

23 JUL 1985

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# CRACCUM



VOTE YOUR WAY OUT OF  
*THE JUNGLE*

Volume 59, Issue 16, July 23 1985



Edited by Pam Goode and Birgitta Noble.

Regular Contribution:

David Parkyn (*Disarming World*), Robyn Hodge, Karin Bos (*Nga Wahine*), Cornelius Stone (*graphics*)

The following people helped on this issue :

Robin Hodge, Cornelius Stone, Janet Cole, Wayne McDougal, Karin Bos, Ian Grant, Gandalf, Jo Imrie, Andrew Bishop, Happy Birthday Bernard, Janina, Dracula and anybody else.

Contents

Features

Candidate Close Up .....	8, 9
Maori Language Week .....	11, 12, 13
Nicaragua: No Pasaran .....	15
Stop Press - AUSA Secretary Resigns .....	24

Regular

Cookery .....	3
Nga Wahine .....	4
Artychoke .....	5, 6, 7
Disarming World .....	10
CAS .....	14
Barriball, SGM .....	16
Chaplains' Chat, Student News .....	17
Te Kakano, Overseas Students .....	19
Nga Tuhi Mai .....	20, 21
Panui .....	23

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# TE MOKAI

## Editorial

When a person gets a job within AUSA, they know about the transitional nature of their employers; the inconsistency of policy, commitment and performance that is a corollary of this. When Bob Lack became Secretary he was fully aware of the runnings of AUSA - he had been involved with the political wing years before. As with any employee, if the changes that occur are not to their liking, they can resign. This happens frequently in 'the real world'. So why should Bob Lack's resignation cause so much concern to the Association's executive and other employees? It is, I believe, because Bob Lack is a very different type of individual. He has worked harder as Secretary than most presidents do in their job. AUSA has lost an important and influential employee.

Good luck Bob.

This week is TE WA O TE REO MAORI. This is a time to focus on the Maori language and culture. The response to the article in this weeks edition is less likely to cause the reactionary responses that resulted from last year. The message remains the same. Maori is a language unique to this country and needs to be fostered to survive. 200 years of colonial oppression has given us to a position where many Maori people feel alienated from both their own culture and that of the Pakeha. It is often said that to have a Maori language week there should also be a Chinese language week, a German week etc. But these are people who have NOT been dispossessed of their own land. These people have a country fostering and supporting their language. The Maori have only Aotearoa.

But I tend to agree with some critics. We shouldn't have a Maori language week. If the Pakeha could only realise we need to be aware and concerned about the death of a language, we wouldn't need one.

Few students appear to fully understand the importance of AUSA's executive committee. One draws this conclusion not only from their choice of representatives, but also from the low voter turn-out, and their lack of knowledge about the candidates. This weeks edition includes a number of letters about the candidates as well as interviews with the two main presidential nominees. For you to make a proper and informed decision, you need to read these. You don't go into a general election unprepared.... why not with this one? As a student, the result has a more direct effect.

Daryl Webb

**TISCO**

Doesn't Actually Appear in this Strip! by our man, Kupe! THIS WEEK: TISCO'S SOUTH AFRICAN TRAVELS MEET A HAPPY CONCLUSION...

OH, HI KIDS! UNCLE KUPE, YOUR FRIENDLY CARTOONIST HERE... NOW I REALISE YOU'RE ALL EAGERLY AWAITING THE CONCLUSION OF THE EXCITING SAGA OF TISCO IN STH. AFRICA, AND I KNOW I PROMISED THAT THIS WEEK TISCO WOULD INTERVIEW PRESIDENT P.W. BOTHA...



BUT IN CASE YOU HAVEN'T NOTICED, THE TOUR HAS BEEN CALLED OFF, AND WE'VE BEEN HAVING A WEE BIT OF A CELEBRATION... AND I'M AFRAID I'VE BEEN A LITTLE TOO BUSY AND-ER- SH-SH-SHRUNK-TO THINK OF ANYTHING FUNNY THIS WEEK...



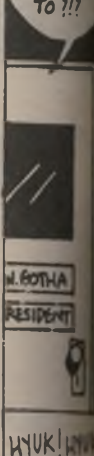
...SO I THOUGHT I'D JUST PRETEND IT ALL DIDN'T HAPPEN, BECAUSE OF COURSE IT HASN'T HAPPENED, WHICH IS GREAT - OKAY? SEE YOU NEXT WEEK!



NOW-WHAT WERE YOU SAYING ABOUT DAVID LANGE AND THE QUEEN'S HEATED TOILET SEATS?



MEANWHILE WHERE WAS DES GARDNER'S BLUDY TISSUE FELLER GETTING TO??



\*a.k.a. KUPE THE UNELECTED (THANK GOD)!

Next Week: The moral is revealed to all!



# JO'S SPECTACULAR COOKERY COLUMN

## YUMMY OMELETTES

Even people who feel nauseous at the sight of a soft boiled egg will eat omelettes - especially if they're dressed up with other flavourings such as tinned fish, chopped cooked chicken, chopped vegetables, herbs and cheese. The additions you choose can make it a simple breakfast or a filling dinner. Don't let a lack of ingredients stop you even cubed sauted potatoes or kumeras make a nice filling. Experiment and if the worst comes to the worst fob it off on the cat (or the birds, or the goldfish...)

Our omelette has got onions, garlic, herbs, mushrooms and cheese. Try it.



Make a separate omelette for each person.

Break two eggs and whip up, add pepper, mustard, basil also other herbs if wished - I'm lazy and don't separate the eggs to whip them, although this supposedly makes them fluffier.

Meanwhile, saute some onions and garlic - do enough for the total number of omelettes you are going to cook.

Add a *little* milk to the eggs and put into the frying pan - have the element on approximately medium.

When the underside of the omelette appears slightly brown and the top is beginning to firm up sprinkle onions over 1/2 the omelette.

Also add the grated cheese, diced mushrooms that I haven't mentioned you should prepare and anything else that appeals.

Then bring the uncovered 1/2 of the omelette off the pan and over to cover the other 1/2 that is.

Voila! There is your extravagant breakfast, rich lunch or light meal.

P.S. sour cream tasted nice with it too.

## DONATIONS TO GREENPEACE for the repair of the Rainbow Warrior

Donations are being received at the MacLaurin Chapel, the Engineering School reception desk, AUSA reception and the International Affairs Officer. Please give generously. Don't let terrorism pay. Keep the life preserving work of Greenpeace at full strength. Cheques payable to Greenpeace NZ Inc. Please write name and address on back if you require a receipt.

## Benefit Evening/Dance for Rainbow Warrior



University Cafe,  
Wednesday July 24,  
7.30pm \$5.00

**Artists -**  
**Peking Man**  
Bruce Bisset  
The Golden Holdens  
Jess Hawk Oakenstar  
Clare Bear  
Hilary King  
David Parkin  
Mike Johnson  
Otis Mace  
Meg & the Fones  
**Yummy food**  
**Please Come**

*"When the Earth is sick,  
and the animals disappear,  
the Warriors of the Rainbow  
will join together  
to protect the wildlife  
and heal the Earth."*

*Ancient legend of the  
North American Indians*





# NGA WAHINE



## INDIAN WOMEN IMPRISONED ►

*Manushi* reports on the injustices towards women taking place in Indian jails. The worst involve women who have been raped and kept in custody. Under Indian law, there is a provision that a raped woman may, if she is homeless, be kept in protective custody to give testimony in court. However what is actually happening is that these women are being held without charge for indefinite periods of time.

In 1980, Maya Barui was raped by several men while travelling to Calcutta. She reported them to the local police station, and two were arrested. The Alipur court ordered that Maya be kept in Presidency jail, and transferred the case to the judicial magistrate's court. The two rapists were imprisoned for a short time, and then released. Maya remained in prison until September 1984 when, on the initiative of activists, she was brought back to court. There she stated she wished to return to her parents in Burdwan.

Maya reported that there were 25 women in prison in similar circumstances to her own. No charges had been laid against them. Among the women were Jyotsna Mistu, aged 21, imprisoned since the age of 13, and 17 year old Neela Vishwas, imprisoned since she was 10.

## 'COMPARABLE WORTH' VICTORY ►

In October 1984 a Liverpool canteen cook won the first 'equal value' case in Britain, claiming her job was comparable to those of better paid male painters, joiners and heating engineers in her company.

Ms Hayward brought her case under the British Equal Pay Acts' comparable worth amendment, passed in January 1984 after six years of pressure from the European Economic Community.

The decision was a surprise victory because of the very complicated requirements for filing and processing a claim under the law. There are no practical applications of the law, it exists solely for the purpose of lawsuits. No employers or unions have attempted to implement it, and British unions have not adopted equal value as an issue for collective bargaining. Nonetheless, many women in unions are developing litigation techniques and making good use of the law.

## OPEN LETTER TO WOMEN WHO HAVE EVER USED AN IUD

### DALKON SHIELD DANGEROUS - MUST BE REMOVED

The Dalkon Shield is an IUD (intra-uterine contraceptive device) which was marketed in New Zealand from 1970 to 1975 but may have been inserted up until two or three years ago. It was promoted as suitable both for women who wanted no more children, and for women who had not yet had any children.

The Dalkon Shield is considered to be dangerous to the health of any woman who has one still in place. While in place it may cause health problems, including pelvic infection, septic miscarriage, infertility and death. If you have an IUD in place, and you *know* it is a Dalkon Shield, you should have it removed immediately. If you are not absolutely sure what sort of IUD you have, contact your GP or the clinic where you had it inserted, and ask whether you were given a Dalkon Shield.

If you cannot find out for sure, visit a doctor or family planning clinic as soon as possible, so it can be checked. If it is a Dalkon Shield, arrange to have it removed urgently.

### A CHECK-UP AND REMOVAL IS FREE

A.H. Robins Pty Ltd, the *manufacturer* of the shield *will pay all medical costs* involved. You will not have to pay the doctor or clinic. Some removals may not be able to be carried out in the doctor's surgery and if this is so many specialist care or hospital treatment will also be paid for by the manufacturer. If your doctor has any doubts about

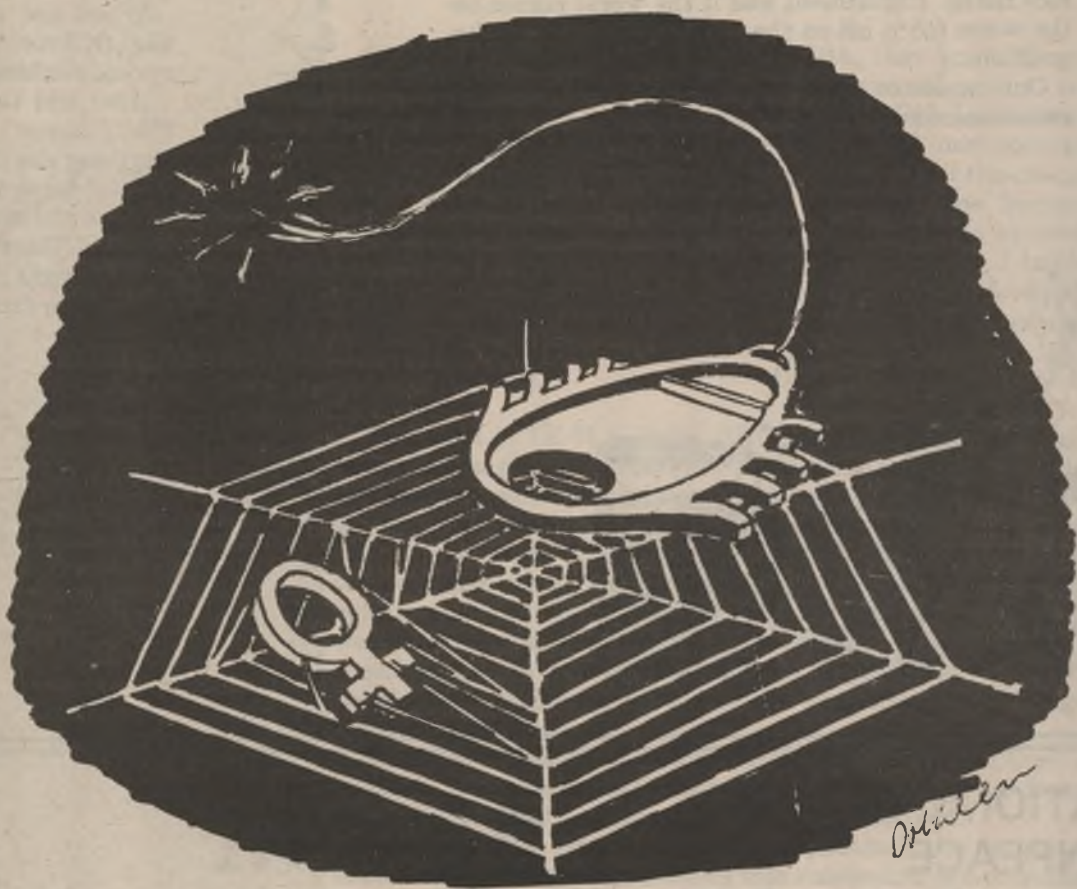
## DOCTORS EXPLOIT WOMEN ►

Recently *Off Our Backs* highlighted several cases where United States doctors involved in private sector abortions have tried to profit from their patient's need.

In Virginia, reporters and members of the local National Organisation of Women, investigated the unlicensed American Women's Clinic, and produced evidence that women patients were being told that they were pregnant, and then given unnecessary abortions at the clinic. The owner, Dr Chris Simopoulos, was arrested for attempting to obtain money under false pretences. Later he and

another staff member Dr Parviz Modaber were also charged with performing illegal abortions. (Virginia law requires second trimester abortions to be performed in a hospital or licensed facility.)

In another case, Dr Milan Vuitch, the doctor who received the most medicaid money for abortions in Maryland last year, has had his Washington clinic closed for serious medical deficiencies. Dr Vuitch received \$US 48,368 in the fiscal year 1984 for performing abortions on poor Maryland patients. The state has sought repayment of over \$US 25,000 for abortions and medical procedures for which he overcharged or did not adequately justify.



this, Mr Miller of A.H. Robins Pty Limited in Sydney will accept *collect* calls to telephone Sydney 534-1000 from your doctor to confirm that, before specialist care or hospital treatment is arranged.

### AFTER REMOVAL - FOLLOW UP HEALTH CARE

Women who have had a Dalkon Shield removed may experience other health problems afterwards. Women's health groups are recommending that you should have a PAP smear and a complete blood count, a culture and a chlamydia test to check for infection, and a course of antibiotics if any infection is found. As Ministers, we are not qualified to make medical judgments but you may wish to raise the possibility of these tests or treatment with your GP or family planning clinic.

Also, the doctor should send any removed Dalkon Shield to a medical laboratory for testing and analysis report. Ask your doctor to make sure you receive a copy of that report. If your doctor will not agree to that, ask to be given the removed IUD in a sterile sealed container and take it with you when you leave the surgery. Take it immediately, still sealed, to a family planning clinic or women's health group for advice.

### LEGAL CLAIMS AGAINST MANUFACTURER

Any woman who has ever suffered any damage to her health or physical wellbeing, any emotional distress, loss of fertility, loss of sexual relations, marital problems, or other harm as a result of using a Dalkon Shield may have a legal right to claim against the manufacturer of the product.

Many hundreds of women in the United States, Australia, New Zealand and other countries are bringing claims against the company. There are women's health groups in New Zealand who can help you with information and other assistance, including claims for compensation.

These groups include:

Fertility Action,  
21 Albany Road,  
Herne Bay,  
AUCKLAND.  
Ph: 794-751 (day, 764-893 (night)

The Health Alternatives for Women,  
P.O. Box 884,  
CHRISTCHURCH  
Ph: (03) 796-970 (day)

West Auckland Women's Cnte & Maori Health Coop  
111 McLeod Road,  
Te Atatu, AUCKLAND.  
Ph: (09) 836-6381

Other groups are forming in smaller centres and the women in the groups above may be able to put you in touch with other women in your locality who can help.

Alternatively, you could contact a law firm in your locality and ask for advice, under the 'Law Help' scheme, about your rights and the possibility of lodging a claim for compensation from the company.

If this letter applies to you, we urge you to take immediate action to protect your health.

Yours sincerely,

Ann Hercua

MINISTER OF WOMEN'S AFFAIRS

Margaret Shields

MINISTER OF CONSUMER AFFAIRS



# NGA MAHI A TE REHIA

## The World of the Arts

### PIKITIA

#### WRONG

Theatre, Thursday 25th 5.30

Gaylene Preston's thriller *Mr Wrong* will be premiered in Auckland at this year's Film Festival. New Zealand filmmakers have a record attendance at this year's festival but *Mr Wrong* stands out as a film not to be missed because of its sharp originality. There isn't just the ordinary thriller surprises here.

*Mr Wrong* Gaylene Preston has taken an old fashioned genre, that of the thriller, to look at several contemporary realities; in particular, sexual violence towards women and what she calls 'the cinderella syndrome' (or looking for Mr Right). It means redefining the genre which the traditional form means a passive and threatened woman is saved from an awful fate by an active, handsome and fearless man.

Telling the story of an ordinary young woman leaving home to begin an independent life, who is threatened by quite extraordinary phenomenon, it is possible while entertaining, to explore narrative reactions to fear and their consequences, as well as the unhappiness caused by the fantasy we grow up with, of walking into the arms of the man of their dreams. 'It is wonderful if you can find a soulmate', says Preston, 'but for the vast majority it doesn't come true. It is because women are brought up to be afraid that they dream of having Mr Right to protect them from Mr Wrong (the threat)'. It is her belief that alternatives have to be found for 'happy ever after'; many women need to explore other paths than those which seem to lead to Mr Right. And more importantly, they need to take control of their own lives.

Gaylene Preston refuses to allow herself to be called a 'woman filmmaker' with its condescending undertones. 'Men are never referred to as women film-makers'. No two people regardless of gender will approach a problem in the same way so to categorise filmmakers as men or women is irrelevant.

Gaylene adds that 'you will always find within my films a fairly definite message', but reflects that a movie can be entertaining: 'I'll go out of my way to be entertaining.' *Mr Wrong* is based upon the story by well-known English writer Elizabeth Jane Howard. It is interesting that the only previous interest in filming *Mr Wrong* was once expressed by the master of suspense Alfred Hitchcock. Considerable licence was required to transfer the setting of *Mr Wrong* from England to New Zealand to update and develop the social attitudes it contained. Then, it was important to recognise women as victims of sexual violence. Today, women are learning to reject this stereotype and to take control of their own lives.

But, besides having a message, *Mr Wrong* is a darn good yarn. Bill Bolton comments that Gaylene

Preston gives her audience 'a thoroughly spooky good time. There's a shrewd intelligence, a down-to-earth identification with common experience and an agile sense of fun at work in this satisfying first feature.' Don't miss this one and only chance to catch a film we should be proud to support.

### he pukapuka penpushers

#### I LEONARDO

Ralph Steadman  
Jonathan Cape, \$24.95

*I Leonardo* purports to be the diary of Leonardo Da Vinci. By using the first person, Ralph Steadman gives to Leonardo a personality and an amusing collection of anecdotes as any Renaissance artist would wish to be remembered by.

*I Leonardo* is the second book in Ralph Steadman's tributes to great thinkers, the first being his illustrated guide to Sigmund Freud's work 'Jokes and Their Relationship to the Unconscious'. *I Leonardo* moves from the monochrome cartoons of Sigmund Freud to these pen, ink and wash cartoons in glorious technicolour. The book contains the usual brilliantly executed comic visions which Ralph Steadman has made his reputation by.

Ralph Steadman's reputation in New Zealand may be confined to those few subscribers to that academically pink English magazine *The New Statesman*, in which Ralph Steadman's topical cartoons have appeared - they are bizarre lampoons of the Borgias and the Machiavellis of the twentieth century. The readers of *I Leonardo* will find references to originals of the character types in the diary. Others will know of Ralph Steadman's illustrations in *Fear and Loathing in Las Vegas*, which could arguably be the twentieth century version of Dante's *Inferno*. But I digress.

*I Leonardo* is written as if it were the work book and diary of Leonardo Da Vinci - it is confessional, historical and above all written with wit. The flights of fantasy in both the text and the drawings are Ralph Steadman's way of overstating his case for promoting Leonardo Da Vinci, over his younger rival Michelangelo, as the genius of the Renaissance. The cartoons of Ralph Steadman both illustrate and amuse. Leonardo Da Vinci's 'The Last Supper' has perspective lines drawn on it, and Ralph Steadman has drawn the scene of 'The Mona Lisa' with a troupe of clowns and jugglers maintaining the enigmatic smile on that famous lady's face.



Heather Bolton in *Mr Wong*

Great artists always have their imitators, indeed Renaissance artists spread their talents among their apprentices to maintain the production; the apprentices of Leonardo Da Vinci seem to have spent their time thieving and selling their master's possessions. Ralph Steadman is not without his own band of imitators, (the School of the Splattered Pen). Their work is even seen in New Zealand in book covers, theatre poster designs, T-shirt designs and cartoons. But after all, imitation is said to be the best form of flattery. But I digress.

In *I Leonardo*, Ralph Steadman attempts to show the influence Leonardo Da Vinci has on the twentieth century, indeed modern landscape drawing owes the grand master much for his invention of the Perspective Rendering Device. An ingenious painting tool which allows the artist to move their thumb well beyond a normal reach to get the correct perspective on distant objects.

The apparatus is a human hand mounted on a racking device. Leonardo would have had no difficulty obtaining his hand from the corpses he dissected to assist himself in his life

drawing. Modern imitators will have to improvise. Perhaps readers should be warned: This book contains offensive drawings.

Other inventions of Leonardo Da Vinci which are illustrated in *I Leonardo* are machines for man powered flight, the mechanical beard shaver, the rotary mower and the rotary hoe. As Ralph Steadman is also the gardening editor for *Rolling Stone* magazine he must see the greater agrarian legacy of Leonardo Da Vinci. But no! me thinks Ralph Steadman does pull a leg. Like Hitler's diary, this diary is mere invention.

Morris Averill

### Muuhika Music

19  
Paul Hardcastle

IN 1968 THE AVERAGE CHART

HURAE 23 1985 CRACCUM ► 5



# POSITION OF THE VIETNAM WAR-SONG WAS 43. IN 1985 IT WAS 19.

I don't know about you but whenever I listen to 19 by Paul Hardcastle I seem to hear a faint whizzing sound. Now it could be the helicopter soundeffects off the record but it's also suspiciously like the noise a needle on a crap detector would make if it suddenly jumped, at supersonic speed, to the top of the dial. If ever a song was made for the sole purpose of testing crap detectors then it's 19. One wonders what a 'studio technician' from Newcastle England is doing releasing a song about Vietnam TEN years after the war ended. Especially considering he was only 14 (f-f fourteen) when it finished and looks from his photo like the sort of person who thinks agent orange is a softdrink.

8-10 years after the soldiers came home thousands of recording artists are still releasing songs about the Vietnam War.

It's easy to write Paul Hardcastle off as a moneygrabbing little creep making a buck out of somebody else's suffering. However it's harder to explain away the flood of Vietnam war songs released over the past year or so. There's been Vietnam war songs from Billy Joel, Huey Lewis, The Charlie Daniels band, and Australia's Redgum to name but a few. Even Bruce 'the people's friend' Springsteen put a couple on his last album. As far as I know the closest any of them got to Vietnam was the local screening of

*Apocalypse Now*. So why are they suddenly releasing Vietnam songs after all this time? Because ...

8-10 years after the soldiers came home thousands of listeners are still buying songs about the Vietnam War.

So why are people buying them? My bloodthirsty brother reckons it's because of the neat videos but I feel there's more to it than that. The Vietnam war is now a safe target for everybody's anger. As it's been over for ten years your anger doesn't commit you to anything.

'It makes my blood boil to think of the terrible things our boys went through in Vietnam. Nicaragua? Lebanon? That's different.'

For years all you heard about Vietnam was the odd film or book about the 'deranged 'Nam vet'. I'm sure you've all seen one. Sample plot: 'Nam Vet after hideously graphic nightmares of buddies being disemboweled etc goes on the rampage. He usually limits his murderous activities to baddies, e.g. garrottes corrupt traffic cop. But occasionally he goes completely off the deep end and does something as unamerican as napalming a school bus. After this he is tracked down and killed in a bloody finale. Nowadays the Vietnam war is respectable and the deranged 'nam vets are being invited along to rotary meetings instead of being shot down like mad dogs.

The worst thing about all the recent attention on the Vietnam war is that none of it attacks the generals,



Tom and Viv

politicians, and public that allowed it to run for over ten years. There is still the same mentality, if not the same people, in power today. So stop wasting your anger (and money) on something as remote as the Vietnam war and as pointless and dishonest as 19 (unless you DID only buy it because of the video). There are enough wars going on right now without worrying about the old ones.

Chris Freke

## TE WHARE TAPERE

### Theatre

#### TOM AND VIV

by Micheal Hastings  
Theatre Corporate  
Director Paul Stone

'At some point in their marriage T.S. Eliot went mad and promptly certified his wife.' Said Edith Sitwell. Labelled perhaps misleadingly, sensationally as 'the truth about T.S. Eliot' Micheal Hastings' play caused a storm when it opened in London last year since it seemed to taint the image of the so-called leading poet of the 20th Century.

But when it comes down to it, this is really the story of two people whose marriage collapsed with tragic results. As one woman who saw the play originally in London put it to the actor who first played Tom 'I don't want you to think this play is about anything as grand as literary pretensions and all that. Forget about that I say. I don't care if this play is called 'Bert and Deb' or 'Dick and Sylv.' This play is about one woman who loved one man to the exclusion of all others. I wanted you to know this. Good night.'

*Tom and Viv* should be viewed on a personal level, but as a play about the most influential poet of the 20th Century, I say that out of literary consensus and not personal prejudice, who was also a (somewhat mediocre I believe) playwright it is equally fascinating. The obligatory name dropping reflects the circles that Eliot and company circulated in, names like William Carlos Williams, Bertrand Russell ('the most hated man in London') and even Frederick Treves ('the Queen's own physician' and the man who rose to fame over the Elephant Man case). Both Tom and Viv were part of this scene. Viv's father Charles Haigh Wood was a famous landscape artist and she herself wrote

and danced. In fact, Eliot owes her a great debt for her influence on *The Waste Land* and as she points out *Wednesday* is dedicated to her.

As a period piece *Tom and Viv* is fascinating. Theatre Corporate recreate the period with all the authenticity of any English costume drama. From the excellent costumes to the amazing revolving set which moves from a tea party in Oxford in 1915 to an asylum in 1947, to the little bits like the gigantic cigarette lighter and packet.

The acting is equally inspired. Sylvia Rands is outstanding as Viv. We can feel her torment, her genius, her intensity and her sheer love of life. The real Viv was described as looking like an actor and as having the best cockney accent at her public school. She is brought to life with enthusiasm and love.

Ross Duncan plays a great Tom and returns later as the American doctor visiting Viv after the Second World War. This may confuse you if only because the part is credited to Edward Newborn in the programme. So be warned.

Miles Taylor excels at 'the mad Maurice who perhaps isn't quite as dense as he is made out to be. Early on, Tom lambasts him for his sheer ignorance and stupidity and he is constantly coming out with clichés like 'bestly, swine of a thing.' But it is Maurice who says at the end 'what have we done?' and he is the only one of them all who visits her in over 12 years.

Most of all, *Tom and Viv* is a bitter and damning indictment of the medical system back then. Yes, we've seen it all before in such drama as *Frances* and *The Elephant Man*. It is disturbing how in their inability to cope with Viv's genuine illness (as opposed to insanity) they all seek to shut her away. 'We have to trust the doctors' Maurice says. But beware! Do not trust them! It is shocking to see how easy it is to lock someone away like this even today - a husband can have his wife committed. And even if we have the technology and the knowledge, the doctors battle incompetence with ignorance and indifference.

Nevertheless, *Tom and Viv* is a remarkable insight into one of the most fascinating personalities in 20th Century literature. Eliot comes across very much as 'the little man,' an ordinary bloke who found he couldn't cope anymore and with his back to the wall, did what he did to Viv. And the guilt hounded him till his death. At Viv's funeral, Eliot is said to have clawed up the earth around her grave 'lumps of it' - as if he, at last, wanted to get his hands dirty.

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

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





# WAIATA

## HERA KATENE-HORVATH

(b. 1912; Ngati Toa, Ngati Tama, Te Ati Awa, Te Rarawa)

Inga ra

Inga ra o mua noa atu  
Waiatatia te waiata o mua  
Aue! e hine ma, aue! e tama ma  
Kia mau ki to reo Maori e  
Aue! Aue! Aue!

Inga ra o mua noa atu  
I mahi i nga mahi Maori  
E te iwi, e te iwi, hapai ake ki runga  
Tenei whakatupuranga e  
Aue! Aue! Aue!

Akona ai te haka taparahi e  
Akona ai te poi powhiri  
Poi porotiti, tapara patual

Kia mau ki to Maoritanga  
Ki nga taonga a ou tupuna  
Tenei hei kahu kiwi mo tou pakihiwi  
Mo ake, ake tonu atu e  
Mo ake, ake tonu atu e.

In days gone by

In days gone by  
The ancient songs were sung.  
Young women, young men,  
Keep your Maori tongue!  
Aue! Aue! Aue!

In the days gone by  
Whatever happened was Maori.  
O people, bring up, raise up  
This generation.  
Aue! Aue! Aue!

Learn the war dance,  
Learn the welcoming poi,  
Beat the whirling double poi!

Hold on to your Maoritanga  
And the treasures of your ancestors  
As a kiwi-feather cloak for your shoulders  
Forever,  
Forever and ever.

Translation by Hera Katene-Horvath

## PITA SHARPLES

(b. 1941; Ngati te Kikiri-o-te-Rangi,  
Ngati Whatuiapiti, Ngati Kahungunu)

Haka: te puawaitanga

Tena i tukua  
Hei aue heil  
Naku te haka taparahi  
Toku mata kia whakarewa  
I ahaha  
kia whakarewa  
ki te wai ngarahu  
ko te pawaha  
te uhi a te tohunga  
whakatara koroaha  
me te whanakenake!

Aue, moe hurihuri ai  
taku moe ki te whare,  
He tangata putohe  
o te riri,  
he tama a Tu-kai-taua  
he tama a Tumatauenga!

Ma te hau rokuroku  
e whiu i ahau  
Kss kss  
Ki te pakanga  
o tenei ra!

Aue ko te kairakau  
te taua kai-tangata  
I ahahal  
Tu ki te whakarewarewa,  
tu ki te tutu ngarahu  
pera nga tai  
paku ki waho  
ki te toka tapu a Kupe!

Kia maia, kia niwha,  
Kia para, kia toa!  
A, kia para,  
kia para, kia para!  
A, kia toa,  
kia toa, kia toa!  
I ahahal!

Ka kohekohe  
taku korokoro  
te roro reka  
o te hoariri!  
Kohekohe  
taku korokoro  
Te Reo Rangatira  
kia puta atu  
ki nga tamariki!

Ko te au maro,  
ko te au maro!  
Nene aku niho  
ki te tuna kaha —  
ngau, ngau, ngau!

Ko te tuna kaha  
Te Tu Ahua Rangatira  
o te rangatahi,  
te puawaitanga,  
te puawaitanga!

Pakanga parekura,  
Tihorea te rae,  
tapahia te taringa -  
ka patu ki te ihu  
ka patu ki te tai  
Nga hoa ngarara,  
whakangaua ki te riri!  
Aue aue aue,  
Hei aue heil!

Haka: the blossoming

Put down your weapons  
Hei aue heil  
Mine is the haka taparahi  
Let my face be adorned  
I ahaha

Adorned  
with the tattoo pigment,  
marks of rank  
from the expert's chisel  
on the mouth,  
nose, cheek,  
and the forehead markings!

How I toss and turn  
in my sleep at night  
For I am a warrior  
born to fight,  
a son of Tu the devourer of war parties,  
a son of Tumatauenga!

Let the gusty wind  
carry me forth  
Kss kss  
To where the battle is  
being fought this day!

These are the tried warriors,  
the war party that will destroy the enemy  
I ahahal  
Dance the war dance,  
perform the weapon dance  
like the tide  
that claps beyond on  
Kupe's sacred rock!

Be bold, be courageous  
Be brave, be strong!  
Yes be brave,  
brave, brave!  
Yes be strong,  
strong, strong!  
I ahahal!

How my throat  
tickles  
for the sweet brains  
of the enemy!  
Yes my throat  
tickles  
for our proud language  
to be imparted  
to the young!

Be strong in battle,  
be strong in battle!  
My teeth clatter  
for the big eel —  
bite it, bite, bite!

What is this big eel?  
It is dignity  
for our youth,  
it is the blossoming,  
the blossoming of our people!

It is like a battle to be fought  
Where foreheads are gashed  
and ears are severed,  
noses are clubbed,  
necks are the target,  
enemies are made  
to eat the dirt of battle!  
Aue aue aue,  
Hei aue heil!

Translation by Pita Sharples



# CANDIDATE CLOSE — UP

## GRAHAM WATSON

AN INTERVIEW with Graham Watson, President of AUSA and a candidate in the 1986 Presidential elections.

Q: The slogan 'break the silence, destroy the lies', where did that come from?

Graham: That is a very effective slogan from the anti-rape campaign...

Q: and given the nature of the slogan doesn't that imply deceit on behalf of the present executive?

Graham: What I'm implying is that there are a lot of what I would call 'subliminal deceptions' where people aren't informed enough for decisions. I get out, go to meetings, get to 3-4 lectures a day...and talk to people... other executive members don't.

I could go around putting my own things everywhere I can but I want these people to believe in it as well. If I know I've got the confidence of the people in the decisions I make ok, if people make a decision which isn't my way fine, that's what they've said.

Q: How do you measure whether you have the confidence of the students that you say you're speaking for?

Graham: By trying to get these people involved, and by the result of their decision..

Q: So what you're saying is that a lot of the decisions made by the Exec. are erroneous because they haven't gone out and canvassed the student opinion?

Graham: Sure, yeah...I'll give you a classic example and that's where the students association voted Anti-Tour..fine, right? Then the Exec. turned around and said we should close the Rugby Grounds because it would be an anti-tour move and I argued that it wouldn't. It would be anti-Rugby. And I thought it would be unnecessary to penalise these people when they (the club members) would have probably come out and voted anti tour in the AUSA referendum.

Q: When the Interim injunction was granted by the Court against the proposed South African tour and the Rugby Union were reported as saying that they wouldn't appeal against the injunction you were heard as saying that you hoped that a rebel tour would go ahead.

Graham: Who reported me as saying that?

Q: Do you deny saying it?

Graham: No, no I thought it was quite good that the tour wasn't going ahead. I also pointed out that if I was in the position of the Union, I would have probably gone ahead with a rebel tour.

Q: What should the President be doing for the Students' Association?

Graham: The President should be doing everything for the Students' Association but the basic role is one of coordination. Coordinating Exec. members, supervising staff members and making sure students know what is going on.

Q: You have made a lot of claims for success this year, haven't they largely been due to the work and effort of other executive members?

Graham: Well surely not. One of the things I've done and said in lecture speaking is I will not fully take the credit for these things. I've been involved in every one of these issues. I consider my participation was in some cases instrumental, others supportive in coming about.

Q: What was your position in the staff strike?

Graham: In the staff strike it was quite obvious that as an employer I said things they objected to. I stand by what I said as an individual and respect that they only view me as an employer and therefore I apologise for that statement.

Q: As President you're elected to a public office. How do you differentiate between statements as the President, Graham Watson the individual, and Graham Watson the employer?

Graham: It's very easy. At that meeting down in Wellington (National Job Search Council Meeting)



I pointed out I was not an AUSA rep or an Auckland regional management rep. It was stated at the meeting I was there as an individual. All statements that I have made I either speak as rep of the Association or give my personal opinion.

One thing I do however is exercise my right as member of the Students' Association to write a letter to Craccum as G. Watson.

Q: Do you feel you have successfully represented the view of executive as President?

Graham: I feel I have quite successfully. If the exec. could put out a case where I've turned around and gone directly against an executive resolution I would be quite surprised.

Q: But at the same time you don't seem to have much confidence in the executive?

Graham: That's correct. The fact is though there are democratic processes and the executive can make resolutions the President is expected to follow. I'm aware of those responsibilities. I might not have confidence in their decisions but I am the President.

Q: Why do you consider the abolition of womens' night as a personal success?

Graham: I see it as one of the things that has been achieved this year.

Q: Why was it successful?

Graham: Well I haven't been a supporter of womens' only night. I'm in support of womens' space. And as I suggested last year, as it is a general student facility it should be available to all students, but we could supply a bar and sound system in womenspace so that womens' night could occur. The womens' groups weren't happy about it but I think they realised that student opinion was against them. I was not only acting for what I thought, I was acting for student opinion.

Q: What gives you the mandate to say you are talking on behalf of the students?

Graham: Nothing gives me the mandate to say I'm speaking on behalf of student opinion apart from the result of debate in which students have participated.

Q: What have you done constructively for womens' groups and minorities on campus?

Graham: One thing I've done for Overseas students is move the motion and been totally behind the position of fulltime Overseas Students' National Coordinator. In the past it's only been a part time position. I've tried to set up men's groups on campus to look at sexism and things like that.

Q: With Bidge Smith's background obviously she is going to get a lot of support from women at Varsity. In reply, what have you done for women on campus?

Graham: What do you see as a womens' issue? Do you see things like bursaries, accomodation, student grants, jobs etc as womens' issues? Do you see setting up of mens groups to look at sexism as womens' issues? As these effect women. Do you see things like getting rid of womens' only night - there was a lot of alienation against womens' only night, a lot of that tension has dissolved.

Q: I'm talking about something for women themselves.

Graham: I'm not a woman, the difficult thing is that you try and join a women's support group, try to set up a women's support group, women say

One thing I've accomplished is greater student awareness. I've gone to 3-4 lectures a day and talked about student issues, a record number of general meetings, coverage from the outside media of issues like Student accomodation, prescription levy, doctors strike, Homosexual Law Reform and I think we've accomplished good media contacts.

you're intruding, go away. You've got to be sensitive about it, approach it from your perspective as how you can deal with that problem. I've tried to continue the campaign against harassment. I've tried not to let the excellent groundwork done by Trish Mullins last year be wasted. There's been no new campaigns none that I've initiated anyway - but I've been aware of what's done by the Womens' Rights Officer and I've been trying to do things from my end as well.

Q: Do you think you have the body of student opinion behind you in wanting to see the Craccum Editor as an elected position?

Graham: You've got to push for change, where you think change is necessary.

Q: Does advocacy that Craccum should be elected office imply an overt criticism of the present editorial content?

Graham: In my opinion it doesn't. I want change in the structure - I don't think it's democratic enough because I want students out there to participate in that democratic process. I want an Editor elected who has the confidence of the students.

Q: Are you implying that confidence is not enjoyed in the present system?

Graham: It's not enjoyed in the present system necessarily.. it may be.. I don't know. But what I like to see is a guarantee...

Q: Surely the point of a student magazine is to challenge students and not merely serve as a mouthpiece?

Graham: A student newspaper shouldn't be patronising as to assume 'we will go round and challenge students views'. I would claim that a student newspaper should be what students want to hear.

Q: Where do the differences lie between someone voting for Graham Watson and Bidge Smith?

Graham: In their perception of what we represent.

Q: What do you represent?

Graham: What I represent is somebody who is interested in students.

Q: Are you inferring that Bidge Smith is interested in students?

Graham: I don't want to attack other candidates but I have a distrust of a number of people around the Students Association, they may be in it for their own political motivations... I haven't got that much to gain out of it. What I've got to gain out of it is representing students.

Q: So what you're saying is that a lot of people in the Exec are there to serve their own political ends.

Graham: That's what I'd claim, sure.

Q: What do you think you've accomplished this year as President?

Graham: One thing I've accomplished is greater student awareness. I've gone to 3-4 lectures a day and talked about student issues, a record number of general meetings, coverage from the outside media of issues like student accomodation, prescription levy, doctors strike, Homosexual Law Reform, and I think we've accomplished good media contacts.



## BIDGE SMITH

BIDGE SMITH doesn't look or act like the stereotypical student politician. On a very cold Friday morning she's not wearing any political badges and she doesn't speak in slogans. She has a relaxed and friendly manner that is quietly unobtrusive - even when she's the centre of attention in an interview. This is no Jimmy Carter - bowdy folks-let-me-kiss-the-baby-and-smile- sort of candidate. Bidge looks like she should be working on a thesis in the privacy of an obscure office instead of promoting political submissions, but you can't tell a book by its cover and Bidge doesn't want to do her M.A. yet. Instead she's decided to devote herself to student politics and is running for the position of next year's president.

Like many women in politics, Bidge wasn't a 'born leader' with a charismatic outlook and destined for fame. However, a commitment to social issues has been constant throughout her life and it is through this that she became active on campus. 'I've had a Christian upbringing,' she says rather hesitantly, 'on that level I was brought up to care about people who were badly treated.' Involvement in student politics is a relatively recent part of Bidge's life, arising out of the turmoil of the 1981 Springbok tour protests and general education campaigns on campus. 'Those things got me interested in student politics,' she explains, 'I started reading *Craccum*, going to SRC meetings. When the position of Women's Rights Officer became vacant last year, I decided to stand. Since I've been Womens' Rights Officer I've been active on all sorts of things. Over the holidays I worked at the student crisis centre and learnt about dealing with a whole range of problems students face - from unemployment to academic hassles. I helped set up the Sexual Harassment Grievance Procedures last year and as Women's Rights Officer I've worked on a number of things; campaigns on rape awareness, forums, that sort of thing...' she pauses, remembering the layer of activities she's organised. 'It's certainly been a real change, my involvement over the last year. I've become more politically conscious and seen issues as connected to do with the structure of society. Before I was involved in separate issues but I didn't want to become involved personally in changing those structures. But when you think about it, that's about the only way you can get things done.'

What sort of things would Bidge like to get done within the structures of the student union and university? As well as focusing on general welfare issues like bursaries, unemployment, better creche facilities and improved access for disabled people, she wants to promote changes in the education system.

'Changes in the assessment system and promotion of lecturer training are two things I'd really like to see,' she explains. 'We've pushed for internal assessment yet we still have increased pressure of exams at the end of the year. I think we should have a more flexible system. Obviously this requires a lot of liaison with staff, but I think that's important. As for lecturer training - at this university there is no incentive for staff to be good teachers - they get status from publishing. Staff should get credit for teaching well and, possibly, assessed by students, although it would have to be done very carefully. I think these ideas are reasonable and university staff and administration see them as reasonable. What we need to work out is a structure for these changes so that nobody's toes get trodden on. It may take a long time, but it's worth pushing for.'

Another priority is ongoing work on the Sexual Harassment Grievance Procedure. Bidge admits that some days it seems like the procedures are 'going nowhere - slowly!', but on the whole she is positive about what is being achieved. She says; 'A lot of people have become aware of harassment as a problem.' She'd like to continue working with staff, as well as students, on further improvements to the procedures. 'I see them as a positive way of changing things at university. It is a way to deal with a problem that affects a large proportion of the student population.'

Bidge also wants to work closely with Maori students as well as students from ethnic groups on campus, and to promote awareness of the concerns of these groups. 'It's important to do a lot of...' (she



**'The most important thing that I've learnt in the last year is that confrontation doesn't achieve anything when working within the university or the student union. It's really important to work in a co-operative fashion, despite the political differences. It means you have to be really open and listen to what other people have to say but I think that's very important.'**

pauses, searching for the word)... 'consciousness raising I suppose you would call it - getting people exposed to Maoritanga, involved in campaigns like Maori Language Week, Overseas Students Week, and having contact with these students, helping them on issues where they're making demands.' Bidge wants to support groups like the Pacific Studies Action group - which promote positive ways to change the structures and a way of working on racism 'without everyone sitting around feeling guilty but doing nothing about it, which gets you nowhere.'

As well as specific priorities for action, Bidge is equally committed to the way things are achieved in the realm of student politics. She says her political style is based on co-operation. 'The most important thing that I've learnt in the last year is that confrontation doesn't achieve anything when working within the university or the student union. It's really important to work in a co-operative fashion, despite the political differences. It means you have to be really open and listen to what other people have to say but I think that's really important.' When dealing with formal structures of top level university decision making like Senate and Council she says it is vital to exercise caution and control. 'You have to be very, very careful. You can't afford to be flippant or sarcastic, you've got to have all the information there, you've got to know what you're talking about. And you've always got to remember that you're representing student concerns, not your own personal concerns.'

Being involved in student politics has been a mixture of good and bad for Bidge, but she's certain it's what she wants to do. 'There are parts which are amazingly rewarding and there is an awful lot of work that you do that goes unrecognised. I spend about 60 hours a week in here and I don't get paid. But I'm doing something I want to do, and I get a lot out of it. I don't think it's the way I want to live my life permanently, but at the moment I'm quite happy.' What are some of the setbacks? Bidge opens up into a smile

expressing amusement and wonder: 'People know all sorts of things about you - they know your name and with that name they make certain sorts of assumptions. Because I've been Women's Rights Officer a lot of people seem to think I don't want anything to do with men, which is a bit disconcerting. Usually when I have one-to-one contact with men that didn't know me, they're quite surprised that I'm not horrible to them.' She looks surprised and a bit bewildered. 'I find accusations that I'm separatist amusing because of the amount of time I spend with men. My feeling is that it's important to be open, especially with people who disagree with you, because then you can at least begin to understand each others' position and you can start to deal with things reasonably.'

Being active and very visible on campus was originally a bit of a shock, she says. 'It's funny to find yourself suddenly speaking in front of 700 students .... you think all those students are looking at me!' She points to herself and gives a look that indicates 'Yikes!' 'But it's a good feeling as well - to find you can do something like that. The whole thing is so mystified. Before you do it yourself you feel you never could. And then suddenly you discover you can, and you can share the skills and get other people involved, which is great. Sometimes you get positive feedback, which makes you feel like you have made an effect, and that makes you feel like the whole thing is worthwhile.'

Would Bidge have predicted 10 years ago that she would end up in the midst of student politics - standing for president of the largest student union in the country? 'No! Never!' she exclaims loudly, 'I'd never have dreamed of it.' She becomes quiet again, considering. 'It was quite a recent decision to stand for president. It was a hard decision because the position does take over your life. You work long hours and you have to be reliable and responsible. But I feel I can do the job really well and I'd like to have a go at it.'

-L.G.



# Whispers from Heart of Darkness - imagining the 'Unimaginable'

By Ira Chernus

from 'Bulletin of Peace Proposals', Oslo

Nicholas Meyer must have been a bit perturbed. He had devoted two long years to imagining nuclear war in painful detail and translating his imaginings on to film. One hundred million people had just shared the product of his imagination, 'The Day After'. Now, only moments later, here was ABC's official spokesman, Ted Koppel, solemnly announcing the film's message: 'Nuclear war is 'unimaginable'. A jolting comment for Nicholas Meyer - and for us.

Mr Koppel's view is nearly universal. When we turn our thoughts to nuclear war, the words 'unthinkable' and 'unimaginable' roll off our tongues almost automatically, like ritual incantations. There is comfort and reassurance in this ritual. If we cannot imagine nuclear war, we need not think about it. Our minds can rest easy and we can go about life as usual. Nicholas Meyer tried to disturb us. Ted Koppel helped us resist the disturbance.

It is dangerous to call nuclear war 'unthinkable' and 'unimaginable'. These words anesthetize us; they let us lie to ourselves. In fact, we have been thinking about and imagining nuclear war ever since Hiroshima. We delude ourselves so easily, though, because most of our thoughts and images are unconscious. In the face of impending catastrophe we are, as George Kennan says, like men (and women) in a dream. Kennan's metaphor deserves to be taken more literally than he may have meant it. In dreams, thoughts are transformed into concrete images and the unconscious has free play, unencumbered by the demands of external reality. In thinking about nuclear war, ideas turn quickly into images, but there is no reality against which they can be tested. Nuclear war is a totally unprecedented phenomenon. External reality offers nothing even remotely analogous to guide conscious thought.

Where, then, do the images come from? All we know for certain about nuclear war is its immense scale, immense power, and immense destructiveness. When we face the immense, our minds revert to the modes of childhood and dream thinking - symbolism, fantasy, archetype, myth. These ways of relating to the towering and over-powering are as old as each of us individually and as old as the human race. Their home is in the unconscious; they can shape our lives in the most subtly invisible ways.

As we confront 'the MX debate' or 'the window of vulnerability', or any of the nuclear issues of the day, what we see and hear is a volatile mixture - a pinch of conscious reasoning in a large dose of unconscious imagining. Fantasy has free rein. There are, it is true, bits and pieces of the reality of nuclear destruction now available to the public. But these are so sketchy as to be meaningless, until we put them together. Like archaeologists, we must take a few fragments and reconstruct the whole pot, filling in the missing pieces with imagination. Moreover, the reality offered by scientific research is constantly changing; last year's 'proven facts' are this year's 'optimistic best-case scenario'. The truly significant research finding is the impossibility of foreseeing the results of nuclear war. The variables are unprecedented and therefore unpredictable. And even if science could build a stable facsimile of what nuclear war would look like, only imagination can tell us what we really want to know: What would it feel like?

The key to the nuclear dilemma - humanity's baffling refusal to pull back from the brink - lies largely in the realm of myth and fantasy.

What, precisely, do we imagine about nuclear war? The answers, like the subject, are potentially endless and anything but precise. Yet some patterns are fairly clear. The dominant theme is cosmic dualism - the

political struggle projected onto a universal screen of good against evil. The hero against the monster, with the fate of the beautiful princess at stake. All depends on the hero's courage in the face of impending disaster. With the monster breathing fire in his face, he must cling to his faith that right triumphs in the end. And he must cling to his weapon, the magic sword imbued with invincible power. This is the hero's immersion in the darkness of chaos and death. If he should appear to succumb - as he does so often in myth and fairytale - it is only a test. His goodness and power insure that he will rise again, in a world purified of all evil.

Much of human culture has been built on the innumerable variations of this mythic scenario. The hero may be an individual, a whole nation, or a universal 'people of God'. The weapon itself may become the hero, as human beings identify themselves with its power. Victory may be assured by an inexorable fate, allowing people the luxury of feeling helpless; alternatively, the outcome may be left to chance, engendering the powerful excitement of gaming. Myth may show death as an enemy to be opposed at all costs. Or death may be a desirable goal - a prerequisite to rebirth in a better or higher life. Frequently these two alternatives, and the other sets of options implicit in the myth, are affirmed simultaneously: ambivalence lies at the heart of unconscious thought. The battle with the monster, the monster itself, the magic weapon, and even the beautiful princess, all evoke concurrent feelings of fear and fascination and longing. These are an inheritance from childhood and (some believe) from the childhood of the species.

Logically, weapons of mass destruction may demand childhood's end. Many would insist that humanity can no longer afford to mix politics and myth. But sometimes all the reasonable intentions in the world will not avail. The myth is in the mind's familiar time-tested pattern - often its only pattern - for making sense out of a chaotic world. Its primordial claim to truth is not readily discarded. There is, too, a sort of catch-22 to be dealt with here. The power of myth to shape perceptions of a conflict is directly proportional to the power of the weapons used in the conflict. If nuclear weapons make it imperative to relinquish myth, the 'nuclear threshold' may be equally the threshold of immensity that requires myth, whether we like it or not.

## Imagination and the unconscious

Whether we consciously like it or not, it is crucial to realize that unconsciously we do like it. The ancient myths survive in us not only because they are potent, but because they feel right and good. And the more 'powerful' they are, the better they feel. Myth and fantasy embody the extraordinary in life: the intense outbursts of energy and vitality that were once prized as sacred. They give sacred power substance and narrative form, allowing us to encounter it meaningfully. In a world of technology and mass-production, our opportunities to experience the extraordinary are severely curtailed. Yet just for that reason our hunger for it is all the greater. Where today can immense power be found - except in the bomb? While our conscious thoughts warn that this need is now too dangerous to satisfy, our unconscious processes tell a different story.

It would be a disturbing story for many, were it admitted into consciousness. It speaks of a fascination with raw energy; it speaks of the lure of destruction and death, of desires to conquer and be conquered, of hidden longings to witness and even perpetrate these things, beyond the civilized morality of good and evil. Perhaps it also hints of childhood fears and lusts too threatening to name, much less face. It is a whisper from the heart of darkness - a whisper that must be repressed at any cost. The cost, today, is growing precipitous.

Once there were communally shared myths and symbols displaying the hidden side of the psyche for all to see and accept. Now these have largely vanished. But the one point on which all modern depth psychologies agree is that the repressed will return - usually in the most unexpected places. Rejection of myth

and fantasy, in the name of 'scientific' reality, leaves us at the mercy of these irrational forces; they take their revenge in the form of projections. They shape our perceptions of reality, while seducing us to call those perceptions 'literal', 'empirical', 'realistic'. So the hero becomes 'the free world', the monster 'the threat of Soviet domination', the magic weapon 'our deterrence against aggression', and the beautiful maiden 'the survival of democracy'. To argue that these identifications are illogical and unrealistic is beside the point. This is a dream world, where illogic, ambiguity, and ambivalence reign. And this world lives inside even the most ardent anti-nuclear activist.

It is unfair, to be sure, to lump hawks and doves together, painting one simple picture with an indiscriminate brush. Conscious thoughts, reasonings, and values do affect our individual fantasies and their control over us. But it is equally unfair to ignore the unpleasant truth that unconscious processes hold some sway over everyone. All of us must deal with their threatening shadows. What do we do, then, if we consciously reject mythicized politics and escape the domination of naive projection?

The ideal solution is two-fold: on the one hand, eradicate the myths of heroic battle, in all their manifold forms, permanently and absolutely; on the other hand, discover new images of nuclear war. Yet neither goal can ever be fully achieved. The traditional myths are embedded in the unconscious and make themselves heard, even if banished to the furthest corners. Exposure to these myths in the external world therefore becomes a dangerous stimulus to inner whisperings. Repression can only succeed if the mind avoids the issue completely. When new images are sought, they inevitably turn out to evoke echoes of the old. Whether it be 'universal suicide', or 'the planet blowing itself up', or 'the emptiness of utter desolation', or any other, all point back to the primordial life-and-death images, filled with ambivalent fascination and longing. If the whispers from the heart of darkness are to be stilled, the issue must be avoided altogether. It seems, then, that the only alternative to naive literalized and politicized projection is total repression, or 'psychic numbing'.

## Imagination and psychic numbing

'Psychic numbing' is a concept first developed by Robert Lifton, a pioneer in exploring the psychological dimensions of the

nuclear age. Lifton asks why humanity, faced with its imminent extinction, lives as if it were oblivious. The apathy, he suggests, stems from our refusal to think about or imagine nuclear war. But this is just one piece of a larger problem. As life in the nuclear age becomes an absurd 'as if' affair, death becomes absurd too. When we had to reckon only with the terror of 'plain old death', we eased our fears with images of the continuity of life - through children, personal immortality, our works, or the on-going rhythm of nature and life itself. These images were integral parts of our cultural stock of symbols and myths. Now, however, death is unconsciously equated with nuclear annihilation, the instantaneous cessation of absolutely everything. 'Plain old death' seems, by comparison, a consummation devoutly to be wished. The disappearance of images of continuity creates a numbed apathy which can justly be called 'death of life'. Those who are already dead in life can hardly be expected to muster the energy needed for political struggle, even if they consciously recognize the danger they face.

Repressed images of nuclear war compound the problem that Lifton describes. The mind cannot isolate nuclear war and say, as it were, 'These shall be repressed while other images are given free play'. Nuclear fantasies form part of an immensely complex network; they are just one of many windows into the world of the unconscious. Images of death and the continuity of life, as expressed in myth and symbol, are another such window. If two windows are closed, might the rest be shut too? Indeed, many observers of the psychology of modernity find a pervasive loss of contact with the unconscious. The demise of publicly shared mythology is one facet of this process. The declining appreciation of private imagination is another. Educators must urge a re-discovery of fantasy, even when talking about pre-schoolers. Philosophers must argue for its value to adult culture. Psychologists warn of the individual and social illness that suppressed fantasies breed. Yet these voices raised in defense of the unconscious remain something of a fringe element; and this too is testimony to the closing of all the windows on this strange but fertile world.

(to be continued)

• Ira Chernus is Assoc. Professor of Religious Studies, University of Colorado.



'The Companions of Fear' 1942. Rene Magritte

*'Those who are already  
dead in life can hardly  
be expected to muster  
the energy needed for  
political struggle'.*





# TE TIPU E REA, ME PEHEA TOU AO?

te tuatahi me mihi kau ake ahau ki a ngai tatou e tamara ma. Tena Koutou. ano tatou i roto i nga tini ahuatanga o te wa. Tena ra tatou e kopikopiko nei i te motu, e kimi haere nei i te mea huna e kia nei te iti kahurangi. No kia ora mai ano tatou.

tetahi o nga korero onamata e penei ana 'Korerotia ko wai ratou'. Ka koiane ko tetahi tu ahua e tihae ake nei i o tatou whatumanawa, e huri nei hoki i te hinengaro o tena, o tena o tatou.

ra, te takitini o tatou he Maori. Ahakoa ra ko te ahua o te kiri mau tonu, koki o te tinana mau tonu, ko te ahua o te reo e ngaro haere ana i a tatou. aha i penei ai?

ano i te timatanga o te noho tahi o Tauivi me taua, me te Maori, ka

tukinotia to tatou reo. E tino mohio ana tatou mo nga tamariki nohinohi i a ratou i korero Maori kei te kura. Kua patua a ratou ringa ki te taura. Ana, ko te korero ke a nga pakeke me nga kaumatua - Pena ka tae mai te wa a te Pakeha he ao hou tenei, he ao rereke. Kia waihotia nga mea Maori i muri.

Penei tonu te whakaaro heke iho nei ki tenei whakapaparanga. Otira no taku hoa wahine e kopu ana kua whakaaro au kia mohio ai ta maua hua ki tona reo matua. He rite pu tenei whakaaro oku ki o o maua tini hoa. Engari he huarahi uaua rawa tenei, ehara i te ngawari. Ka whanau mai ta maua tamaiti ka nui rawa nga wawata mona. Me pehea tana tu i roto i tenei ao pohauhau? Na tatou ano tenei ao, ma tatou hoki e hanga te ao ma nga reanga kahore ano kia puta mai. Ka mihi whanui ahau ki nga pepi katoa o te motu. Haere mai.

**Kupu E Rea, Me Pehea Tou Ao"**  
*na Tainui Stephens*

## NGA KOHANGA REO

**"Nga Kohanga Reo" (extracts)**  
*na Edward, raua ko Rahera Douglas*

My son usually wakes up early in the mornings. When I go into his room to pick him up out of his bed he looks up at me and says "Hello". When I leave for work he says "Byebye". He is barely a year and a half old and smiles a lot when he talks to me. Dad and experiments with new wet and dry words. Yet every time his eyes twinkle and his voice says hello or goodbye; I hurt a little inside. Since he entered this world I have spoken to him in Maori I know to him constantly. He attends a Kohanga Reo. He laps up little bedtime stories in Maori and in fact demands them. His first clear words however are English ones. It is not a matter of speaking and placing blame or fault. This is a situation which I would suppose is going to face many young parents who wish for their children a chance to know 'Who they are!' I am a little disillusioned and feel that maybe some good can come from putting to paper some personal experiences. Maybe others will recognise them.

"When folk hear me speaking Maori to my son they are often intrigued. When at my command he shows them his pito or arero they are delighted. They invariably express the opinion that he will speak Maori fluently by the time he attends school. Quite apart from recognising my present limitations I have just realise (and painfully) that no children of mine are going to speak Maori fluently unless some attitudes that we possess are looked at carefully."

## LANGUAGE POLICY

The Maori language, once the first language of New Zealand, has been relegated to a minor position in official terms since the beginning of organized European settlement 140 years ago. There are a number of dialectal differences

amongst the various tribes, but unlike Western Australia or other countries of British overseas settlement, the indigenous Maori spoke a language that was universal to the whole country. When this was transcribed by missionary-scholars, and the bible, then other written works began to be produced in Maori, a standard linguistic orthography was produced. From the late 1830s onwards, Maori communities eagerly accepted Christianity and mission-led schooling, so that by 1870 most Maori were literate in their own language and many were also literate in English.

About 100 years ago, when the colonial government accepted responsibility for Maori village schools, the medium of instruction became English, while Maori as a language of communication in schools was disfavoured and later suppressed. Many older Maori people recall being beaten for speaking Maori at school as

# KO ENEI KORERO HEI WHAKANUI I TE RA O TE REO MAORI

Kua roa tatou e aki ana i a tatou tamariki kia kua he matauranga mo ratou engari ko taua matauranga ra he matauranga Pakeha ke. Kaore e taea te whakahe te korero ma te mohio o te tangata i te reo Pakeha e whiwhi mahi ai ra i te ao nei. Engari, na wai i ki ma te ata whakarere ia ano o te reo Maori, o te taha rangatira, e taea ai e te tangata nga taumaha o te matauranga Pakeha?

Ko nga kaiwhakahaere o o tatou kura i pohehe nei i nga tau kua pahemo ake nei, engari kua kite tatou i naianei i te he ratou ki te whakakore i te reo Maori i nga kura. Kua kite hoki ratou ma te mohio i te tangata ko wai ia e pai ake ai tana mahi aa, e iti nei te tahuri ki nga mahi kino ki nga mahi kaore e whakaaetia e te ture. Hoei ano te mate, kite tatou ake ratou kua kaha haere ke te ora o te reo rangatira me nga tikanga a o tatou matua, tupuna riro nei ki tua ki Paerau ki te huinga o te kahurangi.

Engari, he aha hoki te take o te whakapae no wai i te? Ko te mea nui, ko te tahuri i naia tonu nei ki kimi huarahi e ora tonu ai to tatou reo. Na te mea penei ano hoki o te rangatahi i tu ai te ra nei, 'Ko Ra o te reo Maori'. E tautoko ana au i tenei take, na te mea, ki a au, he reo ataahua to tatou, e tika ana kia puritia.

E tika ana kia rukuhia e tatou nga ngaru o te matauranga, engari ki a au nei, kaore he paku take i nga tau matauranga o nga whare wananga o te mena kaore te tangata i te mohio atu ki nga mihi nei o ana kaumatua ki a ia ka haere ana ia ki nga marae maha o te motu. Ki a au hoki, kaore ke he rangatiratanga mo te tangata i te ao nei i tua i te whakarangatira mai a ona kaumatua i a ia i runga i nga tupuna marae.



Whaia e koe te iti kahurangi ki te tuoho koe me maunga teiti 'koiane tetahi o nga whakatauki tino ataahua i waiho mai e ratou maa ki a tatou. Ko 'te iti kahurangi' e whaia nei ko to tatou reo me nga tikanga kei te mau tonu i a tatou. Ko 'te maunga teitei' ko ta tatou noho noa iho; ko taa tatou whakaae atu ki te korero kaore ke he take o te pupuri o to tatou reo engari me tuku atu kia ngaro; ko te tuku i a tatou taonga ki whakahaweatia e te kuare. Kaua e tukuna e tatou o tatou mahunga kia tuoho ki tenei momo maunga, na te mea ka taea noa ihotia e tatou tena maunga te whakakore - mena raa tatou e hiahia ana. Ki a au nei, ki te tuohu oo tatou maunga ka Tuohu kee i te whakama:

Kia kaha tatou ki te whakaako i a tatou tamariki i te wa e ora tonu ana o tatou morehu kaumatua. Kaua e waiho ma nga kura to tatou reo e whakaako - me timata ke mai i nga kainga, a, ma nga kura e tautoko mai. Kaore ke e taea e nga kura anake tenei mahi nui. Ahakoa whakahe mai te tangata, aua atu. Ko tatou e mohio nei ki te reo rangatira, a, i whangaia mai ki taua reo, kei te mohio ki ta tatou tino whiwhi ki tetahi taonga nui whakaharahara.

Na Ta Apirana Ngata hoki te tino korero, a, te wahanga o ana korero e hangai ana ki enei whakaaro ruarua nei oku, ko tenei: 'Ko to ngakau ki nga taonga a o tupuna Maori hei tikitiki mo to mahuna.'

I tuhia e Timoti Karetu.

Whakarongo ake au ki te tangi a te manu nei  
A te Maatui, tui, tui, tuituia  
Tuia i runga, tuia i raro  
Tuia i roto, tuia i waho  
Tuia i te here tangata  
Ka rongo te poo, ka rongo te ao  
Tuia te muka tangata  
I takea mai i Hawaiki-nui, i Hawaiki-roa

I Hawaiki-pamamao  
Ka puta ki te whai ao, ki te ao Maarama  
Tihei mauri ora!

Teena koutou i runga i te karanga a te

Teena koutou i runga i te karanga a te maatui, e kii ana, kia tuia taatou kia kotahi i roto i nga aahuatanga maha e paa ana ki a taatou te iwi Maaori. Teena anoo hoki koutou me oo koutou tini aituaa, e tika ana kia mihi, kia tangihia raatou, noo reira ko oo koutou mate, otiraa, ko oo taatou mate, haere atu raa ki te huinga o te kahurangi. Waiho maatou nga kanohi ora e pikau i nga taumahatanga o te ao nei. Kua oti pai aa koutou mahi, no reira haere, oti atu.

He mihi teenei ki a koutou e noho mai naa i oo koutou whare waananga, i oo koutou kaainga anoo hoki. Me areare oo koutou taringa ki te whakarongo, me titiro oo koutou kanohi kia kite i nga pitopito koorero e whai muri ake nei. Ko te take, ko too taatou reo Maaori. Ko te wawata kia whakanuia too taatou reo e taatou anoo, e tauivi hoki.

He maha noa atu nga koorero kua koorerotia moo too taatou reo i nga tau kua taha ake. Kua tutuki eetahi o aua koorero, ko eetahi atu, kaaore anoo. Heoi, ko te inoi atu ki a koutou, manaakitia too taatou reo. Kia kaha taatou ki te ako, ki te whakaako ki a taatou anoo, ki oo taatou tamariki, mokopuna anoo hoki, koi ngaro too taatou reo, koi noho rawa-kore taatou.

Heoi anoo, whakatika mai koutou, otiraa taatou ki te tangi a te maatui, kia tuia taatou i teenei kaupapa, kia taea te whakatutuki i oo taatou wawata, kia ora ai te reo hei puutake moo oo taatou tikanga, taonga tuku iho. Heoi me kai oo koutou kanohi ki nga kupu, ki nga koorero e whai ake nei; teena koutou katoa.



recently as the 1930s and 1940s. Maori is a language unique to New Zealand, although its close relationship to Tahitian and other island Polynesian languages is recognized. If Maori is to survive as a living language, it must do so in New Zealand, so the responsibility for its future rests with New Zealanders.

"I am one of many who have discovered what my taha Maori means, and the potential it holds. Several years ago I started to learn the language and was told then that it is an easy language to learn. I do not believe for one minute that it is. Simply saying things in Maori may not be too hard. The difficult thing however is that you also have to 'think Maori' before you can 'speak Maori'. Maori unlike some languages was conceived in the mind and born on the mouth rather than on paper. I feel that the current emphasis on books needs to be diverted to some extent, and focused on to the people from whence it came. This is a more natural way of learning. Institute it and perhaps Maori may be as 'easy to learn' as some say. At present you can be discouraged by learning from a book and not being understood.

"Probably too, the longer one delays learning the language, the harder it becomes to do so. The changes of adolescence and the responsibilities of parenthood are powerful reasons to dissuade one from learning the language. We need to be aware though that it takes only a handful of generations for any tongue to fall from everyday use to demise."

## WHO SPEAKS MAORI?

The future of Maori as a first language in New Zealand is imperilled. Most native speakers are over 40 years of age and in many tribal areas there are only a handful of native speakers who are under 40. Despite 10 years of Maori language promotion in secondary schools and universities, few people leave the school system with a fluent competence in Maori, unless they are already native speakers.

So who speaks Maori? In short, only adult Maori. From 1975-78 a survey of language use in Maori households and communities was conducted by the New Zealand Council for Educational Research, under the direction of Dr Richard Benton. Benton's reports indicate that:

1. Maori is spoken by a majority of Maori people over the age of about 30 in North Auckland, parts of the Bay of Plenty, the East Coast of the North Island, and some other parts of the country.
2. Most Maori people over 50 in most parts of the North Island.
3. A few young people and children in some places.
4. Most children and younger people in a very small number of rural areas.
5. Very few non-Maori (Pakeha) are known to be fluent speakers of Maori - certainly less than 500 and probably less than 200.

Extrapolating to the Maori population as a whole, Benton suggests that about 20-25 percent of Maori (70,000) are able to speak the language conversationally and a further 25-30 percent (115,000) were able to understand the language easily. Because these data are based on a survey that began in 1975 and was completed in 1978, between 5 and 10 years has elapsed, and the number of fluent Maori speakers has continued to decline. Our own observations indicate that the stock of fluent Maori speakers is being depleted at an alarming rate.

"I have often been told to slow down by my peers and elders as I pursue Te Reo and 'things Maori' in general. Zealous people like me are, I suspect, like that out of a sense of anxiety rather than arrogance: worry for nga taonga a nga Tupuna rather than superficial haste. Recognising that to some, the clock on the Maori day is winding slowly down, many of us are trying to wind it up again, hard. While still others are looking to buy a new model, maybe a digital one! I personally like the old-style clock, but it requires effort rather than quartz to keep it ticking.

"If you have been brought up without something which is later discovered, there may often be a need to 'make up for lost time'. This has strengthened my resolve for our children to know not just their taha Pakeha, but their taha Maori. The children will be the guardians of whatever language we bequeath them. Unfortunately we the teachers are often lacking in resources ourselves. The resolve then becomes obligation, then: responsibility."

## COMMUNITY RESOURCES FOR MAORI LANGUAGE LEARNING

On paper, the resources committed to the learning of Maori seem extensive. At all levels of the formal education system some inputs of Maori language are evident. All universities have Maori language courses as do some of the polytechnics and community colleges. At secondary level, many schools offer Maori language as an 'option'. Unfortunately, most pupils studying Maori are themselves Maori and do not proceed beyond their second or third year, leaving school with only rudiments of the language and unable to comprehend most conversations in Maori.

In formal schooling systems, most teachers are Pakeha. They may have goodwill towards the survival and development of the Maori language, but little real commitment to it. In the community at large, the most common belief is that Maori language survival is appropriate, but it is up to the Maori themselves to ensure this.

Few people have any idea of the pervasiveness of English in New Zealand life. English to them is their language of communication; until a few decades ago, non-English speakers would be berated for speaking in public such as on buses, in their own language. New Zealand Pakeha were obsessed with the notion of assimilation. Only recently has the concept of multiculturalism or pluralism been accepted, but few people appear to be willing to commit public resources to the development of minority languages and cultures. To the majority of Pakeha New Zealanders, such enterprise is outside the realm of the public purse, and while it may be allowed to proceed, it should not do so at the expense of 'mainline' education or of the dominant culture.

At preschool level, Maori language resources have been downgraded or ignored until very recently. Working on the assumption that Maori children must be prepared for life in a Pakeha world, the preschool systems have almost totally neglected the language resources of Maori parents and grandparents in their communities. We must note, however, that the majority of Maori parents associated with preschools and primary schools are monolingual English speakers themselves, and are embarrassed both by their own lack of competence in the Maori language and their lack of sophistication in the language and culture of the school system.

At adult learning level, a national network of classes and learning groups has been established to teach Maori to adults, again mostly Maori, but also to an increasing number of Pakeha. These groups learn by what has become known as the 'rakau method' which uses mime, gesture and body language and the serial introduction of vocabulary, concepts, comparison and then grammar. Groups meet in all sorts of different places; on the marae, in factories, in halls, homes, schools and now in Maori language pre-schools - Nga Kohanga Reo.

"Much has been said, written, and debated about concerning the Kohanga Reo. There are, as is to be expected, some administrative difficulties and it is a pity that some are claiming both here and overseas that the language nests are a success. They are not that yet, although the potential is certainly there

"I sincerely feel that one of the main 'target' groups of the Kohanga Reo should be the parents. Parents have a responsibility, as far as the language is concerned, to create a Maori 'atmosphere' outside Kohanga hours. This support is vital to a child's language acquisition. Maori cannot and will not be learnt solely between the weekday hours of 8am and 5pm. It requires a total commitment.

To achieve this degree of commitment, parents really need to learn at least some of the language. We could help by example and seeing our children climb onto the table say 'Iho!' or 'Kaua e mahi pena!' This would be preferable to: 'Hey you fellas get off that table!!' The concept of Te Kohanga Reo does not believe, end with paying the weekly fees.

We also need to appreciate that those children who do learn to speak Maori are going to form an elite group whether they like it or not. There are still so many young Maori people who are out. Maybe the fee is just out of the reach of the budget, or maybe both parents work and are ineligible as a result for assistance from Kohanga. Again we all need to make a commitment, not just the lucky few.



## LANGUAGE AS A POLITICAL OBJECTIVE

Kohanga Reo (language nests) had their intellectual beginnings in the 1960s when New Zealand university students sought to perpetuate the still existing practice of grandparent rearing one or more of their grandchildren. Through successive Maori students' and young people conferences, Maori-speaking grandparents were asked to foster, and raise as Maori speakers, more of their grandchildren. The aim was to widen the widening gap between the bilingual Maori English-speaking older cohorts, and the monolingual English-speaking descendants.

It is assumed that by age five, children will have Kohanga Reo with fluency in both English and Maori. Contact with English-speaking parents, television and neighbours is expected to provide sufficient exposure to English for the children to be well able to cope with the English language of their environment of primary school. The task of Kohanga Reo is to provide sufficient exposure to Maori to ensure that the child will gain a facility in Maori. Most centres expect parents to reinforce at home the Maori that children learn at Kohanga Reo. To increase the level of communication between parents and children in both languages, every Kohanga Reo has part-time Maori language classes for parents. Most parents who already



commitment, parents are encouraged to become bilingual themselves, and by attending these classes, raise their own levels of language fluency.

There is little doubt that the Department of Maori Affairs entered the area of child-care and development through Kohanga Reo because they are dissatisfied with the extent of Maori in the education system. Despite an increased emphasis on Maori in schools, the Department of Education has moved very slowly indeed in publishing either bilingual schools or Maori-medium streams in otherwise English language schools. The biggest problem rests with their teachers. Overwhelmingly they are incapable of running a bilingual Maori-English programme and feel threatened by the prospect of it. (There are a few.



political New Zealand teachers who are bilingual in Maori and English than in Maori and English and there may well be more teachers in New Zealand who would argue strongly for bilingual education than English and French, Spanish, Japanese or German. This is a serious problem and one which the Department of Education will have to face as children from Kohanga Reo reach school age with a bilingual competence that will need to be nurtured through the primary and secondary schools.

Wherever Kohanga Reo have been established, they have asserted Maori control, and because so many Pakeha people have Maori language competence, the centrality of Maori language learning has helped to keep control in Maori hands. In both English and Maori kindergartens and play centres have responded enthusiastically, but favourably, to their establishment, expecting preschool advisers in the Department of Education to help them expand the Maori content of their own programmes. With the long-term prospect of one-fifth of the country's preschoolers choosing between Kohanga Reo or existing preschool alternatives, some kindergarten teachers and play centre supervisors want to offer attractive programmes that will compete for the Maori parents and their preschool child.

Support is also needed from those who already speak Maori. We as learners need in

the first instance to be brave enough to jump in the deep end, open our mouths and minds and give it a go. Maori is not popularly a written language: it is a spoken one. It certainly is not one to be just thought about and mulled over. Fear of making mistakes is a terrible inhibiting factor to those wanting to test what they have learnt. That fear needs to be overcome. Fluent speakers of Maori need to be patient with we learners but above all they must speak Maori with us. I have greeted kaumatua with 'Tena ra koe e kara' and received 'Hi', 'Pehea ana koe e kui' and received 'Oh not bad boy!' I have also tried holding conversations with speakers of Maori. All I have got in reply sometimes is English. I realise that these people may well be at times hoha of our fractured Maori but it is hard enough for us to get going, let alone have to suffer the embarrassment of having your efforts unrewarded.

Young ones like my son may certainly understand the language through having it spoken to him, but until such time as he listens to adults speak freely in Maori, he and others will be unable to speak it. It is interesting to note that the offspring of people with heavy European, Scots, or Irish accents do not inherit those accents. Rather they speak the language of the majority group. Maori needs therefore, to be seen as not just the language of the Marae, but as an everyday medium of communication.

### TE REO MAORI IN THE MEDIA

In broadcasting, the commitment of resources to Maori language programmes is minimal. There are no Maori language programmes on private radio stations, and only limited air-time is made available on Radio New Zealand and the two public television stations.

A five minute per week Maori news programme on radio, started during World War II, was expanded in the 1960s to 30 minutes per week. Throughout the 1970s decade, Maori people requested more Maori language and Maori content programmes on radio and television. In 1978 the Broadcasting Corporation of New Zealand established a Maori and Pacific Islanders' programmes unit, Te Reo o Aotearoa, which produces programmes, ranging from five-minute news broadcasts each day in Maori to weekly programmes in English and/or Maori about Maori affairs. Maori people saw the expansion of Maori radio broadcasting as too little, too late, and noted with cynicism that the expansion occurred after radio had been relegated to a minor place in comparison with television.

As for television, Maori were always in the news somewhere - usually depicted as 'baddies', but sometimes as 'goodies' trotted out to welcome visiting royalty or other overseas dignitaries, and to bolster our 'official commitment to a multicultural society.' Over the last several years, a magazine programme of Maori interest and content has been produced weekly, but early in 1983 a five-day per week, six minute duration news broadcast in Maori was instituted. This news programme has done more to confirm official recognition of the Maori language in the eyes of Maori people than all the other official pronouncements about the importance of Maori to the future of New Zealand.

All the same, this is less than half of one per cent of the weekly television offerings and, in more specific terms, accounts for only three per cent of news broadcasting time per week.

I feel sincerely that Te Reo Maori will not survive through the efforts of the Maori alone. Pakeha people who have a sincere wish to learn Maori should be permitted to do so. They need to see the language as part of New Zealand's heritage. This can be a contentious point but I am endeavouring to be realistic when I suggest that our future can be harmonious only if it is a dual one. Nga parirau o te ao tangata; he tama wahine, he tama tane. Nga parirau o te ao Maori; he tama Pakeha, he tama Maori.

So what of the future of Te Reo Maori? The points raised in this article are hardly new. They are however, new and real to me as one person. The years between now and the turn of the century will determine whether or not Maori as a living language will survive. I think that it probably will, and history does have a precedent.

In the short space of one hundred years the Hebrew language was nurtured from a state where it was not spoken to the present where it is the native tongue of the people of Israel. This immense task was started by one man - Ben Yehuda. He decided that his first child would be the first in over a thousand years to grow up with Hebrew as his first language. It seemed impossible but he persevered. This example is worth remembering and personally gives me cause for long term optimism. I believe that our Reo Maori will live. What life it has however, is largely up to us now!

### NGA KOHANGA REO

The first Kohanga Reo (language nest) was established in 1982. To date 300 such centres have been established nationally and they cater for 5,000 preschool Maori children. But there are in excess of 30,000 Maori children under five. The Kohanga Reo programme aims to try and gather up now the 22,000 - 33,000 under 3 years old and to engulf every newborn Maori baby - between 7,200 and 11,000 per year.

Three objectives have been identified and stated. As their first objective, Kohanga Reo are expected to arrest the decline of Maori-speaking people in New Zealand by bridging the gap between the bulk of Maori language speakers over 40 and the new generation aged 0-5 years, the foundation of our future, to ensure that the Maori people are to survive as an identifiable people, with their distinctive language and culture, into the 21st century.

The second objective is to give Maori people greater control over their own lives, and the ability to plan and organize their own futures within the context of the whanau, or extended family system. This system still exists in Maori society, although it is under attack from economic and social forces associated with rural-urban migration, high work force participation rates of both men and women in the wage economy, and the influences of the Western nuclear family system that is all pervasive around them.

The third objective of Te Kohanga Reo is to achieve Maori control over Maori resources. Effecting change in the educational system has been difficult and requires so much effort to convince teachers, principals and educational administrators. Each Maori child has a right to expression and education in her/his mother tongue. This third objective is stated in terms of *Mana Maori Motuhake* (the spirit of Maori autonomy) and can best be described as a desire for Maori themselves to decide what they want for themselves, for Maori to control their children's socialization and education, and the content and context of that education in the wider New Zealand community perspective. It can be seen from another perspective as a desire to remove the Pakeha right of veto over Maori life and social institutions.

Soon people will ask why they must pay \$40-\$60 per week to ensure that their child has the right to preschool education in their mother tongue when their Pakeha neighbours receive the same, or better, education in their mother tongue for \$2

"If you choose to send your child to kindergarten, you can have it for \$2 per week; if you choose to send your child to Kohanga Reo, then you will have to pay for that privilege, but the choice is yours."

And that really sums up the power of the dominant culture to restrict choices for the indigenous minority.

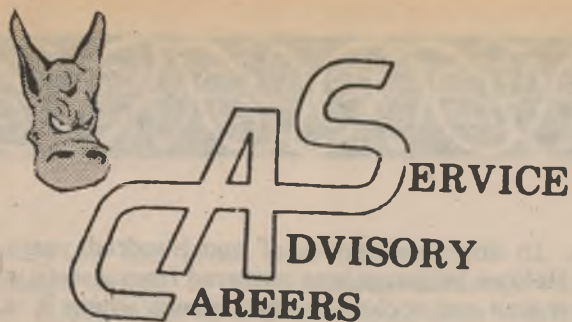
It is important to recognize that Maori is very much a minority language and culture in an overwhelmingly monolingual and monocultural Anglo-Celtic society. Maori is the language of the disadvantaged and the oppressed and must compete with English, the only official language and the mother tongue of the dominant culture.

Kia hatia ra. Koianei etahi pitopito whakaaro oku mo to tatou Reo matua. Kia korero Maori tatou ki a tatou ano, kei mahue iho hei taonga noa. Ko te reo te kakahu o te whakaaro. Kia tika ai nga whakaaro kei taretare o tatou kakahu.

Tena ano tatou i roto i o tatou mate aitua. Ara, ratou i kawhakaia ai ki te ao wairua. Haere koutou ki te moenga i waihangatia hei wahi okiokinga ma tatou ma te iwi.

No reira haere e nga mate, haere, haere, haere atu. Ka huri.





## SELECTION INTERVIEWS CONTD

**Seating:** Sit comfortably! Much has been written about body language - the psychological implications of the way in which applicants sit in chairs etc. Such matters are rarely, if ever, given cognisance by NZ employers. It is far more important to sit comfortably in the chair offered to you. Be aware before the interview of sitting positions that are comfortable for you - you will find that you automatically adopt such a position.

**Watch your arms, hands & feet** - if you are nervous don't have your hands or feet in a position where they can shake.

**Lean forward** in a chair rather than back, avoid slouching or lolling. Occasionally the chair offered to you may be facing direct or strong lighting (this is poor planning by the interviewer). Do not remain squinting into the light - ask the interviewer if you can re-position the chair, (such initiative will generally be seen as a point in your favour).

**Mannerisms:** Be aware of any distracting mannerisms you tend to exhibit when nervous - gritting your teeth, clenching your hands, picking your nails, rubbing your hands through your hair etc. Ask your friends to tell you about your mannerisms - they'll be far more aware of them than you!

**Smoking:** Don't - even if invited.

**Knocking other people:** Be very careful not to knock previous employers or to run down university courses - you do not know the biases/attitudes of the interviewer, or who knows who. It is perfectly in order to say that you did not like a particular job or a particular course but be objective in your reasons for making that statement.

## HANDLING QUESTIONS

Be aware of the different types of questions in an interview.

**- OPEN:** These are questions phrased by the interviewer in such a way that you are encouraged to elaborate your answer at some length. e.g. 'tell us about your university study' or 'what appeals to you about this position.'

**- CLOSED:** A specific and usually short answer is sought. e.g. 'how old are you' 'how long have you lived in Auckland' etc.

**- LEADING:** A specific and right answer is sought. e.g. You don't plan to travel do you? 'are you planning further study.'

At the beginning of the interview the questions are usually open. Try to gauge the appropriate length of answer - if you are unsure start with a fairly short answer then ask the interviewer if he would like you to expand. Don't be afraid to ask for clarification if you are confused by a question - it is far better to ask for clarification than to start and realise half way through that you haven't a clue!

Don't be afraid to disagree/add relevant information if you feel

that comments you made have been picked inappropriately - but be tactful. The interviewer may well be seeking to test whether you are a 'yes' person or whether you do have opinions of your own and are prepared to defend them.

**Speak clearly** - avoid mumbling/gabbling and speak positively. Avoid a flat monotonous recital.

**Don't rush into answers.** Allow yourself a pause to think and angle the answer correctly. Don't tail off with 'you know' or 'sort of'.

**Sometimes you will meet an interviewer determined to be provocative/use stress techniques.** Respond to questions positively - be assertive but *not* aggressive.

**Don't be phased by the interviewers note taking** - avoid trying to read what is written upside down!



## ADDITIONS AND ALTERATIONS TO MYCVP

### VISIT OF DR A GRAVES, SPOKESMAN FOR POSTGRADUATE STUDY, UNIVERSITY OF EDINBURGH

Dr A Graves will be visiting campus on Friday 26 July to meet staff and students and he will give a talk entitled 'Opportunities for Postgraduate Research and Study at the University of Edinburgh.' This will be held in the Upper Lecture Theatre at 1.00pm. Anybody interested in meeting with Dr Graves, please call at the Careers Advisory Office to make an appointment.

### ALEX HARVEY INDUSTRIES LTD

Alteration to Lunchtime Presentation Date Alex Harvey Industries will now be having a lunchtime presentation on Friday 19 July at 1.00pm, in the School of Engineering, Room 1.401. This presentation is for all disciplines. It replaces the presentation on Tuesday 23 July. Please be there to hear the announcement about the new interview timetable.

### ALTONA PETROCHEM

Thursday Aug 8, Friday Aug 9

Altona interviews will now be held on the above dates. All previous dates for July are cancelled.

They will have a PRESENTATION on Thurs Aug 8, at 9.00am in the Upper Lecture Theatre.

### LION BREWERIES

Monday 12 August

Lion Breweries are looking for Commerce graduates, Computer Science, Mathematics and Operations Research graduates.

### NZ ALUMINIUM SMELTER

They will be giving a presentation on Monday August 12, 4 to 5.30pm in the School of Engineering, Room 1.401.

### JOB VACANCIES

## LAMPENS

Three positions in the Personnel Field.

Lampens have three clients looking for graduates with a Social Sciences background. A good B Com in Management Studies would be acceptable. They are also looking for a Production Supervisor Trainee with a B Sc/Physics.  
Contact: Isabel Aldiss Phone: 795-550

## ACCOUNTANT

Advanced Meat Ltd

This firm will have a vacancy for a graduate accountant to start in January 1986. The company is based in Gisborne but has branches in Auckland and the UK.

For further information please write to: Gary Simmons, Finance Manager, Advanced Meat Limited, P.O. Box 646, Gisborne.

## ASSISTANT ACCOUNTANT

AHI Aluminium and Roofing Group

They require a partly qualified B Com/ACA who wishes to further their experience in a manufacturing environment.

Please write with resume to: Personnel Manager, AHI Aluminium and Roofing Group, P.O. Box 2183, Auckland.

## HOUSING CORPORATION OF NZ

Graduates in Social Sciences, Statistics, General

They have two new positions for graduates who have some of the following attributes: Interviewing skills and dealing with people, a background or knowledge of multicultural conditions and circumstances, a qualification in community work, housing knowledge or administration, ability to communicate both verbally and in writing, research and correlate statistics.  
Contact: Mrs Dowswell Phone: 27-80980 Ext 819

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Applicants for the position should be completing an honours degree in Chemical and Materials Engineering or Chemistry with a major interest in Electrochemistry and will be expected to take part in a research programme on corrosion problems.  
Contact: P.T. Wilson Phone: (Well) 666-919 Ext 464



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in the Upper Lecture Theatre



# DAVID BRADBURY talks about how he came to make *Nicaragua: No Pasaran*

Originally I wanted to make a film with Graham Greene. When I met him about two or three years ago we talked about Panama being a possible subject for a film, and he mentioned Nicaragua in passing. I went on a research trip shortly after that and stopped in Nicaragua first. I never got to Panama. What I saw in Nicaragua was so exciting - the revolution caught my imagination.

**Do you have any particular ideas in mind then?**

I was looking around. Graham Greene wrote to me again saying that he'd lost interest in Central America altogether because the leader of the revolution, a close friend of his, General Torillos, had been in a mysterious light plane crash, and Greene was saying, 'I feel like I've lost a limb ... I can't see anything happening as far as I'm concerned in Central America for a long time.' I was undeterred and thought that if I did my research well enough, it might perhaps re-kindle Greene's interest. So I went to Nicaragua with that in mind and then decided to go to Panama. But as I said, I never got to Panama. I felt myself totally caught up in Nicaragua and spent my whole month there really enjoying it. What was happening in Nicaragua was so positive, inspiring. It was a young revolution, lots of young people were involved.

In making *Public Enemy Number One* with Wilfred Burchett in Vietnam, I became disillusioned with the authoritarianism I witnessed there, especially after spending so many years as an anti-communist demonstrator; the reality of Vietnam today was disappointing. I have no such qualms about Nicaragua.

**How did you establish your bona fides as a filmmaker in a country under siege?**

I had my previous films sent down from New York and arranged to show them to the government film unit. I think they liked *Public Enemy* because Wilfred was obviously a committed socialist journalist, and *Front Line* because of the number of filmmakers in the unit who had been on the front themselves during the revolutionary struggle; they could relate to Davis. They may have had a few hesitations about his personality in some areas but I think his courage and honesty impressed them. After talking to me for a while, they felt I could be trusted.

They gave a press pass to go anywhere in the country and so each time I was taking photographs and the military pulled up, I'd just show them my letter from the FSLN which apparently helped our brother from Australia in the struggle. Coming from the land of the 'Kanguru' was very much a selling point. You weren't a foreigner, you weren't an American, and Australia had a unique fascination for just about everyone.

**How did you settle on the final subject?**

Well, Graham Greene knocked me back a second time, but by then I'd met Bianca Jagger and I was having other ideas ...

**What were they?**

I was eating at the same restaurant as me the day I was to leave Nicaragua, and I thought, 'Well, hang it, I might as well front up. I knew she was Nicaraguan and, more importantly, probably the most well-known Nicaraguan outside the country. So I went over to her table and asked if I could interview her. She said, 'OK, sort of, maybe, ring my manager tomorrow.' So she saw my films and we talked about smuggling ourselves to El Salvador and doing a film there but the Americans weren't interested. They didn't want to take the chance of her getting killed and having the world's press on their doorstep ... they didn't want to worry about my neck. So, we kept in touch. I came back to Australia and made a lot of expensive international phone calls and she seemed genuinely interested in making a film about Nicaragua. What we were going to do wasn't exactly clear. I had an idea which was basically taking her to Nicaragua and filming her cinema verite, just whatever happened would be filmed. If she wanted to spend a day and a half putting on make up and getting into safari jumpsuits and then going out with the revolution as a backdrop, then the film would be that. It would still be an honest film and I thought

it would be quite interesting to take someone from the life of Jumping Jack Flash into the world of revolutionary struggle and see how she fared.

I felt really burnt, personally and financially, over *Public Enemy*. The ABC refused to show it, the AFI wouldn't screen it. No-one outside Australia knew Wilfred Burchett, and although I sold it in five or six countries which is probably more than most, financially it just wasn't a success. So I thought the next film I made would involve a commitment from someone who was more of a saleable commodity.

**And that was to be Bianca Jagger?**

Yes. We had another meeting - on the forty-eighth balcony of this fashionable Upper West Side apartment in New York with me getting the sneaking feeling that it wasn't going to work. A couple of days later, Bianca wasn't prepared to sign a standard release form - she wanted editorial control, so we parted ways. Meanwhile, I had a filmcrew with me, ready to go to Nicaragua but no subject. I was more than a bit nervous about that because all the films I'd seen on Nicaragua suffered from the same problem - no central theme. I knew I needed a central theme.

What I wanted was a character and I knew who I wanted, getting him was the problem.

**Who was it?**

His name is Tomas Borge, one of the nine commandantes. They've got a collective leadership in Nicaragua. There's no particular leader, though for comparison, I guess Tomas compares to Fidel Castro in historical and political terms.

I first saw him at a large rally. My camera gear was being checked for weapons when this great entourage pulled up in a cloud of dust. Jeeps everywhere, full of bodyguards and machine guns, and out jumps this cigar-smoking, charismatic figure who was even shorter than me.

**Where does he fit into the scheme of things?**

He's fifty-three years old, the oldest of the nine commandantes. He's been involved in the struggle from his student days, back in the mid-fifties. The struggle went on for the next 20 years, and saw most of his friends dead. Borge himself spent 19 years on the run as a political fugitive and six years in prison, including the last time in 1976 when he was arrested by the National Guard after a shoot-out. They beat the tripe out of him over the next year or so, wanting information, but he is such a tough little character and so committed to the cause and the people involved in the struggle that he withstood the torture. They absolutely brutalised him ... kept a hood over his head and chained him to a wall ... kept the airconditioning going 24 hours a day so that he caught pneumonia ... they broke his limbs ... and he withstood all this, because he knew that one day, even if he wasn't around to see it, the revolution would triumph.

**Was Tomas Borge co-operative?**

Well, he was so involved with the current state of emergency that it took ten weeks before we had our first interview. I wrote him half-a-dozen letters during this time. The crew were scheduled to stay in Nicaragua for only 12 weeks; I couldn't afford to keep them there any longer. During that time we were filming little bits, like the Pope's visit, but it was a random selection. I had that feeling breathing down my neck saying, 'God, I'm doing exactly what I said I wouldn't do.' I was holding out, hoping Borge would come across but not knowing he would. The Pope's visit was important, given the position of the Church in Nicaragua, but I knew I needed more.

**Is Nicaragua a very Catholic country?**

Yes, it's strongly Catholic but there's division within the Church between those who actively support the revolution and those who don't. On the one hand there's what is called the popular Church - a grass roots, radical marriage between Marxist philosophy and humanist christianity, and on the other, the traditional Church which is strongly conservative and opposes involvement in politics. A lot of priests and nuns were involved in clandestine activities during the struggle and they think the Church should be identifying with the interests of the poor, as the revolution does.

**You finally got Borge on film?**

He eventually agreed to an interview and after he talked to us for a while, it was obvious he liked us. He said 'If Ronald Reagan can make movies ... and he's a B-grade actor and always loses the girl at the end of the movie ... if he can do it, I don't see why I can't. What do you want?' Basically we wanted a cinema verite study of him. The problem was they didn't understand what cinema verite was. They just saw film in terms of propaganda. It was difficult because we were given such limited access, always in contrived situations which meant that in some ways the film didn't become the personal study of Borge I'd originally imagined. It's more a study of a revolution and a revolutionary, rather than the other way around which is probably more important.

**Did you undergo any personal change of perception as a result of being there?**

Well, I went in with certain ideals of Western democracy, which really don't exist anywhere, believing in freedom of the press, free elections and so on. I found that they didn't quite hold up in a revolutionary situation, that if the country is under attack then there are necessarily certain problems about press censorship. How much do you take advantage of a state of emergency to stop any criticism of the government? Similarly with elections, which are now going to be held in November 1984. How much importance do you place on free elections being an indication of people's support for the government? Everytime 200,000 Nicaraguans turn out in the street in opposition to a speech Reagan has levelled against the Sandinistas, how much do you take that as being an indication that people genuinely support the government.

**Why were elections postponed for five years?**

Because the counter-revolution started in earnest. They said they didn't have time to devote scarce resources to the massive task of putting everyone onto a census, making electoral rolls, regulating the establishment of political parties etc; it's quite an extensive process to undertake an election. They're doing that now.

**Did you establish any more intimate connection with Borge?**

Yes - he came to my 32nd birthday party. We held it at a friend's house and at about 7 o'clock, bodyguards burst through the doors. Tomas came in, sat down to dinner and asked what the occasion was. 'Ah', he said, 'it's David's birthday? I didn't bring you a gift.' He then took off his watch, the one I wear now, and gave it to me. About a month later I was up in the mountains talking to some soldiers ... just high school kids really, living on coffee and beans ... this is the highly trained and mobilised force that Reagan talks about; anyway, one of them asked me how much my watch cost. I said I didn't know, that it was a gift from Commandante Borge. They thought this was a great joke, split their sides laughing. For them to just meet the Commandante would be a once-in-a-lifetime opportunity.

They were great. I really admire their commitment; it's a commitment born of personal experience. If you're a young person, fifteen or so, to step out on the street during Somoza's time was to invite a bullet from the National Guard. They'd shoot young people on sight because they figured they could be guerillas. I can't emphasize enough the youngness of the revolution.

**How were the crew affected by the experience?**

It was sad for all of us to leave Nicaragua. We left at different points. Toivo Lember, the sound recordist, has said it was the climatic moment of his life. I'll never forget it. There were painful moments ... just the exhaustion of filming under such extraordinary circumstances ... but the enthusiasm we all felt for the people and what they were doing kept us going. Nicaragua is like David taking on Goliath. Your heart goes out to them because they're so courageous. 2,500,000 people taking on the military, economic and political might of the United States - and their paying the price.





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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.



# CHAPLAINS' CHAT



## THE PRICE OF PEACE

In the age of space vehicles and guided ballistic missiles, the choice is either non-violence or non-existence. But the path to peace is a hard and hazardous one.

Some of the hazards are fear, ignorance, prejudice, hatred, the pre-disposition to violence, and vested interests.

The precise combination of these elements in the perpetuation of apartheid, the subjugation of Afghanistan, attacks and counter attacks in Lebanon, and the sabotage of *Rainbow Warrior* is a

matter of debate, but it must be clear to the meanest intelligence that these forces opposing peace will not give up without a struggle. The deeper the ignorance, for example, the more self-assured the mantle it wears. Fear builds fortresses, then fears more deeply for their safety. Prejudice, having arrived at a conclusion has no room for facts. And so on.

Further, it must be plain that we must seek peace by peaceful means; since the end is pre-existent in the means. The only path to peace involves us in braving these hazards, in giving gentle answers to turn away wrath, the *satyagraha* of Gandhi, the suffering love evidenced in Martin Luther King.

The way of peace will have its cost in forgiveness and reconciliation and sacrifice.

In a world where war has become obsolete, and hatred is too heavy a burden to bear, the urgent need is to recognize and pay the price of peace.

Contributed by J.M.K. for the Auckland University Chaplaincy

## KEI KONEI

### Campus News

#### OFFENSIVE REMARKS FROM LECTURERS WHAT TO DO ? ►

New to Auckland University, I was unprepared for the format of lectures. Students are herded into large lecture rooms, while a lecturer stands alone, uttering pearls of wisdom. No other sound is heard, as students frantically copy down every word. Always willing to please, I joined in.

However, I was unlucky. One lecturer included in his lectures some very offensive anti-female comments. He slipped them in rather subtly at first, but as his confidence grew, they became more blatant. We students wrote it all down, but I was getting more and more upset, wondering what to do.

Tutorials should have been one area where these sort of issues were discussed. However my group was always presented with a list of prepared activities and the tutor made sure that we kept to them. I began to wonder if I was the only person offended by the lecturer's remarks. Perhaps I was being overly sensitive?

As time went by, I found other men and women who were just as upset by the lecturer's comments. Like me, they felt isolated and did not know what to do. We began to ask around for advice and heard some very positive ideas.

Firstly - find other people who feel the way you do. Get together in a group and talk through your feelings. Decide what to say to the lecturer. Think through some of the replies he could make and practise your response to them. When a similar incident occurs again, challenge the lecturer in the lecture. Make sure that the whole class becomes aware of the group's anger at such comments. The lecturer should be able to publicly explain his actions.

This may seem an unfair approach, particularly if the lecturer is unaware of the offensive nature of his comments. However, there does appear to be a pattern whereby the same lecturers in the same Departments make sexist and racist comments year after year - and get away with it. Usually students see the lecturer privately. This often does not affect any change in behaviour. The lecturer

just continues, and students give up. Public disapproval is needed.

Years ago there was a lecturer who kept making mother-in-law jokes. These jokes offended his students and a group went to see the lecturer. They explained why they felt the jokes were offensive. The lecturer listened and appeared to understand. Next lecture, the jokes continued. The group went to see this lecturer several times and eventually approached the Head of Department. He protected the staff member and was unsympathetic towards the students. The next time the lecturer told a joke, the class was ready. As the joke was told, one side of the lecture room went ha ha ha ha ha!! The other side joined in. The whole lecture room rang with slow and derisive laughter. The lecturer finally got the message. Mother-in-law jokes stopped.

Faculty representatives are a way of complaining to the Department, and a direct approach can also be made to the Head of Department. However change can be very slow. Students are indoctrinated into polite silence, unwilling to draw attention to themselves. We all want to pass our papers. There is the fear of a lecturer taking personal revenge when exams are marked. Voting with 'our feet' doesn't help much either - lecturers still drone on to half empty rooms and then we have to 'catch up' the notes later. Students have the right to expect a high standard from lecturers. We may tolerate boring lectures, but why should we also have to cope with sexist and racist remarks also?

The support of a group is an effective way to bring about change. Bidge Smith is available in Womenspace for useful advice. The Student Union has Welfare Officers who are there to help you with these sort of problems. No one has the right to expect other people to sit and listen to rubbish.

We pay a high price to come to University and should expect a good return for our money. Your silence can be taken as agreement by a lecturer - so speak out!

Colonel Mustard

#### TO BE OR NOT TO BE ►

A meeting was held between staff and students of the Philosophy Dept recently to discuss what some students saw as a bias within the department. The students were concerned about the lack of teaching of alternative views and a number of proposals were suggested:

◀ Stage three and Masters papers in existentialism and phenomenology.

◀ Stage two metaphysics either providing alternative schools of thought or being dropped as a pre-requisite of stage three Philosophy.

◀ The removal of 29.306 'modern analytical philosophy' as a pre-requisite for Masters.

◀ An attempt to reduce the bias towards analytical philosophy and as a short-term solution to this problem, cross-crediting between departments offering applicable papers towards a degree in philosophy.

Professor Segerburg indicated that there were possibilities for introducing more topics in the curriculum dealing with philosophers in Europe outside the analytical tradition. Student members of the staff student consultative committee were asked to canvas philosophy students' opinions on these proposals.

If you are thinking of majoring in philosophy then read them and contact your student representative. This directly concerns you and it is important that the views of the students be brought forward - either for, or against, the proposals.

#### LOST PROPERTY ►

The recent lost property auction raised \$915.05. Half of this will be donated to the Creche and half to the Southern African Scholarship Fund. Thanks to all who contributed.

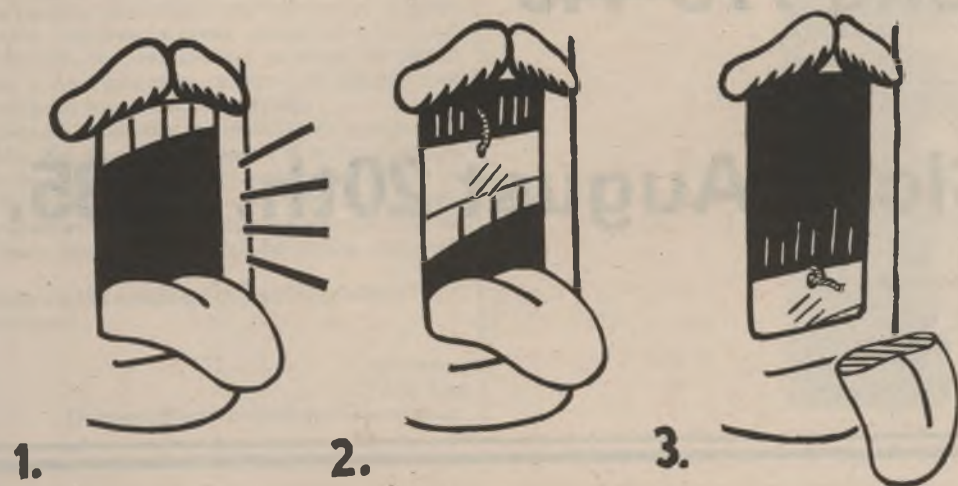
Could the person who took the cigarette lighter please come and pay for it. Could Paul Mitchell come and pick up his watch - the buyer didn't collect it.

Please lose lots of things so next year's auction is an even bigger success.

Bob Lack

#### SRC Agenda for July 24th

- Agenda
- Women's Policy
- Overseas Student's Policy
- Commission in Defence of Student Rights in Asia Policy
- Election of 2 SRC Reps to Shadows Supervisory Sub-committee.





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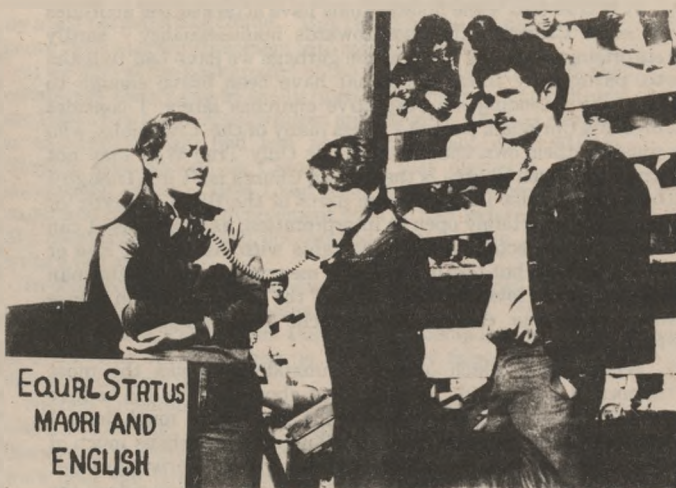
# THE IMPORTANCE OF THE MAORI LANGUAGE

The language of a people is the foundation of their culture. This is certainly true in the Maori context. Language and culture are what makes a people different and unique, and thus have been the foci of attack for the process of assimilation that has been the policy of Pakeha administrations since their arrival here in Aotearoa. As Maori people we have witnessed over the years the devastating effectiveness of the Pakeha assimilation policy on our language and culture. As our culture has been meticulously destroyed, our people have lost their self-respect, mana and distinctiveness here in Aotearoa.

There are many reasons why our language and culture have declined. The Pakeha Education System was and still is a tool used to subvert Maori culture and implement assimilation. At the beginning of this century 90% of Maori children starting school had Maori as their first language. The education administrators decided they had to stamp out Maori language in schools if assimilation was to be achieved. Thus began the years of caning, beating and strapping of Maori children for speaking Maori at school. Maori parents stopped teaching their children their own language because of this punishment. By 1950 only 25% of children arriving at school had Maori as their first language. The percentage is even smaller now. There is no doubt that the Pakeha education system has played a major role in destroying the Maori education process, but it is one factor in a very complex assimilation policy.

Despite all the problems, the wind of change is beginning to blow. Aotearoa is now in a period of Maori renaissance. Maori interest in their language and culture is increasing. There are many tribal groups conducting development programmes for their people. Maori language Boards and Societies have appeared around the country, with the aim of reviving the language. Soon we will have a Maori language commission and perhaps even a trustee for the language. Even the education system is starting to change because of the pressure being brought to bear on it by Maori people. The establishment of a few bilingual primary schools and bilingual classes at some secondary schools in response to Te Kohanga Reo is encouraging but hardly adequate.

## TE KAKANO



EQUAL STATUS  
MAORI AND  
ENGLISH

The Kohanga Reo is seen by Maori people to be a crucial step towards the revival of our language and culture, but feelings of despair are starting to spread amongst Maori people as it becomes blatantly obvious that the Education Department is not prepared to follow up the Kohanga Reo programme at a primary and secondary school level, and therefore the Maori children coming out of Te Kohanga Reo will lose most of what they have learned there.

The Maori people have decided that the Pakeha education system has failed us in the past and, at present, indications are that it will continue to fail us, therefore the call for an alternative Maori education system is gathering acceptance and support in Maoridom. This idea was endorsed by the PPTA at their hui last April. A Maori education system would probably have a much greater emphasis put on Maori culture and language, where Maori would be the language of tuition. The teaching of English would probably be decreased (one is hardly likely to forget how to speak English in New Zealand) and the present school curriculum subjects would be carefully scrutinised and all useless, obsolete and worthless material would be eliminated.

In order for a Maori education system to be established, Pakeha people are going to have to be prepared to hand over some of their power and resources. For 144 years Pakeha people have been telling Maori people what's good for them and their future. Where has this policy gotten us as Maori people? We have to be able to take control of our own lives and destiny.

We know this isn't going to happen all at once, but if the Pakeha administrators of the Education System are really concerned about educating and developing Maori children, then the administrators should admit that they and their system has failed and hand over the reins to the Maori people. Until this happens teachers have an important role to play in fostering self-esteem in their Maori children if they are truly concerned about their Maori children's development.

Pakake Winiata,  
Maori Vice President

## OVERSEAS STUDENTS

Kia Ora, Talofa. Ni Sa Bula Maka,  
Salam Bahagia

I have a hope that when overseas students leave this country upon completion of their courses they will be able to say that they have learnt and understood the concept of the tangata Whenua. One's stay in this country will be shallow should we not become aware of the struggles of the Maori people and the beauty of the Maori culture.

As the tangata Whenua (indigenous people) of this country the Maori have seen their rights, culture and identity eroding away in light of the colonisation of Aotearoa. From the colonisation came New Zealand and the concept that the Maori should be assimilated into the Pakeha system. To what end? The deprivation of the Maori identity. It is within this unreasonable attitude that racism finds its roots. Racism comes from power play, the belief that one race is superior and thus dominate the other races. It happened in more obvious forms with Hitler and his version of a pure 'Aryan' race and with apartheid in South Africa. Yet in this country, Aotearoa, the system fails to encourage the recognition of a Maori identity. A very important aspect of this identity is the Maori language. Indeed it is a unique and beautiful language particular to Aotearoa. It plays a vital role in Maori culture - without the language the culture will perish. Indeed should the culture disappear, it will be a sorry day for all New Zealanders and the world.

It is therefore important that Overseas Students support the Te Wa o Te Reo Maori (Maori language week). The Maori Student Officers will have organised a weeklong schedule of activities to promote the language at campus level.

As overseas students, we have all come from nations which have suffered from colonialism, and are more than aware of the oppression of local colour and identity. Therefore we need to take up arms with our Maori brothers and sisters and support initiatives to end existing institutions and structures of mono-culturalism. Further, overseas students should on a personal basis, make an attempt to meet and get to know our Maori brothers and sisters. As a group we can lend our support and endorse the initiatives by way of letters and help.

Overseas students are a minority group. Minority groups bear the brunt of racism. But we cannot complain of racism if we are not wolves in sheep's clothing. We must learn to foster greater friendship with our Maori brothers and sisters. We must be able to state proudly when we return to our home countries, that we benefited from both the Maori and Pakeha people and their cultures.

Remember 'Racism is but a pigment of your imagination.'  
Tautokona te Reo Maori.

Arohanui,  
Alex Lee

Overseas Students National Co-ordinator

## JESS SEZ

Kia ora! Just a short column this week, which is Maori Language Week. My message is to Pakeha students and is basically 'What are you personally doing to fight racism in Aotearoa?' As Pakeha we have to acknowledge our racism and fight to change our society. If we are not working for a solution we are part of the problem.

One step in fighting racism is to have a better appreciation for the issues facing the Maori people, such as possession of the land and preservation of the language. How many of us are ignorant of Maori language and culture? Would we know how to behave on a marae? The answer for many is probably no, yet we expect all Maori people to understand our Pakeha culture.

Yet if we take the first tentative steps to understanding things Maori, we must recognise our limitations, and beware of the dangers of cultural arrogance. A little knowledge can be a dangerous thing, and we should beware of rushing off with our four Maori phrases and causing offence wherever we go.

Many Maori believe they should put their energy into their own people, not into Pakeha. We should seek support from other Pakeha, not drain the energies of the Maori people. And every step we take we should consult and be prepared for criticism.

This is a frightening challenge, but one which will become increasingly imperative if we are to be a part of a society which gives the proper recognition to the tangata whenua.

A footnote for us to think on. Now that the South African tour is cancelled, we must be careful not to breathe a sigh of relief and go back to 'normal'. That same energy must be put into the ongoing fight against racism in our own backyard, Students' Association, university and workplace.

If you are keen to do something, contact your National Affairs Officer or other Exec members through the Students' Association Office.

Kia kaha!  
Lots of love  
Jess



'If you don't vote you can't complain'

- Ray Wheeler

This is the last of my two columns for Craccum. I found writing last week's column quite enjoyable and fun however this week's is rather a different story, probably mostly because I'm currently suffering from the flu. In any case next week Graham will be back with his regular column and his sense of fair play still intact. Still intact because he asked me to write his columns over the period of the election campaign so that he could not be portrayed as trying to influence the result by using his position or Craccum.

Not surprisingly the main item of interest around the Student's Association presently is the outcome of this week's elections. Vote counting will begin on Wednesday evening and all results should be known sometime in the wee small hours of Thursday morning.

In last year's Presidential elections 3295 students voted. This may sound like a high figure, especially when compared with turn-outs in previous years, yet it still only represents 26.8% of the Association's membership. It is difficult to understand the reasons why students are so apathetic towards their own Association. Maybe it's because student politicians are often seen as petty, backstabbing, game playing ego maniacs or as radicals, feminists, communists, separatists, lesbians or homosexuals (whatever the current phobia is). Or perhaps it is because many of the Students Association's activities are often seen as being not particularly relevant to the needs of students, with too much time and money being spent on outside political issues and the like.

No matter what reason you may have for feeling apathetic you should VOTE. By simply investing 5 minutes of your time to exercise your democratic right to vote you will help shape the direction of your Association. You along with 12,500 other students pay \$62 to the Association every year, it is your money that makes the Association run. You should be interested in both how your money is used and in shaping an Association so that it works for YOU. The only way you can do this is by voting. As Ray Wheeler said at elections last year, 'if you don't vote you can't complain.'

Polling will be held this Tuesday and Wednesday between 10am and 5.30pm with major polling booths being situated in the Library foyer and the Quad.

Finally, time again for nostalgia: 'Don't study too hard, get drunk, fall over, stand up again,' (apologies to Bogle, even more apologies to Blakeperson).

Kia Kaha  
Steve Barriball  
Education Vice-President



# INGA TUHI MAI

## ◀ WOMAN ABOUT THE HOUSE ▶

Dear Birgitta and Pam,

In response to Nicola Moore's letter in *Craccum* July 16, we draw your attention to the statement that Bidge Smith is an 'arch-feminist separatist'.

As her flatmates, we are concerned about the implications of this statement as a whole, and amused that Bidge should be labelled 'separatist', as two of us are men.

Twice as much Love and Peace,  
Dean Brunt, Leanne Collier, Lars Drinkrow

## ◀ PLEASE SEE FOR YOURSELF ▶

Dear Katherine Thompson,

I am sorry that you feel alarmed about inadvertently being associated with my article about Lesbianism.

Perhaps you should reconsider your attitude to Homosexuality - try going along to a H.U.G. meeting (Heterosexuals Unafraid of Gays). Fighting homophobia is what they're all about.

Arohanui,  
Kirsten Thompson

## ◀ WATSON'S TOUNGE WAGS ▶

Dear Craccum,

I feel I must express my abhorrence at Mr Watson's use of the slogan - 'Break the Silence: Destroy the Lies' - in his campaign for presidency. This has clearly been adopted from the campaign against sexual harassment, perhaps as another of Mr Watson's nasty little jokes, against people with whom he does not agree.

Perhaps Mr Watson has not yet realised that women have the vote, that in fact we make up 1/2 of his constituents. That we all, no matter what our political views, are the victims of sexual violence. That we all fear rape.

I hope, with Mr Watson, that we do all vote on July 23 & July 24 - to remove this sickening misogynist from our leadership.

Yours faithfully,  
Katherine Dreaver

## ◀ HYSTERIA VS. FACT ▶

Dear Pam and Birgitta,

Angela Gerken's letter in reply to Hugh Stevens is so irrational I don't know where to begin to refute it, but at least some of the points she raises cannot pass without comment.

A homosexual man could not 'proposition any boy who he thinks sixteen or over'; this is soliciting and will remain illegal. The type of emotional hysteria (i.e. 'protect our children from these people') that Ms. Gerken utilizes here typifies the anti-homosexual invective. What these people seem to forget is that all of us who consider ourselves gay have been children once. It infuriates me to hear the pious opponents of Homosexual Law Reform bleating about how sixteen year old boys must be 'protected' (but not sixteen year old girls?) or must not be allowed to consider the possibility that they are gay when I know that, like many gays, I was perfectly aware of my own sexual orientation at that age.

True, young people should be protected against coercion (something the Petition people should know a lot about). If a sixteen year old male is coerced or forced to have sex with another responsible (i.e. over eighteen) male that is rape, just as it is for a man to force a sixteen year old woman to have sex. The boy's sexual orientation is irrelevant - this is a crime under the proposed Bill. If a 16 year old male *chooses* to have a sexual relationship with another male neither should be made a criminal. I assure Ms. Gerken that few sixteen-year olds are going to consider the legality of it before having sex. How does making the age of consent 18 or 21 or whatever 'protect' these young men. By imprisonment? How Christian! How charitable! We all know what happens to men who are gaoled for homosexual offences, don't we. Perhaps our pious homophobes consider that gang rape (by good, red blooded 'straight' men) will cure young gays of their 'immoral' desires.

It is true that some homosexuals have attacked the attitudes of some Christian churches towards homosexuality - hardly surprising in view of some of the garbage we have had to listen to, particularly those of us that have been brave enough to continue attending our respective churches lately. I consider myself a Christian, though I guess many of the 'Christians' who consider their own church to be the Only True Way may not agree (the True Church is the Roman Church isn't it?) Though I believe in Christ I regard large parts of the Bible as myth, or when truth certainly open to interpretation; as a scientist I can hardly be expected to be comfortable with Adam and Eve or Noah's Flood, but this doesn't stop me trying to follow the man who preached love and forgiveness - the God made man whose own love was enough to reconcile all sinners who ask forgiveness.

When asked which of the commandments was the most important Jesus said 'To love God above all else and to love your neighbour as yourself'. In the face of so much hate I sometimes wonder who Christ's followers are. Perhaps much of what has been said arises simply because many Christians can't do what love requires them to do - to see life from my side of the fence before deciding when to preach and when to punish.

If I break the law, that is a human matter, but if I sin that is between me and God - not Ms. Gerken or the Pope or anyone else. So who's the Bigot? Me, for demanding for myself the right to decide what I do in private with another adult, or the Petitioners for trying to force on me their ideas about what sort of person I should be? Think about it.

Sincerely  
Paul Keestra

P.S. Sorry, Angela, that this letter takes the appearance of another 'attack' on you and on Christians. It is not intended as such, but you represent an attitude I have had far too much of lately. I am sick of being sermonized and censured and having my intelligence and integrity insulted by people who seem very reluctant to remove the beam from their own eye before removing the splinter from mine.

## ◀ MOONIE VISIBILITY ▶

Dear Craccum,

Bigotry is almost a dirty word on campus these days. Yet there was plenty of it in evidence at the SRC meeting, where CARP came under discussion.

Perhaps 'Moonies' should have a 'Moonie Visibility Week' on campus in order to dispel some of the myths about us. Fellow

students might then realise we are just ordinary people, we don't have horns or tails.

The main reason people oppose the Unification Movement is simply because of fear, which is the result of ignorance. Yes, university should be the last place where ignorance should prevail.

Students should take the opportunity to look beyond the 'Moonie' myth and objectively investigate CARP on its own merits. I'm sure they would be pleasantly surprised.

Yours sincerely  
Maree Gauper  
CARP member

## ◀ LIES, SECRETS AND SILENCE ▶

Dear Craccum,

I am an ex-AUSA tenant that has had a number of 'interactions' with AUSA and the President over such things as rent, conditions etc. I found Mr Watson's attitude to me as a woman condescending, and his attitude to tenants appalling. I do not normally partake in Student's Association politics, but after reading Graham Watson's Presidential Policy statement in last week's *Craccum* (16 July), I feel I must ask the following questions about it:

1. How are student's fees going to be directed to 'student' needs, and who is going to decide what these needs are? Which needs, and which *students* is Mr Watson concerned about?
2. Don't students deserve accountability regardless of whether or not their association is compulsory? What has been done this year to increase this accountability that hasn't been done in previous years?
3. Exactly which members of executive are 'non-co-operative' and what are their questionable motives? Are they being manipulated by other student's associations and non-AUSA members?
4. Holding the position of President and *doing* the job properly are two different things. Is the experience that Mr Watson has gained (forming factions within the association, causing the staff to strike etc) really the sort of experience that students want in a President?
5. How much involvement has Mr Watson had in the assessment, bursary, Child Care, harassment and accommodation areas? From *Craccum*, executive minutes and even his overinflated column, it would appear that Steve Barriball, the Welfare Officer, The Research Officer and Bidge Smith have done all the work.
6. Independent? Of what or who? Independent of TISA card and Tech Student's Associations? Independent of AUSA policy? Independent of student's democratically aired views?
7. Honest? Open? Is making statements to the press urging AUSA to pull out of NZUSA, and attacking staff in public forums really HONEST?
8. Is opposing the No Tour motion and speaking against the referendum outcome truly 'bravely speaking out against the status quo'?
9. In what way has AUSA been shrouded in mystery and dishonesty? Who exactly is supposed to be dishonest and mysterious?
10. Is a president that pops in and out of executive meetings for 10 minutes at a time really a FULL TIME president?
11. The most general meetings? Was the time and money spent on these meetings really what students wanted? The decisions are exactly the same as SRC, which is cheaper to put on, and run more efficiently. Exactly the same members are entitled to be at both.
12. Women's night has not been abolished, it has been relocated. Did Mr Watson do anything to achieve this, or was it due to the tact of Antony Bell, AVP?
13. How much did Mr Watson have to do with the positive aspects of capping? What has he done for all those students (like me) who were victims of the Lecture raids? Why is he refusing to meet with the University and Engineers to help to stop these raids in the future?
14. He says the prices in the bar are lower, and the cafe deficit reduced. There has been no overall decrease in the prices at Shadows this year. Why is he trying to lie about his failed promises from last year?
15. How much has Mr Watson actually had to do with getting part-time students on the dole? Does this concern about student jobs and finances extend to the running of Job Search, or to Job Search Staff?
16. How much of the lecture speaking that Mr Watson did related to association policy or campaigns, and how much was designed to keep his image and ego boosted while causing badwill within the association?
17. Hasn't Mr Watson's tendency to express his own views in a way which undercut student's views been a cause of disagreement between him and exec?

I would finally urge all readers to vote in the elections but think very carefully about which *silence* you are breaking which *lies* you are destroying!

Yours in hope,  
Kristina Foreman

## ◀ PENPALS WANTED ▶

Dear Madam/Sir,

First I hope you are in very good health and always successful in all your affairs.

I am a student of Tehran University, aged about 21, male and very fond of corresponding with foreign students, either girls or boys.

Would you kindly put me in touch with the students of your University. I am longing to hear from you very soon.

Sincerely yours,  
Hossein

P.S. I am a boy aged 21, studying sociology at Tehran University. My hobbies are music, art, history, fishing, going on picnic and travelling. And my interests include: Sports such as ping-pong, football, cycling, running and so on.  
Address: Hossein Aminian, Sangtarashie Rouh, Shahid, Beheshti Square, Yazd, IRAN.

## SHADOWS



### THIS WEEK FEATURING

Tues 8pm:  
Luna Twist.

Weds 8pm:  
Last Man Down.

Thurs 8pm:  
Thin Red Line.

Fri 8pm: The Yes Men  
(\$1 Cover charge)



## LION RED



Chris (the Moot) Ellis



# INGA TUHI MAI

## ◀ WAKE UP TO FERRY!, MR JEWELL ▶

Editor Persons,  
Is this Jewell person anyway? And why is he doing such a P.R. job for the latest Bryan Ferry regurgitation *Boys and Girls* in the July 2 *Craccum*.

Well, up, Steven, every album either put out by Roxy Music or with just Ferry's name on the cover, is the same. The album may be different but the whole thing is made to a neat commercial formula with Ferry's whining vocals lapping around the edges. Nothing innovative has happened to Ferry/Roxy since Eno left the band (and how long ago was that?)

I expect this album to break any new ground. Stephen, are you rabbiting on about, two paragraphs earlier you're saying 'It's remarkable how fresh ... *Boys and Girls* feels.' You have it both ways. It's either repetitive drivel like unto all other Roxy albums or it marks the dawn for a new age, when Ferry actually writing intelligent music.

Why slag David Gilmour? His guitar work with Pink Floyd back in the seventies (*Dark Side of the Moon*, *Animals*, *You Were Here* to name but three) is some of the best rock music I haven't heard his solo work but I get the impression he must really need the work to appear on a Ferry album.

He certainly hasn't had to jump on any bandwagons, he's the bloody thing. The hype machine you mention can be attributed to wishy washy reviews like yours that utter platitudinous words like 'this album will do well.' Ferry and Pox, after ditching Eno, ran straight for the middle ground of the market. In a year or two you'll be hearing them on the market Muzak machines. Of course it will be successful, a universal clobbering machine of the PR releases, gobbled up and regurgitated by record reviewers like yourself, has ensured the band the uninitiated long enough with enough column inches of type and they're bound to buy the bloody thing, just to see what the fuss is or because they're convinced that it's a masterpiece.

Yah, boo, hiss, Zombie

## ◀ VOTE GRAHAM WATSON ▶

Dear Editors,  
I voted for Graham Watson last year and I'm going to vote for him again this year. Graham is always getting up and speaking on issues that concern students. I believe he is the average student and has done a bloody good job as President. It is a shame that so many people criticise him, it must be because they are frightened by him. I have met him, (it's true!) he seems to be a very nice person. I don't know why so many people don't like him, it's his hats I find a bit queer. At a time that the silent majority was heard. Break the Silence, vote for the lies, Vote Graham Watson.

An average student

I bet *Craccum* doesn't print this.

## ◀ WAT(SH)E)ON ABOUT NOW! ? ▶

Dear Pam and Birgitta,  
Last Thursday I attended a Special General Meeting which was called to restructure the administration of the student union. I was appalled at allegations that Graham Watson, the President, was one of the motions, made concerning the election of the Editors at the end of last year. He claimed that it was a known fact who was going to be appointed as Editor before the *Craccum* Administration Board had met to consider the election - i.e. that the election was rigged. This allegation is completely false as anyone on the Administration Board or was a member can testify.

The election of *Craccum* Editors for 1985 was no foregone conclusion and took many hours of interviews and discussion before a decision was reached. At no time did members of the Administration Board get together to set up any of the candidates for election.

Last year 5 teams of two stood for the positions of Co-Editor, and were well qualified and represented a wide range of student views and interests. There was also one team who were not

Auckland University students but were keen on becoming journalists and they put forward a strong case. No member of the Administration Board knew who would get the position until we had interviewed all of the candidates.

If the result was already well known why would the other four teams spend weeks preparing applications, sample layouts and graphics?

These accusations that Graham Watson makes are very serious and cast a slur on the character of a number of people including myself. They can only be the result of one of two things 1) that Watson made a mistake 2) that he lied to the General Meeting. Watson had already made these accusations some months ago and was immediately told the truth of the matter. The possibility that he made a mistake can therefore be ruled out.

The question is then why would the President lie. Clearly he did this because it supported his case for his motion (to change the method of appointment of the *Craccum* Editors.) He attempted to make it appear that *Craccum* Editors are elected by a self-perpetuating clique. But the fact that he had to lie to prove this casts his argument into serious doubt.

If we look at the background of the Editors in recent years the conspiracy theory can be easily ruled out. This year the Editors are Pam - who was a Med. student and Birgitta who has a major in Chemistry. Pam had had no prior contact with AUSA. Birgitta had worked on *Craccum* for just one year. Before becoming editor in 1984 I had spent one year working on the paper and had had no involvement with AUSA before last year. My co-editor, Rang, had not worked on the paper, except to write a few articles.

In other words the Editors have not been AUSA politicians, and can be said to be 'average students'.

The President's argument that student media is in the hands of a few who exclude others is so patently false, he has distorted the true facts.

Needed amendments to the constitution were made at the General Meeting. These were the result of some months of discussion by a group of interested people. A series of meetings were held and Graham Watson displayed his commitment to restructuring the media by either not turning up, turning up late, and when he did turn up would fly into tantrums and make wild and unfounded allegations.

Graham Watson has made public his position on the method of appointment of *Craccum* Editors, but the elbow work on constitutional changes has been done by other people, especially Judy Anaru and Anthony Bell.

I don't believe that these are the actions of someone genuinely concerned with student involvement in the media, but rather the actions of someone desperately seeking an issue to be re-elected on.

I write this letter not because I want to make a political attack on Graham, but rather to reply to allegations that are unfounded.

Neil Morrison

*Craccum* Editor 1984

Campus Radio News Editor 1985

P.S. I suppose Graham's claim to have known who was going to be Editor before the appointment was made could mean that he has ESP. Perhaps he could have told the Administration Board, it would have saved a lot of trouble.

P.P.S. Can he give us a hint on the next general election?

## ◀ VOTE FOR BIDGE ▶

Dear Editors,

I am writing this letter in support of Bidge Smith's candidacy for the AUSA Presidency. In my eyes, she is the only candidate who demonstrates any commitment to the interests of students. The fact that unlike her opponent, she does not go overboard in praising her own achievements, would in any sensible campaign be seen as a bonus in her favour. One only need ask the people who work with her to know that she is intelligent, capable, the only genuine leader on this year's Exec.

I look forward to an election in which students vote on the real qualities of the candidates. If this happens, there is no doubt that Bidge Smith must win.

Jim Steed

## ◀ WHITE OUT ▶

Dear Pam and Birgitta,

It looks as though we're in for an interesting presidential election campaign. But it must be realised that this is in no way related to the failed bid of CARP to be affiliated to AUSA, nor to my own failure to become part of this year's University Challenge team. That's all.

Yours sincerely,  
Julian White

## ◀ CHRIST SUPPORTED ▶

Dear Editors,

I am a Christian. This is a letter for all my friends who have chosen not to be so lucky. It is for all those people who have accused me, politely or otherwise, of being narrow minded, if not a bigot then an associate of bigots, intellectually dead, and believing only what I want to believe. What follows is a reply to your accusations.

Firstly narrow minded. A term that describes a mind unable to see other viewpoints, and not willing to change even if it could. It is not a term that describes me. I have not always been a Christian, which means that somewhere along the line I changed my mind. In comparison you will let nothing move you from your 'open mind'. Not only do you refuse to change your way of thinking, you refuse even to have a way of thinking. You love to view evidence but refuse to reach verdicts. Nothing will change your 'broad perspective'. And you call me narrow minded! I changed, will you?

Secondly bigotry. I will only answer for my own actions. I have never burnt a witch, shot a Muslim, or even hassled a homosexual. No way will I answer for other peoples actions. What I will say is this. Read about Christ - what do you think he would have to say about their actions? In the light of your conclusions can you still use bigots to dismiss Him.

You call me intellectually dead. Not only has my faith 'closed' my mind it has blinded me to logical rational thought. I reply that my philosophy is consistent, rational and intellectually sound. In comparison you manage to hold several different and contradictory doctrines at the same time. Either that or you hold to no philosophy at all - certainly not a sign of great intellectual activity.

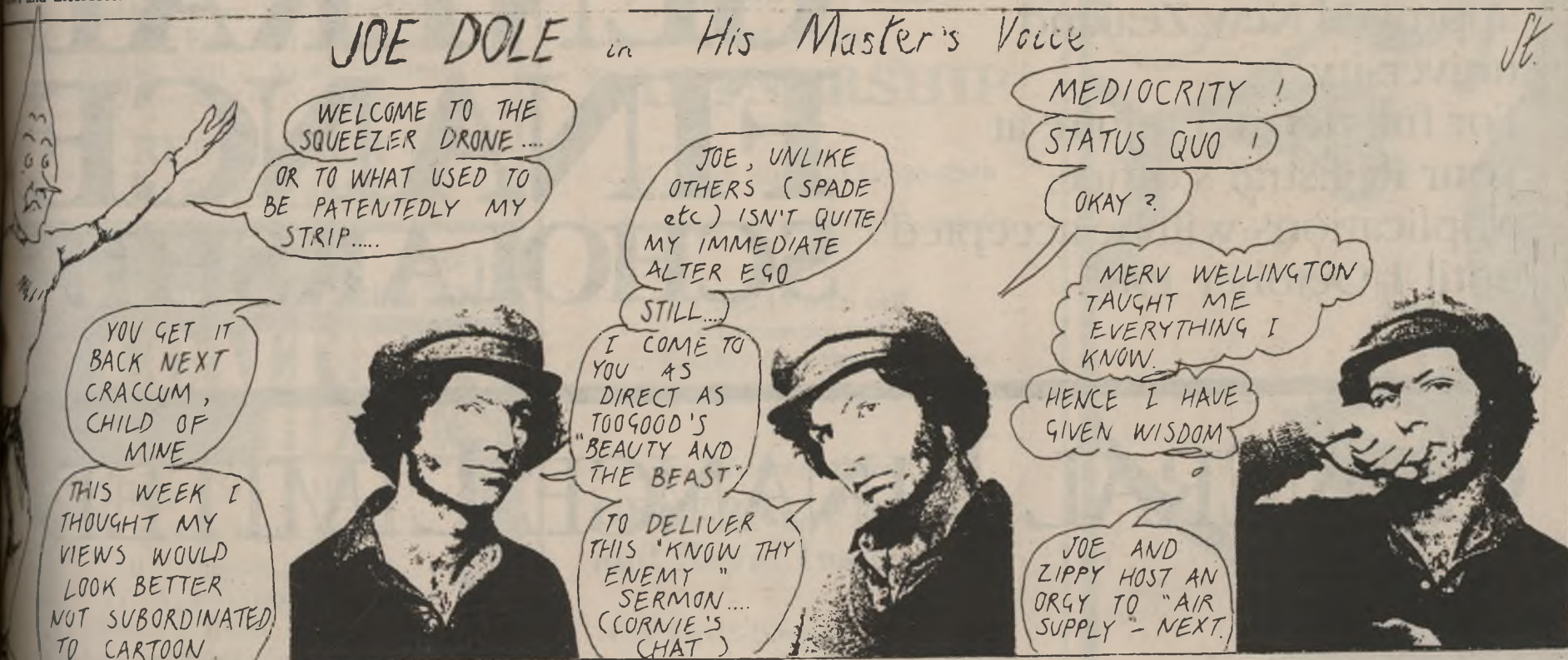
Some examples of your inconsistency.

When I support an argument by quoting from the Bible, which I believe to be a consistent, reliable and truthful document, it is mindless recital. When you support an argument by quoting from the Bible which you believe to be inconsistent, inaccurate and irrelevant it is a devastating victory for your case. You believe in no absolute moral values. Instead 'what works for you', what you feel happy or comfortable with, is what is 'right for you'. However if burning witches or shooting Muslims happened to be what 'worked for me', what was 'right for me', you would no doubt jump up and down in a righteous rage. You then realise that your self centred moral guideline is somewhat inadequate and qualify it with '... and as long as it harms no-one else'. So now it doesn't matter if an action is in your interests, 'works for you', if it harms someone else it is wrong. If this is not a recognition of some absolute moral value, I don't know what is.

Finally, another of your favourites is to accuse me of - believing only what I want to believe. You are half right. Most assuredly I want to believe in life and love that goes beyond time (call it heaven, call it what you like). But do you really think I want to believe that some of the people I care about might not get it? Do you think I want to believe that they will never gain the life for which they were created because they exercise their free will and choose to reject the one who offers it to them? To come down a level, do you even think I want to believe that in this sex saturated society, sex is still meant to be inside marriage? None of these beliefs do I particularly want to hold. But I do. Your accusation is not useless however. It describes you perfectly. If you believe in any life beyond this you believe we will all get it. Why? Simply because that's what you want to believe. Any other belief might be somewhat uncomfortable for you. And as for sexual morality you don't believe in it because you don't want to. You prefer to get what you want now.

So just who is it who is narrowminded, intellectually dead and believes only what they want to believe? Not me.

Sincerely,  
Ewen McQueen





# COULD \$1500 HELP YOU?

General Finance offers one scholarship of \$1500 to full-time students holding a bachelor's degree in commerce or business administration, who wish to study for a higher degree in either of those subjects at an approved New Zealand university. For full details enquire at your Registrar's office. Applications will be accepted until 1 October 1985.

## THE 1986 GENERAL FINANCE SCHOLARSHIP

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### GENERAL FINANCE LIMITED



# PANUI

## Arts

THEATRE FEDERATION PRESENTS  
FESTIVAL OF COMMUNITY DRAMA  
AT HOWICK LITTLE THEATRE  
Pakuranga Highway near Pakuranga College.  
From Monday 23 July to Saturday 3 August.  
Students \$3  
Different programme every night.

## PRINTMAKERS

Exhibition of student printmakers 22 July - 2 August.  
Words and Pictures Gallery 187 Ponsonby Rd.

## AUSA

ARE YOU INTERESTED IN STANDING  
FOR WELFARE OFFICER?

would like to meet any students interested  
standing for Welfare Officer for 1986. I'm  
not intending to stand again, so I would like  
the position to be taken over by a dedicated  
committed person.

If you're interested please come and see me in  
my office (Ground Floor Student's  
Association) so I can let you know what the  
job entails and the effect it will probably have  
on your studies. Remember nominations close  
on Friday 26 July.

Colin Patterson  
1985 Welfare Officer

## 1986 EXECUTIVE COMMITTEE

Nominations are invited for positions on the  
Association's Executive Committee for the  
calendar year, 1986. Nominations must be in  
writing and should be on the form available  
from the Association's Receptionist.  
Nominations close with the Secretary at 5pm  
on Friday 26 July, 1985.

The positions available are:  
Cultural Affairs Officer  
Environmental Affairs Officer  
International Affairs Officer  
Media Officer  
National Affairs Officer  
Overseas Students Officer  
Societies Representative  
Sports Officer  
SRC Chairperson  
Welfare Officer  
Women's Rights Officer.

Candidates are advised that in view of  
Craccum deadlines, policy statements and  
photographs should be available to the  
Craccum Editor by no later than noon on  
Monday 29, July.



## AUGUST COUNCIL

Applications are invited for positions on  
AUSA's delegation to NZUSA's August  
Council Meeting which will be held in  
Auckland 26 - 30 August 1985.  
Positions are available for 2 Co-ordinating  
Delegates, plus 2 delegates to each of the  
following commissions:

Education  
Finance & Administration  
International  
Maori (to be nominated by MSA)  
National  
Overseas Students  
Welfare  
Women

In addition, any number of observers may be  
accredited. Applications close, and  
appointments will be made at the SRC  
Meeting to be held on Wednesday 31 July in  
the Cafe Ext at 1pm.

Please attend if you are interested.  
SRC Chair.

## Clubs

### CHRISTIAN PEACE AND SOCIAL JUSTICE GROUP

Meeting Fri 28th lunchtime B28.  
Varsity Chap. Ray Galvin will be providing a  
Biblical justification for Homosexual Law  
Reform and also show that the  
fundamentalist point of view is not the only  
Christian argument.

### GAY STUDENT'S GROUP

Gay's on campus where are you? Don't miss  
your weekly opportunity to catch up on news,  
meet friends and socialize - Friday's 4-6pm  
Rm 144. Refreshments and nibbles (!)  
available. Be bold - come along.

### H.U.G.

Heterosexuals Unafraid of Gays. If you don't  
know how you can help to get Homosexual  
Law Reform through parliament, here's the  
time to find out! A meeting for all  
heterosexual students who support sexual  
choice in the Council Room (Student Union) at  
1pm on Thursday 25th July.

### SCM

Tues 23 July 60m. MacLaurin Hall. Speakers:  
Margaret Arthur and Doreen Hatch on new  
ecumenical trends in New Zealand.  
Meal provided. All welcome.



## CHESS CHAMPIONSHIPS

Entries are being accepted for the Club  
Championships (\$60 in prizes) and the Winter  
Tournament.

If interested, please come to our meetings on  
Tuesdays 7.30 - 11pm in the Cafe Extension  
or see our noticeboard.

## SKI CLUB SKI STEIN

The Social Event of the year!  
THIS THURSDAY, 25th JULY 7.30PM  
FUNCTIONS ROOM, Music, videos and  
cheap drinks.

\$2 UASC members, \$3 non-members.

## WOMEN'S HISTORY GROUP

All women are very welcome to our meetings,  
held every Thursday, at 5pm in wominspace.  
Relax with a drink and enjoy a stimulating  
discussion on some aspect of our past.

## 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.

## General

### A WORKSHOP ON THE POLITICS OF CHILDCARE

The workshop will begin with a background  
on the changing roles of women and childcare  
in New Zealand. This will be followed by small  
group discussion on areas of interest.  
Emphasis will be placed on finding practical  
solutions to the dilemma that parents and  
childcare workers face in the present climate.  
Creche facilities will be provided by the Early  
Childhood Workers' Union. There will be no  
charge for this service but donations to the  
union will be appreciated.

DATE: Saturday August 3 (1 session)

TIME: 9.30am - 12 noon

VENUE: WEA, 21 Princes St

TUTORS: Bronwynn Maxwell, Fiona

Mckenzie, Clare Keay

FEE: \$5 waged, \$3 unwaged.

NB The workshop will finish with a shared  
lunch - please bring food to share.

### AUSTRALIAN RULES FOOTBALL

Aussie Rules Video. We will be screening  
videos of parts of UFL games from Melbourne  
until the end of term. If you are interested in  
or curious about Australian Rules Football  
come to Room 144 (first floor above  
Maidment Theatre foyer, next to television  
room), Mondays at 1.00pm.

## CROSS COUNTRY

Any person who is enrolled as a full time  
student at A.U. and would like to compete in  
Winter Tournament this year then this is your  
big chance. The competition intended is a  
mens 8km and a womens 6.4 km. Both  
scheduled for Tues 27th August. If interested  
please contact Andrew Bishop Ph 556-402.

## HELP!! HELP!! HELP!!

This year Auckland University Students'  
Association is hosting the 1985 BNZ Winter  
Sports Tournament from August 25th to 29th  
inclusive. It is envisaged that we shall need to  
locate billets for some 700 people.

If you can assist by providing billets, even if  
only one, it would be greatly appreciated. If  
you are willing to have billets please leave  
your name and details in the Students  
Association or contact the Tourney  
controllers in Room 143 (by the TV Room).

## 'TWENTIES' JAZZ DANCE

Saturday July 27th, 8pm Cricket Clubrooms,  
Merton Rd. featuring 'THE SOCIETY  
JAZZMEN'. \$20 - includes ALL refreshments  
and supper. Tickets available from Geography  
Library NOW !! (sorry, no door sales).

## VOLUTARY HELP NEEDED

HELP !!! The Recreation Department of the  
Auckland Crippled Children Society needs  
volunteers to help out on their August  
Holiday Programmes for disabled children.

### WEEK ONE - 26-30 AUGUST

This consists of daily organised activities  
requiring the assistance of volunteers from  
9.30am - 3.00pm.

### WEEK TWO - 2-6 SEPTEMBER

Volunteers will be matched up with a disabled  
child and together, you will attend Recreation  
programmes operating in your local area. A  
volunteer on this programme would  
preferably have access to transport.

### INTERESTED ??

If you would like to help, please contact  
Bridget Wells at the Auckland Crippled  
Children Society during business hours -  
phone 735-026.

P.S. Voluntary experience is of value for  
future jobs!

## Politics



### SOLIDARITY

What do you know about the Polish Trade  
Union Solidarity? Now's the time to find out  
all about it!! There will be a Solidarity display  
in the Lower Common Room on Friday 26  
July from 1pm - 6pm. Members of the Union  
will be present to answer any questions you  
have.

## Nuclear Flashpoint - The Middle East

A talk at St George's Church Hall,  
Ranfurly Rd. Weds 7 Aug. 7.30pm.

### SPEAKERS:

Marie Leadbeater  
spokesperson for CND, NZ.

Dr Erik Van Reijn  
Middle East & Asian Studies  
University of Auckland.

## REMEMBER HIROSHIMA

MERVYN THOMPSON'S



## COALTOWN BLUES

July 19 - Aug 10

BOOK NOW 33-869

9 France St., Newton

T, W, F 6.15pm Th 9.15

Student Rush - Tues night

\$4 on production of student I.D.

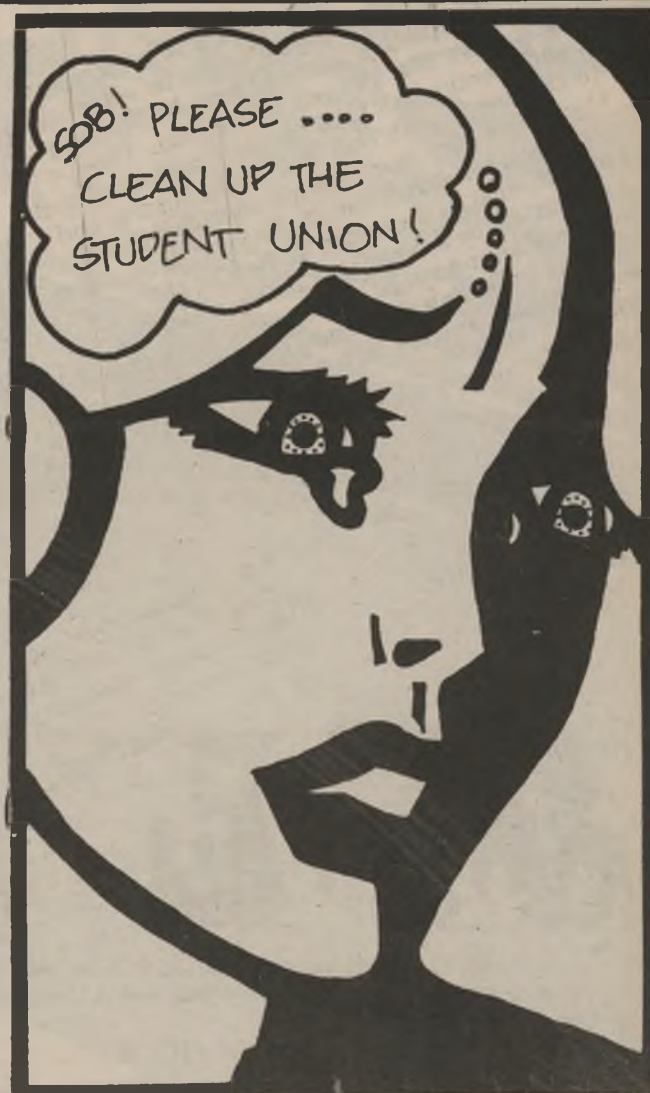
## future GRADUATES wanting FINANCE for your PARTNERSHIP

Call David Birch LLB 535-9245  
to discuss a package which entails

- Savings 15% on call
- Life Insurance cover
- Facility to arrange Finance

Finance conducted through  
**GENERAL FINANCE  
and Royal Insurance**

Call David Birch LLB 535-9245





# STOP PRESS: AUSA SECRETARY RESIGNS

AUSA'S SECRETARY OF SEVEN years standing, Bob Lack, has resigned. His decision has taken many people by surprise and will be a grave blow to the Association and to the Executive members who have come to rely on him for information and help.

The position of secretary is pivotal to the efficient running of the Students' Association and Bob Lack has built up a wealth of knowledge and experience which many students have benefitted from and which will be difficult if not impossible to replace.

Bob has been involved with AUSA since 1968, first as a student, later as an Executive member, and now as AUSA's secretary. During this time he has seen the University change from the conservative short-back and side days through to the student radical movements of the early seventies when people like Tim Shadbolt were prominent figures on Campus.

Craccum understands that although Bob has considered leaving for fresher fields for some time, recent conflicts with a particular Exec member have lead to increased tensions. We also understand he has not found alternative employment yet.

Craccum and AUSA staff are saddened by the news but wish him good luck for the future.

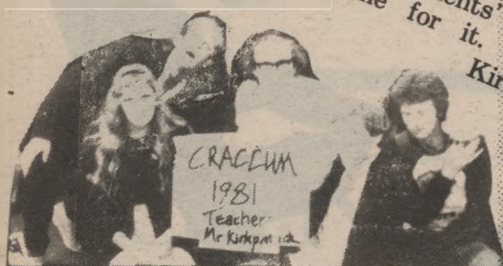
## YOUR EXECUTIVE COMMENTS.....

SOME COMMENTS HAVE BEEN DELETED DUE TO LEGAL ADVICE.

Bob has for many years been a fine secretary. Earlier this year he stated to me he was looking around for another job, and that he probably would leave near the end of the year. Three months notice will take his term of employment to October. I wish Bob well in the future, and thank him very much for his consideration for not leaving in the midst of the year. It is sad to lose someone as dedicated as Bob to the Association, he'll be missed as we make the necessary adjustments, and we will have great difficulty in finding someone of similar calibre as a replacement. Thanks Bob for all your hard work.  
Graham Watson, PRESIDENT

One of the worst things that could happen to the Association. It could ruin AUSA's relations with the University.  
Mark Allen, CAO

I'm absolutely shocked this has happened. I don't think students realise how valuable Bob Lack is to the Students' Association, and how much he has done for it.  
Kirsten Thompson, SRC CHAIR



....stunned, shocked, very upset....it will be hard to replace someone with his knowledge of AUSA and the University.  
Colin Paterson, WELFARE OFFICER

He will be sorely missed - his skills and experience were invaluable.  
Bidge Smith, WRG

This is awful.  
Mat Kindley, EAO

I don't know the circumstances.  
Tony Bell, AVP



Dear Graham,  
I would like to place on record my reasons for offering my resignation from the position of Secretary, if only to avoid speculation on this score.

I have been in the position for just short of seven years, and quite frankly I am stale. I am not doing my job as well as I would like to. I am frequently irritable with those around me. I am making an increasing number of silly little mistakes. I am not paying enough attention to my staff.

In short I need a new job or a very long holiday. Or both. I have considered asking for six or twelve months leave without pay but I think the Association would be better served by its being able to appoint a fresh and energetic person to the position. I am aware that I have many skills and much knowledge which is of benefit to the Association, but I am sure that there are many other people with similar abilities who could bring much more energy to the position than I have been able to raise for a long time.

I have offered three months notice since I imagine that it will take the Association that long to find a successor, but I am quite flexible on this point and I would be happy to consider any other period that might suit the Association better.

Portions of this letter have been removed due to legal advice.

Yours sincerely,  
Bob Lack