The Indonesians have failed to break East Timorese resistance, despite several major offensives after the initial invasion in 1975.

The latest offensive - Operasi Sapu Bersih (Clean Sweep) was started in August 1983 and is still going on. With it Indonesia broke the ceasefire arranged by the local Indonesian Commander and FRETILIN leader in March 1983.

Whatever the outcome, the 1983-84 offensive demonstrates that:

- Timorese armed resistance is a force to be reckoned with;
- Indonesian 'economic development' has not seduced the Timorese into accepting integration; and
- Jakarta does not have the welfare and interests of the Timorese at heart.

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# HIROSHIMA DAY



## THE NZ CONNECTION

The fact that the bombings of Hiroshima and Nagasaki were two of the greatest tragedies of history is not disputed by many people. Most people would agree that such a thing must never happen again - and in fact it is this desire that unites so many sections of the community in so many countries of the world into what is loosely known as the 'peace movement'.

And yet, in spite of the expressed desire of such a significant proportion of the world's population, that we want freedom from the threat of nuclear war, that threat not only continues but in fact grows.

It is now 39 years since two Japanese cities were destroyed by nuclear bombs. However, since that time the effects of the nuclear age have been experienced by many people of other nations. Many of those directly and adversely affected by nuclear technology have been Pacific people.

A 1980 UN report says that since nuclear testing began in 1945, there have been 1,233 nuclear tests worldwide, 441 of them in the atmosphere. There have been well over 200 explosions of nuclear bombs and devices in the Pacific. Although some countries have discontinued their atmospheric tests, radioactive fallout will continue to affect people for years to come. A UN study estimates that about 150,000 people have died or will die as a result of tests that have already taken place.

While facts and figures are always interesting, they do not always do justice to the human misery that is companion to the statistics.

In the Marshall Islands, whole populations have been evacuated from Bikini, Enewetak, Rongelap and Watho atolls, Kwajalein and Roi Namur Islands, Lib Island and the Mid-Corridor Islands.

There has been severe radioactive fallout contamination on Rongelap, Rongerik, Utirik, Ailinginae, Ailuk, Bikar, Likiep, Taka, Watho, Jemo and Mejit atolls.

People have been allowed to return to unsafe islands. Some islands should be off limits for at least 30, and possibly for 60 years. The island of Runit on Enewetak will be off limits for human habitation for ever. (Although with some irony, the United States has said that it will be OK for rehabilitation in 100,000 years. To which one may very well respond: so what?)

Radical social disruption has occurred throughout the Marshalls, with documented cases of deception, discrimination and inhumane treatment. Medical problems of a major scale have been caused by ionising radiation. (When the atoms of living tissue are exposed to ionising radiation they are changed in electrical charge, which leads to the damage or destruction of the tissue.)

The experience in French Polynesia has also been damaging. Since 1966 the French have conducted more than 80 tests in French Polynesia.

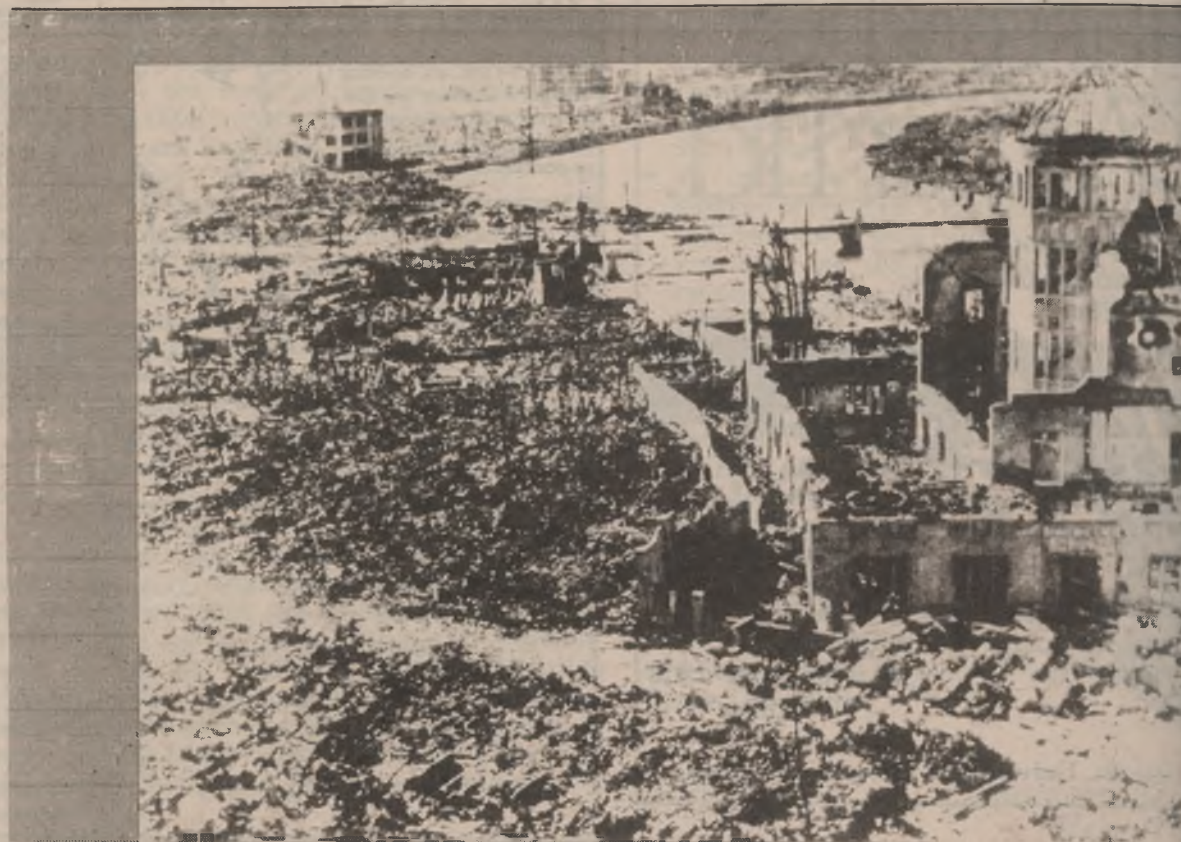
Pollution has resulted, with fish, a major source of food, being increasingly contaminated by

radioactivity. The underground tests, conducted at Muroroa since 1974, have resulted in such great geological damage to the porous rocks that there is danger of radioactive leakage.

The US and France are not the only nuclear powers to use the Pacific as a nuclear playground. Britain has also tested here, as have (and still do) the Soviet Union and China. It is, however, the US and France who have made the most extensive use of the Pacific.

Of course, the US also uses its influence over other Pacific Islands and nations, such as Hawaii, Guam, the Philippines and in Micronesia in order to install military facilities and bases. For instance, Hawaii is one of the most nuclearised facilities and Pacific and is considered to be one of the most dangerous places in the world to live. As Headquarters for the US Pacific Command and the storage place for strategic weapons, it will be a prime target in the event of nuclear war.

The Pacific is of great significance as the area where the First Strike strategy is developed and maintained. As peace researcher Owen Wilkes



## THAT DAY

"A red dragonfly flew past and settled in hand, and reached out to me just before at that moment of Sanyo ju"

"We had bought tomatoes at the green my mother were just leaving the that moment (Yama Senda eleme"

"That morning I was on my way to g. As I went (bridge) it flashed, Pika! with a terrifi I came to my (Ishaba Danbara eleme"

The weather is pleasantly fine; the day will be as usual, it seems. The cicada chorus is around us, and the early sun already glows. We are in Hiroshima on August 6 1945.

Morning mists that hung over the city of Nagasaki have gone and the summer heat has risen as the sun moves towards its zenith. It is August 9 1945 in Nagasaki.

Out of those blue skies come the two most powerful weapons of mass destruction yet devised: the first two atomic bombs used in war, the first at 8.15am on August 6 on Hiroshima, cored with uranium; the second, of plutonium, on Nagasaki at 11.02am on August 9. Between 130,000 to 140,000 people die instantly in Hiroshima and another 60,000 to 70,000 in Nagasaki.

says: "If we could shut down the Pacific Missile Range, we could cut off half the momentum of the global arms race".

But how do we do it? There is little chance of any of the nuclear powers are going to have a change of heart and cease their testing and meddling in other people's countries. So it is that the impetus for change must come from the people themselves. As indeed it is.

The people of Belau in Micronesia have voted to one in favour of a constitution making the island nuclear-free. However, as with other Pacific peoples, the Belauans have no other way of enforcing their views until they have gained independence.

The people of the Philippines, where there are two important US military bases, are in an advanced stage of struggle against what they call the 'US-Marcos dictatorship'. A victory for them would not only bring a more just political system but would limit the United States' influence in the Pacific.

Within two kilometers of life and property buried under ash carried out their damage outside the extensive. Hiroshima several kilometers covered even wider. The atomic blast meant not only the almost total destruction of social life. members in the between. The appalling ultimate in dehumanity so far

The people of enormous odds, Colonialism has threat to the have wreaked h and self-sufficient countries have l crops and mining, being dependent needs.

And what al escape the fact of many of the F is responsible for occurred in this New Zealand is the ANZUS

military and mo through making surveillance air Christchurch, B At Christchurch joint US Navy Operation Deep Navy commun support of US operations. Am parts of the wor to foreign arsen

With the Unit deny' response nuclear weapon been estimated military aircraft nothing to do w At Black Bir United States Facility. The jus the US House Appropriations was designed ' Southern Hemi that is required star tracking is inertial guidance launched ballist

So, like it or US military str Our participatio this year are apparent willin US, without reg The way for



and settled... just before me. I stood up, cap  
ached out... at that moment ..."  
Top of Sanyo junior high school, Hiroshima)

at the green... my mother, my sister and I, and  
leaving the... that moment ..."  
(Yama, Senda elementary schoolgirl, Hiroshima)

my way to... As I went down Taisho-bashi  
with a tem... I came to myself in the water ..."  
(Ishida, Danbara elementary schoolboy, Hiroshima)

Within two kilometres of the bomb's hypocentre  
all life and property were shattered, burned and  
buried under ashes. The city, where people once  
carried out their daily lives, was utterly destroyed.  
Damage outside the two kilometre radius was  
also extensive. Houses were burned and flattened  
for several kilometres, and radioactive fallout  
covered even wider areas.  
The atomic blasts in Hiroshima and Nagasaki  
meant not only the destruction of property but also  
the almost total devastation of all normal family  
and social life. People who had lost no family  
members in the holocaust were few and far  
between.  
The appalling nature of these events represents  
the ultimate in deliberate destruction in the history  
of humanity so far.

The people of Hawaii are attempting, against  
enormous odds, to win back their independence.  
Colonialism has not only increased the nuclear  
threat to the Pacific. Colonial trading patterns  
have wreaked havoc on the traditional life-styles  
and self-sufficiency of Pacific people. Most Pacific  
countries have had production of one or two cash  
crops and mining imposed upon them, in return for  
being dependent on imports for all their other  
needs.

And what about New Zealand? We can not  
escape the fact that we are implicated in the plight  
of many of the Pacific countries. The United States  
is responsible for much of the suffering that has  
occurred in this region since World War II, and  
New Zealand is a military ally of the US through  
the ANZUS Treaty. New Zealand provides  
military and moral assistance to the United States  
through making available port facilities,  
surveillance aircraft, and the military facilities in  
Christchurch, Blenheim and Tangimoana.

At Christchurch International Airport there is a  
joint US Navy/US Airforce facility known as  
Operation Deepfreeze. The operation involves US  
Navy communications unit and facilities for the  
support of US Airforce Military Airlift Command  
operations. Americans Airforce Starlifters in other  
parts of the world routinely ferry nuclear weapons  
to foreign arsenals.

With the United States' usual 'neither confirm or  
deny' response to questions on the presence of  
nuclear weapons, one can only surmise. But it has  
been estimated that in 1982, 57 percent of US  
military aircraft that stopped at Christchurch had  
nothing to do with civilian Antarctic research.

At Black Birch, near Blenheim, there is now a  
United States Naval Observatory Transit Circle  
Facility. The justification for this that was given to  
the US House of Representatives Committee on  
Appropriations in 1981 was that the Observatory  
was designed 'to obtain locations of stars in the  
Southern Hemisphere with the increased accuracy  
that is required for military purposes'. Accurate  
star tracking is required in order to improve stellar  
inertial guidance on the US Trident submarine-  
launched ballistic missiles.

So, like it or not, New Zealand is involved with  
US military strategy, both at home and abroad.  
Our participation in the RIMPAC exercises earlier  
this year are yet another illustration of our  
apparent willingness to follow the policies of the  
US, without regard for our Pacific nations.

The way forward, then, to a safer and less



## TANGIMOANA - WHAT IS IT?

**T**angimoana is probably New Zealand's most  
important foreign base. It is a quite extensive  
and very sophisticated electronic spying facility, in  
a lonely location behind the sandhills of  
Tangimoana Beach, a few kilometres south of the  
mouth of the Rangitikei River.

The Tangimoana installation is completely  
secret in that it has never been mentioned in any  
public document such as the annual reports of the  
Ministry of Defence, its function has never been  
admitted to by the New Zealand government, and  
its staff are not allowed to admit where they work  
or what they do. There are no public figures for the  
cost of the building or operating of the station.

The function of Tangimoana is "signals of  
intelligence" - which is a way of describing  
electronic spying on the communication signals of  
ships and submarines of other countries.

The evidence from those such as Owen Wilkes  
(who, incidentally, accidentally 'discovered'  
Tangimoana) who are currently researching  
Tangimoana, is that Tangimoana is part of the  
world-wide United States Ocean Surveillance  
Information System (NOSIS). NOSIS has been  
described in US naval testimony to Congress as "a  
world-wide system to correlate, evaluate, analyse

and disseminate information on targets on, under  
and above the oceans".

In other words, NOSIS is the system which  
keeps tabs on all foreign ships and submarines  
everywhere in the world so that in time of war the  
US Navy knows where they are and can sink them.

The Tangimoana station is so located as to  
considerably extend and improve the capabilities  
of similar Australian stations. When run in  
conjunction with the Australian stations,  
Tangimoana can provide the US with a lot of very  
interesting information.

Tangimoana (or Project ACORN, as it is called)  
thus integrates us much more closely with US war-  
fighting strategies than does mere membership of  
ANZUS or our hosting of US warships. Day after  
day we are feeding intelligence data to the US,  
where we have little or no control over how it is  
used, either in peacetime or in war.

Thanks to its worldwide signals intelligence  
(sigint) network, the US knows where virtually  
every ship in the world is and where it is going,  
what its mission is if it's a warship, what its cargo  
is, if it's a merchant ship.

Sigint information being collected today  
provides the targeting information for a nuclear  
war tomorrow.

## LOGISTIC SUPPORT AGREEMENT OF 1982

**I**n June 1982, a Memorandum of Understanding  
(MOU) was signed by representatives of the  
New Zealand and United States Governments. This  
agreement permits US warships and aircraft that  
carry nuclear weapons as standard equipment to  
make long-term visits to our harbours and ports.

It also provides for the 'pre-positioning' of  
'weapons systems and equipments' as well as  
'munitions, ammunitions and other explosives'  
belonging to the US. The phrase 'and other  
explosives' is one which has been used elsewhere to  
include nuclear weapons.

Ex-Minister of Defence, David Thomson, said in  
February 1982 when news of the agreement first  
surfaced, that it was 'ANZUS at work'.

Later, in an Eye Witness television interview,  
Thomson was asked whether the agreement means  
that there could be nuclear-armed ships and

aircraft here in times of international tension. He  
replied: "Oh yes. I believe that means we will open  
our ports and airfields to our allies for that sort of  
work".

Ann Hercus, when questioned about the Labour  
Party stance on the agreement, said that they  
question the validity of the agreement. She said  
that it is a bipartite agreement within a tripartite  
(i.e. ANZUS) framework, and that for this reason  
the agreement does not hold. As yet, however, the  
Labour Party has not seriously challenged the  
validity of the agreement.

In the meantime under the terms of the  
agreement, the United States is entitled to bring  
nuclear weapons into our harbours and onto our  
tarmacs for prolonged spells in times of armed  
conflict involving the United States, but not  
necessarily New Zealand.

dependent future, both for ourselves and other  
Pacific nations, is to shrug off the influence of the  
United States and other colonial powers.

Our role is to clean up our own backyard - to get  
out of ANZUS and become non-aligned. It is an  
offensive, not a defensive alliance, and is more  
likely to draw a nuclear attack on New Zealand  
than deter one.

We should also be looking at our Pacific  
neighbours, and should recognise the damaging  
effects that colonialism and the nuclear age have  
already had upon them. They deserve our  
friendship and our support.

We should not shy away from concepts of  
freedom and independence: these concepts provide  
a way towards peace.



# TE WHARE TAPERERE

## THEATRE

### CULTURAL MOSAIC

25, 26, 27 July



Compered with enthusiasm by Mark Allen (C.A.O.) the 1984 concert fulfilled the usual functions of sharing and displaying performance arts from different cultures. In fact the evening was predominantly Pacific, and presentations from Maori, Fijian, Tongan, Samoan and Cook Island groups were naturally strengthened by the authenticity of the participants backgrounds.

By contrast, the "translated imports" suffered in transmission: a Kyogen extract from the forthcoming Theatre Workshop production, three sleepy songs (including 'Rocking Chair') from the campus folk club, and a reinterpretation by the faithful of three Monty Python sketches were all at several removes from their source of inspiration.

Each club had its own style of performance. The Maori Club (the only group not to appear in traditional costume due to unavailability) presented an evenly-paced, vocally confident welcoming sequence, and with intermittent but candid eye-contact quickly established, a friendly and receptive atmosphere for the concert.

The Fijian Tourist Bureau Group, in brilliant costumes, seemed more self-conscious, staying in phalynx formation and with some uncertainties between intricate and beautifully executed dance items. Some found it hard to keep a straight face when a song was begun in too high a key ... at such times the physical gulf between stage and audience seemed inappropriate.

For the Tongan Students Assoc, the problem of

framing the items was solved by placing them in the context of a Kava ceremony. They were also given lengthy and patriotic introductions. However, the hype was nearly justified by the event, particularly in the case of the solo dancer ("it simply plucks the soul of the viewer").

After the interval, a classical pianist had to contend with the accumulated informality of the proceedings: not only was the usual decorum of silence absent during the performance, but after resounding applause for the pianist, those removing the piano received an equal ovation ...

Then it was the turn of the Samoan Students Association, who performed with evident enjoyment. One dance, a superb skin-slapping exhibition by the men, was particularly warmly received. The women performed, alone and in dances, with distinctive fluttering fingers.

The closing sequence was presented by the Cook Islands Students Association, including some of the most dynamic (and certainly some of the most vigorous) male dance forms. A strong drum accompaniment was an essential component. Jovial entrain? vied with displays of aggression to the point where clashing staffs snapped and this enthusiasm continued through the drum dance, a "coconut oil advertisement" and the final hula display and the come-all-ye hula which concluded the concert.

— Brigid and Therese



## The Mask and Improvisation

11 & 12 August

DRAMADILLO performers Nick Blake and Juliet Monaghan present the second in the Maidment season of Drama Intensives — 'THE MASK and IMPROVISATION'. The two-day intensive will be held on the weekend of the 11th and 12th August from 10am to 4.30pm each day — a great way to start the August vacations.

The Mask and Improvisation Workshop offers the chance to explore the highly formalised and powerful world of the MASK. Instruction and practical application will engage participants in the history, styles, and possibilities offered by this ancient theatre form. With a high accent on improvisation and experimentation involving masks participants will not necessarily require experience so much as a sense of willingness and fun — there should be a lot of surprises!

Registration and pre-enrollment is essential for this workshop weekend so if you are interested the student fee is \$35 (\$45 waged) and contact should be made soon with the Maidment Arts Centre — Artistic Director, telephone 793-474. Class numbers will be limited.

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# Through the Eye of the Thorn

Through the Eye of the Thorn  
by Robert de Roo  
(Tauranga Moana Press, \$9.95 - \$8.05 at U.B.S.)

## AS SEEN BY A PAKEHA

Just when you're sitting back feeling complacent about doing your bit to fight racism — you've stopped telling racist jokes, you're trying to treat Maori like real people, and you follow the Bastion Point protests thinking that they have got a point, that the Government was a bit blatant in their land-grabbing there, someone comes along and calls you a racist for treating them like a person, but not recognising them as Maori. And you don't understand.

Try reading this first novel by Tauranga author, Robert de Roo. It might help.

Through this novel, the author examines the attitudes of New Zealanders which bar real positive change in our society. He does this through the eyes of Simon — a young idealist who has just returned from the traditional overseas experience with a romantic vision of his homeland. Simon is trying to write 'the great New Zealand novel', based on his own experiences, and those of his colonialist great-grandfather. But Simon is becoming very disillusioned with this vision as he is forced to adapt to the conventions of small town Tauranga, including the shame of working on a P.E.P. scheme making fences. He sees a lot wrong in the limited ambitions of his workmates, in the gang violence and the growing recourse to Christianity. Somehow "the national psyche wasn't right;" it didn't fit his vision.



The other major character is Hoani, a 'successful' Maori, according to pakeha values. He has just completed his BA, and had started a thesis about the symbolic implications of the marae. However he has recently become involved in the political struggle for Maori rights, and is becoming increasingly frustrated with the pakeha. "Why he still bothered with Pakehas at all was a pestering mystery to him. Maybe it was because there were just so many of them — you always kept bumping into them, and every encounter required a response. And for him it was always in terms of being Maori."

The novel recounts these two old classmates meeting, and experiencing the others culture through pubs, a party, and eventually via Moana, Hoani's more experienced and far-seeing lover. The two men's thoughts and attitudes are described with insight and empathy. We see clearly their unconscious and subtle put-downs of each other, due to ingrained stereotypes and expectations.

For example, Simon makes the assumption that Hoani, as an intellectual, would identify with him,

rather than with the other Maori in the pub or at Simon's workplace. I mean, all they talk about is violence, drink, sex and money. You don't hear them talking about the marae. But Simon's faux pas cuts right through Hoani ... "They'll never know, he thought. They would never understand the feelings, the blood ties. Simon would never know how deep his barbs sank."

Throughout the book we experience Hoani's great pain and anger at how the pakeha have destroyed so much of his, and his peoples' identity. We see the importance for him to struggle to regain those ties.

And all the time, we see how the pakeha ignores him, makes him invisible.

Despite all this, Hoani sticks with Simon, eventually taking him home to Moana's to sleep off a hangover. And it pays off. At the end of the book, Simon is beginning to see and understand his friend, his Maori friend.

Robert de Roo is trying to set the scene for a positive New Zealand culture — but one which is "rooted in this land". He believes that the New Zealand identity is being created from both the Maori and European heritages. But we must make that choice — through understanding, listening and really seeing each other. The author, himself, has spent many years studying the Maori language, culture and heritage, and this is reflected in the novel. In fact I found it difficult to believe that a pakeha could have written parts of this novel.

Despite the complex and sensitive subject matter of this novel, it is relatively easy reading. And like any good novel, it is hard to put down.

If you have started to think about the Maori-pakeha relationship in New Zealand, then this novel is well worth reading. If you have never thought about it before — then isn't it time you started?

I'm just waiting for the next two parts of this trilogy!

Cathy Flynn

## IN THE EYES OF A MAORI

Robert de Roo's book "Through the Eye of the Thorn" was introduced to me by a friend, a pakeha friend, and it was with a familiar cynicism that I agreed to read it. A cursory glance at the back cover and the introduction confirmed my suspicions. Yes! A pakeha author, batik painter and poet, University education, overseas travel, — trendy middle New Zealand making another attempt to disassociate itself from those 'other' pakeha. A few pretty words to wipe out the guilt accumulated over 150 years of cultural indifference. The book was dropped into my kit and I fully expected it to stay there until my friend asked for it back.

A few days passed and late one night whilst going through my things I picked out the novel and gazed at the bright orange of the cover, with that cracked tangle of a pattern on it, peculiar to batik. I decided I should take a peek at it — read a few paragraphs — enough to say I'd read it and didn't like it.

I re-read the preface and noticed something I hadn't when I first read it. An acknowledgement of all my criticisms of the kiwi artist delving into New Zealand's romantic past as represented by the 'poor-old-Maori', and how their wonderfully progressive but necessarily brutal culture had crucified our people. de Roo had made a start on our language too, an indication of real sincerity, especially when stated as humbly as he does ... "years of study and I am approaching the first level of understanding". Intrigued, I turned to the first chapter, and found myself reading and turning pages till there was no more left to read. I know it's a cliché, but I really couldn't put it down.

de Roo's prose is direct and uncomplicated, a style that suits itself well to this story of young contemporary New Zealand. But he does not let this simplicity slip into the tired old 'Giddy — how the fuck are ya...' formula that many modern New Zealand poets and writers use in an attempt to gain street credibility.

The story flows through twenty four hours in the life of Simon, a pakeha just returned from a world



trek, full of hope, with a rejuvenated appreciation of what New Zealand and New Zealanders could be, were it not for our terrible romance with apathy. Having decided to write what he calls an historical novel he finds himself working on a temporary work scheme and slowly slipping into being a 'dinkum' kiwi again as the hopes and enthusiasm picked up on his overseas trip drain into that great New Zealand pit of indifference.

The other character central to the plot is an old friend Simon hasn't seen for years. John, the somewhat insular Maori kid in his class at school, has become Hoani, with a university degree and the pain of his people in his heart, and what Simon at first sees as a particular blindness to the faults of the Maori. The two cruise the pubs, clubs and parties of a Tauranga Friday night, talking and arguing, and with a wonderful ease focus on all those nasty bits of truth New Zealanders love to pretend aren't theirs. de Roo adeptly paints

powerful word pictures of those boozy thoughts that arise during the sullen, uncomfortable silences these discussions inevitably result in.

Simon is no bleeding heart liberal either. "He's had the absolute shit beaten out of him..." he says of a gang member on the losing side, "...and for what? A piece of street. That's the real Maori world now, the reality stripped of all intellectual bullshit." As de Roo says in his introduction, he has been quite critical in his writing, believing this approach to be a 'door opener' and a means of encouragement to those wishing to enter. Simon is an ideal vehicle for this criticism, with a cynicism his world travel has given him, but a sensitivity revealed by his thoughts of the transformation he finds in his old school friend. Simon is not one of those pakehas whose mind is closed to any questioning of the superiority of his culture, but, having accepted that, he is not about to agree with anything simply because it emanates from a brown face.

There are many comments and incidents in this novel that sink like a knife in the Maori heart, but, if you are like me, and believe that the Maori struggle is a just and valid struggle from any cultural perspective, then the absence of guilt tripping pakeha intellectualism is a welcome change. If we assume (and I do) that de Roo himself is Simon's model, then my faith in pakeha artists is restored. There is a sensitivity here that goes a lot deeper than a couple of readings of Awatere's sovereignty articles. de Roo has struggled with his concept of what is Maori, and as in most things, his conclusion is all the sweeter for the intensity of his struggle.

"Through the Eye of the Thorn" is the first in a trilogy and I eagerly await the publication of the other two. I cannot make my brothers and sisters read this book, but I can ask that you not be put off, as I almost was, by the pakeha face on the back cover. As Hoani says in the novel, much as we would like to ignore the pakeha, there are so many of them we have no choice, and this pakeha is well on the way to knowing where on this planet he lives.

Hone Willis



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# TE WHARE WHITIAHUA

## FILM REVIEW

### SILKWOOD

Well, with the study break coming up, thoughts turn to leisure, and what better than a good movie? That is, if you can find a good movie. There's a lot of pulp kiddie movies about, like Greystoke and Temple of Doom, both offering mindless escapism. But for the serious movie-goer, I'd suggest this movie. It gives a lot more than the petty mindlessness that is typical elsewhere.

The whole Silkwood story has been of big interest in the States, which inevitably means big business. A telemovie, endless documentaries, a dozen books and now a major motion picture, each of them purporting to tell a different 'truth'. Perhaps the most telling, though, is the fact that there was legal action to try to stop the release of *Silkwood*, apparently by the owners of the plutonium processing plant where she worked.

*Silkwood* is not unlike *The China Syndrome* (1979). In it, as in this film, there was a lone crusader fighting for the good of humankind, fighting against the system and the apathy of the people. Both of them have used emotive devices to score with the public: *The China Syndrome* used the sensationalism of news reporting, mixed with the topicality of reactor core meltdown after the Three Mile Island accident. It was a glossy vehicle to further the call for investigation into the Nuclear industry. *Silkwood* on the other hand, is not a glossy movie. It is a real movie, about people. You can forget about the permed hair and make-up in this one; it plays on your feelings for people, not an event.

The film portrays Karen Silkwood (Meryl Streep) to be a normal, everyday worker in a plutonium processing plant, with a real marriage breakup, in a real house with real people. It is this, perhaps, that makes the whole story come across so realistically, so you don't expect Karen Silkwood to be able to clean the world up, nor to have all the right answers.



The nuclear power plant where Karen Silkwood worked.

Most films in the nuclear genre are either pro or anti, more noticeably the latter in recent years, which has meant the film's primary meaning is political. *Silkwood*, however, has a more human meaning, with a depth to the story. It is probably more effective in its anti-nuclear message than films like *The Day After* (1982), because it does not drag you off into the realms of the if and maybe, but lets you see the personal tragedy of something that did happen, and the types of things that still occur in these processing plants. One of the more memorably graphic scenes of the film is the 'firm' scrubbing the victims of accidental nuclear exposure, supposedly on the theory that all the damage just washes off. This really occurs in these types of places, and the workers really believe it works.

This film also demonstrates how the uneducated and unorganised can be exploited by employers to such an extent they will work in conditions of high radiation risk. Kerr-McGee, the corporation that owned the processing plant, told their employees that "the life time acceptable radiation measure is about 40 microCuries". That adds up to about a pile of plutonium as large as this full stop, but nobody is told this. The bosses later explain that "4000 dpm is still within acceptable limits". Acceptable to who? DPM stands for disintegrations per minute. 4000 dpm means that every minute there are 4000 high energy sub atomic particles being emitted from the source. Each particle has the potential to destroy or seriously damage a living cell. 4000 cells per minute, while not large compared to the total number in the body, can still do enough damage to leave permanent scars. All the workers are told is

about acceptable limits. Here is another message of the film.

The film is full of 'stretches of the imagination' — artistic licence is what they call it. According to the movie, Karen Silkwood was dragged into the union movement through a series of radiation accidents just before her death. Ms magazine rightly pointed out in a review that she had been active much earlier. This point is quite important in the film: her gradual change from complacency about plutonium radiation was brought about by a gradual change in concern for those about her. Her relationship with her boyfriend, Drew (Kurt Russell) was portrayed as stable, but in reality it was an on-off affair, according to researcher Howard Kohn, in his book *Who Killed Karen Silkwood?* Again, the way the relationship was portrayed in the film was important to the build-up.

Along with these 'stretches' were serious omissions about her life. She was an expert driver, used to driving while under the influence of methanone, a prescription drug, yet this was officially the cause of her death. She had admitted to having a lesbian relationship, yet the closest the film came to mentioning this was a lesbian flatmate, played by Cher.

But, I suppose, for all these shortcomings, the film is still worth seeing. It probably isn't everyone's cup of tea, and in places it is a bit sombre and heavy. (If your goldfish has just died, I wouldn't recommend it.) It is pure drama, with splashes of pathos about the edges, almost as if Hollywood were trying to justify its existence for making movies like *The Day After*.

Daryl Webb

## NGA KAI-PUORO

### RECORDS



8 LIVING LEGS  
FLAK  
On Flying Nun

These two bands had quite a common bond during their history, they shared gigs often, certainly they share a philosophy.

Emigration serves too aptly as a title. Both bands now overseas. Flak in Holland, 8 Living Legs in Britain ... listening to this shared E.P.



THIS KIND OF PUNISHMENT  
on Flying Nun

left me initially disappointed. Where is the fire and urgency of the live performance?

There are not many studio bugs, and the songs come across very thin, volume? hmmm. Certainly a feeling starts creeping in. Several listens later and I feel familiar with both bands studio approach. Absolutely love 8 Living Legs' *Don't do that near me* and both Flak songs.

Overall Flak are more adventurous with songs and studio time. The remaining 2 8 Living Legs songs lack the deliverance I'm used to. I have however always had high expectations from these 2 bands.

— adventure. I love this sort of thing, ever since I was let down by the Rotorua Public Library — they don't stock Enid Blyton.

Recorded 4 track, this record has no regard for what you are used to. Sometimes sparse sometimes trembling, louder, louder, frantic, stop.

Music such as this doesn't appear at all planned. An idea to start, a passion to play with.

The two Jeffries brothers are helped by Gordon Rutherford, Andrew Freingly and Chris Mathews to create one of this world's charms — a synthesis not said or implied but left almost completely to one's imagination. Charming? Visionary? With a recording like this it can only add to your own. Amen.

— Paul Luker



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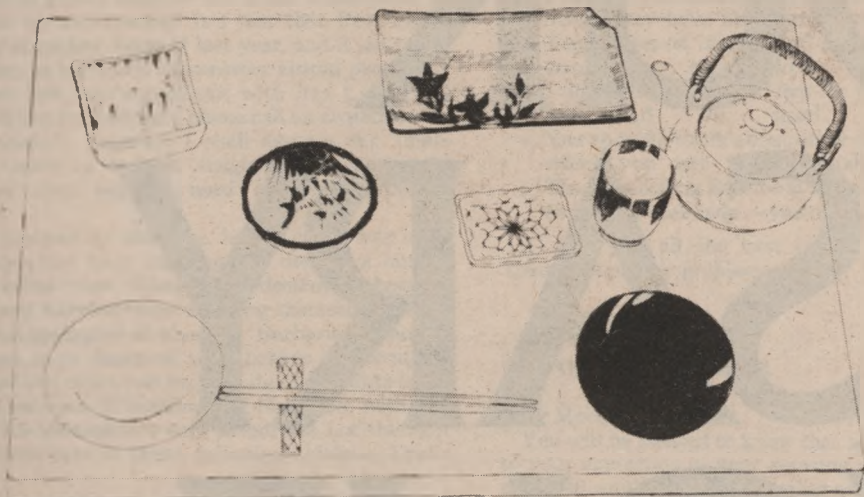
# JAPANESE FOOD

My article this week takes its theme from Japanese sources owing to the commemoration of Hiroshima Day which was on Monday.

Japanese food is meticulously prepared and has a great deal of aesthetic appeal as well as tasting delicious. A Japanese meal commonly contains many small dishes of different ingredients and has regard for simplicity of style. Much of the food is

prepared in advance and is designed to be eaten at room temperature and it's usually easy to eat it with your fingers or chopsticks.

Above all beauty and tranquility is what counts most in Japanese food, table setting and atmosphere, and this may be seen as an extension of their distinct cultural values of hard work and perfection.



## Teriyaki Sauce

This is a common marinade used in many Japanese dishes. It can be used on any meat or poultry and it can be used to baste meat during barbecuing or grilling. Ideally meat should marinate for an hour and the sauce also acts as a tenderiser so may be used in this way on cheaper or tougher bits of meat.

You need:

1 c. Soy Sauce,  
1/4 c. Sherry (Sake: Rice Wine),  
5T. Sugar,  
2 Cloves Minced Garlic and 1t Grated Ginger Root.  
These should be mixed together and stirred till the sugar dissolves.

## Sesame Chicken

This is another marinated meat dish which is a

well-known dish that is a variation on the theme of Teriyaki Sauce.

For this recipe you need:

2 large Chicken Breasts (or simply the equivalent amount of Chicken Pieces),  
1/4 c. Sake or Sherry,  
2t Oil,  
2T Soy Sauce,  
1/8t. Monosodium Glutamate, and  
2T. Ground Toasted Sesame Seeds.

Split the chicken breasts in half and make a marinade of all the other ingredients. Bone and skin the chicken and then soak the chicken in the mixture for 30 minutes. Grill the chicken pieces for about 10-15 minutes until they are tender and cooked through and meanwhile keep coating the chicken with marinade.

In any Japanese cooking you do, take your time and arrange it to show it off to its best because it is attractive food which deserves this sort of attention.

by Tracy Setter

## CHAPLAINS' CHAT

### SHALL WE REPEAT THE EVIL?



On August 6th each year many thousands of Japanese, together with pilgrims from all over the world, gather in the Peace Garden at Hiroshima to recall the holocaust which, in moments, destroyed their city and brought death to as many as 200,000 people in indescribable torment. Their simple pledge: "We shall not repeat the evil."

Two months after the bombing of Hiroshima, J. Robert Oppenheimer, "The father of the bomb" said:

"If atom bombs are added to the arsenals of a warring world, or to the arsenals of nations preparing for war, the time will come when mankind will curse the name of Los Alamos and Hiroshima."

"The peoples of the world must unite or they will perish. The atomic bomb has spelled out these words for all people to understand. By our works we are committed to a world united before this common peril, in law and in humanity."

Shall we repeat the evil (now increased to the nth degree) by our action or by our tacit consent? Or are we committed to a world united?

— J.M.K. for the University chaplains

## EPICENTRE REOPENS

Kia Ora - we're Epicentre, just up the road from the Campus at 121 Upper Symonds St.

Epicentre was set up in the early '70s to act as an umbrella group for the various environmental and peace groups around the city, groups like Greenpeace, Friends of the Earth and CND. It provided a place for these groups to sell posters, books and badges, to distribute information to the public and to co-ordinate their activities.

Epicentre has had its ups and downs over the years, but 1984 ushered in hard times. Greenpeace and the Peace Forum had found their way to bigger rooms downtown as their membership grew, and FOE had moved to Ponsonby. The shop was often shut for long periods and many people assumed it was closed for good. *Epinews*, Epicentre's monthly newsletter which once boasted a 700 member mailing list, stopped publication 18 months ago. The depleted range of books and posters in the



shop gathered dust, untouched for months at a time. The result: on the 12th of July a meeting was called to discuss the winding up of the organisation. Fortunately for Epicentre, the *Inner City News* ran an article on the problem and so several unemployed people attended the meeting and agreed to take over the running of the shop.

Well, it's been two weeks since that meeting. In that time we've painted the interior and sorted out the mess that had accumulated. Many groups

have indicated their support for Epicentre. We are now getting fresh stocks of books, posters, badges and leaflets in on women's issues, Central America, nuclear issues, the Pacific and environmental problems, and our range of magazines for sale is increasing. To date we stock *Black Flag*, *Broadsheet*, *Spare Rib*, *Mushroom*, *Peacelink*, *Sanity* (CND), *New Zealand Environment*, *Socialist Action* and *Small Farmer*. We do not stock *Metro* or *More*.

In addition to the shop, we have printing facilities available at cost and a meeting room open for use by any groups. We intend to start printing *Epinews* in the next few weeks, with information on the activities of the various groups associated with Epicentre. There are plans afoot for a variety of PEP and VOTP schemes aimed at setting up alternative community based services. Ideas so far include a mobile cut-price fruit and veg market and an organic inner-city market garden.

Epicentre is the only shop frontage the peace, environment and action groups have in Central Auckland. It's run by people like you for people like you. Call in to browse, buy, read or just to talk, we'd love to see you. We can always use volunteers, ideas, energy and material for sale or recycling.

Kia ora tatou katoa.  
Chris and Pete.

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# NGA TUHI MAI

## LETTERS

### FEAR OF GAYS

Why did 'morally concerned', who wrote a letter on the more original sin of homoeroticism (31st July), not give his or her name? Subjecting Jon Lusk to a vicious ad hominem attack, this self-appointed conscience of the world was too wimpish (not MANLY enough?) to give a name to his or her foolishness. It wasn't Rex Lyden by any chance? It's just that Rex Lyden wrote perhaps the stupidest letter of last year, and it isn't nice to believe there can be two such immensely stupid people. (If anyone remembers last year's problems with Rex Lyden, the second one was not the real one, as a phone call an acquaintance of mine made revealed.) Anyway, I shall assume m.c. (male chauvinist?) is a man, as I don't imagine a woman would suggest that her own sex be used to pervert decent homosexuals.

I wasn't really shocked by what m.c. had to say. I was more amazed, as it seems that he is charting new depths of human stupidity. Any belief that Rome was destroyed because Catullus, Furius and Aurelius were enjoying themselves in the baths shows a total ignorance of what the 'Barbarians' used to get up to. And m.c. is so depraved as to believe in a wrathful God who destroyed two cities just because its inhabitants loved members of their own sex. Hiroshima and Nagasaki, with less reason? Lot and his 2 daughters were saved, but Lot then got drunk and slept with both of them, fathering children. That's what I call sick.

But these two examples of stupidity are quite dull and unoriginal. What is original (but no less stupid) is that all homosexuality is traceable to one 'humane brute' (sic). How do you explain his inclinations? And there must surely be a female counterpart.

You seem to fear that you yourself might become part of this 'chain-reactionary process'. (But really, even if you were homosexual, the obvious flaws in your character would remain. For you, there is just NO HOPE.) If what you propose were correct, the results would be most satisfying, as 38% of the male population in the US, aged between 14 and 50, have had sexual contact to orgasm with another male (Kinsey). But, alas, they're not all gay. Where do you get your ideas from? You're a real twerp, aren't you?

I can think of but one explanation for your bizarre theories. You can only believe that sexual contact with another man could make one gay if you think you yourself would have such a reaction, i.e. you would enjoy it. Your condition of advanced paranoia is traceable to your fears of your own latent

homosexuality, which would become uncontrollable if you met a tender, loving male. Remember *Macbeth*: "Methinks the lady doth protest too much".

Before I leave you, these last brief points:

1. Gay men and lesbians are usually aware that they are gay before they have any sexual contact with their own sex.
2. Your views on history and psychology have no academic support, but are hysterical ravings.
3. I don't think you need fear for yourself. Most gays aren't attracted to mad intolerant beasts.
4. You shouldn't talk about other people's personal problems when you are so obviously screwed-up yourself.
5. The Counselling Service is above BNZ. However, you may be beyond their help — you must have a will to change.

I wish you all the best in the successful diagnosis and treatment of your problems.

Hugh Stevens

### OUT OF THE CLOISTER

Dear Morally Concerned,

You will be pleased to know that so far this week, in response to your exposition of your amazing social philosophy, we have saved 46 would-be and practising perverts from the degeneracy and brutality of a wayward life style.

At this point in time, we are establishing The Order of the Good Sisters of the Res-erection of True Manhood so that many others in that "weakened state" will be able to come to see the error of their ways and live "humane" and up-standing, disease-free lives (comme il faut). We have opened our hearts (ahem!) to the morally impoverished and one of our inspired number has begun research into a 'hormone dekiner' as well as a chastity-belt for all young boys below the age of moral discernment for the prevention of this terrible scourge.

We the undersigned hereby close the "floodgates of disease, woe and degeneracy." Stamp out this aberration and join the sisters today.

Yours in the hope of a better-o hetero world.

The Humble Sisters:

Copulatia, Fornicatia, Lustitia and Salivatia.

P.S. Don't you wish you could be deep instead of just macho???

### ISRAELI ELECTIONS

Dear Editors,

The Boston born Rabbi Meir Kahane has now progressed to a seat in the Israeli knesset. He received over 20,000 votes on a platform which demands the expulsion of all Palestinians from Israel and areas that Israel now occupies.

The only difference between Kahane's 'kach' movement and the Likud, which has ruled Israel since 1977, is that Rabbi Kahane is more open about his aspirations for a pure Jewish State. Mr Shamir prefers what he calls the 'quiet exodus' of Palestinians which is 'encouraged' by widespread confiscation of Arab land, collective punishment, police repression and State terrorism against the Palestinians. Mr Shamir has promised clemency for the 25 Jewish settlers who carried out acts of terror against Palestinians. He has called these settlers 'saviours and pioneers who are building Israel' and who should not be punished for their love of Israel.

The Israeli Communications Minister Zippori when inaugurating a new 'Jews Only' settlement near Nablus on October 11 1982 told the settlers "Don't you worry about the heavy concentration of Arabs in the area. When I was born at Petak Tikvah we too were surrounded by Arab villages. They have all disappeared since." Raphael Eitan (Former Chief of Staff), Professor Yuval Ne'eman (Minister of Science and Technology) and Ariel Sharon have all clearly stated that the Palestinians are not wanted. The list could go on and on — the large number of Israelis who support the goals of Meir Kahane means that he can no longer be ignored as a crazy fanatic. This extremism is encouraged by Zionists all over the Western world who choose freely not to live in Israel but nevertheless feel they have a right to encourage the Palestinian departure.

'Jordan is Palestine' advocates have the same goal as Rabbi Kahane, be it by more subtle means. They aim to convince the world that Jordan is where the Palestinians belong (and they even have maps to prove it!!!). Presumably when Kahane has his way and the Palestinians are driven out of the places they now live, the 'Jordan is Palestine' groups will claim that 'all is well, the Palestinians are going home!!!'

Rabbi Meir Kahane is a true Zionist. As he said on Israel TV on March 6, 84 "The Zionist movement is racist; there is a contradiction between Zionism and Western Democracy." Israel is moving sharply to the right. Is the 'Good Zionist' going to remain silent?

Yours sincerely,  
Naomi Wilson

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## SHADOWS

**SHADOWS**

**Programme of entertainment**

<b>TUE:</b>	8-10pm	Peter Scholes & Ivan Zagni
<b>WED:</b>	4-6pm	"The tin man was a dreamer..." Andrew Weir (Piano)
	7-10pm	The Royal Tambourines
<b>THU:</b>	6-8pm	NEXUS - Ted Chapman & Chris Price TAPES
<b>FRI:</b>	8-11pm	FRACTURE CLINIC



# NGA TUHI MAI

## LETTERS

### WRONGLY BILLED

Dear Neil and Rangī,

With reference to Bill's letter in the last issue of your mag. Simply being nominated by Antony Bell and Graham Watson does not mean I belong to any factionalised faction.

True we are all white males, but so what? AND!! I'm not a true defender of —

- (1) The Queen - I'm a Republican.
- (2) The Country - Actually I think NZ's a neat place, but could be better.
- (3) The American Way - Who supports Reagan, their nukes, or their colonialism?

NOT ME BILL!!

lots of love,  
Mark.

### ENDLESS ENNUI

Dear Kia Ora/Craccum/whatever,

I am writing this letter today because I believe everyone at this University is becoming very serious and consequently boring. No longer does one have to dodge flying missiles in the Quad, no longer does one hear the sweet sound of mindless heckling emanating from the top floor of the student union building, ridiculing minorities; basically life has become exceedingly dull. Is the dreaded curse of the commerce student consuming everybody?

I call on all interesting people to stand up and be throttled, or at least to throw a paper dart occasionally (no it's not childish despite what certain deprived people may say) and help to make university life exciting once again. While I am here I would like to say I'm sick of people continuously writing articles and letters about nuclear proliferation, why don't they get off their rear ends and chain themselves to the warhead of an SS-20 or something meaningful.

Bye for now,

A. Flattened, Mushroom

P.S. Agent Lemon suffers from a Citric Neurosis and is in fact a Tangerine.

### MEANWHILE DOWN ON THE FARM ....

Dear Sirs,

I was interested to see your efforts at reporting on events taking place at Massey, in the last two issues of Craccum. It is rather a pity your journalistic endeavours did not extend a little further, as your limited information conveyed an incorrect impression.

The controversy surrounding Chaff editor, Bill O'Byrne, has turned into a non-event. Some elements at Massey were rather upset when Mr O'Byrne published some letters they considered to be 'sexist'. This, however, was completely consistent with his editorial policy, which was to publish everything submitted. In reaction to this, the upset faction started a petition to remove Mr O'Byrne from his position, but this was countered by a petition in support of him. The whole thing collapsed, and all that came of it was a motion to the recent MUSA SGM to 'discuss' the Chaff editorial policy. I think it is something of an exaggeration to say that O'Byrne has landed himself in deep trouble. Despite his paper's rather poor layout, he is more popular than most of his predecessors.

The motion for withdrawal from NZUSA certainly caused a reaction. The first incident was a bomb threat, received at 9am, on the morning of the meeting. Despite this, the meeting went ahead, and the small room in which it was held was packed. NZUSA had been covering Massey with rather a lot of propaganda, and had clearly gone to some pains to ensure a high turnout of its supporters. The mood of the meeting was thus hardly surprising, and I would suggest a more accurate indicator of Massey student feeling would be their recent elections, which were again dominated by the Moderates. About the only radical progressive to be elected was Sebastian Raea, who stood for President.

Anyway, it was interesting to note that NZUSA apparently felt so unsure of its position that it circulated at least three different publications claiming that it was of value to students. Also, one wonders why Stephen Dawe, President of VUWSA attended the meeting. Surely it was none of his business. I also wonder who paid for Dawe's trip — Vic students, no doubt. In view of the fact there have been similar meetings at Vic, he was on rather shaky ground when he claimed that he represented his Executive, who were 'concerned that this motion should come forward'. He must have forgotten that two members of his Executive, Chris Hocquard, and Richard Simpson, moved a similar motion earlier this year.

As expected, a number of NZUSA National Officers also addressed the meeting; Sarah Salmond (1983 President at Massey), and Toni-Davis Waho. His speech, which began with a spiel in Maori, did little to enlighten the masses whose

knowledge of Maori extends perhaps to half a dozen words at most.

So, things went as predicted. Despite the fact that NZUSA won on paper, and my impressions were that the result was about 150-50, not 250-50; I doubt that NZUSA will take too much comfort from the results. The tensions which led to the motion are still there, and I think there may well be a more organised challenge in the near future. This, of course, presupposes that NZUSA will survive its battle of attrition with TISACARD. I wouldn't bet on that, either.

Yours faithfully,  
Philip Ross

### VIRGINS AND WHORES

Dear Editors,

I found this on the front page of *The Star* (Friday July 27, 1984): "Auckland's prostitutes are being raped and beaten in a series of vicious attacks ... One police source told *The Star* they feared the man would mistakenly take an innocent woman as his next victim — and kill her."

Do the police, or perhaps the writer, think that prostitutes are guilty, that they are asking for it, that unlike other women they somehow deserve to be raped and killed? One law for all, huh?

Robert Leonard

### GOLD TREASURE QUEST

Dear Jonathon (not really)

I don't especially enjoy being treated like an imbecile — 40+12=52! I can see you know how to add but it may not be as obvious to some people that 52 is made up of 40 and 12.

Anyhow, since I now know where to find the 4c photocopier, could you (or anyone else) please tell me where and when I might be able to find copies of other universities' student newspapers.

Yours, J.P.

Ed note: *Nexus* (Waikato Uni's paper) usually goes into the bins by the telephones in the Lower Common Room (i.e. above UBS) while *Salient* (Victoria), *Critic* (Otago), *Canta* (who? what? where?) and *Nexus* (Massey) sporadically end up in our own office, top floor of the Studass block.

### STUCK POLITICS

Dear Rangī and Neil,

I agree absolutely with the letters from Cathy Flynn and Bruce Cronin in your last issue. There was a huge amount of crap in some candidates policy statements and campaign propaganda for the officers elections.

But elections are funny things aren't they? The two most honest and straightforward candidates, Kirk and Mullins, both lost, while of the three candidates heaving the most bullshit around, two won (the third lost to one of those)

You believed them — you're stuck with them (until an SGM at least.)

Daryl (not really)

## CAREERS ADVISORY SERVICE

### MID-YEAR CAMPUS VISIT PROGRAMME

Now drawing to a close.  
On campus August 7-10th :f  
Unilever, N.Z.P.O., BP NZ Ltd,  
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### JOB VACANCIES

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**BUILDING RESEARCH ASSOC. OF NZ - CHEMIST or MATERIALS ENGINEER**  
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Seeking a draughtsperson in the plastic thermoforming area. Applicants need artistic flair - the work is 50% aesthetic with technical backup readily available. A working knowledge of metals would be an advantage. Possibility of part-time work initially.  
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**PART-TIME/FULL-TIME PROGRAMMER - DIAGNOSTIC LABORATORIES**  
Seeking part-time programmer with view to full-time employment before the end of the year. Hours flexible. Burroughs B1955 with data base in COBOL System is being marketed and installed nationally and internationally.  
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**PSYCHOLOGIST - ROYAL NZ NAVY**  
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Applic. to Director of Recruiting (Navy), Min. of Defence, Private Bag, WGTN. Closing date: 20 August 1984

**2 STUDENTS/GRADUATES - GEOG/SOCIAL SCIENCES**  
Recreation scheme study - West Franklin.  
Contact: Mr Groenstein Waiuku 59169 (after hours 59976)

**STATE SERVICES COMMISSION - OPPORTUNITIES FOR GRADUATES**

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Asst. Advisory Officer - Manpower & Planning Dept. Health H.O.  
Solicitor (Recoveries) IRD Hamilton  
Advisory Officer (Recreation & Youth) Dept. Internal Affairs, Auckland  
Asst. Management Support Officers - Dept. Labour H.O.  
Employment Officer, Dept. Labour - Levin, Tokoroa, Rotorua, Wanganui.  
Asst. Management Services Officer, Police Dept. H.O.  
District Solicitor - Public Trust Whangarei  
Scientist, Applied Maths Div. DSIR, Lincoln  
Scientist - Applied Biochem Div. Palmerston North (DSIR)  
Technician, Geophysics Div. DSIR, Lower Hutt  
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Asst. Investigating Acct. SSC, Head Office Comp. Div. Wellington  
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# PANUI

## NOTICES

### General

#### TERTIARY GRANTS PAYMENT

The third payment will be available for collection from the Hall Old Arts Building on Wednesday 8th and Thursday 9th August.

#### WINTER GENERAL MEETING

Notice is given that the Winter General Meeting of the Association will be held on the ground floor of the main hall of the Recreation Centre commencing at 1pm on Tuesday 7 August 1984. If this meeting fails to reach a quorum or to complete the business before it on 7 August it will commence or continue on the ground floor of the main hall of the Recreation Centre at 1pm on Thursday 9 August 1984. Copies of the agenda for this meeting will be available from the Association Office.

#### RESEARCH OFFICER

Applications are invited for the position of Research Officer at the New Zealand University Students' Association's office in Wellington.

The successful applicant would be one of two Research Officers, responsible to the National Executive and President, and would assist the Association's elected officers in the implementation of NZUSA's policies.

Duties would include preparation of submissions and reports, working on research projects and liaising with Departmental and University Officials.

Applicants should have a tertiary education - preferably a degree in the social sciences - and a sympathy for NZUSA's membership and policies. Previous experience in research work would also be an advantage. A good understanding of statistical methods is desirable and applicants should be able to write lucidly and concisely. Advisory and advocacy skills would also be required.

Conditions of employment and salary would be in accordance with the NZUSA Employees Collective Agreement. The salary range envisaged would be on a ten point scale, ranging from \$16,705 to \$21,294 according to experience.

Written applications, including details of qualifications, relevant experience and two (or more) references should be sent to:

The President  
NZUSA  
P.O. Box 9047  
Courtenay Place  
WELLINGTON.

Applications close on Friday 3 August 1984.

### Clubs

#### WOMEN IN GROUPS/CLUBS

There will be a meeting for all womens groups and women in clubs and societies on campus. Monday 6 August, 6pm, Womenspace.

Agenda - open. Includes intergroup communication. All women welcome. Please come.

#### TO ALL NIUE STUDENTS

For those Niuean Students interested in meeting one another - bring yourselves and lunch along to Room 143, (next to the TV Room) at 1pm this Friday, August 10th.

### Theatre

#### CAUTION ....

Would the individual who uplifted 2 theatre masks from my office recently please beware - the masks were 'Death' and 'Envy' from the Seven Deadly Sins and have been used extensively in mask workshops. The removal of these masks represents the only theft from this theatre in three years (obviously NOT theatre-people) and the individual who removed them may be in store for more than he/she bargained for. Please, if you know where they are, return them to the Artistic Director, Maidment Theatre.

### Politics

#### ANTI-RACISM MOVEMENT

ARM will be cancelled this week, due to the Student Assoc. Winter General Meeting. ARM members are urged to attend this meeting on Tuesday 1pm in the Recreation Centre. ARM meetings will continue as usual every Tuesday lunchtime in the third term, in the Exec Lounge.

#### 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.

### Cultural

#### HIROSHIMA RAGE

End term and the Hiroshima commemoration with:

- Peking Man
- The Joes

University Cafe, Saturday August 11. Students, unwaged \$3, public \$4 BOP 'TIL YA DROP!

Organised by Campus CND

#### GAY STUDENTS GROUP

End-of-the-term social meeting Friday 4pm, Rm 144. Midweek meeting Tuesday 1-2pm, Rm 143. Everyone welcome. Come out and come along.

### Religion

#### EVANGELICAL UNION

Tuesday 7th August, 1pm  
All Christians are welcome to join with the Evangelical Union to worship God for who he is and what he has done, by the power of the Holy Spirit. This service will be informal and vibrant. As a matter of fact, everyone is welcome, you won't feel left out. Come and find out what you don't know about Christianity - worship is a learning experience.

Venue: Functions Lounge, Student Union Block.

#### INTERNATIONAL STUDENT TRAVEL POSTER DESIGN COMPETITION

First prize US\$1000 (NZ\$1600 approx.)

The Zurich-based International Student Travel Conference has organized an international poster design competition to promote the International Student Identity Card (ISIC) in 1985.

The competition is open to all young designers under 30.

Student Travel Services (NZ) Ltd is promoting the competition in New Zealand, particularly amongst students in fine arts and design courses in universities, technical institutes and teachers' colleges.

The design may be any number of colours and should be A3 size incorporating:

- The words 'International Student Identity Card'
- A visual interpretation of the Student Identity Card
- The red 'big S' symbol
- The International Student Travel Conference logo
- An area suitable for overprinting in foreign language.

Entries must be submitted to Student Travel New Zealand by September 15. The best 10 entries will be sent to the ISTC in Zurich for judging. The top international entries will be mounted in an exhibition in Seville, Spain, in February 1985 to mark the International Youth Year.

For more information contact your local student travel office or write to:

Free Post 113  
ISIC Scheme  
P.O. Box 9744  
WELLINGTON (no postage required)

#### NZUSA AND NZUSU MEETINGS:

Applications are invited for one or more positions as an AUSA representative at the NZUSU meetings which will be held at Lincoln College in conjunction with Winter Tournament. These meetings will probably occur on 18 and 19 August.

Applications are also invited for positions as AUSA delegates to the forthcoming NZUSA August Council Meeting which will be held at the University of Waikato during the period 20-24 August. Up to two positions are available in each of the following categories:

- Chief Delegates
- Education Commission Delegates
- Finance and Administration Commission Delegates
- International Commission Delegates
- Maori Commission Delegates
- Maori Commission Delegates
- National Commission Delegates
- Overseas Students Commission Delegates
- Welfare Commission Delegates
- Womens Commission Delegates.

Applications are also invited from any member wishing to receive financial assistance from the Association to act as an observer at either the NZUSU meetings or at the NZUSA August Council.

Applications for all these positions close and appointments will be made at the meeting of the Executive Committee to be held on Wednesday 8 August. Candidates should attend this meeting from 7pm.

#### FREE NEWSPAPERS — READ ALL ABOUT IT!

Corso's *Overview* is a newspaper on 3rd World Development issues, and the Pacific. *Free Palestine* is a source of news about the oppression of Palestinians. *Amandla* is the newspaper of HART, with current news about Southern Africa and the Anti-Apartheid movement. *Doledrums* is the newspaper of the Unemployed Movement.

All are free to take away. They can be found in the Lower Common Room from time to time and are provided by your International and National Affairs Officers.

#### ASSOCIATION PUBLICATIONS

AUSA subscribes to a number of magazines. These are available from the President's office for anyone to read in the Council Room. The magazines include *Guardian Weekly*, *Far Eastern Economic Review*, *PSA Journal*, *Tu Tangata*, *The Republican*, and *Reserve Bank Bulletin*.

This is yet another exclusive service provided by Your Students' Association.

#### 1985 AUSA MEDIA POSITIONS

Nominations are now open for the following 1985 positions:

##### KIA ORA :

Editor  
Technical Editor  
Advertising Manager  
Distribution Manager

##### CAMPUS RADIO :

Station Manager  
Assistant Station Manager  
Technical Director  
Technician  
Programme Director  
News Editor  
Production Manager  
Advertising Manager

Nomination forms and details are available from the Students Association Office.

#### ORIENTATION CONTROLLER

Applications are invited for the position of Controller of the Association's 1985 Orientation Festival. Applications close with the Secretary at 5pm on Friday 15 September and appointment will be made by the Executive at its next meeting subsequent to that date.

Applications will be considered from individuals, clubs or groups and membership of the Association is not a pre-requisite. Applications should be in writing and should include an outline of the applicants relevant experience and plans for Orientation together with a rough budget and an indication of the level of payment if any which the applicant would expect to receive.

Further information and records from previous Orientations may be obtained from the Secretary.

#### SITUATIONS VACANT

##### NEW ZEALAND STUDENTS ARTS COUNCIL

##### TREASURER 1985

This is an honorary position based in Wellington. The Treasurer is a member of the Council's Executive Board and works closely with Council staff and the Chairperson.

Duties include attending six Board meetings and two General meetings during the year; overseeing the financial management of the Council; and assisting with the production and presentation of budgets and financial reports to General meetings.

This position represents an ideal way for an interested student to involve him/herself more in the operations of the Students Arts Council. Some understanding of accounting systems is required.

TERM : 1st January 1985 - 31st December 1985

Conditions: The Treasurer should reside in close proximity to Wellington.

##### SMALL CAMPUS REP.

This position is to represent the small campuses which are members of the Council and which have distinct different needs to the larger campuses.

It is expected that the candidate for this position will be or has been a student at a small campus. The Small Campus Representative is required to attend the Board meetings during the year.

TERM: 1st January 1985 - 31st December 1985

#### NOMINATIONS

Nominations close at 5.00pm on Friday September 14th.

An election for the positions will be held at the October General Meeting of the Students Arts Council in Wellington on Saturday 29th September. All candidates would be expected to attend this meeting.

Nominations should be sent to:

The Returning Officer  
NZ University Students Association  
PO Box 9047  
WELLINGTON



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**THIS IS HEAVEN**  
**MARIE AND THE ATOM**  
**THE GREAT UNWASHED**  
**WITH LOVE FROM CAMPUS RADIO**

**GLUEPOT 7-30 THURSDAY 9**

**FOR WILL BE...**

## THE ROCKY HORROR COCKTAIL PARTY

CAFE  
AUGUST 9th  
\$5 includes  
cocktail  
free

Prizes  
for best costume

