

DUP

# CRACCUM



INSIDE ART

Craccum is edited by Pam Goode and Birgitta Noble.

Advertising Manager - Rob Ellis  
Typesetter - Barbara Hendry  
Distribution - Margaret Shirley

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The following long suffering people helped on this issue:

Ian Grant, Cornelius Stone, Andrew Jull, Karin Bos, Wayne, Peter, Carole, Bernard, Henry Harrison, Robyn Hodge, Gandalf and all the contributors.

Special thanks to Rose Dew who typeset for hours and hours at hardly any notice.

Cover:  
Untitled  
photograph by Josef Sudek  
Gelatin Silver Print, 1940

CRACCUM is a source of free expression and information for the Auckland University Community and is not an official publication of the University or Association.

Send all mail to CRACCUM, AUSA, Private Bag, Auckland. CRACCUM is published by Auckland University Students' Association, Princes Street, Auckland, and printed by Wanganui Newspapers Ltd, 20 Drews Ave, Wanganui.

CRACCUM phone no: Editorial 30-789 ext 841, Business 30-789 ext 860.

# EDITORIAL

Something funny has been happening to the rugby balls the kids kick around in schools over the last couple of years....they've all become round. The soccer option is becoming increasingly popular - and don't get me wrong - it's a great game. Why then are fewer and fewer children choosing to play the national sport? Are rugbys' principle administrators missing this subtle trend? Why have their recent actions 'displeased' a large number of New Zealanders. Is it so necessary to tour 'South Africa'? Is a black South African life less important than 10 or 12 rugby games?

They seem determined to tour in 1985.

I'd like to add one more question. Do they think they will be able to muster a team in the year 1995?

Bernard



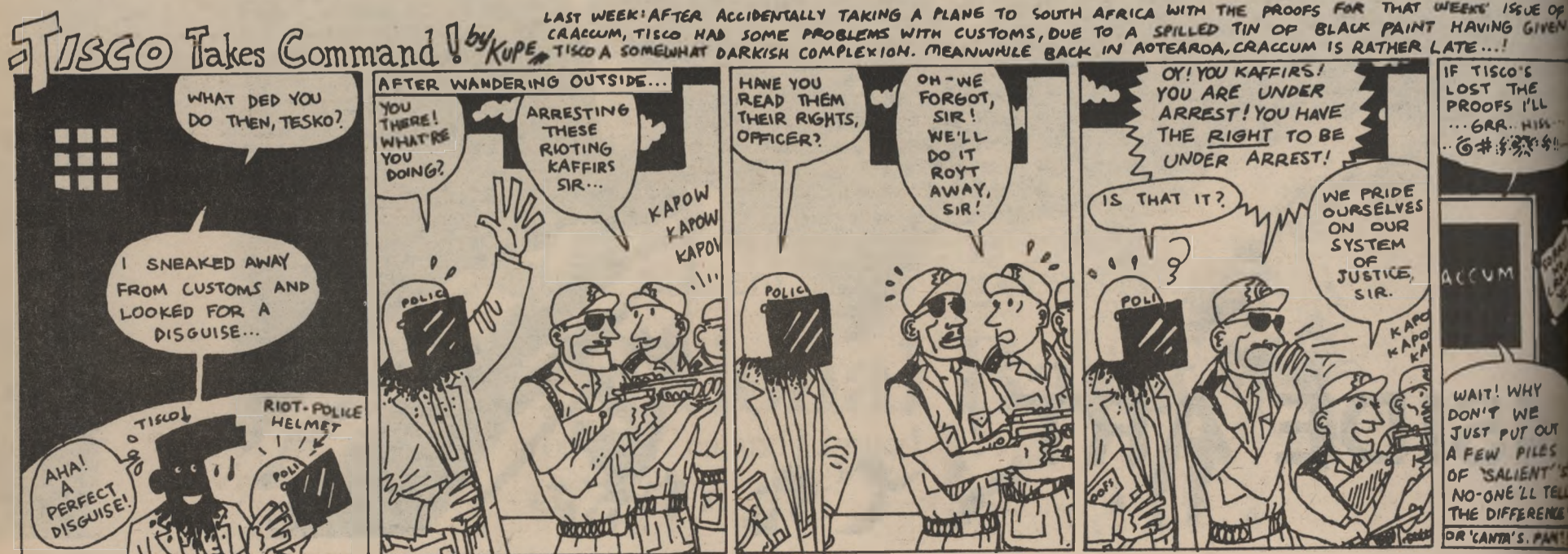
Friday June 21 - Picket and Protest, gather 6.45pm cnr Queen/Victoria St. Also leafletting of suburban shopping centres - phone office for details (399 465).

Saturday June 22 - Leaflet letterboxing - 100,000 leaflets to go out advertising for march on 28th. If you can help in your area for 2 hours in the morning, please phone the office.

Monday June 24 - NO TOUR '85 coalition above, St Pauls Church Hall Symonds Street (hall beneath church).

Friday June 28 - NO TOUR FRIDAY - National Day of Conscience - Reverse the Decision.  
7pm MARCH - GATHER CPO

Saturday June 29 - Australia vs All Blacks at Eden Park (gathering point for protest yet to be decided - notice later.)



# NGA WAHINE



## TOUGH BILL FOR RAPE ►

Presumably in response to the publicity being given to recent vicious gang rapes, the Papua New Guinea government has endorsed a new bill. This provides for the castration of rapists, and hanging for pack rape or rape where murder is involved.

Unfortunately this proposal assumes that rape is motivated by sexual desire, and not the desire of men to have power over women. By not addressing the real causes of rape may have the effect of just increasing the violence.

## PORNOGRAPHY DISGUISED AS 'ART'

Earlier this year London women succeeded in closing down part of an exhibition by artist Tomi Ungerer, whose speciality seems to be extreme misogyny.

Part of Ungerer's exhibition depicted women in positions of sexual humiliation and torment, wearing leashes, and reduced in some cases to merely breasts and genital.

The venue, London's Royal Festival Hall, was



leafleted, picketed and visited by women with magic markers and paint for five days until the offending section was withdrawn.

-Outwrite

## PICKET OF PORNOGRAPHY ►

On the 24 June the *Six Month Club*, above Cook Street Market, will be featuring live pornography, advertised as a 'men only' evening. The *Top Cat Revue* consists of Debbie Dans, Penthouse 'Pet of the Year', stripping for customers.

When the show appeared in Wellington demonstrators threw blood over men going in, and eight women were arrested.

A picket is also being organised in Auckland, to meet at 6.00 pm outside Cook Street Market. Women and men welcome. Contact Bidge, Women's Rights Officer, for further details.

The picket draws links between pornographic depiction of women in shows like this, in magazines like *Penthouse*, and elsewhere and attitudes which make physical violence towards women acceptable.



# PACIFIC ISLAND YOUTH

This paper hopes to provoke strong thoughts and discussion leading to ACTION!

## • PREAMBLE: GENERAL STATEMENTS

The 6 main groups of Pacific Islands people in NZ, including a small number of others from the Pacific, make a significant section of the NZ society.

Politics, in relation to party politics - the lobbying of MP's and Government officials; negotiating for changes through petitions and submissions; engaging in local, national and other forums - in my opinion has been the prerogative of the Samoan people. The only vocal and forth-right section of the Pacific Islands community of NZ, the Samoans allow themselves to become reasonably involved in this area. They are confident and fearless in the NZ setting despite setbacks that come their way. They deal with situations and issues in a manner almost in keeping with 'fa'a Samoa' which at times cause tension amongst themselves, and confusion amongst observers and interested others. Nationalism to the Samoan is like water to the body. Without it, it is nothing! The community burns with vitality through the life-line of national pride - of being Samoan, even on foreign soil!!

The Cook Islands community appears content to let others make decisions on their behalf. In general, they are unwilling and see no benefit in becoming involved with issues affecting other sections of the Pacific Islands world, e.g. the 'overstayers' issue of the late 70's concerning the Samoans, Tongans and Fijians. The need at that time to give moral support did not surface in the minds of the Cook Islands people, nor the need to present a united Pacific Islands front to the rest of NZ, especially to the bureaucrats and Government. If anything, more interest and energy is directed to activities back in the Cook Islands, in particular, politics, in contrast to participation in NZ.

The Tokelauans and Niueans appear to be more concerned with maintaining the status quo. They do not wish to rock the boat and give the impression of being content with their lot in NZ.

The Tongans and Fijians appear to pick up the flag of social justice when the issue at stake has direct and immediate consequences and implications affecting their circumstances. Occasionally, one senses an under-current of sympathy for other fellow Pacific Islanders, flow from this group.

As a people brought together and labelled 'Pacific Islanders' by the statisticians and officialdom, the peculiarities of each ethnic group must be kept in view while addressing the question of political awareness of their young. The levels and degrees of political interest clearly depend on the political climate and diet one has been exposed to in family, peer and community settings.

A significant development perhaps worth a quick mention is the confidence that has emerged from the Pacific Islands women in the past 8 years or so, as they recognized and accepted their potential as change-makers in NZ. This can be seen in all spheres of the Pacific Islands and wider community life, and at all levels. I believe this development has had some impact on Pacific Islands young women!

## THE PACIFIC ISLANDS (PI) YOUNG PEOPLE:

I take YOUNG to mean 'mid-teens to mid-twenties'. In the main these young people fall into 3 broad categories:-

1. the NZ born and bred
2. the Pacific Islands born, reared, then came to NZ.
3. the Pacific Islands born, then came to NZ at a very young age.

Whenever they are confronted with the question of identity, the first and third group of Pacific Islands young people often see themselves as New Zealanders first, then as Pacific Islanders. The second group on the other hand has less difficulty identifying with their parents' 'homeland' interests and involvements.

The preamble statements come from observations spanning the past 10 years. Having said that, the following presumptions and assumptions about the political awareness of Pacific Islands young people are given, keeping in mind the intention of this paper -

TO PROVOKE  
LIVELY DISCUSSION AND  
ACTION!!!

COLLECTIVELY, PACIFIC ISLANDS  
YOUNG PEOPLE

- are politically naive and ignorant
- lack political incentive, motivation and drive
- have not had a background of political discussions in family, peer or community to educate them as such
- lack the required debating, researching ability and capability to enter the political arena with confidence
- are not encouraged to become politically involved
- are unwilling to become involved unless there is direct personal relevance and return
- are content to let their papa'a/palagi counter-part stride away from them politically
- see no place for them in the political systems of local, national and party machinery
- have an obvious disinterest in an area that has little relevance or immediate reality for them
- express opinions on current, topical, and/or controversial issues for the sake of conversation and academic exercise rather than with the hope of affecting change
- continue to be excluded from real decision-making areas in family and community life

The above statements can be reversed to allow this potentially powerful political group of people of the Pacific Islands world being utilised to the full. It need only be accepted by the current leaders of each ethnic community that much can be achieved by our young people given the chance to perform and take part in decision-making, if we help them learn now, and if we allow them room to move in.

Fanaura K Kingstone  
Community Development Tutor  
WAIARIKI COMMUNITY COLLEGE

Pacific Island Students Forum  
Tuesday 18 June  
Functions Room  
1 p.m.

Pacific Island speakers from the community discussing with us  
► Department of Pacific Island Affairs  
► The Pacific Island Network  
► Pasefika Youth Society (Inc.)  
► Overseas Students Collective, and other projects here on campus.

# International Radio Solstice

A continuously fluctuating pulse is reinforced, varied and decorated freely throughout the light of day  
Any number of drummers and all manner of drums and accessories.

Artists on Air -  
June 22 4am



This year's event - 4 am (NZ) time on Saturday June 22 - marks the 4th global radio event in real time, as part of 'Solar Plexus', the annual dawn to dusk solstice drumming event in Maungawhau crater (Mt Eden), - Auckland's largest natural sound parabola.

Campus Radio BFM will be broadcasting the event live as it happening from New York City, Manhattan Island, the Medieval City of Ghent in Belgium and Auckland City in the South Pacific.

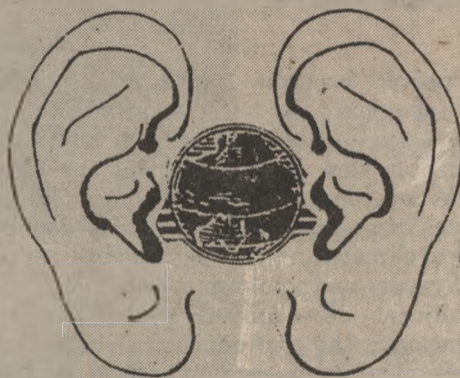
The International Radio Solstice Celebration is coordinated in New York by Charlie Morrow, an event maker associated with New Wilderness, an organisation that fosters and promotes the interfacing of traditional and contemporary audio and performing arts, events and rituals.

The impressive sounds of the carillon will be heard in surprising new ways. The bells will be unconventionally activated, and the vibrations and gentle reverberations picked up by transducers and amplified for transmission across Europe, New York State and Auckland City. The Logos Duo composition is dedicated to the sun as part of the European Music Year and will be broadcast by Belgian Radio across Europe as a part of the Solstice Radio event.

In New York, Wendy Chambers, a composer/performer has devised a score for a 30 strong Trumpet orchestra. The New York event is relayed to Charlie Morrows West End Ave recording Studio, the mixing centre for signals received from downtown Manhattan - twelve o'clock midday on June 21st (New York time) - Ghent ( 6pm, June 21st) and Auckland ( 4am, June 22nd). The three locations are received and mixed live and returned to participating locations for simultaneous live broadcast.

In Ghent, Belgium, the Logos Duo, Moniek Darge and Godfried-Willem Raes, have received a

At the bottom of the crater its another world ...  
You could be on another planet, especially when everyone's drumming and there's nothing to remind you of the city anymore.



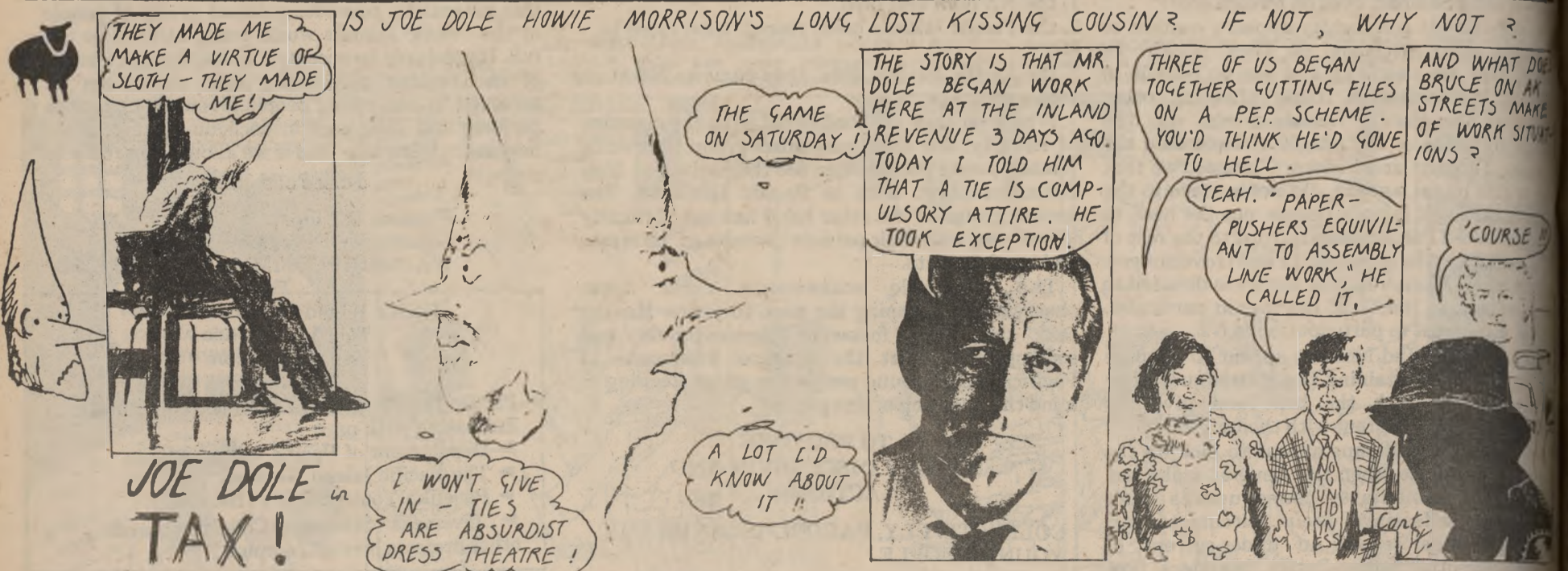
I remember the time when radio contact around the world was scheduled for midday and 12.05 there was still no signal and the technicians were pulling their hair out ... and suddenly an American voice cut through the confusion.. 'Are you there Mt Eden, come in Mt Eden' .. and everyone started drumming furiously.'

commission from the city of Ghent to devise a composition for the town carillon as part of the Solstice radio event. The carillon town hall consisting of 52 bells, is one of the largest instruments ever made in human history. Its largest and oldest bell - the giant Roland - was cast in 1382 and symbolise freedom and autonomy from the tyrannical

Here in Auckland, where Solstice event 'Solar Plexus' has been celebrated annually in Maungawhau Crater since 1971 as a large scale collective celebration coordinated by Phil Dadson of From Scratch. This year's celebration will feature the Harmonica Choir, Harmonium and Soloists, vocal chorus and drummers. An ensemble of around 30 participants will broadcast direct out of Campus BFM studios and commercial spaces (possibly the Quad).

A score plan for the 3 location radio link has been designed this year by Phil Dadson but he is dubious as to how strictly it will be adhered to. 'The event is a lot of spontaneity and surprises - some completely unexpected... and in some ways the more the better. The event then takes on a truly real time atmosphere of live radio communication.'

Tune in the Campus BFM at 4am on Saturday the 22nd...and later celebrate the day, drumming from crack of dawn to croak of dusk in Maungawhau crater.



# ARTYCHOKE



## LOGAN SHIPGOOD

Artist in Residence Auckland  
University  
June to 21 June  
Rec Centre Foyer

Logan Shipgood, a New Zealand artist, is artist in residence this year and can be found in the upstairs foyer of the Rec Centre as part of his 12 week tour of New Zealand universities. Logan is from Whakarewarewa, Rotorua, where from an early age he was a penny diver after working in the Pakeha education system. His introduction to carving came from his uncle's garage. Logan needed to make a taiaha (weapon) for a Maori cultural group he was in so he found some wood and in 2 weeks a taiaha appeared.

A while later he found out about the Carving Course held in Wellington, and was one of 16 accepted out of 73 applicants. Two years later, at the end of 1982 Logan creates small carvings out of bone and ivory, though not to sell, (unless he's really short of money), but for people whom he knows will really appreciate them.

Logan has quite a few of these pieces with him on display including trinkets and a koauau (bone flute) which is traditionally used for lament or decoration. Most of the smaller pieces are made in beef bone or deer antler rather than the traditional whale ivory which is hard to get (besides the fact that anyone caught interfering with whales can receive a fine of up to \$1000). A small piece may take Logan a day to 2 weeks to complete. Logan prefers to create larger works (out of wood) as they make it easier for him to express himself and onlookers can run their hands over them gaining the feeling of the work.

Logan's Maori background is an important feature of his work. Like his uncle who created the art of carving to express their world as it was then, Logan uses their techniques to express his contemporary world. Carving is a good way of making his culture known, in New Zealand and overseas. Unfortunately Logan feels that most New Zealanders don't have a good attitude towards Maori art. For a lot of it is still seen as something tacky, stuck up on a shelf in a souvenir shop. He does not want to get into the commercial scene - it would not improve his work. He carves for everyone to see and appreciate his art, not for mass produced scales. This does not mean to say that he can't make a living, he manages to gain sponsorship and commissions for his work, and to go on the occasional Government work scheme.

Is it easy to gain acceptance and recognition as a carver? For as Logan says it, it doesn't matter how good you are, you have to be known to get anywhere in the Art world. There are a lot of people in New Zealand doing the work that he's doing, but they are unknown, unrecognised.

Logan has been lucky in this area, as Margaret Shields, MP has recognised his talent for quite a while, and now he has made it possible for Logan to have his own multi-media exhibition which is to open on June 27th at the Beehive. As many prominent figures as possible have been invited - and this is

because besides wanting the recognition, Logan is hoping to go to Art School in Florence next year and it is only people who have access to large amounts of money who can sponsor him or make scholarships available for his tuition overseas.

One large work will feature in the exhibition which Logan is to gift to the Beehive. This is a two tonne sculpture made out of a 3 tonne block of sandstone from Oamaru. Logan became aware it was sitting around in Wellington. He was given the use of the stone and for 6 weeks carved out *He Tangata, He Tangata, He Taniwha, He Taniwha* on public view at the Coastlands Mall in Paraparaumu. He has photos of this work in the Rec Centre. It really looks powerful. Logan likes to include politics in his art and this piece demonstrates his feelings about today's society. It shows two taniwha wrapped around and grabbing each other, representing oppression, power, greed - everything that Logan sees in today's society. He says you can't get away from politics in art, and for him art is a good medium to express politics.

His plans for work in Italy is to move into realism, to carve the human figure - it's a step forward he says for himself rather than for Maori Art. He wants to rather than for Maori art. He wants to Maori ancestors (as they were, say, 200 yrs ago, rather than do traditional meeting house carvings), the same way you see European's sculptures of their early ancestors. There is no one to help Logan with that sort of thing

here, but as he says, what better place to go than the country where they have a long tradition of this art? So now he just awaits word from Italy, and any kind offers of sponsorship.

What of his future? Logan will definitely return from his overseas travels - and hopes to be able to teach anyone interested with his new found skills. However, he's a man who is very sociable, likes to do lots of different things and doesn't want to restrict his future to what he's doing now. He'd like to try fashion design, T.V. work, and last year he made a short documentary film. There's a lot he wants to do with his life, and even though he may have failed in our Pakeha education system, there are a lot of avenues open to him in his future.

So go up and see Logan have a chat, buy him a drink - he's looking forward to discovering Auckland while he's here - and hoping that students will show an interest in what he's doing. Don't miss it - it's really beautiful work.

## YOUTH EXPRESS

An Auckland Arts Centre Director's Network touring exhibition *Youth Express* opened this week at the Uxbridge Centre in Howick as part of the International Year of the Youth 1985.

The exhibition features 7 artists and surprise surprise 6 of these are women. The work is of a high standard and

made me wonder just how good or well known you have to be before the public accepts your art as bonefide here in N.Z.

On arrival one is greeted by a larger-than-life size portrait of Andrea painted by Kathy Erickson. She exhibits 6 portraits and all demonstrate her genuine talent. Kathy's use of watercolours is caring and sensitive to her subject especially the portrait of Pam (which has a striking resemblance to our own Craccum's Pam). The faces are all so real, so sensuous, as well as proud and defiant. She has portrayed women who are women, and in the portraits of *Maryanne (I, II, III)* her use of red, green, or blue hair does not detract from Maryanne's fierce independence and beauty.

Gregory O'Brian uses stark matt acrylics and his *I never lived at Berowra* Homage to Margaret Preston (an Australian painter and champion at aboriginal art forms) struck us as his best work. He is imaginative, using aboriginal designs and simplistic forms on the uneven canvas to portray his messages. Faith Adams exhibits a collection of etchings, all of excellent quality displaying static geometric forms, with Japanese titles. The etchings are perfect - her work exudes a sense of delicate beauty.

Anne Hill's large canvas murals are painted in muted mixed tones. It took a while to feel comfortable with this media, some of the pieces being so large and dominating, yet even though her style is fairly uniform each one has a separate quality.

Emma Wild exhibits pastels and photographic works, incorporating very effective use of xerox/photographic collage and coloured pencil. Her photograph 'Neopolitan' is a great advertisement for Mercer cheese - what fabulous looking cheeses! In contrast to these artists, Avril Harris doesn't seem to have developed her technique to such a high standard, I felt no attraction at all to her framed working sketches and although her free forms of 'Stacked Manuka' and other mixed media were innovative enough she has some time to go before she develops her style.

Lastly, Jenny Dolezel strikes again. You may have come across her works before, especially *Looking at Pictures* (a photographic screen print using bright pink and yellow). Jenny likes to emphasise unusual hair styles or odd side profiles in her screen prints and meticulous etchings. I liked *Know Your Personality By the Shape of Your Head* (unfortunately I couldn't work mine out) and her excellent woodcut *Bathnight* that emphasises the childhood dread of bathtime.

Youth Express emphasise the large amount of talent that is contained in the 'unknowns' of the NZ art scene today. I only hope that our young artists don't have to wait until they're old or dead before art buyers are prepared to buy or appreciate their work - for some of them I'd dare to say demonstrate more of a sense of talent than a number of our older artists that we revere right now. And at last here is an exhibition that is not frightened to exhibit mainly women's works - this must be a first!

Love,,  
Colly Wobble



Logan Shipgood

# MUSIC

## MEAT IS MURDER

The Smiths

Blatent vegetarianism references aside, most of this album is quite stunning. Previous releases by *The Smiths* have been inconsistently good with tendencies to relying on standard rock riffs for songs (checkout *This Charming Man*) but on *Meat is Murder* they've finally developed a sound distinctly identifiable as being that of The Smiths. Beautiful vocal phrasing with abundancies of acoustic guitars and lush song arrangements typifying this as one of the strongest released by a British band this year. Album highlight is the epic *How soon is now*. But the rest is not far behind it. Buy this album.

## PERFECT KISS

New Order, 12" single

Why New Order bother to play live is escapism beyond even the most mediocre of imaginations. Pitiful singing and concerts of little over an hour really stink for the ticket prices, but for any doubters there is some redemption in the occasional New Order recording.

*Perfect Kiss* is New Order at it's most forgetful. It's little more than a New Order synthesizer sound bed with a few inane words and some interesting stereo effects. However,

how any band can be allowed to retain their earlier credibility with lyrics like - 'I know, you know, you believe in the land of love'

is really quite amazing, and all praise must be allotted to the people who market New Order, ie themselves, for pulling off one of the great recent rock ripoffs. *Perfect Kiss* is nothing new, different or even interesting, but it is New Order, and the formula continues in all it's senselessness, making the most of that indefinable quality which attracts people to this band. For that I suppose they deserve all the money and fame they haven't yet managed to squeeze out of their followers.

Allan Gunsburg

## BREWING UP WITH ...

Billy Bragg

Music that's both moral and aesthetic, an album of restrained brilliance which at times struggles with the limitations of naivety. The brilliance of songs like *It Says Here* with a pertinence to our newspapers, "where politics mix bingo and tits/in a money and numbers game/ where they offer you a feature on stockings and suspenders/ next to a/ call for stiffer penalties for sex offenders."

Restraint is shown in only adding backing instruments on 2 tracks (trumpet and organ) so what you get is Bill the Man and his guitar coming to terms with the social and personal problems of a working class British male - he does it well, articulating memories dragged forth from his past -



without being depressing - (which is quite a feat).

Bragg in fact deals mainly with love, hitting the mark most of the time, (something must have obscured his vision on *From a Vauxhall Velox*), in particular *St Swithens Day* and *Love Gets Dangerous*.

Not a bad brew in all, due in part to the number of cooks.

Paul Casserly



## BREWING UP WITH BILLY BRAGG

## LESBIANS: AS WE SEE OURSELVES

'I thought that Lesbians were these people that lived in Europe' - one lesbian recalling her former thoughts on lesbians.

Prior to 1984, no film or video was available in New Zealand made by or about Lesbian Women. Early last year some of the Auckland Lesbian Community began work on this video, the first of its kind in N.Z. 50 minutes long, *Lesbians: As We See Ourselves* is a wide-ranging work - everything from interviewing young lesbians, to showing Circe a lesbian softball team in action; together with music from Freudian Slips, Maxine Feldman and the Topp Twins.

The video is particularly aimed at straight women, showing that what lesbianism means is giving women primacy in your life - emotionally, sexually, personally, socially and politically. Being a dyke is not just a 'bedroom issue'.

Women talk about common reactions when they're up front about their lesbianism 'Saying you're a lesbian is like you've just farted in public!!!' Usually there's a long uncomfortable silence, and then the subject's politely changed.

The video begins with a group of lesbians talking about the problems of heterosexism - the presumption that Heterosexuality is the Cultural 'Norm' - They also speak about when they first recognised/chose their own lesbianism:

'It feels like coming home, not coming out...'

The second section deals specifically with lesbian mothers and the problems they face with custody battles, and hassles with judges and ex-husbands trying to interfere in their personal

lives. One really neat moment in the video is showing the kids of lesbian mothers talking amongst themselves about how they feel about lesbianism, what they think of their mum's lover and how their school friends react to it all!

The video also shows lesbian women learning self-defence which as one woman said 'just another part of gaining control in my life.' A Black lesbian woman talks about the triple oppression she faces, but as the video producers themselves have acknowledged, the video is primarily focused on white middle class women.

What this video wants to show is all the really neat positive things it means to be a lesbian, despite all the hassles, prejudices and shit people heap on us.

So what does lesbianism mean to us? In Jess Hawk-Oakenstar's first words

'IT'S AMAZING!!!'

K. Thompson

This video will be shown at 1pm on Thursday 20th June at Womenspace. A discussion will follow if enough women are interested. All women welcome!



tv

## Twenty Five Years of Television in New Zealand A Celebration

As if anyone who came within spitting distance of a TV set over the past couple of months wouldn't know TVNZ is now 25 years old. Wow!

I have to hand it to them - it takes a hell of a lot of gall to try and con us into thinking that this party is something special when in fact it is just another excuse to repeat even more repeats. And if there's a brand of person worse than used cars and insurance sellers, it's continuity announcers. That empty grin on all their smug faces says it all. It's all one big con, folks! They are the slipperiest crap artists around.

This so called celebration culminated in a concert on TV a few Saturdays back. Honestly, I have never seen such a huge collection of utter crap put together for a long time. (Not since the last Academy Awards anyway). Roger Gasgoine! Tina Cross! Doug Stevenson! Merv Smith! Des Monaghan! Derek Metzger! Des Britten! Ray Woolf! Arsehole C...

**THIS WEEK FEATURING**

**TUES 8pm**  
PRIMITIVE ART GROUP

**WED 8pm**  
I'M OKAY, YOU'RE OKAY

**THURS 8pm**  
In association with Campus Radio presents the Dunedin band, the **DOUBLE HAPPIES**. \$5 cover charge from 7.30pm  
**WOMANSPEACE** Entertainment & refreshments

**FRI 8pm**  
**THE ABLE TASMANS**  
\$1 cover charge from 7.30pm

Chris. youre so NM and I will decide !



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But the thing that gets me the most  
What have they got to be proud of?  
What have they done to advance  
culture in New Zealand? What have  
they done to establish a thriving  
television industry in New Zealand?

And money isn't all there is to it.  
Just ask the Beatles). There's no  
ambition. TVNZ is stale!

There's no one left with insight and  
commitment, with an almost sexual  
urge to produce good television.

What has TVNZ produced lately?  
Inside Straight, MacPhail &  
Cubby, Billy T. James. TVNZ needs  
blood. Someone like Vincent  
Bard to brighten things up. Instead  
they are dominated year in, year out by  
fuddy duddys, geriatrics,  
accountants, civil servants.

People who don't know a thing about  
it.

So make no mistake. This Twenty  
Years is nothing but sales hype.

Window dressing! Not that I expect  
many people to get sucked in by it  
We're all too wise to their bullshit  
now. We've sat through too many  
summer nights with nothing on  
the box.

But will we be any further down the  
road in another twenty five years? Will  
they make an even bigger fuss about  
turning fifty? Probably! Well, that's  
one good reason for having the bomb.

Stephen Jewell

## THEATRE

### OUT IN THE COLD

by McGee  
New Theatre 19th June - 30th  
\$5 students/beneficiaries

The end of a freezing works town  
camping tour of *Out in the Cold* will be a  
week of performance here in Auckland.

The play has received full houses and rave  
reviews, and according to the Union  
Secretary at Whaketu 'it's funny'. He also  
commented that although it caught the  
atmosphere of the freezing work's floor  
the workers didn't 'swear that  
much'.

The play concerns a solo mum who  
wants to get a job at the freezing works  
to earn enough money to buy a car. She  
disguises herself as a young male  
student, receives a job, and then has to  
deal with Strawberry - an archetypal NZ  
hoon. And that's enough to whet  
your appetite.

The cast are all very experienced and  
have worked with Theatre Corporate.

by McGee has managed to capture the  
complexities and unpleasantness of the  
NZ male within the framework of  
compassion and comedy. The female  
character works mainly due to the energy  
of Judy McIntosh as the text is often full  
of plagues of information - a bit like the  
characters in *Tooth and Claw*. For the  
rest of the real NZ and a fine  
performance don't miss *Out in the Cold*  
this week.

### DRAMADILLO ON TOUR

Little Theatre  
Wed 19 - 29th  
Adults \$8, students/beneficiaries \$6,  
children \$5.  
Mon 24 students ½ price night

*Dramadillo*, for the uninitiated is an  
Auckland based touring theatre  
company founded in 1982. It was  
created to fulfil the needs of the  
'individual involved to create vital and  
interesting forms of theatre as well as  
to fill a void in the NZ public for direct,  
immediate theatre. It is a theatre of the  
unexpected!

The group aims to encompass these  
ideals by employing techniques and  
ideas which have led to labels such as  
'alternative theatre' and 'pure  
theatre.' The group always tries to  
concentrate on the people and ideas  
rather than the text for their  
productions which are often the result  
of a long process of teaching and  
learning from each member of the  
company. As a result they have  
developed skills incorporating mask,  
dance, acrobatics, mime and  
improvisation. Major shows in this  
tradition included *The Raven* and *Mr  
Fingers Apocalypse Circus*.

These shows were all well received  
and headed by reviewers as statements  
of 'physical commitment laced with  
comedy' and 'an imaginative, original,  
total theatre.' The talent of the group  
has been recognised by the QEII arts  
council which is funding three major  
projects of the group. *Dramadillo on  
Tour* is the second of these and  
comprises the two talented  
performer/directors Juliet Monaghan  
and Nick Blane. Juliette has a BSc in  
Economics and has studied in a  
diploma of drama. She has also  
worked extensively in television and  
theatre as a director, which has used  
her training in music, drama, classical  
and modern dance as well as mime and  
aerobatics. Nick has a diploma of fine  
arts in stage design and painting. He  
also has worked extensively in theatre  
both in the community and electronic  
media. His experience also includes 2  
years of study in Paris which he puts to  
use as a University drama tutor.

Together they have put together  
*Dramadillo on Tour* which consists of a  
range of acts divided into two parts -  
the first 4 skits and the second explores  
myths - products of collective  
imagination. The source of this piece is  
the myth of Eros and Psyche.

For a dose of theatre that can  
amuse, stun, surprise and exhilarate  
don't miss *Dramadillo*.

Peter Chapman

### EQUUS

by Peter Shaffer  
Maidment Theatre 19-29 June, 8pm

Peter Shaffer's worldwide success with  
*Amadeus*, has almost eclipsed the earlier  
success of his play *Equus* inspired by a  
real life case. The play examines the  
primal forces within us and questions our  
standards of normality.

The main plot concerns the conflict  
between Alan Strang, a boy who blinded  
six horses and his psychiatrist, Martin  
Dysart. Using various ruses, Dysart  
reveals that Alan has developed a private  
cult with the horse as its godhead. When  
Dysart's detective work unravels the  
conflicts in Alan's life, he is faced with the  
dangers of destroying Alan's deep seated  
beliefs without having any replacement to  
offer.

It is 10 years since *Equus* was produced  
in Auckland. Now Theatre Workshop, a

cast of professional and amateur actors  
are reviving the play under the  
directorship of Murray Lynch who  
recently directed the *Torch Song Trilogy*  
for Theatre Corporate. Tickets are  
available between 12-2pm at the  
Maidment Booking Office.

### THE CAUCASIAN CHALK CIRCLE

By Bertolt Brecht  
Theatre Corporate  
Director: Roger McGill

In many ways, Bertolt Brecht is the  
father figure of Twentieth Century  
drama. His influence is widespread and  
the innovations he introduced are now  
so common that they are often taken  
for granted, such as the sparse sets  
that Theatre Corporate have used so  
often to such great affect. *The  
Caucasian Chalk Circle* was first  
presented in 1948 but was written by  
Brecht in 1945 and it has lost none of  
its immediacy or relevance in the  
current production.

Brecht founded the movement of  
Epic Theatre. He believed that the  
audience should not be emotionally  
involved in the play - that they and the  
actors should be kept at a distance.  
Thus he set up barriers between the  
two because he believed that the  
playwright did not have the right to  
impose their opinions on the 'helpless'  
audience. (Literature is, after all, a very  
persuasive medium). However, his  
tactics tend to backfire. The audience  
finds itself being drawn in to the  
emotional dilemmas of characters like  
Grusha like nails to a magnet.

*The Caucasian Chalk Circle* is based  
on an old Chinese fable about justice.  
It is presented through the device of a  
folk singer, Arkadi Cheidze (Micheal  
Hurst) who tells the tale of two groups  
of Russian villagers who argue over  
land. 'Can it not be shortened?' Asks  
the Expert from Moscow (John  
Watson) who has a pressing  
commitment in the city. 'No'. Is the  
barefaced reply 'It will take a few  
hours.' See this as a warning to the  
audience. The tale is about a peasant  
girl, Grusha (Alison Bruce) who  
abducts the heir to the throne after an  
uprising forces the Governor and his  
wife, Natella Abashvili to flee the  
capital. Grusha is hunted down by the  
Ironshirts (Miles Taylor, Ross  
McKellar) and is forced into marrying a  
supposedly dying man, Yussup (Simon  
Prast) who makes a 'miraculous'  
recovery when he discovers that the  
war is over. Thus Grusha is placed in a  
terrible dilemma when her former  
fiancee, Simon Chachava returns from  
the war and on top of this, the  
Ironshirts captures Grusha and young

Micheal and the scene is set for the  
impending trial.

*The Caucasian Chalk Circle* is  
primarily two plays within one another.  
The second internal play is the story of  
Azak, a drunken scoundrel who is  
made Judge in a sham-like fashion  
after he unwittingly saves the life of the  
fleeing Grand Duke.

The two tales converge when  
Grusha and Natella are brought before  
Azak to determine who is the rightful  
mother of Micheal. But after much  
arguing Azak cannot make up his  
mind and thus elects to find the proper  
mother by means of an old ritual - The  
Chalk Circle. Micheal is placed within a  
chalk circle and Azak proclaims that  
whoever pulls him out of the circle first  
is the rightful mother. However Grusha  
relents because she does not want to  
hurt the child but Azak gives her  
Micheal because she obviously loves  
him, unlike Natella who in the  
beginning left him behind but took her  
best dresses. Brecht asserts that things  
should go to those who can make the  
best use of them, this applies to the  
Russian peasants' fields as well as  
Micheal.

As usual with Corporate the acting  
and commitment was virtually  
flawless. So I don't want to single out  
any one actor because they all gave  
their best and stood out. But apart  
from those already mentioned, some  
who deserve credit include Harry  
Sinclair, (Kazbeki, the Fat Prince and  
the drunken monk) Edward Newborn  
(The Princes nephew amongst others)  
and Kenneth Prebble (Various 'old  
peasant/innkeeper' roles).

Theatre Corporate are to be  
commended for their very effective use  
of their limited resources and even  
more limited space. Somehow such  
limitations seem to lead to inspiration  
and John Parker's designs work  
wonders. The all important music is  
sharp and finely textured.

Musicians Elizabeth O'Connor, Brett  
Morris, Miles Taylor, David Aston and  
the Company deserve congratulations  
for a fine performance.

*The Caucasian Chalk Circle* is on the  
programme of 18.101 (Introduction to  
Twentieth Century Drama) this year  
and it would be invaluable to any such  
students to see the play live. For  
Brecht does tend to come across  
rather dry in the text and it takes a fine  
performance like this one to flesh it  
out. And even if you don't take this  
paper, go anyway. For New Zealand  
theatre needs your support. We have  
an extremely high standard in this  
country, especially considering some  
of the circumstances, and theatres  
need your custom if they are to thrive.

Stephen Jewell



Megan Edwards and Simon Prast (Doctors) in *Caucasian  
Chalk Circle*

- In 1982, a former made public that authorities had obtained prior to the test toward inhabited islands in the American weather Rongerik Atoll, just the time of the experiment: 'The view straight at us for days straight at us after the nuclear explosions that the tests were they told what in case of exposure. The fallout from the people on Rongerik of Bikini, with explosion. Although crew of the fallout attempt to evacuate more than 48 hours were evacuated to the test, however personnel were seen to take radiation nuke told the islanders to wait 20 minutes for advice as to how effects from the precautions could be beta radiation but from later.
- It has been e people received d rads, although in data have sugges much higher than all the sympto exposure: nausea, and burning of the suffered from skin bodies, and lost n



## MARSHALL ISLANDS EVACUATION

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et or caught  
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the basis of

Rongelap was contaminated by  
radiation from bomb tests between  
1946 and 1958 and the people there  
have had to turn to Greenpeace to  
help them to move in the face of

continuing delays on the part of US  
authorities. Finally, grants  
amounting to \$US 3.5 million were  
offered this year to help them shift,

as well as for a radiological survey,  
on condition that a compact of free  
association with the United States

is agreed to by the Marshall  
Islands people. Contained in this  
compact is a clause which deprives

Marshall Islanders of the right  
to sue over the nuclear tests. This  
form of blackmail is not the worst of

what the islanders have had to put  
up with over the years. As the  
article below points out it is more

than possible that they were in fact  
used as guinea pigs during the bomb  
tests and their health was of concern

to the US authorities only in so far  
as the health of guinea pigs is of  
interest to the scientists

experimenting with some new  
poison. In recent years similar  
instances of people being used have

emerged, from testimony by soldiers  
in the Nevada tests in the fifties and

weeks. Since 1954, these people have suffered  
high rates of thyroid cancer, leukemia,  
stillbirths, miscarriages, and children have

been born deformed or retarded.  
● The Rongelap people were returned to their  
islands in 1957, in spite of the fact that their

islands had been continually dosed with  
fallout from nuclear tests during their  
absence. No 'cleanup' of radiation was ever

conducted, unlike at Enewetak, where the US  
government spent millions on clean-up  
operations. In 1979, an aerial radiation study

of the northern Marshalls conducted by the  
US revealed high levels of residual radiation  
on Rongelap atoll - in some places even higher

than at Bikini itself! Residents were advised  
that the northern islands in their atoll, which  
they had been using regularly for gathering

food, were too radioactive to be visited. They  
were advised of this unfortunate fact 22  
YEARS AFTER THEY HAD BEEN

RETURNED TO THEIR ISLANDS WITH  
ASSURANCES THAT THERE WAS NO  
DANGER FROM RADIATION.

● Shortly after the people of Rongelap were  
exposed to high levels of radioactivity from  
the Bravo test in 1954, Brookhaven National

Laboratory began a monitoring program to  
track the effects of the fallout on the people.  
At the beginning of the program one of the

scientists stated that 'the habitation of these  
people on the island will afford most valuable  
ecological radiation data on human beings.'

The Rongelap people are convince they have  
been used as 'guinea pigs' by American  
scientists. The 'monitoring' program

conducted by Brookhaven continues today,  
but the people are given no real medical help  
of advice as to what has actually happened to

them. The health examinations appear to be  
more for the benefit of American scientists  
than for the Marshallese who continue to

suffer from the effects of radiation exposure.  
This perception has been strongly reinforced  
by the attitude of the scientists who have

been studying them.  
Today, the people of Rongelap feel that their  
return home in 1957 was premature, and that

their islands should have been  
decontaminated before they were permitted to  
return. They love their islands, but they love

their children even more, and have taken the  
decision to try and find some other atoll in the  
Marshalls to live on.

from 'Greenpeace'.  
Since World War II, Micronesia has been  
administered by the US under a United

Nations Mandate called a 'strategic trust'.  
The Trust Territory of the Pacific Islands  
includes the Marshall Islands and the

Federated States of Micronesia. Under this  
mandate, the US is given strategic control  
and military use of Micronesia, and is obliged:

(1)to protect the inhabitants against the  
loss of their lands and resources;  
(2)to protect their health;

(3)to promote the economic advancement  
and self-sufficiency of the region; and  
(4)to guide the territory towards

independence or self-government.  
Of the eleven UN Trusteeships created after  
world War II, Micronesia was the only

'strategic' trust and it is the only one that  
remains a trust today. Micronesia seems  
headed for a permanent economic dependence

of the US if the Compact of Free Association  
passes Congress this year.  
During the 1940's and 1950's, the US spent

\$2.5 billion on its nuclear tests in the Marshall  
Islands. 3000 Marshallese have filed lawsuits  
in US courts seeking \$7 billion in damages

resulting from those tests. Under the  
Compact of Free Association, the US has  
offered the nuclear test victims a \$150 million

trust to settle these claims. In exchange for  
the trust fund, the Marshallese government  
has agreed that its citizens would be barred

from seeking further redress in US courts,  
even if the delayed effects of radiation  
exposure cause further cancers and genetic

mutations in children; even if radioactive  
contamination cannot be removed from their  
islands, water and food chain.

Some of the Marshall Islands have been  
declared offlimits indefinitely; and delayed  
effects of radiation exposure are even today

causing cancers and other health problems in  
survivors of the American tests in Micronesia.



than possible that they were in fact  
used as guinea pigs during the bomb  
tests and their health was of concern  
to the US authorities only in so far  
as the health of guinea pigs is of  
interest to the scientists

British navy personnel who were  
ordered to stand on deck wearing  
'antiradiation suits' during the  
Christmas Island bomb tests.  
Allegations of handicapped people  
and of Aborigines being similarly  
treated at the Woomera test site in  
Australia have also been made.

The latest news we have of  
Rainbow Warrior is that it is on its  
way now to Kiribati after calling at

Roi Namur atoll where radar  
equipment used in the Star Wars  
programme was painted with peace  
slogans by the crew. Previous to  
that, Rainbow Warrior called at the  
Kwajalein Atoll where the US fires  
its MX test missiles. Greenpeace  
left a banner, it read: WE CAN'T  
EVACUATE THE WHOLE  
WORLD — STOP 'STAR WARS'.

### Nuclear Guinea Pigs?

On March 1, 1954, the United States  
exploded a 15 megaton hydrogen bomb, code  
named 'Bravo', at Bikini Atoll in the Marshall  
Islands. 'Bravo' was the largest bomb ever  
exploded by the US, although other bombs  
named on Bikini in 1954 yielded 6, 9, 11, and  
18.5 megatons. Altogether, the US exploded  
11 nuclear bombs in the atmosphere at Bikini  
and Enewetak in the Marshall Islands  
between 1946 and 1958. A 1978 Department  
of Energy report admitted that 14 different  
islands in the northern Marshalls 'received  
intermediate range fallout from one or more of  
the megaton range tests.'

The inhabitants of Bikini and Enewetak  
were evacuated from their island homes prior  
to the nuclear tests to avoid exposure to  
radioactive fallout. The inhabitants of  
Rongelap, Utirik and other northern atolls in  
the Marshalls were not so fortunate. They  
were exposed to high doses of fallout from the  
'Bravo' test, as well as unmeasured amounts  
from previous and subsequent tests. Many  
Marshallese believe the Rongelapese were  
used as 'guinea pigs' to study the effects of  
nuclear fallout on human populations. The  
test was accidental, caused by an error in  
the 'Bravo' test. The facts tell a different  
story.

● In 1982, a formerly classified document  
was made public that stated that test site  
authorities had official confirmation hours  
prior to the test that winds were blowing  
toward inhabited islands to the east. A senior  
American weather technician stationed on  
Rongerik Atoll, just to the east of Rongelap at  
the time of the test had the following  
comment: 'The wind had been blowing  
straight at us for days before the test. It was  
blowing straight at us during the test, and  
straight at us after it. The wind never shifted'.

● The inhabitants of Rongelap and other  
inhabited islands that were downwind of the  
nuclear explosions on Bikini were not warned  
that the tests were going to take place, nor  
were they told what precautions they should  
take in case of exposure to radioactive fallout.

● The fallout from 'Bravo' began to land on  
people on Rongelap, which lies 100 miles  
west of Bikini, within four hours after the  
explosion. Although American authorities  
knew of the fallout pattern, they made no  
attempt to evacuate the Rongelapese until  
more than 48 hours after the test, when they  
were evacuated to Kwajalein. On the day after  
the test, however, radiation monitoring  
personnel were sent to Rongelap by seaplane  
to take radiation measurements. They merely  
told the islanders not to drink any water, and  
after 20 minutes later, without offering any  
advice as to how they might minimize the  
effects from the radioactive fallout. Such  
precautions could have lessened the severe  
radiation burns these people suffered  
from later.

● It has been estimate that the Rongelap  
people received doses of approximately 175  
rads, although independent analyses of the  
data have suggested that it may have been  
much higher than that. The Rongelapese had  
all the symptoms of severe radiation  
exposure: nausea, vomiting, diarrhea, itching  
and burning of the skin, eyes and mouth. They  
suffered from skin burns over much of their  
bodies, and lost much of their hair within two

weeks. Since 1954, these people have suffered  
high rates of thyroid cancer, leukemia,  
stillbirths, miscarriages, and children have  
been born deformed or retarded.

● The Rongelap people were returned to their  
islands in 1957, in spite of the fact that their  
islands had been continually dosed with  
fallout from nuclear tests during their  
absence. No 'cleanup' of radiation was ever  
conducted, unlike at Enewetak, where the US  
government spent millions on clean-up  
operations. In 1979, an aerial radiation study



### FROM THE DIARY OF BILLIET EDMOND, SCHOOLTEACHER ON RONGELAP DURING THE "BRAVO" TEST

March 1, 1954

At about 4:00 in the morning, I got up and started  
cleaning... it was between five and six o'clock when  
the first flash was noted. Unfortunately, from all that  
overwhelming and most frightening event, I was com-  
pletely oblivious of my surrounding, and I couldn't even  
think to look at my watch. Neither did I care whether  
I had one at the moment.

The magistrate also joined me and my family to ob-  
serve that frightening but impressive episode. The  
lightning and its illumination did not last long, although  
it lasted longer than any natural lightning I have ever  
experienced in my life. Soon, an even more agonizing  
episode burst out in place of the former. As the  
lightning faded out, a huge and fiery-sunlike object  
rose up in the western part of the lagoon. It was a sun  
for it was round, but it was much bigger than our sun. It  
was a sun for it was illuminating and giving off heat like  
the sun, yet its intense heat was far greater and  
invincible, and much brighter, which left every islander  
aghast.

As the terrible fireball completely rose above the  
western horizon, its upper portion erupted and a  
combination of blended particles spurted out and  
upward, burning... None of us could move, but  
everyone stared at the fireball without a word. In just a  
fraction of a second, the queer looking fiery object  
became a giant mushroom, and then another one, and  
then another one, and still another grew upon another  
the whole atmosphere turned bloody colored, and  
the heat! The heat was very threatening. It stung and  
burned our exposed skins. I could see some signs  
of movement as everyone withdrew from the terrible  
heat.

The explosion! Louder than any 100 World War II  
strongest bombs bursting together at the right time,  
the ever-frightening sound accompanied by a tornado-  
powered wind swept through our land, twisting coco-  
nut trees, uprooting bushes, smashing windows,  
doors and overturning one house. My ten year old  
boy was knocked down... John, the magistrate, my  
wife still clasping our son, and myself were force-  
fully pushed against the wall. Thatched roofs of most  
houses were blown out. Fortunately, the invincible  
sound and its destructive wind with a hundred mile-  
an-hour speed swiftly passed through...

At 11:30 the classes were dismissed... the  
students and I went out and were greeted by powder-  
like particles as they began to fall on the land... it did  
not alarm the islanders whom I met on my way back

home. Even the children who were accompanying me  
on the way were playing with it. They ran through it, and  
they tried to catch it as if to see who could collect the  
most...

As we approached the dim foggy sunset - it was  
about six o'clock - the once innocent and unviolent  
falling ashes took effect on the islanders in a sudden  
and most suffering way. An unusually irritating itching  
punished the islanders in a most agonizing situation.  
Grownups were too old to have cried, but the kids were  
violently crying, scratching, and more scratching,  
kicking, twisting and more, but nothing could we do. My  
one-year old son was worse than everyone else, at least  
that was what I thought.

March 2, 1954

March 2nd, 1954 was more pleasant. At least it was  
not as dreadful as the preceding day... school was  
called off, and almost all the island's organized activi-  
ties came to a complete halt... at about nine o'clock, I  
had a funny feeling - nausea. It was mild, but steady,  
and after a while all food and water I tried to consume  
was bitter. My boy was even worse - he had vomited  
quite frequently. His mother was affected with the  
same sickness, too... eventually all the islanders were  
affected. Along with that, some cases of diarrhea  
developed with the young children and a few elders.

March 3, 1954

Very early in the morning of March 3, an American  
warship, a destroyer, made its way through the south  
pass into Rongelap's calm blue lagoon, and headed  
toward the main village at the main island.

Through an interpreter, we were told that we were  
moving out from our home as immediately as possible.  
We were under orders not to take anything at all be-  
sides our bodies and our clothes...

Like a military invasion, the evacuation was con-  
ducted in a most dramatic and forceful fashion which  
caught the people in a surprising situation. Everyone  
was oblivious of what was really happening. Everyone  
was in a complete state of shock. How could it be  
otherwise when they were still afresh with what they  
had experienced during the past two days? I, for one,  
had seen that flash, I saw that fireball, I saw the fiery  
mushroom, that storm, and I had seen and been  
showered by that fallout. I had seen, and I absorbed  
them all. I was, like other islanders were, waiting for  
what would happen next...



## IT

## Reclaiming The Past

our own experience and reality to analyse our present condition and our future possibilities. We apply a growing lesbian consciousness to the issues which touch our lives, and the sharing of insights among lesbians leads to a wide ranging body of knowledge, wisdom, ethics, and ideology. We are developing a power resource of self nurturing women with a new understanding of power, heterosexism, nurture, communication, and all of the institutions which control our lives.

There is an inherent imbalance of power in any heterosexual relationship, while in a relationship between women a power imbalance is the result of different class, race, status, or other institution of the patriarchy. In examining these power differences we learn how power operates and how to begin to regain our own. We are taught by society that power is **power over**, and so we experience it in the institutions of the family, the schools and the communities in which we grow. Woman's place in the power structure is a heterosexual privilege-it is determined by the men she relates to and how she relates to them. As feminist lesbians we learn that there is a different kind of power, a power resource, which we experience as we become ourselves-by giving up our places in the power structures of society. We experience the possibility of a society in which individuals relate to one another without giving up their power resource to someone else's power over.

The lesbian experience of heterosexism as it operates to deny our existence, shows us that it is an institution that controls more than our sexuality. Heterosexism, teaches us behaviour patterns that are unrelated to our needs as self-defining, women loving women. It institutionalises our child bearing and nurturing capacities into restrictive **motherhood**, where we become mere custodians of our children. Heterosexism restricts our awareness of possibilities and realities and patterns our behaviour in **relationships** more than whole

Our experience of men tells us that they are incapable of experiencing power as anything other than power over - that they have a will to dominate which precludes them in taking an active part in the redefinition of humanity and a restructuring of the world. They appear incapable of a wholistic view of the world and their history of woman-fear and woman hating is visible everywhere and is increasingly documented in feminist literature. How women might ultimately share this planet with them is a question still open to debate but we remember that is in the nature of oppression that the oppressor is dependent on the oppressed.

As more and more women reject the patriarchal lies; as we take back our own power and learn to live on the rim of this self destructive society, it becomes clear that feminist lesbians cannot be integrated or co-opted into patriarchal society. We will challenge its myths and power structures and we will refuse to support and nurture its corruption.

While men were writing about themselves, women and women-loving women were living, loving and working and dying. Despite repression and restrictions imposed by a male dominated society women continued to survive and make their own lives. Sometimes in defiance of society but mostly in the shadow of society.

Because of the relative unimportance (to men) of women's lives much of the evidence we have of women's lives is in fragments; letters and diaries, household accounts, mention in law books and records, county and parish registers and occasionally in history texts.

Those women whose stories we can together tended to already be privileged by of economic or social circumstance. Women whose daily lives were a struggle for survival had little leisure and less freedom. With no recognition and little recompense women made a major contribution to society's productivity. Women were responsible for the feeding and clothing themselves and their dependents. They traded dairy and farm produce for essentials they could not make and sold their labour in both rural and urban environments. Their wages were a fraction of men's for the same work.

Until the 17th century relatively few women were literate (this applied to the rest of the population as well). As a result poor and illiterate women did not leave their own record. With only a few exceptions economically underprivileged women did not speak with their own voice until the industrial revolution.

It was during war and its immediate aftermath that women gained some ~~more~~ that women obtained full responsibility for the management and running of their own and their dependent households. During the years of the crusade women were responsible for business and legal transactions while their husbands, fathers and sons were absent. In the periods immediately afterwards women often retained this autonomy as a result of population imbalances but this was inevitably followed by periods of repression and increased control by a male dominated society.

In the Middle Ages women fought for their own guilds and the right to ply trades. It is only recently that it has become illegal to refuse women credit because they are women. Obtaining economic autonomy was/is one of women's hardest battles.

In the 15th century the few literate women pushed for education for women. Christine de Pisan was one. In pre-industrial Europe women fought for wages and food. The bread riots in France before the revolution were women's expression of outrage at the price and scarcity of their basic commodity. It is also in pre-industrial Europe that evidence of women's collective activities emerges; in peasant communities but also in the middle and upper classes. It is during this period that evidence of women's strong attachment to each other for mutual support and emotional fulfilment begins to be documented. Mademoiselle de Scudery, a privileged woman of the 1600s, wrote of love and friendship, rejecting marriage (an option not available to most women), calling herself Sappho in a novel of that time.

It was not until Mary Wollstonecraft (born 1759) that women's economic dependence, lack of opportunity and the repressive society were

## JILL LIVESTRE

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*Lesbian*

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Many lesbians face the threat of divorce. This lesbian mother and her heterosexual wife

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# ITY

the source of their oppression and recognised as such, yet like many others Mary Wollstonecraft died in childbirth. The suffrage movement which involved much more than the vote, was the first time that women across social and economic lines came together to challenge the status quo. Lesbian women's heritage is not just those women who can be recognised as Lesbians but all autonomous women - women who were prepared to question the society in which they existed and go against social codes to be themselves and determine their own futures. Lesbian heritage is also those women who survived within a repressive and restrictive environment loving other women, making some small space for themselves.

Pink Triangle Publishing Collective.



## Lesbians of Colour

Marching against the Tour it may seem that racism is a distant beast that lives in South Africa, but in fact racism is real and it exists here and now in New Zealand.

Mai Ling is a Chinese law student. She is a New Zealand citizen and has been living here for at least ten years. Mai Ling is also a lesbian. the

Talking about oppression as a woman, as a coloured woman and as a lesbian may sound rhetorical and turgid, but as Mai Ling points out living with oppression is a day to day reality.

*As a woman I experience injustices of a male-dominated society, and as a lesbian I also experience injustice in a society in which heterosexuality is the norm. As a Chinese I also face racism.*

Like sexism, racism is about power, *In sexism you have the power a man has over a woman. In racism you have the power one race has over another. The political, economic and social power in New Zealand is in white hands and based on white values. So the norm is white and everything else is seen as a deviation from it.*

Racism is expressed in different ways, in an overt form and in a more subtle, covert form. Mai Ling has experienced both. Some people block off while she is talking to them because of her accent, others mimic her. In job situations the distinction is also apparent.

*There was an incident recently at the factory where I work. While I was arguing with one of the boys who also works there he turned around and said - Why don't you go back to your own country. I hate nips - then he slanted his eyes with his fingers.*

People in professional, middle-upperclass positions express prejudice in less blatant forms. For instance, in the search for law jobs, Mai Ling received less job offers than her fellow students, even though she has the same qualifications. As she says -

*You can't discount the fact that Law firms prefer to have white people working in the white legal system.*

More blatant forms of racism expressed by working-class people, but they only make explicit what is implicit through the whole of New Zealand society and all its institutions.

*You look around you, not only is everything dominated by men, and expressions of heterosexuality, but everyone is white. When you turn on the TV, people who announce the news are all white, except in specifically Maori programmes. Yet about 20% of the population are coloured. Generally the only time coloured people appear on TV it is in the context of stereotypes. That Apple advertisement for example, with a Mr Wong who speaks with a really exaggerated accent. The whole joke is in the accent, and the fact is Chinese people don't speak like that.*

*To me that feels just as unjust as discrimination in jobs and being told to go back to your own country, in the exclusion that you are made to feel.*

The Lesbian community is not immune to racism either, although Mai Ling has not personally experienced any displays of racism from other lesbians. However, being a lesbian does not mean a woman has got her act together politically.

'Lots of lesbians do not sympathise with Maori people about their loss of land. They can see their oppression as lesbians, but not all of them can see the oppression they inflict on the Maori people.'

The sense of exclusion, the awareness that you are seen as a deviation from the norm, is also present with other lesbians.

'As a lesbian, in many ways I identify with white lesbians because we share a common bond in being lesbians. But at times I feel quite alienated from them because there are fundamental differences between us and because they are benefiting from the white system.'

Maori people, Polynesian people, Asian people, live with this sense of exclusion and alienation every day in New Zealand. Lesbians are not only excluded they are also unacknowledged. You do not have to look to South Africa to see oppression, look at your own feet and see who you are standing on.

Lisa Sabbage

## Lesbian Demands

Four basic demands were formulated by the Lesbian Political Action Group which developed from the Lesbianism and Feminism Conference (Melbourne 21 February 1976).

These are:

1. **End Heterosexism:** We demand an end to the expectation that every person will seek out the other sex for all emotional, sexual and economic partnerships.

To quote Charlotte Bunch 'heterosexuality is an institution and an ideology, that all people in society are supposed to adopt and live by. Heterosexuality is one of the methods of keeping women in our place and tying us individually to men and to the system of male supremacy.'

2. **Lesbian Mothers:** We demand the right to bringing up children whilst openly living as lesbians.

Many lesbians hide their lesbianism because of the threat of fear of losing their children on divorce. This situation makes it essential that lesbian mothers have the same custody rights as heterosexual women.

It is not considered relevant to this demand whether the children of lesbians will become homosexual, nor whether lesbians make better, the same or worse mothers than heterosexual women. These arguments against lesbians having custody rights, but are value-laden and basically unresolvable.

What is considered as relevant is that in our present society, given that the biological parents have custodial rights over their children until they reach a given age, that lesbians have these rights without having to conceal their lesbianism.

That we should consider the whole concept of rights of parents over children is especially relevant if we ever demand that lesbians also be given rights of adoption. This issue and the related issue of artificial insemination, while they have particular relevance to lesbians are seen as demands affecting all women outside a Christian marriage situation.

Rather than attempting to change or regularise the definition of 'unfit' mother to specifically exclude lesbianism, it is thought that a test case to set a precedent, will be the best way of achieving custody rights.

3. **Lesbians at Work:** We demand an end to discrimination against lesbians in the workforce. We should be free to be open at work without fear of intimidation, rejection or dismissal.

Almost all lesbians have to work (being on the dole is still part of the workforce) and although it appears to be rare for a lesbian to lose her job directly because of her lesbianism, the threat of fear of this happening is very real. The phrase 'unsuitable for the position' is usually used as a euphemism and needs strong union backing to fight. All this results in varying degrees of paranoia which act to keep lesbians as a conservative authoritarian group within the workforce.

It is felt that a women's trade union, with the specific platform of supporting lesbian rights may be more effective than attempting to change the male dominated unions or infiltration of the ultraconservative female dominated professional union.

4. **Lesbian Sexuality:** We demand that accurate information on lesbian sexuality be freely available to all women. We demand an end to the treatment of lesbians as sexual deviants.

Freely available, accurate information on lesbian sexuality will probably only appear when lesbians write it, just as information on women's psychology, sexuality, etc has had to come from women. We must be prepared to supply accurate information when we make this demand, especially as heterosexual writers are presenting lesbianism as an alternative life style of the latest thing in contraceptives for society's creative women.

'Heterosexuality is a system giving women privilege by staying with a man.' (Vashti's Voice No. 14).

We are demanding an end to this system of maintaining male supremacy and demanding that heterosexual women and lesbians withdraw their support from the institution.

Liz Ross

# CLAUDE MONET AND THE POLITICS OF PATIN

The paintings themselves are not especially interesting. Landscapes, composed and coloured in a way that is obviously Eupropean-French rather than English or Italian. Amid the general blandness the occasional effect is charming rather than striking: the repeated structuring of colour in tonal layers rather than in more emphatic contrasts. The colours themselves are certainly 19th century-luxurious and over-stated, sometimes achieving tastelessness but more often stopping just short. The composition is likewise characteristic of the place and time, utterly confident but very narrow, often pleasant, sometimes soothing, never demanding or disturbing. There is little directly spiritual in these pictures. They speak mainly of an impenetrable subjectivism whose entire concern is the representation of the world's sensuous surface. They are the sort of thing that would very well embellish any good home.

This is not to say that Claude Monet is an entirely uninteresting painter. He is the supreme Impressionist. And his absolute subjectivism, while expressing an extremely limited reality, is nevertheless expressed truthfully. It is this aspect of his work that later became influential in America.

What we were given here, however, was a haphazard assortment of his more mediocre works, drawn either from the remotest backblocks of European painting or from the stockpiles of the great American art storing-houses. As such they are no longer a living part of the tradition from which they arose. They are not a living part of anything. Those from the backblocks are carefully examined by those who know no better while the rest are kept permanently in the basements of galleries who know too well and have better to choose from.

Artistically, the *Claude Monet, Painter of Light* exhibition at the Auckland City Art Gallery was really pretty dreary. Where the pictures belong they are never seen - yet they are here for such a fleeting time and are seen so entirely out of context that public appreciation is less likely to be developed than bewildered.

The real interest of the exhibition lies in how the pictures work politically - what is implied in the 'mentality' that the pictures encourage; what is the regime, what is the power structure that gets status and prestige out of these pictures?

*what shall  
I share with you? We're  
colonial, therefore  
lack those great qualities of  
guilt that get called  
tradition; we must make our  
own pasts,  
be our histories.*

Privilege  
Kendrick Smithyman  
Islands 33

He is of course right. He is wrong however to assume that this basic requirement of any generation in any culture is somehow characteristic of New Zealand as a colony. The mistaken premise of which this is a result is the servile acceptance of European culture on terms it sets for itself - rather than breaking it down and restructuring it in terms of the relevance its influence has had and continues to have on people living today in Aotearoa. It is the fallacy that quite naively presumes that history is something given, like the popular idea of the past being substantive, unalterable. But it is generally more helpful to recall that we choose to call 'history' (or culture) is really quite arbitrary, based either on subjective intuition or cultural conditioning - and that historical 'facts' (like all facts), in their very formulation and expression, are themselves merely interpretations of experience. The pursuit of history or culture is the refinement and adaption of that art of interpretation for the purpose of explaining one's own identity as a conjunction of personal, social, temporal, cultural and geographic experience.

What hampers New Zealand from discovering valid and useful historical perspectives is not a lack of a past (the world is as old as the world is old and

everyone has as much of a past as anyone else) but an excess of prejudice - the prejudice of the empire-builders as to what may and may not constitute history; the prejudice that they and their heirs have institutionalised in the structure and academic tenets of our universities; the prejudice that passes for education. While the acceptance of historicity may in the abstract be arbitrary, in practise the opposite is always the case: the prejudice that pleases to deny us either history or culture is sleekly and smoothly administered to reinforce and justify the economic predominance of the coloniser over the colonised, the exploiter over the exploited.

## GALLERY AS MUSEUM

The Auckland City Art Gallery, in line with Auckland University and almost every other publicly funded institution of culture or learning, is organised in accordance with these principles.

When we go to the Art Gallery we find a large number of pieces of stretched canvass elaborately smeared with pigmented oil. Because we are at the Art Gallery we may reasonably associate these in fact rather peculiar (and culturally quite distinct) objects with our expectations of 'art.' Generally that will be to say that we expect these bits of coloured cotton to assist us in explaining our own experience, to be of help in reconciling ourselves with our immediate surroundings.

On the other hand, when we visit the Museum we find a great many bits of stick and plank elaborately notched and hollowed. But now, because we are at the Museum, which we know houses things that are either exotic or antiquated or in some way detached from ourselves, we expect these items, which are also quite peculiar (and culturally distinct), to tell us something of circumstances distant of strange from our own.

## SYMBOLS OF CULTURE

At the University of Auckland there is, as is public knowledge, a Department of Art History. Every year dozens, scores, hundreds of art historians, some trained to a very high level of technical and academic proficiency, write lengthy, detailed, perfectly self-serious theses and essays on the thickness, thinness, splatteriness, colouration and translucency of dollops of paint comprising pictures that neither they nor we will ever clap eyes on. They write these strange manifestos with great enthusiasm, often with nothing more to refer to than the bad photocopy of a dull reproduction, conscientiously learning by heart the otherwise meaningless symbols of cultures that existed hundreds of years ago on the other side of the world. And, need it be said, this extraordinary pursuit is funded very comfortably and conducted in the sincere belief that what is being done has some immediate rather than purely esoteric value. This is the study of *art* we are told. This obscure research is the serious study of those symbols and expressions to which we may turn for an immediate and relevant interpretation of the world that surround us.

It might also be mentioned in passing that *nowhere* in Aotearoa is carving or weaving studied as an art, although they have existed in this country for as long as humankind have been here, continue to be widely practised, taught and used, and although we are uniquely in possession of the richest and most varied collections of the form, free to be studied extensively, directly and at leisure. For anyone interested, Polynesian art is taught at the Sorbonne in Paris - where, it would seem, they know what art is when they see it.

## CULTURAL APARTHEID

The list of course is potentially endless, but having thus far purposely confused my use of the terms 'history,' 'culture' and 'art,' I feel inclined to give one more example of the administration of cultural apartheid in Auckland.

When that twisted, tormented, egotistical Edward Gibbon Wakefield, originally proposed settlement of New Zealand, one of the first stages of his plan was the extermination of the entire indigenous population. The experience of North America and Australia was that this would be anyway. Wakefield was probably only thinking that a convenient process would be more dignified if it were made systematic and efficient. For reasons of domestic expediency the plan was altered, but the thing is this: the colonisers were very well aware that colonisation would radically disturb and quite likely destroy the indigenous population. If such supposedly 'humanitarian' influences as the evangelical movement could prevent physical annihilation as a mere expression of policy, even the most quivering liberal amongst them assumed absolutely that contact with Europe automatically made the indigenous culture redundant. There was simply no question but that their minds, in Donna Awatere's phrase, would be colonised thoroughly.

Thus among the Maaori the implements of culture and spirituality were robbed of their use and bundled into European museums. Likewise the art of writing, arguably the only gift of substance brought from Europe to Polynesia, was primarily at first by the evangelical missionaries as a weapon in the systematic suppression of indigenous culture.

This was done in part through the application of the quite fraudulent and rather ridiculous principle that 'history' may consist only of what is written. Quite where and how this idea arose in Europe have been unable to exactly trace in the short time I have had to prepare this article. It seems likely however that its use was unavailable at least to



# D E PATING

gotistical first century - until which time, before the first stage of the entire North and South American civilisation would have been only this more dignified. For reasons altered, but very well with this 'principle' two things are the is that Anglo-Saxon judicial and influences never adapted to the change. To this day in Aotearoa, these follow the *British* system, these are based on oratorical traditions and is given only very perfunctory. The other is the connection with printing. The obscure meditations of German through attempts made at systematisation by Friedrich followers, particularly Karl Marx and Engels, that it was first thought that spiritual values change under the technological innovation. It was the state of thought that gave rise to the evolution - and perhaps it was only imagine that political and cultural also 'evoloved', that history was subject to systematic progress.

his famous essay *The Origin of the Property, and the State*, outlines the human advancement as though they were for a course of study. Use of fire from stage one to stage two of savagery. It seems to advance you to stage three and



with pottery you graduate from savagery to barbarism. Domestication of plants and animals makes you a stage two barbarian while the division of labour and production of commodities at last makes you civilised.

These hare-brained schemas were worked out almost entirely in the abstract through the half dozen decades leading up to and including the conquest and colonisation of Aotearoa. At that point it was possible to deny the Maaori a 'history' simply by noting a lack of the technique of writing - history consists of written documents just as art consists of treated cotton dobbled all over with coloured oil. That much at least is absolutely certain. Nothing could be clearer. It was then an easy matter for the humanitarian missionaries to destroy the oratorical methods and testimonies then in existence; for the Maaori culture to be stripped of the vitality of a momentum in time and bundled, along with its implements and artforms, into the Museum of European Thought; and for Maaori 'history', thenceforward based on the documents of the colonial administration, to be exercised and controlled in the interests of that same administration.

## THE IMPRESSION OF CLAUDE MONET

So what's all this got to do with Claude Monet? Mainly, it's Monet with a sore head. The man himself, as do very many artists, lived an uneventful life. He lived at Paris and at Giverny and only rarely visited outside France. By the age of 40 he was financially successful, an achievement which at any time, even in a much more commercial career than painting, is really doing quite well.

At 22 his father supported him at the atelier of Charles Gleyre. The standard view of Gleyre is that 'he tried in vain to keep him [Monet] to conventional art and away from truth and nature.' Little could be false or more unfair. Gleyre was a mediocre painter who had a genius for teaching. It was through his good graces that many poorer artists were able to gain formal training.

Among his other students were Alfred Sisley, Jean-Frederic Bazille and Jean Reniar. Primarily, Gleyre taught them the attitudes and techniques that would later be said to characterise Impressionism. He demanded that they subordinate style and picturesque arrangement to clarity and the expression of genuine feeling. He encouraged them to paint outdoors as frequently as possible. He taught them the academically prescribed technique of the ebauche. This involved building up a painting in tonal, semi-impasto layers, each applied rapidly and spontaneously and meant to capture the picture's 'feeling'. In technical terms at that time such a picture was called an 'impression'.

In the 1820's the Romantics gave prominence to the impression. They thought impressions were 'original, spontaneous and sincere'. It was considered a great victory for them when the big state competitions came to be judged, very much against the wishes of Quatremere de Quincy's Neo-Classical Academy, on oil-sketches rather than finished paintings.

The Romantics, with whom began that long and pompous debate between Academic and 'refuse' art, were a powerful influence on the two refuse schools that emerged in the 40's and 50's. The Barbizous especially made use of the impression's rough texture. They were much influenced by Constable in their approach to painting through landscapes, and by Claude and Turner in their concentration on exotic and whimsical effects of weather and light.

## ARTISTOCRACY

What differentiated the Impressionists from the earlier 'refuse' schools (and the dividing lines are so hazy that, for instance, it is all but impossible to differentiate between Realists and Naturalists and Eduourd Maney, who is one of the two, is almost always categorised as an Impressionist) was the establishment of the French 3rd Republic and, eventually, the European Great War. That is, the final and irreversible end of aristocratic and monarchical power in Europe.

The painting of the French Academy of the 19th century in its historical and mythological subject-matter and the so-called 'photographic' style with which that content became hopelessly entangled, expressed, reflected and justified the prestige and power of the aristocracy. In many ways it was a very public, even collective art. It painted the King as an embodiment of the state, a personification of

the people. It painted and explained scenes from the state religion. It painted public ceremonies, state occasions. Quite logically, though ironically, it reached its aesthetic highpoint in France with Jacques-Louis David, who painted the public persona of the great usurper Napoleon I. And it became most entrenched under the brittle regimes of Charles X Bourbon and Louis-Philippe d'Orleans, and the shambolical, pseudo-aristocratic travesty set up by Napoleon III.

The Romantics and, much more emphatically, the Realists, were, however, republican. Throughout the century the degree of official patronage which these artists received, and which was sometimes considerable, was traded entirely within the intricate system of political bargaining.

Under the semi-constitutional governments of Charles and Louis-Philippe, while mercantile power was merely regrouping after the retreats that followed the victories of the 1790's, it was good enough for its political presence to be symbolised by the Realists in the oppression and suffering of the poor. It was an evil from which they themselves were removed but to which the *haute-bourgeoisie* could point as representing the wider evil of the aristocratic government they themselves opposed.

## THE 'NEW AGE'

With the fall of Napoleon III and the establishment of the Republic, this was no longer necessary. The urban industrialist middle-classes had assumed power and the time had come to celebrate. The success of the Impressionists from this period on was due to the fact that they had at hand techniques and subject-matter that fulfilled this need.

Their subject-matter especially, though involving only minor modifications of those of the Realists and Barbizous, was in clear contrast to that of the aristocratic Academy and displayed the bourgeoisie at its most elegant and cultivated - enjoying pleasant lunches, at the races, at the theatre, on the boulevards. In their landscapes they portrayed land as a rich city-dweller would like it to be, open, aesthetic and refreshing - 'countryside' rather than a division of estates, connection with which was a basis for power.

Their colours, developed from those of the Barbizous, were sumptuous and rich, their moods dazzling and enthusiastic - in contrast to the lower tones of the aristocracy and their serener moods of grandeur.

In their stress on subjectivism, traceable both to the Romantic idea of 'feeling' and the Revolutionary principle of individualism, the Impressionists adhered to forms which were personal and private rather than public and official, and which corresponded to the merry-free-for-all atmosphere (the Post-Impressionist understood it as a terrible anarchy) of capitalist society. Eventually their predecessors, being non-Academic and somewhat 'fringe', were easily suppressed and obscured to make the Impressionists seem hugely inventive, fabulously progressive - the artistic collaborators of the lonely inventors and adventurous industrialists who were forging the 'New Age'. These qualities of originality and progressiveness were in time enshrined in elaborate myths of poverty and rejection, partly to better distinguish the glories of the new age from the turgidity of the old, partly to provide the suffering of martyrs on whose faith the new age could be more securely established.

## GREEN CIRCLES AND RED SQUARES

To say that any one art form has a greater or lesser value than any other is simply absurd. It is saying that green circles are more expressive than red squares. Expressive of what?

Art does not exist in a vacuum, as art historians with their flat-earth smiles would have us believe. It is not created by lonely young geniuses. As an expression of experience it is also a reflection of the society that conditioned that experience and as such is something moulded by society for its own needs and in its own image. Its ideals, achievements and forms are intimately involved in the power relationships existing in that society, and in its political and economic structures.

In conclusion I think I can therefore merely repeat the question with which this essay opens: What precisely are the deeper interests being served by the lavish display of status and prestige accorded the paintings by Claude Monet and exhibited in recent weeks at the Auckland City Art Gallery?

Leo Schultz

# HINE TU HINE ORA

*Hine tu, hine ora  
Hine noho, hine mate, hine toa ...*

In the words of Donna Awatere in Part Two of Maori Sovereignty Maori women have built the strongest indigenous women's movement in the world. Despite our common oppression shared with Maori men through racism it has been necessary for Maori women to take the lead, because the men still have vested interests in the sexist makeup of society and are thereby responsible for oppressing us because of our sex. ~

**'If there's a revolution in Aotearoa it will be lead by Maori women' Donna Awatere**

Maori women had lower status than men in pre-European times and even now on the few marae where women can speak men still have precedence. Men can also be seen to take credit for 'giving us' the right to speak, a right which is ours as Maori on our own turangawaewae. Men have culturally blackmailed us for years into taking passive roles or ones complementary to or protected by them, saying that we are more vulnerable spiritually and as the givers of life are in need of their protection. Nowadays however Maori women are resisting this as was seen when Titewhai Harawira stood up on Waitangi Marae in 1980. Since then many others have followed her lead when it comes to marae speaking, and also through the development of women's haka, an outlet often denied women (thus suppressing their anger). Through women's haka Maori women are able to express their aggression and anger, in a way that men have reserved for themselves for many years.

Maori women have increasingly asserted themselves in all areas; organising up front, aggressive action, speaking and using the court

and prison systems as mediums for politicising. Maori women activists have been savagely dealt with by the court system and yet despite the extra hassles for them they have turned this to their advantage by making strong political statements and consciousness raising with women in prison. There is now a strong network of political Maori women throughout Aotearoa with strong links to each other, and through the return home of radical progressive women the struggle has also spread to the papakaingas. Women on the land are to the fore in resisting moves by white business interests to get in and take over.

Women have also spearheaded positive attitudes to Maori health, taking positive initiatives on smoking, alcohol, drugs and general fitness. At Black Women's hui healthy kai is served, there is minimal alcohol and smoking is restricted. Te Hauora, a black women's health collective, is concerned with promoting positive attitudes to health and getting information about health

matters out to Maori women in the community. On fitness Hilda Halkyard-Harvey said: 'Fitness is a political thing for me too. Maori women die so early from cancer and a lot of problems associated with obesity .... I want to break the pattern of an early death rate. We have to take our health in our own hands.'

As well as the struggle in Aotearoa Maori women are now recognised as leaders in the international struggle, through networking with other indigenous peoples and making links. Maori women have been delegates to hui in places such as Hawaii, Australia, Phillipines and Huhana Omei and Mei Heremaia accompanied The Peacekeeper on its voyage to Seattle in the USA.

In 1976 Donna Awatere said that if there is a revolution in Aotearoa it will be lead by Maori women, Maori women are proving they are a force to be reckoned with and perhaps it can even be said that what they are doing now is the real beginning of the revolution.



Gil Healy

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# TAXING THE POOR

The proposal for a Goods and Services Tax has, to date, ignored the plight of those outside the wages and benefits systems. Arguments for and against the GST to date have relied heavily on adjustments to that system.

Students are a significant portion of those whose income is largely derived from outside the wages and benefits system. Any compensation given through tax cuts or benefit increases will not assist students greatly.

The Prime Minister's claim that the current system is about the GST and not an economic issue is correct - but then we have been told very much of the proposed 'benefits' of the tax. The Labour Party and the electorate at large seem to be deeply distrustful of Treasury Ministers and their proposals. This distrust is well founded.

Call for tax reform that has accompanied the proposal is not new. Often in the past the rich have argued that they have had to pay too much income tax. In response to a chorus of calls in 1981 a Task Force on Tax Reform was established. Its 1982 report (the McCaw Report) identified a number of possible reforms, many of which have been taken on board by the current government.

With income tax, the McCaw Report recommended reducing the marginal tax rates. In other words, changing the tax scales so the rich pay less tax than at present. Since the election, a number of Cabinet Ministers and their caucus have spoke of the need to reduce marginal tax rates.

GST is good for the big companies and good for the rich. GST is bad for workers, students and beneficiaries. Don't be sold out by Labour.

In addition, McCaw suggested a tax on fringe benefits. The new fringe benefits tax (FBT) is already in force and the first payment is due on July 30, 1985. The Task Force also suggested a move down on avoidance and evasion - steps are underway to do this.

In the area of indirect tax, McCaw suggested a value added tax as more desirable than any other form of sales tax. This recommendation has been put into practice with the GST proposal, but not in the form of a value added tax. McCaw recommended or suggested is moving. Both the McCaw and the Labour proposals will have the effect of making the rich pay less and the poor pay more. The introduction of a tax on spending (ie, GST) will hit the poor harder than the rich because the poor spend more of their income, whereas the rich have more income to invest and profit from.

The principle tax reform requirements are in the area of company tax and taxes on wealth. In 1965 personal income tax made up 39.39% of the total tax take yet by 1982 it had risen to 60.69%. For the same period, however, company tax fell from 20.66% of the tax take to only 7.9% in 1982. During the last 20 years more and more of the tax dollar was paid by wage and salary earners and less by companies.

Taxes on wealth are almost insignificant. Wealth taxes are basically estate and gift duties, and land taxes. In 1984 these made up less than 1% of the total tax take.

Already we can see that the low and middle, wage and salary earners bear the brunt of the tax bill. Claims that the income tax scales are regressive, ie that the rich pay proportionally more tax than the poor, have recently been called in doubt as it appears that the scales are not as regressive as popularly assumed.

A study recently published by Victoria University Institute of Policy Studies (IPS) shows that the average rate of income tax is only 27% and those earning over \$48,000 pay one 35% income tax. Much lower than the marginal tax rates suggest.

The situation where low and middle income earners pay the vast majority of both direct and indirect taxes will not be helped by the GST. The higher the household income, the lower the rate of

GST of 10% is introduced, the average rate of tax in households with an income of less than \$10,500 will be 6.8%, but for households with an income of over \$33,500 the average tax rate will be only 4.6%.

A TIGHTROPE



## the effect on students:

books, journals, library costs will increase (again)

- ◀ accommodation costs will be affected as the property owner passes the expenses to the tenant
- ◀ student associations will have greater costs not only through the payment of the tax but through the administration necessary to collect the tax
- ◀ all prices will go up but students will receive little relief in terms of tax cuts as less than half a student's income is taxable
- ◀ students and trainees will be hit very hard by sudden price hikes in 1986 and may not get compensation until 1987.



This study shows that not only will the rich get off lightest under the GST, but they are not as hard done by at present as they would have us believe.

Government arguments for the tax are based on assistance to low and middle income earners through tax cuts and benefit assistance. They expect the public to accept the GST without telling us what these changes will be.

However, for students any changes will be largely irrelevant. On average, students and trainees get more from their bursaries than any other source of income during the year, although the figure is only marginally more than the vacation income. Given current proposals, the only increases the university students will get is during the 14 weeks work during summer, and teacher trainees for only 7 weeks.

The effect of a consumption tax on students will be drastic. At present, the only significant tax payments are summer income taxes. A recent NZUSA survey of student income and expenditure has shown that student spending equals student income. For students, a consumption tax is effectively an income tax. Tax cuts will have only a minimal effect on students because less than half a student's income is taxed.

A major item of student expenditure is accommodation, which will be exempt from the tax. This does not mean that the GST will not affect rents. All the property-owner's payments will include the tax and those costs will be passed on to tenants.

Students will also be seriously affected in other ways. Books, the raw material of study, will rise in price again. Last year's devaluation meant massive price hikes for books. Now they will go up again. The effect will be two-fold. Personal texts will increase in price, and libraries will not be able to buy as many books or journals as previously. The effect on journals will be catastrophic in some areas, especially sciences, where research is moving so fast that books cannot keep up.

University costs will rise, and without any compensation in funding there will be pressure for fees to rise or extra fees to be levied, ie higher course costs. Otherwise the quality of teaching will continue to fall.

It is difficult to predict the rate of tax has been announced. It is clear, however, that it will be at least 10-15%. That cost will be passed on to students without any compensatory income increases.

In addition, costs will be even greater to student associations. To administer GST a full record of purchases and sales will have to be kept. In many cases this may entail employing extra staff. So not only will student associations have to pay the tax, they will have to employ extra staff to collect the tax on behalf of the Government; employ extra staff to do the Government's job.

The Goods and Services Tax is phoney tax reform. The richer you are, the less tax you pay: it is a regressive tax. It does nothing to tax wealth or companies. The proposals for tax cuts and increased benefits will provide employers with excuses to grant lower wage increases, as Family Care did, and thereby subsidise even greater profits.

There has been no consideration taken of the special needs of students in terms of extra assistance. Bursary assistance is increased in terms of cost rises over the previous year - students and trainees will be hit very hard by sudden price hikes in 1986 and may not get compensation until 1987.

GST is good for the big companies and good for the rich.

GST is bad for workers, students and beneficiaries. Don't be sold out by Labour.

- Malcolm MacLean  
Education & Welfare Vice President  
NZUSA

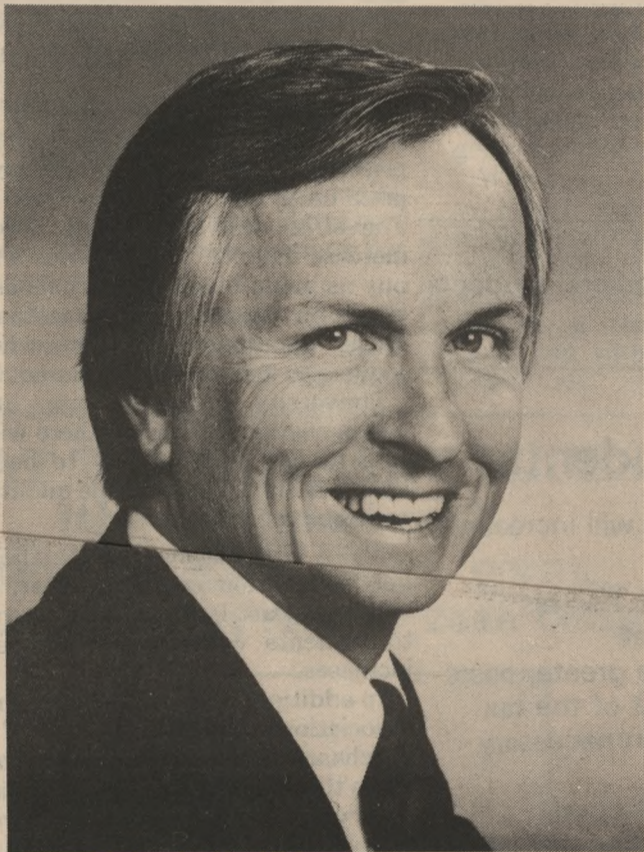
In 1965 personal income tax made up 39.39% of the total tax take yet by 1982 it had risen to 60.69%. For the same period company tax fell from 20.66% of the tax take to only 7.9% in 1982.

During the last 20 years more and more of the tax dollar was paid by wage and salary earners and less by companies.

The same IPS study cited above shows that if a

## THE SKEPTICS QUEST

# JOSH



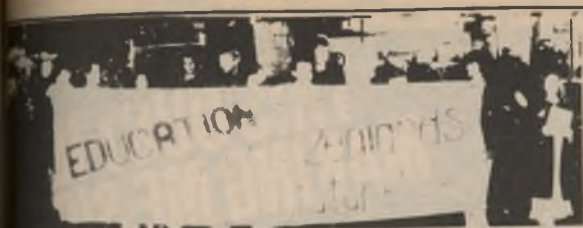
Josh McDowell, internationally known author and speaker, is coming to Auckland on his first visit to New Zealand. In the last 15 years, he has spoken to more than seven million people in 62 countries. He is the author of 21 best-selling books and has been featured in 19 films and two TV specials.

## RECREATION CENTRE

## FRIDAY 21<sup>ST</sup> JUNE

## 1.00 PM

SPONSORED BY STUDENT LIFE &  
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# BURSARY NEWS



## THE STUDENT SUPPORT PACKAGE ►

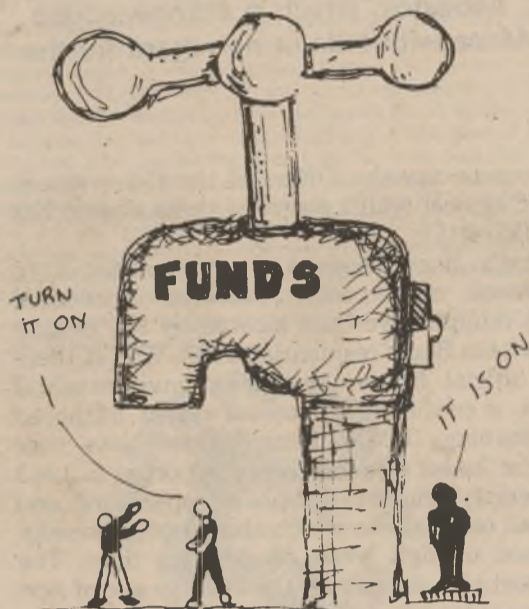
NZUSA's contribution to the Governments' Review is the Student Support Package. An attempt to inform students as to what comprises the Support Package *Craccum* each week we focus on specific areas of the Package. This week we focus on the Accommodation and Hardship grants.

### Accommodation Grant

NZUSA is demanding that all tertiary students who decide to live away from their parents home should be eligible to receive the Accommodation Grant.

Currently it is not available to students under 20 whose parents live in town where the student is studying. NZUSA finds this to be unacceptable as some students are therefore forced to live at home. Factors like personality *clashes* with parents, parental opposition to study or travelling distance and not being considered sufficient reason for a student under 20 to live away from home.

Presently the level of the Accommodation Grant is set at \$27 a week. This didn't even cover the average rent costs for Auckland students flatting in 1984 let alone food, electricity and other costs. In 1984 Hostel costs at Auckland University were \$15 a week.



◀ This year the adequacy of the Accommodation Grant has been further undermined by continuing rent, electricity, food price increases. The government has so far specifically refused to compensate students for these increases.

◀ Once the level of Accommodation costs for those flatting should be added to the criteria for the Hardship Grant (high hostel costs are already covered).

◀ Once the level of the Accommodation Grant has been set it should be inflation adjusted according to the Consumer Price Index

### HARDSHIP GRANT

◀ There are currently two means tested grants - the Hardship Grant which is up to \$11 per week to compensate for extraordinarily high expenditure, and the Special Hardship Grant which is up to \$47 per week for students with dependants or disable students.

◀ The Department of Education estimated that 2,000 students would receive Hardship *but* in 1984 only 126 received Hardship and 271 Special Hardship grants.

◀ NZUSA is asking that the two Hardship grants be combined, and that students' *actual* deficits be met.

◀ The criteria must be changed to recognise low income as well as high expenditure eg. if a student has low summer earnings or lack of financial support from parents.

◀ The levels set for each criterion must be lowered as they are unrealistically high.

◀ Means Testing must be of the students themselves and not their parents.

◀ It is through expanding the Hardship Grant that the government can provide greater assistance to students from low income families, Maori students, and other groups under-represented in our universities.

## He WATSON About?

'A nation is not in danger of financial disaster simply because it has money.'

Andrew Mellan

GST proposals, high interest rates, low education funding, welfare funding too high, inflation, unemployment etc. A raft of problems face our country at the moment, (they have for a while) and as generally low income students we suffer. I'm writing this column before the budget announcement which will no doubt offer little if any relief.

To cover a few of students major economic problems:

• **Unemployment** - The Bursary is currently based on a 'Cash in Aid' philosophy, ie you earn money in summer of which much is meant to be saved, the Bursary being a grant to sustain you with your summer savings to sustain you throughout the year. Each summer however, many thousands of students are unemployed.

• **Tertiary Grants** - Inadequate, Accommodation Grant age eligibility restrictions are ridiculous. Hardship low and hard to get.

• **Prescription Levy** - Beneficiaries are exempt from the recently introduced levy of \$1 on each prescription item. However, students, on lower grants than other beneficiaries, are not entitled to this exemption.

• **Accommodation Costs** - With the lifting of the rent freeze we have seen a dramatic increase. Rents in Auckland are especially high, as are travel costs compared with most other university centres.

To compensate for increased accommodation costs, the government has introduced a Special Accommodation Grant for low income earners and beneficiaries. However, students are not generally eligible. AUSA, and the University proper in response to AUSA initiatives, has called upon the government to immediately increase the Accommodation Grant available to students. No government action has been forthcoming.

• **General Economic occurrences** - high inflation (tertiary grants are not yet tied to C.P.I.) causes erosion of student's real purchasing (ie surviving) ability.

• **High interest rates** - many students have to take out loans other than the small interest free overdrafts to finance their study. As members of the community, and generally those without the resources to use high interest rates to their advantage, students are adversely affected.

• **The Goods & Services Tax Proposals** will have far reaching effects for the entire community, again hitting especially the low income earners such as students. Students will gain little from tax relief. In the Public Service Association Journal I read a very apt comment '... whether the appropriate response to thieves and tax-dodgers is to hit everyone with G.S.T.? It seems a bit like solving the crime problem by putting the entire population in jail.'

Later on this term we will be trying to organise a march to air publicly the above grievances and more. The number of letters to M.P.'s I have written which have actually achieved change is minimal. Sure, they do apply pressure, so do press statements, while marches are fun and a good way of displaying actual student involvement and concern.

Last week I went to visit the Mayor of Auckland to discuss a number of student concerns. Items most dwelt on were Aotea Centre and Accommodation. Last weekend I went to the National meeting of Student Job Search. I was happy with some resolutions, but generally concerned with the direction in which Student Job Search is moving.

Kia Kaha  
Graham

## STUDENT JOB SEARCH SCANDAL.....

The Chair  
Regional Management Committee  
Student Job Search

Dear Sir/Madam,

I am writing to you as an elected SJS co-ordinator delegate with regard to a singularly regrettable incident which occurred on the morning of Saturday 8 June 1985, and which involved two members of your RMC - Helen Grant, the Auckland SJS co-ordinator, and Graham Watson, the current President of AUSA.

Before I set out what happened, I should like to stress that I am acting with the knowledge and consent not merely of Helen Grant, but also of all other co-ordinators present at the meeting. I am also acting with the knowledge and support of other elected SJS delegates.

The following account of what happened is based on my own recollection of events, as well as on written and signed statements obtained from five other persons present at the meeting at the relevant time. Both co-ordinators and non co-ordinators make up our current list of witnesses. Other persons made a note of what was said, and would be prepared to testify, should this ever become necessary.

A meeting of the National Council of Student Job Search was taking place on the weekend of 8-9 June 1985. Assembled in the meeting room at the time of the incident in question were about five co-ordinators, and approximately fourteen delegates or members of Regional Management Committees. Although the National Council was convened specifically to discuss the constitution of Student Job Search Aotearoa, as it is now known, and although the National Council has no jurisdiction where regional disciplinary or industrial problems are involved, Mr Watson suddenly and unexpectedly made a far-reaching attack on the professional competence and integrity of the Auckland co-ordinator, Helen Grant, who was present in the room at the time.

Graham Watson enquired what would happen if a Regional Management Committee had no confidence in its co-ordinator. He then moved from a hypothetical plane to a quite specific allegation, and stated that the Auckland Regional Management Committee, and particularly the Auckland University Students Association (AUSA) and the Auckland Technical Institute Students Association (ATI) had no confidence in the co-ordinator. These comments were not made in a manner which could be described as off-handed or neutral. They were instead expressed in a manner which is best described as scathing and suggestive both of strong dislike and strong disapproval.

The Chairperson immediately intervened and quite properly ruled these remarks out of order. Two or three other speakers supported the Chair's ruling in very strong terms, and the meeting returned to the agenda. While this ruling was procedurally correct in terms of the brief and the jurisdiction of the meeting, it meant that an extremely damaging allegation concerning the professional competence of a co-ordinator had been made, but this allegation could not be examined or refuted in this context. The professional reputation of an SJS co-ordinator has been seriously impugned in the presence of her professional peers, as well as of delegates and representatives from Regional Management Committees from all over New Zealand.

This state of affairs cannot be allowed to continue, and must be set right forthwith. With respect, it seems most appropriate to SJS delegates and SJS co-ordinators for the Auckland RMC



to itself accept responsibility for statements made on its behalf by an RMC member. It is to be hoped that the Auckland RMC also feels a sense of responsibility towards its co-ordinator employee. She must be protected from unjustified and unfair attacks. It should also be noted that, according to the Auckland co-ordinator, this was the first occasion on which she had been made aware of the alleged lack of confidence on the part of both the Auckland RMC and the AUSA President.

We would be grateful if the Auckland RMC would resolve this complaint as a matter of urgency. SJS delegates are of the view that the Auckland RMC should write to all RMC's and all co-ordinators (ie all persons present at the National Council meeting) expressing its strong regret that the comments complained of above were actually made in an inappropriate context. The Auckland RMC should also disassociate itself in the strongest possible terms from these comments. It would also be interesting to learn whether the Auckland RMC ever discussed or, at use a concept often evoked by Mr Watson in the course of our two-day meeting, reached 'consensus' on the opinion expressed on its behalf by Mr Watson. It would also be appreciated if Mr Watson would unreservedly withdraw and apologise for the defamatory comments made by him. Many people, including Mr Watson, would be spared a lot of unnecessary time, trouble, and expense, and Student Job Search could get on with the business of finding work for students.

In conclusion, it seems appropriate to state that it is high time for student politicians to learn that they cannot 'roll' an employee in the same way as they 'roll' each other.

Yours sincerely,  
R.J. Rigg  
(Wellington SJS delegate)

Helen Grant  
Auckland Job Search Co-ordinator

Dear Helen,

Regards my comments concerning yourself at the SJS National Council Meeting of 8 May. I can only agree, an employer should not make such comments about an employee in such a forum.

I would like to withdraw those comments, and apologise.



Yours,  
G.P.J. Watson  
PRESIDENT

Helen Grant and the clerical staff of AUSA have accepted Graham Watson's apology.

The staff are aware of the enormous effort which the Executive as a whole, and Tony Bell in particular, have put in to resolving this dispute. We understand that the Executive worked until 5am to achieve a result on this matter.

The clerical staff would like to thank the Executive for sacrificing their sleep in order to avert action which would have caused inconvenience to students.

Signed by 13 members of the Clerical Staff

# ASBESTOS AND APARTHEID

Black South Africans are not only dying in jail cells. Asbestos, which is acknowledged as a serious health risk, is widely produced in South Africa with little or no regard for the safety of the black workers involved in production.

With the recent highly publicised efforts of the South African government to defuse the growth of international condemnation by the institution of partial franchise for 'Coloured' peoples and its intention to repeal the Mixed Marriages Act, it becomes necessary to look beyond the legislation in order to determine the callous disregard for Black people's lives that exists within the societal infrastructure with the condonement of the government. The low value of Black lives is evident in the deliberate exploitation of Black labour by the industrial complex. Little or no attention is paid to the workers' safety. Even where safety regulations exist, little attention is paid to them. An abhorrent example of the institutionalised complicity that exists between the government and the industrial complex is that of the asbestos mining and milling industry.

Since the 1930's it has become generally accepted in broadly literate countries that asbestos is carcinogenic. Many nations have restricted, (albeit with alarming slowness), or even completely banned the use of asbestos as is the case with Sweden and Norway. However, with the upsurge of awareness of the life-threatening nature of asbestos in these areas, industrialists have relocated their operations in less literate, less scientifically conscious communities in order to exploit the indigenous population's lack of knowledge.

Such a community was South Africa, now the world's third largest asbestos producer, and the only producer of blue asbestos, the most dangerous of the six types of asbestos. Whilst other nations debate the existence of a 'safe' limit for exposure to asbestos, South Africa has only recently imposed a new safety regulation of two fibres per millilitre of air, a figure still twice as high as that of the United Kingdom (believed to be too high by some Britons). Although the National Centre for Occupational Health (SA) claims that inhaling this figure for eight hours per day for forty years is safe, Dr Jonathon Myers of the University of Cape Town Industrial Health Research Group states that this is just a mathematical projection; '... there are no safe limits of asbestos. Asbestos causes cancer which is why permissible levels keep dropping.' (Rand Daily Mail 5.7.84).



South Africa is now the world's third largest asbestos producer, and the only producer of blue asbestos, the most dangerous of the six types of asbestos.

This argument is purely academic for the Blacks who work the asbestos mines, and indeed for the mining houses who display little willingness to heed even the old safety regulations. The Rand Daily Mail (8.8.84) reports asbestos levels at the Penge Mine in North Eastern Transvaal as being an average of 4.965 fibres/ml. A routine inspection of the same operation by the District Inspector for the Dept of Mineral and Energy Affairs eleven months earlier revealed fibre counts as high as 134 fibres/ml, a level 65 times the South African limit and 260 times that of the United Kingdom.

Needless to say the Office of the Government Mining Engineer whilst aware of these abuses has initiated no action.

The high dust levels are not restricted to occupational areas only. Massive uncovered asbestos dumps have been located by the mining houses within Black residential areas. Whilst there are no official figures regarding environmental pollution, a confidential internal report authored by the manager of the Penge Mine shows that among the cases of asbestosis reported in 1983 were security guards, telephone operators and drivers, all occupations which should not normally be exposed to high levels of asbestos dust. The same report also states that the average age of new asbestosis cases has dropped. Given that asbestos-related diseases normally take approximately ten to thirty years to appear, the relative youth of new cases could indicate exposure to asbestos prior to occupational involvement with the material.

A routine inspection of the Penge Mine in Northern Eastern Transvaal revealed asbestos fibre counts as high as 134 fibres/ml, a level 65 times the South African limit and 260 times that of the UK. Needless to say, the Office of the Government Mining Engineer whilst aware of these abuses has initiated no action.

The Sowetan (12.12.84) reports of a Black secondary school being located within the asbestos dump of the Kromellenboog Mine. The Black Consciousness Movement states children are playing in asbestos dumps. The Rand Daily Mail (19.10.84) reports the purchase of the De Bewaarkloof Valley by the South African Development Trust, (described by the BCM as literally one giant asbostos dump), that it may be used as a 'homeland' to 'relocate' Black people. There are over 3000 asbestos products being manufactured in South Africa, most of them being utilised by the building industry. None of the population is safe. The Black Allied Mining and Construction Worker's Union estimates that over 500,000 people are endangered by the environmental pollution of asbestos in North Eastern Transvaal alone.

Since 1967, 5409 Blacks and whites have been compensated for contracting asbestos-related diseases. These figures only include those who contracted the disease whilst still employed by the mining houses. In addition 704 have died of asbestos-related diseases. No effort has been made to compensate those Blacks in whom the diseases have appeared after their employment contracts had terminated and had been forced to return to the 'homelands'. It is also possible that these figures are artificially low for another reason. The confidential internal report mentioned earlier in the article noted there were 79 new cases of asbestosis in 1983. For the same period, the Penge Mine's owners in their annual shareholders report and the Office of the Government Mining Engineer claimed there were only 13 new cases of asbestosis.

The most damning evidence of the complicity between the South African government and the mining houses in their deliberate non-protection of Black lives lies in Section 107 of the Occupational Diseases in Mines and Works Act. Under this Act the white worker who contracts asbostos related diseases receives R24,000 (NZ\$22,000) compensation and R400 (NZ\$320) per month for the rest of his or her life. The compensation for the Black worker is legislated at one lump sum payment of R1,790 (NZ\$1640).

For the past eight months, the Black Allied



Mining and Construction Worker's Union (BAMCWU) has been engaged in an attempt to educate the South African public about the dangers of asbestos after having decided that any approach to the government is unlikely to elicit any positive response. The purpose of this program is to produce a public boycott of asbestos products and thus forcing the mines to close. Whilst this may cause black unemployment to rise, 'either you leave the mines - or die (Dr Farouk Asvat, AZAPO Health Secretariat. City Press 14.10.84).

However, the BAMCWU's attempts to protect Black workers whilst the mines still operate are being hampered by the mining houses who will not negotiate or give them any recognition.

because it is claimed they are 'unconstitutional'. Strike actions taken by BAMCWU's membership for recognition of their union have resulted in the dismissal of 1700 workers at the Penge Mine, and more recently 25,000 workers at the Durban Roodepoort Deep Gold Mine.

I would like to thank the Black Consciousness Movement and the Black Allied Mining and Construction Worker's Union for the publicity material, reports and newspaper clippings they supplied.

Andrew B. Jull

*Asbestos in all its forms is carcinogenic. The milled product is no less dangerous than the raw material, white asbestos no less fatal than blue asbestos. The inhalation of fibres (a fibre need only have a length of 0.005 mm and a diameter of 0.003mm) can cause any one of the three following diseases:*

**MESOTHELIOMA:** A cancer of the peritoneal or pleural lining of the lung. Its incidence is environmental rather than occupational and can be contracted after only one day's exposure. No Doctor (N°35 March 1985) reports of incidence of mesothelioma in persons 'whose exposure to asbestos occurred through the work clothes of household contact.'

**BRONCHOGENIC CARCINOMA:** an advanced stage of asbestosis.

**ASBESTOSIS:** an occupational disease. The inhaled asbestos fibres imbed themselves in the lung causing scar tissue which reduces the operational capacity of the lung.

*All three diseases are incurable and fatal. After first exposure the diseases' appearance may take between ten and thirty years, although high dust levels may accelerate the appearance of the disease. At the Barylglil mine in Australia asbestosis was being detected in Aboriginal workers four years after mining began.*

# TE KAKANO

Kia ora koutou e oku rangatira. Ko te tumanako  
ke pai koutou katoa e nga tauira Maori.

Wellings! I hope everyone out there is fit and healthy and that the  
year has started off well. Lots of things have happened since I  
my last column and lots of things are coming up too.  
The coding and computerisation of the information from the  
of Maori students has begun. We have received 420 replies.  
This isn't really enough, so last week I sent out a final reminder  
to everyone and also an extra question. By the time you read  
the final return date will only be a few days away (June 21) so if  
haven't returned your completed form yet, and/or the extra  
please do it tonight and get them back to me. We have  
a lot of financial assistance for the Survey from government  
departments and community groups who believe the Survey is very  
important so let's work together and make the project a success.

The Huinga Rangatahi was held last May 10-14. About 200 people  
attended the hui, most of who were university students. We were  
invited after by our whanaunga at Waikato University and the  
people of Turangawaewae. We discussed many take and  
issues organised by Waikato addressed us on many issues facing  
Maori, including Maori representation in parliament, alcohol  
and the justice system. Waitangi, the Runganga Rangatahi etc.  
Many of the discussions were not properly finished off and  
a lot of work was done. I felt that the hui was good because there  
was a good sense of unity amongst the participants and the level of  
discussion was such that most people could understand what was  
going on. Otakou will be hosting next year's hui, and I'm sure it will  
be enjoyable as this year's.

The Runganga Rangatahi (Maori Youth Council) proposal paper has  
been despatched to the regions and at the moment hui for young  
people are being organised in all the major urban areas and tribal  
districts. These hui are being organised to discuss the proposal and  
other regional take that need to be addressed. If you want to be  
involved in these hui in the area you are in at the moment, then get in  
touch with your Nga Toki representative on campus and they'll let  
you know what's happening.

The organisation of the hui for Maori Medical people is well  
underway. The hui is on July 26-28 now and will be held here in  
Wellington. If you are a Maori Medical student and haven't heard  
about this hui, then have a chat to other Maori medical students who  
are around or get in touch with me. There are going to be a lot of  
Maori doctors at the hui who would like to tell students about what's  
going on for them and to give some assistance, so if you're a Maori  
Medical student then keep this weekend free and come to the hui. We  
are fundraising here in Wellington to pay for the travel of students.  
I don't worry about that aspect. A notice outlining the venue,  
program etc for the hui will be sent out soon.

While you were all on holiday, NZUSA had it's national hui, May  
Council, at Lincoln College. Nga Toki had it's 2nd hui this year at  
May Council. It was 5 long hard days of work for Nga Toki but we  
achieved quite a lot. We talked about many take that pertain to  
Maori students and Maori people in general. Some of the take we  
discussed were Maori Language Week, the Survey of Maori  
students, NZUSA's term II anti-racism campaign, the Runanga  
Rangatahi, the establishment of Marae and Maori students officers  
on campus, the Maori University Students' Association of Aotearoa  
and many other numbering more than 30. Your Nga Toki reps on  
campus will have the full report of our hui at May Council so if you're  
interested see them. For those of you who are unfamiliar with Nga  
Toki, it is the Maori Action Committee of NZUSA. It meets 5 times  
a year and consists of two representatives from each campus. Nga  
Toki directs my work and formulates action programmes for the  
benefit of Maori students based on NZUSA policy. There is a lot of  
action and work to be done on campus this term, plenty for all Maori  
students to get involved in.



I have got untold to do this term and though I contemplated  
writing it all down here for your perusal you can ask your Nga Toki  
reps if you want to verify that I'm actually working for you all. Just  
to whet your appetites to know more, some of the major areas  
for me this term are: the Survey of Maori students, the Maori  
Medical Hui, the establishment of the Runganga Rangatahi, the  
production of posters, stickers, badges etc for Maori Language  
Week, the writing of three submissions, anti-racism work etc etc etc.  
Unfortunately I have to sleep too so I may not get everything done.

There are some events coming up that you all may be interested in.  
One of NZUSA's priority campaigns for term II will be Anti-Racism  
work. All of the delegates at May Council attended a workshop on  
Racism and subsequently had discussions on action to combat this  
problem because racism is where one race uses it's power to  
oppress, or enforce it's prejudices on, another race. Maori people

do not have power as a race over the Pakeha so we cannot be  
racist. So it was decided that Pakeha students on campus should  
combat racist attitudes, structures and practices and that Maori  
students should be liaised with an all action. Nga Toki decided  
that we should do some work on explaining to Maori students  
and people the subtle nature of racism in this country and to  
heighten Maori student awareness of the issues facing  
Maoridom and Maoritanga.

So over the next few columns I will be outlining some of the major  
issues before Maoridom. On June 24 a video called Maori - A New  
Dawn and a film called Day 507 will start touring the campuses.  
Those films are excellent and very informative and I strongly  
recommend that you watch out for notices about playing times at  
your campus and go to see the movies, and learn about racism in our  
country.

Maori Language Week is from July 21-27 inclusive this year, and  
no doubt lot's of things will be happening on each campus. As this  
particular column is getting a bit long I'll leave my thesis on the  
importance of the language until next time. Go along to Maori  
Club/Association and find out what's happening in your area for this  
year's Maori Language Week.

Discussion is taking place on campus amongst Maori students  
about the proposal of establishing a Maori University Students'  
Association of Aotearoa. I wrote a paper on this idea and it was  
discussed at Te Huinga Rangatahi and Nga Toki and it was decided  
that this proposal should be discussed by Maori students back on  
campus and some sort of decision brought by campus  
representatives to Nga Toki's term II hui on July 12-14 at Massey  
University. If this proposed association for Maori students is  
sanctioned then it will be representing and working for all Maori  
students, so please go along to Maori Club or other meetings on  
campus about this proposal and have an input into it's direction.

Proverb of the week:

'He toa takitini toku toa  
Ehara i te toa takitahi'

'My heroism is not individual  
It is collective'

I believe we as Maori students should be moving towards  
combined collective action to help our people, and that is what the  
Maori Students Association is all about. It truly hope that one day  
when we are working for our people as a body that we will be able to  
say the proverb above to indicate it is not an individual effort, but  
the efforts of all of us, Maori students, for the Maori people.

Noho ora mai  
Pakake

## OVERSEAS STUDENTS COLUMN

Two important meetings over the May holidays  
were held at Wellington and Lincoln which  
discussed important issues affecting Overseas  
students. As AUSA's representatives to both it is  
appropriate for me to detail some of the key areas  
considered.



### International Students Conference

A number of speakers addressed the delegates over the 3 days  
covering a variety of issues ie Human Rights, Race Relations in  
Aotearoa, Decolonisation in the Pacific, overseas students  
Welfare and various workshops on sex roles. Of significant  
importance was the discussion on Feminism, Black  
Consciousness and the Role of Students in the 80's, the Summer  
Job Scheme, ISC, NOSAC and the Overseas Students National  
Co-ordinator and the Welfare of Overseas Students.

Wynny Davies, the National Job Search Co-ordinator spoke on  
the Emergency Unemployment Benefit (EUB) and subsidised  
work noting the discriminatory practices affecting overseas  
students in both areas. Attempts are continually being made to  
try to obtain rights to the EUB for overseas students. The  
Social Welfare Department appear to have set no policy  
directives and thus direct approaches have been made to Ann  
Harcus as well as to David Lange to clear the confusion. Ann  
Harcus replied stating that before eligibility is ascertained, it is  
important to determine the existence of financial sources over  
the summer. It is however apparent that a ruling has been made  
that overseas students do have such financial sources. There is a  
need to do case studies and a survey of overseas students to  
provide facts that show that the majority of overseas students

are in need of financial help. Subsidised jobs are currently not  
available to overseas students and work is necessary to open up  
this restriction. Team work amongst overseas students in  
checking on job vacancies at Job Search offices can help in  
increasing placements.

Jessica Wilson, President of NZUSA related her speech to the  
welfare needs of overseas students. Prior to arrival in N.Z. little  
(if any) information is being provided to overseas students  
concerning courses, hostels, lifestyle differences etc (eg Lincoln  
College and their post graduate students). Orientation has not  
been provided adequately and generally, any effort so far is  
minimal. Throughout varsity life, it is essential to provide  
counselling and support services to ensure continual adjustment  
to the academic life as well as life in NZ. Provision of counselling  
to prepare students to life back in their home country is  
essential to ensure returning students are not displaced. Women  
overseas students face problems quite individualistic from those  
faced by men and this must be recognised and attended to. She  
stressed the need for feedback on these problems from overseas  
students to enable NZUSA to deal adequately with them.

A discussion was held as to the election of the Overseas  
Students National Co-ordinator. Originally elected by ISC  
delegates, it was brought to the attention of delegates by Loong  
Wong (the current O.S.N.C.) that such election practice could be  
subverted by stacking and is in itself not representative of the  
various campuses. ISC delegates deferred any decision on this  
and left the decision to the discretion of NOSAC (National  
Overseas Students Action Committee). This would be decided at  
May Council as Loong Wong would be resigning within the  
month due to his job commitments in Papua New Guinea.

ISC was also discussed and it was agreed that it should be  
revamped. Delegates passed a motion that in future ISC be  
organised by NOSAC and PAAC (Public Affairs Action  
Committee) jointly and would be held at the same venue and at a  
time as close as possible to May Council.

Overall delegates felt that ISC was a worthwhile conference to  
attend due to the high quality of materials and speakers in  
attendance. 1985 was no exception.

### May Council (Lincoln College)

Within the structure of NZUSA, it was realised that there  
reeked domestic racism and sexism and a great deal of time and  
energy is needed on these areas. NZUSA and local student  
associations are pakeha oriented and this reflect mono-culture.  
It is important to address these issues to ensure that  
multiculturalism can exist and allow greater numbers from  
minority groups to come forth and be represented. A Domestic  
Racism Workshop was held and it brought to the stark  
realisation of participants the extent of racism perpetuated  
towards Maori and overseas students. Resulting from this  
workshop was a joint session for us and Nga Toki (Maori

student commission) with PAAC and NEWAC (National  
Education and Welfare Action Committee) which was beneficial  
to further consciousness raising.

Women Overseas students have long been neglected and their  
needs have been lumped together with male overseas students  
and generalised. It was brought up that women overseas  
students faced double-pronged oppression ie racism and sexism.  
They suffer from racism, as male overseas students do but also  
face sexist attitudes from both male overseas students and male  
New Zealanders. Within the Overseas Students Commission  
and NOSAC, moves are afoot to devise a structure to enable  
women overseas students greater say in policies affecting  
them. Support groups for women overseas students are also  
needed.

The lack of overseas student participation in student politics  
may be due to the domestic racism and sexism as discussed  
above and a concerted effort is needed both nationally and at  
local campus levels to make our structure more welcoming to  
overseas student participation.

Concerning discrimination faces by overseas students in areas  
of education and welfare, work will be done on the review of  
OSAC (the Overseas Students Admission Committee) and  
Governmental Policy on overseas students. OSAC was a body  
originally set up to deal with the admissions of overseas  
students to NZ universities but which has recently been acting  
to police and restrict the movements of overseas students  
between universities and courses. Such moves are  
transgressions of their jurisdictions and must be halted. It is  
also necessary to deal with governmental policies which  
discriminate between overseas and local students.

In line with the above, the priorities of NOSAC for Term 2  
were set as being the review of OSAC: the mobilisation of  
members and the review of governmental policy.

It was agreed upon by PAAC that they shall organise ISC  
jointly with NOSAC and a working committee was set up to  
look into the programming and structure of ISC.

The election of the Overseas Students National Co-ordinator  
would be by 'single' campus vote at the NOSAC meeting held at  
August Council and the term office will be from December 1st to  
November 31st of the following year. Further, the concept of a  
full-time Overseas Students National Co-ordinator was mooted  
and agreed that campuses bring to August Council a decision as  
to the creation of such a position.

In the meanwhile as Loong Wong was resigning, elections  
were held for a Part-time co-ordinator to fill the term to August  
Council and I was elected to the position.

I will be carrying out my duties from Auckland please contact  
me should you require my help or wish to get involved.

As of May Council, NOSAC will now stand for National  
Overseas Students Action Collective.

Arohanui,  
Alex Lee



## STRUCTURE OF INTERVIEWS

The ideal interview will generally have three stages:

1. Opening: Usually the interviewers aim at this stage is to set the applicant at ease with open ended questions - it is unrealistic to try and assess potential if the applicant is up-tight. The open ended questions may be directly relevant to the position under consideration, or may be seemingly irrelevant. The interviewers are more concerned to get you to talk at this stage and not necessarily in the content. The interviewer will be making an initial assessment at this time, of you as a person including the non-verbal features - appearance, attitude, manner etc. The first five minutes can set the tone for the remainder of the interview - you are each summing up the other. Where the applicant is well known to the interviewer this stage will probably be omitted.
2. Middle or probing: Interviewers seek to ascertain whether you have the qualification and the *qualities* for the position. Remember they are seeking the most suitable applicant for the position.
3. Conclusion: At this stage the interview is drawn to a close. It is important for the applicant to leave a final positive impression - it is as important as that initial impression and once again includes the non-verbal as well as the verbal facets.

## PREPARATION

- re-read job description, list of duties, conditions of appointment, and any other material available about the organisation.
- re-read your application

- collect together the originals of any references or other photocopied material sent in with the original application.
- consider the sort of person the interviewers will be seeking.
- reflect on your strong points and particular messages you want to get across at the interview - draw up a check list.

Remember this preparation will pay off. In the interview you will be nervous. If you are well prepared this preparation will show. If you are not prepared it is most unlikely that on the spur of the moment, given your nerves, you will be able to adequately promote yourself in a positive way.

## PRESENTATION:

- Clothes** - Wear sensible/appropriate clothes, err on the conservative side. Preferably wear something you can put on, then confidently forget about knowing that you are appropriately dressed.
- Punctuality** - allow yourself at least 5 minutes waiting time prior to the interview. If you are going to be late notify the organisation, once you arrive apologise briefly - avoid long winded excusory explanations. Greet the receptionist cordially (they are often asked for their initial impressions). Use the time of waiting to get a feel of the place. If you come straight from a lecture or are carrying crash helmets, umbrella, shopping etc leave it with the receptionist. (Groveling around for all your bits and pieces at the end of the interview doesn't make for a dignified exit.
- Greeting** - greet the interviewer with a smile; present yourself as alert and alive.

## GRADUATE DEGREE STUDY AWARDS

East-West Graduate Student Awards are offered each year to New Zealanders or permanent residents of New Zealand who wish to study in Honolulu for Masters or PhD Degree or part of a New Zealand PhD Degree. Awards may be fully funded or partially funded. The Centre may pay for: Economy Air Travel University Tuition, Center Approved Fieldwork Housing in an East-West Residential Hall Allowances for Food, Health Insurance, Books and Incidentals. These awards offer the opportunity to study in a unique multi-cultural community.

The East-West Center Institute of Culture and Communication announces the following awards: Research Intern Award for study of culture and communication through film: Research Intern Award for a study of National identity and minority policy and Pacific Islander recollection of World War II: Intern Award for participation in Program Area Performing Arts: Research Intern Award for participation in the program area.

Further information see CAS Office.

## Job Vacancies

**Computer Science Graduate** - Coopers and Lybrand This position involves some computer programming, mainly in COBOL but possibly some Basic; client support on one or two major packages in the accounting area; installation and testing of communications links and peripherals. Positions are in Manukau City. Contact: The National Computer Manager, Coopers & Lybrand, P.O. Box 76010, Manukau City.

**Physics or Chemistry or Chemical Engineering Graduate** - Fisher & Paykel

The National and Allied Products Division of Fisher and Paykel are looking for a Research & Development Engineer. Suitable qualifications are a degree in physics and chemistry or in chemical engineering. Write to: The Personnel Officer, National & Allied Products Division, Fisher & Paykel Limited, P.O. Box 14348, Panmure.

**Planning & Economics Division** - NZ Wool Board The Board is looking for recent graduates in Economics, Business Administration, Mathematics/Statistics, Computer Science, and Operations Research. The positions commence in July. Write to: The Personnel Manager, NZ Wool.

# UNIVERSITY BOOK SHOP



THE INFAMOUS

KICK BITE... & SCRATCH

3 FOR 1 DOLLAR SALE

THURS. JUNE 20TH AT 8.30

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



## UNIVERSITY CHALLENGE

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 Blakeman 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?

**CLOSING DATE**  
**FRIDAY 22nd JUNE**  
**!!!!!!!!!!!!!!Q**

UNIVERSITY CHALLENGE

# STUDENT NEWS

## STUDENT JOB SEARCH ►

Clerical Staff of the Association called a Stop Work meeting on Wednesday and again on Thursday to discuss comments made by

Clerical Staff of the Association called a Stop Work meeting on Wednesday and again on Thursday to discuss comments made by Graham Watson about Helen Grant the Auckland Job Search Co-ordinator. (See page 17 for more details).

However after this apology was recieved there were further developments and as we are going to print it is not known whether the staff will strike tomorrow - Friday 14 June.

The Clerical Staff (which includes the staff of Job Search) work hard and well and are valuable to the association. Many of them have been working for us for years unlike numbers of Exec who change every year.

In the words of Bob Rigg- It's high time for

student politicians to learn that they cannot 'roll' an employee in the same way as they 'roll' each other.

## WINTER TOURNAMENT ►

The appointment of the controllers is up in the air at the moment - see Exec report for more details. However, the show must go on, and so the following info is still relevant.

Date of tournament: August 25 - 29 inclusive.

People are needed to take on the following responsibilities: HQ, Billeting, Transport, Social, Hand Book, Information Pockets, Blues Panel, Publicity and Records controllers. Each of these positions won't take up much time until the tournament is underway.

Free entry to all social events plus a helpers party at the end is proposed.

For further info drop into the Students Assn and ask to see the tournament controller.

## Agenda for SRC to be held 1pm June 19th in the Caf Extension.

- Election of Sports Officer
- Election of Overseas Students Officer (Vacant Exec positions)
- Election of 2 SRC Reps on Shadows Supervisory Subcommittee.
- General Women's Health Policy.
- Policy supporting - Women's Ministry, - funded self defense courses.



## TIME FEES SUBMISSIONS ►

AUSA sub-committee to consider the question of differential subscription for part-time students is calling for submissions. Submissions should give consideration to lower fees for part-time students, of part-time students; any fees differentials for part-time students; adjustment in fees for students to cover any loss of fee income from members and the effects upon AUSA and its ability to provide services to all members.

Submissions should be in writing (although verbal submissions can be made by arrangement), addressed to the Welfare Officer and must be received by AUSA by the end of June. Any enquiries should be directed to Colin Patterson, Welfare Officer or Bob Lack, Secretary, AUSA.

## SCHOOL VISITS ►

Each year AUSA organises visits by University students to Secondary Schools throughout the Auckland area. The purpose of these visits is to give students a student perspective on what university is like. If you are interested in volunteering for School Visits, please contact Colin Patterson, 30-31st Floor, 808, or leave a message at AUSA reception. A introductory evening will be held on 27 June at 7pm in Rm 237. A vacancy also exists for a School Visits organiser(s) for which an honorarium will be

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## CHAPLAINS' CHAT

### TRUTH BY NUMBERS

Half a million New Zealanders can't be wrong. Can they? Even if they sign a petition against the Homosexual Law Reform Bill?

The petition is an impressive manifestation of popular feeling, and if you believe that the government or people of the country should take notice of your demonstrations, then I don't think that you can consistently deny the force of their petition - which is not to say that the petitioners (or, for that matter, the demonstrators) are right.

The idea that you can demonstrate anything but popularity or strength by mobilising support is very odd, and popularity has little enough to do with rightness. Neither has strength - and if the idea is to dismay the opposition by a show of strength, then we're getting too close for comfort to another arena where they count warheads rather than signatures.

But what's the alternative? Is there a forum where we can meet in calm and civilised debate to work out a better solution? I once had hopes of the church exercising its ministry of reconciliation in some such way, but we seem to share with other groups a superfluity of commendably warm hearts coupled with regrettably hot heads. That's a pity; there are few other organisations with the same obligation to serve people, and the same incentive to do it well.

G.A.C. for the University Chaplaincy



# NGA TUHI MAI



## ◀ APOLOGY ▶

Dear P & B,

I'd like to apologise for my letter about Richard Foster, Leighton Duley and Bernard Kennelly published last week.

When I saw it in print, I was quite shocked at the seeming intensity of hatred that jumped off the page and hit me!

When I saw it, in print, I was quite shocked at the seeming intensity of hatred that jumped off the page and hit me!

I meant it more as a joke, and certainly did not wish to cast doubts on their trustworthiness as far as money goes.

I've never written to Craccum before and so have never been able to look at myself in a 'written' mirror.

As Cornelius Stone said, 'We are all bigots, and not by degrees either.' I will indeed be keeping this in mind as regards what I say in future. Once again, I meant my letter as a joke, and apologise if it was not received as such.

A.B. Hutchison.

## ◀ TO LOVE ONE ANOTHER ▶

Dear Mr Stone,

In answer to your question 'Who are you?' Who am I to oppose homosexual law reform? I am God's voice. It is not I, but God, who says that homosexuality is a sin. All true Christians serve God first, and have a desire to love and obey God, although this caused other people to hate them.

God commands us to love one another. He also commands us to obey Him. It is the job of people who truly love God to spread God's word.

I know that my friends who are not Christians see the Christian viewpoint as not being humanitarian. It is not humanitarian, it is God-given.

You probably see human sexual behaviour as a free choice, if it feels right, do it. In Romans, in the New Testament, God describes His rules for human sexuality.

If you wish to discuss this with me, you are welcome to. Ph 685169

God bless you  
Yours sincerely  
Julia Wedding

*Cornelius Roquentin replies: No you're not. You are not God's voice. You are mistaken. You are blindly wedding an indivisibly fascistic idiosyncrasy and calling it love, and its just a little much. Believe what you will but don't expect the rest of the Human race to jump when you say jump. We won't.*

## ◀ INFLAMED EMOTIONS ON AOTEA CENTRE ▶

Dear Editors,

The centre-fold page display on the views on Aotea Centre contained several mistakes.

What was a training exercise in studio design by architecture students has been turned into a political slanging match by both students and lecturers insistent that their designs are better and the costs far cheaper than the Council's.

The town hall was built in 1900's style and opened in 1911. It needs earthquake-proofing, and air conditioning inside to name but two essential requirements. It is not suited to modern day acoustics and performances by orchestras, operas, live dramatic works, or professional international singing stars of Dame Joan Sutherland, or Elton John. The seating is inadequate for a reasonable return on the huge costs of staging performances on stage today.

The 'Mandalay replica' does not suit nor does it fit nicely over a car park entrance, apart from the fact that the property is not owned by Council. Furthermore, the one area the students did not fully research was the most important one - the costs. A city council has to be responsible for the final costings of its major capital works programme. A sharp design on the outside is one thing, but it's the practicalities of the inside for a project like this that really matter, and that is where cost is the vital factor. Practical design and free-flow movement is another.

Takapuna has agreed to pay its share, and it is confidently expected that both Waitemata and Manukau will finally come into the scheme once the actual contract is signed and construction work is started. The design is not ten years old, it has been constantly checked, and recently was 'fine-tuned' by Australian theatre consultant, Mr Ron Brown on recommendation from the trustees of the latest opening performing arts complex - that of Brisbane Arts Centre.

The community councils referred to do not exist at all, they are community committees, and not all of the 13 members were consulted or represented at the combined meeting held by the city community committee although the claim is that all have agreed.

Council fully owns the Aotea square site and can commence construction once the contract is signed, on or before the 20 June 1985. It would not have that ability if the student architects scheme was a viable alternative, which it certainly is not. If residents and ratepayers are concerned over \$63 million cost based on completion in 1989, then I feel they would be really alarmed over proposed costs of \$143 million plus the costs of buying the land and closing the principal street of Greys Ave., off, along with the higher costs due to the delays.

Facts have to be faced. It will never be cheaper.

Peter Boys

## ◀ CONTROVERSY IN THE LIBRARY ▶

Dear Craccum,

On Monday 10th June I went to the Library to see an exhibition of books and photos etc that I knew would be put on display by the Friends of Palestine.

When I arrived, I saw just a few photos, with a small group of people there, so I thought 'there has to be more', walked around the Library and then came up to the group of people, who informed me, that owing to a complaint made, the exhibition was being taken down!!!

Feeling rather disappointed and angry, I went with a committee member to see a member of the Senior Library Staff to discuss it. We were informed that 'we had not gone through the proper channels' to arrange the display, and as the material was regarded as being sensitive and controversial, it was felt that if only one side of the argument was shown in the exhibition, the Palestinian side, it would be seen as biased. A suggestion by the Staff member of a 'combined' exhibition was made.

Quite apart from the fact that the display was understood by us to have been granted permission, granted the issue is controversial, my cynicism makes me feel that this was a political decision and not one based solely on protocol grounds. I cannot see the Jewish Society agreeing to exhibit with us anyway - but perhaps someone out there can restore my faith in human nature! In the interest of academic and democratic freedom which I fondly imagine we are supposed to enjoy - I wish to protest this 'judging' action.

At least, if such a display could be shown, we are all, hopefully, adult enough to wish to be informed, at least of a different point of view, no matter how uncomfortable it may make some of the students/staff feel.

We are here to learn after all, hopefully with an open mind.

Yours in peace  
Margaret van Zeist  
Friends of Palestine, Arts

## ◀ THE DARK AGE ▶

Dear Persons,

I am writing this letter on the (naive?) assumption that you are broad-minded enough to accept a letter from a 'fundamentalist' Bible-believing Christian. One who is actually naive enough to believe that sex before marriage is wrong! A belief that was almost a social 'norm' about twenty years ago. How things have changed - I'm almost a bit worried that I will be in the category of a socially unacceptable minority soon! And, yes, as I see it, homo-sexuality is a pathological state.

But before you pick up stones to throw at me - will the real heretic (sic) please stand up! As I see it the real question at stake is this: Are our traditional Judeo-Christian moral values based on mere mythological superstition - or, dare I say it, is there just a faint hint of a possibility that there is in fact an

We sincerely apologise to Leighton Duley, Richard Foster and Bernard Kennelly concerning the remarks made in a letter last week by A.B. Hutchison.

We do not doubt their trustworthiness or honesty in their financial dealings with the Association and regret and implication to the effect.

absolute reality - an entity that is far greater than man or woman. Should I be so bold as to spell God with a capital 'G'?

Yours in the faith - or not  
(depending on your beliefs)  
M.J. O'Connell

## ◀ AVP PHONE GNOME ▶

During the first week of the May holidays, the Executive decided to support the Association of University Teachers in their call for the Auckland University Rugby Club from using University facilities.

This ban would have prevented the 200 or so students who were interested in standing in for the club from playing or practising at the University Park at Merton Road. Graham Watson, Steve Barrilball, Colin Patterson and I were involved in this move.

Graham and I believed that this Executive decision was in line with the wishes of most students, while others argued that this move was in line with the referendum 'anti-tour' decision. Perhaps it may have been, except that the A.U. Rugby Club had already said they are anti-tour, and were instrumental in getting the Auckland Rugby Union to come out anti-tour as well.

To prove our point, we conducted a random phone survey over the three days. Giving all the arguments used at Exec in as fair a manner as possible, we asked whether students supported the ban or not.

From an initial random selection of 300 (compiled by the Secretary Bob Lack), only 78 people could be contacted - largely because many were away on holiday. Of those 78, 59 opposed the Executive decision, 14 supported the decision and 5 didn't know.

A sample population of 78 is hardly mind-shattering, but the SRC (Students' Representative Council) can decide policy for the whole Students' Association (12,500 students) with only 50 people.

What is disturbing, however, is that at the next Executive meeting when I presented a report on the survey, the Executive refused to receive it. They argued that the report wasn't official business. When it came down to the vote, they refused to request that the way each person voted be recorded in the minutes of the meeting.

From the phone survey, most students said they were in favour of the ban but didn't see why the University Rugby Club should be banned when they have already come out anti-tour. I feel that we are reflecting the majority student view, and we conducted a survey to justify our position. The Executive didn't want to listen to us.

These people are your elected representatives. Do they represent you?

Anthony  
Administrative Vice-President

PETER SHAFFER'S  
**EQUUS**  
THEATRE WORKSHOP  
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December 1986. These

are:  
President  
Executive Vice-President  
Vice-President

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be on the nomination form available  
the Association office.

omations close with the Secretary at 5pm  
Friday 21 June 1985. Elections will be held  
22 and 24 July.

andidates for the position of President must  
been a student of this University for at  
one year immediately preceeding  
nomination. Candidates for the position of  
must have passed the papers which  
Accounting 1.

President is currently paid \$9,913 p.a.  
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cost of living. The other officers have  
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IDE STUNT

perators of this stunt have had to pay  
national expenses of \$1400 and this has  
mucked up their yearly budget. If you  
contribute towards these poor bods,  
leave your donation at Studass  
or with Mark Allen. (Sure it'll be a  
to an Educational place and if it's  
\$10.00 we'll give you a receipt and it may  
eductable!)

Please help : Please help :  
There are also numerous (previously  
other instances of damage (to  
etc on the Pub Crawl) which the  
does not pay for so if you feel  
or just want to help please donate to  
M.J.O'G

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GENERAL MEETING

is given that a Special General  
of the Association will be held at  
Thursday 4 July in the Rec Centre to  
media on campus and in particular  
changes to the structures of the  
B Management Committee and the  
Administration Board, and the  
of appointment of Campus Radio  
staff.  
Executive requests that any proposals for  
to the Eleventh and Sixteenth  
of the Constitution which members  
to be considered at this meeting be  
in writing to the Secretary by 5pm  
Friday 7 June.

NOMINATIONS  
ERS FOR 1986

omations are invited for the positions of  
of the Association for the period 1  
ary 1986 to 31 December 1986. These

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SRC REPS FOR SHADOWS

Elections this week at SRC 1pm Wed 19th  
June in the Caf Extension of 2 SRC Reps on  
The Shadows Supervisory Subcommittee.  
This Committee is a management body, which  
basically runs Shadows. Any student who is  
interested in one of these positions is  
encouraged to attend SRC from 1pm.  
SRC Chair

DYSLEXIA

David Simpson (Student Learning Unit) and  
Margaret Heppner (a student) will be speaking on  
Dyslexia and other reading and writing  
problems.

All welcome to attend. Tuesday 18th June 1-  
2pm, in the Council Room (by AUSA reception).  
Further enquiries to Heather Brockett, AUSA  
(ph 30-789).

Nga Wahine



WOMEN IN EDUCATION

Next Meeting on Thursday 20th June 1.00pm  
Sem E.3 Wynyard St.

Politics



It's a miracle!

YES! It's a breakthrough!

YES! It's a meeting of all university teachers,  
students, electricians, labourers, custodians,  
mechanics etc. who want to form a united ANTI-  
TOUR-front. V.I.M. (Very Important Meeting).  
Media event, etc ???!

Time: 1.00pm

Date: 27th June

Place: Old Govt. House gardens. Contacts: Janet  
Cole, (Studass) 30-789 ex 829, or Mike Hanne  
(Italian) University extension 7106.

HETEROSEXUALS UNAFRAID OF  
GAYS

H.U.G. (Heterosexuals Unafraid of Gays) is  
the name of a new organisation in Auckland to  
support the Homosexual Law Reform Bill.

'The Homosexual Law Reform Bill is a matter  
of fundamental human rights. Some of us are  
parents of sons and daughters called  
homosexuals and lesbians. Some of us have  
brothers called Gay. Many of us have friends  
who are homosexual.

Usually they're just part of the human  
family. But in the past few months, New  
Zealanders have been subjected to a barrage  
of hate, mis-information and lies.

We can no longer stand by and allow these  
indignities.

The organisation is holding its first public  
meeting at the New Vision Gallery, His  
Majesty's Arcade, on Tuesday 18th June at  
7.30pm.

For further information contact H.U.G.  
Athina Reay 796-397, Stephen Jacobs 603-  
292.

Clubs



STAC

STOP THE TOUR ACTION COMMITTEE -  
meets every Monday 1pm in the Exec  
Lounge. Everyone welcome - you even get a  
free cup of tea or coffee!!

TELETHON '85

Any clubs, groups and individuals planning  
anything to do with telethon or wishing to do  
so, leave a note in Rm 111 or with Mark Allen  
or Pat Stodart.

LESBIAN VISIBILITY WEEK 17-21 JUNE

◀WEDNESDAY 19 JUNE 7pm in Womenspace,  
Workshop on Sexuality and the Bill,  
For ALL WOMIN.

◀THURSDAY 20 JUNE 1pm in Quad Womins Band.

◀THURSDAY NIGHT Womens night in Womenspace for all Women,  
Amanda and Penny, Jess Hawk Okenstar, and more.

Snapdragon will have books on display and sale in Womenspace 12-2 Monday to  
Thursday.

◀FRIDAY NIGHT Social Gathering at Private Home for all lesbians and supporters.  
Phone 764-590 or see Womens Rights Officer for Details.

DISABLED STUDENTS ACTION GROUP:

Next meeting is on Tuesday 18th June, in the  
Council Room (by AUSA reception) 1-2pm with  
coffee and tea served from 12.30. Speakers -  
David Simpson and Margaret Heppner, on  
Dyslexia and other reading and writing  
problems. All welcome.

VIDEO KLUB

Will perform as normal, Tuesday 6.30  
Executive Lounge.

KAOS is back

Killing is an organised sport. Brought to you  
by the letters A.R.A. Practice your powers of  
assasination. A fair day event involving  
murder and survival. For personal  
involvement contact Mark Allan Rm 111.

General



THE VARSITY MARAE

Kia ora koutou, nga tauria Maori  
A hui for all Maori students interested in  
what is happening with the university marae  
will be held in Rm 704, HSB this Wednesday  
(19th June) at 5pm. Come along and get  
involved.

Thereafter hui will be held every Wednesday  
at 1pm in Room 237.

LIFT NEEDED

By woman who has broken her leg. From New  
Windsor Rd, Avondale, to and from University.  
Her lecture timetable is Mon 9 - 1, Tues 11 - 1,  
Wed 9 - 3, Thurs 11 - 5, Fri 11 - 5, but she would  
be flexible around these.

If you can help please contact Heather Brockett  
urgently, at Students Assn (ph 30-789).

BAMBINA OWNERS

Anyone interested in starting up a Fiat  
Bambina owners support group contact  
anybody in Rm 111 or on ext 826.

FOR SALE

The Carlton Gore Rd landmark Bambina. AS  
is where is. \$450 ono. Typical Bambina shape  
and white colour. Not suitable for large  
family. Phone Wallis 792-194.

FOR SALE

Silver plastic suit for Persons from Mars  
impersonations or wet weather on bikes. Fit a  
tall not fat person. \$40 but any offer  
considered. Why be wet when you can dazzle  
the world.  
Phone Ian 792-194.

OVERSEAS STUDENTS

Kia Ora,  
At the inaugural meeting of the Overseas  
Students Collective (COS) on the 10th June 1985  
it was decided that COS be set up to ensure that  
overseas students are not neglected. It is hoped  
that by the formation of COS work can be done in  
educational, welfare, political, cultural and social  
activities. COS will help in providing a link  
between the different groups of overseas  
students to ensure greater interaction and  
harmony. COS will also provide a link between  
the local students and overseas students. Until  
such time as the necessary amendments to  
AUSA's constitution are passed; this structure  
will be informal and there will be an Overseas  
Students Officer who will be from COS. The  
Overseas Students Officer is not expected to  
shoulder the workload alone as all members of  
COS will ensure that the work done and time  
spent will be by collective style.

As such, I would like to invite your Club to  
officially appoint at least one person to represent  
your Club at COS. To ensure your members'  
interests it would be of great benefit that such an  
appointment be made. Should your club wish to  
send more than one person, your club is most  
welcome to do so.

The next meeting will be on Thursday 22nd June  
at 7.30pm. Please ensure that your Club is  
represented at this meeting. This is a very  
exciting period for overseas students as much is  
happening in the different areas outlined in the  
first paragraph. COS is for you so make COS  
happen!!  
Remember: United we Stand! Divided we fall!!

CRACCUM



CRACCUM STAFF MEETINGS

If you are interested in helping in any way -  
layout, writing, researching, or just offering  
ideas, come up to the office, 3rd floor,  
Mondays at one. We'll also have some tea and  
bikkies.



**THEATRE CORPORATE**  
14 GALATOS ST NEWTON  
BOOKINGS PH 774 307

Mon & Tues, 6 pm; Wed-Sat, 8 pm

**"THE CAUCASIAN  
CHALK CIRCLE"**

Bertold Brecht's famous classic

MATINEE SAT JUNE 15, 2 pm

Sponsored by Fletcher Brownhill

OPENING WED, JUNE 12, 6 pm

8 NIGHTS ONLY

**"WOMEN ALONE"**

Michelle Hine in a special performance from  
"TRICKSTER" Theatre Company

## TYPING WORD PROCESSING

For excellent presentation  
and realistic rates.  
Phone Trish 795-400

**ANOTHER  
ROADSIDE  
ATTRACTION**

**Café**  
59 Park Rd  
Grafton

Orientate yourselves and taste  
the difference.

Student Breakfast \$2.50  
(muesli and fruit, hot croissant +  
jam, Coffee or fruit juice.)

Student lunch \$2.50

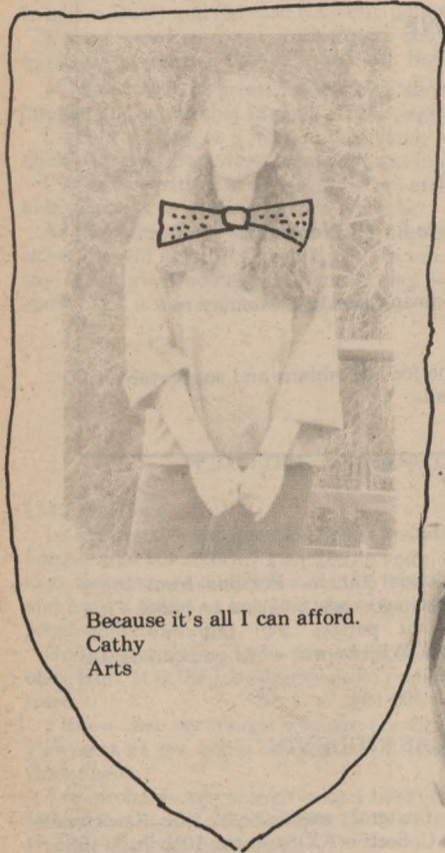
Hot - "Campus Sandwich"

Hot - "N.Z. National Sandwich"

Open 7:30am - 6pm, Mon - Fri.  
9am Saturday.

# VOXPOP

*Why do you dress the way you do?*



Because it's all I can afford.  
Cathy  
Arts



Because it's cold And I'm succumbing to the capitalist influences in New Zealand society.  
Errol  
Commerce

Because I'm comfortable in these clothes. The shoes are secondhand, the jeans were from a Jeanmaker's sale, dad's work shirt, and my girlfriend's jacket.  
Andrew  
Campus Radio



*we are not from ChaCha!*



Because of my background - I'm a minister's son. Also partly just keeping up with the fashion.  
Teofilo  
Law

Because its art.  
Anonymous  
English Department



*My Backgroun*



## SHELL BP AND TODD OIL SERVICES LIMITED

### CAREER OPPORTUNITIES FOR ENGINEERING AND FINANCE GRADUATES

Shell BP and Todd Oil Services Limited is responsible for the operation of the onshore Kapuni and offshore Maui gas/condensate fields in Taranaki.

We have vacancies for graduates in the following disciplines:

#### Engineering

Electrical  
Chemical  
Mechanical

#### Finance

Computing  
Accounting

Company representatives will be on Campus 1, 2, 29, and 30 July 1985 for the purpose of conducting interviews. Final year students interested in pursuing a career in the Oil & Gas industry are asked to make appointments for interviews with the Careers Advisory Office at the University. Further information on the company and the nature and scope of its activities can be obtained from the Careers Advisory Office.

## Do Chartered Accountants get to the top?

A lot of them do but it depends on the person and the training.

The training and experience we provide in New Zealand and overseas, produce Chartered Accountants who do get to the top.

If you are completing your commerce degree this year, we would like to talk to you about the training, the work and the prospects in our firm.

We will be visiting the university on  
**June 10, 24, 25, 26.**

Arrangements for an interview should be made with:

**The Secretary,  
Careers Advisory Service,  
Room 14**

(Offices located behind the upper lecture theatre)

**C&L Coopers & Lybrand**  
Chartered Accountants

Auckland, Henderson, Manukau City, Whangarei, Hamilton, Tauranga, Napier, Hastings, Palmerston North, New Plymouth, Feilding, Johnsonville, Wellington, Christchurch, Oamaru, Dunedin, Invercargill.