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CRACCUM



CRACCUM

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We forgot to credit the artwork under last weeks editorial. It was done by Jeffery Harris. Thanks Jeffery.

CRACCUM 34 YEARS AGO

For some time there have been routine checks by the Police Department into the activities of foreign students, especially concerning their academic progress.

However, while the waterfront strike was on, police activity intensified. A SGM of the Association was requisitioned, mainly by members of the Socialist Club. The motion called for the immediate repeal of the Emergency Regulations. Before the meeting, some members of the executive asked the secretary to inform the police of the intention to hold the meeting. She did this. Later they phoned her and asked if they might send up two men to interview her. After copying a list of names displayed on the Socialist Club noticeboard they asked for the addresses of the persons who had signed the requisition for the SGM. After conferring with the Registrar she allowed them to search through the Students Association Roll to get the information.

- CRACCUM, Friday 28th September 1951

EDITORIAL

We've settled into some sort of routine at CRACCUM now - it doesn't seem such a crisis when we find a mistake at the last minute, the zip overflows or run out of cigarettes. It's often quite a shock for us to realise that the hysterical giggling around the place is ours.

This is our International Working Women's Day issue and in it you'll find some good stuff. Remember Mother's Day? How many times did you thrust a pin cushion, or salt and pepper shakers, or a hand made card at your mother? feel pretty pleased with yourself, and forget it for the rest of the year. Mother's Day has never seemed much of a positive celebration to me - a token day dreamt up by somebody to alleviate a bit of guilt. How many mothers celebrate Mother's Day? - mine always brushed it aside because she was too busy.

International Working Women's Day has different origins (as you'll read inside) - it commemorates the struggle of working women (and all women work) and is celebrated by women.

We're coming to the end of the Decade for Women. There's been a lot of talk a lot of proclamation, a lot of meetings, meetings, meetings whoever pays the rent on the black hole that swallows good intention is probably in the same position as me, now that mine has doubled.

We seem to be obsessed with creating special days and special years and special people and special names. It pays to remember that ordinary people on ordinary days do the most work.

- Birgitta



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This days world for those as it marks the for their demands day dates commemorate of lower East women garment had been long working conditions and recognition with police a struggle later International - one of the first USA.

Fifty one demonstrated working conditions and for the equal pay for unreasonable. Within a month worker Clara on strike, and threat of evictions (women) they lived.

In 1909 a National in the USA and held across the rights for women. second International March 8 was women. Clara Socialist Party

NEW Z

Women have in NZ yet remain. Many heroines reclaim our Pakeha, Maori their sex and evidence in the structure of Maori women more privileged Aotearoa. They today in their homes) arrived.

By 1891 population was many this was enslaved the growth of factories provided work positions were textile or wool hours, low wages Commission injustices and eleven young by 8 feet.

HERSTORY

INTERNATIONAL WOMEN

This day is significant for women around the world for those 'working' and those 'not working' - as it marks the time when women began agitating for their demands for rights in the workforce. The day dates back to 8 March 1857 which commemorates the marching through the streets of lower East side New York city of thousands of women garment and textile workers. These women had been long involved in the fight for better working conditions, an end to long 12 hour days and recognition by unions. Their protest was met with police and public brutality. Three years of struggle later they formed themselves into the International Ladies and Garment Workers Union - one of the first industrial workers unions in the USA.

Fifty one years later the clothing workers demonstrated again calling for the end of horrific working conditions, the long days and child labour, and for the establishment of child care centres, equal pay for equal work, and the right to vote. Not unreasonable demands (as I'm sure you'll agree). Within a month, after the call from a garment worker Clara Lemlich, 20,000 clothing workers went on strike, and soon after this, (even under the threat of evictions, starvations and attacks on women) they had their demands met.

In 1909 a National Women's Day was organised in the USA and on the 7th February meetings were held across the country, demanding full political rights for women. In 1910 in Copenhagen at the second International Congress of Working Women March 8 was proposed as the special day for women. Clara Zetkin, a leader of the German Socialist Party supported this by stating that

because of the exploitation and discrimination in society against women a day like this was essential to raise the awareness of women and also to strengthen the unity amongst all women's movements.

In 1911 on March 8 International Women's Day, was celebrated in many countries including Austria, Denmark, Switzerland, Germany and the United States with great success. Meetings were organised everywhere, a central theme being 'the vote for women will unite women in the struggle for freedom'.

In Russia in 1913 on March 8 they celebrated I.W.D. for the first time. In 1914 Clara Zetkin and Rosa Luxemburg organised thousands of Berlin women to march in protest against Germany's course towards W.W.I. In 1917 a revolutionary step occurred in Russia where 90,000 women protested in the streets for the upgrading of their poor working conditions, the establishment of child care centres, cooking facilities in the factories, the end of food shortages, the reduction of food prices and an increase in the soldiers' widow's benefit. Their protest escalated into a huge angry demonstration the next day in which they demanded the Czar abdicate - and a few days later he did so.

In 1943 Italian women demonstrated en masse against Facism, and as an outcome of the growth of the women's movement in western countries during the '60's, on March 8 1971 there was a huge women's rally in London - and from here the four basic demands of the Women's Movement were launched:

- ◀ equal pay
- ◀ equal education and job opportunities
- ◀ free abortion and contraception
- ◀ twenty-four hour a day child care.

Since then women have remembered their day in some way each year through marches, protests, or as in Russia, with a public holiday.

We must not stop there however, as even though we have our I.W.D. and have just celebrated a 'Decade for Women', the fact that we achieved the vote and other claims has still not given us much more chance to influence decisions made in our



patriarchal dominated societies, where women are still, even today, grossly under represented in the decision making areas. Education and conditioning by a male society still encourages us into a mould - commonly seen in fashion and advertising and many areas of our daily lives.

Women, (and especially black, coloured, and migrant women), are an oppressed and exploited group. There is much we must keep fighting for. That is why a day like I.W.D. should help to remind us how fortunate women are to have so many fellow women fighting for their freedom, continuing the struggle against sexism and racism at every level in our society, and it's also a chance to look back to our foremothers who began this fight that still carries on today.

W.B.

NEW ZEALAND WOMEN

Women have played a vital role in the workforce in NZ yet received little 'historical' recognition. Many heroines are yet to be rediscovered as we reclaim our herstory. Before the arrival of the Pakeha, Maori women were oppressed because of their sex and its concomitant roles but there is evidence in Maori oral traditions and in the very structure of Maori language which affirms that Maori women were accorded higher status and more privileges than in pre-European contact Aotearoa. The oppression all women live under today in their workplaces (which includes their homes) arrived with the first immigrant ships 1/2

By 1891 35 percent of the adult female population were classified as wage earners - for many this was in domestic service which literally enslaved them for very low wages. With the growth of factories new jobs opened up. The jobs provided women with some income but their positions were limited to traditional female jobs in textile or woollen mills and they had to endure long hours, low wages, and poor conditions. A Royal Commission of Enquiry exposed incredible injustices and exploitation such as one case where eleven young girls were working in a room 21 feet by 8 feet.

Gradually laws were passed to protect women in the workplace and at the same time women began to organise themselves - which our herstory shows as one of the only ways we can get the changes we want. In 1889 a Tailoresses Union was formed and in 1890 domestic servants formed unions in Dunedin and Christchurch, and Auckland had a waitresses and female cooks union. Other unions also gradually began to admit women.

In the 1890's the issue of Women's Suffrage was in full force. Miss Nichol published an appeal to working people stating that:

'No man can be a friend of labour and against women's franchise....'

In 1893 the women of NZ (usually only white women) won the right to vote. Ettie Rout also worked within the labour movement and published the famous paper 'The Maoriland Worker'. Mrs Garmson, another radical and independent woman was Secretary of the Christchurch branch of the New Zealand Worker's Union in the 1890's and is particularly remembered for sailing with strikebreaking NZ shearers and her success at persuading them during the voyage not to shear without joining the Australian Shearers Union. Women also played a part in the 1912 Waihi and 1951 Waterfront Strikes - taking a fighting stance, demonstrating in the streets, standing on picket duty, and taking part in combat with police. A role many women also played in 1981.

Country women have often had to work in isolated and remote areas combining skills of food gatherer, healer and mother. Elizabeth Ngapera Wehipeihana comments in Hatea Herstory that 'every week the women and girls would do the washing down at the lake and then spread it out to dry. 'I tell you,' says Betty, 'it was a good life, but the work was hard. Gosh, you young people don't know what work is like.'

Although the position of Maori women in Society today highlights the enviable position of Maori women in traditional Maori Society many Maori women have stood tall and brought about change both on their marae and in the wider community. In Hatea Herstory Te Aho o te Rangi Welsh comments that: 'Te Arawa women have always



been unreasonably reasonable. They have offered quiet counsel when men's emotions have caused division, injected emotion when their spirits have flagged, and done work the men started but did not finish. They have accepted the customary role on the marae, of appearing in support of the men while, in fact, cajoling them to accept a wider vision....they never compromised the freedom of their own thought or refrained from arguing their views with strength....they have continued the fight when men have waned or compromised themselves.'

Women in NZ provide a force to be reckoned with - a force challenging the assumptions about the value and skills our work involves. The unions now contain a higher proportion of women and sexual harassment has been acknowledged as a problem and union concern by the PSA. Women continue to fight for equal pay, greater representation in the higher echelons of the work place and more freedom from the home (eg 24 hour creche services, part time work and job sharing). We are offering challenges the system cannot withstand and Te Aho o te Rangi Welsh comments that 'our latent power is stronger than that beneath the Tikitere thermal reserve. I know. I managed that reserve for 20 years'.

Photographs by Trish Sarr



TO THE TOMBSTONE VAULT

Emily Karaka and Norman Te Whata

The white dog collar noose of Archaic Academia and professionalism, that perpetuates cultural and spiritual agonies can no longer be permitted free reign in Aotearoa, and as two Maori we here address the abysmal depths where the blinded, calculating, educated??? Taniwhas lurk.

Te Hei Mauri Ora -
(we are here, Te Tangi O Te Whenua)

Colonial, historical anthropological teachings, platitudes and LIES are now obsolete - komutu tenei. The body of learning must now have its other footing.

The one legged Western/European Education system is doomed - it drastically failed the spirituality it attacked - like the Whiore (tail) men have learned and bear responsibility now for the ultimate destruction - their press button, automated, all devastating nuke-heads.

The path of sophisticated Pakeha (University) learning entrenches a sexist, bloody, materialistic, separatist, lonely void and as Maori we cry with you.

These systems within systems, structures within structures, with their hidden, gloved handed murder, through interpretation and false historical education create and maintain the social cost and human fragmentation that we lament.

'84 our Tupuna; through their Taonga emerged from the museum mortuaries and stood proud in the biggest grey apple; we are part of that regeneration.

Mana Moutuhake, as was always, stipulates Maori rights - the right to have and choose our own cultural, social, educational and political life and future.

The Marae at Auckland University, built near Pukekawa (hill of bitter memories) is to be the biggest milestone in Contemporary Educational History - cited where all the canoes tied up and meet - a landing place of national responsibility. As always, again, the Marae will lead the way for the teachings and learnings of human values and spirituality - the doors of dignity and respect will be opened.



Pakeha and Maori students will be fed meat.
Our bones will be replenished.
Our Taonga will arrive home.
Mana Moutuhake IS.
The people will be ready.

Ko heke mai
te mate
o te po
ki te taha
o te wairua
Ko hi ngia
i roto
te moana
nui a kiwa
e wanga nui
o nga tongata kato

It has just arrived
the death
of the darkness
alongside
the spirit
It has been fished up
from the depths of
the sea
from all the oceans
throughout
the people, everywhere

Emily and Norman's work will be exhibited in
the Lower Common Room until the end of this
week.

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◀ In 1984
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WHAT W
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SEXUAL HARRASSMENT

◀ In 1984 AUSA conducted a survey of 200 women on campus. 42% of these women had been sexually harassed at university.

◀ Over 150 women reported cases of sexual harassment to the Womens Rights Officer, the President or the Womens Rights Collective.

◀ Almost all of these women felt they had no effective means of dealing with sexual harassment. Some women dropped papers or changed departments. Others had to endure unacceptable situations. This caused unnecessary pressures which many women felt had a bad effect on their academic performance.

WHAT WERE THE PROCEDURES IN 1984 ?

You could approach any of the following people:

- A staff member
- A Head of Department
- Counselling Services
- AUSA
- The Registrar
- The Vice Chancellor

If no one could 'resolve' the problem informally you had two options :

- first, you could go away and forget all about it.
- second, you could put your complaint in writing and send it to the Registrar who would 'investigate' it, and 'resolve or action' it.

In lots of cases students have approached staff for help with harassment problems and found that the staff, while wanting to be helpful, had no idea what to do. This system is overburdened with 'important' people. Complainants receiving support and understanding do so by good luck rather than by the design of the system. There is no guarantee of confidentiality. Many women were reluctant to approach a staff member or to make a written complaint. They felt unwilling to outline details of humiliating experiences to people whose position is perceived as being formal, intimidating and for the protection of staff rather than students.

It makes no difference whether Heads of Department, the Registrar or any other university official would actually be unsympathetic in this situation, they are simply not approached by many students because they are perceived as being part of a structure which is inappropriate for dealing with complaints of sexual harassment.

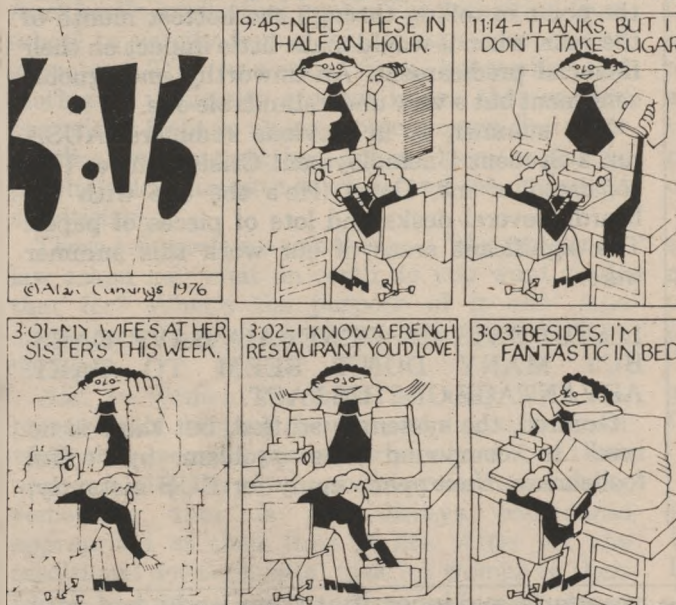
WHAT WE WANTED THE PROCEDURE TO BE

In 1984 a wide range of students were involved in putting forward a proposal for an effective grievance procedure to the University. The group looked at overseas examples and consulted a wide range of people. We believed it was vital to have a structure which people would trust and, therefore, be prepared to use.

CONTACT PEOPLE: The first step is to have easy access to the structure. We proposed 'Contact People' be established: People who were sympathetic and could listen to a problem without cross examining the person concerned. In our view there is no need for contact people to be 'impartial'. We see them as a way to guarantee support and information not as a low level judge full of frosty 'impartiality'. We do not believe that Contact People should mediate between the parties. Mediation requires skills and time which most staff and students don't have. It also provides a potential for conflict of interest, for example in a situation where a student contact person had to mediate between another student and a staff member.

Mediation: Mediation is a crucial part of a procedure which seeks to educate, defuse conflict and prevent recurrence of harassment situations. It should be done by a skilled, trained professional who knows what they are doing and has the time to do it properly. Someone who has no vested interest in any particular section of the university community should be employed for this task.

Grievance Committee: We also feel that there should be a committee which is representative of the university community (students, staff and administration) to hear complaints of a more formal nature and to oversee the procedures. This body would deal with complaints which can't be dealt with informally. At this stage it would be a 'hearing' where both parties would get a fair



chance to put their case. It would compliment, not replace, the existing staff industrial grievance procedures. For people to have confidence in procedures we feel it is important that a representative committee participate in the 'investigation' of formal complaints.

WHAT WE'VE GOT

Unhappily, a year of struggle by students and staff has produced very little in the way of tangible improvements. Students, staff and welfare people reached basic agreement, but when the university administration was presented with our joint proposal they did everything they could to prevent it being implemented. All that has emerged for 1985 is the appointment of contact people and better publicity for procedures. Enormous problems remain:

- The university administration would only like to see 10 students appointed as contact people even though this would mean many departments would not have any student contact people. It is ludicrous that students, who form the bulk of the university population, should be so underrepresented. It is crucial that students have access to assistance from their peers, especially as many students don't make complaints because they are unconfident about approaching staff for help.

Another problem with contact people is the dispute over their role. We believe they should be a source of support and information. The administration seem to hold the view that contact people should mediate between disputing members of the university. What's more, they are expected to do this without training, without time allowance, without pay, and without consideration for the conflict of loyalty likely when trying to mediate between a colleague and someone else.

FIGHT-BACK

However, all is not lost ... (YET!?). 'Interested Parties', which includes staff and student associations, departments and individuals (this could be you!), can send in submissions on how effective the present modifications are and what, if anything, still needs to be done. These responses are due on May 6th. If you are interested in this it may be useful to see the previous submissions. You can get copies of these from the Women's Rights Officer.

AND WHY ARE YOU READING MORE STUFF ABOUT HARASSMENT ?

One of the reasons is that for a procedure to be of any use at all it has to be known. University Council decided that a leaflet should be produced outlining Grievance Procedures, and that this should be available at an appropriate time in Term I. Since the purpose of this leaflet is to inform the masses, enrolment seems the most 'appropriate' time for distribution. Needless to say the leaflet was not prepared in time. As far as I know it is still not prepared.

University Council did allow for a student representative on the committee to prepare this leaflet. However, the Women's Rights Officer (who was an AUSA rep on the official university working party on Harassment Grievance Procedures) was not considered a 'suitable' person.

And as for the official working party, what happened to that? 40 or so arduous hours for all members of the working party only to be ignored. Did anyone ever intend to pay any attention to the working party? Or was it window dressing right from the start?

The number and nature of difficulties encountered in trying to get an effective procedure agreed on and implemented tempts me to consider the possibility that somebody important, somewhere that counts, is being deliberately obstructive. And if someone is being obstructive, I wonder why?....

I tell you, soap operas have got nothing on this...

Bidge
Women's Rights Officer



SUMMER (UN)(DER) EMPLOYMENT

'What's EUB?'

'Emergency Unemployment Benefit'

'You mean I have to wait 3, maybe 4 weeks to get money on an EMERGENCY Benefit?'

Well that about sums up the difference between what THEY (the govt) say they are doing for student unemployment and what WE (The great unwashed) actually experience.

So, how bad was the situation with student employment this summer? The real crunch is whether you can save enough over summer to supplement your bursary (if you have one) to an extent which allows you to do wildly extravagant things like eat, live in a house, pay enrolment fees and wear clothes. Some years ago one bit of the Gofit bureaucracy estimated that students needed to save \$1600 to get their years nutritional intake somewhere near hunters and gatherers level. (Hand to mouth existence). Given wonderful things like inflation, a more accurate figure would be about \$2000. This is especially so in Auckland where rent prices are higher than almost anywhere else.

If they don't pay rent or board or other of the mundane expenses that keep body and soul within shouting distance then they will probably be living in what is known as the lap of luxury. The problem is that luxury's lap is not all that big and not many seats are reserved for students.

Still, sticking to the conservative estimate, who actually saves \$1600 over a summer? We'll start with the lucky ones. A student who is employed for 13 weeks and clears \$200 per week, will net \$2,600 over summer. If they don't have any debts, don't buy any Christmas presents, and don't go in for any major capital expenditure they can save \$1600 and live on \$77 a week for 13 weeks. If they don't pay rent or board or other mundane expenses that keep body and soul within shouting distance then they will probably be living in what is known as the lap of luxury. The problem is that luxury's lap is not all that big and not that many seats are reserved for students. In other words very few students clear \$200 per week for 13 weeks, let alone receive parental assistance as well.

If a student clears \$170 per week for 13 weeks they can save \$1600 and live on \$47 per week with body and soul still able to do semaphore.

But most students don't get 13 weeks work - the average is around 7 weeks work (I haven't got the figures yet so this is approximate) at \$170 clear pwer week - totalling \$1190 net for 13 weeks. To save \$1600 you'd have to live on negative \$32 per week! At this point artificial respiration of some sort is necessary - either major surgery on the parental bank account or a massive dose of part time work through the year. Neither of these options are necessarily available and the second can have detrimental effects on academic grades.

So, the first major problem is that the goal set is totally unrealistic. A substantial number of students don't earn \$1600 over summer never mind trying to save that much.

The second major problem is that we have to cope with unemployment and under-employment. This is further complicated by the fact that amongst the unemployed are those who can afford to be voluntary beach decorations all summer. Trying to separate out the deliberately unemployed from the unwillingly unemployed is difficult. The difficulty is increased when STS has jobs on the board that don't move, which is what happened this summer.

Most of the jobs that weren't taken were unsuitable for a variety of reasons. Some required specific qualifications, skills or experience which made most students ineligible. Some had lousy rates of pay. Some were very short term which only means hassles with the DSW over dole deductions. Some were miles away which rules out students

without reliable transport. On the other hand, some were perfectly reasonable jobs at average (rather than reasonable) rates of pay. I suspect that most of these didn't go because after spending half the summer unemployed, students knew they were stuffed financially anyway and couldn't see the point in toiling through the hottest month of the year, when it would make little impact on their financial predicament. An unworthy and ignoble sentiment but a very understandable one.

This summer, as in previous summers, AUSA ran a Student Unemployment Crisis Centre. This consisted of me, Daryl (He's the one with the beard), several desks and lots of pieces of paper. The significant areas of our work this summer were:-

1. STUDENTS (IN GENERAL) HAVE EARS, BUT MANY DON'T SEEM TO TAKE ADVANTAGE OF THIS FACT.

Granted, the system is stuffed, but there is no need to compound this problem by wilful foolishness. Next year - apply for EUB instantly,

even if you are certain you have a job for the whole summer. Jobs fall through, end early and disappear along with the ozone layer. The sooner you apply for EUB the sooner the two week standdown period is over. You only have to suffer this particular obstacle once a summer. So if you get it over before you start work and your job finishes early you can go straight on the EUB. Don't be put off by form filling - that is definitely losing. The real reason for forms is two fold - firstly to intimidate and/or bore any ordinary bod into giving up, - secondly to punish the persistent bods for their tenacity. If you are entitled to a benefit, apply. This is not bludging - it's called being sensible.

Sexual Harassment occurred in traditional and non traditional areas of unemployment. The only areas of work where I haven't heard any accounts of it occurring are in jobs where all or almost all of the staff are women.

2. REGULATION JERKS.

There are all manner of wierd, bizarre, deious, obscure and bewildering regulations relating to Benefits. We knew about some of them and discovered others. We spent a large portion of our time on the phone to DSW in relation to daft regulations and problems that assorted students had because of them. We also wrote letters and a submission to assorted government bods naively hoping to effect change.

3. HARASSMENT

(Funny how this word crops up so often; must be something about our society or something).

a) Maori and Pacific Island Students

One Maori Student was asked to fill in the form for Overseas Students!!

Many Maori and Pacific Island Students were subjected to racist and humiliating treatment by prospective employers or workers. Karen when sent for a job interview was told by the employer that the job was taken. When Job Search inquired about this the employer made clear that he didn't want a Maori woman working for him. In some cases Job Search managed to persuade employers to reconsider, while this is fine in that it gets students jobs, it can also add to the humiliation and anger experienced.

b) Overseas Students

This summer DSW required Overseas students to fill out extra forms which gave no new information.

They were being quizzed about parental income which, according to regulations, is something they are only allowed to ask if you 'live at home'. Overseas students are not likely to be living 'at home'. They were also requiring evidence of permission to work. One phone call to the Labour Dept showed this to be unnecessary - all tertiary Overseas Students may work in the vacation.

NZUSA got onto the bods in Wellington and 'approached' the Auckland Department. After some press coverage and a meeting with a biggie wheel, DSW ceased these practices.

Overseas students were not eligible for subsidised work which made their unemployment predicament twice as bad as everyone else's. As well they don't get bursary and have to pay \$1000 fee.

Terrific access to education isn't it?

c) Women

Apart from the fact that their rate of pay and placement were lower than that of men, women faced two particular problems.

Firstly discrimination/stereotyping. Many employers are reluctant to place women in jobs 'traditionally' done by men. Under its affirmative action policy SJS tried to encourage women to apply for 'non-traditional' jobs - many of which are paid at better rates than 'traditional' jobs. Many employers and some women students show some reluctance to comply but there are some success stories.

Sara applied through SJS for a job involving constant lifting and carrying. The employer was hesitant about accepting her, saying that he had really meant the job for men. She replied that she was big and strong, and he agreed to give her a go. On the first day the man she was supposed to work with arrived late, accompanied by a substantial hangover, and a strong aversion to work. By the second day he was without the hangover but still only doing half the work that Sara did. The employer decided to employ a third person to help with the job and asked Sara if she knew of any more 'big, strong women' who would like the job.

The second problem - Sexual Harassment. Hundreds of cases of this, some so severe that women left their jobs. Some cases were taken to the appropriate Union, some to employers, some were 'resolved' - ie we managed to explain to the offender exactly why their behaviour was unacceptable in terms they could understand and accept. Most cases were not 'resolved'. Some

women stuck to their jobs regardless of the incidents of verbal and physical abuse. Their summers were gruesome.

Sexual harassment occurred in traditional and non-traditional areas of employment. The only areas of work where I haven't heard any accounts of it occurring are in jobs where all or almost all of the staff are women.

Overall the Summer (Un)(der) employment situation is the pits. Somewhere around 30% of students are seriously and unwillingly un/underemployed. That's a hell of a lot of students to be seriously in danger of not returning to University due to lack of funds. The bulk of that approximate 30% is made up of women, Maori, Pacific Island and Overseas Students.

How to solve the problem? I think we need a fully subsidised, public sector, community based student job scheme. This should be a safety net for those who don't get work at the moment. It should be targeted at the groups who have the worst problems - women, Maori, Pacific Island and Overseas Students.

This (without the targetting bit) is more or less what the Government promised us, it's what they failed to do for us and the reality of that is that many of us, even if we are not a 'majority', suffered real hardship over summer and may not be able to return.

WET T-SHIRT

A prize to the Presidents of A find CRACCUM Doing well at



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NGA WAHINE



OLDER WOMEN ►

For women who have been at home for many years bringing up their families, attending to the needs of others, keeping everyone else afloat, providing a vital but somewhat invisible support system, it is scary to move out of the known environment into one that really belongs to Auckland's intellectual youth. The transition from school to varsity is one that society accepts and approves. The transition from housewife and mother to university student is one that society has mixed feelings about. Some women find their families very supporting, others have to gather psychological strength to withstand the onslaught of criticism.

There are pressures out there 'My mother-in-law asked me 'what on earth do you want to do that for? What's the purpose of it all?' And sometimes friends are impressed, but a little envious.

And so women are faced not only with the pressures of keeping family and home buoyant while they mean to pursue a commitment of their own; but with the psycho-social pressures of doing something that is not always considered appropriate at their time of life. After all, the traditional developmental task for women in their forties and fifties was the hard-working volunteer,

granny, baker of pies and producer of plum chutney.

How was it, tip-toeing into the Halls of Academy? 'It was strange at first. I was used to being with women of my own age; and then, suddenly, at varsity I found myself surrounded by younger people'.

And the younger students? 'They accept us very well. We just fit in with the crowd.'

What about work opportunities? While some of the older women will not be looking for work after their degrees, others will. They feel uncertain about their chances. Sometimes age can be an advantage, but sometimes it's not. There is always the feeling too, amongst these mothers, that young people must have their chance to make it in their chosen career - that's important.

Family definitely comes first: 'The most social activity we can manage on campus is often just a cup of coffee with some of the other adults students, during a lecture break. We have to rush off home at 3 o'clock to greet the kids.'

'One needs to be a super-mum - we still must take good care of our families, they're always Number One.'

'But we need something for ourselves, too.'

'We have to come to lectures that fit in with the children. The domestic responsibilities are all still there - coming to university just adds to our work load.'

'On campus you are nobody's mother, nobody's wife, you are YOU, and it's your own hard work that makes it tremendously exciting.'

'And, then, taking those Marxist theories back into the household husbands get educated too!'

- Anne Davis

New Start Programme

Centre for Continuing Education

WET T-SHIRTS ►

A prize to the person who can spot the two ex-Presidents of AUSA. And an extra prize if you can find CRACCUM's 1981 Editor.

Doing well aren't they?



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ARTYCHOKE

MUSIC

ARE YOU LAUGHING?

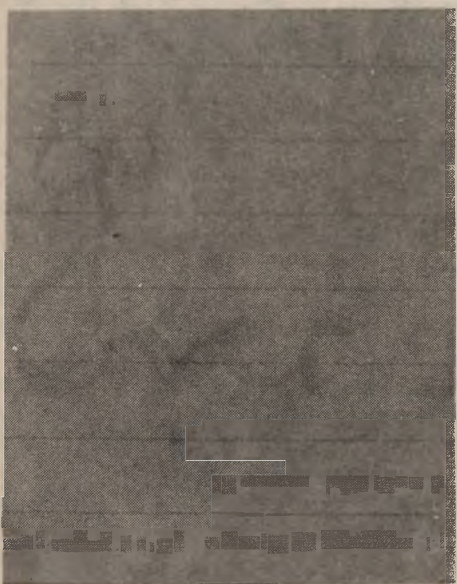
Freudian Slips
Jayrem

Three years ago in Auckland when men played music and the gals did back vocals for them and washed their smelly socks, the Freudian Slips were born-five women who consciously banded together out of a belief not so much that they could do it better but that they could do it differently.

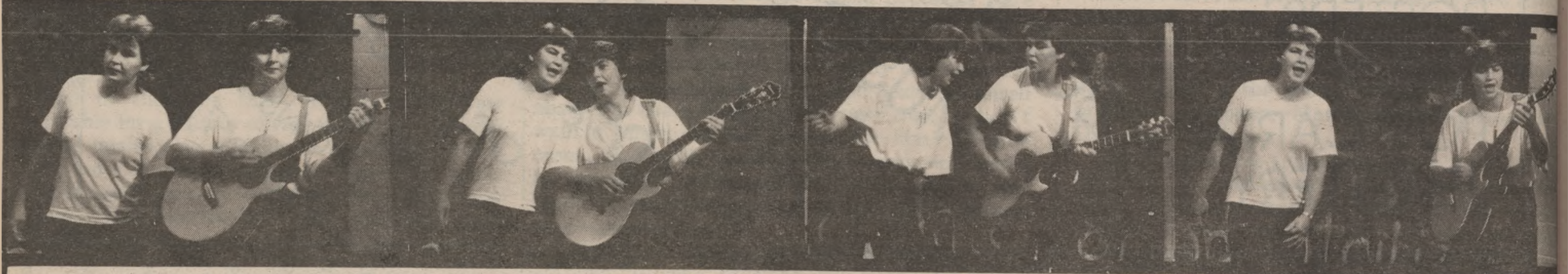
Three years hence, a change of lineup and two EP's 'On the line', the Slips have provided testimony to that. On the verge of breaking up, they can also feel a certain sense of satisfaction that these days it takes more than one hand to count the number of all womyn bands currently performing in Auckland - a movement which they headed.

The Slips new EP 'Are You Laughing' was recorded at Montage Studios in October of last year and has been released to coincide with their final university tour. Containing four tracks, 'Are You Laughing?' is a blend of rock music and feminist ideology. To dismiss this EP as just another polemic rave would be doing it an injustice but it certainly is more challenging than hey, hey, my, my.....

Of the four tracks, - 'Don't Look Up', 'Overcome', 'Not The Best' and the title track 'Are You Laughing?', 'Don't Look Up' is the most hard hitting. Speaking of the power games that men play ('there's power in war/Go and play battleships') the song



The Topp Twins in Action at the Anti-Nuke Blast



photographs by Gil Hanly

concentrates on the effects this has on womyn ('afraid to walk the streets at night'). The other three songs are about personal relationships - again relating to games and dishonesty that people play with each other. In fact the theme running through the EP is of a fundamental dishonesty in the way we relate at all levels. The lyrics pose questions rather than offering solutions.

Rather than diversifying the instruments they use (as other womyn's bands are doing) the Slips have concentrated on becoming more proficient in what they do play - the lineup being drums, bass, guitar, keyboards and lead vocals. This static format may have contributed to their decision to disband, as live performances lately seem to be simply 'going through the motions'; a plateau reached.

The EP however, exudes musical proficiency and 'caramel-rich harmonies' (courtesy of the inner sleeve blurb). The production is clear and full, making it essential buying, not only as a memento of Auckland's first all-womyn band, but also because musically, it stands alongside anything else released locally over the past year and provides a refreshing perspective to the usually male dominated attitudes to rock.

It's available for \$5.99 from most good, bad and indifferent music stores.

-J.R.

WOMEN'S SHOW BFM 91.8

Every Sunday from 5-6pm, BFM use the aural medium to explore creative depths in women - not only in music but in poetry and other ways of communicating meaning - challenging the concept of sound as produced by male musicians and sound engineers.

There will be special emphasis on what women in Aotearoa are doing, including interviews with women's groups and a weekly news bulletin.

If you have any information you would like broadcast about places and events relevant to women, please ring BFM from 4.30pm on Sundays. Ph 32-236.

This is no ghetto - women are coming out, so tune in and listen!

know womyn know peace, no
womyn no peace
- Julie & Clare

WOMENS NIGHT AT SHADOWS

In 1984 Shadows introduced Womens Night. On Mondays all the women on campus can go to Shadows to eat, drink, socialise and enjoy womens bands, performers, speakers or films. The night was established as a service to women on campus who frequently find pubs and bars less than amazing places to be.

The creation of womens night is not a benevolent gift. It is a *small* attempt to rectify the *fact* that Campus (like the rest of the world) is primarily 'menspace'. This does not mean that women are legally prohibited from going where they wish, it simply ensures that there are not many places that women can easily enjoy.

I have never been to a bar which *needs* to have a sign saying 'men only'. It is simply a fact that if a woman does not wish to be ogled, harassed, propositioned, 'chatted-up', or otherwise abused, then the onus is on her to stay away from pubs. In pubs, (as in the rest of the world) 'real mens' rules apply, BUT it is NOT OKAY.

Women have several options; 1. We can choose not to drink (some option huh?); 2. We can scuttle into a bottle store and drink at home (house arrest?); 3. We can attach ourselves to a man or men whose presence will fend off the worst of the 'real mens' behaviour. (And who defends you from your body guard?); 4. We can go to pubs in huge groups and get accused of being aggressive and provocative (the logistics are appalling); 5. We can go to Shadows on a Monday Night.

'Menspace' does not rely directly on officialdom to support it. Instead it is enforced through the misconception that it is 'natural' and anything else 'unnatural'. Some women have been deterred from attending womens night because the men they care about have a hostile response to it. This indicates two things:

a) that men are not accustomed to being prohibited from some space on some occasions, and that some men react with extreme hostility to this prohibition. Yet they expect women to meekly endure unofficial prohibition at most drinking establishments.

b) that it is not enough for the men on this campus to 'permit' womens night to continue and sit back feeling benevolent. It is up to men to stop demanding that women constantly justify the few sanctuaries available from the offensive aspects of a male dominated society. It is time that men actively promote such sanctuaries and encourage the women they know to make use of them. It is also time that men got a little more active in changing the behaviour of other men that creates the need for womens night, womenspace, womens groups and womens liberation.

There is nothing uncommon about providing a service for a section of the community with specific needs. Womens night is a service of one night a week for 44% of the student population.

In 1985 will see an attempt to provide a programme of diverse interest - from workshops, guest speakers to monthly concert jams, plus weekly entertainment. However, women on campus, this evening needs your support - 'Women Only Night' is EVERY MONDAY during term.

Campus Radio Alternative Top 10, March 6 1985

1. SENSORIA - Cabaret Voltaire
2. THE BRAIN THAT WOULDN'T DIE - Tall Dwarfs
3. SLANG KING - The Fall
4. ROCK THE BOX - Sylvester
5. THROW YOUR ARMS AROUND ME - Hunters and Collectors
6. MOMENTS IN LOVE - The Art of Noise
7. KANGAROO - This Mortal Coil
8. RENEGADES OF SOUL - Africa Bambatta
9. THERE ARE MORE SNAKES THAN LADDERS - Captain Sensible
10. NUCLEAR WASTE - Herbs

HIGH FLYER - NOT THE BEST - Freudian Slips

sponsored by Revival Records

FILM

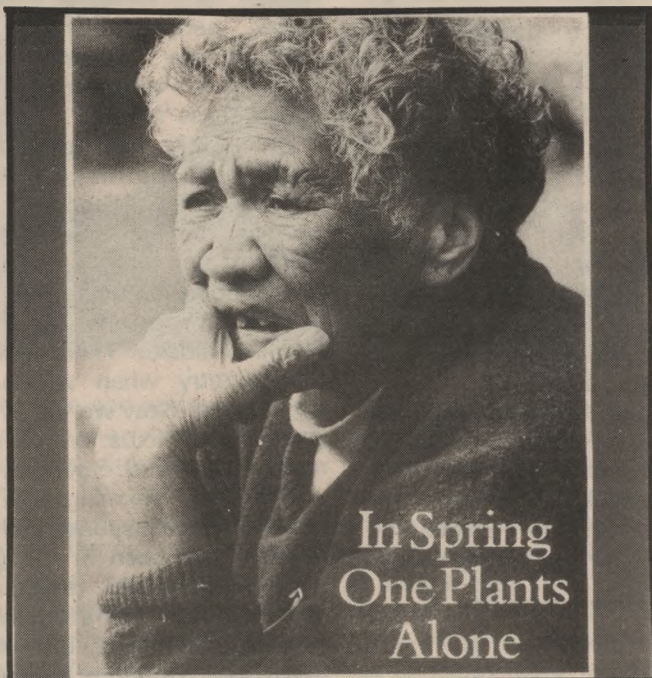
LABOUR OF LOVE

Another Margarethe von Trotta masterpiece portraying common aspects of women's lives unfolds itself in *Labour of Love*. Here Margarethe takes a close look at the heterosexual bond inside and outside of marriage. She pinpoints from her feminist standpoint the role that men so often play in these relationships - that of: 'you need me', 'you can't do without me'. Trotta uses two types of woman: one seemingly fiercely independent in her lifestyle the other not so - however, both are caught in the same trap of manipulation by their respective partners.

Ruth portrays the unstable suicidal figure, Olga the strong achievement orientated career woman - although we discover that it is Ruth who sees most clearly the situations she and her new friend are in. For both women an extra dimension of happiness and pleasure is brought into their lives in the form of a strong bond of their new found friendship - much to the annoyance of the men involved especially Ruth's husband who cannot cope with the possibility of success Ruth may have (like many men in our lives) either in her relationship with Olga or with her painting, and even though he has had such little time for Ruth in the past he strives to alienate her from Olga's attentions.

For Ruth, knowing that someone loves her for herself to be able to say: 'Olga, my friend' gives her a reason for living where previously she felt she had none. Olga's friendship builds up Ruth's confidence in herself, her husband's need for her is no longer enough of a reason for living. Her choice for life seems to almost have a prerequisite (for control over her life, her environment) - his death. Black and white features strongly in Ruth's life, it reflects her stark reality - crisis situations. Ruth paints in black and white, bleeding away the colour. Joyless, devoid of colour. Many events in life are there to grapple with rather than mingle with. With the introduction of her friend Olga, colour seeps into the darkness of Ruth's life and her relationships turn from negative to positive statements. She gains her own identity which previously her husband created for her, being the mouthpiece for her opinions. As she slowly blooms her relationship with her husband is increasingly threatened - to the final outcome when in a black and white scene Ruth takes full control. Margarethe has taken common everyday relations and depicted them to perfection on film. However, even though anti-male undertones are strong, it is also a woman positive rather than an anti-male statement - one which illustrates the colour women can bring into one another's lives, the love and support gained by just company and the knowledge that someone cares for you, for yourself.

W.B. and C.H.



NEW ZEALAND WOMEN - TWO PORTRAITS

In the film festival on the 13th and 14th Vincent Ward's *State of Siege* and *In Spring One Plants Alone* are being shown. Both movies present a compassionate and beautiful portrait of older women struggling to survive in a harsh, lonely landscape. Ward when asked about this theme in his work commented that: 'Women on the whole are much more accessible than men, more open. The man of the house will talk more, certainly, but says less.' The focus on an individual succeeds because of the warmth and tenderness of Ward's approach.

State of Siege is an adaption of Janet Frame's novel and the central character is Malfred Signal, an art teacher at a secondary school who when freed from caring for a dying possessive mother quits her job and moves to a ramshackle house high on a hill on a remote island. It is a retreat into isolation, memory and madness. Flannery who plays the part of Malfred Signal comments that the story is set in the late 50's and represents to her the generation of women who were around thirty and still single or widowed when WW II ended. New Zealand society regarded them at times as 'beyond all marital or sexual possibility'.

In Spring One Plants Alone is about an eighty-two year old Maori woman who lives with her wholly dependent son and explores their relationship. There is little narration and Ward comments that it 'is very visual, very observational, and as far as possible I've tried not to intrude too much.' Puhi rarely speaks but often mutters Maori incantations to herself. The images focus on the woman's day to day tasks - lighting the fire, cooking the dinner, preparing to bathe her son. her son sits around, plays with a

kitten and we only learn of his terrible rages through the destruction he leaves which his mother cleans up. The focus is on her survival and commitment to her son - when she does confess to Ward her sorrow over Nicki, she says, 'I dead loss. I very sad inside me, feeling no good, no good. But I have to stay.'

Vincent Ward will be on campus during the festival to discuss his film making (and maybe show some clips from *Vigil* which is to be released on the 18th). Take some time out from your orienteering to see these views of NZ women by a film maker who approaches his subjects with sensitivity.

FOR LOVE OR MONEY

Megan McMurchy, Margot Nash, Margot Oliver and Jeni Thornley.
Academy Cinema

Academy Cinema

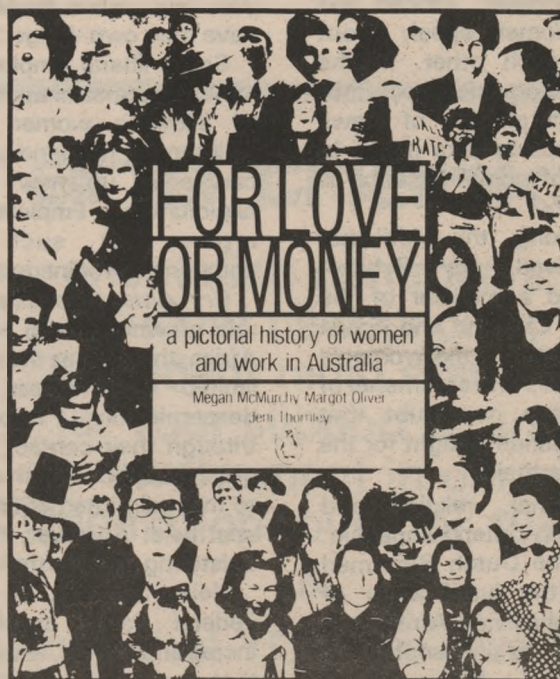
Returning for a two week season, *For Love or Money* gives the history of women's labour in Australia from the 1780's to the present day. The film juxtaposes a wealth of material; letters, diaries, photographs, interviews, popular songs, newsreels and feature films. It deals with paid work and that done 'for love' - unpaid domestic labour - the public and the hidden side of women's lives.

The film begins by examining the effect of colonisation on Aboriginal women, and the position of white women colonists and convicts. 'Daughters of Toil' covers the World War I period - the beginning of manipulation of women's labour in wartime, and campaigns against conscription. The third section gives the Australian women's experience of the *Rosie the Riveter* era and post war equality campaigns. The last section focuses on modern feminism, re-examination of the traditional roles of women and the fight for equal opportunities. At this point, flashbacks link contemporary revolt and exploitation to that of women of the past. 'We are the daughters of the mothers who served.'

For Love or Money is both a celebration and a reminder that the struggles of women are ongoing. The last section introduces new issues like automation, rising unemployment and the antinuclear movement. The film shows how advances won by women in the past are often subsequently undermined, and how women's history is distorted and hidden.

Don't miss this chance to see *For Love or Money*. It is a rich, inspiring and informative film concerning a situation close to home.

-K.B.



penpushers

CRY AMANDLA SOUTH AFRICAN WOMEN AND THE QUESTION OF POWER

June Goodwin (1984).

When white journalist June Goodwin left for South Africa she told her roommate, a black American woman: 'I'm going to be very objective about South Africa. Those white people must have reasons for what they do, and I want to find out what they are.' Only later did she learn how horrified her roommate had been. In the process of travelling, observing and talking to people throughout South Africa, the author changed her mind. *Cry Amandla* gives a complex picture of life under apartheid today, encompassing many viewpoints, but it does not attempt to be objective.

Goodwin spoke to both men and women, but chose to write mainly about South African women. 'They

Afrikaner's sense of themselves as a chosen people. Their insular, patriarchal society is epitomised by the 'Boederbond', a twelve thousand strong, all male, all Afrikaner 'brotherhood' which dominates all facets of South African life.

The African viewpoint is mainly conveyed through Thenjie Mtintso, a black woman the author becomes especially close to. Thenjie's experiences, from her politicisation in the 1970's, to her detentions, banning and eventual commitment to the African National Congress. philosophy of armed struggle, are used to illustrate the collective experience of black opposition to apartheid.

Similarly, June Goodwin explores the experiences of black workers in South Africa in an interview with three women domestics. Without the protection of minimum wages or conditions they are totally dependent

activities of the 'Black Sash' group as 'twenty three years of water dripping on stone'. She makes a telling point about the effectiveness of such organisations in her comment that the Sash is allowed to operate because Afrikaner men cannot regard women's organisations as a serious threat.

The South African government is growing more insistent in its claims that apartheid is being dismantled. Some petty apartheid laws have been relaxed, and recently 'coloured' and Asian people gained (separate) parliamentary representation. *Cry Amandla* is a topical look at the reality behind these 'reforms'.

Undeniably, real power remains in Afrikaner hands. Pass laws, 'homelands' policies, and the wide powers of the police to detain, imprison and ban assenters are still intact. However, white South Africans are becoming increasingly afraid. Thenjie Mtintso: 'There was a time in this country when whites had the upper hand. Now we do. They (white liberals) come to us. We say we are not ready to meet you. Now they fear us.'

The recent tinkering with apartheid represents one response to these fears. Another has been in the growth of right wing groups resistant to any concessions whatsoever. The overriding theme of *Cry Amandla* is that a black revolution is inevitable, the only question being how soon.

'We used to be surrounded by white ruled states. Those are all gone. There is only South Africa. It is touching us.'

Cry Amandla is a recent addition to the University library. Available in paperback for around \$40.00.

K.B.

HERITAGE

by Vita Sackville-West
(Futura, \$10.95)

Disregard the publisher's spiel on the back cover of 'Heritage'; it is misleading and sensational, promising 'smouldering passion' and 'a drama of love and tragedy', suggesting in its brief note on author and plot a sort of Thomas Hardy goes Bloomsbury approach. Also, in its focus on the 'heroine' of the piece, Ruth Pennistan, the Mills & Boon - like summary ignores the structure of the book, which serves to obscure our view of Ruth rather than to tell her story.

'Heritage' is divided into three parts. In the first section we meet, or perhaps are thrown into the confidence of, our anonymous narrator. Of him we learn only minor details - he spent two years in the Apennines, wears flannels, and is apparently, a good listener. He introduces his fellow lodger Malory to us, as Malory tells him a story from an earlier chapter of his life, about some time he spent in Kent, learning farming under the guidance of the Pennistan family. Malory is absorbed by a daughter, Ruth and takes what he sees as a fraternal interest in her. Ruth is involved in a love-hate relationship with her cousin, Rawdon Westmacott and despite her family's opposition to the match and Malory's efforts to marry her off to a dopey local, she elopes with him.

In the second part of the book the narrator, unfit to fight in the first world war and having parted from Malory, visits the Pennistans himself. Witnessing Ruth's strange married state and receiving Malory's despondent, defeatist letters, he decides to try and reunite the two. However, when he sees the power Westmacott has over Ruth, he appears to give up his plan and drop all contact with them.

The book's concluding section takes the form of a long letter from Malory to the narrator, written ten years later. Malory describes how he begged Ruth to leave her husband for him and proceeds to detail her refusal and his subsequent self-imposed exile. After spending some years as an excavating assistant to the eccentric MacPherson, he returns to England. His letter, and the book, close with his reunion with Ruth, her husband, now insane, having left her.

Thus the third part of the book loses the critical commentary the anonymous narrator previously gives to Malory's explanations and the book begins and ends with a different narrative voice. This is slightly off putting. The first narrator is a shadowy figure whose judgement becomes irrelevant and the reader must question the necessity of his inclusion at all. We naturally distrust Malory, who justifies his social failures by putting down any individual contribution he can make to his own life: 'Why make plans? Fate only steps in and upsets them.' His belief in the power of heritage in determining personality is an extension of this attitude to fate; he sees himself as powerless to win Ruth's love when she is bonded so inextricably with Rawdon by their common Spanish ancestry.

The parallels with 'Tess of the Durbervilles' seem unavoidable. Malory is the gentleman farmer, at once mesmerised and patronising; Rawdon is the wicked cad subverting the heroine from her true purpose, and Ruth is the idealized farmer's daughter, unaware of the power of her natural beauty and rural simplicity. Ruth, however, despite the efforts of the smitten Malory and the stunted narrator, is too powerful a presence to be merely symbolic. It is rather difficult to work out what she sees in Malory, who analyses his feelings away into meaningless abstractions and comes over as too emotionally retarded to appeal to one so physical and vital.

The novel's passion seemed to me implicit rather than spoken. Ruth, at the centre of the 'drama', is an enigmatic figure, her strength seen best when she undergoes yet another power struggle with her sullen and wilful husband. Yet her character remains teasingly elusive, as though Malory is sheltering the reader as well as himself. 'Heritage' is a strange book. The narrator warns us 'that those who look for facts and events as the central points of significance in a tale, will be disappointed.' But certainly the 'tremendous forces' he sees as being at work behind his story, get enough daylight to make the novel an engrossing read.

- Paula Morris



were representative of more than themselves, and close to the heart of the society.' The first section of the book provides good background information on the history and structure of apartheid, and black opposition to it. Following that, three main groups, Afrikaner, African and English liberal women speak about themselves and each other. In the book, the mediation of the author enables some interchange of views between the groups to take place. In reality, this sort of communication is rare.

Prominent among the Afrikaner women interviewed are Gabriele Malan, married to a minister of the Dutch Reformed Church, and Freda von Rooyen, founder of the women's organisation *Kontak*. The comments of these women leave no doubt that Afrikaners will continue to fight for the preservation of apartheid.

For the Afrikaner, religion and politics are virtually interchangeable. The doctrine of the Dutch Reformed Church enables the justification of apartheid, whilst absolving Afrikaner's of responsibility for its philosophy: '... god is in control'. Memories of privation and persecution of their forbears by the British add to the

on the goodwill of their white 'madams'. While they are able to speak of feeling close to the families they work for, race and class divisions still persist. '... Tiny: 'You can't be friends. You can't touch their food. You can't touch their dishes. You must have your own dishes. Separate. They must have their own things.'

Some liberal employers will permit minor breaches of apartheid laws, such as allowing women to have their children or husband with them. This can open up new possibilities for exploitation. Employers may then argue that such concessions compensate for inadequate pay.

Cry Amandla's examination of the role of white liberal women in South Africa shows that their activities are of limited effectiveness. At best, by disseminating information, and through their contact with media and groups outside South Africa, they help to maintain international opposition to apartheid. At worst, they may be just bolstering the apartheid system.

Helen Suzman, of the Progressive Federal Party, speaks of working increasingly in a vacuum. She notes that many progressively minded whites have left South Africa. Sheena Duncan describes the mainly educative

ART



- Charo Oquet

NEW WOMEN ARTISTS Fischer Gallery, Pakuranga

At last art in Auckland is freeing itself of the inner city focus and decentralising into the outer areas. This quiet yet spacious gallery area seemed perfect for what we found to be a totally inspiring display of art by ten NZ women artists. Perhaps at last women artists are getting the recognition that they deserve - by virtue of their own creative genius not by being 'as good as' male artists, for this exhibition is wholly an example of a very talented group. Most of these women have had varied careers including exhibitions throughout NZ and also overseas, and all have great prospects ahead, as this exhibition surpasses any at the private city galleries I've seen in a long time.

No one artist outshines the other here, as all works are of different medium and each artist commutes a different message - the result being a feeling of excitement and energy throughout the gallery as one discovers each artists' works.

Exhibited in the exhibition are works by Ingrid Banwell who has created customwood three dimensional murals painted with bright enamels. Although there is not necessarily any obvious meaning behind them our observation

of the use of shape and colour lends a certain vibrancy to the works. Heather Busch conveys many messages in her strong paintings. Her main painting 'Swing' is displayed in triplet form centering around the role of a woman (a grandmother) in a male's (grandson's) life as they both get older. I found a real vigor in her works which also incorporated a strong feeling of spirituality mixed with the female role at home and in the family. This was especially obvious in 'the Hostage'. This is really powerful stuff and you won't turn away from it having seen only a painted surface, she forces you to read behind her images which through their intensity and message can be quite disturbing.

Bianca van Rangebroog has exhibited fine pieces, rather like giant mobile pieces to be used as wall decorations. She is another woman who has spent time and energy on fine detail to deliver a perfect finished product, this time through the use of wire, paper, lacquer, enamel, acrylic paints, and wood. All her shapes were different and the patterns seemed to incorporate a sort of latin American design. Next were scenes of Auckland in oils by Pauline Thompson which I'm sorry to admit did nothing to inspire me or those viewing the exhibition with me although I was able to get them in a better perspective from a distance.

In the next room we excitedly discovered an installation of Debra Bustin - which was rather like looking at a static bird and native plants scene at the Auckland Museum - this one of course was much brighter and busier, in true Bustin style. Unfortunately it wouldn't fit in a corner of our living room, however there is a lot to see in her conglomeration of birds, trees, fish and various bugs. By Bustin's works are placed a group of paintings by Nancy de Frietas and if you've seen her work before you'll know just how well she manages to incorporate feeling into it and how easily the gallery gazer can pick it up. 'Thin Air Breather' 'Mirrored Room - Doorway' and 'Passage on a Landing' are all painted in similar muted mustard-brown tones and with the use of single tone female bodies in bare surroundings so much intensity is expressed that one is compelled to stop, to discover what she's saying to you. This woman certainly deserves greater recognition by the NZ art lovers.

Charo Oquet, that flamboyant painter originally from the Dominican Republic covers the next wall in full force with three large oil paintings on hanging canvas. Bright bold colour as usual abounds in her work. In fact I would not hesitate to say that it is her work that magnetises one into this area, rushing at you from the far side

of the room, especially so her 'Snake Tamer'.

Delyn Williams' works occupy the next wall, again very large pieces of canvas but she chooses to use only 3 colour combinations in these murals and figures which brought to our minds the figures of primitive rock drawings. Compared with Oquets - these are rather static. In the centre of this room is an installation of Leonie Arnold's 'Heads' which are similar to those used in her recent 'Waiheke Warriors' exhibition. Her modelling of the head shape is superb but perhaps she could have used glazing in a more enterprising way.

Christine Websters cibachrome colour photos were of a large size and rather murky. Although the cibachrome looks good, I would have liked to have seen a wider range of her work and of subject matter. In the main foyer and taking up all the space so that you just *can't* miss it, is Angela Porteous's excellent statement on how womankind are so commonly viewed (and not just by their counterparts). It's her infamous 'Hang up - Legs' - consisting of a group of pink plastic legs (modelled to a standard hairless pink 'Marilyn Monroe' leg type) covered in muslin stockings and strung up onto a rail by meat hooks - an obvious and important statement through art that really works. Unfortunately there's no room for that in our lounge either and I don't think they'd let us buy a leg separately.

So there it is - an exhibition by 10 women artists and one that I highly recommend you to take the extra journey out to Reeves Rd, Pakuranga, to see, and don't complain - think of all the people (especially wives and mothers) stuck out there who rarely get the chance to come into the city exhibitions. It should also be high on your list of priorities to support new women artists in New Zealand, it really is about time that women were given the reputation and status as talented beings that they have for centuries deserved.

W.B.

The New Zealand Students Arts Council

thanks

the following artists:

netherworld dancing

working toys

with waltz

topp twins

hunting

and

terra collectors

reg & shell

firma pelicans

freudian slips



and thanks

orientation controllers,
student newspapers,
& student radio stations
for your support of and
involvement in our
Orientation tours for 1985.

&

we hope that YOU can give THEM
another chance (with OUR help)
to tour during the year.



WOMEN AT WORK

SILVIA FEDERICI

*They say it is love. We say it is unwaged work.
They call it frigidity. We call it absenteeism.
Every miscarriage is a work accident.
Homosexuality and heterosexuality are both working conditions.
homosexuality is workers' control of production, not the end of
More smiles? More money. Nothing will be so powerful in destroying
virtues of a smile.
Neuroses, suicides, desexualization: occupational diseases of the home.*

A WOMAN'S PLACE

A number of women have entered the workforce - 1/3 of the paid workforce are women. In spite of the growing numbers of women in paid employment, there has been no responding increase in the range of occupations undertaken by women - over 70% of the New Zealand female workforce is engaged in six occupations. This has resulted in a dual labour force - men and women are separated by the work they do. Women's work is judged as less skilled and of lower status with a correspondingly smaller pay packet. The average rate of female income is 2/3 of that of the average male rate. Teaching and nursing, two professions where women are concentrated, receive less pay than any other profession requiring comparable training. Equal pay means nothing until women's work is recognised as skilled and valuable and more women enter positions of authority - only 9% of all managerial and administrative jobs are held by women in New Zealand. As long as we are undervalued we will be underpaid or working 'for love'.

Because of women's position in the workforce we are hardly hit by economic recession. There is a social pressure on women to remove themselves

from the paid workforce to ameliorate the problems of unemployment and part-time work is steadily becoming the only option for many women (with fewer full time jobs available and inadequate day care facilities). Part-time workers are particularly vulnerable - a reserve labour force that is underpaid during times of prosperity without union support and then are the first to be made redundant in times of recession. If part-time workers do lose their jobs they may only register as unemployed and receive a benefit if they are available for full-time employment in the future (obviously those who choose to work part-time in the past probably wish to do so in the future - particularly women with children).

All women are expected to work harder and better than their male counterparts to prove they are 'equal' - older women and physically challenged women have to work even harder to have their skills and value recognised. Maori and Polynesian women face a double disadvantage of being non-white and female. There are proportionally more Maori and Polynesian women in lower paid jobs and unemployed than their white sisters. Lesbians suffer invisibility in a heterosexist society.

Women's work is usually undervalued and low waged (or unwaged) rendering it invisible. Child rearing, home management, volunteer labour, and care for aged relatives are not recognised as 'work' experience making women's entry into paid employment very difficult. Silvia Federici reflects in *Wages Against Housework* that: 'The unwaged condition of housework has been the most powerful weapon in reinforcing the common assumption that housework is not work, thus preventing women from struggling against it, except in the privatised kitchen-bedroom quarrel that all society agrees to ridicule ... we are seen as nagging bitches, not workers in struggle.'

'Work' has been defined in male concepts - redefinition is essential. Now that a larger number of men are experiencing unemployment and choosing a more active parenting role attitudes may change in western societies. Women in the Third World struggle to survive - performing most of the work and yet being the last to receive when resources are distributed. Our voices disappear into tunnels of bureaucracy and 'his-story' - as we reclaim our past, as we move within and apart from the system, as we create our own systems, listen to each other and unite - the less they can afford not to change.

UNRECOGNISED WORK

CHILD REARING

The biggest area of unrecognised work is that which mothers do. Bringing up children is the lowest status occupation in New Zealand - it is unpaid, judged as unskilled and irrelevant in terms of work experience, and its value to our future unrecognised.

How do you react when you ask a woman what she 'does'? If she replies, 'Oh, I stay home and look after the kids', I bet if anything your reaction is one of disinterest, even distaste - unless you happen to be a parent yourself.

Looking after children is bloody hard work. The hours are long, 7 days a week, no time off, no union to demand higher wages or better conditions. Only the lucky, the pushy or the rich can get childcare so they can work, study, or even get a few hours off for relaxation.

The Labour Party gave high priority to childcare in its election propaganda, but so far there is no sign of any improvement in the availability of childcare to lowpaid or unpaid women. Mrs Hercus increased the creche subsidy for low income parents by 70 cents a week - what a big difference



that makes!

It's time we got recognition that the work we mothers do is of vital importance for all our futures. In practical terms this could be shown by:
- a minimum living wage for all adults, including those whose main job is looking after kids.
- affordable, quality childcare for all parents who want and need it.

VOLUNTARY WORK

Since Victorian times women have been conditioned into accepting low status and largely unpaid work as an extension of traditional home based duties (also low status/unpaid). There are

still the old myths of the professional man's wife doing voluntary work, and 'bored housewives' engaging in community work to 'fill their time'. Rare still answer recognition was ever given to such work as being a white, middle class woman. The situation is still very much the same today. These people as b

Because of conditioning and other factors, e.g. men not wanting low status-poorly paid positions (women) involved in the bulk of community work is still being carried out by women. This means that although working off not working. I their own backs using own money and petrol and community work doing gut level grass roots tasks and often working, qualified (on p unsocial hours under poor conditions these the community' women's input into the community counts for little work con or nothing with those (men) who hold the bulk of power. In the late 70s Department of Labour officials actually told people (mainly women) who have been engaging in voluntary community work that if any living their work didn't count MERELY BECAUSE DOESN'T (THERE WAS NO PAY PACKET ATTACHED) HISTORY TH Also on Department of Labour forms and many SLY FORGO' job application forms only PAYING positions are WORD WORK counted when it comes to a person's work history thing measure (Most employers by the way happen to be white middle class and male!!)

In other words it is males who make the bulk of the decisions affecting payment, conditions and recognition with regards to this work (Male D.O.L. only be measure directors and ministers such as Bolger and Burke that is achieve Those women who do have some power to make

Looking after children is bloody hard work. The hours are long, 7 days a week, no time off, no union to demand higher wages or better conditions.

WOMEN WORKING TOGETHER

Women's Co-operatives offer a chance for women to work and learn together and provide an opportunity for women to enter non-traditional areas of the workforce. Sappho has been running for seven years and specialises in property renovations doing linolaying, carpentry, painting, roofing repairs, gardening and gib stopping. Lynn, the woman I spoke to, commented that it's a very hard area for women to get into and many still have the attitude that it's a man's profession. Women should think positively about their abilities and must remember Women CAN DO ANYTHING.

There are presently six women working and the number fluctuates according to how much work is available. Lynn is also involved in trying to help

other women learn trades and persuading the techs to run women only courses. The judgement of non-traditional working women by men and the assumptions that women cannot learn trades means that a learning situation with male tutors and classmates can be hostile and frightening. England has had women only courses for a few years which are well attended. Tradesmen also have a reluctance to pass on knowledge, a definite hindrance in an apprenticeship situation, and Lynn felt that their fear of women was well founded - they are trying to hold onto something they have no right to and many women are now challenging this.

The other co-op I spoke to was Snapdragon which runs a bookstore in Ponsonby (of the same name). They stock women authors with a range of fiction, nonfiction and childrens' books. There is space available for coffee with lots of old magazines and a noticeboard. As half of the collective was unemployed, at the time of setting up financial support was difficult to get - Internal Affairs eventually come through with a loan and grant. At the moment no one is getting wages as the turnover isn't high enough yet. It's hoped that soon all the women will be paid award rates for their work rather than relying on volunteer labour.

Snapdragon is an example of women not only creating worthwhile employment for themselves but contributing to the community. The store also stocks art, jewellery and music by women. One criticism has been that not stocking male authors is sexist or discriminatory - obviously a powerless

group in society cannot discriminate - merely attempt to redress the balance. Only 20% of all published material is by women and often that is only released in short runs making it more expensive (particularly books by black, lesbian or coloured women). This coupled with the reality that many women have little money and that books are now a luxury make the non-profit base of Snapdragon very important. We can buy books there by women, about women, from women, for as little as possible.

These co-ops offer a chance for women to work together rather than under a person in authority. Sandy from Snapdragon felt that the decision making was more efficient than in a hierarchical situation with women putting their ideas and energy together. Women working together in this way are creating new systems and challenging the assumptions about women in the workforce. ▲



SPEAKING AS AN UNEMPLOYED WOMAN....

I'm 32, a woman and unemployed.

I'm big, brave, bright and beautiful and still I can't get a job.

It's the most frustrating experience on earth, knowing that you've got everything going for you, but no-one wants you. You can do heaps of things, but you're not worth anything in MONEY terms. And you need that money to survive, much as you may hate the idea.

Sympathy can't help you, nor a pitiful dole which doesn't even give you enough to live on.... that's if you can get the dole. Most women who want to work don't even get that because they're married and/or have children. The Labour Department doesn't help you much either. If you want a job they mess you around for months with 6 months 'stand down' before you can get a PEP job (which only lasts for 6 months anyway) or 13 weeks standdown for other subsidised work. If you don't want a job (because you've found some way of surviving happily without one) they stuff you around even more.

Harassment and futility is the name of the Labour Department's game. And as for me, I'm left where it seems no one cares. I'm not part of anyone's system any more. There's no school or university, job or tech to shelter me. Whether married or single, with children or without children, maori or pakeha, I'm just another woman without a place to stand. Thinking that I'm nothing, I'm sad and I'm angry most of the time. Too many of my sisters have killed themselves because of these same feelings.

So I turn my anger outwards against the economic and political system that causes unemployment - if we don't fight back, if we just lie back depressed smoking dope, drinking, dreaming, we'll get nowhere. So I work in the Unemployed Workers Rights Centre in Auckland along with other women and men, to try and change the policies and the very basis of the system inflicted on us.

There simply are not enough jobs to go round, and women are hit a lot harder than men by unemployment. We are seen as expendable, brought in to the workforce when needed and cast out when we're not. Because traditionally the man is seen as the primary income earner he is often given priority for employment, especially in high-paid, high status and high interest jobs. Women make up the bulk of low-income and no-income earners. Despite the increasing consciousness among women of their rights as equal human beings, the economic recession serves to keep disproportionately many of us out of the workforce.

ISSUES WHICH AFFECT WOMEN PARTICULARLY ARE:

- No dole for women if they are in married or de facto relationships. Women are not treated in their own right in this situation, only as adjuncts to men. Before the 1984 election Labour pledged dole and equal job access for married women - just one of the many promises they've conveniently forgotten.

- Invisibility - A number of surveys have shown that the unemployment figures would be doubled if all women who wanted full time work registered with the Labour Dept. If all women who wanted part time work were registered as well, the figures would treble or quadruple. Also, many women who are on the DPB, who are married, who are older women, or who are still at school or university would really like to work - but for different reasons these women don't show up in the statistics either.

- A lot of us just give up, becoming 'discouraged job seekers' and try and make a sort of life for ourselves outside the workforce... but I think that many of us are not very happy in our displacement. For example, does your mother have a job? Would she like one? I bet she gave up years ago, and I bet she isn't very happy about it.

In the short term there's several demands unemployed women are making of the govt:

- dole for everyone, regardless of sex, race, age, sexuality or marital status.
- the govt should carry out regular household surveys to gauge true levels of unemployment
- all women who want work should be actively encouraged to register with the Labour Dept for full and part time work
- access to childcare of a good standard for all who want or need it
- real, meaningful permanent work for everyone. ▲



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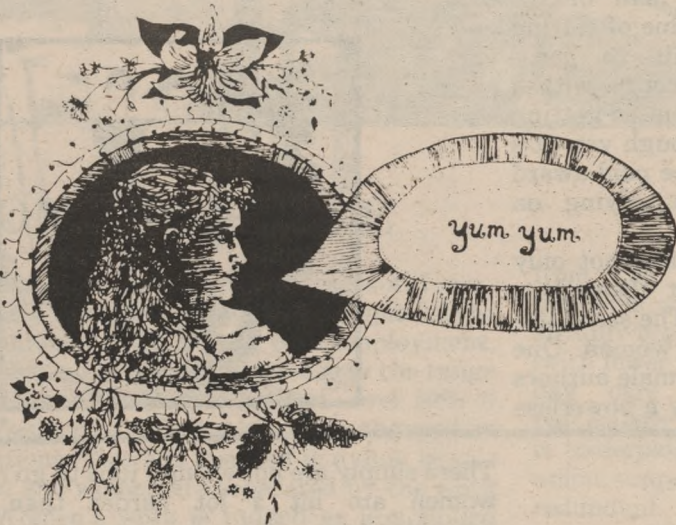
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HOW TO WIN FRIENDS AND INFLUENCE FLATMATES

And also, how to avoid doing the dishes. This is going to be the cookery column that will make all this possible. I intend to include simple dishes that will also be relatively inexpensive (remember you are what you eat so if you eat crap...) and nutritious. This casserole is best served with a salad - raw food should always be part of a balanced meal - adding different colours and textures as well as providing vitamins and roughage. If you don't know how to make ye olde lettuce salad then con your flatmate into doing it and watch out for next weeks column which will include some salad recipes. So, on with the show:



Solyanka

Preheat oven 350 degrees F, preparation time 1 hr, serves 4-6.

4 medium potatoes	1 cup yogurt
3-4 packed cups shredded cabbage	2 tbsp cider vinegar
1½ cups chopped onions	black pepper and paprika
1 chopped carrot	1-1½ cups cottage cheese
3 tbsp butter	a quarter cup sunflower seed.
½ tsp caraway	½ cup cheese (optional)
½ tsp dill	

Peel and boil potatoes (till tender - not soggy mush - about 20 mins). Fry onion in butter on medium heat until golden - add caraway, dill, cabbage and carrot (use a big frying pan - it'll all shrink down when it cooks). Cook, stirring, until cabbage is tender and wilted looking. Mash potatoes and stir in cottage cheese, vinegar, yoghurt. Mix potato mixture with cabbage mixture and adjust seasoning (ie if it tastes too boring add a little more herbs, pepper or vinegar) and put in a buttered casserole dish. Put cheese, sunflower seeds and paprika and black pepper on top. Bake at 350, uncovered for 45 minutes. Then eat.

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GREENHAM COMMON

Just six months ago, last September, 11 women left NZ for Greenham Common, Britain's first MX cruise missile base. Our aim: to join a mass protest action by women at the base, our hope: to contribute to a tidal wave of energy that might reverse the continuing escalation of the nuclear arms race.

The journey coincided with David Lange's first trip overseas as this country's new leader, his first opportunity to personally promote the Labour government's anti nuclear stand in world forums. There can be little doubt that he left NZ, as we did, fortified and inspired by the growing strength of anti nuclear feeling in this country.

That popular support brought us a flood of donations and good wishes from throughout NZ after we appeared on a nation wide TV documentary. It was also a great gift to take with us to Greenham, as 65 year old Maynie Thompson recalls. 'The word soon got around that women had flown all the way from NZ to be at Greenham and women from many different countries came to talk to us. NZ women living in Britain came to join us for a cup of billy tea at our camp and to talk about the Labour Party's new anti nuclear policies. There was great enthusiasm about this. We felt we had brought with us a real sense of hope. It felt good to pass this on to the people of the UK through television, too.'



But some of us found our optimism challenged in a country where reaction to the three year old peace camp appeared largely apathetic, if not downright hostile, as Waiheke Islander Kit Nelson found: 'It was tough at times. Coping with few amenities in a damp forest was difficult enough. Worse was experiencing open hatred and rebuttal in Newbury (the politically conservative township that borders Greenham Common).

'It was my first indication of what minority groups constantly suffer. What irony it is that the Newbury ratepayers hate the encampment but not the weapons of destruction within.

'Here in NZ every day there are more people speaking out for peace. It makes a poignant contrast with the situation at Greenham. There is the mud, cold and snow of a very harsh English winter, women are being evicted sometimes twice a



day and new oppressive laws are being passed which permit some US and British soldiers to shoot at unarmed protestors.'

The British government's treatment of peace protestors is becoming more blatantly oppressive. Last month a joint police army action was taken against a peace camp at Molesworth - site of Britain's next cruise missile base. More than 1500 'keepers of the Queen's peace' descended on the 'Rainbow Village' camp evicting 150 people, destroying tents, windmill, a school, chapel and five acres of wheat and erecting seven miles of barbed wire fence - apparently with the blessing of local ratepayers.

But the Greenham women have already proved that heavy handed tactics do not work. After three years of evictions, harsh living conditions and local condemnation, their resolve is as strong as ever. And their commitment has inspired peace workers world wide.

Ramdasi, another Waiheke Islander who made the trip to Greenham last year, describes that increasingly 'common' bond.

'The Greenham experience was a beginning of what I feel now to be a global phenomenon: people linking up to create a web worldwide that will bypass the boundaries of nationalities and governments as we realise we share the same hopes and fears.

'The banner I pinned to the fence expresses this: 'Only one earth, mother of life, to cherish for our children.'

'At first, my gut level approach made me feel unprimed, inadequately prepared. Facts and figures about bomb makes and sizes mean as much to me as how far the farthest star. But human stories about what is happening now, especially in the Pacific, are more tangible and terrifying.

'As we joined hands around the base at sunset to let out our despair and call the names of those who supported us, we knew we were the tip of an energy wave 10 million strong. Here women of all ages and kinds shared food, water, tents and firewood, talked and sang, danced, laughed and cried together with spontaneity and warmth. It was a sharp contrast to the bleakness of the base and what it represented and to the soldiers and police bound by orders.

'In refusing to acknowledge the authority of fence and uniforms we demonstrated our common humanity. For me a new definition of power was experienced. Not 'power over' but a living, loving energy exchange.'

The nuclear weapons debate is no longer confined to isolated peace groups or SALT negotiators, there is a growing realization world wide, at all levels of society, that a nuclear defence

is no defence.

Last September David Lange's trip to Britain went almost unremarked in the media, although his anti nuclear message was welcomed at Greenham. A small group of us travelled up to London to give him our personal congratulations. Despite discouragement from some of Lange's advisors who felt that association with 'those women' might prove an embarrassment to the PM, a brief meeting was arranged and Lange himself was welcoming and supportive. His advisors need not have worried. While Lange's trip and anti nuclear speeches were well reported at home, they made little impact on the British public.

Now, six months later, there would be very few Britons who remain unaware that NZ is taking its anti nuclear stand seriously. On this visit British media personel have been falling over each other to speak to the leader of a nation that has so unsettled its traditional allies by adamantly refusing to cooperate with any nuclear based defense pact. This 'destabilising' consistency may reap disapproval and, more seriously, diplomatic and economic sanctions from some quarters but it also expresses an emerging groundswell of public opinion in many different countries. It has opened a chink in the nuclear armour.

Peter Garrett the Australian rock musician whose bid for a seat in the senate on the Nuclear Disarmament Party ticket was only narrowly defeated, recently visited NZ. His message: this country is bringing new inspiration and hope to peace workers everywhere.

We now face the same heavy handed disapproval that has been levelled at the Greenham Peace Camp since its inception, and our government's anti nuclear commitment is proving equally steadfast.

The messages of the Greenham protest are simple - nuclear defence is not a defence - it is mutual suicide; ideologies aside, as inhabitants of the same planet we must acknowledge our mutual dependence; and, as the current defenders of future generations, we will not knowingly or willingly cooperate in our own destruction.

Greenham is at home in New Zealand.

-Vicki Martin



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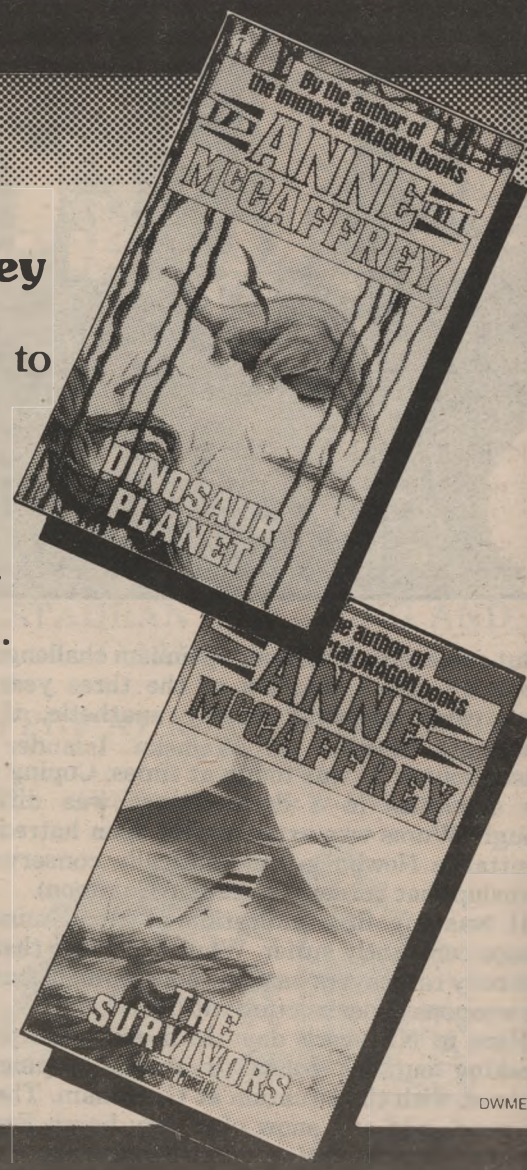
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CHAPLAIN'S CHAT

WHO'LL BE FIRST?

We Christians have been getting a fairly bad press recently - not, of course, for the first time. The ripples from 'Jesus - the evidence' continue to splash about; some of our number have made known their rather extreme views on the United Nations Convention on Women; some of our supposed leaders have been more forthright than compassionate on issues like surrogate motherhood; and so on.

But the image of the intolerant, doctrinaire Christian is, like any stereotype, a gross oversimplification, and there are plenty of us around who don't conform to it. We aren't afraid of television programmes. We don't come over all faint at the thought that women are human - it's what we've been saying all along. We're saddened by prejudice and unreason, but we've survived that sort of thing for nearly two millennia and we're not about to give up now.

We'll go on offering our wares so long as they're needed. And what are they? One of them is love; most people agree that we need more of that. Or, rather, most people would be delighted to use more if only someone else would use it first - which is, in a nutshell, why we have problems. So we offer another commodity: a reason why you should love first. Oddly enough, that's not nearly so popular.

G.A.C.
for the University Chaplaincy



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PACIFIC WOMEN



More than 60% of the Pacific people derive their livelihood from agriculture. Although it is the basis of most Pacific nations it is only recently that there have been moves to intensely stimulate its growth or diversify its production.

The equal participation of women in development circles has become increasingly in vogue - but women's main role in the urban context at least is still viewed as domestic labourers and child rearers. The clear implication is that any other economic participation by women should be considered only if compatible with those primary roles.

The Western ideal pattern of a male bread winner supporting dependent wife and children is an inaccurate summary of conditions in Pacific nations. (It is even inaccurate in the industrialised West!) Women have not only contributed significantly to household duties and the supervision of children but also to the creation of wealth. Researchers have all pointed to the 'informal economy' and the participation of women and yet somehow women's work seems 'invisible'.

The United Nations International Womens Year in 1975 has forced otherwise unwilling governments to make token gestures toward women's equality. Pacific nations have been no exception. Many sought to enhance their international standing by adopting the principles of equality for women. However the overall position of women has not changed much. There has been little increase in the access of girls and women to primary, secondary or tertiary education; the proportion of women employed in both the private and public sectors has not increased significantly. There is also a severe under-representation of women in local, provincial and national politics - areas in which the state could intervene directly with policies of affirmative action.

Despite the fact that there has not been anything like the state action that would accompany the rhetoric, women's issues are now on the public agenda and are being seriously addressed by women. However women's issues are continually subjugated to 'development' - in fact a 1978 Report to the National Council of Women (In Papua New Guinea) stressed that the increased participation of women must not be seen as something apart from or against the interests of men (!). Ironically, yet understandably, 'feminism' is regarded by Pacific women with at least suspicion, if not outright hostility; the notions contained within these labels being seen generally as Western or inappropriate. Nonetheless, the terrain for political struggle has been defined and has developed its own momentum. Women's groups have grown in number and these structures have allowed the struggles for greater equality for women to be played out. It is this that will spearhead the thrust against patriarchy.

Since independence there has been the emergence of a small but extremely talented group of women in high bureaucratic positions (eg in Papua New Guinea they constitute only 18% of the total staff). It is this 'bureaucratic' class that has led the drive for change. Whilst it may have contradictory aims eg in acting to consolidate their class position (eg the selection of delegates to attend overseas conferences, employment conditions etc), it also touches on broad based issues - domestic violence and rape, sexual harassment, abortion, conducting and designing programmes for women, in some countries an opposition to beer (which is often a catalyst of domestic violence) and other issues affecting women's interests.

The continual oppression or subjugation of the rights of women have often been reinforced by a barrage of defences from men eg 'they're not ready

for it they're not capable they're genetically different it's unnatural chaos would result it's against the law of God it's the custom.' Curiously these, 'cultural' justifications are essentially the same arguments advanced against the abolition of slavery, the giving of votes to the working class or the struggle of the blacks of Azania. A closer examination of this will reveal starkly the nature of the beast - men and their constant fear of women. Customs, culture and tradition have all changed and can never be treated as static and yet men in defending their turf, treat them as matters of pure social expediency.

Therefore, for women to achieve equality, they would have to continually challenge the dominant ideologies. Equality must not be sacrificed for 'development' - for once substantial inequality has been established, the self interest of those who benefit most and have the greatest power, will tend strongly to perpetuate and increase the divisions - Male bias has been built into our institutions, processes and policies and nowhere is this more prevalent than in the Pacific and Third World nations.

Even if all discriminatory practices were to be abolished, the existing momentum would still remain very powerful. If we are to challenge them, we must try to understand them & their functions. Change has to come and women are the only potent force able to realise this.

- W.L. Hwang
NOSAC

WOMEN IN THE THIRD WORLD

Last year, Anu Bosh an Indian woman born in Canada and the Secretary for Development for the World YWCA, visited New Zealand to speak about Third World Women and Development.

BROADSHEET (NZ's feminist magazine) interviewed Anu and below are some excerpts from the interview.

On a Feminist View of Development.

I am also responsible for something called development education, which involves trying to put the word 'woman' into the YWCA - that is, a feminist view of development which treats women not just as mothers and wives. It's mostly mother and child things that we tend to do. I would like to get out of that syndrome.

For example, the health projects in the third world concentrate on women's health, but only in relation to childbirth, post and pre-natal. That means any other problems the women may have go by the board. I've seen some of the programmes on child health in Bangladesh; they say you should boil water because your child will be healthier, not boil water so you will also be healthier. The emphasis has always been on women as mothers, which is sacrificial. Of course it is important that women are mothers and we create the best conditions for motherhood. But women are people too.

When we were doing this child health project in Ghana, I asked the doctor in charge about other problems the women had, not related to their children, for example whether the women had back problems. He said it had not occurred to him.

One of the projects I'm very enthusiastic about concerns women in a slum in Madras, India, where the YWCA had a literacy class. One woman said to the teacher 'I think we have learned enough reading and writing, we want to do something for ourselves. We want to generate income because our husbands drink away the money and if we demand money for household expenses, they beat us and we don't want that.' So they conducted their own research. They came back and said they wanted to buy a grinding machine which grinds lentils and rice to make a kind of pancake that everybody ate.

They asked for a bank manager and when he came expecting to interview them, they interviewed him instead. They then opened bank accounts and now they have this thriving co-operative of 26 women. When I met them they said 'Let's be very clear - we are not looking for any handouts. We just want a loan from you and you tell us what is the rate of interest you require.' When I explained that it was very difficult for them to pay the money back because of currency regulations, they said 'Well, tell us which other projects we can finance and we will send the money on.'

These are unlettered women. They can read and write a bit. Some of them have written plays about wife abuse - the way their husbands treat them. They also gather the other women in the neighbourhood together to read newspapers and hold discussions. And they were able to talk very intelligently about problems - about South Africa, Israel and other countries they have never seen and can never hope to visit.

How does that programme in Madras relate to what you want to do?

I think that is a good model for us in which the YWCA becomes an enabling institution. But to do that, it has to change its set mind and that will be most difficult. Presently, it ranges from a charity or welfare mentality to being an efficient centre for the delivery of certain services.

Women have very strong economic roles in the third world. In Burma, if you go to the market there isn't a man in sight. There are all these Burmese women smoking big cigars, selling everything from live poultry to precious stones. Yet the YWCA in Burma could not understand starting programmes which give women some degree of economic power.

Do you think that third world women look at the issue of their liberation quite differently from white women in the developed countries?

Yes. I would say we formulate feminism very differently. The word 'feminism' is not something



that a lot of women in the third world would use. But I think there are certain basic feminist principles - women-oriented principles - that women in the third world subscribe to. I think that those women in the Madras project are feminists though they will never use the word. They say we stand for our rights; they don't say we stand for the rights of women. That is the way it is expressed. The women have marched against alcohol, and they do so because it's messing up their lives. And that, I think, is a feminist action in the sense that they want to take control of their lives.

The manifestations of the problems of third world women and white women in the developing countries are different; their demands are often different. But if we look beyond those immediate demands, we really are asking for the same thing - that is trying to get a foot in that door.

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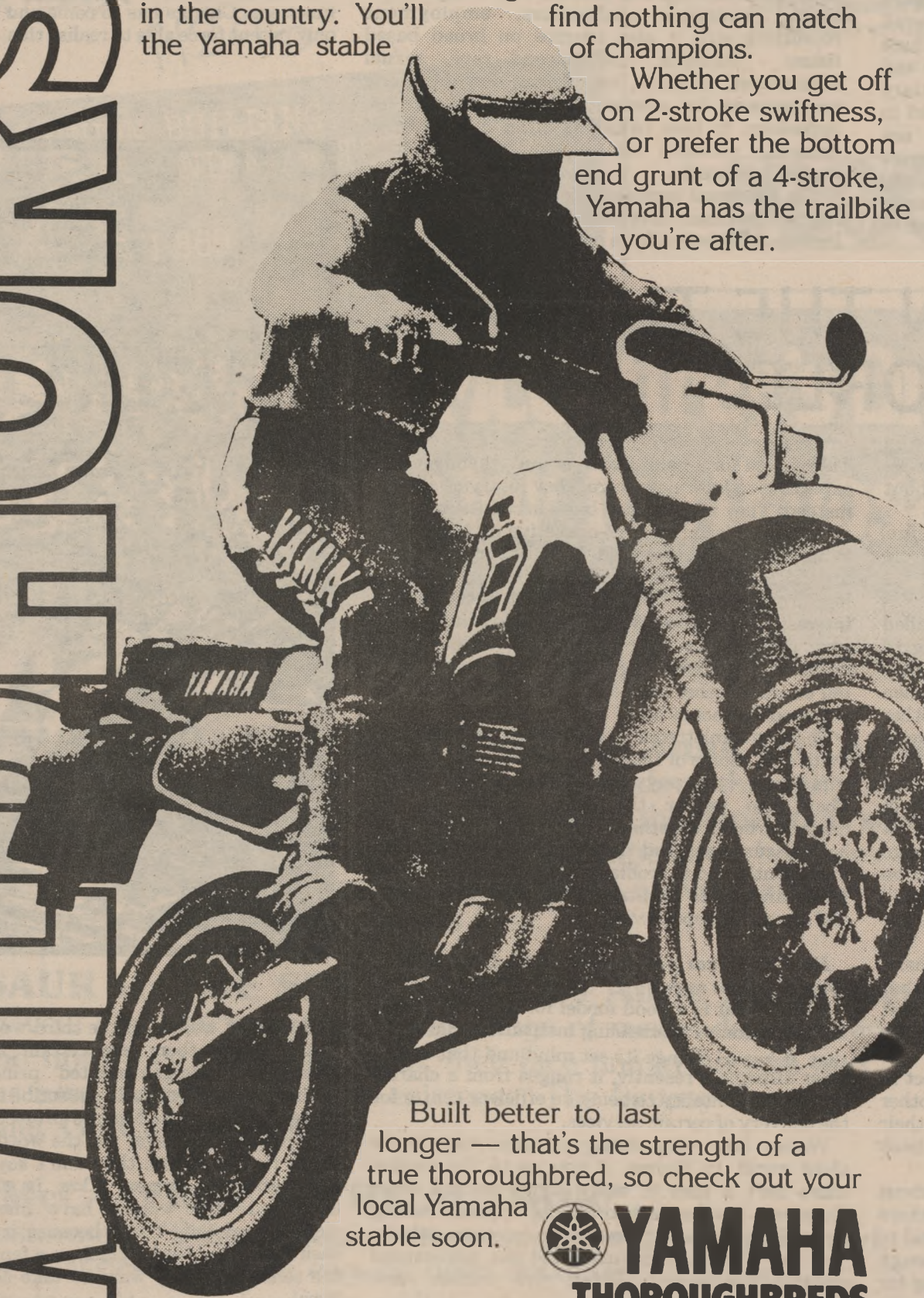
Contact ROB at CRACCUM

WILHORSES

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SHADOWS



SHADOWS

Programme of entertainment

-- this week --

Tue 7pm: Able Tasman

Wed 7pm: The Expendables

Thur 7pm: Poetry Passages
Funny Business

Fri 7pm: K4 Goblin Mix

(WOMEN ONLY NIGHT)

Mon 8pm: SIREN



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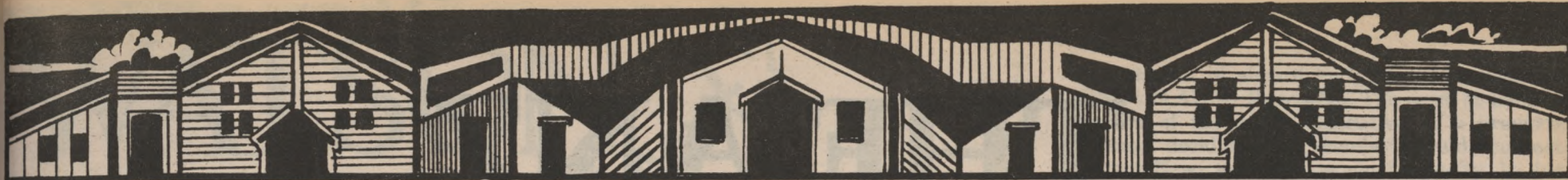
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NATIONAL OFFICE COLUMN

Housing Horizon Brightens

Every year starts with homeless students. Over the last five or six years accommodation problems for students have got worse and worse. Not only are there still people homeless at Easter in some towns, but rents have risen markedly over the last few years.

The rent freeze has been more of a farce for students than almost anyone else. Students are highly mobile and much more likely to have suffered illegal rent rises - even the Minister of Housing admits this.

Over the last two weeks, since the end of the rent freeze, students like most other tenants have suffered astronomical rent increases. The situation is likely to be worse for students than many other low income earners because our incomes are so low.

Meeting encouraging

To attempt a solution to this problem, Quentin Jukes, the General Vice President, and I met with

Phil Goff, the Minister of Housing, and Russell Marshall, Education Minister in late February. The meeting was successful in that after we had outlined the seriousness of student housing and money problems they did both agree to try to make sure any special benefit to cover high rents also covers students. That is, of course, easy for them to say - the benefit being talked about is to be run by the Social Welfare Department.

There will not be any immediate action on this - they want to wait until some assessment of the effects of the end of the freeze on students can be made. We shall continue to pressure the government on this front - it will be very embarrassing for them if they cater for all low income earners except students because we earn so little and there are so many of us. We also envisage that any steps taken will be short term because with a Bursary Review due this year we hope to be able to get some realistic bursary levels so students can afford decent housing.

On the question of homeless students they were much more helpful. There are about 2000 empty

beds in Hospital Board hostels in the six university centres. We are currently investigating, at both local and national levels, in conjunction with both Ministers the possibility of arranging either temporary or permanent student accommodation in these places.

Your support is essential

At the moment, your students association is running a campaign focussing on the large numbers of homeless students and the problems caused by the increased rents we have to pay. If you are having housing hassles see your student president or welfare officer, they will be able to help.

Your housing problems are not unique, there are heaps of students in your town with the same problems. More importantly, your students' association can help you - so use it or get involved helping others as well as yourself.

Till next time,

- Malcolm MacLean
EDUCATION AND WELFARE VICE
PRESIDENT

SRC

SRC's ??? Students Raving Continuously? Snails Rampaging Collectively? Wrong on both counts - SRC really stands for STUDENT REPRESENTATIVE COUNCIL - a place where all students regularly get together and debate on absolutely anything they can dream up ... It's held every week on Wednesdays at 1 o'clock in the large Caf extension during term.

So what is SRC for anyway? The idea of a Student Representative Council was to provide the ordinary student (this means you) with just a little bit more power in their own Students Association. Previously the mysterious body known as 'The Executive' was in complete control of the Association, which runs everything from the Cafs to the Recreation Centre, subject only to Annual General Meetings. SRC was created to take some of that power away from the Elite 16. Policy that is passed at SRC is completely binding on Executive.

Many moons ago (i.e. 1969) SRC's were held in the B10 Lecture at night when just about every sane student had gone home. After a while some bright cookie thought of changing the venue and time of SRC, so that more students might actually come. So that's why we now have SRC's at lunch time in the Large Caf, so you can't pretend you don't know where THAT is.

SRC is an extremely powerful body as it is the place where students debate and pass resolutions that express what the student viewpoint is on any issue - whether it's Springbok tours, nuclear free zones or whatever. As the quorum is only 50 students, SRC's can be subject to abuse, by particular groups 'stacking' the meetings. So it's really important heaps of students come along regularly in order to make the meetings more representative of wider student opinion. SRCs also have the power to recommit matters and make recommendations to Exec. So if you don't agree with what Exec has been up to, rustle up other students, come to SRC and CHANGE (!) things.

So what else goes on at SRC's?

- Club affiliation : if you've just joined a club or group during enrolment, your club will need to affiliate to AUSA so that it can get some MONEY out of it (ie Club grants/loans/travel subsidies)
- SRC itself has \$1000 plus which it uses to 'action' the policy it passes e.g. it often grants money to groups like HART for specific projects as this is in line with our anti-apartheid policy.
- It's at SRC's that Exec members report at the

end of each term on what they've been doing ... (now's your chance to grill Exec on all those unfulfilled election promises!)

So what's coming up at SRC in 1985?

- making university/student association a nuclear free zone
- BURSARIES - the Govt is presently reviewing EVERYTHING. What do students want?
- ANZUS
- Homosexual Law Reform Bill
- The Tour
- Anything else you want (cigarettes on campus?!.....)

So that's the lot. Grand inaugural meeting of SRC Wednesday March 13th 1pm in the Caf. Agenda will be in next week's Craccum. Come and meet the mysterious Exec! Have a rave! Vote! Participate! (Choc fish for best speaker!)

See you then
KIRSTEN THOMPSON
SRC CHAIR



AGENDA

Wednesday 13th March 1pm
CAFE EXTENSION

1. Election of SRC Secretary.
2. Receiving of previous minutes of SRC & Exec.
3. Matters arising from Minutes.

POLICY

4. WATSON/DULEY

THAT the Student Union be declared a nuclear-free zone.

THAT the AUSA representatives on the University Council be requested to press for Auckland University to be declared a Nuclear Free Zone.

5. BARRIBALL/PATTERSON

THAT SRC recognising that smoking in teaching situations can in many cases force students to absent themselves from classes and/or restrict educational opportunity and while supporting the present University Regulations on smoking in teaching situations as far as they go calls upon the University to extend these Regulations to include all teaching situations.

6. ELECTION OF

2 SRC Reps each to the following committees;

- Sports Grants Subcommittee
- Societies Grants Subcommittee
- Publications Committee
- Radio B Management Committee (RHUBARB)
- Craccum Administration Board (CRAB)

All students are eligible for the above positions - no experience necessary - just heaps of enthusiasm: so if you've got an interest in Craccum or Radio B or sports apply!

7. GENERAL BUSINESS.

THE ANZ STUDENT PACKAGE.

A package of financial services that'll help keep the wolf from the door.

The ANZ Student Package provides cures for all manner of financial headaches.

Listed here are just some of the financial services available to students. A brochure giving more comprehensive details is available from any ANZ branch.

SPECIAL STUDENT INCENTIVE SAVER ACCOUNT.

Along with high daily interest and automatic payment and direct credit facilities, Incentive Saver offers easy withdrawal from ANZ branches and Autobank.

But that's not all. The special Student Incentive Saver Account is completely free from bank activity fees.

A CHEQUE ACCOUNT FREE FROM QUARTERLY BANK CHARGES.

For the duration of your studies your ANZ cheque account is exempted from standard quarterly bank charges.

BURSARY ADVANCE FACILITY WITH FIRST \$300 INTEREST FREE.

Bursary advances take the form of an overdraft facility on your cheque account.

The first \$300 is interest free with a concessionary student rate being charged thereafter.

A STUDENT LOAN FACILITY.

Student loans are available up to \$500 for each year of study, starting from year one, and up to a maximum of \$2000.

As with bursary advances, student loans are exempted from loan fees and are available at a special student rate.

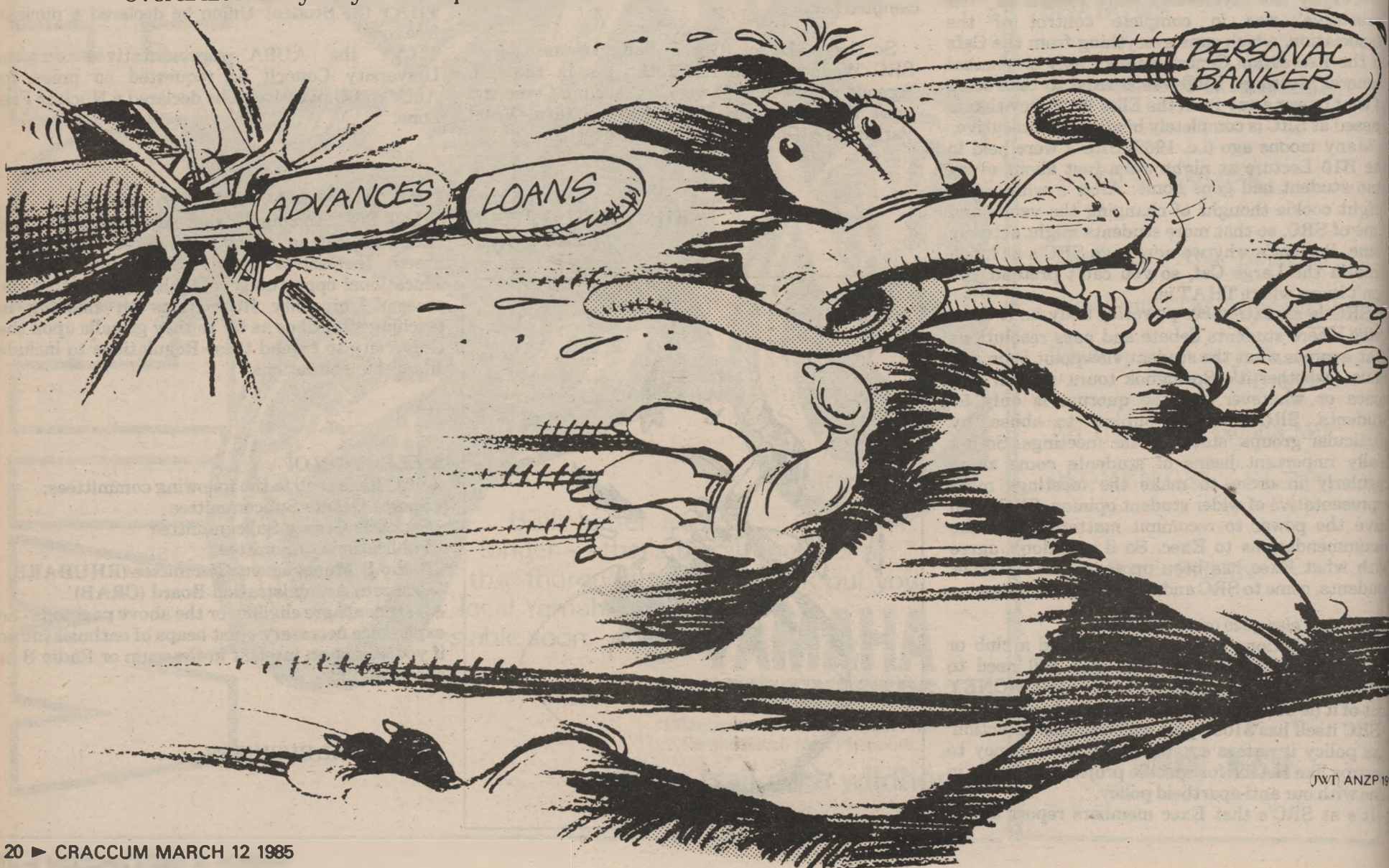
Moreover repayment needn't be made until 2 years after the completion of your studies.

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Autobank cards are issued free to all ANZ Incentive Saver and cheque account customers.

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For the convenience of students, Autobank is located on campus at Auckland, Waikato and Victoria universities and in Dunedin, close by.



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PRESIDE

'Desperate I
Guy Fawkes

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PRESIDENT'S COLUMN

'Desperate Diseases require Desperate Remedies'
Guy Fawkes

Hello All,

Congratulations you've actually found my column which the Editors are currently positioning somewhere or other near the back. This is in line

with their Editorial policy which, of course, I have no control over. I hope as time goes on they will move me back to what has traditionally been the President's page. They want to know how people feel about this, so you're welcome to write a letter or go and see them.

The past week has been hectic. Meetings galore, the end of Enrolment, everyone in for lectures and orientation. Despite inevitable hiccups, the Orientation Festival seems to be going well, the number of people (especially new students) getting involved is up on past years - quite brilliant. It may bode for a social year.

Unfortunately Cafeteria prices have risen. This was an Executive Resolution to which I not only talked against, but had dissent recorded. However, the method of price increase chosen which is basically term-ly was probably the most humane. In fact, it appears our Cafe prices are still considerably less than in town, and in fact our increases have probably been less than those in the private market. You'll find our increases will soon mean an actual decrease in our prices - in real terms.

The Student Bar, Shadows, seems infinitely more popular this year than last. One bone of contention a number of students have is Women's Only Night on Mondays. This issue will probably be coming up at a meeting open to all students - later this term. Whatever your view come along, listen to the debate then consider voting. Shadows has bar prices which are cheaper in real terms than last year, and in some cases cheaper in monetary terms. It is therefore more attractive than many local pubs, with the advantage of nice food, fun staff, comfy chairs, and entertainment. Find it 2 floors above the main cafe.

A little bit of absurd in-fighting is developing within the AUSA Executive. The issue at hand is freedom of the press, Executive at a previous meeting deciding no member could contact Campus News except in personal capacity. In line with such, when approached for interview by Campus News I gave it as Graham Watson Person, not President. This was stressed in the interview, so as those who read the article would realise my comments were my personal feelings about issues - whereas as President I would have to uphold Executive decisions. Of course I will try and effect change as President this year - in line with those ideas but only if there is sufficient support. Some Exec members have rather arrogantly accused me of going against their decisions, saying that I can never be Graham Watson the person. Well why on earth did they pass the ridiculous motion meaning such as myself can only contact Campus News as an individual? And to be told they would wait and look at Campus News then may let me contact them, is so damn patronising i.e. Big Brother. We're talking about freedom of the press, and freedom of people to comment, not how unethical people may be because of their personal political hangups. As this issue is going to be important I would appreciate your feedback.

Further to this, you'll realise from the letters page that someone with access to Confidential Files is abusing their position. The whole stupid bickering scene I am angry to see being started again, as there are some of us elected people who'd prefer to get on with the job, and not play childish games. You people should demand a rational approach to Student Government, not fickle Student Politics. After all, we all pay \$62.

Sorry about this being such a negative article. You'll be happy to know I'm working hard and getting the routine plus a number of additional projects achieved. A number of people have popped in to the office but I've still to meet the other 12,000.

Pop in for a Chat
Yours,
Wally

STUDENT NEWS

WOMENSPACE ►

This is a room for all women on campus. You don't have to be a member of any particular group, you don't have to have particular views or ideas. All you have to be is a woman on campus.

Womenspace is on the first floor of the Student Union Building. It provides an informal and usually quiet area to meet other women, read, work, eat your lunch, or go to sleep. There are tea and coffee making facilities, toilets and a sickbay which can be useful for parents wanting to change or feed children.

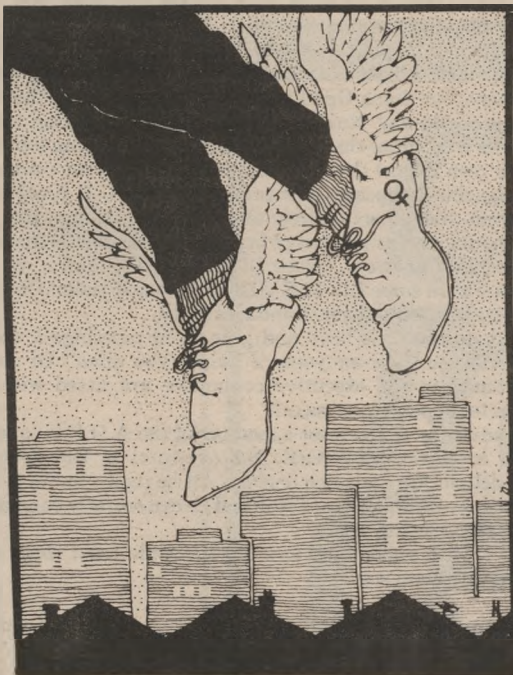
There are resources about many different issues relating to women and notices about groups, meetings and events that you might be interested in. It's also where you're likely to find the Womens Rights Officer. It's a room for women to spend time together. Come and check it out some time.

WOMEN'S RIGHTS COLLECTIVE ►

This group orders the womens rights officer about, runs the Auckland end of Womens Action Collective campaigns, (W.A.C. is a standing collective of NZUSA and consists of women from every campus) and generally helps out on all issues relating to womens rights. The Womens Rights Collective helps run womenspace by constantly trotting downstairs for milk and teabags. If you are interested in this group see Bidge in womenspace and/or come to the big womens meeting on Thursday 14th March in womenspace at 1pm.

UNIVERSITY FEMINISTS ►

UniFems has spent most of the last two years doing a very good imitation of being dead. This year it's being resurrected, possibly to take responsibility for womens social events and a womens newsletter. Contact Bidge or come to a meeting on Thursday 14th in womenspace at 1pm.



WOMEN AGAINST PORNOGRAPHY ►

This is an educational and action group opposed to pornography because of its women-hating character. It meets every second Monday at 7.30 in womenspace. Next meeting is Monday 18th March. Contact Bidge, ph 30789 ext 858 or Leonie 766615.

LESBIAN GROUP ►

This is a social, support and action group for lesbian women on campus. Information available in womenspace and from Bidge.

PARENT ACTION ►

This is not a women only group. Anyone can join, you don't even have to be a parent. It's purpose is to provide support for students with children and to work for extended childcare facilities on campus. This is a matter of urgent concern, if you are interested contact Anthea 594727 or Charlotte 688576 and watch the womenspace notice boards.

WOMENS GROUPS IN DEPARTMENTS ►

The first of these groups began in mid 1982 (Women Students' English Collective). They have become a popular way of providing support for women within departments forming a base for information starting from swapping notes and essays through to running seminars and discussion groups on a wide range of topics. Several of these groups have put out their own publications. They can also function as pressure groups within the Departments.

If you are interested in starting one of these groups in your department the Womens Rights Officer will be happy to help you. If there are any groups missed out please let Bidge know.

- Women Students' English Collective (WSEC): First meeting Monday 11 March 1pm Womenspace. Further where and when details in womenspace or contact Bidge Ph 30789 ex 858 (Wk) or 398337 (home).

- Womens History Group: Open to women from any department. Details of meeting on History Department noticeboards, womenspace or contact Kate 765009 or Charlotte 688576.

- Women in Science and Engineering (WISE): For women staff and students in science, maths, engineering and computing fields. Meetings on Tuesdays alternating between evening and lunchtime meetings. Details in womenspace or contact: Tricia 737999 ex 8833 (wk), 585082 (home) or Barbara 737999 ex 8102 (wk), 4108417 (home).

- Women in Law: Notice boards in Law School (and womenspace?). Contact Ngaire Woods Law Schools Womens Officer.

Women in Commerce: Womenspace or contact Debbie ph 764590.

Women in Medicine: Contact Med School Womens Officers through the Medical Students Association.

There have been groups in Architecture and Anthropology, does anyone know if they are still running?

NGA TUHI MAI

◀ NAUGHTY WALLY ▶

Dear Craccum,

I am greatly disturbed to have seen a letter from our President to NZUSA. It demands, with veiled threats, that they account for their time every minute of the day, who they meet, who they phone and what they are working on. To back up this ridiculous demand 'Wally' says there is a 'groundswell' of feeling against NZUSA from the members of AUSA!? What rubbish! The first years scarcely know what it is so I can't see how they can have an informed opinion. There has been no debate on this at AUSA and Graham was not elected on an anti-NZUSA platform. How can he know what AUSA members think of NZUSA. No! He is just using the Association and its members to push his own ideas and those of his fascist friends (like Phillip Ross who would like to see the Maori Vice President, Womens Vice President and Overseas Student Officer disappear because they support women and blacks).

Apart from all this, if after informed discussion, AUSA members feel they would like to see changes in NZUSA these matters should be brought up at May and August Council. NZUSA policy is set by all the universities, not just Auckland, the others may like to have a say in what the staff spend their time on. NZUSA staff time is dictated by its policy, its policy is dictated by its constituents, that is, us and the other six universities.

What a colossal waste of valuable time having to make a note of who you see, who you rang, who rang you and what you worked on every week and what an intolerable incursion into the internal workings of another organisation. I doubt AUSA would be happy if the boot were on the other foot.

Yours concernedly,

K.T.

(A third year student who has been at other universities and knows how egocentric Auckland can be).

◀ NOT SO NAUGHTY WALLY ▶

Dear K.T.,

I am greatly disturbed to see the above letter. I feel your aggression is totally unnecessary, and feel disappointed that either yourself or an acquaintance have abused the ethic of confidentiality. I have no respect for this abuse, as the letter was kept confidential for a good reason, which I shall now explain. A copy of the letter, for your reference, is also published.

Upon reading the letter, you may sense my dissatisfaction with the current accountability of NZUSA's National Office. This is no secret to Jessica Wilson, or Executive members (who have access to confidential correspondence). Copies were also distributed to Presidents of other Student Associations - so as to provoke their comment.

Should this letter have not been confidential, it would have been open to be read by all students. This would mean that as many of my supporters may trust my views, when sensing my dissatisfaction with National Office, unnecessary negative conclusions could be drawn about NZUSA.

As the structure of NZUSA is currently under Review, I considered it only fair to have rational debate on the subject, and not move to the absurd situation of political polarisation - which has too oft happened in the past. It appears you have been rather rash in your letter, unnecessarily alienating many fellow students from NZUSA, who don't view things in such Black and White terms.

I make no secret of the fact that I am currently dissatisfied with the structure of NZUSA, and would like to see change. However, I must chuckle at your rhetoric trying to tie me in with such as Phillip Ross - who is not a fascist by virtue of being honest about his conservatism. Phillip Ross and his friends were never my supporters, in fact in the 1985 Presidential elections they fielded in opposition to me a strong conservative candidate. Phillip Ross's views regards your expression 'women and blacks' are not mine, yet they deserve full consideration in a reappraisal of the function of NZUSA.

I consider my letter to Jessica Wilson absolutely necessary following intense questioning from a number of students re. What NZUSA does. It is made quite clear that non-co-operation is not an alternative in this situation, as students have a right to know what is going on, especially when AUSA is paying \$90,000 a year of student monies to NZUSA. Is it to be taken that the obvious unacceptability of non-co-operation, and my intention to act fairly for students' requests, are veiled threats?

I must agree with you K.T., my election campaign was not anti-NZUSA, but called for rational debate and voting on the entire issue. (Thus the desire to keep the letter to Jessica Wilson Confidential). To deny there is a groundswell movement against NZUSA on this campus is blindness, I'm sorry to say K.T. Just ask your average student how they feel about where their money goes. It's not my ideas I'm attempting to push in my letter to Jessica, but to satisfy reasonable requests of AUSA members.

Your statement (in the final paragraph) which refers to 'incursion into the internal workings of another organisation', I must take issue with. How is an organisation of which AUSA comprises over 1/4 of funding and membership not an organisation for Auckland students? It is your organisation - for you to make requests of. Should any students want to know my basic movements of the day - important phone calls, meetings etc, I invite them to sit in my office and walk around with me. That is your right as a member. I expect you realise K.T., the difficulty of popping in to an office in Wellington if you're studying in Auckland. A few minutes each day for each National Officer is a lot cheaper than the air-fares and time lost in travel.

It seems K.T., that in your eagerness to tar Naughty Wally with a particular brush you have naively (but I believe with good intention) let the side down. I am personally disappointed you didn't come and discuss your concern with me as this letter has

taken a heck of a long time to write. It is also disappointing that instead of debate on NZUSA beginning in a neutral framework, a certain negativity will pervade. Everyone keep ears and eyes open for the debates which will occur later this term.

Yours,
Wally

(A 4th year student who has been at other Universities and knows from experience how sometimes those new to Auckland from other Varsities can jump to the wrong conclusions.)

◀ CONFIDENTIAL ? ▶

Jessica Wilson
President,
NZUSA.,
P.O. Box 9047,
Courtenay Place,
Wellington.

Dear Jessica,

This is a formal request for details of the daily routine (itinerary) of every National Officer and Research Officer. I need details of all movements, what is being worked upon, who was contacted etc.

The purpose of this is to satisfy the groundswell in my electorate against N.Z.U.S.A. These details I need in every mail-out you send so I can give my members regular up-dates. I consider my students have the right to request me to request such, and could only be further persuaded by their arguments should your response be non-co-operative and defensive. I would rather not be put in that position yet. (i.e. before May Council Review of N.Z.U.S.A.)

I endorse my members request for accountability something which I often feel National Office lacks. I hope you understand what I mean.

Yours sincerely,
G. (Wally) P.J. Watson
President
cc Andrew Lambourne
David Rea
Stephen Haworth
Kirsty Burnett
Donovan Wearing
Liam Kennedy

◀ URINAL BUDDIES ▶

Dear Craccum,

Have you read 'Enginuity '85'? It's the magazine you get on joining the Engineering Soc. (A.U.E.S.) Well, if you haven't, don't bother. Being a Mechanical Engineering student, I actually had some vague intention of joining the society at enrolment, but thank God I was saved by not having the \$8 sub with me on the day. Now, I won't be led to associating with the juveniles who wrote that skinny volume of pure crap (obviously in their own image) they call 'Enginuity'. From the contents of the magazine it appears the members of the A.U.E.S. are all pre-pubescent youngsters entirely obsessed with telling toilet jokes they should have grown out of in primary school, and inspecting their penises for wear. These LITTLE BOYS and ... oh dear! there are even some LITTLE GIRLS amongst them! Obviously completely lack intelligence and creativity.

What do the little boys and girls do at meetings I wonder? Play 'will you show me yours if I show you mine'? Or perhaps the women on the executive committee are fitted with false penises for appearances' sake??

My advice is: if you meet a member of the A.U.E.S., and both of you are male, BEWARE. His overtures of friendship and beery delight are not to be trusted. All he really wants is to get you into the lavatory so at the urinal he can secretly compare the size of his cock with yours.

And I don't understand how anyone could trust them with a contraceptive anyway.

D.J. Smedley

◀ SUPPORT FROM THE SILENT MAJORITY ▶

Dear Birgitta and Pam,

First of all good luck for 1985. I've never actually written to CRACCUM/Kia Ora before - although this is my sixth year at Auckland Uni - but I've always read the paper and enjoyed it, especially the last two years.

I hear through the grapevine that moves are being planned to review the selection process that decides CRACCUM's editors. To turn this into a voting process, similar to the election of Executive members, would be a great mistake. Democracy isn't always what it's cracked up to be, especially here, where the numbers of unaware people seems to be increasing. That mass of people are sadly malleable and most often manipulated in the direction which is least threatening to them. Education and new information is threatening to people who reap the benefits of the system.

Student media are in a precarious position, but to survive as a vital and vigorous force no compromises should be made to gain popularity. Placing the decision of who staffs CRACCUM and Campus Radio in the hands of the silent majority (who basically don't give a shit; they're just easily churned up) will only mean that these media offer no challenge to those who read or listen to them.

From one of the silent majority who cares -

Winnie Graham

◀ I HOPE YOU ALL APPRECIATE THIS ▶

Dear Sir,

I am taking advantage of the type of freedom of speech that you and your kind so glibly advocate to bring to your notice a quite gratifying trend I have observed on campus in the last few days.

I refer, of course, to the noticeable and marked reduction in the spread of liberal political sympathies on campus. As a result of the current economic climate, and policies instituted by the former Government, there is now a higher than ever proportion of students currently enrolled who have at least one parent who is university educated. First of all I would like to congratulate those students on their choice of education for their parents, but more importantly I would like to point out the benefit of this state of affairs.

Obviously, University educated persons are likely to be higher income earners, and (with luck) will not be sympathetic to liberal policies, since these policies so often are designed to penalise the more affluent members of society. One would hope that the sons (and daughters) of these citizens would be influenced by their parents' attitudes and values, so that, barring catastrophes, these people will arrive at university in a suitably conservative state of mind. Needless to say, it is at university that many of these potentially fine citizens are subverted by such undesirable causes as anti-racism movements, socialism and feminism.

Now, since we have a higher proportion of conservative students enrolling, it follows that the effectiveness of the above organisations will be correspondingly reduced; after all, even radical separatist activists can only subvert so many right minded individuals before the rest catch on.

In light of this, I believe we can look forward to a halt in the subversive nature of much of the political activity on this campus, and a return of the student body to the values which existed before the disease of liberalism took hold. Liberalism CAN be cured, and I hope that by writing this, some of those persons who may have found themselves straying from the straight and narrow can help themselves back to the beliefs which will serve them so well; and perhaps help their friends as well.

Yours,
James Watt

◀ GHOSTBUSTER ▶

Hello,

This is probably the first indigently defensive letter to Craccum for the whole year. I feel so proud.

I write in indignant defence to the Field Clubbers who spoiled my whole day with their letter about Sweet Pea's blurb in Orientation Handbook. You see, as a former Field Club member, and one who has seen all the Field Club advts in the quad for years, and one who had read the Field Club Handbook blurb, I happen to be of the opinion that although Field Club produces exceedingly special scientific studies, it is also a really neat social club (if wandering into the bush or film evenings or talking to people are the sort of social activity you prefer as opposed for example, to an evening of thuggish hooliganism at the local Rabbit Obedience Class which some queer, demented delinquents - though none known to me, of course - may prefer). That was a long sentence wasn't it. This is another one: I will 'next time' (and there may or may not be a next time - the odds are against it, but there are so many variables that not even I can begin to be bothered to know if, indeed, there will) allow Mark Allen (yes, he is a swell guy, but I am afraid that if he swells anymore he shall burst from his pod in a messy splattering of green) to write his own blurb on the same conditions as last time - being that he meets his (three times extended) deadline, instead of, as was explained in the offending (although it is my contest that it was not, in fact, offending) blurb, failing, and leaving editors with the troublesome problem of a blank space where his blurb should have been, but wasn't. I hope you understand, and in the words of the immortal Marion Adams 'thank you for your time.'

Love,
Mark Allen's ghost writer

◀ BAA BAA ▶

Dear Pam and Birgitta,

New Zealand should be able to decide whether it accepts nuclear ships, but the U.S. should not be able to decide what it tells us. Makes sense, eh?

Not a Sheep

◀ PAGANI'S MATE ▶

Dear Pam & Birgitta,

Had any lectures in the 'refurbished' Classics Building?

It's appalling. Hot and stuffy - no ventilation. Yawning and headaches. Ugh.

The works people are good at providing nice offices for bureaucrats and they're experts at landscaping. And have you noticed that lovely new covered walkway so Registry staff can go to the library without getting wet?

Why can't they provide comfortable lecture rooms?

With love
Marion Adams

General

A PLACE TO SLEEP

If you are in need of offers students who opportunity to spend Common Room (women).

If you wish to take please see Graham (Officer) or Bidge (W) we're not here please

DEBATE

NEWSOC - THE C CLUB ON CAMPUS

ATTEND A-CELE

starring

Tim Shadbolt (Ma)

Dame Cath Tizard

John Hawkesby (T)

Raewyn Dalzell (L)

David Williams (L)

Peter Spring (Seni)

debating the topic:

'You can lead stude

you cannot make th

Lower Lecture Thea

5pm.

Free Tea/Coffee and

afterwards.

ORIENTATION S

INDUCTION OF N

CHAPLAIN

This THURSDAY

Maclaurin Chapel.

participate and the

follow.

ECUMENICAL U

To be held in the

Street, Sunday 17 M

will be Professor V

Victoria, now Vice

BEA

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or colour

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A

\$10 off

ladies
cut and
blow wave

BRIN

PANUI

General

A PLACE TO SLEEP

If you are in need of a place to sleep AUSA offers students who have nowhere to live the opportunity to spend the night in the Lower Common Room (men) or Womenspace (women). If you wish to take advantage of this offer please see Graham (President), Colin (Welfare Officer) or Bidge (Women's Rights Officer). If we're not here please see the Custodians.

DEBATE NEWSOC - THE CATHOLIC STUDENT CLUB ON CAMPUS INVITE YOU TO ATTEND A-CELEBRITY DEBATE

starring
- Tim Shadbolt (Mayor of Waitemata)
- Dame Cath Tizard (Mayor of Auckland)
- John Hawkesby (Top Half Presenter)
- Raewyn Dalzell (Lecturer in History)
- David Williams (Lecturer in Law)
- Peter Spring (Senior Law Student)
debating the topic:
'You can lead students to University but you cannot make them think.'
Lower Lecture Theatre, Tuesday March 12th 8pm.
Free Tea/Coffee and snacks to be served afterwards.

ORIENTATION SERVICE AND INDUCTION OF NEW MACLAURIN CHAPLAIN

This THURSDAY 14 March at 1pm MacLaurin Chapel. The University Singers participate and there will be a light lunch to follow.

ECUMENICAL UNIVERSITY SERVICE

To be held in the Baptist Tabernacle Queen Street, Sunday 17 March at 7pm. The speaker will be Professor Wilf Malcolm, formerly of Victoria, now Vice Chancellor of Waikato.

Clubs

CLASSOC ORGY II

Once again CLASSOC brings to you, in the finest traditions of Nero, Caligula, and Dionysus, an extravaganza of Classical frenzy, TOGAS WILL ONCE AGAIN FLY WILD! on: 14th March (Thursday), 7.30, Caf. Ext. \$3 (or \$2 + toga)

AUCKLAND UNIVERSITY UNDERWATER CLUB (Dive Club)

Come join this exciting club for
- cheap dive courses
- cheap gear hire (camping and dive)
- an enviable social life
- trips to amazing dive spots, coastal and off shore.
- Interclub sports
- Dive information

See our stand in the quad throughout orientation, or the Dive Club noticeboard for further information. Meetings held every Monday lunchtime 1-2 in the Rec Centre clubrooms starting Mon 18th.

GAY STUDENTS DANCE

Closets specially imported... Throw OUT cares & inhibitions... Find friends - Find Yourself. Thurs. 14th March, 7.30pm. Lower Common Rm, \$3.

GAY STUDENT GROUP

Meeting this week in Exec. Lounge, AUSA building, ground floor, 4pm Friday. (all other Fridays in Rm 144, behind TV Rm, 1st floor AUSA 4pm). Do YOU believe in fairies?

UNDERWATER CLUB

Wine and cheese evening, with film and slides. Wednesday 13th March Cafe Extension 7.00pm. Free admission.

WOMENS GROUP

First meeting of the year. Open to all women interested in joining the campus womens group. Discussion of activities for first term: campaign against sexual harassment, consciousness-raising groups, womens dances... If you want support, information, campaigns against sexism, fun parties, join your womens group. Thurs 14 March 1pm Womenspace (first floor Student Union Building).

DANCE CLUB

Do you love to

DANCE

and wish to form a dance club. Ring 2996429 (evenings) and ask for Faye.

SCIENCE FICTION SOC.

Video movies evening on Thursday 14th March. 7.00pm in the Top Common Room (2nd Floor above Book Shop). Refreshments available. Come along and try some sci-fi escapism for the evening. Don't forget also about our games nights every Monday at about 6.30. Watch the Noticeboard near the Custodians Office for details.

Politics

INTRODUCTORY FEMINISM

Sexual Politics and women in NZ society - a discussion based course which covers some issues of women's lives in NZ today eg women and families, employment, law, health etc. Tuesday 12th March 6-8pm (8 sessions) WEA, 21 Prince St. Tutored by Claudia Bell \$20 waged, \$11 unwaged.

SELF ESTEEM FOR WOMEN

A feminist course designed to develop self-confidence and assertion in women. It recognises the difficulties of self-assertion for women in a society where our options are limited. Weekend Course 16/17th March 9.30-4.45pm WEA 21 Princes St. Tutored by Pat Rosier and Jenny Rankine \$20 waged, \$11 unwaged.

Elections

NEW ZEALAND UNIVERSITY STUDENTS ASSOCIATION

Applications are now open for selection of three NZUSA delegates to an International Youth Year Conference in Beijing, China. This 'Friendly Gathering of Youth from the Asian and Pacific Region' is to be from May 10-24th.

During the gathering a 3-5 day seminar will be held to discuss the 'Role of Youth in National Development'. Delegates will be expected to present a paper on this issue in relation to New Zealand.

Following the seminar delegates will spend one week touring local provinces and will meet with the All-China Federation of Students to exchange information about university issues.

Applicants should enclose a curriculum vitae and should display a reasonable understanding of NZUSA and the issues surrounding national Development. All students are eligible to apply.

Delegates may have to provide a portion of their travel costs, but all internal travel, accommodation, and board will be provided by the Chinese people.

Applications close on Friday 15th of March and should be sent to: International Youth Year Conference, China, NZUSA, P.O. Box 9047, Courtenay Place, WELLINGTON

Further information can be obtained from your campus students association.

CRACCUM

CRACCUM HELPERS

Craccum Staff Meetings are on Fridays at 12 in the Craccum office - 3rd floor AUSA. Anyone with ideas, suggestions, contributions or interested in layout, photography or proofreading come along - no experience necessary. We'll be discussing skills workshops which we hope to run in a few weeks. There will be tea, coffee and bikkies too.

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(the unkindest cut!)
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or colour with Cut Above cash coupons



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— La Monde, Paris

**'A REAL
MASTERPIECE'**
— Midi Libre, France

**'A MAJOR
NEW TALENT'**
— The Times, London

'SUPERB'
— Los Angeles Times

**'A RARE
VISIONARY'**
— The Times, London

VIGIL

Student discounts
11am & 2pm sessions
\$3 with student I.D.

A JOHN MAYNARD PRODUCTION IN ASSOCIATION WITH THE FILM INVESTMENT CORPORATION OF NEW ZEALAND AND THE NEW ZEALAND FILM COMMISSION.

VOXPOP

*What do you think of Campus
Radio going FM?*

I like their poster - I think it's neat. Good move,
had to happen sometime. Still the best station on
the airwaves.

- Daryl

I think it's good but I can't get it out in the wops.
More Murray Kamick.

- Chad

- Bridget

It's a major improvement because now I can hear
it better. You can appreciate all the
overproduced disco.

I really like the reggae programme. You can hear
the bass at last.

- Emma

I was doubtful at first but I'm really pleased. It
sounds good.

- Edward



Are you a fulltime student?
Do you know anything?
Are you interested in starring on TV?
Have you got the August holidays free?
If you want to try out for University Challenge
then nip along to A.U.S.A. Reception and pick
up an application form, or phone Jonathan Blakemore
761-334 or Richard Foster 865-996 for further
details.
Last years team member's won \$500 each and they
were only second. Now are you interested?