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# HEI KONEI RA

Auckland University Students' Association, Volume 58, Issue 24, October 2 1984.







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# TE MOKAI HE POROPOROAKI



kei te wawata ahau e, mo aku ohaki kia hoki mai  
he punawai ora mo aku raukura, tau kiri e  
kua tae ra ki te wa e rapu ai ahau i te oranga  
homai ra ki te kapu o aku ringa  
te taonga aroha, te mana e, te aroha, te pono, te aroha

tumanakotia ra hei tipare mo tatou katoa  
i te ao pakeha kia kore rawa e ngaro e hoa ma e  
hurihuri noa, ka wawata noa, hurihuri noa ....

Kia ora koutou ano,

Kua tae mai ki toku korero whakamutunga nei mo tenei tau, aa, ka hoki oku nei whakaaro ki toku mahi i te tau ka pahure atu. No reira e hoa ma, e romana ma, e kiwi ma, homai o koutou taringa.

E rua nga take nui rawa e pa ana ki a tatou te iwi maori i papakorerotia haeretia tenei *Kia Ora* i tenei tau. Koia nei raua, ko te Tiriti o Waitangi raua ko te mahi whakatu i nga pou o te whare matauranga a te maori, mai i te kohanga reo me nga hui matauranga ki Waahi, ki Turangawaewae, tae atu ki te Wananga o Raukawa me te marae kei konei, kei te Whare Wananga o Tamaki-makau-rau. Penei nga take ka tuia nga tumanako a nga iwi, aa, ka whakapiripiri matou ki a matou ano, kia whakakotahi ai te iwi maori, kia puawai ai te mana motuhake.

Na, ka matekai te taringa maori mo nga whakaaro maori kei runga i nga mea katoa - nga teihana reo irirangi, te pouaka whakaata me nga papakorero. Ko ta matou kai anake te kai a te pakeha - kei whea te whakaaro maori? Ko toku hiahia kia piki haere ake nga kaimahi maori, kia tae atu ai ki te iwi te rongo o ia ra, o ia wiki era mea e pa ana ki a matou, e ai ki a matou kaikorero ano. Me whakatu e te Tari Maori he roopu kia huihui ai nga tangata mohio i enei tu mahi ki te whakatinana i tenei kaupapa. I te tau ka pahuri atu nei, ka piki haere nga kaimahi maori e mahi ana mo te papakorero nei, ko *Kia Ora* i mua, ko *Hei Konei Ra* mo tenei papakorero whakamutunga. He tino pai tenei mea mo te tipuranga hou o nga rongo maori, ahakoa ka mararatia atu matou e te hau pupuhi a tera tau, aa, kahore he ahi kaa e mahue. Ka hoki a *Kia Ora* ki te ao pakeha.

No reira, ka nui taku mihi ki oku kaiawhina maori mo a koutou tautoko, a koutou manaakitanga, a koutou kaha ki a au i tenei tau. Ki a koutou ko Nick, ko Hone, ko Richard, ko Ripeka (nana nei ka tae mai nga korero tureiti ia wa, ia wa), ko Karen, ko Reina ma, kia ora. Ka huri ki nga tangata ke, ki a koutou katoa kei roto i o koutou wa kainga, kia ora. He maha a koutou korero, a koutou whakairo i whanakotia e au kia whakakii ai te papakorero nei i te rongo maori, i nga taonga maori. Ka huri ki a koutou, oku hoa pakeha ka tautokotia te mana motuhake a te iwi maori, ka nui taku mihi ki a koutou hoki.

E ai ki te kawa o ia marae, o ia marae, ka tu ake te kaikorero, ka mihi ka korero kaupapa, ka waiata. Engari, kei runga i tenei mea, te papakorero nei, te marae a te kaikorero nei, he tino rereke te kawa. Ia wiki, ia wiki, ka whakatakotoria te kaupapa mau kia korero ai, kia whitiwhiti whakaaro ai. Engari, kii tonu tenei taha o te paepae anake, na te kore o te manuwiri e whakatau mai, Mehemea, ka rongo mai he whakautu, me tatari tae atu ki te papakorero a muri, ina ka tuhi mai etehi tangata. Tetehi atu mea rereke, ko te mangai nui mo te papakorero (ara, ko te mokai nei) te kaikorero tuatahi, aa, ka whai ake nga kaituhi, kaikorero ranei, a muri. Ko tenei kawa rereke he tohu o te ao hurihuri, te ao hou. Heoi ano, ka mutu au ki konei - hoki ake ki runga i te wharangi nei ki ta Te Roopu Maori o Patea wiata, *Taku Raukua* hei kinaki mo toku nei korero. No reira, hei konei ra e hoa ma. Noho ora mai ki ro o koutou wa kainga,

Rangikawhiua Patena Chadwick

# TE AUS

### EXAMS B

Well, it's have to cra pieces pour brain clear exam. All i (ha, ha).

### SUMME BLUES

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# TE TUMUAKI

## AUSA PRESIDENT

### EXAMS BLAH EXAMS BLAH EXAMS BLAH!

Well, it's that awful time of year where people have to cram their heads full of useless bits and pieces pour them out on a bit of paper, wash your brain clear and then cram it full for your next exam. All in the name of personal development! (ha, ha).

### SUMMERTIME UNEMPLOYMENT BLUES

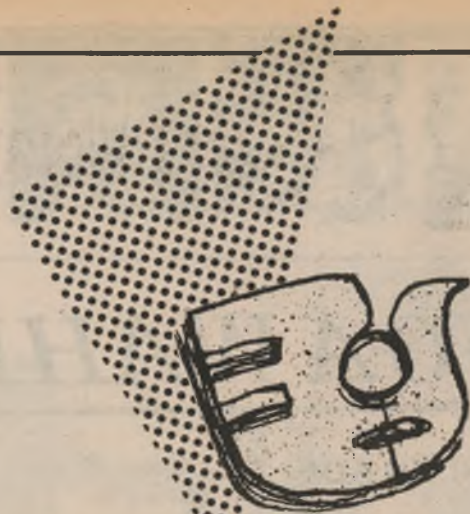
This summer the Labour Government has given students the same as National did, to help students gain employment. All they've done is to give us the Job Search Scheme and a \$75 per week employer incentive in the hope that a community already riddled with unemployment will suddenly find jobs for students. Fat chance!

Last summer, even with Job Search and the \$75 incentive, over 2,000 Auckland students were unemployed and many more underemployed! That means at least 1/4 our full-time student population were unemployed. This summer you could be unemployed!

AUSA has been putting pressure on the Labour Government to do something about summer jobs for students. Obviously if there aren't enough jobs in the community the Government will have to create jobs through a fully subsidised job scheme (like a student PEP scheme). From 1977 - 1982 we had such a scheme, and many students were able to afford university who otherwise would have missed out.

In our fight for summer jobs for students AUSA has:

- organised a petition calling on the Labour Government to live up to its election promise of reinstating a summer job scheme. We got 2,900 signatures in only 2 weeks, which shows massive student support.
- gained support from a wide range of community groups who used to employ students under the SCSP student job scheme.
- lobbied the Labour Government with a submission arguing for summer jobs.
- met with Auckland Labour MP's Richard Northey and Jack Elder. Representatives of AUSA, Tech students, Teacher Trainees, Student Job Search and the University hammered home what effect student unemployment would have: universities would become a place of the wealthy elite as the poorer students could not afford it after unemployment over summer.
- set up an Unemployment Centre to help students.



### WHO ME? UNEMPLOYED? WHAT TO DO THIS SUMMER:

- Enrol at Job Search, it opens in the Lower Common Room Oct. 24th.
  - Apply for the Emergency Unemployment Benefit. If you don't have a job, you deserve the EUB!
  - Apply for the 2 week stand-down period to be waived for the EUB.
  - Apply for the EUB accommodation grant.
  - Use your Unemployment Centre. Talk to Bidge and Daryl about how to fill out forms, for ways to raise money, and things to do.
- Thanks to all those students and staff who made my year as president a rewarding one. Here's to a sunny summer!

-Trish

### UNEMPLOYED THIS SUMMER?

## UNEMPLOYED STUDENTS CENTRE

Student unemployment or underemployment over the last two summers has created large-scale problems for thousands of students. There were 10,000 students unemployed during the 1982/83 summer. Last year this figure dropped to 6,000

but for the coming summer it is expected that around 8,000 will be unemployed as a result of the Government's decision to renege on its promise to introduce a fully-subsidised work scheme for students.

In order to alleviate some of the problems that unemployed students face, the Student's Association will again be running an Unemployed Students Centre. Two full-time staff members will operate the Centre from early November to late February.

### WHAT UNEMPLOYED CENTRES CAN DO FOR YOU

- provide refreshments and entertainment while you're job hunting;
- give information and advice about unemployment benefits, how to fill in forms, loopholes, etc.
- help you with Social Welfare or Labour Department hassles - delays in payment, ineligibility etc.

- help you with any employer hassles, eg sexual or racial discrimination;
- help you with information about accommodation and tenancy rights;
- representation of general student problems and needs to the public and the Government;
- publicity of these problems;
- amounting information about accommodation, and tenancy rights.

### WHAT YOU CAN DO

- register as soon as possible as unemployed at your Student Job Search Centre;
- enrol immediately for the Emergency Unemployment Benefit (EUB) (The sooner you enrol, the sooner you will get money);
- apply for a waiver of the EUB stand-down period. (This could mean an extra \$160 for you).
- apply for the EUB accommodation benefit. (this could mean an extra \$6 per week income).
- regularly report in person to Job Search Centres;
- always check Job Search Centre boards for jobs;



- make sure that you do turn up for job interviews (otherwise you jeopardise job chances for other students);
- get involved in the Unemployed Student Centre. They need your help;
- write letters to the papers, your local MP's and the Government about your problems, finding jobs, saving money, or finding accommodation.

John Bates





# NGA WAHINE

## NO NUKE AD

Question: What happens when the Minister of Justice and spokesperson on women's affairs becomes the Deputy Leader of the Opposition?

Answer: He becomes a petty busybody - a role Mclay fills admirably.

His latest busy-bodyness - attacking Fran Wilde (Govt. MP) for supporting a Wellington Women's Peace Group idea of planning an anti-nuclear advertisement in the *Washington Post*. Apparently she abused her MP's privileges by 'using House of Representatives' notepaper & the parliamentary free postage facility'. Horrors! And as well she *might* have breached three American electoral laws. Jeepers! And conflicted with the PM's view that Reagan isn't trying to undermine NZ policy.

Seems like three birds with one stone to me.

## SOURCE MATERIAL

Recently published was:

'Victoria's Furthest Daughters: A bibliography of Published Sources for the study of Women in New Zealand, 1830-1914'

It is a comprehensive bibliography/index of sources available regarding women's involvement in the herstory of the founding and development of colonial New Zealand. The major parts of the bibliography are comprised of lists of women's published letters, diaries, reminiscences and autobiographies. These sections cover varied occupational spheres - that of medicine, the religious orders, factory employment, domestics and artists, as well as other subjects such as housekeeping, suffrage, crime and many others.

Included is a section on Maori women but it sounds predominantly as if the source material relates to that of white women's involvement in colonial 'history'.

## BACKPAY

3,100 women employees of Allstate Insurance, a U.S. company, have won \$US 5 million in a class action suit initiated in 1975 by a former sales agent Lola Kouba. At the time of her employment she was guaranteed a starting salary less than that of male agents. She claimed they had violated the 1964 Civil Rights Act by discriminating against women sales agents and trainees. The company settled out of court.

## INCENTIVE FOR APPRENTICES

A \$20 a week incentive for the first year of training women apprentices has been introduced. Currently there are about 200 women in 'non-traditional' apprenticeships. It is hoped that number will now double in 1985. The Minister of Employment, Mr Burke, acknowledged there was an imbalance but claimed setting ratios would be going overboard and that in a few years the incentive may not be necessary. A \$20 a week incentive seems hardly adequate to overcome the prejudice of the male workforce and the pressures on women to conform to traditional roles.

## WOMENSROUND

## WOMENSROUNDUPWOMENSROUNDUPWOMENSROU



**SEXUAL HARASSMENT** - This year a lot of women have been working to try and establish an effective Sexual Harassment Grievance Procedure. The results of a survey we conducted of 700 women around campus showed that 42% had been sexually harassed on campus so we are dealing with a problem affecting a large proportion of the women on campus. We have researched the procedures at other universities and spent time writing submissions, meeting and discussing having just completed a joint document (in conjunction with six different staff associations). Hopefully, having reached an agreement with staff, a good procedure will soon be in action. The 'hot and cold' university staff file has grown containing comments, criticism and praise. None of the 'malicious allegations' have eventuated and the hot element encourages positive attitudes and actions of staff.

**GROUPS ON CAMPUS** - 1984 has seen womens groups continue or begin in English, Law, History, Medicine, Science and Engineering, Commerce and Anthropology. These groups are supportive, educative and social as well as working towards changing some aspects of the relative departments. There have been several joint meetings this year of on and off campus groups and next year we hope to get to know each other better and co-ordinate more. A Parent Action group, (open to nonparents as well as women and men), has begun this year which aims to provide support for parents and to increase awareness about parenting in the university community. Just beginning is a Women Against Pornography group which is holding a public meeting on Thursday 11th October 7-9pm at Ellen Melville Hall (cnr Fryburg and High Sts).

**RAPE AWARENESS** - The highlight of Rape Awareness Week was the all night vigil in Albert Park which 50-60 women attended with around 20 hardy types staying the whole night. Mulled wine and hot soup (some provided by Men Against Rape, thanks) hardly dented the freezing cold so next year we'll plan to do it during summer. We are currently writing a submission to the government on the proposed rape legislation (best we've seen yet) pointing out the areas of child abuse and sexual harassment which are hardly dealt with.

**LOOKING FORWARD TO 1985** - Don't forget during unemployment blues that Student Job Search has an affirmative action officer - Cathy Flynn - who may be able to help suggest areas of work or help set up work co-operatives etc. If you make it back here there will be six women on exec. Trish Mullins as NZUSA's WVP, Bidge Smith as WRO and wominspace to relax and escape to. Birgitta Noble and Pam Goode will also be Co-editors (women at the top, yipee!) next year so all women on and off campus interested in contributing, giving ideas, energy or support please feel welcome to come up to the office (3rd floor AUSA).



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## GOOD WORK FROM 'GOOD MONEY'

# THE WOMEN'S BAKERY

### MAMATA - The Womens Co-operative Bakery.

On Oct 13th the Women's Co-op Bakery opens its shop doors to sell wholesome breads, bagels, cakes and vegetarian pies. The day will celebrate the previous 18 months spent in renovating the 80 year old brick oven bakery and test baking preparation. A festive programme has been arranged with music, dance, theatre, children's activities and craft stalls.

**T**he co-op was formed to provide employment for ourselves and as an alternative to the traditional capitalist business which emphasises competition and material values. We hope this project will be a working model for other co-ops and especially for women to be able to work in an environment which meets their specific needs of flexible hours, childcare and emotional support. Our white, male-dominated culture does not encourage co-op living. We feel the need to work together to challenge those values in a creative, practical way to break down the separation between us. On a personal level this has involved much self-growth: there are many challenges working in a co-op based on equal responsibility, consensus decision making, honest communication personal sharing and support.

With spirituality as our base we have been able to come through all the struggles of being a women's co-operative with little financial resources or practical skills. None of us had any previous commercial baking experience or carpentry skills and only a limited knowledge of business management. Since last October we have raised \$7000 from stalls, concerts, family and friends; if

we have received a loan of \$16000 and a grant of \$6000 from SCOPE, \$2000 from the Inner City Church and Community, \$7500 from Olaga Society and have also approached many local businesses for donations of materials which has been very successful but has divided our energy and taken us much longer to open. Within this limited budget we have totally renovated the buildings, secured an 8 year lease on the premises and bought the equipment and stock to get us going.

Mamata (meaning she who nourishes all) is a vision much greater than re-opening a bakery and shop. We also want to develop the site as a community meeting place, cultural and spiritual centre. There is a loft above the bakery which is already being used for yoga, meditation, music, self defence and social awareness. In the future we plan to hold workshops on cooking, natural healing, dance and lunchtime theatre. We also want to make the courtyard into a creative space for the community as an outdoor cafe and performance area.

All the profits we make and skills we acquire will go back to the community. We feel it's important to share what we've learnt and help form a resource pool for people interested in co-ops as well as support other womens projects.



Preparing a batch of bagels for the oven.

### GRAND OPENING OF MAMATA

The Women's Co-operative Bakery opens on SAT 13th Oct. at 11am.

A fun filled day of music, dance theatre and children's activities.

Topp Twins

Mahina

Alison East

Transistors and others.

Plus freshly baked bread, bagels, cakes and hot vegetarian pies.

COME JOIN OUR CELEBRATION!

### CHAPLINS' CHAT

## COPING WITH STRESS

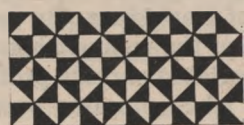
It's that time of year again! The shadows of approaching exams, the feverish panic to complete the year's work compounded with outside concerns make life stressful.

The last thing you want is 'good advice' on how to succeed. But a reminder of certain observable facts and principles may be of use.

1. Stress is a natural and necessary part of living, but it must operate in cycles with relaxation, or it becomes DIS-STRESS. RELAX!
2. 'The beginning of weariness is the end of edification' or 'the mind can absorb only as much as the bottom can stand.' Take your swot in digestible bites.
3. Artificial stimulants are usually counter-productive.
4. Exercise your body as well as your mind.
5. Stress is natural, but exams aren't. Learn how to relax in the exam room before you go in.
6. Most anxiety arises from anticipation. 'Sufficient unto the day is the evil thereof.'

Happy hunting!!!

J.M.K. for the University Chaplains



# PARTY!



Haere mai, Haere mai, Haere mai ....

Kia Ora is having a party for all those who have worked on the paper this year. Bring some friends and come along. The party will be at 21 Carlton Gore Rd, Grafton, this Saturday starting around 1pm.



# BUILDING A PEOPLE'S BANK

## GOOD MONEY

The Co-operative Enterprise Loan Trust (CELT) operates New Zealand's only 'Peoples Bank'. This is the story of what it is and how it came to be.

CELT was started as a support network for co-operatives. The people who make up CELT believe that co-operatives are not only a good way of working or relating together; but also make darn good sense as a form of economic and social activity. If they are so good then the immediate question is - why are there not more worker co-operatives in New Zealand? The immediate answer which CELT came up against very early on is the way money power is distributed in New Zealand. We quickly found that it is very hard for co-operatives to borrow from the financial market place. This problem is not peculiar to New Zealand. Reading accounts from overseas it is clear that the pattern is world-wide. The financial market place prefers to deal with people and institutions it knows and understands; something new particularly if it challenges received beliefs about ownership and management really has a tough time.

We decided that the answer to this problem was to establish a peoples' bank which would specialise in lending to co-operatives. What's more the bank itself would be established on co-operative principles so that it was run by and accountable to the people it dealt with as borrowers and as depositors. The idea seemed great; there were even one or two examples from overseas, such as the Caja Laboral Popular or Working Peoples Bank which is at the centre of the Mondragon co-operative network in the Basque country of Spain.

This was when we found out how entrenched the system really is. We thought that what we were setting up would have an instant appeal to a wide range of people, particularly those who had spent time with trade unions, political parties or other groups committed to social change. We were wrong.



# CELT

The reasons why are fascinating. We found that, broadly speaking, there were two reasons: one, most such people simply did not understand how capital is controlled in our society; and two there is a deep mistrust of people who actually understand how money works - if you know about it you must be a part of the enemy!

Let's take the second reason first. Even the words we use for money suggest there is something wrong with it. Think for example of the expression 'filthy lucre'. We use such sayings as 'money is the root of all evil' (even though the correct quotation is *love of money is the root of all evil*).

We should ask ourselves who benefits from this widespread attitude towards money. In CELT we believe the answer is quite simple. It is a part of the smoke-screen that the existing holders of money power have put up to protect their power. If the vast majority of people turn away from understanding how money works and who controls

capital in New Zealand then they are unlikely to challenge the existing power holders. Irony isn't it. Our own attitudes serve the interests of those who exercise power over us.

This leads into the first point, our understanding of who controls money power in New Zealand. There is still a wide spread belief that wealth in New Zealand and control of New Zealand business is held by the capitalist class. It is certainly true that there are extremes of wealth in New Zealand and that there are individuals who personally control large commercial organisations. However, those individuals are now the exception not the rule. All power is exercised by money managers managing other peoples money for them. Just who these other people are we will see in a moment.

Meantime, why the persistent belief in private ownership as the means of control? The answer seems to lie in the growth of political thought in the 19th century.

Questions of the division of wealth between Labour and Capital were debated endlessly during the 19th century but the nature of the debate was set very early on. David Ricardo, who wrote most of his work at the beginning of the 19th century, was responsible for the analysis which gave rise to the 'Iron Law of Wages'. This was the view that the owners of business would, over time, force wages down to a subsistence level sufficient only to allow labourers to survive and reproduce enough of their kind to meet future demands for labour. In 1844 Friedrich Engels wrote *The Conditions of the Working Class in England*. This was a look at the conditions in Manchester which was then the cesspit of the Industrial Revolution. The conditions he recorded were appalling and more than bore out the Iron Law of Wages - indeed they probably gave ground for believing that the working class would not survive to reproduce its own kind so harsh were the conditions under which it lived. Engels' book, in its turn, had a seminal influence on the work of Karl Marx. He provided the theoretical analysis of the means whereby the capitalist system expropriated surplus profit from the workers in a way which became ever more oppressive.

The force of this analysis and its apparent confirmation by empirical evidence concealed a quite different development which started to gather momentum in the late 19th century. Instead of wages falling even lower, real wages actually rose. In essence, the mass production system brought forth the mass market. Perhaps through the operation of some survival instinct, the capitalist class recognised that its survival depended on sale of its product which in turn depended on the payment of a sufficient level of wages so that workers could afford to purchase their product.

This process was slow to influence the conditions of individual workers but, taking the working class as a whole, its impact was fundamental. Once income rises above the subsistence level - in other words it is not essential to spend the whole of this weeks wages in this week for survival - then the

possibility of saving a part, be it ever so small, of the weeks wages arises. This is where the genius of the middle class really came into play. The institutions which moved to take control of workers savings were all run by the middle class. They ranged from Friendly Societies to Collector Insurance (Life Insurance companies whose salesmen came around once a week to collect the premium) to Building Societies. Between them these organisations ensured that although a significant amount of money capital of the nation was passing into the ownership of the working class, effective control of it remained as before, with the middle class.

What of the situation in New Zealand? To answer this question requires a couple of assumptions. Information on savings is not collected in a way which makes it easy to highlight questions of ownership and control. However, it is probably reasonable to assume that financial assets fall into two categories: (a) those belonging to people who themselves manage them for a profit; and (b) and those belonging to people who hand them over to others to manage on their behalf.

If we assume that that division also reflects broadly the division between wage and salary earners on the one hand and the business class on the other we then have the basis for calculating the amount of savings which workers have handed over to the control of the business class.

This second class of savings comprises such things as term deposits with trading banks, private savings banks and trustee savings banks, deposits with finance companies, premiums paid to life insurance companies, money paid into superannuation schemes and other interest earning assets such as government stock held by individuals. Obviously some proportion of this category of assets will also belong to the business class - who will for example take out life insurance. However, clearly it suits the interest and the practice of the business class to be borrowers rather than lenders, to own real assets rather than money assets which lose their value in times of inflation.

There are statistics available on the totals of these categories of assets. Use of the Reserve Bank Bulletin - the best source of such information - suggests that the total amount of savings belonging to wage and salary earners but handed over to institutions over which they have no control is of the order of \$25,000 M.

This figure is so large as to defy the imagination. It is, for example, 30 times greater than the market value of the Fletcher-Challenge group of companies which is often thought of as the biggest business group in the country.

What happens to these savings? They go into such things as government stock, the share market, buildings, mortgages, and other forms of lending. In other words they provide the money which the business class uses to fund its activities. Of equal or greater importance are those savings often represent the controlling interest of major companies. The following table gives a random sample looking at life insurance company ownership or a representative selection of public companies (the sample was taken out about 18 months ago so that figures have changed a little since then). The table shows two columns the first is the percentage of capital actually owned by life insurance companies and the second is the percentage of the total share holding of the top 20 share holders which is represented by life insurance companies. This latter percentage is important as it is normally agreed that effective control is exercised by approximately the 20 major share holders in any listed company.

**"... the total amount of savings belonging to wage and salary earners but handed over to institutions over which they have no control is of the order of \$25,000M."**





One of the co-operatives which CELT has helped to finance is the women's bakery in Richmond Road.



COMPANY	% OF ISSUED CAPITAL HELD BY INSURANCE COMPANIES	% OF SHARE - HOLD OF TOP 20 SHARE HOLDERS HELD BY INSURANCE COMPANIES
Farmers Trading	21.9	82.6
Fletchers *	20.9	69.2
NZ Forest Products	22.7	77.7
U.E.B.	14.5	26.8
Wilson & Horton	24.7	55.1

\* The percentage for Fletchers of top shareholdings is for the top 50.

There are two things to note about this table. The first is that it does not include holdings by superannuation funds (other than those run by life insurance companies) which are also major investors in public companies. The second is that the one apparently low example - U.E.B. - is low because its major share holder is NZ Forest Products which holds 40% of its capital. That 40% of course is influenced by the insurance company holding in Forest Products.

For us in CELT the conclusions that can be drawn from this situation are quite simple. They are: one, for many people their savings are actively working against them. For example (a) people in need of housing have their savings in institutions that prefer building major office blocks, (b) people who want to see more employment created have their savings with institutions which prefer capital intensive investment or investment for capital gain (c) people who oppose such things as felling native forest have their savings with institutions which finance the forestry companies which fell the forest (virtually every bank, finance house or insurance company has a financial interest in one or more forestry companies).

The second conclusion we draw is that this situation can be changed. The work of the CELT bank is dedicated to bringing about this change. There is nothing magical about managing savings. We have all of us been deluded into thinking that

some special skill or witch craft is essential. Think, for example, of the fatherly silver haired figure who fronts the T.V. ad for the Australian Guarantee Corporation. His role is to persuade you the viewer that managing your money is a mysterious business best left to the experts who understand it so much better.

The truth is different. Certainly managing money is a technical business but the technicalities can be mastered or the services concerned bought. The real question is not the technicalities but the purpose. It's really a bit like a car. The person who tells you that because managing your money is technical he (and it almost always is *he*) should not only manage it for you but should also decide how to use it. Imagine if your garage mechanic told you that because he had the technical skills to understand how to put your car back together again he should also decide where and how you drove it. You would think he was crazy. Yet there is really no difference between the mechanic telling you that and the financier telling you that your money has to go into high-rise buildings or investment for capital gain when you are worried about providing more housing or more jobs.

The answer is the 'Peoples Bank'. A bank in which people make decisions in respect of their own savings or, at the very least, tell the people who manage their money what they are to do with it.

CELT has built the structure of such a bank. It operates through a series of regions (currently Auckland, Bay of Plenty, Taranaki, Wellington, Nelson, Christchurch and Dunedin). Membership is open and anyone is free to join in decision making at every level. Our view is that control of savings is too important to be left to the experts.

We also recognise that people want to know that they are safe - another of the ironies of our present society is that the existing institutions retain much of their power because they are seen as 'father' figures who can be trusted (we ask trusted to do what?). Using some of the best legal brains in the country CELT has put together a security and guarantee system which we believe is as safe as any other available. It is also unique. Effectively in CELT peoples savings are guaranteed by the people who look after them.

Members of CELT have collectively decided that their priorities are lending for co-operatives and for community groups which work on a co-operative basis. We have helped worker co-operatives, retail co-operatives, craft co-operatives and are currently working with a range of co-operatives and community groups including an alternative school, and a series of worker and craft co-operatives.

We believe that the 'Peoples Bank' is the real answer to the challenge of how to get power to the people. If Labour is to control Capital rather than for Capital to control Labour then we need a network of worker co-operatives which can only come into being if they have the backing of their own bank. If people are to build their alternative social structures, be they schools, organic food co-ops, craft co-ops, housing co-ops or living communities or whatever, then they too need control over their own savings.

The Peoples Bank is the pathway to the peoples liberation.

- Peter McKinley

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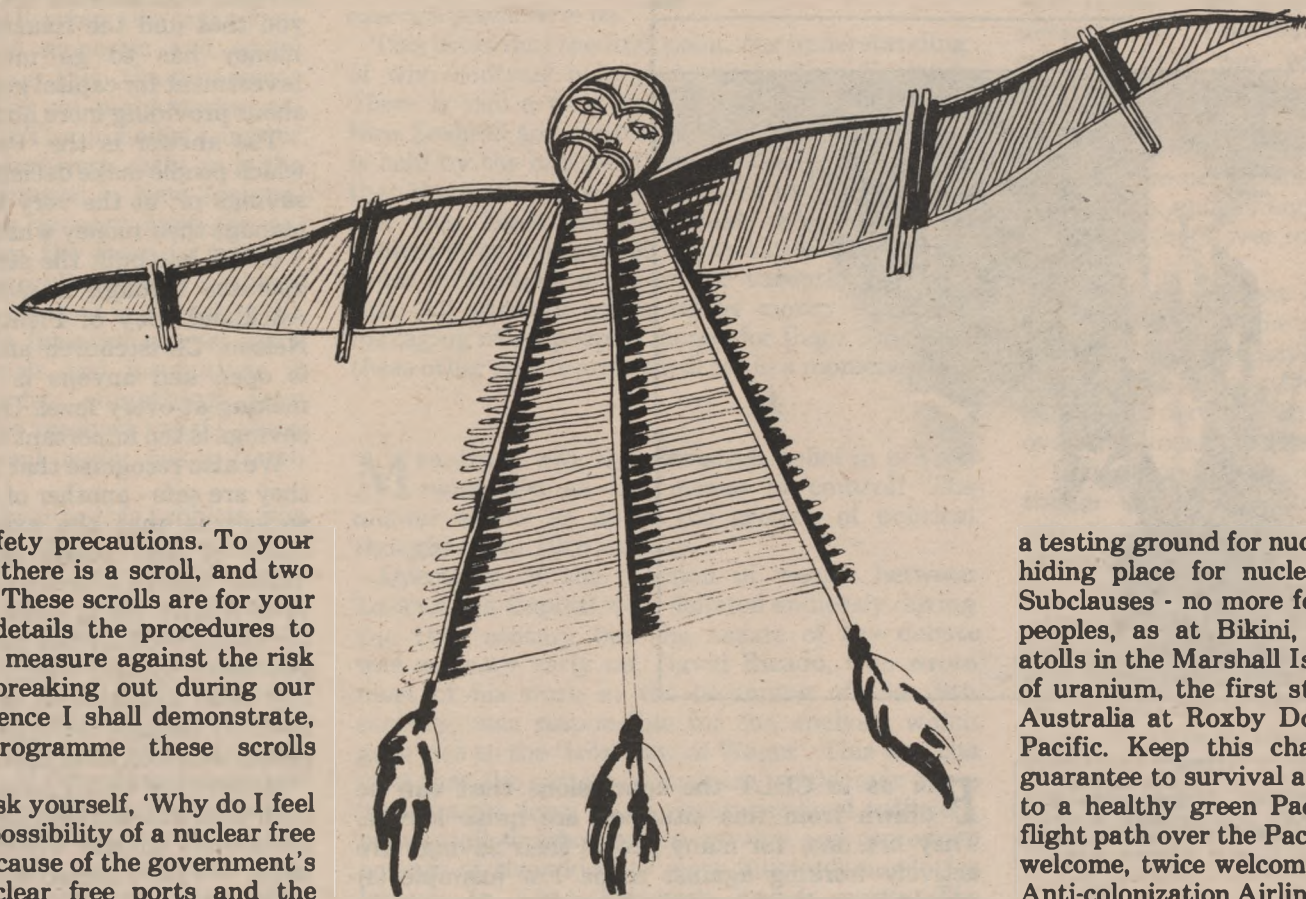


# AOTEAROA ALLIANCE AIRLINES

**K**ia ora, and welcome aboard Kia Ora's 1984 guided tour of Te Moana-nui-a-Kiwa.

Our flight will depart in 30 minutes. Your host is Aotearoa

Alliance Airlines and we trust you will enjoy your flight.



First, however, the safety precautions. To your right you will note that there is a scroll, and two more scrolls to your left. These scrolls are for your safety. Their fine print details the procedures to follow as a preventative measure against the risk of a nuclear accident breaking out during our flight. For your convenience I shall demonstrate, literally, the safety programme these scrolls outline.

To begin. You might ask yourself, 'Why do I feel so optimistic about the possibility of a nuclear free Pacific?' Perhaps it is because of the government's position concerning nuclear free ports and the ANZUS Treaty. If you believe we should not be a party to the extension of US militarism and power projection in the Pacific, then take the scroll to your right, and tear it up into pieces immediately. Please use the wastebasket - do not litter. If however, you have any doubts about this course of action, do not panic.

Instead, take the scroll into your hands. Remove the gladwrap. To do this, ask yourself, 'But how can we take the NZ out of ANZUS? On our own we are weak, while the Corporate power the 3 of US (ourselves and our two allies)

Relax. Do not panic. For in truth, *we are everywhere*, as you will see at the windows when our flight departs in 20 minutes. And everywhere others like us also want to move out of their foster-parents' embrace, and build their own Pacific homes. The gladwrap is a vacuum mentality that beyond the Western embrace lies nothing but a vast wilderness. Do not be fooled. Remove the gladwrap, for the great expanses of the Pacific are filled with others wanting the same break as us. Now drop the gladwrap into the trash can and open the blue scroll within.

You hold before you the ANZUS Treaty. Read carefully the fine print. Look at the claws, I mean clauses: clause 1 - Tangimoana, Black Birch, Deep Freeze..... clause 2 - Ready Reaction Forces, Northern Safari, Queenfish Auckex, RIMPAC, Cope Thunder, Triad '84 ..... so many military implications, all pointing to invasion of rather than support for our Pacific neighbours, the very allies we should be forging strong links to for in our collective strength we need not be weak at all. Isn't this role, I mean scroll, really offensive, despite its 'defensive' packaging. Even if our Pacific friends have problems with foster parents who consider them too young to leave their homes and make their own life decisions, we are big enough and developed enough to take a lead and build our own home, regardless of what Uncle Sam thinks. Now, rip the scroll up and drop it into the refuse, alongside its 'defensive' gladwrap, for its safety

*'.....don't forget to sign on the dotted line....'*

precautions are now redundant. Congratulations. We are now a lot safer. And welcome aboard the Anti-nuclear Aotearoa Alliance.

Now turn to the left. Two more scrolls lie before you, one wrapped in colourful giftwrap, the other in plain brown paper. Take the colourful giftwrapped scroll. Remove the giftwrap. To do this, ask yourself, 'But how can we have a nuclear free Pacific without having an *independent* Pacific? Not just formal political independence, but freedom from foreign economic control and control over our land, language and culture?'

Relax. Do not panic. Instead, look carefully at the colourful gift wrap - isn't it pretty? The French hosted Pacific Arts Festival coming up in New Caledonia and their Statute of Internal 'Autonomy', the Compact of 'Free Association' in Belau, the 'democratically' elected Marcos regime. Offensive, isn't it? Screw it up and drop it into the trash can alongside ANZUS. Open the green scroll.

You hold before you the Vanuatu Declaration of the Fourth Nuclear Free and Independent Pacific Conference, July 1983. This is the new set of instructions which is to replace the outdated nuclear preventative health measures ANZUS was supposed to guarantee. Read the fine print concerning our Pacific friends. Clause one - Kanak Socialist independence, Indonesia out of East Timor and Irian Jaya (West Papua) and Tahitian and Hawaiian independence. Clause two, that the Pacific is not a dumping ground for nuclear waste,

a testing ground for nuclear weapons or a strategic hiding place for nuclear ships and submarines. Subclauses - no more forced relocations of Pacific peoples, as at Bikini, Enewetak and Kwajalein atolls in the Marshall Islands, and no more mining of uranium, the first step of the nuclear cycle, in Australia at Roxby Downs and elsewhere in the Pacific. Keep this charter. It is your personal guarantee to survival and our collective guarantee to a healthy green Pacific. Congratulations. Our flight path over the Pacific is now much safer. And welcome, twice welcome, aboard the Anti-nuclear, Anti-colonization Airlines.

Now take the final scroll into your hands. We still have 10 minutes left before our flight departs. Remove the plain brown wrapping. To do this, ask yourself, 'What sort of society do I want to live in?'

Relax, do not panic. Remove the wrapping of multi-cultural lies and happy-go-lucky myths and drop them into the trash can. Open the faded brown scroll you hold. The faded brown scroll you hold is covered in Maori signatures. It is the Treaty of Waitangi. This is your residency papers, your passport to citizenship in Aotearoa. Read carefully the fine print, the promises of milk and honey in a land of hope. Now, panic. And note the dotted line at the bottom which awaits your personal signature, for you have contractual obligations to honour. Obligations to remove the barriers, legal and otherwise, which obstruct Maori progress, constrict Maori hopes and sustain a state of under development. Your side of the bargain is to support the Maori drive for independence, if not actively, then at least by clearing the cobwebs of prejudice and misunderstanding which exist in the corners of this house. It is time to set our own house in order. Kia ora. And welcome, thrice welcome (as the natives say) to a Nuclear Free and Independent Aotearoa.

Our flight is about to depart. In flight, from the vantage point of your window seats, you might note the commonalities which bind the Pacific together. Take note of the sites which foster parents have taken over, and the lands, minerals and wealth of other resources which they are loathe to leave behind. Take note of the sights and the sounds of a multitude of cultures and languages which fill this wilderness, and link Pacific peoples together. These are our links to the future.... speaking of which, don't forget to sign on the dotted line of your residency papers.

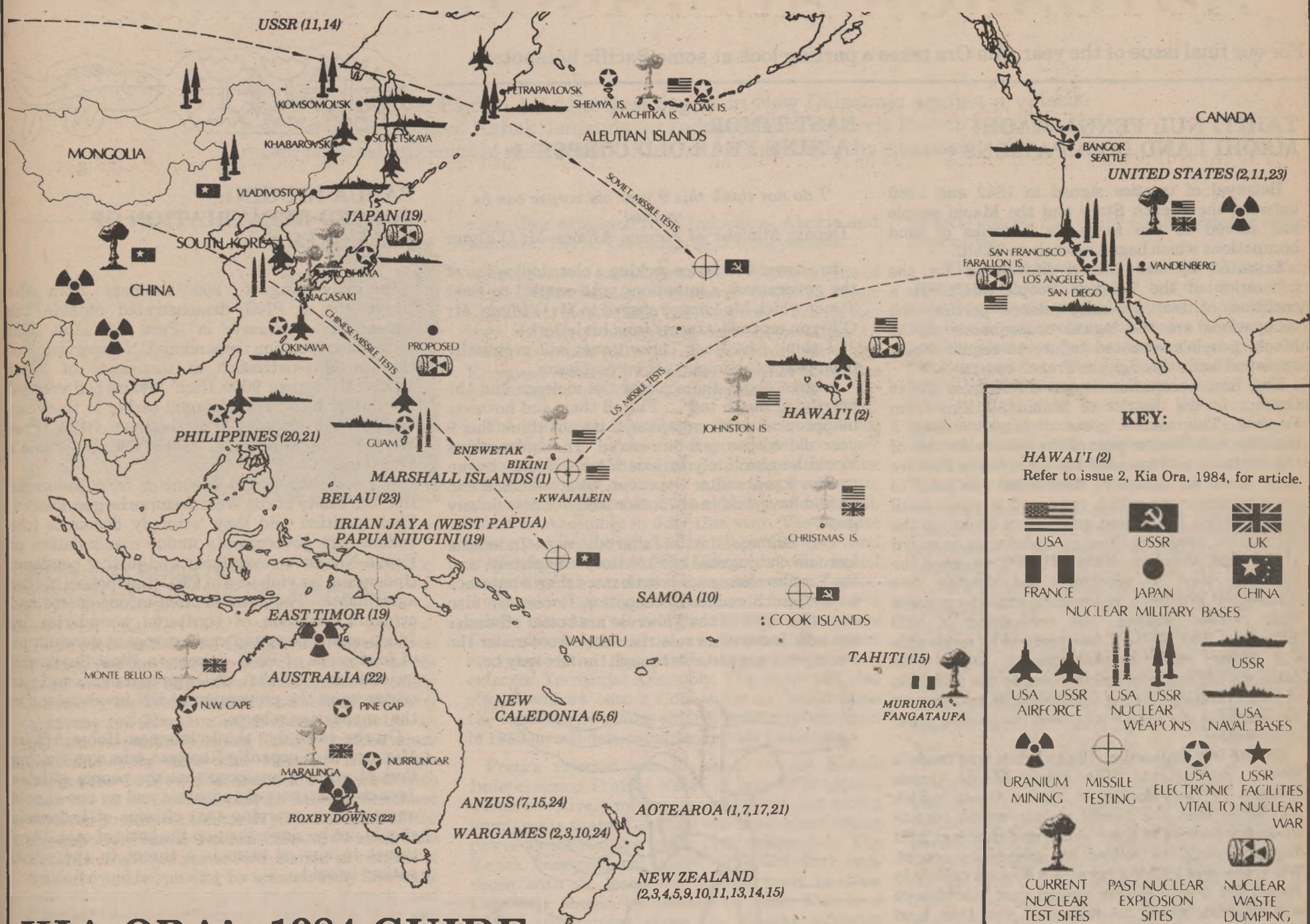
Please extinguish all cigarettes, our tour is about to begin. Magazines are available for reading, just ask at the office. Our flight is about to begin. We sincerely hope you enjoy it.

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# TE MOANA-NUI-A-KIWA



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# PITOPITO KORERO

## PACIFIC NEWSBRIEFS

For our final issue of the year, Kia Ora takes a parting look at some Pacific hotspots:

### TAHITI NUI: FENUA MAOHI - MAOHI LAND OCCUPATIONS ▶

Betrayal of treaties signed in 1842 and 1880 between the French State and the Maohi people has served as the focus for a series of land occupations which began recently in Tahiti.

Initiated by the United Movement for the Liberation of the Tahitian People (MULPT), a coalition of two pro-independence parties, the occupations are the logical consequence of the Maohi people's repeated failure to regain stolen ancestral lands through the French courts.

The first occupation began on August 17 at Orofara in the district of Mahina, 11kms from Papeete. This vacant piece of land covering 5 hectares is defined as part of the private domain of the territory, and formally belonged to the Pomare clan. Some 40 occupiers barricaded the road to their encampment which remained in place until Sept 6, when 120 armed gendarmes broke up the occupation, arresting three men who were on guard at the time. Members of the MULPT returned the following day to reoccupy and despite two subsequent attempts by the authorities to prevent their protest actions, the occupation is still underway. The MULPT has pledged to settle this and other sites unconditionally, until their demands are met. Occupiers point to the situation of poor Tahitians living in make-shift housing on the outskirts of Papeete who need the land for their subsistence.

On the 9th September 1842, Tahiti was made a French protectorate. The ruling Maohi Queen Pomare IV, was forced to sign a treaty which stipulated that the Maohi people would remain sovereign owners of their lands, and that any land disputes would be settled by indigenous courts. When the protectorate became a French colony in June 1880 it was further agreed that Maohi laws and customs would be respected and that land matters would remain under Maohi jurisdiction.

Colonisation however, has never respected indigenous wishes and today the Maohi people find themselves the tenants and not the guardians of the lands of their tupuna.

Maohi independence would not only reverse this situation, but prohibit a repeat of such environmental abuses as the former use of a huge tract of land at Mahina as a supply base for the French nuclear testing programme. Today supplies are all stocked at Mururoa from where France continues to irradiate the land and sea of the Maohi people.

### AUSTRALIA: ABORIGINAL PRISONERS KILLED ▶

P.A.G. (Prisoners' Action Group) and P.R.O.P. (Protection of the Rights of Prisoners) and supporters picketed the Australian Consulate in Quay St on September 28th, in solidarity with actions in defence of black rights taking place across Australia, on the first anniversary of the death of John Pat.

There is enduring anger towards the vicious killing in custody of 16 year old Aboriginal John Pat in West Australia by five policemen, who swaggered back to work after being found not guilty of his murder.

The Australian government continues to legitimise the killing of people in custody; only one month ago another Aboriginal, Robert Walker, was batoned and kicked to death by four prison officers in Fremantle jail. No charges have been laid against them.

### EAST TIMOR: 'A NINE YEAR OLD CORPSE' ▶

*'I do not think this 9 year old corpse can be revived'*

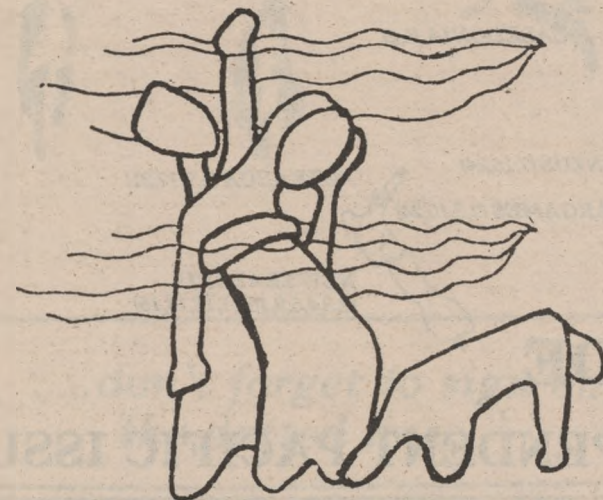
Deputy Minister of Foreign Affairs, Mr O'Flynn

In answer to a letter seeking a clear indication of the government's intentions with respect to East Timor which Mr Lange referred to Mr O'Flynn, Mr O'Flynn replied (extracts from his letter):

'I think (the East Timor issue) will eventually disappear as an important current issue....

I agree about the scale of the violence and the horrifying death toll .... For all that, and however inappropriate the metaphor, I do not think this 9 year old corpse can be revived. The Indonesians would be absolutely furious if we suddenly began to say, 9 years after the event, what we could and should have said in 1975. Nor would it now do any good.

'Our Ambassador in Jakarta.... says Indonesia has now subjugated the territory completely, and the Fretilin resistance is little more than a nuisance to the much reduced occupation forces. He also says that 90% of the Timorese are better off under the new Indonesian rule than they were under the Portuguese, unpalatable though the fact may be.



'Despite all this I am very concerned about the matter and want to be assured there is nothing effective we can do.... (The Ambassador) will report to me before I go around the ASEAN capitals in late November/early December. I will make strong representations about Indonesian conduct in East Timor, the content depending partly on what the Ambassador says. He thinks this kind of monitoring and private protest does more good for the Timorese than public confrontation would do. At present I am inclined to agree.'

Mr O'Flynn also states that he will be compelled to oppose the Labour Party policy on East Timor, when it comes before the Policy Council and Caucus. Remit No 125 passed at the September 1984 Labour Party Conference reads: 'That the Labour Government change New Zealand's vote at the UN to one of support for the withdrawal of Indonesian troops from East Timor in recognition of the inalienable right of the people of East Timor to independence and self-determination, in accordance with the principles of the Charter of the UN. And that the Labour Government give diplomatic recognition to Fretilin as the rightful representative of the people of East Timor.'

The closing line of Mr Flynn's letter stated 'What little can be done, should be done.' The full text of his reply can be obtained by ringing Helen - 500-179. It is still possible to affect Labour policy by writing to its Policy Council, Mr O'Flynn or Mr Lange.



### PAPUA NIUGINI: FORCED REPATRIATION OF REFUGEES ▶

In early August, 200 students from the University of PNG demonstrated outside the Indonesian Embassy in Port Moresby and presented a petition demanding UN supervision of the forced repatriation of thousands of West Irians. More than 9000 Irian Jayans had crossed the border into Papua Niugini earlier in the year, fleeing from armed clashes between OPM (Free West Papua Movement) rebels and Indonesia's armed forces.

The students sought assurance from Indonesia that the safety of the West Irianese be guaranteed. Their petition said they 'strongly denounce (the Indonesian) governments undue manipulation of Papua Niugini's sovereignty and further condemn (Indonesia) for violation of PNG-Indonesian border agreements.' The petition cited inconsiderate and arrogant violation of territorial boundaries by Indonesian troops and craft, arrogant destruction of food crops of PNG citizens in West Sepik and intimidation of the PNG government and its citizens and the prevention of UN involvement in the repatriation scheme.

On the same day the Indonesian Home Affairs Minister, Mr Soepardjo Roestam, who was visiting Port Moresby announced that the people of Irian Jaya were citizens of Indonesia and no one should question this, warning that citizens of Indonesia should not be singled out on the basis of race. 'Any threat to any of them is a threat to the whole nation' he said.



### TOMAHAWK MISSILES: NFIP LAUNCHES CAMPAIGNS ▶

Japanese peace groups have forged a large and high spirited protest against the imminent deployment of the 'Tomahawk', a sea-launched cruise missile which is a twin to the cruise missiles which sparked widespread resistance in Europe. Tomahawk is a high-accuracy low-altitude nuclear missile which carries a warhead ten times as potent as the Hiroshima bomb. Guided by a computer system which enables it to hug the ground and change course in flight, it is able to avoid defence radars. The US intends installing Tomahawks on 80 attack submarines and 76 surface ships in the Pacific and Indian Oceans.

These missiles make arms verification and controls redundant, as their conventional and nuclear versions are indistinguishable. The NFIP Pacific movement is moving into top gear to mobilise strongly against the Tomahawk, particularly in Japan and the US. Major Japanese actions include a nationwide rally, a 35 day walk and a 30,000 person encirclement of the US Navy base at Yokosuka. In the US, where 4 attack subs have already been equipped with Tomahawks, Congress has stalled deployment pending the meeting of certain conditions. The equipped subs have meantime been confined to port.



# NEW CALEDONIA

## THE PACIFIC ARTS FESTIVAL

In December the Pacific Arts Festival begins in New Caledonia against a volatile political background of Kanak demands for Independence viz-a-viz French attempts to retain political influence in their colony. Kia Ora backgrounds the situation.



### NEW CALEDONIA: THE FINE ART OF POLITICS ►

Participants in the IV Pacific Arts Festival to be held in Noumea later this year may have to decide whether art can be divorced from politics. Heavily funded by the French State, the Festival is seen by a number of Kanak independence groups as an exercise in public relations, designed to convince Pacific nations that the Kanaks, the people indigenous to New Caledonia, are satisfied with their lot as a colonised people. Groups who have resolved to boycott the event point out that in the absence of Kanak Socialist Independence, the Festival degrades the sacred Kanak principles of welcome and hospitality for guests. They reject the role of entertainers to a wealthy French and Tourist Festival audience, a role which they say devalues their political struggle and cultural identity while reinforcing France's policies for the territory.

The one hundred strong contingent from Aotearoa has more or less been instructed by the NZ government that they are not to meddle in New Caledonia's political affairs. It remains to be seen whether participants publicise their own opinions once they are there. Since Georges Lemoine, French Minister for Overseas Territories, has made it clear that France is hosting the Festival, participants will inevitably be giving credence to this latest showpiece, and by extension France's colonial policies.

The whole situation has parallels with the call to boycott South Africa. Given the forms of apartheid by which Kanaks have been subjugated for the past 130 years, it is little wonder that many Kanaks see the Festival as another rip-off. \$7 million is a lot of money to spend on a 12 day event, while 70% of Kanaks survive on subsistence agriculture.

Recently Jacques Lafleur, millionaire leader of the right-wing New Caledonian RPCR party, called for the Festival to be cancelled. He claims there could be serious trouble because Kanaks are divided over the issue. Ironically it was the RPCR party which threatened earlier this year to physically prevent the Festival with their cattle and bulldozers, if the Kanak Independence Front boycotted the territorial elections in November. Any violence will inevitably be provoked by the numerous armed white settler groups (Secret Army Organisation, Movement for Order & Peace, Rurale, Secret Committee for Repression) for whom New Caledonia represents the 'last stand'

since their expulsion from Indochina, Algeria and Vanuatu. The RPCR claims 35,000 supporters.

Arts Festival participants will be in the middle of a fast-deteriorating process towards New Caledonian (not Kanak) 'independence'. France has been delicately negotiating this in an effort to retain as much influence for itself and its white European settlers while giving nominal allowance for the rights of Kanaks as tangata whenua.

The territorial elections - now scheduled for November 18 - are in dispute because their outcome will determine who will administer New Caledonia's semi-autonomy under the new Statute of Internal Autonomy, passed by the French National Assembly in July this year. The Statute was unanimously rejected by all parties (pro- and anti- independence) in New Caledonia's Territorial Assembly but was imposed regardless by France. Amongst other things, the Statute hands over a small measure of self-government to a new Governing Council whose members and President are elected by the parties represented in an enlarged Territorial Assembly. The latter will also elect members onto a Committee to decide upon the content and voting eligibility for a referendum in 1989 on self-determination in New Caledonia.

France rejected out of hand all the Kanak Independence Front's electoral reform proposals which effectively means that transient and recent immigrants to the Territory will have equal voting power as the Kanaks in the 1989 referendum. The Kanak Independence Front proposed that only those with at least one parent born in New Caledonia should be eligible to vote. This is a logical requirement given the Kanaks minority status - 43% of the total population - due to immigration policies under French administration.

In successive Conventions in July and September, four of the five Kanak political parties in the Independence Front (UC, FULK, PSC, UPM) resolved to boycott the territorial elections and withdraw all support for France's Statute of Internal Autonomy proposals. The remaining party the LKS, support neither the elections nor the Statute, but is contesting the elections to keep an eye on developments and to siphon off valuable resources to its rural co-operatives. The LKS stresses that the Kanak population is as yet economically unable to sustain opposition to France, multinational mining corporations and the local white population, given that French capitalists monopolise all aspects of finance, government, communication and transport. The French government has responded to the election boycott by promising to send in the army to prevent any 'disruption' on or before polling day.

The central point of contention for all factions in New Caledonia is who will gain economic control of the country. Under the Statute, transition to self-determination will still result in white control of the economy and probably in white domination of the political sphere. The boycotting Kanak parties have decided the only way to guarantee control of their country is to fight from outside the institutions and have formed a Kanak National Socialist Liberation Front (FNLKS) and are setting up a provisional government. The implication of these moves is that the Kanak population will move into armed struggle. The leaders of the FNLKS say they can no longer wait for negotiations with France. They will take

political control and worry about economic control afterwards.

The LKS believes the situation will inevitably develop into armed struggle, but maintains that it must be part of a gradual programme phased in by the Kanak grassroots, not timed in response to outside pressures or to meet some arbitrary date for independence. The LKS opposes the election boycott because non-participation could open the door to right-wing 'minority' Kanaks officially representing the country in international forums. (Several Kanaks are members of the right-wing, white dominated political parties contesting the November elections).

Unfortunately the demand for haste has been picked up by South Pacific governments seeking some way to be seen to be making a stand for independence in New Caledonia. At the August South Pacific Forum, a pro-colonial briefing paper prepared by the NZ Ministry of Foreign Affairs was adopted by Forum leaders, with the exception of Vanuatu's Walter Lini. The Forum nations, lead by New Zealand and Australia, yet again turned a deaf ear to Kanak calls to provide an international forum for their case at the UN, and instead railed against 'terrorism' entering the South Pacific. This was a knee-jerk reaction to the visit to Libya by two Kanak independence leaders in August. Australia's Bob Hawke virtually wiped the Kanak population in his consideration of New Caledonia's future and Lange told the Kanak independence parties to get back into dialogue with their colonial oppressors. The Forum's great stand was to call for the date of the referendum to be advanced to 1986, and to set up a Forum committee to negotiate between France and the Kanak independence movement.

By 1986, the economic and political position of the majority of Kanaks will have had even less chance for improvement than by 1988, so the Forum has sealed the future of the territory into the hands of the existing white neo-colonial elite. In the latest move, 17 members of the FNLKS left for Libya reportedly to form a Kanak government-in-exile. This would not be surprising as all South Pacific nations, barring Vanuatu, have persisted in dealing with the French government as the sole legitimate representative of the Kanak people. Denied even a voice at the UN, Kanak independence activists have thus sought help directly from the non-aligned movement. If they do form a government-in-exile, the famous forum negotiating committee will have to decide whether to give them legitimacy, or whether to bury its head in the sand and talk only to the French government and the right-wing 'minority' Kanaks.

The Arts Festival will come in on the tail end of what could be a volatile and possibly violent territorial election. The army reinforcements will still be out in strength to preserve the French government's Festival showcase. Tensions will be running high if plans to elect a Kanak provisional government within New Caledonia proceed on November 24. Under French law, forming a provisional government is called 'insurrection' against the State. With the Kanak independence movement split for the time being, with right-wing death squads gearing up for their finest hour and with more than 5000 French military and police toting sub-machine guns, the environment for the Arts Festival will be extremely uncertain.



*'This grave State Paper, this blanket bought, missionary bought Magna Carta was signed by about 5 Natives in a thousand, and was understood by about 5 in ten thousand...'*

So said a member of the first colonial Parliament in this country. He was referring to the Treaty of Waitangi, of course.

In an attempt to stay as far away as possible from the issues raised by Maori people at the National Hui on the Treaty of Waitangi which was held at Ngaruawahia, September 14-16, the media has focused on destructive comments. In one instance at least, this reflects ignorance, and perhaps envy, that at last Maori people have come together and reached some accord on what is now an issue of nationwide concern. For some snooping Tory M.P. to take a pot shot in Parliament at one of the resolutions and the status of the Hui by taking it out of context reflects the quality of governing we have in this country. It is no wonder that our people have little faith in Parliament.

In a television interview before the Hui, one of the members of the planning Committee for the Hui, Te Runanga Waitangi, commented that the consensus reached at the Hui would be a *Maori* consensus. In the preamble to the resolutions it is stated that consensus was reached on the resolutions. Casting aspersions about the fact is really like crying over spilt milk. Our journey towards regaining our own sovereignty in a political and economic way began a long time ago, and as Eva Rickard said at the Hui, 'you cannot stop an idea whose time has now come'.

The Ngaruawahia Hui represents an articulation of the demand to handle our own destiny. And that will shake any Parliament in this country, with or without Maori people in it. Of the nine resolutions which came from the Hui, it is the resolution about 'the Cessation' of the celebrations which many are focusing on at present. The Waitangi National Trust Board is responsible for organising the celebrations. It is a statutory body and its terms of reference are set out in the Waitangi National Trust Board Act, 1932. Its powers *do not* include the power, right or obligation to organise a celebration at Waitangi each year. The celebrations are a convention. They have arisen out of the need for the colonial people to express their false nationhood. Our status as tangata whenua supercedes the Treaty of Waitangi and the continuation of any celebration of the Treaty will be like casting water on stone. The more we act as tangata whenua, the more water we will have cast on our stone, and the more the colonials will campaign to maintain the celebrations.

The navy presence at Waitangi dates back to the 1930's. At that time the flagstaff in the Treaty grounds was getting a bit tatty so the Navy offered to fix it up, and since then have been extended an annual invitation. This triggered some envy from other branches of the armed services, namely the Army, Airforce and the Police and so they too were invited to attend. Again there is no statutory obligation or right for any of those groups to be present in any manner. So even the Prime Minister needs to tidy up his comments about the Treaty and the celebrations.

The Ngaruawahia Hui is the result of a long line of protest about the Treaty. It has consolidated motion amongst the Maori people. On its own it represents a hallmark within our people in that it achieved consensus despite tribal, political, spiritual, sex and age attributes.

The responsibility for implementing the resolutions lies with all participants and their respective organisations. Te Runanga Waitangi will continue in operation and broaden its role by taking up the challenge of drawing together concerns about Maori land, water, fisheries, forestry, and human rights. A Government Commission would be a 'Claytons' type remedy which would do little towards implementing the resolutions. In fact, the Hui brought forth astute observations of the current powerlessness of the Waitangi Tribunal, as reflected in the resolutions concerning the Tribunal.

The forthcoming Maori Economic Development Summit Conference must address the resolutions of the Hui, or else it will be a vacuous exercise designed to propagandise Maori International.

*Ripeka Evans*



## THE RESOLUTIONS THE NATIONAL HUI ON WAITANGI

*'Kia whaka kotahi te - tera te i'*

THE purpose of the hui was to bring together collective opinions and seek points of healing and reconciliation, in relation to the Treaty of Waitangi.

Throughout the hui came repeated calls for unity of our people and practiced what must always be a constant progression, when of Aotearoa.

*'Te mana wairua, te mana whenua, te mangata me tuku'*

### STATUS OF THE TREATY OF WAITANGI

THE Treaty of Waitangi is a document which articulates the status of Maori as tangata whenua of Aotearoa.

THE Treaty of Waitangi shall be the basis for claims in respect to the land, forests, water, fisheries and Human rights of Maori people.

THE Treaty of Waitangi is a symbol which reflects Te Mana Maori Motuhake. We declare that our Mana Tangata, Mana Wairua, Mana Whenua, supersedes the Treaty of Waitangi.

### CELEBRATIONS FEBRUARY 6, 1985

THAT this hui supports the cessation of the celebration of the Treaty of Waitangi, at Waitangi, and throughout Aotearoa, on February 6, 1985:

Accordingly, this hui recommends to the Waitangi Trust Board and the Government that they withdraw the Navy, the Military, Police and other Government organisations and representatives from participation in the Treaty of Waitangi celebrations at Waitangi 1985:

THAT this hui endorses the calling of a hui by the four Maori elected M.P's, to be held at Waitangi on February 4, 5, 6, 1985, and that the M.P's work with a collective tangatawhenua from throughout Aotearoa.

### THE WAITANGI TRIBUNAL

THAT the Waitangi Tribunal retrospective power 1840 to 1985 and that adequate resources be made available to the Tribunal and applicants (to ensure the grievances are fully resolved).

THE Maori Land Court be given not less than equal status to the High Court.

THE Maori Land Court and should follow recommendations of the 'Waitangi Tribunal Commissions' to the Maori issue.

NOT only should beds of land be returned to the Maori, but also respect to the water should belong to the Maori. THERE should be changes in the Maori Land Court vis the previous land from being alienated.

THAT a Body elected by Maori 50% elected by the remainder be established.

a) to sit between Parliament and the General to ensure all proposals consistent with Treaty of Waitangi.

b) to rule on recommendations from the Tribunal and formulate any programmes to be implemented by the Government.

THAT a law be produced to proposed legislation consistent of Waitangi.



# THE TREATY OF WAITANGI 1984

Past, Present, Future

## HIKOI KI WAITANGI

Why are we Hikoing? I heard a young child say  
as we walked to Taupiri, the first stop on our way.  
Her Nana paused a moment and as she held her hand  
began to tell her all about the history of her land.

Well, Mokopuna, years ago, when I was young like you  
my tipuna told me stories which I believe are true  
they told me Wikitoria promised us our rights  
and since we signed the Treaty there've been arguments and fights.

What's a Treaty Nana? her mokopuna asked  
It's a Paper with some words on that bind us to our past  
it promised us our right to our kai, forests, fish and lands  
but now we don't have much left so we have to make a stand.

It doesn't sound right Nana, her mokopuna sighed  
Why can't I ride in Koro's car, this walking makes me tired.  
Her Nana smiled, I hear you now, there's your kohanga reo friends -  
so wait for me at Waahi and I'll get there when I can.

So I think at last the time is right to Hikoi ki Waitangi  
to tell Wikitoria's people they must honour te Tiriti  
for a Treaty without honour brings discord, disharmony  
so let's unite, change wrong to right, Hikoi ki Waitangi.

na Tuaiwa Rickard

## RESOLUTIONS OF VALUATION ON THE TREATY OF WAITANGI

'kotahi te wairua o tenei hui'.

bringing together collective opinions from Maori people, to talk about and  
action, in relation to the Treaty of Waitangi.

and calls for unity of our people. In essence we heeded our own calls  
for a constant progressing means for achieving our vision as tangata

Maori, te tangata me tuku iho ki a tatou e nga matua, e nga tupuna.'

### WAITANGI TRIBUNAL

That the Waitangi Tribunal be given  
effective powers from 1840 to hear grievances  
and that adequate resources be made available to  
the Tribunal and applicants (complainants) to  
have their grievances fully researched.  
That the Maori Tribunal be given wider powers -  
greater than those of the High Court of New

Zealand. That the Maori Tribunal and Maori Affairs  
Department follow recommendations of Royal  
Commissions' to Maori issues.

That only shore beds of lakes and rivers be  
allocated to the Maori, but also all rights in  
the water should belong to the owners.  
That there should be changes in procedures of the  
Tribunal and Court to prevent the prevention of Maori  
being heard.

That a Body elected by Maori people and  
appointed by the Governor be established:

to monitor the relationship between the Government  
and the Maori people and to ensure that all proposed legislation is  
consistent with the Treaty of Waitangi and  
to monitor recommendations from the Waitangi  
Tribunal and to formulate any compensation  
schemes to be implemented by the  
Government.

That a law be produced to require that all  
legislation be consistent with the Treaty  
of Waitangi.

### THE ROLE OF MAORI WOMEN IN DECISION MAKING

ON the principles of equality and justice  
enunciated in many submissions made to this hui,  
we submit that recognition of these principles be  
also applied to Maori women as follows -

THAT because Maori women constitute over  
50% of the tangata whenua there must be equal  
representation in all areas of decision making in the  
future.

### THE PROPOSED BILL OF RIGHTS FOR NEW ZEALAND

THIS hui is suspicious of the passing of a Bill of  
Rights because we believe we already have one. i.e.  
the Treaty of Waitangi.

THAT part of the work of the proposed  
Commission include the investigation of the  
relevance of the Bill of Rights for Maori people. We  
request that the Government ensure adequate  
Maori representation on the Preparatory  
Committee of Government.

### MAORI REPRESENTATION IN PARLIAMENT

WE urge a greater monitoring of the political  
performance of Maori Parliamentarians acting on  
behalf of the Maori people.



### THE DEPARTMENT OF MAORI AFFAIRS AND THE MAORI TRUSTEE

THAT the Department of Maori Affairs be  
required to account to the people for its actions  
especially for the year by year practice of  
underspending its appropriation - thereby handing  
millions of dollars back to the Government while  
Maori needs are so widespread and critical.

WE challenge Maori people to take a wider  
interest in the way that the Maori Trust Office  
functions. This would ensure that the fullest  
possible benefits are made to the Maori people.

### MAORI PARTICIPATION IN GOVERNMENT ADMINISTRATION

WE urge the establishment of a real Maori  
dimension within the Department of Education -  
then throughout the educational system.

WE urge the establishment of a real Maori  
dimension from top to bottom of the Department  
of Justice.

WE call for the establishment of a real and active  
dimension within every Government department,  
especially with Health, Social Welfare and  
Treasury.

### PROPOSED COMMISSION TO IMPLEMENT THE WORK OF THIS HUI

THIS hui endorses the establishment of a  
Commission to implement the recommendations of  
this hui:

THIS Commission shall be comprised of  
members of the present Planning Committee, with  
power to co-opt other representatives:

THAT the work of this Commission be funded  
by the Government.



# THROUGH THE LENS - TE HIKOI

In the first issue of *Kia Ora* this year we featured an interview with Mereta Mita which looked at her film on Te Hikoi Ki Waitangi. For our final issue of the year we come full circle with a follow-up interview, this time by Auckland film and video maker Janet Brady.

**What has been happening with the Waitangi film?**

Mainly we've been trying to raise extra money to finish the film. From what we've had processed so far I've picked out very interesting shots, put it together on a show reel and taken it around various organisations around the country to give them some idea of what has been shot and how the film looks. I've found people are much more interested once they see something up on the screen. At the moment the reels are with the Arts Council, who are looking at it with the view to some funding.

The film *will* be finished because it's on the list to go to the South Pacific Arts Festival in New Caledonia in December, and several groups have put pressure on me to get it ready. Because of the splits that happened within the organisation - the original organisation to take the Hikoi to Waitangi - it's been a lot slower than you would expect for something that's attracted so much interest.

Geoff (Murphy) and I are cutting it. Probably our services will be for free again in order to see it through. But that doesn't bother me as much as realizing yet again the lack of awareness of what it costs to put a film together, financially. People are expecting to see the film and only a few have bothered to find out what the financial state of it is. In the end it becomes a kind of exploitation when you consistently make films without taking into account the costs of your labour and the labour of your friends. And I've come to the conclusion that after this one I'm not going to do any more films like that because you fall into the category of exploiting far too many people.

**Did you think about a target audience when you began working on the Waitangi film? Is it a more specialized audience than for *Patu*?**

With the Waitangi film I was aware that it would only be a specialist audience, that in New Zealand in particular it would probably attract a wider audience than anywhere overseas would. The indications I've had from overseas are nations that have signed treaties (for instance the Indian nations of the United States and black civil rights groups in Australia trying to have something signed because they don't want to lose their land to some corporate mining interest) and are interested in the film specifically from that angle; whether or not a treaty is worth the paper it is written on and how much constitutional law or a constitution affects a treaty. And already they are sceptical about a treaty being set

up the way the Waitangi treaty has been.

**More about funding - what did you raise before you started?**

Before we started we had enough money to buy the film stock, pay the wages of the people who had to be hired - the professionals (but even those were on mate's rates) and for the hireage of equipment. So as far as planning to make the film, there was enough money to proceed with it - I always knew that we'd get so far then run out of money. But either you make the film or you forget all about it. I haven't proceeded with each of the steps of making the film until sufficient money has been raised to carry through that stage. I just keep getting straddled with these debts for these sorts of films. And planning it like that, making sure the money is there first, is one way of overcoming it. It might be slow, but it's still sure.

**You said something before about exploiting people. Do you think having people working for nothing is exploitation when working on such a film?**

I think you can exploit people's commitment to things - I've seen it happen in television for instance. When I was working on *Koha* we were there not for the money or anything, but primarily out of a commitment to set up a programme that would go part of the way to satisfying the Maori viewers who pay the same licence fees but were getting nothing for what they were paying. So you go in there with this pressing commitment to make a programme for Maori people, knowing that you're already restricted because you are moving into a totally white structure particularly in broadcasting, which has no allowance, compassion or understanding of the way Maori feel about being left out all the time. But we had to make it work; we were aware that if we failed they would say 'We gave those Maori a chance and they couldn't foot it - so it's their fault the programme folded.'

Now, if you have that kind of commitment to make something work against such odds, it's very easy to exploit. The foremost thing on your mind is that you're doing this on behalf of a wider group of people in society who are underprivileged so your main aim is to try and redress the balance. Whatever shit is put upon you is disregarded as you work toward that goal. Of course in the end the strain is so much and the exploitation of your commitment is such that you either leave or fold up in some way.



Photo - Janet Brady

Mereta Mita

**'Apart from *Te Karere* there's still no real programme specifically for Maori people.'**

The worst thing about a programme like *Koha* is in the end the programme philosophy reads something like this - a programme made by Maori, about Maori, for the majority viewing audience. And the majority viewing audience is Pakeha. So apart from *Te Karere*, there's still no real programme specifically for Maori people.

So that's where I learnt all about exploiting people's commitment. There's so much blatant exploitation in television. I don't want to be lumbered in the same category. I don't want to rip off my friends and see them exploited in the same manner because they have a commitment. I think you can take it so far - you know they are there because they want to be, and because of this, they do a hell of a good job. But if they're there because they are being paid, there's not the same kind of drive.

**How do you work with a crew that might differ from other directors?**

I like the collective way of working. I expect input with the people I work with - I expect them to offer suggestions on the way shots could be bettered in any way, or about how the sound should be recorded for instance. I expect ideas to come all the time and I've found that if you let that be known then people who have accepted that they're just a technician on a job, suddenly become creative people with lots of ideas and they like it. They take more care in their work when they feel they are part of the creative process and not just some person behind the camera doing exactly what they're told by a film director who thinks they're next to god.

**About structures. Do you have a definite idea of structure when you start to make a film, or does it evolve in the process?**

Making a documentary can be an unpredictable business. I've found scripting very closely in a documentary doesn't work as well as

having an idea, and going with that idea upper-most in mind while making the film. You have to be very clear about what you want in a documentary. There are so many side issues when you get a mass of people, as in the case of the Hikoi, moving in a particular direction, with all those people coming from so many different backgrounds and with so much varied experience and different levels of commitment. You can easily get side tracked if you're not careful about hanging on to your original idea.

In the case of the Waitangi film the idea I had was in 1840 a particular event occurred at Waitangi which is causing dissension in 1984. Why has this dissension continued after over 140 years? What is the basis of that dissension, and what actually happened at Waitangi? So the Hikoi was actually an instrument in the film, a way of getting up to Waitangi. I had it in my head all along that the Hikoi was a vehicle for getting to the root of the dissension. A very simple idea really and it turned out to be a sound one because as the march continued there was quite a bit of factionalizing and disagreement among certain sections. I was surprised at the way it held together so well. So many differences of opinion were aired on different marae. I think that's what saves these huge gatherings from falling apart - the chance to talk these through, that whatever disunity arises can be resolved through the korero on the marae.

The way the marae is set up is ideal for shifting masses of people and part of the process on the marae is that you must talk these things out. You could get sidetracked into thinking that the present day factionalizing is the most important thing, but it isn't and in retrospect I think my idea was the best one, otherwise it could have turned into a picture that showed how people disagreed all the time, how they can't get on. I am not in the business



of making a film that is more negative than positive. I don't think you can make anything progressive if you keep displaying the negative side. It's what I tried to do in the Bastion Point film and *Patu*. Even though there was something awful and negative taking place because of the system that is set up to control us, there is this powerful positive thing coming from the people who are being affected.

**How much has to be done before the film is finished?**

The editing has to be finished, the sound mix has to be done and a print made. It's very close to being finished. Of course, before it goes anywhere it has to be seen here first - I don't like trotting off overseas with films about the people here when the people here haven't seen it. When we talked about raising money earlier - one of the most wonderful things about this film is the fact that the money raised to pay for the film stock, wages and equipment hire, was money people donated. I had letters and other people had letters - like, the H.A.R.T. office and Roger Horrocks at the University had letters containing money for the film. If it weren't for that we wouldn't have been able to start it. So on that level it has been great.

Those people, though have generally tended to be educated people who know a bit about film - there's a kind of class thing in the awareness, those people know what kind of struggle it is to make a film. Outside of that there is so little known - such a mystique about film making. People are denied access to that knowledge by the way things are structured. Maori people have always been denied access to the media until just recently, and then only a handful of them so they haven't tended to know what costs are involved in making a film. It's the same with working people. I see part of my job is educating these people to that awareness and also to give them the opportunity to use this sort of technology to say what they want to say without any sort of interpretation put on the top.

**Do you think your working methods have changed since making *Patu*.**

I've got more streamlined, faster. Also there's this thing of not carrying on the next step of the film until the money is there to pay for it.

I've got a lot less influenced by how other people feel a film should be made. I've got a lot more confidence - I didn't have much of that when I was doing *Patu*. So it all helps and I feel a lot better about what I'm doing. I sleep easier and I'm a lot less threatened by the professionals and the technology of the industry.

**Do you find your relationship with the film industry difficult?**

A lot less now, because I've had a chance over the last twelve months to look at the film industry - what's called 'the New Zealand film industry' - and have had the view reinforced that I actually am not part of it - never have been. People tend to categorize me as part of the

New Zealand film industry, but actually I'm not. I make films differently from most people, about different topics from most people. I have more difficulty getting finance than other people. I'm not that interested in commercial success. I'm more interested in targeting groups whose awareness will enhance the quality of life in this country - rather than make me rich.

I find being outside of the industry and still being a film maker lends me a certain strength; it's nice to be able to not belong to something because you reject the values that they hold. I feel very comfortable being outside and am very happy with myself for not

being seduced by the glamour aspect of it. I think I've grown up, pretty much.

**What do you intend working on after completing the Waitangi film?**

I'd like to do some drama because what's happened in the direction the film industry has taken is that documentary film making has become 'progressively harder to do and there's a lot less money for it. I've seen some stupid, neurotic dramas getting money as opposed to a strong documentary being considered favourably. Stupid things! With nothing more to show than something negative and

neurotic about New Zealand society. I want to make dramas that have as much to say as if I was making a documentary because it seems to me that it would be easier to raise the money. There's always been a stigma attached to documentary film making - it's never regarded as a 'real' film. 'Friends' in the industry have said 'it's going to be difficult for you, because you've never done a drama.' I've looked back on the twelve documentaries I've worked on in one capacity or another and thought, you must learn something about film making. Drama's not so exclusive that you can't learn anything about it because you've only made documentaries.



**'I had it in my head all along that the Hikoi was a vehicle for getting to the root of the dissension.'**



**Pure Gold**  
GENE SHALIT, *Today*, NBC-TV

**Magic**  
JACK KROLL, *Newsweek*



A JACK ROLLINS and  
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Costume Designer  
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Director of Photography  
GORDON WILLIS

Executive Producer  
CHARLES H. JOFFE

Produced by  
ROBERT GREENHUT

Written and Directed by  
WOODY ALLEN

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# TE WHARE WHITIAHUA

## FILM REVIEW

### VERONICA VOSS

DIRECTOR: Werner Fassbinder



While other German Directors have dwelt upon the decadence and moral corruption of the Nazi era in films such as 'The Tin Drum' and 'Salon Kitty', Rainer Werner Fassbinder has often made films about the moral corruption he sees in post-war West German life.

In *Veronika Voss* Fassbinder shows that he is not a slave to his own style. In this film he uses those stylistic genres which have been the mainstay of American mannerist films. Those are the melodramatic tragedy and the Dashiell Hammett/Raymond Chandler detective thriller. Fassbinder, a master film maker, does not just repeat the genre but takes a cliché and turns it into a parable about the modern German society. Above all, in *Veronika Voss*, Fassbinder is elegant in his style. Indeed, those who were offended by the gross indecencies between consenting adults shown in *Querelle* will find that *Veronika Voss* is inoffensive in that regard.

*Veronika Voss* is the story of a faded film star and how she draws a sports reporter into her world of fantasy and memories of her fame during the Nazi era. The sports reporter turned investigative reporter, never breaks the story as he is a little man against a vast corruption. The lesbian Doctor is the link between the old Nazi Germany and the modern West Germany, rebuilt by the Americans. Country and western music on the Armed Forces Radio Station or the Voice of Free Europe is the new narcotic covering up the memories of the past as much as the narcotics the Doctor deals in. The American soldier (the negro actor seen in *Querelle*) measures out the narcotics or cleans his boots while singing old slave work songs. Call this film parable or call it fantasy, it is about what you want to believe it is about. There have been worse films by Fassbinder, ones that were little more than fairy tales for the intellectually handicapped which bludgeoned the audience with Fassbinder's

obsessions.

Rainer Werner Fassbinder is not the only modern German director who has followed the American dream to its limits. Werner Herzog in *Stroszek* (1977) ended that film in chaos in a tourist trip Indian Reservation with a dancing chicken on an electric plate. Wim Wenders in *The State of Things* (1982) has country and western music and endless American film in-jokes in his story of making a black and white film in Hollywood. Perhaps they are all saying that Modern Germany is trapped between the past and the great American cultural trap.

Apart from the epilogue, *Veronika Voss* ends with a spooky party scene when Rosel Zech sings that old 1950's crooner night club song *Memories are Made of This*. *Veronika Voss*, the character, cannot escape her past; the reporter can only escape the present by ignoring it and going back to sports reporting.

- Morris Averill

### DEMONS IN THE GARDEN

DIRECTOR: Manuel Gutierrez Aragon.

Given this plot:

A family, headed by a grandmother, are prosperous merchants. The eldest son marries a beautiful woman, the lover of the younger son. The younger son leaves to become an important aide-de-camp to President of the country, but not before getting one of the servants pregnant. The servant goes away and has a male child. The grandmother then forces the servant to give her custody of the child. The child gets rheumatic fever and needs the new wonder drug to recover, unfortunately the drug is very expensive and not obtainable through the local doctor.

Given this plot an American film company will make a tedious soap opera along the lines of *Dallas*. Given this plot *Demons in the Garden* is made into an amusing tale, deceptively simple, but which can be interpreted as a complex parable of life in Spain after the Civil War of 1936-1939.



The family in *Demons in the Garden* are prosperous shopkeepers in a small village, the eldest son runs the shop and the youngest son belongs to the Falange, one of the right wing

parties who supported Generalissimo Franco. (The Falange saw themselves as the third force in Spanish politics, between the outworn liberalism of the monarchy and the unacceptable marxism of the Republic.)

The family do well out of their political connections and prosper in blackmail dealings. At the centre of the story is the child Juanito. The film establishes the story of post civil war Spain in the way it affects the child. Angela, the mother, was a supporter of the Republic therefore called a 'Commie'. Juan, the father, is the sort of man the phrase 'A Don Juan' is used to describe. A seducer and manipulator of women.

Juan and his brother own a large black bull, an obvious sexual/social symbol. It reflects Juan's machism and contrasts with his brother's impotence while showing the family's aspirations to be more than shopkeepers. *Demons in the Garden* shows the family in a Spanish social/religious/political context which is the basis for comedy about sibling rivalries and sexual manipulation. The subtleties of language and of symbolism may only be obvious to Spanish audiences but the plot is obvious to all. After all, stories about sibling rivalry are as old as Genesis Chapter IV.

- Morris Averill



# TE WHARE TAPERERE

## THEATRE REVIEW

### THE PACK OF WOMEN

by Robin Archer

Mercury 2 until Oct. 13.

The Pack of Women was billed as a play which 'once and for all scotches the cliché that feminists are without a sense of humour'. Since what the proponents of that view really mean is that feminists do not find male-oriented (often misogynist) jokes funny, I went to see this play half-fearing that it might be an attempt to pander to such standards. However, it turned out to possess both the strength and warmth of women's humour, as well as its characteristic bite. Seeing it the day after I heard Robin Morgan speak, I was very conscious that this sort of tough resilient wit has always sustained women and brought us together in a shared understanding.

A series of very short sharp sketches, the script touched on issues ranging from rape, abortion and incest to menstruation. Ironically the last of these caused the most discomfort among some of the men present. All the women in the audience thoroughly enjoyed 'The Menstruation Blues'



though, even those with the stiff-faced middle-aged men giving way to a delighted if discreet chuckle.

*The Pack of Women* will not provide any new insights for those who are already familiar with the main issues being confronted by feminists. The pieces are of variable quality, too, some carrying greater impact than others. But the overall conception is good. The structure permits the inclusion of locally topical material, (so that it is

possible to get in a wicked dig at Carole Wall, for example), as well as bringing in extracts from historical and wider contemporary sources. The humorous, fast-moving script ensures that it is not simply preaching to the converted, however, while packaging the message in a way that might just have slipped under the guard of the typical Mercury audience.

-Yvonne Oldfield

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If you have skills in any of these areas and are looking for a fulltime career, then we have opportunities with top pay, variety and upward mobility.

Please phone for an appointment:  
792-829, ext. 83

#### THEATRE CORPORATE

14 GALATOS ST, NEWTON  
Bookings Ph 774-307

Mon to Sat, 8.15 pm  
Monday night \$5 night  
The musical play

### GABARET

Music by John Kander, lyrics by Fred Ebb  
Directed by Raymond Hawthorne  
Return season by public demand

Monday to Saturday 6.30 pm  
Harold Pinter's

### A KIND OF ALASKA

Harold Pinter's latest play in return season.



HOW FAST WOULD YOU RUN FOR YOUR LIFE ?

### TRIAL RUN

STARRING ANNIE WHITTLE

also screening  
Bastion Point

STARTS FRIDAY  
AT THE LIDO  
5.30, 8.15 pm

MASSEY UNIVERSITY  
GRADUATE STUDIES IN TECHNOLOGY  
OPEN DAY

GRADUATE STUDIES IN TECHNOLOGY  
OPEN DAY  
16 November 1984

#### ATTENTION; SCIENTISTS, ENGINEERS, MATHEMATICIANS

Opportunities: Research and graduate study programmes are available in the Technology Faculty at Massey University. The study programmes are designed as conversion courses in preparation for careers in New Zealand industry.

Subject areas: Biotechnology, Computing Technology, Food Technology, Systems Mathematics, Industrial Technology, Manufacturing.

Degrees awarded: Dip. Tech., M. Tech., M. Phil., Ph.D.

Funding: Funds are available for suitable candidates for specific projects.

**ACTION:** Find out more about research and training in the Faculty of Technology at Massey University by attending the Open Day, FRIDAY 16 NOVEMBER 1984. Free meals and accommodation provided. Please Register by writing to

The Secretary,  
Faculty of Technology,  
Massey University,  
PALMERSTON NORTH.  
or phoning 69-099 Ex. 8451 preferably before  
12 NOVEMBER 1984



# NGA KAI-PUORO

## MUSIC INDUSTRY

### FIRST THERE WAS BUTTER NOW...

The export of popular New Zealand music is an under-developed area of activity that deserves attention. It is a great potential area and one that will require a special kind of direction and specific kinds of music. Export quality music could provide international recognition for New Zealand talent, an opportunity for a variety of personnel and an overseas return for the country. It is an area that deserves a marketing strategy but most importantly it will require the right musical stuff.

Many New Zealanders have done very well once they have contracted themselves through overseas companies, but in those cases New Zealand is obviously making a negligible return on its resource and we could say that basically we lost the deal.

We have enough recording and video technology and plenty of talent to produce music equal in quality to that which we import. The New Zealand album and single charts indicate there is a healthy awareness of current overseas trends - but something isn't quite right. New Zealand seems to have very little to offer in order to compete in this lucrative industry and although some performing groups have domestic success it may not be the right stuff to present internationally. There is a different level of competition out there, and we need to get our fingers on the pulse and then back it with the promotional machinery.



Success for a New Zealand band or popular music artist is firmly based on their ability to fill pubs from one end of the country to the other. This might be one source of the problem. An overseas group will generate the bulk of its revenue from album sales, single sales and sundry items such as tee-shirts, books and posters. Touring would be seen as either the icing on the cake or as a promotional exercise. New Zealand bands rely heavily on the tour as a profit exercise to finance recording costs. Often this results in a break even exercise with the band getting over-exposed disillusioned, into debt and still working on that hit single. A band that succeeds financially on tour by consistently pulling large crowds is in a strong position to release material on vinyl. Some of these recordings work well on the domestic market, but is it export vinyl?

'... we play basically funk and disco and there aren't many funk-disco bands in New Zealand... everybody's listening to the same thing and that's where the future of music lies... N.Z. bands just don't have the songs, they don't have the videos, they're not professional, they haven't got the right attitude.' Mark Phillips - Zanzibar (Cha Cha May '84).

In recent years we have seen an output of records by do-it-yourselfers producing a healthy

amount of independent styled music, but at the moment there isn't a lot of 'now' music being created here, and it's hard to put the finger on any single cause of the problem. Commercial radio usually gets the most flak but sympathy can be spared to some degree. Compared to the sophistication of competition, a large amount of New Zealand music is just not up to it. The independent campus radios are providing a great service for fringe music in New Zealand and while it is hoped that non-commercial music will continue to flourish it can't be considered a major potential export contender.

In New Zealand we have a long tradition of bands playing the pub circuit. Generally, the bands that do best on the circuit have a mainstream pub-rock sound and many of the musicians are veterans to the style. We also have younger bands, popular with school kids and finding big local success with a pop-rock sound. We used to call it 'new-wave' but basically it's pub rock, great live and ideal for the pub environment, but outside New Zealand it's not really saleable. In fact, by international standards these sounds have become dated. Meanwhile, the buying public consumes vast quantities of Eurhythmics, Culture Club, Talking Heads and Michael Jackson and our nightclubs thump to the sound of dance music.

A recording studio manager who's been in the business for years, said he had seen a lot of talent leave the industry. Perhaps the person with potential to achieve would rather work in another area. Perhaps those who could approach the industry with a contemporary attitude, will realise there is little opportunity - maybe not enough to bank a future on.

A new approach is needed to get something out there. First you need the songs - not just one, but a handful and then you need to create the visual presentation - not just colourful lights and trendy clothes but heaps of imagination, focused into a total production.

Terms such as packaging and marketing are being applied to a variety of our raw resources and manufactured products aimed for overseas. The aim is to survive in a competitive market. These terms might appear distasteful to a performing artist and seemingly contrary to many held musical values, but the adoption of them in a tasteful way could be the key to gaining an audience beyond New Zealand.

- A.J. Richards

## HE PUKAPUKA

### BOOK REVIEW

## NATION-HERO, NATION-VILLAIN

Another Look at the Soviet Threat  
by Jem Bates.

This very readable 77-page booklet makes a valuable contribution to an understanding of the dynamics underlying the East/West confrontation. It goes beyond a mere 'who's-ahead-of-whom' weapons count and narrow anti-nuclear stance.

The writer, who lives and works in Auckland, shows how the myth of the 'Russian threat' has been deliberately used to lull us into uncritical acceptance of ever-increasing militarism as a necessary 'defence' of our freedom, while in fact it is used to support political and economic exploitation. He has assembled a wide range of historical and current illustrations of this elaborate mythology, which has its roots far back in the 19th century - long before the Bolshevik Revolution presented an ideological justification for it. Chapters on 'Russophobia in New Zealand' and 'The Pacific Threat' gives it immediate local relevance.



While the book is unashamedly damning of a century of Western foreign policy, it is far from a defence of the Soviets. The writer embraces and elaborates Alan Wolfe's thesis that the superpowers represent two perverted ideologies.

Its publication is also a well-timed contribution to the present debate on ANZUS and on the morality of our complicity in the interventionist, nuclear war-fighting and life-destroying policies of the Great Powers. The book is well referenced and obviously well researched. It deserves to be widely read. The front cover illustration is a real find. I suggest, however, that a reprint include a table of contents.

This book is available from Samizdat, P.O. Box 5510, Auckland, and costs \$3.50.

- Helen Yensen



# An International Student Identity Card gives you half price air travel for all of 1985

Get yours free with a Bursary Back-Stop account at The National Bank.

The International Student Identity Card (ISIC) is available to any full-time tertiary student in the country.

With an ISIC, you'll qualify for a 50% standby concession fare when flying within New Zealand.

Now is the time to apply for an ISIC or to renew your existing one. The card is valid from 1 January to 31 December each year, and the 1985 ISIC is available now.

If you open a Bursary Back-Stop account at The National Bank, you will get yours free or you can apply for one on your campus for a \$10.00 fee. The free card is also available to full-time students not in receipt of a bursary who open and maintain an ordinary cheque account with The National Bank with an average credit balance of at least \$50.00. If you're a

full-time student apply now to avoid any hassles with the change-over period during the summer vacation and you'll have an ISIC all next year.

Other ISIC benefits include cardholder concessions and discounts at a wide range of theatres, galleries, and retail and commercial outlets.

The 'Student Travel Guide 1985' is a 65 page booklet detailing money-saving services and benefits in New Zealand and overseas for ISIC holders. The guide will be sent to all students obtaining or renewing a card for 1985.

Make your money go a whole lot further with a Bursary Back-Stop account available from any branch of The National Bank and an International Student Identity Card.

*Student Travel Services (NZ) Ltd,  
P.O. Box 9744, Courtenay Place,  
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# TE HAUORA

## FOOD AND HEALTH

### GET READY FOR XMAS



The one really good thing about the end-of-term is that Christmas is just around the corner. Most Christmas preparations gets left until the very last moment but there's one thing that can be made in advance and improves with age. I'm talking about Plum Pudding - the 'true blue' type which hangs in a cloth for ages before Christmas and is left to mature. This recipe is one my grandmother has made each year for 60 years and it's one of the very best parts of Christmas! It feeds a huge crowd of people and is extremely filling.

#### 'Nana Setter's Plum Pudding'

3 c. breadcrumbs  
3 c. flour  
2 c. shreddo  
2 c. brown sugar  
3 eggs  
1 tsp each of cinnamon & ginger  
2 tsps mixed spice  
1 pkt raisins  
½lb sultanas  
juice of one lemon  
brandy (unspecified amount!)  
lge cloth (old sheet, flour bag etc.)

Mix everything together to a very stiff consistency with a little milk. It must keep its shape. When prepared, hold the cloth by the 4 corners and dip into the boiling water then into cold water. Put the mixture onto the middle of the cloth (remember it must be stiff). Pick up the 4 corners and leave a half inch space at the top. Plunge into boiling water keeping it boiling and covered with water for 5 hrs. On Christmas Day it will need another 1½ hrs of boiling. As you can tell this pudding is solid and huge (about 10 inches in diameter and 5 inches high.)

- Tracy Setter

### SELLING YOUR TEXTBOOKS



The University Book Shop will be buying back selected textbooks again this year. Students will receive higher prices than last year and to streamline the operation the payout will be made on the spot either by credit to an account or with cash.

Sixty per cent of purchase price will be paid for 1984 textbooks in very good condition. Reduced amounts will be paid for marked, damaged or older books. Student I.D. cards will be required when selling textbooks to the U.B.S.

The S.C.M. Second Hand Bookshop will be operating as usual at the beginning of the first term of 1985, and starts selling in enrolment week for a two week period.

A list of the text books that the University Book Shop will be buying back will be available at the Princes Street Shop from Monday 5th November. The buy-back will start at the Princes Street Shop from Monday the 12th November and continue until Friday 15th February 1985.

**SHADOWS**

Programme of entertainment

Tuesday - Thursday  
TAPE NIGHTS

Friday - FREUDIAN SLIPS

P.S. As from Monday 8th Oct., SHADOWS will be operating Tue - Fri over exam period.

**UNIVERSITY  
BOOK SHOP**

**CASH  
FOR  
TEXTS**

**BUYING : 12.NOV - 15.FEB**

LIST OF TEXTS BEING PURCHASED  
AVAILABLE FROM 5TH NOV.

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



# NGA TUHI MAI

## LETTERS

### □ COFF, SPLUTTER . . .

Dear Rangī & Neil,

As a founder member of CO7 I would like to reply to Stephanie Hollis' article about COFF and about anti-smoking activists generally. While I appreciate that Ms Hollis likes to smoke cigarettes and to buy them from AUSA outlets on campus, however trying and smoking cigarettes affects people other than those who smoke them. You may see the sale of cigarettes as a matter of individual choice. Indeed it is, but students who don't smoke have as much right to participate in the decision as do smokers. The same situation applies in determining smoking and non-smoking zones.

I think it is very amusing that Ms Hollis blames all the non-smokers for all the noise pollution in the world. If she has scientific research to back up her observations, I would like to see it. As a non-smoker who dislikes loud parties, heavy metal and all other forms of pollution, I have never noticed any correlation between smoking/non-smoking and noise pollution. I do agree that noise pollution is damaging to one's health but this in no way diminishes the danger of smoking to both smokers and non-smokers.

Finally I must reassure Ms Hollis that COFF has not the slightest intention of ever making smoking illegal on campus. While I believe we should assist smokers in every possible way to give up, the problems associated with smokers will never be overcome until we can deal with the economic and political structures which pressure people into smoking. We are not interested in passing totally ridiculous and unenforceable rules and regulations. COFF is more interested in educating students in the dangers of smoking and encouraging the creation of non-smoking areas within the Student Union generally.

Best of health.

Colin Patterson

AUSA & COFF Welfare Officer

P.S. If Ms Hollis shares my concern at the excessive noise emanating from Campus

Radio I suggest she discuss this with Debbie Gibbs, the Station Manager who happens to be a smoker.

### □... AND CROAK

Dear Neil, Rangī and Stephanie Hollis, I wish to reply to Stephanie Hollis' article 'an allergic reaction.'

Firstly as Environmental Affairs Officer (EAO) I am concerned with noise pollution. But about five years ago I realised that you cannot change the whole world all at once by yourself. Firstly it takes a lot of time, energy and downright hard work to achieve anything. I cannot, all by myself, make the world environmentally aware. It requires people to become fanatical over one or two issues, like lead in petrol, seals or noise pollution, though at the same time trying to maintain a wider perspective.

My efforts in regard to no smoking is a one issue oriented attack. Smoking presently kills over 3,500 New Zealanders, increases social injustice in the third world and deforestation of tropical forests. All are my personal concerns and to some extent AUSA's.

I too do not like loud noise, it leaves my ears humming. I am also partly deaf due to many 'glue ear' incidents in my past.

I'm right behind you, if you wish to set up an Anti-Noise group. But more than one person is required to get the cog turning. Though time and energy is already overstretched, come and see me if you want some advice or help.

Yours

Barry Weeber

Environmental Affairs Officer.

P.S. I drive a bicycle, hate canned music, listen to the concert and national programme, hate lawnmowers and power tools and like fresh air.

### □ ETHNIC QUESTIONS

Dear Sir,

After last week's issue of Kia Ora, I have had several complaints from members of the Indian Students Community regarding the article on SJS by Toni and Emele.

Although the producers of the article are to be commended for their work, many Indian students feel left out because of the non-appearance of an Indian version of the message, since most other ethnic minorities were included.

Indian students make up a large percentage of the student number from Fiji and Asia and feel a message about SJS in Indian would have been appropriate.

Is this a sign of discrimination against a section of the minority by the rest of the minority?

Is it oversight?

Yours faithfully,

K. Takai

AUSA Overseas Students Officer

### □ TOO LATE FOR 'SURVIVAL'

Dear Kia Ora,

... some of us have had to learn the hard way! With reference to your helpful and very thorough article entitled 'Employment Survival Kit' in Kia Ora (Sept 25), I have one suggestion to make: that you publish this article (or a similar one...) around mid-term 2 when many firms/organisations etc are canvassing for future employees. Many of us have had to learn

- how to sit in an interview
- how to write a positive, but not over effusive resume
- how to go about finding valid info about jobs available etc etc...

the hard way, ie: by ... EXPERIENCE. Some may argue that this is often the most effective way to learn ... but not if it costs you two or three potential jobs, simply because you *did* squint at the interviewer throughout the ordeal because the sun came piercing into your eyes ... or because you wasted most of your (and his/her) precious time mistaking the opening 'closed questions' for 'leading ones' and found yourself busted out before you knew where you were... or just because you simply did not realise that 'everyone gets nervous before an interview; there is no such thing as the perfect applicant or the perfect interviewer!'

With a bit of luck I won't be here next year to see it... but if I am (I'll *certainly* need it then if I am!) I hope my eye catches the 'Employment Survival Kit' in June sometime.

Employed-to-be 'Varsity Student.

### □ R.I.P.

Dear sweet Mark

Another angry young human  
He traded a motorcycle for his life you know  
But you bastards out there couldn't understand that, could you?  
So much anguish inside  
Some saw the frustration  
Most were scared or confused  
or both

I saw you grow  
From a greasy would be biker  
Into an intense angry Mark  
Strongly fighting for something  
And against beings who may not have seen the enemy

I liked you but don't know if you knew it  
I never told you  
And now, well, you know  
It's past anyway

You've had your last blast  
I write these words for you  
Fuck literary expression  
But you went out  
Maybe as you would have liked to

But I wish brother  
That your likes had changed  
Just a few days before  
You paid for your bike  
But never made it to the Angels

R.I.P.

Garry McFarlane

### □ RED STARS OVER GRAHAM

Dear Neil and Rangī,

Greetings Comrades! We would like to comment on the brave step our new leader has taken in showing his preparedness to lead the glorious student revolution that he is obviously planning for next year. We are ready to follow his every command, and look forward with eager anticipation to the time when he can legitimately put a red star on the front of his beret. His actions prove that he is a man who is prepared to stand up and be counted, a man of the people. We thank all you wise and mindful proletariat that chose such a magnanimous leader and put the cause in front of personal benefits. Viva the revolution!

Karl and Fred

### □ ISIC, TISA, STB, NZUSA PART II

Kia Ora

Interesting to see Mark Pattenelen, presumably posturing as an expert on the affairs of ISIC/NZUSA/STB if all. Unfortunately, about the only fact in his letter was his quote from my SGM speech. What he should have said was:

- 1) Shareholding in a company does not mean responsibility for or management of a company. Ask the Securibank shareholders about that!
- 2) The Managing Director of STB was not an NZUSA Exec. member when STB went bust - he was on the Exec. 10 years before that.
- 3) The residual loss is less than half what Pattenelen says it is.
- 4) No portion of the NZUSA levy goes towards that loss.

Regards,  
Jonathan Blakeman.  
P.S. On the subject of discounts, the list published *free* by AUSA each year has more discounts than either the ISIC or TISA cards.

### □ MISSING PERSON

Dear Editors

Buried deep in your rather turgid two page interview with Ron Rodger, departing Artistic Director of the Maidment, were two quite shocking sentences.

'The place needs a creative dynamic administrator. That person is not here'.  
Why not? Surely that is just the sort of person that an Arts Centre, if all places, needs desperately. Is it beyond the selective ability of AUSA and the University to find and employ such a person?

This cannot be a shortcoming which has just become apparent. It must have been obvious for years! C'mon Studass - we pay in our fees for the March, we deserve to have our money administered properly.

Yours Sincerely,  
Barry Worthington.

### □ NAME DROPPING

Kia Ora Rangī and Neil

For two weeks running *Kia Ora* has printed opinions about Robin Morgan and her recent speaking tour of New Zealand in *Nga Wahine*. Regardless of the content of these opinions it seems pathetic and contradictory that whoever wrote the pieces and you, as editors, would let these things be printed UNSIGNED or with no indication whatsoever of who felt like this and on what basis they are making these judgements.

The issues involved here are complex and defy one or two small paragraphs. If these opinions are held with commitment and a will-to-share by the writer then let her sign her name to them.

Yours in hope  
Jackson

*(Do I detect a note of defensiveness? - because I don't find your criticism very meaningful. I questioned the worthiness of the event and gave my impressions after attending it. Contributions to Nga Wahine have not been credited in the last 24 issues - Birgitta)*

### □ PRESIDENTS, PRESENT AND FUTURE

Dear Eds, Kia Ora!

Well just sitting here in Victoria's boardroom at one of our last sacrificed weekends for students Stephen and I would like to inform Auckland students that contrary to their democratic process they have lost themselves the most marvellous competent articulate intelligent hard working and pro student President ever. So much for the eulogies.

We have had to put up with lots of shit this year, Steve in the harbour capital, me in the deep isolated south. However never did we have to put up with the sort of witch hunt journalism and uninformed criticism that Trish was subjected to.

Students never realise the energy commitment and heartbreak which students involved put in. We accept that. But having sat through this weekend of the N.Z. Students Arts Council and watched your President Elect in action and also having been subjected to him during his self organised National Tour (for what purpose we'll never know!), we both feel rather sorry for you lot up there in the shadow of Rangitoto.

However as the cliché goes and is relevant to student politics all over the country 'You get what you bloody well deserve.'

Happy Swotting,

Arohanui

Robyn, Pres O.U.S.A.

Stephen, Pres V.U.W.S.A.

### □ AUSA's 1985 PRESIDENT REPLIES

It seems strange to me that two Student Association Presidents can be so naive to write such an egotistical letter. Their attempt to polarize Auckland students by decreeing upon Trish divine status, and by blindly degrading myself, is ridiculous. Because I stood up for Auckland students, pointing at the fallacies in their stand, they were subjected to a pricking of their egos - you can't have valid arguments if you're new - Roby and Steve believe you should be seen and not heard, well that is if you are able to detect their line.

In fact Steve, Dave's proposal to pull out from the NZ Students Arts Council, was not reinforced by Victoria Students Association Policy through a General Meeting, SKC, or even executive. So much for the credibility of an autocrat who jovially stated that the vic students wouldn't find out till next year - as there were no more Salients (their Craccum/Kia Ora). This is unconstitutional, and shows that gentleman's lack of regard for student feeling, no wonder he disagrees with my stand.

As for my 'self organised national tour', I spent a week travelling from Victoria to Canterbury/Lincoln, then to Otago. I funded this personally, as I believed it would be advantageous to Auckland students if their President 1985 knew how other Student Associations operated. This visit was really fruitful by virtue of ideas and contacts gained which can only help Auckland students. But sorry - according to Steve and Robyn I'm not pro-student and don't have commitment. Otago was the only place I was not well received by the President. At the Hostels, however, I received far more informative feedback concerning the Student Association from many friendly Otago students. Robyn seemed to object to my infringing on her Domain, and thought 'ridiculous' my suggestions that NZUSA give Auckland voting rights relative to the number of students, she thought it was good an Auckland student had less say than anyone else - so much for democracy. Maybe her friendship with Trish is a source of her discontent - 2½ months after AUSA elections?

In conclusion, I could opt for writing such letters as theirs to their newspapers (as I find their attitude contemptible) however, I need not stoop to their level, as I thank God their respective Associations have for 1985 wisely 'put them out to pasture'.

GRAHAM WATSON

SRC CHAIR

PRESIDENT ELECT, AUSA.



# PANUI

## NOTICES



### MAIDMENT THEATRE

Sun 7 Oct 2pm West Auckland Music Students present their annual concert. 36 young musicians will perform. Tickets \$2.50, students \$2.

Fri 12 Oct 8pm, The Bakhor Dance Ensemble - direct from USSR the internationally acclaimed Bakhor (Spring) Dance Ensemble will make one performance only on the Maidment stage. Bookings at the corner box-office. Tickets \$12 concs \$7.

Sunday 14 October 6pm Maidment Little Theatre New Play Workshop. 'Queen Victoria is Alive and Well and Living in Albert Park' An absurdist satire for a new theatre written by actor/performer Rick Loos. The presentation follows a week-long workshop of the script under the direction of Ron Rodger and Rick Loos. Entry \$2.00.

### LITTLE THEATRE

Tuesday 9 to Friday 12 October, 1.00pm and 6.00pm. Factory of Submissive Beings - A theatre and film production by Alternative Cinema Inc. Tickets \$5.00 concessions \$3.00.

### UNIVERSITY SINGERS

Present music from Italy, N.Z., Austria, England, France, Germany, with soloist Martin Driessen - guitar and an Oboe Quartet. Friday October 5th 7.30pm University Hall. Admission \$5 adults, \$3 Senior Citizens, \$2 Students.

### INDIAN WOMEN

Are you interested in forming a support group. Please contact: Jasbinden 452-560. Jesvier 546-633.

### REINCARNATION

'Reincarnation' is the topic of a free public program to be given by an Indian jogi, scholar and tutor from a Spiritual University. He has 30 years of experience and research behind him.

The program will be held at 7.30pm, Thursday 27th September at MacLaurin Hall, Auckland University, Princes St.

A preceding free programme, entitled 'Science of Peace, a strategy for change', will be held at 7.30pm, Wednesday 26th September at the Quaker Meeting House, 113 Mt Eden Rd. For enquiries about either programme ring 793-757.

### THE ROLES OF THE UNIVERSITY

Did you hear the radio talks on 'The Sabre-Toothed Curriculum'? We have invited Ms Charmaine Pountney (who gave them), and Professor Brian Davis to give papers on *The Roles of the University*. What does it exist for? How do we go about our business?

Dr Colin Lankshear lectures in Education and will chair these paper and discussion sessions.

this Wednesday, 26 September and next Wednesday, 3 October, at 1pm in the MacLaurin Chapel Hall. We hope that discussion will help us begin to clarify our understanding of this 'multiversity'.

### ID CARD PHOTOS

The AUSA Executive is currently investigating a proposal that Student I.D. cards contain a photo of the holder and that the card be of a higher quality than the present library card. Implementation of this proposal will be dependent on it being of no cost to AUSA.

Because of printing deadlines I may be unlikely that this proposal cannot be implemented before 1986. The Executive is interested in student response to the idea of requiring a photo on your I.D. card. If you have comments, criticisms etc. please contact Colin in the Welfare Office or Graham (Rm 112A) or leave a message at the AUSA reception desk.

### PEACE OFFICE

The Peace Office of the Auckland Trades Council is now open. It is located on the first floor of the Trades Hall building and the telephone number is 765-310.

Peace Policy on the job and to encourage working people to be more actively involved in the growing mass movement for peace in their community.

However, if there is any way we can assist your group with information or resources please do not hesitate to contact us. Likewise if there is any information you should share with us we would appreciate hearing from you.

In essence the programme of the Peace Office aims to encourage Trade Unions and their members to more actively implement F.O.L.



### FORTY BALES

This installation is arranged with forty hay bales and tanalized pine fence battens. It is derived from certain aspects of the Ihumatao landscape. I was interested in the lines made by roads, fences, hedges and walls over and especially through definite features of the landscape such as the volcanic cone of Abbot's Mountain. This mountain is now severed by a quarry and its roads.

The installation will be at the Little Theatre, October 16-19. It is by Averil Harris from Elam.

### CLUBS AND SOX

It is now the time to prepare blurbs advertising your club for ORIENTATION HANDBOOK 1985.

Blurbs should be about 250 words, and state such things as what your club does/when/where and give a contact phone. Any questions/queries/problems/comments/suggestions should be directed to John Pagani. Rm 109 StudAss, Ext 823.

Completed blurbs can be dropped in the box beside reception. All clubs, or people wishing to start a club next year, are welcome to contribute. Admission free.

Individuals who wish to contribute to Handbook 85 are welcome to contact us: any topic considered.



LOOKING AT PICTURES

THE  
1984  
ELAM STUDENT'S MAGAZINE  
\$3.00  
at the  
UNIVERSITY BOOK STORE

## BEAT THE BURSARY BLUES (the unkindest cut!)

Have the kindest cut, perm,  
or colour with Cut Above cash coupons



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perm  
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highlights

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comb on,  
semi-permanent  
colours

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# STUDENT BANKING ON A PLATE.



Your Trusteebank really knows how to cater for the full-time student, with a complete range of Student Banking Services. And because all 320 branches are computer-linked, you can treat any Trusteebank as your own... all around the country. Pick up your free Student Banking Services brochure now... it'll really help fill the gap.

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ETA CHIPS; TIP TOP;CROISSANT  
D'OR;  
LYDGUARD SAILS.

We hope the activities have provided some release from  
PRE-EXAM tension.

**GOOD LUCK!!!!**

# GRADUATES

Your opportunity to **TRAIN TO TEACH** in secondary schools

Applications are still being accepted from graduates interested in undertaking a one year secondary teacher training course in 1985. In particular, applications are invited from people with degrees which qualify them to teach any of the following subjects in secondary schools:

- MATHEMATICS
- CHEMISTRY
- PHYSICS
- ACCOUNTING
- MAORI

The training course may be undertaken at Auckland or Christchurch.  
(Maori may be undertaken at Auckland only)

**APPLICATION FORMS AND FURTHER INFORMATION MAY BE  
OBTAINED FROM:**

Don Sanson  
Department of Education  
Gillies Avenue  
(Private Bag), Newmarket, Auckland  
Telephone 541-989