

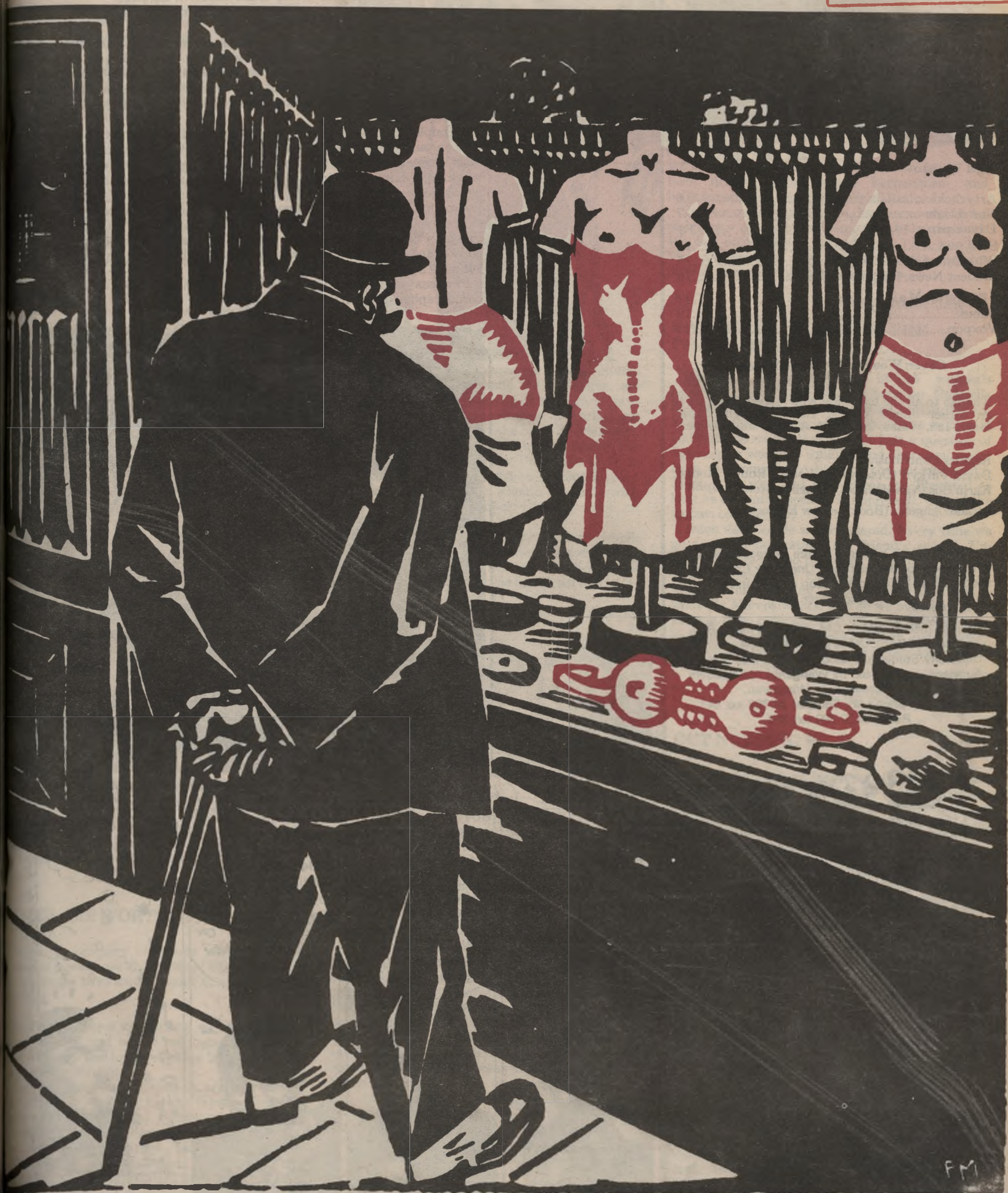
# CRACCUM

## PORNOGRAPHY ISSUE

UNIVERSITY OF AUCKLAND

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# CRACCUM

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## Editorial

'Take a look at this' said Mark. It was an advertisement in an American magazine for a mens shaving lotion.

'Hmm, what an old-fashioned ad,' I said. 'Classical surfer riding his board, colours and style straight out of the fifties.'

'Look closer,' he said. I still couldn't see anything unusual.

'What's that then?' he said.

'Gosh, it looks like part of a body. Fuck! There's another one!'

It was chock-a-block full of nude female bodies in classically erotic postures, scattered all over and blended into the background colours. There was one, the clearest and the last spotted, slap in the middle of the page.

Subliminal advertising. A subtle form of sick advertising. Pornography on the coffee table.

About a month ago I went to a seminar on sexual harassment given by the philosophy society attached to the University. One little tale we got told of was about a freezing works where the walls of the womens' shower had about six peep-holes through it. I've seen such things in trashy American movies but never associated it with warm friendly my-uncle-works-in-a-freezing-works New Zealand.

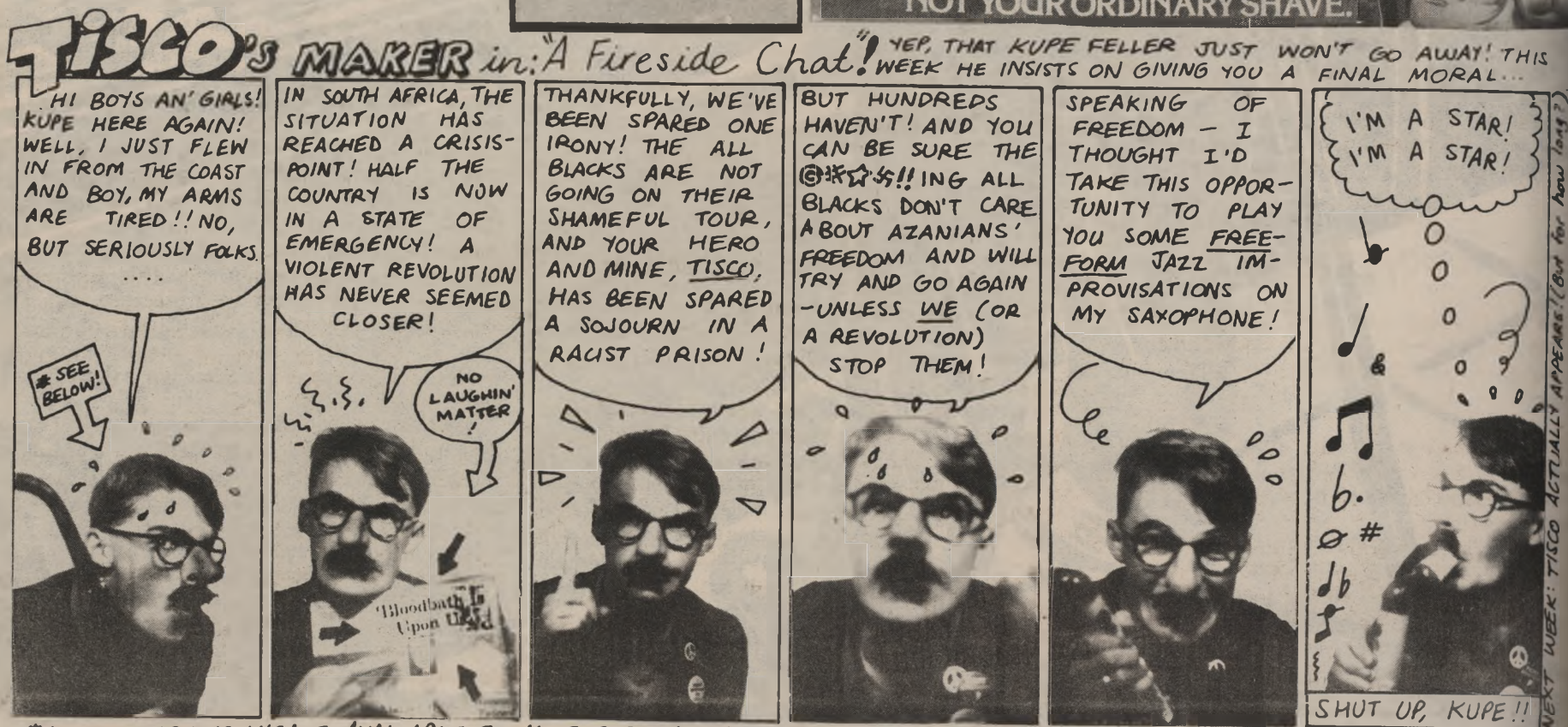
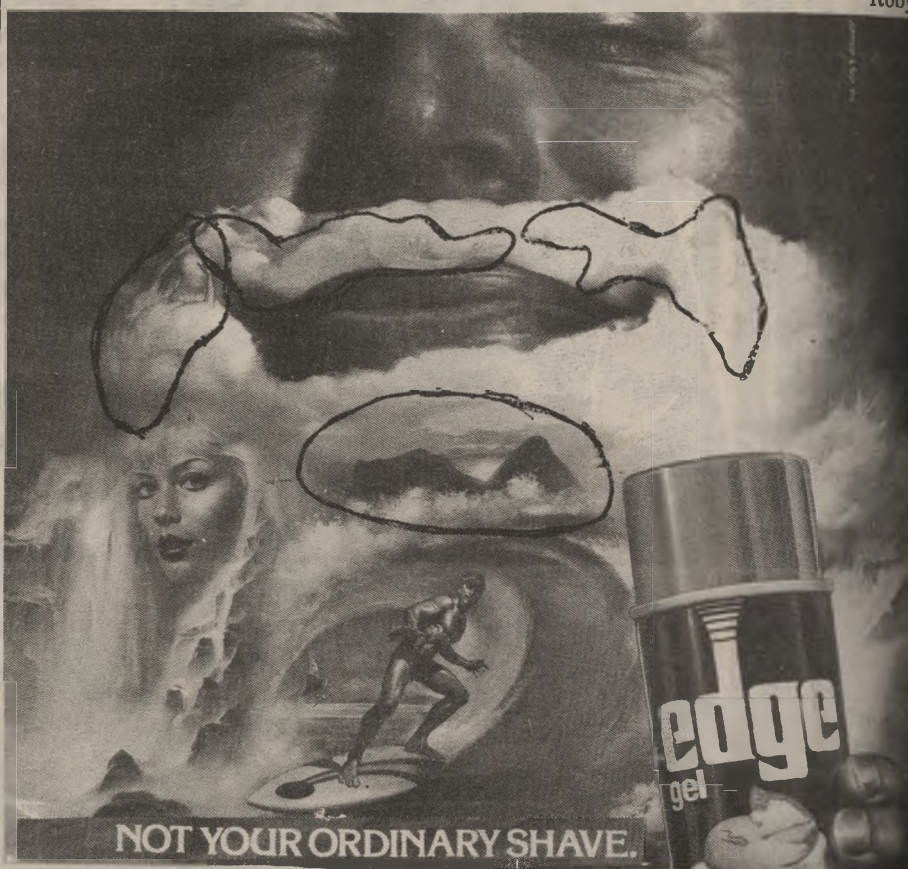
A couple of days ago I was chatting to somebody involved in Womenspace here on campus. She told me she knew of at least one occasion when a bunch of male students had somehow got into Womenspace in the middle of the night, laughing, making crude jokes and terrifying several women sleeping in the sick bay. It seems they may have had a key.

America, NZ, Auckland University. Pornography and voyeurism.

There must be a lot of males who are saddened to say the least about such things. Practically all women are much much more than saddened by pornography no matter whether they're fundamentalist christians or radical left wing liberals.

Progress is beginning to be made in highlighting and combatting pornography. Jump on the bandwagon.

Robyn



\*KUPE'S DASHING VISAGE AVAILABLE FROM THE FRIENDLY "MAGIC CENTRE" IN CANTERBURY ARCADE! CHECK 'EM OUT!!!





# NGA WAHINE

## AND THEY'RE STILL DOING IT ►

Ignorance of women has often led to appallingly offensive comments by men. Here are a few prime examples from the men who normally command considerable respect and prestige in our society.

It is an acknowledged fact that a woman has on average five ounces less brains than a man.' Member of Parliament, **Mr Blake**

Mr Hutchinson called suffragettes short-haired women, the shrieking sisterhood, the few who dress without taste and talk slang'.

Could we contemplate the situation where a woman getting equal pay is the breadwinner, and her husband stays home and looks after the children? I don't think we could'.

**Mr Muldoon**

July 1977

On abortion: 'My political stand is the same as my personal stand. Now go home and do your washing and look after your children'.

MP for Nelson **Mr Courtney** to women picketing his home.

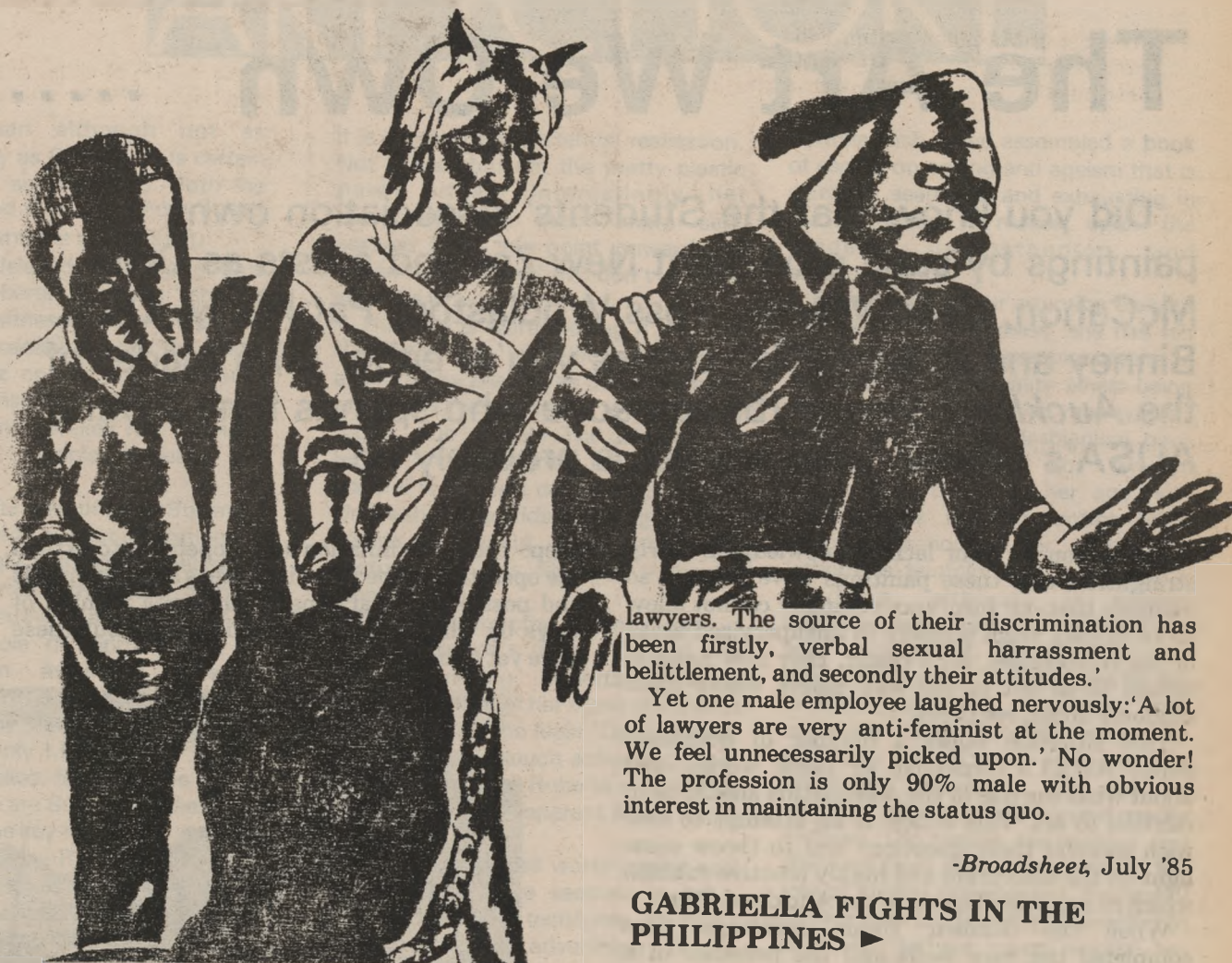
December 1978

'We should farm women and eat them'.

**Rob Jones**

October 1984

Sue Wood 'is a nice little girl' says **Rob Muldoon**.



lawyers. The source of their discrimination has been firstly, verbal sexual harassment and belittlement, and secondly their attitudes.'

Yet one male employee laughed nervously: 'A lot of lawyers are very anti-feminist at the moment. We feel unnecessarily picked upon.' No wonder! The profession is only 90% male with obvious interest in maintaining the status quo.

-Broadsheet, July '85

## GABRIELLA FIGHTS IN THE PHILIPPINES ►

Gabriella is a coalition of 45 women's organisations. The difference between Gabriella and many Western feminist groups, is that while it aims to uplift the status of women, the women in Gabriella do realise that it's not just a question of fighting for women's equality and liberation, apart from the struggle to liberate the entire society. There is no way that women can get liberated as long as the entire society is oppressed. One of the women commented:

'I think deep inside we are scared. Every time we go to a demonstration, my friend's scared, I'm scared - we're scared together. We sing on top of a truck in front of the military, and we're so scared we're literally shaking. But we know that this is what Mr Marcos wants, and so we overcome it by getting more committed to what we believe in, by looking into the eyes of our children and realising that we don't want them to have this kind of fear when they grow up.'

Sister Magazine Vol No. 1

## OUT NURSING ►

Lesbianism is kept invisible in modern western nursing, just as it was in the time of Florence Nightingale. Her many intense, intimate relationships with women never became part of her legend.

Life on the job means being surrounded by the stress of homophobia, deciding how much to hide and how much to tell. One lesbian staff nurse recalls: 'I wanted to start up a lesbian nurse support group at the hospital, but I didn't want to be out to 700 people on the noticeboard. Eventually I left. I felt very stressed, like I was walking on a tightrope. I came back to nursing, but I tend to lie lower now... I make compromises working in the system as a lesbian. I deny myself a lot at work'.

Another Auckland staff nurse says: 'I'm not prepared to be made invisible in my workplace. I talk about my lover, and she and I get invited to all the ward parties. Everyone was happy for me when we got together'.

'As a lesbian nurse,' says Raewyn, 'I'm a bloody sight more use to 99% of my patients as a patients' advocate, which is my major role, than women who haven't understood what it's like to be shat on, than women who have no understanding of power structures.'

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## WOMEN IN AFRICA ►

A United Nations report has declared that most refugees are women and children. They are the poorest, most malnourished and disadvantaged of all people. This has come about because of the double oppression women suffer in East Africa.

Firstly there is the oppression by men, under a patriarchal order, the oppression suffered as a direct result of changes to traditional life forced by European colonisation and the influx of international development programmes. Both these forces failed to understand the vital part played by women in the preservation and development of life. In their usual imperialist, pragmatic way, they ignore and act against the interests of women who are 50% of the people.

Sister Magazine Vol 1 No. 1.

## NURSES ARE WORTH MORE ►

This is the catchcry of nurses working in the public and private health systems. Bad conditions and low wages have meant many nurses have left their jobs.

Nursing shortages are hitting all of the public hospitals. Beds and wards are being closed and there are longer and longer waiting lists to get into hospital for treatment.

The nurses who have stayed on are overworked and underpaid and are finally crying 'enough'. There are rumblings that nurses may strike, or take other forms of industrial action. Within the last few months nurses have marched on parliament and in Auckland have regularly picketed outside hospital board meeting.

Nursing pay has been gauged for a single woman or as a secondary income. 'My wages are inadequate to support a family of teenagers,' says Raewyn. 'I get beaten up regularly at work, I get constant abuse working in the head injuries unit. For the hours I work, the hard physical labour, the skillful emotional work, to say I'm worth \$7.76 an hour is criminal.' 'Nurses start on \$13,000 a year,' said Meryl. 'A comparison should be made with other social servants. Police Officers start on \$21,000.'

One of the nurses commented: 'Nurses are worth more in 1985 not 1995, because if we don't get more now, nurses won't be here in 1995. Now is the crunch time for women and the health service.'

-Broadsheet, July '85



## COURTROOM BLUES ►

There's no discrimination against women now! What are you complaining about?

Well, Georgina Murray recently took the law profession to task, and highlighted exactly what we're complaining about.

'Women lawyers are being paid less than men (\$1,060 per year of experience); women work in the low status and emotionally stressful areas of common and matrimonial law; and some women report being plagued by sexual harassment (sometimes from clients but particularly from their colleagues).' The women sampled on average earned \$15,490 less than the men. Female average income was \$19,517 whereas males earned \$36,577. When length of service, employment status, age and other factors are considered, the female average wage is \$25,057, still \$10,000 less than men.

Commenting on sexual harassment at work a young woman employee said: 'The predominant source of discrimination has been colleagues - male





# The Art We Own ..... but never see

Did you know that the Students' Association owns paintings by such prominent New Zealand artists as Colin McCahon, John Weeks, Toss Woolaston, Pat Hanly, Don Binney and Robert Ellis? Unless you're either (a) a reader of the *Auckland Star* or (b) someone who spends time around AUSA's offices, your answer is probably no.

The reason for your lack of knowledge is fairly straightforward: these paintings have become so valuable that our insurance company cannot allow us to display them publicly in unsupervised areas of the Association. As a result, they now hang in offices or in out of the way places where most students do not see them.

This situation raises a number of questions about AUSA's ownership of these works, and about what the role of the Association should be in relation to art. This article is an attempt to deal with some of these questions and to throw some light on the inaccurate and highly emotive rubbish which has appeared lately in the *Auckland Star*.

When the Student Union buildings were completed the bare walls and the presence of a Faculty of Fine Arts on campus prompted discussion about the possibility of a programme for acquiring art works. With the help and generosity of lecturers associated with Elam various means were tried to bring art into the buildings. Through donations of work by artists, competitions and purchases, the collection grew through the early seventies, until we acquired the works we now have by around 1978.

The intention during the mid-seventies was that AUSA would use a portion of its income to acquire new works, but a rising tide of deficits led to this idea being pushed aside. As a result, the Association has not added to its collection for a number of years. At the same time, the rising value of the paintings in AUSA's possession has led to these works becoming less and less visible.

The obvious question arising from these developments is what purpose does AUSA's ownership of these works serve? Students rarely come into contact with the art they possess because it is hidden from their view. Is it reasonable or responsible for the Association to use this art to decorate offices where very few people can see it? Surely not - how can a painting be appreciated if it is cut off from an audience?

This reasoning led to the re-emergence of the idea of a programme to bring art back into the public areas of the Union buildings. If the Association could set up a Trust Fund with a regular yearly income, then we could purchase works of art from graduating students at Elam and return to the situation where all students could come into contact with art. Out of this initial idea, the concept of a Students' Art-Works Trust emerged.

The Trust proposal is that some of our paintings will be sold, the revenue will be invested and the income from these investments will be used for the purchase of art-works and for art projects. Not all our paintings would be sold; the Robert Ellis and Don Binney were bought specifically as a memorial to a student who died during Association celebrations, and other works which were donated would only be sold if the artists agree. Currently, the Executive has agreed to the sale of only one painting - a landscape by John Weeks purchased in 1967. Any further sales will be subject to the result of the debate on the question which is to take place at the Association's Winter General Meeting.

In the long-term, works which become valuable will be sold to ensure that the income of the Trust

keeps pace with inflation and, hopefully, to extend the operation of the Fund into areas such as murals and possibly scholarships. There are a number of ways by which the Trust could operate but these have yet to be debated.



'Landscape near Te Kuiti' by John Weeks.  
Sold at auction for \$30,000.

## OPPOSITION

The major opposition to this proposal has come from the University Administration and, for some unfathomable reason, from the *Auckland Star*. The suggestion is that the Association is, in some way, destroying its heritage by putting commercial concerns before those of art.

Before dealing with this question it is worth looking at the record of these two bodies in relation to art. The credibility of the *Star* in this area is highly questionable. It is the only major metropolitan paper that I know of which does not have a regular art critic/commentator as a contributor. Since Cheryl Southeran stopped writing for them in 1982 or 83, hundreds of exhibitions have gone unnoticed by the *Star*. The paper's commitment to the Fine Arts is minimal.

The University has been consistent in its resistance to the establishment of a gallery for the display of work by Elam students. While it has, over the years, built up a collection of New Zealand art which is undoubtedly important, the University's attitude to the work of its current students is less than encouraging. The establishment of a gallery for Elam would allow the public the opportunity to view the development of young New Zealand artists and would allow an invaluable record of the work of Elam students to be kept - the University is not interested.

The criticism levelled by the University and the *Star* is really concerned with ownership. Whether AUSA owns these works or not, they will continue to exist. It would be a different matter if someone had suggested that the paintings should be destroyed!

In fact, the University was offered the opportunity of contributing to the Trust Fund, with the aim of keeping all the paintings on Campus. They failed to come up with any proposal

to do this and it is open to speculation whether the failure had anything to do with the subsequent emotional and jingoistic editorial of the *Auckland Star*.

The Association, in discussing the Art-Works Trust is not putting commercial concerns before those of art. The commercialisation of art has happened already and the Association is merely trying to utilise an existing situation to benefit students in general and Fine Arts' students in particular.

## WHY AN ART-WORKS TRUST

It is commonly recognised that the financial burden on Elam students is greater than that of any other group of students. The cost of materials for the four year BFA course ranges from \$1000 to \$3000 per year, yet these students are not eligible for any extra government assistance. In this situation, any contribution is welcome.

The Association is not however, setting itself up as a benevolent fund for Elam students. On the contrary, AUSA expects to pay reasonable sums of money for works which it purchases and, in the long-term expects to profit from some of these works so that the Trust will be able to continue its operations effectively.

The result for all students will be that they will, with no direct cost to themselves, be able to view and appreciate examples of contemporary art produced by their fellow students. It will mean that instead of the bare walls that now surround our common rooms, students will be able to look at a selection of prints, photographs, sculptures and paintings which will enhance the environs of the Student Union.

Such objectives are entirely proper for the Students' Association and the benefits of this proposal will flow to students and to emerging artists for years to come. Art can be used in this way to further art, and this is exactly what the Students' Association Executive is trying to achieve through the Students' Art-Works Trust.





# FILM

## ARTYCHOKE

### DESPERATELY SEEKING SUSAN

By Susan Seidelman  
Cinema 1

This film is fun and strangely enough a movie that has as one of its major selling points a pop idol, it also succeeds in its apparent intention to cast aspersions upon the image of a materialist middle-class North American society. This is a lifestyle seemingly so devoid of adventure, of spontaneity, that its idea of fun is, in the end, to watch a television commercial. Roberta and Gary Glass are stereotypically a part of this life living in the upper middle-class suburb of Fort Lee New Jersey. In terms of appearance, this is not Springsteen's New Jersey, but it is dead-end mentality all the same.

Gary Glass is contentedly a well-to-do spa pool and bathroom accessory salesperson whilst Roberta is anything but a contented 'homemaker,' although try she does. She is clumsy, dreamy, easily flustered and somewhat neurotic; tell-tale signs that something is wrong here. However, she unconsciously manages her subliminal disenchantment by assiduously reading the personal columns. It is in these columns that Roberta chances upon the romance of Susan and Jim.

Susan and Jim are two itinerants who make contact with each other in between their individual adventures by placing a notice in the personal column of a certain newspaper. Roberta, her disenchantment becoming more active decides to spy on the meeting. Now the plot becomes really involved. Jim, a musician, has to leave New York almost immediately for a gig in Buffalo City and so only has a few minutes with Susan before departing. Susan not exactly upset wanders through some street markets and Roberta, her obsession waning, stumbly follows.

The poignant juxtaposition of Roberta's self-conscious clumsiness with Susan's nonchalant self-assurance as she desperately trails Susan is one of the central motifs of this film. It is something of a visual portrayal of Roberta's attempt at grace. Of course Roberta loses Susan, but not before Susan has swapped her other unique jacket for a pair of stonestone studded boots which win her fancy (and mine). Roberta, more than ever obsessed with the metaphor of Susan, purchases the jacket which in itself almost becomes the focus of the film in the way it changes Roberta's life.

In the jacket, Roberta finds the key to Susan's Port Authority locker which contains all Susan's worldly possessions in a suitcase. In order to return the key and knowing Susan reads the personal column, Roberta places a 'Desperately Seeking Susan' notice in the paper - the handle with which Jim normally communicates a meeting time and place to Susan. Only Jim, in Buffalo City, also reads the personal column (and being a jealous male arranges for a friend, Dez, to observe the meeting). So too does a Mafia type who is also desperately

seeking Susan although not as metaphorically as Roberta; it is certain his intentions are nefarious. Both the Mafia type and Dez only know Susan by her jacket and the scene is set.

Susan is delayed; the Mafia type harasses Roberta thinking she is Susan; Dez witnesses the harassment and Roberta escaping both the Mafia type and Dez on his moped knocks herself unconscious backing into a lamp-post. And awakes not knowing who she is. Simple devices, but winningly so.

Now Roberta, identified as Susan by Dez, is forced by circumstance to unquestioningly assume the persona of Susan in much the same manner one could assume she was forced to accept the role of 'homemaker' by marriage. In assuming Susan's identity, Roberta is abetted by the Port Authority key and the contents therein, the only I.D. she has on her when she awakes. She must be Susan because these are Susan's possessions and she has the key to them.

Not surprisingly, Roberta is no more confident in the role of Susan than she was being the pretty plastic pawn of women's magazine culture. The neurotic Roberta is still there underneath Susan's wonderful clothes; the clumsiness and naivete still hammer at her and so too do the yearnings. Instead of suffering some vague metaphysical angst, this time she really does not know who she is. But she has a lot of adventures anyway, thanks largely to the jacket and the reputation that goes with it.

Unfortunately, things begin to catch up with Roberta, not the least of which is the Mafia type who, in the course of dealing to Roberta is precipitously interrupted by the police, but not before he knocks her unconscious. Upon regaining consciousness yet again, Roberta realises who she really is, but this time

it is more of an existential realisation. Not Susan, but not the pretty plastic pawn either. Interestingly her movements are much more self-assured from this point onwards. It doesn't end there, but I don't want to spoil the film.

This film is worth seeing if only for the New York night-life which is as alien to New Zealand as the inhabitants of Quay's would be to a Matamata rugby club social. The clothing is bizarre and wonderful, much like the apparel in Prince's movie *Purple Rain*. Unlike the street kids' clothing in *Other Halves* it would seem that the costumes in this film are authentic representations.

Rosanna Arquette, recently seen in the film festival's *Baby, It's You* is a very convincing Roberta, with a physical control of her character that is inspired to say the least. Dare I say it, Madonna is no slouch either and Mark Blum is superb as Roberta's husband. The man is as transparent as his name implies.

This movie is well worth seeing and what's more there seemed to be a positive dearth of teenagers, so don't be put off by the advertising. This is not Madonna's movie.

Andrew B. Jull

## penpushers

### LOOK ME IN THE EYE - OLD WOMEN, AGING AND AGEISM

Barbara Macdonald with Cynthia Rich  
(Spinster, Ink) c. \$20

Barbara Macdonald is an old woman. She gazes out from the cover of *Look Me in the Eye*, strong and challenging. She and her lover, writer

Cynthia Rich, have assembled a book of essays on ageing and ageism that is startling, searching and exhausting in the demands it makes upon the reader's understanding and preconceptions.

Barbara draws our attention early to the feeling of 'otherness' she has felt all her life; sharing a common desire to maintain her individuality whilst being able to merge into an anonymous crowd at times, her lesbianism gave her a distinction not always appreciated. Similarly, her age now 'distinguishes' her and controls other people's reactions to her, making her 'otherness' twofold.

Ageing, although it affects everyone, is ignored in comparison to, say, adolescence, the physical and emotional queries of teenagers fill the problem pages of magazines, and television and movies seem to singularly reflect and celebrate the adolescent experience. Old age, by contrast, is to be gracefully and quietly endured. Old people are isolated and alienated from each other; cast in the role of eternal grandparent, the reality of their lives (and deaths) is avoided at all costs. Barbara meets women her age who are almost afraid of themselves: '... she cannot remember who it was she used to be. She wants to show me pictures of her grandchildren as though all of her answers could be found there - among the living'. Cynthia maintains that women are the particular victims of (western) society's fear of aging and death. In the U.S.A., seven out of ten old people are women, and in the same country, old women are the single largest poverty group.

In *DO YOU REMEMBER ME* an essay written in 1978, Barbara describes herself as an old woman, and details the surprise of aging, the curious exhilaration of this new



Susan played by Madonna



experience: 'My own body is going through a process that only my body knows about. I never grew old before; never died before. I don't really know how it's done ... then I realise, lesbian or straight, I belong to all the women who carried my cells for generations and my body remembers how for each generation this matter of ending is done'. Cynthia, in 'AGING, AGEISM AND FEMINIST AVOIDANCE. (1982) suggests that the idea that "you're as young as you think you are" is a deeply self-alienating defense"; to deny that you are old is to reject yourself. Barbara concurs: 'The time I spend proving I am as young as I think I am is lost time'.

Whilst Cynthia attacks the ageist language of a newspaper report (in *Women in the Towser*), Barbara reserves her strongest criticism for feminists. In *An Open Letter to the Women's Movement* (1982), she condemns the 'them and us' attitude within the movement towards older women, comparing it to the earlier racism that made black women a concern of the movement rather than a part of it. She goes on to find fault with women's publications, whose editorial staff do not include and whose articles do not address old women. The books' title essay recalls an incident on a women's march when Barbara was made to feel an outsider yet again because of her age; she feels shame and outrage when a marshal suggests 'Pue won't be able to keep up'. The marshal believed 'that a 65 year old woman lacks judgement about what she can do. She thought I did not perceive the situation and that I did not know what I was doing'. To lose control of their lives and respect for their own judgement is something many old people face, as the natural mistakes of youth become presumed eccentricity or senility with age.

Perhaps the most challenging section for feminists here is Cynthia's 'Afterword', in which she identifies ageism as being 'as old as the history of the family', and in tracing the origins of the word 'family' defines it as a 'male institution for controlling others who are subservient to the master's goals and values'. Everyone has clear roles within the family; young women are daughters (and sisters), older women are mothers and old women are grandmothers. To step out of these roles is the only way women can truly 'step out of the system and ... question the master's authority'. Thus, in Cynthia's opinion, ageism 'was branded onto the women's movement with the word 'sisterhood'. When we accepted Sisterhood we accepted ... the mistrust and division the master had instilled between younger and older women'. In seeing themselves as 'sisters,' feminists exclude older women, and in retaining ageist notions about older women (confining them to the 'grandmother' role) they accept the patriarchy and its notions of family. For many women, having only now accepted the idea that 'Sisterhood is powerful', Cynthia's argument demands a further leap of understanding and imagination. But after reading this book, feeling towards ageing and the old can surely never again be dictated by a complacent ignorance. I concur with Cynthia's description of her own response to Barbara's life story: 'it enriches and enlivens me even in its pain. It is the story of a survivor. It is a story that carries messages for all women.'

Paula Morris



Barbara Macdonald and Cynthia Rich

Photo by Avery McGinn

## JUNGIAN ANALYSIS

Murray Stein \$32.95

My aim in writing this review/article is twofold - to introduce a relatively abstruse area of thought in accordance with my own status as a psychological naif, and to try and give some compelling reasons for being interested enough to read a book like *Jungian Analysis* in the first place.

We are all familiar with psychotherapy in its broadest outlines; from MASH, Soap and best of all Mel Brook's film *High Anxiety*. It is probably fair to say that, in this context the Jungian approach equates to the wish-washer end of the spectrum portrayed. *Jungian Analysis* the various essayists struggle with exactly how mystical or analytically-tough minded their profession should be; whether it is an art or a science and so on. Jung himself says that, 'There are only individual cases ... nothing is more deleterious than a routine understanding of everything.' I find this distinctly unprogrammatic side of Jungian analysis appealing in principle while recognizing that the lack of a canonical method can, in practice, cause a 'discipline' to fall apart (cf. Recent literary criticism). The defeasibility of all theoretical considerations to each therapeutic instance makes any carping on philosophical grounds seem somewhat churlish - the ends of Jungian analysis, quite literally 'the curing of souls', presumably justifying whatever abstract means might be required.

My worries centre on the whole problematic of making the analyst/analysand relationship totally dialectical. While this move defuses the criticism that the analyst is 'playing God', the adverse consequences are rather amusing;

1) Infinite regress away from the initial case as the analysts need themselves to be analysed. 2) We either never get to Jung's state of total harmony and fulfilment or we have no way of knowing if we have arrived or not. (This in itself might be an interesting result however it is not discussed except obliquely in the chapter on 'Termination'.)

As an institution, of course,

psychoanalysis has, 'strongly influenced our understanding of the construction of human values.' As Richard Rorty puts it, 'Freud's discoveries of unconscious mechanisms endanger the notions of morality and rationality which made possible the liberal, secular culture.' There is nothing of the same ferocity about Jung's thought and the one Jungian notion that has penetrated the popular ethos, the 'collective unconscious', might be seen as inherently conservative. Now, if I understand the theory, Jung postulates a collective unconscious that presents itself to men in feminine form (anima) and to women in masculine form (animus). While this undoubtedly goes some way to explaining the various images of women in Western culture as 'the mystery' (cf. Virgin Mary, Beatrice, Garbo, Deneuve) as a function of the patriarchal unconscious, it is not clear that Jung hasn't simply reified this contingent fact of social oppression into a metaphysical necessity. Recent visitor to the university, Mary Jacobus, stated her goal as finding the mother in Freud. My initial thought on reading *Jungian Analysis* was that she may have been looking in the wrong place, however it is now clear that the massive essentialism, 'there are basic psychological differences between men and women', to which Jung is committed, precludes any rapprochement with the neo-Freudians.

In case I have sounded overwhelmingly negative, it needs to be said that Jung captures something that is both obvious and important - that there are broad strands of interpersonal imagery: cultural themes that underpin our artistic, aesthetic and emotional experience. In *Jungian Analysis* the practical ramifications of this insight are compendiously explored with the volume's best essay, by James Hall, offering a well-judged caveat about the dangers of 'archetypal reductionism' among Jungians. Each essay is accompanied by a massive bibliography. There is a superb glossary that is provided for all key Jungian terms which should ensure that any further reading is well-grounded.

How does all this relate to student

concerns? Two replies are, I think, in order. For all its faults, psychoanalysis (like political economy and like feminism) is something on which every reasonably circumspect person should have an opinion. It undermines the 'obviousness' and 'neutrality' of some of our most crucial beliefs. The seductive confidence in one's own values - the degree of which for instance, will decide which petitions you sign - is precisely what psychoanalysis puts in jeopardy. My second reply defers to mention made in one particular essay of over-worked analyst staff at the Student Health service in Berkley. Even on this very practical level, the issues that *Jungian Analysis* raises are well worth contemplating.

Stephen Glaister

## MUSIC

### THE NETHERWORLD DANCING TOYS

The Windsor Castle Friday 19th

Today when so much depends on a band's image/stance/message it's sometimes hard to find a band who'll simply give you a good time. But at least some who went soul searching for a good time last Friday night found it. For at the Windsor Castle the Netherworld Dancing Toys were playing. Right now NDT are probably the best band in the country at delivering no-frills good time dance-till-the-floorboards-give-way music.

Those who heard them on Friday night would almost certainly agree with this. By the 2nd song you're glad you came. By the third you're edging towards the dance floor. By the fourth you've forgotten about the arms race, the state of the economy, and the essay due in on Monday. All you want to do is DANCE. And so you do for the next hour and a half.

The set itself is a mixture of old and new. As Nick said the purpose of the tour is to promote the new album and so about half a dozen songs off it are aired. Standing out among these was the single *For Today*. This song is to NDT what *I'll Say Goodbye* is to the Dance Exponents - a happy great sing-a-long song but not as urgent as most of their stuff. The other new songs, while well received (EVERYTHING was well received), didn't seem to have quite the same up tempo headlong momentum characteristic of the older material. Perhaps it's because they rely less on the grab you by the throat/repeat till you drop choruses. Then again maybe it's just that they're less familiar than the old songs.

The old favourites like the *Trusted Ones*, *The Real You* and the soul covers retain their sparkle. But it's not just the songs that contribute to the performance. When a band is clearly enjoying themselves it comes through in the music. Add to that the superb vocal and instrumental interchange/combination between band members, backup singers, and horn section and you have a set that really hums. It is this combination which gives the show its drive and danceability.

But forget the analysis, if something works it works. A performance obviously works when at its conclusion you're left sweaty, euphoric, wearing an idiotic grin, and wanting more. Hell, you don't even remember about the due essay till next morning.

Chris Freke



# NEWSBRIEFS

## US FOREIGN POLICY ►

It seems the United States cannot tolerate having its foreign policy on Central America criticised. One Edgar Chamorro a Contra resident in the US who broke with the FON and urged a political solution in the area rather than an armed one now faces deportation charges.

## JEWISH JUSTICE ►

Passions are running hot in the New Jersey township of Fredon, home of Uli Derickson, one of the recently freed Beirut hijack victims. Despite being disproved, allegations against Mrs Derickson persisted in saying that she had handed over to the hijackers the passports of those passengers with Jewish sounding names. A militant Jewish group threatened to protest the allegations in order to teach her 'Jewish Justice'. However, after four days the group cancelled its protests after learning it had been misinformed. Mrs Derickson in the meantime has moved away from the 'spectre' of the protests has passed.



## NEW YORK TIMES ►

Noted: a letter from a British resident to the Guardian Weekly.

*I have just read through all 104 pages of a recent copy of the New York Times without finding one reference to either Margaret Thatcher or Britain's economic problems. I'm thinking of placing a regular order.*

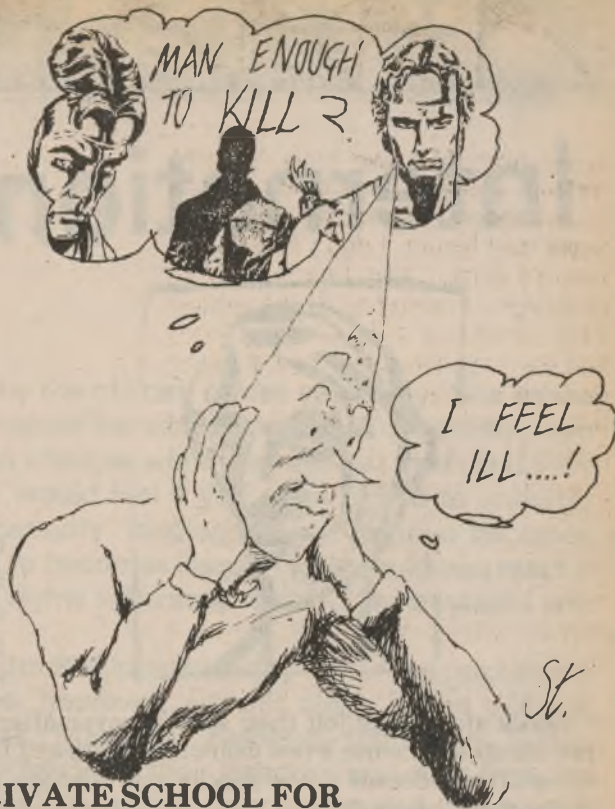
## NICARAGUA ►

The second largest of the five guerilla armies fighting the Sandinista government is seeking negotiations for a ceasefire and eventual peace with the Sandinistas. The Costa Rican based Arde led by ex-Sandinista Eden Pastora has been dealt several blows by Nicaraguan troops who have captured five of the guerilla army's 8 bases. Arde has continually refused to ally with other guerilla armies as they contain ex-members of Somoza's National Guard.

Guardian

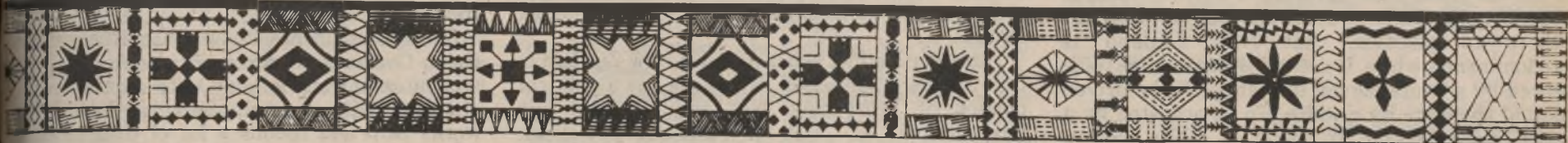
## REAGAN'S CONFUSION ►

A further example of Ronald Reagan's confusion and possible senility; he has accused Iran, Libya, North Korea, Cuba and Nicaragua of being the 'New' Murder Incorporated. It seems that these nations are now the 'principal refuge for international terrorists' including interestingly enough the IRA. President Reagan also states that under international law any state which is the victim of acts of war has the right to defend itself. Considering the CIA's mining of Nicaraguan territorial waters and funding of guerilla armies, it would seem Reagan is suffering from a bad case of selective attention. Dr Castro's comment: 'This Reagan is a madman, an imbecile... a bum.'



## PRIVATE SCHOOL FOR MERCENARIES ►

With all the recent uproar about terrorism one might be forgiven for thinking that the USA would clean up its own backwaters. But no, increasingly 'liberation armies' are being trained in camps in Florida and Texas and terrorism is now a privatised business in these areas with many camps being operated on a commercial basis. One camp has even been linked to the Air India bombing; two Sikh suspects attended a two week \$350 private school for mercenaries held in Birmingham, Alabama. The school teaches students how to handle grenades, mines and explosives but apparently does not teach one to make a time-bomb. Good thing for these people, not to mention the ITT, CIA and Presidents Nixon, Carter and Reagan, that the 1798 Neutrality Act which bars US citizens from aiding the overthrow of governments the US is not at war with is only spasmodically enforced.



## Collective of Pacific Islanders concerned with youth and community

We, as some of a group of students involved in the Network would like to inform other Pacific Island Students of developments and outcomes of a Regional Pacific Island Network 'fono' held in Auckland, on July 19, 1985 at Maota Samoa.

As you may recall, the Network was formally discussed at a national gathering of Pacific Islander Community/Youth/Social Workers in March of this year. It's aims are to establish stronger contact with Pacific Islanders concerned about the economic, cultural and political issues faced by our people in Aotearoa and the Pacific. We look at these issues through a personal perspective stemming right through to the structural institutional level of our lives in this society.

The Network's ideology/philosophy/politics is a dynamic one. It is created by the individuals who contribute to the Network; those who express their concerns about their own life and work experiences as a Pacific Islander in Aotearoa. We respect each others differing philosophies and try to work through these together, always willing to listen and learn from each other. The Network realises that unity and support for one another is how we as Pacific Island People in Aotearoa survive with a valued cultural heritage and way of living, distinct from the European or 'Kiwi' Culture.

We continually challenge the divisions sometimes seen between our Pacific Island Peoples; that of status/class, conservative - radical, traditional - modern, Island-born - N.Z.-born. These are the labels of division which have arisen in this society which work to divide us. The Pacific Island Network is a spirit of understanding and respect; which in the face of 'The System', works instead towards a unity of Pacific Island Peoples in Aotearoa. We emphasise that we are 'of the same blood', linked together and working together much

as an extended family; - a way of living and surviving that has worked for our ancestors in the past, our families and associations at present, and for Pacific Islanders in Aotearoa for the future.

The 'Pacific Island Network' therefore works at cultural and political issues for the betterment of our Pacific Island People as a whole, and for the betterment therefore of the total society of Aotearoa.

The Pacific Island Network is for all Pacific Islanders to contribute to. At meetings, forums 'fono' we openly share and discuss our feelings, experiences and vision for direction of the Pacific Island Network. These valuable mediums of contact on exchange and consolidation, provide each individual with alternatives of direction s/he can choose from, to pursue in working towards achieving the aims and objectives of The Pacific Island Network.

This is a long challenging and often painful experience for many of us. Yet our own life experiences, concerns and dependency on one another lead us toward a steadfast commitment to achieve our goals, for the betterment of our people as a whole.

For the Oppressed, Justice is the rescue from hurt; and for the oppressors it is the removal of the power to hurt others .... even against their will ... so that Justice can be realised for all ....

For more discussion and insight into the perspective of the Pacific Island Network:- Meetings of the Auckland Regional P.I.N. are at: Maota Samoa, every Wednesday 6.30pm.

National Pacific Island Network Gathering, Sept 5-8, 1985. Nga Tapuwae College, Auckland.

- The National Fono will bring together our:
- Pacific Island Community Workers
  - Elders in The Pacific Island Ministry Advisory Council.
  - PACIFICA
  - Pacific Island PTA
  - Pacific Island Students
  - Pacific Island Workers in Govt Departments
  - Pacific Island Leaders of Churches
  - All concerned Pacific Island people.

Finalised details of the registration costs and the programme of workshops/recreation/entertainment/church-service will be publicised shortly.

Come along and be involved with developments happening for/by our Pacific Island Community at this time. Otherwise you may write to -

Pacific Island Network  
c/- Pacific Centre  
P.O. Box 6611  
(2 Airedale Street, Auckland)  
Phone 774-433 ext 834

Christine Papali'i, Manu'a Poloai, Imi Tovia

Pasefika Person Stand Strong!  
Stand nourished in the Spirit of your Pacific Heritage,  
Stand in the unity of a vision of Our People;  
Pacific in concern and in sharing,  
Pacific in support and strength,  
Pacific in Growth and Unity!



# International Students at home....



International Students' Week was organised with the intention of promoting and making individuals aware of what an active multi-cultural society can mean. Contact with other cultures can only enrich the lives and communities of the people of Aotearoa.

During International Students' Week go out and meet someone from a different culture. Break some barriers.

Ever wondered what overseas students are really like? *Have you ever wondered what overseas students wondered about you?* Understanding each other's drift is often the best attempts you can make to understanding things...and people. 'Bridging the gap between cultures' has become a hackneyed and overused cliché that we ignore most of the time. But it is a reality for overseas students who come to New Zealand to study, a not very pleasant reality for most of them.

Shock after shock jolt their systems: even after a few months for some, a few years for others and for some after a decade these shocks still manage to shake them, haunt them.

In talking with a few overseas students on campus several of these shocks were repeated. The kind of shocks that make one sit back and say, 'Oh funny, I felt the same thing' or the more serious 'Yes, it's true!'

The rains are cold, and fall almost forever, or least if they don't fall they threaten to fall. Literally hanging around like a bad smell. Which means three months or so huddling behind heaters, tucked into electric blankets, and hiding unbathed within woollen clothing.

The Kiwi accent is not the best sounding phonetic on earth. Six becomes something else. And conversations often begin with 'Giddy' and ends with 'See ya later!' and in between are punctuated with four letter words. For foreign students this demonstration of language is often quite embarrassing, but who is complaining when some of us end every sentence with a resounding LAH.

What are these little unpleasant shocks? Well, it seemed quite funny to some and not so funny for others to discover that New Zealand is predominantly white. It seemed quite strange to be served by a white person in a shop. To be driven around the place by a white. To be accosted by a white policeperson. To have a white person delivering your TV, your milk and your letters and even your newspapers.

Most of the overseas students on campus are from South East Asia, or the Pacific, with a few from Africa, one from Malta and even some from South America. And in our countries the whites have always been arrogant tourists who walk around our beaches or streets in very skimpy clothes, carrying cameras around their necks and asking us suggestively where the 'action' is. Now

we know too well what it means.

Otherwise they were the rich and powerful businessmen with whom we had no business.

The other most unpleasant and shocking prospect about New Zealand is that one of its staple food is Potatoes. If you were in the halls it was even more exasperating. Sometimes it seemed like a deceitful game of cat and mouse with the cooks. Monday, the potatoes came as plain boiled spuds, soggy with butter and not very convincingly presented with a few sprigs of parsley. Tuesday, the potatoes came mashed like the cook really enjoyed smashing in the brains of those spuds. Wednesday, voila a different outside, roasted! Thursday it was chips. Fridays, it was an escape to town to have some wholesome MacDonald burgers. Fast foods we love you!!

Another shocker is the cold. Most of us come from tropical countries where the climate is eternally warm. Even the rain comes in warm showers and the sea is tepid. Where the thunder storms are a biweekly experience and hot and cold showers a luxury left only for tourists in the hotels. New Zealand winters can be quite depressing after the third year for warm blooded tropicana mammalia like us.

The other distinct shocker about New Zealand is that it is very politicised. Everyone has a political opinion on everything. Not only national but international as well. Feminism, Socialism, Racism, South Africa, Gay Rights, Rugby Tours, Peace Marches, Nuclear Free Pacific, and every other pressing issue. Coming to University takes on a new meaning. No longer is it coming to spend three years or so getting a degree, hiding behind the library shelves and having terminal relationships with the Computer or in laboratories playing with a strange liquid and waiting for some enzyme to announce itself. Well for some it is still so, and for others it is being aware of life generally.

In Singapore it is hardly the most pressing thing to worry about South Africa. And in Hong Kong one hardly knows of Nuclear bombs popping off in some remote part of the Pacific. And for the students from the South Pacific it takes a lot of getting used to being away from seeing coconut trees. Cabbage trees are nothing like coconut trees.

Some of us have learnt about life. And the overseas students I spoke to all agreed that what we learnt was no different from what the Kiwis learnt. Everyone agreed that the differences were superficial. It didn't matter as long as you did not put it up as a barrier to communication. A Kiwi will always be a Kiwi.

Apart from the spuds, the cold, the Kiwi accent, and the whiteness, our Lahs, our brown skins, our funny eyes, and your cabbage trees, and our coconut trees, your sheep, your politics, we are all humans.

Well at least we think so. Included in the complaints from the overseas students I spoke to is that being an overseas student is not always a pleasant credential, especially if you are looking for flats, or shopping or sometimes trying to make friends.

Overseas students know what Kiwis think of them. Overseas students are the foreign looking student who walks around with another overseas student self-consciously looking down. He/she works hard and spends a lot of time on the top floor of the library or in front of computer terminals. They are also those who make painful attempts at trying to speak the Kiwi accent with embarrassing clumsiness. If contempt was physical there would be a lot of wounded overseas students around campus. At least that is the impression overseas students feel the Kiwis have of them. True??? Maybe some of it is.

Someone once said 'The world is full of friends who haven't met!' And that is true. Is it??

Rodney Yau

## OVERSEAS STUDENTS .... WHO CARES?

### NZUSA and NOSAC

The interests of Overseas Students has been one of NZUSA's areas of concern and involvement since the late 1960's. The structure of NZUSA and the allocation of responsibilities among its officers indicates how important the interests of overseas students are regarded as being. The President has overall responsibility for NZUSA's work for overseas students - with the assistance of one of the two research officers. One of NZUSA's standing committees is called the National Overseas Student Action Collective (NOSAC). NOSAC was established in 1977. The Collective is headed by the Overseas Students National Co-ordinator - a part-time national officer of NZUSA - and has a representative (the Overseas Students Officer) from each campus.

The role of NOSAC is vital in NZUSA's work for overseas students. It is the vehicle through which overseas students are represented within NZUSA and provides the links between what is done in National Office and the overseas students for whom the work is done.

NOSAC meets 5 times a year, two of which are during May and August Councils. In addition during May and August Councils there is an Overseas Students Commission which determines

the policies of NZUSA in relation to overseas students.

The Co-ordinator's position is a part-time position and was until May Council paid \$172.00 per month which was increased as a back-stop measure to the level of the unemployment benefit. However it does not reflect the work and demands of the position which could only be effectively met by the creation of a full-time position for the following reasons:-

- ◀ The work done is not commensurate to the part-time position. The existing workload requires extensive time and energy which is not possible to adequately do on a part time basis.

- ◀ NZUSA seeks to eradicate discrimination against overseas students.

- as we are all committed to anti-racism work, we must understand that overseas students are discriminated against on grounds of race and colour at a personal level and institutional level.

- all students face problems and problems common to all are being dealt with by NZUSA, but like women and Maori Students, overseas students face problems additional to these common ones which must be dealt with.

- overseas students are members of NZUSA and pay fees too.

The cost will be no more than 18c per student per year in 1985 with no extra burden to National

### Successes ...

The period since 1976 has been characterised by increasingly negative, antagonistic and restrictive policies targeted at private overseas students and Malaysian students in particular.

However, there have been some successes during this period which are attributable to an organised overseas student movement:

- ◀ The abolition of LATOS which we proved to be a discriminatory screening device.

- ◀ Graduation ceremony restriction rescinded.

- ◀ One year probationary period for permanent residence for students marrying New Zealanders was rescinded;

- ◀ The concession for exemption of \$1,000 fee for overseas students in high schools;

- ◀ That the \$1,500 fee has been decreased to \$1,000. We are still taking steps to ensure that the \$1,000 fee is abolished in line with pre-election Labour Party promises.

NZUSA and NOSAC realise the importance of overseas students and work towards the betterment of their status.

It is important at a time when we will probably see further attacks on the access of overseas students to the New Zealand education system that we recognise these successes. If we unite and fight we may have an impact on government policy. If we do nothing we give the government a free hand to bring about changes that will have negative consequences for all of us.



# and not so far from home



Imagine if you can your best friend was shot by the military forces yesterday. She spoke out against the atrocities of the armed forces and herself fell victim to them. Imagine that two of your classmates were arrested 4 weeks ago - no charges were filed against them and they haven't been seen again since. Imagine how you would feel if you were forced to undergo military training and indoctrination of 'National Security' ideology. Your campus becomes militarised and the student association you belong to becomes illegal. How would you react if your own freedom of expression and basic human rights were suppressed....what would you do?

This is the harsh reality of being a student in the Philippines today under the oppressive U.S.-Marcos regime. Students in the Philippines, however, are not alone in the political repression that they suffer. In Bangladesh, Nepal, Malaysia, Thailand, Indonesia, South Korea and many more countries in Asia, students pay with their freedom and their lives for demanding the basic democratic rights that we here in Aotearoa take for granted. It is hoped that this and future articles will give students in Aotearoa some insight into the aspirations and struggles of their fellow students in Asia.

*Our thanks to Heah Lee Lee, Alex Lee, Roger Yee and all the Overseas and Pacific Island students.*

## STRUGGLES OF STUDENTS IN ASIA

### BANGLADESH ►

Many people think of Bangladesh as a nation where people live in grinding poverty. But many people do not know that the peasants and workers are being ruthlessly exploited by multinationals and the local elite class which controls most of the country's wealth. Nor do many people know that in the midst of widespread landlessness and unemployment, the ruling military junta spends 60% of its budget on the Army. One asks - who are the enemies of the Army? The 'enemies' are not the country's external enemies but the people themselves - peasants, workers, students and all those who are fighting to end the repressive military junta.

Military rule was re-imposed in Bangladesh on the 1st March 1985. In a twentyfive minute radio and television speech, President and Chief Martial Law Administrator H.M. Ershad announced the indefinite restoration of martial law. Political activities were banned, constitutional rights were suspended and opposition to the 21st March referendum prohibited.

A report from the Bangladesh Student Union shows the military regime's blatant violation of the people's civil liberties and basic human rights.

- ◄ Opposition groups were banned
- ◄ Gatherings of more than 4 people were declared unlawful
- ◄ Universities and colleges were closed
- ◄ Unrestricted power of the military and the police to arrest and detain anybody for an indefinite period without trial
- ◄ Arrests of student leaders, trade unionists and political opponents.

In a bid to legitimize his rule, Ershad conducted a referendum of 21st March this year. According to the government-controlled media the results of the referendum were a 'massive mandate' for Ershad - 'Votes for Ershad were 94% of total votes cast and voter turnout were said to be 72% of the electorate.' The BBC report, on the other hand, said that less than 10% of electorate participated in the referendum.

### SINGAPORE ►

In many people's eyes, Singapore is an example of an economic miracle. But beneath the facade of economic prosperity and democracy, there exists a virtual dictatorship under Prime Minister Lee Kuan Yew. The following is a list of some of the repressive acts of the PAP (People's Action Party) government of Singapore:

- ◄ There are more than 100 political prisoners in Singapore none of whom has ever been given a trial
- ◄ In 1974 the government enacted the Newspaper and Printing Presses Act which permits it to control and manipulate the press

◄ In 1974 Tan Wah Piow, President of the University of Singapore Student Union, was arrested and charged for inciting a riot when he and other students were running a student union-sponsored retrenchment research centre to help workers retrenched at the height of the economic recession then. Tan was found guilty of the charge and imprisoned for 1 year. During the trial Tan was not afforded a proper opportunity of testing the evidence against him.

◄ In 1976 the government detained 5 leaders of the Singapore Polytechnic Student Union

◄ The University of Singapore (Amendment) Act 1975 has effectively abolished the University of Singapore Student Union as an autonomous body. Similar legislation in 1980 also abolished the last autonomous student union in Singapore - the Singapore Polytechnic Student Union. The result is that all student unions in Singapore today are government controlled.

◄ Opposition trade unions and trade unionists have been deregistered and arrested respectively. In their place the government has created its puppet organisation known as the National Trade Union Congress which is stuffed with PAP people and financed by the party.

◄ Torture of political prisoners. In 1966 a Commission chaired by the Chief Justice recommended that the Singapore Constitution should be amended so as to provide guarantees against torture of political prisoners. The government ignored the recommendation.

It was because of its record of repression that the PAP was expelled in 1976 from the Socialist International.

### NEPAL ►

A country known for its famous mountains. A haven for tourists - but hardly a haven for those who are its natural citizens. Although never ruled by foreign powers directly, the ruling Rana regime were completely subservient to them. The Rana regime allowed the resources to the country to be exploited for the ends of British imperialism. In the 1930s there emerged a mass movement against the Rana regime. Students played a key role in this mass movement which succeeded in toppling the Rana regime. However the Rana regime was replaced by a series of feudal rulers with the basic repressiveness of the social/political system remaining unchanged.

Since the 1960s the government has repeatedly tried to suppress student organisations and activities, but the students have fought back each time. Thus in 1979 the Panchayati government introduced the 'New Education System Plan' which effectively placed students under its direct control. Student protests gained mass support and led to a national strike which forced a national referendum on the type of political system desired by the people. As a result of the referendum

student unions were again made legal. However, this freedom was short lived. The Panchayati rulers again began to trample upon the limited rights of students and since 1979 many students have been murdered.

Today student organisations and other mass organisations are still illegal. As a result student activities have to be conducted 'underground.' Arrest of students, teachers and all those opposed to the repressive regime continues. However students and the people are not passively accepting such repression and are actively struggling against it.

### SOUTH KOREA ►

The regime of Chun Koo Hwan, installed by military coup on 17 May 1980, has the most onerous human rights record in modern Korean history. The Kwangju Massacre, in which government troops killed over 3000 civilians in the streets of Kwangju in 1980, marked the birth of the Chun Doo Hwan regime.

From the time Chun installed himself as the President of South Korea in 1981, the suppression of human and democratic rights were to become the foundation of his regime. Its most flagrant rights violations include:

- ◄ The use of torture of political opponents
- ◄ Detention - a person deemed 'socially dangerous' can be held in preventive detention without trial for up to 10 years
- ◄ A biased judiciary. The independence of the judiciary is severely compromised because its appointment stems directly from President Chun
- ◄ Abuses by police and security forces in the form of forced entry into houses without warrants; bugging; surveillance. The Korean Central Intelligence Agency's penetration of all aspects of Korean society, especially labour unions, student unions and political opponents is substantial
- ◄ Freedom of speech and assembly and association severely restricted
- ◄ The media completely controlled by the government
- ◄ All political parties dissolved by Chun in 1980. Just prior to the 1981 elections, Chun organised the formation of 10 political parties and virtually hand-picked the leaders.

Students have played and are playing a strong and active role in the popular movement against the Chun regime. Thus it is not surprising that the student movement have borne the brunt of Chun's repression:

- ◄ Some 300 of the 400 plus political prisoners held are students
- ◄ Student Unions are banned
- ◄ Military takeover of two campuses in October 1984 which only ended after strong public protest.

Despite such repression the people and students have remained resolute in their struggle for justice and human rights.



# FREE PORNOGRAPHY - A CONAD

The issue of pornography has largely been restricted to debates between the 'moral' campaigners, and those who either see it as doing no harm, or who declare it to be sexually liberating.

The argument between these two positions has in the past helped to obscure the real nature of pornography, and has contributed toward the lack of struggle against it by the women's movement generally.

Women Against Pornography is a group committed to fighting pornography and providing analysis of its true nature.

## liberals against censorship

Our belief in 'freedom' plus this country's often unintelligent and puzzling censoring has led many people to oppose censorship in any form. But freedom is also about responsibility - it is about using rights so that no-one is exploited. We live in a male-dominated society where women bear the costs of the so-called responsibility.

In December, 1979, a man by the name of King-Ansell was sentenced by the Court of Appeal to 3 months imprisonment for distributing anti-Semitic leaflets in letter boxes around Auckland. He was prosecuted under Section 25 of the Race Relations Act 1971, under which it is unlawful to incite racial hatred. Over 10 years later, comparable legislation aimed at protecting women is still not in existence - and yet material defining women entirely by their genitals, material where women are shown enjoying being raped and humiliated are publically available in cities and towns across the country. Attempts to redress this has sparked outrage from some quarters, with critics claiming it would be an infringement of individual 'rights', and a step towards facism. Ironically, these same critics continue to remain silent over the similar restrictions imposed by not only the Race Relations Act, but defamation law as well.

Pornography is woman-hating in the same way as racist material is dangerous to the target race. It promotes and reinforces assault and murder of women and children and defames women as a class. It lies about our sexuality, denies our humanity and says we enjoy violence against us.

Pornography both creates and reinforces a savage lie about the nature of women's sexuality and about our purpose in the world. As such it is a major impediment to the freedom of women and to the prospect of social harmony between the sexes. To talk of banning pornography as an infringement on the rights of others is simply to ignore the massive restrictions placed on the right of women to walk the streets without fear of rape, to work without fear of sexual harassment, to live in one's home without suffering the terror of domestic violence. It comes down to whether or not women should have those rights.

It is claimed by some that by relaxing censorship laws, pornography's consumers will somehow become bored, or that it will create a new market for erotica. Evidence from overseas countries prove the opposite.

The scale of pornography in those countries with liberalised censorship laws has already reached alarming proportions. In 1977, in the United States, it has been estimated to being a \$4 billion industry; in Denmark it is the third largest industry behind agriculture and furniture making. In Sweden, thirty million pornographic magazines alone are sold annually. It has been estimated that each book is read by 6 - 7 adults on average. Pornography is found everywhere in the urban areas, from sex shops to so-called 'people's co-ops'. Magazines with pictures of small third world children with gigantic penises in their mouths can be found in both the poorer and elegant sections of Stockholm. In local newsagents, glossy magazine covers, placed at eye level greet the customer. One such magazine

featured a woman spread-eagled pulling open her vaginal lips with her fingers. Porno-mats - coin slot machines - on the streets of Copenhagen has made it possible for children of any age, at any time, to obtain pornography. In the United States a cult of extreme violent pornography has moved from the red-light districts into local, 'respectable' movie houses and bookstores. In one record shop, a member of Women Against Pornography told of a record cover featuring a naked 10 year old girl with a rifle sight aimed at her crotch. The album was entitled, 'The Killing of Virgins'.

## the connections: pornography and violence

It may well be asked what the point is of discussing in some detail the kind of pornography and its escalation overseas. However, there is no doubt that the trend in NZ is no different to the overseas experience. We are witnessing a surge in the amount of pornography available; and like overseas what is selling is more violence and degradation. Recently, Customs seized what is the inevitable outcome of pornography with its women-hating ideology - Snuff movies. These videos are of women - usually poor South American women - who are actually sexually tortured and then brutally killed. Women Against Pornography have heard of Snuff movies shown in such centres as Blenheim, Tauranga, Invercargill, Auckland and Wellington. In Wellington there was a man who forced his young step-daughter to watch a Snuff movie - the young girl vomited as she watched the women mutilated. The police were called and this man was given a 'warning'. The man who smuggled Snuff movies into NZ was prosecuted and fined \$75, making a mockery of any pornography control. The smugglers rights have effectively been upheld, and so too men's right to their 'entertainment'. Women's lives are indeed cheap.

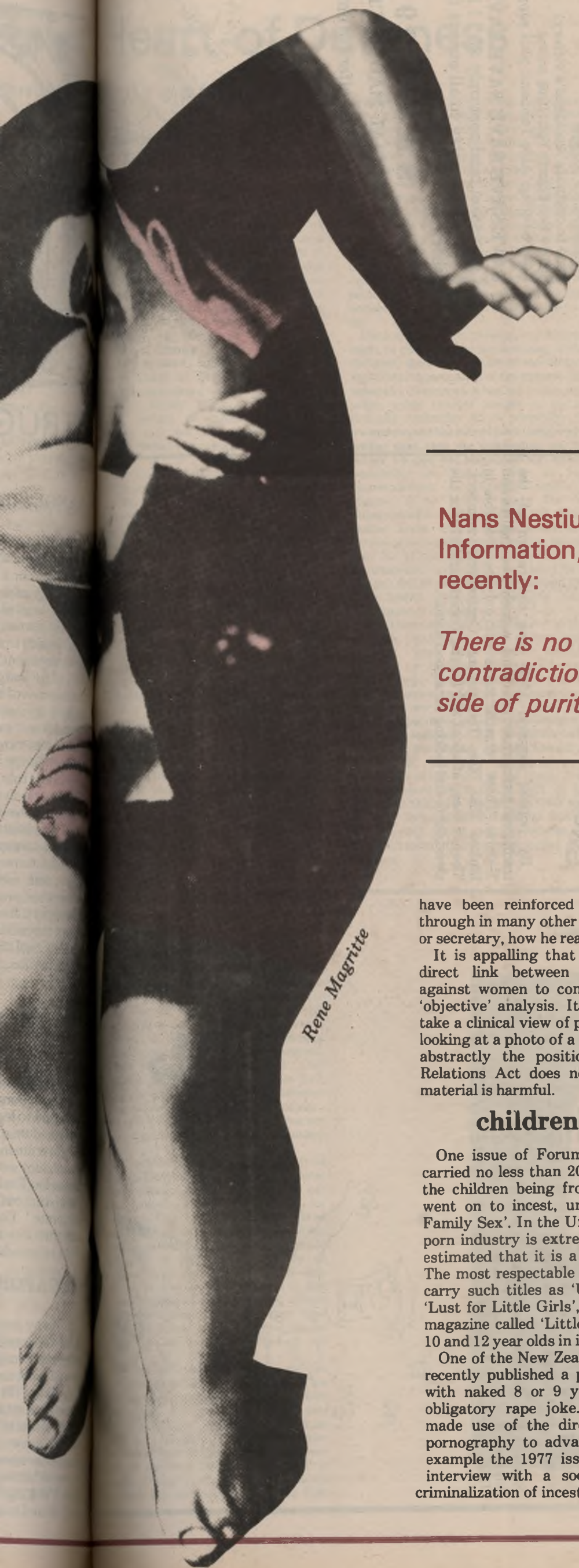
Research overseas by Edward Donnerstein has shown that exposure to even a few minutes of sexually violent pornography, such as scenes of rape and other forms of sexual violence against women, can lead to anti-women attitudes and behaviour. According to Donnerstein, it can increase the viewer's acceptance of rape myths (for example, that women want to be raped), increase the willingness of a man to say that he would commit a rape, increase aggressive behaviour against women in a laboratory setting and decrease one's sensitivity to rape and the plight of the rape victim. In Quebec, Canada, School nurses tell of young boys asking them 'Is it true that for a woman to have an orgasm, she has to be raped first?'

A sex offender treatment centre in the States bans its patients from watching pornography because and I quote, 'it would be like giving a shot of whisky to an alcoholic.' Perhaps such a shot is the video of the airline where the stewardesses can't get enough and strip for the male passengers, and are shown as enjoying the leers and the gropes. How does this link with the reality of thousands of women who face daily sexual harassment at work? Not every man who watches a pornographic video will immediately go out and rape a woman. But the attitudes that





# CONADICTION IN TERMS



Nans Nestius, Chairperson of the Swedish Centre for Sex Information, and a one-time advocate of liberalisation stated recently:

*There is no such thing as free pornography: It is a contradiction in terms, Pornography stands for the other side of puritanism, for shame and for guilt.'*

have been reinforced and encouraged can come through in many other ways - how he treats his wife or secretary, how he reacts as a juror in a rape case.

It is appalling that we should have to prove a direct link between pornography and violence against women to come up with 'hard' facts and 'objective' analysis. It is impossible for women to take a clinical view of pornography. It would be like looking at a photo of a lynched black and discussing abstractly the position of the neck. The Race Relations Act does not require proof that racist material is harmful.

## children in pornography

One issue of Forum, which is available in NZ, carried no less than 20 accounts of adult child sex, the children being from 8-12 years old, and then went on to incest, under the title of 'Home and Family Sex'. In the United States, while the kiddyporn industry is extremely clandestine, it has been estimated that it is a \$1 billion per year industry. The most respectable book stores and news stands carry such titles as 'Uncle Jake and Little Paua', 'Lust for Little Girls', 'Adults Balling Children'. A magazine called 'Little Girls' offer such pictures of 10 and 12 year olds in intercourse with adult males.

One of the New Zealand pornographic magazines recently published a picture of the Rolling Stones with naked 8 or 9 year old girls along with the obligatory rape joke. The pro-incest lobby have made use of the direct connection with popular pornography to advance their point of view. For example the 1977 issue of Penthouse featured an interview with a sociologist advocating the decriminalization of incest and the 'sexual liberation' of

children. 'After centuries of restrain, incest is finally a hit'.

In the pornographic industry, the immediate victims are usually women and children of the working class. Through economic necessity, and the image women have of themselves as sexual commodities, many women and children are forced into the dehumanizing world of prostitution and pornographic modelling. In the US, there are still laws to supposedly protect children from this exploitation. However, more often than not this commerce in children is ignored. For the pornographers there is an abundant supply of young children, some runaways with no other way of surviving, some sold by their parents.

## toward a new definition

An essential part of Women Against Pornography's demand for legal reform includes a re-definition of pornography and changes to the enforcement structure which would apply it. Anti-pornography laws which truly focus on the rights of women would not, for example, ban material which celebrated human sexuality - both lesbian and heterosexual - and it would allow for a comprehensive school sex education programme.

We must be clear as to what the enemy is in pornography; it is not sex or nudity but degradation and violence.

The choice is ours; either we uphold men's right to sexual stimulus at any cost, and the right of profit from it, or we uphold the right of women to be free from negative self-images, violence and lies about our sexuality.





# The BNZ Winter Sports Tournament

Sport was the basis for the first contact between the New Zealand university colleges. At the turn of the century the prospect of organised inter-university sports tournament became a reality. August 1945 saw the staging of the first Winter tournament at Otago University involving Hockey, Basketball, Fencing, Skiing, Table Tennis, Cross Country, Golf and a drinking horn.

This year, some 40 years after the 1st Winter Tournament and 80 years after the 1st inter-University sporting tournament Auckland is the lucky host.

Sporting activities scheduled for this year's tournament and the organisers names and phone numbers are:

Badminton	David Bullivant	892-648
Basketball	Grant Harvison	594-553
Billiards	Steve Cullen	861-809
Canoe	Raoul Fenelon	600-166
Chess	Wayne McDougall	795-168
Cross Country	Andrew Bishop	556-402
Cycling	Angela Drake	606-259
Debating	Greg Drumm	556-118
Fencing	Hugh Pearce	693-597
Hockey (women)	Raewyn Bennett	505-509
(men)	Grant Wakefield	456-563
Indoor Cricket	Matt Pearson	267-6062
Karate	David Bullivant	892-648
Netball	Katrina Starrs	478-8486
Rugby League	Bryn Grant-MacLine	399-271
Small bore shooting	Terry Smith	65-627
	(Hamilton)	
Soccer	Grant Power	541-345
Squash	Hugh Leabourne	657-317
Table Tennis	Robert Woolf	500-730



## Involvement

The inspiration for *Chariots of Fire* was from the 1st University Sports Tournament. This year we plan to lay the groundwork for the sequel *Charred Chariots*! To do so we need all you keen sporty types to participate. Entry is open to all members of the Students' Association enrolled at University. See the list of contact numbers for all the individual sports.

## Sweatshirts

By popular demand 1985 sees the return of the traditional tournament memento, namely sweatshirts and T-shirts. These versatile items will only be available in limited (like the Tournament Controllers) numbers. They're cheap at about \$12 for the T-shirts and \$20 for the sweatshirts and looking for a good home.

## Billets

This exciting tournament is attracting 1000 fabulous sporty people who all need places to sleep. Here's where you can help! Even if it's just one bed on which to lay a head, we would love to hear from you. Call in at Studass and leave your name, phone number and other relevant details.

## Social Programme

For your entertainment and enjoyment  
A.U.S.A. presents:-

Sunday 25th August  
Sports Bar 2pm - 7.30pm (Free entry).  
Late Bar with Jazz Band - 'Cruz' 8pm to 1am (free entry)

Monday 26th August  
Sports Bar 2pm to 6pm (free entry).  
Hop featuring 'The Blues Busters' 8pm to 1am (\$4 door)

Tuesday 27th August  
Sports Bar 2pm to 6pm (free entry).  
Late Night - starring Gary McCormick - 8pm to 1am (\$2 door)

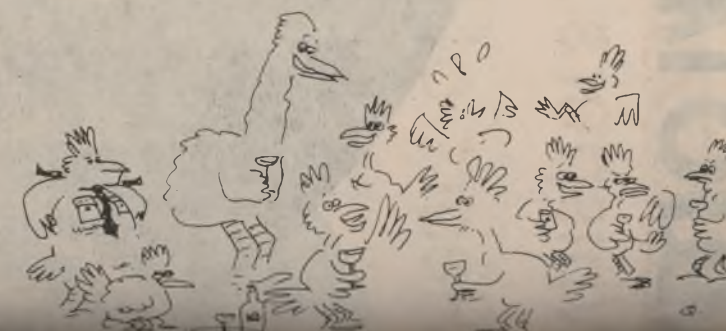
Wednesday 28th August  
Sports Bar 2pm to 6pm (free entry)  
It is only a groundless rumour that there shall be no drinking horn from 4.30pm to 6.30pm.  
Disco 8pm to 1am (\$4 door)

Thursday 29th August  
Time to celebrate Auckland's victory!  
Sports Bar 2pm to 6pm (free entry).  
Hop featuring 'Able Tasman's' plus support band (\$4 door)

**SAVE SAVE SAVE SAVE SAVE SAVE SAVE**  
Concession card cost only \$5 ! ! ! !  
This entitles entry to all events free that would otherwise cost \$14.

**SAVE \$9**  
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See you at BNZ Tourny '85!



# Whispers from Heart of Darkness -

## Part II

Ira Cherus  
from 'Bulletin of Peace  
Proposals' Oslo

The fertility of the unconscious is a crucial factor. Not only images of the continuity of life, but all images of future possibility and change, have their roots in the fantasy life of the unconscious. The cost of repression is thus compounded by a loss of possibility. Even those who escape the return of the repressed in the form of political projection pay the price when they seek a new future, free from the dangers of literalized myth, the springs of change are dried up. Life becomes stuck, static, hopeless - a replica of a grave. Death in life begins with the locking of unconscious, and the unconscious is most acutely. While we consciously face the horrors of nuclear war, the unconscious may not see, a great deal of difference between the pre-war and post-war worlds.

The purveyors of political myth, in and out of government, are not at all unhappy to have it that way. An immobilized public going through the motions of democracy without disturbing the status quo, probably suits them just fine.

The more psychic repression, the more bombs can be built without effective protest.

The more bombs built, the more repression generated to numb potential protest. For the builders of the bombs, this is a benign, rather than vicious, circle. It is important to recognize, too, that the repression of the unconscious was not caused solely by the bomb. But it stems from that technologizing of life which culminates in the bomb as its ultimate and apotheosis.

In such a world, the words 'unthinkable' and 'unimaginable' play a very special role. They set the seal on the repression of imagination. Relieving us of responsibility for changing that repression, they endorse the status quo. Simultaneously, they help to mask the obvious fact that we have been thinking and imagining all along. Setting the seal of 'reality' on our political imaginings and projections, they confirm the status quo.

byond numbing

It is strange to find oneself agreeing with the Air Force. But truth can appear in unexpected places: 'The most damaging misconception that must be faced and corrected in our view is the national delusion that nuclear war is unthinkable' (American Air Force Association, 1978). I hasten to add that the conclusions drawn from this premise by the Air Force are diametrically opposed to my own. The Air Force would correct this delusion to pave the way for nuclear war. I suggest that it be corrected as a (perhaps necessary) step toward total disarmament. In the statement, if we add that 'unthinkable' implies 'unimaginable' as well, it is correct. Dispelling this one delusion may help to remove a whole host of others - the vast network of delusions surrounding our attitudes toward nuclear weapons and nuclear war.

Is this possible? Does our lengthy analysis yield any prescriptions for action? The most serious implication is the need to face our fantasies honestly and recognize them for what they are. This is not easy; in fact, it is so difficult that most of us will risk imminent annihilation to avoid it. Yet once we realize the price to be paid, there may be no alternative. It is certainly easier if this recognition is shared with others, in full awareness that our fantasies are not unique private aberrations. Rather they are individual variations on a universal set of themes, the common property of all humanity.

Facing the unconscious together, we can begin to explore its labyrinthine paths. This process was well underway, of course, before the nuclear age. But now it takes on a new direction and new urgency. Particular attention must be paid to images that render nuclear war acceptable, even desirable. These images are pervasive and deeply rooted; it may take strenuous efforts even to notice them, much less eliminate them. As a first

step, we can listen to ourselves and others talk about nuclear war. How often are images and figurative words used when more neutral terms would suffice? How often, for example, do we say 'If they drop the big one', or 'If it all blows up', rather than simply 'If there is a nuclear war'? We can focus on the pictures these words conjure up in our minds and the emotional responses they trigger. Discussing these issues with others, we can bring hidden feelings and attitudes out of the unconscious closet into the public light, where they belong. Once mythic fantasies are laid out openly, defined and described, their hold over perceptions of reality is weakened. Confusions between imagination and reality begin to clear up.

Confusions of past, present, and future also begin to clear up. The unconscious, rooted in the past, shapes our vision of the future and thus distorts perception of the present. This is especially dangerous when we make present policy using familiar images to picture a radically unfamiliar future possibility. Once we understand the role of past imaginings, we realize that they are misleading us into a future we had not bargained for. Since the possibility of nuclear war is totally unprecedented, it demands totally new images, if we are to shape the future unhampered by the burden of the past. We cannot know what images would do full justice to an unprecedented reality, but surely they lie at the unexplored frontiers of the unconscious. And surely they must be alien images, full of pain and horror beyond any we have known, with no redeeming hints of fascination or consolation.

Can these be found? The history of artistic creation, particularly in the present century, answers 'yes'. The creative revolutions initiated by the likes of Picasso, Joyce, and Schoenberg - and continued by their heirs from Antonioni to Zappa - were responses to a radically new world. They witness to the mind's capacity to generate new images equal to new realities. This tradition of the distorted, the surreal, and the absurd offers the most powerful anticipations and reflections of the world of the bomb. Nothing is as absurd as a planet full of people conscious that each day may be their species' last, yet living in absolute denial. Nothing is as surreal as a world whose most crucial reality must be approached through fantasy.

The absurdists and surrealists have much to give us. They can teach us to live in a world where the distinction between reality and imagination has been erased. They can offer us alien images, appropriate to the totally alien reality we seek to grasp. Because these images seem to come from outside ourselves, they can be stripped to the ambivalence inherent in more familiar fantasies. They can express the feelings of unalloyed horror that are required. At the same time, though, they may be more acceptable just because they are alien; we have less fear that they reflect the deepest levels of our own true nature. Like nuclear war itself, they are foreign invaders.

Creative artists can do more, though, than reflect an ill-fated future. They can also keep open the contacts between the conscious and the unconscious - the door to new visions of future possibility. The most painful works of art are the most hopeful, for they teach us that we can shape as well as suffer the future. If we must expose ourselves to pain, as we exchange old fantasies of nuclear war or images that approach the reality, we can find consolation in this redeeming hope. It reflects the freedom in artistic creation that can serve as a model for everyone. Certainly not all of us can be artists or poets or musicians. But all have unique worlds of inner fantasy. Governments and bomb-builders have relied on their ability to suppress these inner worlds and force them into a narrow mold; the projection of imagination onto a preordained nuclear reality. In effect, the government has monopolized our unconscious minds, offering in return the rewards of (supposed) security and material comfort. The creators refuse the bargain. They claim the unconscious as a private and universal kingdom, not the domain of kings or premiers or presidents.

### Imagining the 'unimaginable'

Surrealist images of grotesque terror will not, by themselves, solve our problems. Indeed, a flood of invading images might evoke a retreat to the apparent safety of familiar nuclear myths. These myths feel safe because they embody the basic structures of our unconscious lives. They seem dependable; they will never disappear. Nor should they. But they can be reshaped and directed toward new ends, so that old and new images can work together. The old can buffer the new and make them tolerable, while the new can help make the old beneficial.

Myths and fantasies are tremendously plastic. They can take on innumerable forms and transmit the widest variety of emotions and attitudes. This inherent ambiguity, which allows for the attractive in images of nuclear war, also enables every myth of war to be transformed into a myth of peace. For example: the disarmament movement, like an army, depends on opposition and struggle for its very existence. Once the opposition capitulates, the movement disappears. And while the struggle is (and one hopes will remain) non-violent, it still involves immense power. Its goal is to wrest huge quantities of lethal power from the most powerful governments in the history of the world. This

is a profoundly heroic goal. So the myths of heroic battle, the core of so many perceptions of nuclear war, are just as viable in imagining the path toward peace.

Disarmament activists may justly see themselves as heroes facing the monster of impending nuclear war, with the fate of the beautiful princess - human life itself - in the balance. The hero must face the monster directly, in all its terror; here is the proper role for surrealist imagery of alien horror and absurdity. Voluntary exposure to these images, evoking the full measure of fear and despair, begins the initiatory test. Despite the overwhelming darkness, the hero can triumph by clinging to faith in the justice and right of the movement's cause. The ultimate goal, as in every myth of battle, is a world purified of evil and pain.

There are other symbolic images of nuclear war that can be reversed into images of peace. 'Universal suicide' can become a voluntary destruction of one's world-view; for many, sacrificing the myth of 'us against them' and the longing to conquer the enemy is truly a dissolution of the personality. 'The planet blowing itself up' can become an orgy of fantasized destruction in which all nuclear weapons are defused and thus demolished. 'The emptiness of utter desolation' has curious echoes in widespread images of paradise as an unending plain, devoid of conflicting oppositions. Nearly every image of nuclear destruction can be transformed into a corresponding image of peaceful construction with a bit of creative imagination.

Creative imagination is the key. Nuclear war exists only in the imagination; it is immune to reality-testing. The very same holds true for total disarmament, which is just as unprecedented as total devastation. Both of these possible futures must be lived out fully in the mind before they can be turned into reality. By now it is a truism that one or the other must inevitably become our reality. The choice is ours. If we are to make the right choice, we must first understand that nuclear war is 'thinkable' and 'imaginable', and then understand our modes and patterns of thought and imagining.

Most importantly, we must realize that nuclear disarmament is equally thinkable and imaginable. It does not require surrender of fundamental fantasies and myth. It does require their reinterpretation, and acceptance of radically new images to complement them. Disarmament begins in the imagination.

For the millions who oppose nuclear weapons yet remain politically inactive, this is a liberating message. Beyond the psychological dynamics underlying their apathy, they have been overwhelmed by the apparent impossibility of changing minds in Moscow and Washington. But perhaps the place to start is not in faraway capitals; rather it is in our own minds, where we are, if we choose, free and sovereign. Disarmament begins in the imagination. Its end - whether successful or unsuccessful - will be very, very real.

Ira Cherus is Assoc. Professor of Religious Studies, University of Colorado.

### 'Disarmament begins in the imagination'



'Two Monkeys' - Bruegel



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## SRC

Every Wednesday 1pm Cafe Extension.

The meeting began, at about 1.10 after patiently waiting for a quorum to trickle in. Sadly, none of the 50 were a member of the Bucket Club, and so their motion to be affiliated lapsed after three weeks. In light of this several motions were passed, requiring that a representative from a club be present when their affiliation is considered. This was done to allow members to be asked questions about their club.

A general motion related to women's rights to information and control over their bodies was passed unanimously. This motion gave special emphasis to the areas of reproduction, fertility and health.

Finally, eight motions relating to the Asian Students' Association and Commission in Defence of Asian Students' Rights were dealt with. Five motions were passed as a block. These related to the formation of a sub-committee, within the NZUSA structure to liaise with these organisations.

Then the controversy began - money. This year 400 students deliberately could not afford to come to university, even though they were in our budget. Strangely enough, these people refused to pay \$50 to join our association and soon our beloved Executive will be scrabbling for \$20,000.

So the last three motions came under fire. S.R.C. agreed to pay the travel expenses for a non-executive delegate to the above Committee. They also agreed that the Pacific Affairs Action Committee should give \$750 p.a. to the Commission in Defence of Students Rights. This, despite a suggestion that the money in Motions 7 and 8 come from the NZUSA levy on all universities. The argument was that a) more money would be available and b) it would be less likely to be cut in a budget squeeze, but this failed to win popular support.

So the eighth motion also came up for discussion. This suggested Executive give \$200 p.a., as of 1986, to this sub-committee. Question: What is so heavy that 50 people are needed to carry in, but so small one person can lose it?

The quorum was lost at 1.56pm.



Wayne McDougall

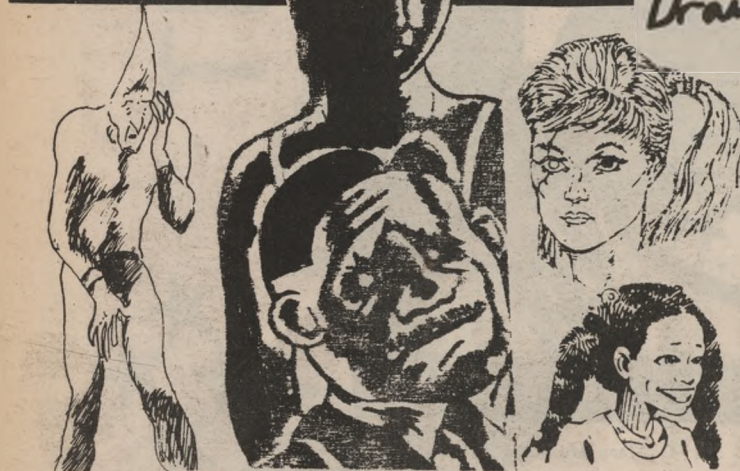


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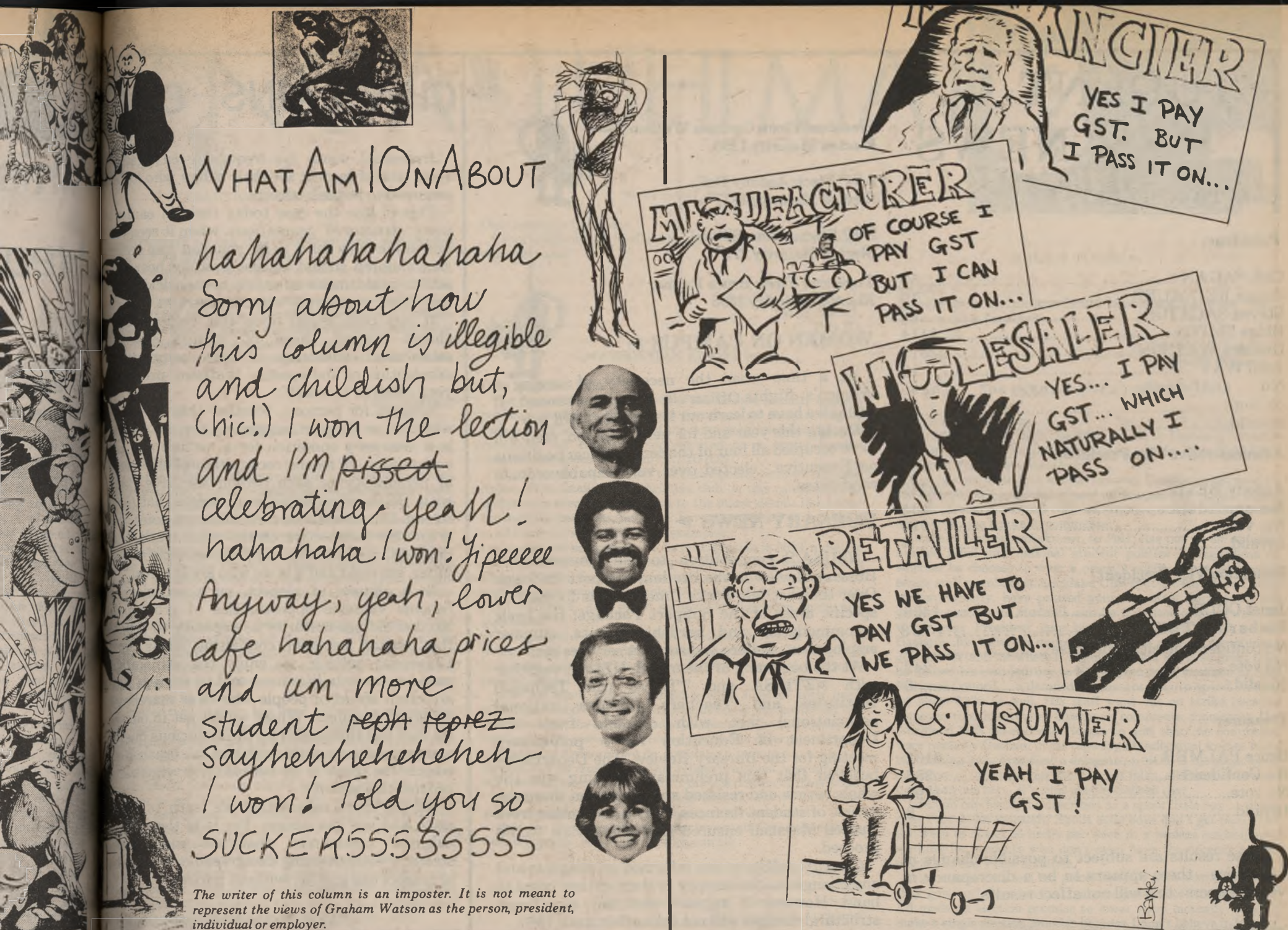
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The writer of this column is an imposter. It is not meant to represent the views of Graham Watson as the person, president, individual or employer.

## TE KAKANO

Ma ora koutou e hoa ma!  
 Kei te pewhea ra koutou, kei te pai koutou me a koutou mahi?  
 Kei te pai tenei mokai a koutou ahakoa te nui hoki o nga mahi.

Greetings! I'm back again with another edition of this informative terrific column designed to please you all! I intend to make this column a bit shorter than previous ones, although that is my initial intention but I get a bit carried away.

The last couple of weeks have been pretty busy, but I'm pleased to report they have been productive. I have been busy writing another submission, this time in support of the bid by the Aotearoa Broadcasting System for the third television channel. Television holds a very pervasive and persuasive position within Maoridom. TVNZ over the last 25 years has contributed to the decline of our language and culture by reinforcing Pakeha culture and doing little to support our Maoritanga. There are several multi-million dollar organisations who warrant for the third channel. Only the application of the Maori owned and operated Aotearoa Broadcasting System makes any commitment to Maori Language and culture. The NZ Maori Council established ABS. Part of the ABS application calls on the BCNZ to hand over 15% of its resources to ABS including studios, technical staff, equipment, etc as Maoridom's share of broadcasting's resources.

Many of our people who live in the urban areas do not have access to their Maori language, culture, marae, tribal roots, etc. ABS will transmit Maoritanga right into our homes and lives, and therefore enable our people to learn about themselves. The potential for maintaining and developing the Maori language and culture is limitless. Essentially people could learn all they wanted to about their Maoritanga, so NZUSA supports ABS's bid and calls on the Broadcasting Tribunal to endorse this application. I reckon it's a really exciting scheme that I hope will pray Pakeha people will allow to come to fruition. I believe a Maori TV station is absolutely essential if we want to remain a distinctive and unique people in the future.

Nga Toki met over the weekend of July 12-14. All campuses were represented and we had a great hui. The topics we discussed included:

- work done by the Tumuaki Maori and Nga Toki since May Council at Lincoln,
- NZUSA restructuring,
- Runganga Tauira o Aotearoa - Maori Students Association,
- Racial harassment procedures,
- Runganga Rangatahi o Aotearoa - Maori Youth Council,
- Maori Language Week,
- NZ Students Arts Council,
- NZUSA's anti-racism campaign,
- campus tour of Tumuaki Maori,
- survey of Maori students,
- and several other take brought by each campus. It would take

me too long to outline all of our discussions but each Nga Toki delegate at your campus will be able to explain all of these topics and no doubt will be calling a meeting for you all to discuss them.

I will be doing another campus tour this term and will be following this itinerary.

- |                        |                      |
|------------------------|----------------------|
| Otago                  | - July 30 - August 1 |
| Waikato                | - August 6-8         |
| Auckland               | - August 8 - 9       |
| Canterbury and Lincoln | - August 12 - 14     |

I'm coming on to campus to talk to Maori students and to do some work for your benefit. I hope to be able to explain to you all many of the issues that are before us as Maori students, so come along to the forums and meet the person behind the columns! I expect the campus tour will occupy most of my time over the next month.

While on tour I'll be scouting around for our 1986 Tumuaki

Maori. Nominations open next week and I hope lots of you out there will take up the call and stand for the position. If you feel you would like to devote a year to helping Maori students and assisting Maoridom in our struggle to survive then now is the time to do something by applying for the position.

If this is Maori Language Week for your campus, kia kaha ra! Ki te ako i te reo. As I said last time Maori language is on the verge of extinction and we must do all we can to save it and thus maintain our uniqueness as a people. Please read all of the articles in your paper produced during Maori Language Week, the history of its decline is incredible.

Proverb of the Week

*'Toi te kupu, toi te whenua, toi te mana'*

*'Hold on to the language and the land and our mana will be assured'*

*No need to explain that one! Kia kaha koutou i roto i o koutou mahi katoa.*

Arohanui





# STUDENT NEWS

## ELECTION RESULTS ►

### President:

Carl FAGAN .....	53
Anton REINAUER .....	19
Steven SACATOS .....	53
Bidge SMITH .....	1114
Graham WATSON .....	2319
John WAY .....	18
No confidence in any of these	
No vote .....	23
Invalid .....	24

### Administrative Vice President

Antony BELL .....	2242
No confidence .....	465
No vote .....	1013
Invalid .....	4

### Education Vice President

Janet COLE .....	1466
Richard STEEL .....	1738
No confidence in either of these	275
No vote .....	242
Invalid .....	6

### Treasurer

Bruce PALMER .....	2132
No Confidence .....	386
No vote .....	1198
Invalid .....	9

These results are subject to possible change of majorities - there appears to be a discrepancy in voting papers - this will not affect results.

President Elect: Graham Watson  
Elected Majority 1196

AVP Elect: Antony Bell  
Elected Majority 1777

EVP Elect: Richard Steel  
Elected Majority 272

Treasurer Elect: Bruce Palmer  
Elected Majority 1595

## WOMEN ON CAMPUS ►

At a time when the necessity of having a Women's Rights Officer is being questioned, it seems we have to learn our lessons the hard way.

During this year and for next year too, men will have occupied all four of the senior officer positions on Executive - elected over very capable women candidates.

## BURSARY NEWS ►

NZUSA'S contribution to the Government's Bursary Review is the Student Support Package. Over the past few weeks Craccum has focused on specific areas of the Support Package: the basic accommodation and hardship grants, summer employment, welfare and support services etc.

At the beginning of the month NZUSA together with NZTISSA and TTANZ (the Technical Institutes and Teachers colleges national associations) met with officials from the Department of Education for a preliminary meeting for the Bursary Review. The Department believed that this preliminary meeting was the whole review and resisted any long term thorough review of student finances. Only intervention from Russell Marshall ensured that the review would proceed.

Craccum will keep you informed on progress and any changes to the bursary system as they come to hand. However it appears that any significant structural changes will not take effect until 1987.



# CHAPLAINS' CHAT

Irreverent youth are frequently castigated for their lack of respect for their elders who are often assumed to be their betters.

This is less the case today than in earlier and more 'structured' generations, when it seemed odd and unfair, as a child, to be 'shushed' and reminded that children should be seen and not heard, while adults could make as much nonsensical noise as they liked, apparently without restraint.

It has been urged upon this column that we should remind those of mature years of the established authority of the complementary admonition of the apostle: 'Fathers, provoke your children to wrath'.

Respect for persons, whether they are wise, whether, as the poet suggests, they are otherwise, is a necessary condition for a mature and caring community. It means recognition of the integrity of personality of each person we have dealings with. Often, when we differ, it seems that they are wrong. But sometimes their different point of view is another perspective on the same truth. It even happens, occasionally, that those with whom we differ, are right and it is we who are in error!

In a climate of respect, such occasions become valuable opportunities of growth. Frank Kunkel defines maturity as capacity to cope with the tension between conflicting ideas. In the University setting, we enjoy the exploration of paradox, both in literature and in science. But we are often afraid of people who have marched to a different drummer. Where we are set in our ways, we may feel threatened by the audacious questions and propositions of the rash and the brash. Yet the search for truth is of necessity, a vigorous and provocative activity.

All the more reason that we learn to play the issue and not the person. For it is the mark of a cultured community that we may disagree strongly without being disagreeable; that we learn to respect one another without partiality.

J.M.K. for the University Chaplains

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In addition, you are invited to visit the faculty. Free meals and accommodation will be provided for short visits between 12 and 30 August 1985. Please inform the Faculty of your intention to visit by writing to the Secretary.



### SHADOWS

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Tues. JAZZ TRIO  
Happy ½ hr 5-5.30  
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Comedy by the Balls,  
The Real Mutants.  
Thurs .....  
Blue Rhythm Hounds  
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## LION RED

who is CJ?



# CHAT **NGA TUHI MAI**



## ◀ ELECTION FAIRNESS ▶

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## ◀ AT LAST ▶

Dear Jonathon Blakeman,  
Congratulations on finally signing a letter to Craccum with your real name.



Yours,  
Barry Worthington II,  
Sue Smith VI,  
Peet III

## ◀ JUICY TUTOR ▶

Dear Eds,  
I would like to comment on Heath Lees' taste in jerseys. Has he got any other flavours?

Sincerely,  
Woolly Dreamer

## ◀ CHRISTIAN RIPOFF ▶

Dear Birgitta & Pam,  
The Ancient Egyptian Church of the Infinite recently began a publicity campaign through its members on campus. Apart from posters featuring some of the more exotic words of the god Amon-Ra, our campaign concentrated on a poster headed 'AMON-RA - (does not equal) RELIGION!'

To our horror, we find that the entire poster concept has been ripped off in totality by a christian club on this campus! Their imitation is even identical down to the minor details like triple-brushstroke headlines, and they have plagiarised our message in all other ways possible. Some examples:  
*our poster, 1st paragraph:* 'To be an Egyptian is NOT a matter of doing certain rituals, smoking certain drugs, or keeping some Code of Ethics. Rather, it is sweet and enjoyable relationships with the most wonderful people -- Amon-Ra, Osiris, Tefnut, Isis, Ptah, Khepera, and other astounding Egyptian gods and goddesses!'  
*of their poster, 1st para:* 'To be a Christian is NOT a matter of doing certain rituals, smoking certain drugs, or keeping some Code of Ethics. It is a sweet and enjoyable relationship with the most wonderful person - Jesus Christ.'

Now we admit that all religions have a lot of their basic superstition and hype in common, but to rip our poster off like this is weird in the extreme and says much for the shallowness of belief of those concerned. Having made our objection through the pages of *Craccum*, we do not plan to take this matter any further, but we must warn other religions against appropriating our material henceforth. Finally, I draw attention of these sinful Christians to one fact they should tremble at: we have more goddesses and gods on our side than you have on yours!

May the blessings of Amon-Ra be on all *Craccum* readers. Life, prosperity, and health be with you all.

Bruce H. Grenville,  
Divine Servant of the Gods,  
The Ancient Egyptian Church of the Infinite,  
P.O. Box 3189, Auckland.

## ◀ PREZ OF A FEATHER ▶

Dear Birgitta and Pam,  
'Birds of a feather flock together' .... and so I come to Graham Watson's defence, particularly in reply to Peet (Nga Tuhi Mai, *Craccum*, Volume 59, Issue 14).

Peet has got quite a lot wrong, however Presidents get used to self-centred, self-opinionated and self-important critics filling campus newspapers with their self-righteous and unmitigated (not to mention ignorant) comments.

Graham Watson, unbeknown to Peet, has put an air of light-hearted relief into national student politics -- regardless of whether he chooses to wear a priest's outfit or not, at least 3 senior staff members at Auckland University, with whom I have spoken recently, have praised your President because of his genuine concern for students and for the often original ways in which your President gets his concern noted -- 10 points Graham...for being so unpredictable! His concern for student Job Search (and for where it is going to end up) is so great that he funded his own journey to Wellington for a weekend of SJS National Council ... a damned unpleasant way to spend 2 days, let alone \$130 as well. His staff went out on strike because someone who interpreted Graham's comments concerning the Auckland SJS Co-ordinator forget to add that the comments were made by Graham in his capacity of individual (comes from not making your President a delegate...), NOT in his capacity of employer .... whether you like it or not folks, all Presidents wear more than one hat ... it's time people realised that.

Graham can hardly be described as a spoilt little boy ... where does Peet do his research? Spoilt little boys don't get paid \$140 per week to spend 60 hours per week in a sunless environment working for students who don't even have the decency to say thank you every now and then.

Also maybe cafe and bar prices haven't gone down, but have they gone up? Ours have ..... and regardless of whether or not I'd made an election promise to lower them (actually I didn't make a single election promise because I don't believe in bribery before individual capability) our prices would still have gone up. Presidents can't dam the country's downhill economic current.

Come on team .... Presidents are 'people' too.

Another little comment .... I note that in the front of *Craccum* it says that the newspaper is a 'source of free expression and information for the Auckland University Community and is not an official publication of the University or the Association.' I realise that student newspapers tend to have a critical bias towards full-time workers for the Association (ie Exec members) however I find it rather strange that *Craccum* is not specified as an official publication of AUSA especially when it is spending \$38,000 of AUSA's Activities Budget for 1985 ..... what happens to the good old accountability bit if there isn't a bit of responsibility to the Association thrown in somewhere? Or does that mean that AUSA has SOOOOOO much money that it can afford to hand over \$38,000 without having the ability to guide how it is spent ..... somehow I don't think this is true because if there is so much money around then why has AUSA landed an \$80,000 deficit for the 1985 Catering budget. I also wonder whether 'free expression' means 'free expression for all' or 'free expression for those who freely express the views of *Craccum* people'?????? If *Craccum* is truly a forum for 'free expression', then why did students see a need to introduce Campus News????????

With love from another Student President,  
Steph Haworth

## ◀ A HARD WORKING WALLY? ▶

Pam & Birgitta,  
Some pseudonymous students had a good go at Graham Watson in your July 2 issue, including someone who signed their 'Peet'. Peet claims that Graham has ruined our standing in the University hierarchy. The truth is that Graham has many battles within the university system - not by writing anonymous letters to *Craccum* but by reasoned argument. There have been times on the University Council where Graham has headed a majority to vote with him rather than with some of the respected senior Council members (including the Vice-Chancellor).

Peet claims that Graham 'killed attempts to have AUSA produce a free discount book for students'. This is a lie. The *Orientation Handbook*, published by AUSA, contains a list of hundreds of discounts, and was available free to all students at Enrolment Week and Orientation. Graham has never tried to 'kill' discounts for students.

Peet implies that Graham has done nothing to get summer jobs for students. The fact that Graham worked incredibly hard for the summer to organise a large student work co-op has been conveniently ignored by Peet. Late last year, with no help from Graham's Job Search or the Executive (were you on last year's Executive, Peet?), Graham wrangled subsidies from the Labour Department to get students employment over the summer. It was a pilot scheme and it worked. The way is now open for students to form their own co-ops, get the \$75 Government subsidy, and be their own bosses.

Since Peet couldn't sign her/his real name, it is hard to know what the writer's motivation was. Smearing Graham will suit a number of people, some of whom are currently standing for election. I hope voters will look past the smear campaign and see which candidates will best represent the student body.

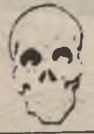
The reason for all the Executive fighting this year has been that most Executive members refuse to listen to student opinion. The attitude is that the Executive knows what is best for students, and anyone who argues against is ignorant of the issues. Graham has been fighting this attitude all year. But can you do when you are continually outvoted? Some people just sit there and don't say anything. Graham speaks up and in the process steps on lots of AUSA toes, hence a smear-writing campaign to *Craccum*.

Although Bidge Smith would make an able President, she hasn't got the inclination to follow student opinion. A President must represent the students, not disregard a vast number who would disagree with her politics. I am voting for Graham.

Antony Bell

## ◀ WHITE ON ▶

Dear Editors,  
Julian White. Julian White. Julian White. Julian White. Julian White. Julian White.  
Julian White. Julian White. Julian White. Julian White. Julian White. Julian White.  
Julian White. Julian White. Julian White. Julian White. Julian White. Julian White.



Not Julian White

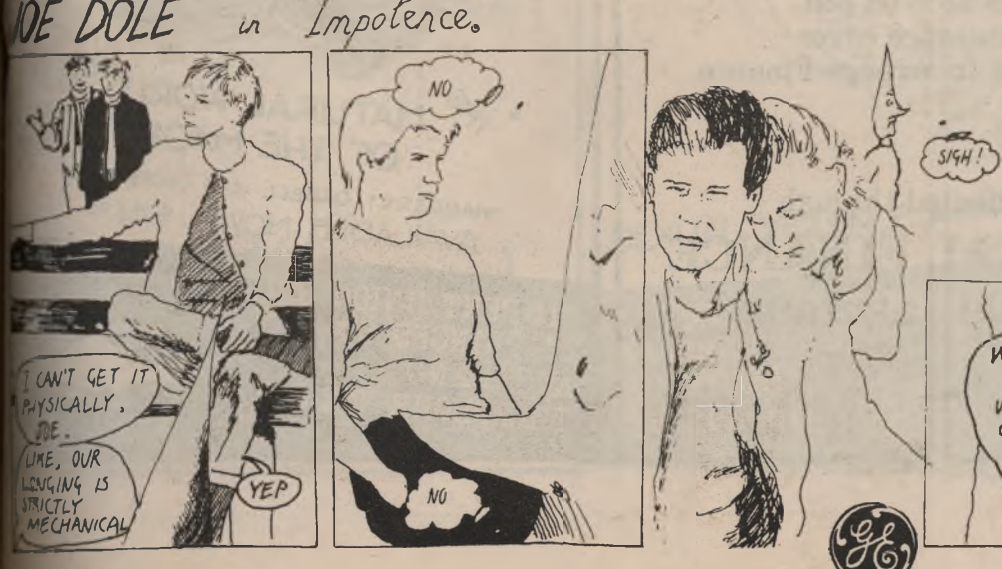
## ◀ THE OTHER SIDE ▶

The Editor,  
Can you please tell me why I should read in *National Business Review* on July 22 this year about Tisa Card and what it has done for us, before we have heard about it from our President? Last year this paper was full of attacks on Tisa Card, it would seem that there is another side to the story.

Would you people please tell us why we can not get application forms from our Student Office?

Yours in Christ,  
R. McKenzie

Terry Stone



Dedicated to Gilbert Hernandez - 18 85  
Nxt: Joe Goes Commercial, Okay?





# NGA TUHI MAI



## ◀ DEFINITELY NOT BORING ? ▶

Dear Craccum,

Many thanks to the infamous bore, J.W. - and we all know to whom we refer - that scurrilous, stage-one sycophant, hell bent on perfidy, for the seconds of amusement provided with such astounding regularity.

However we do feel that the contemptuous opprobrium that has been trumped up and directed at Marist 7th formers is nothing short of ludicrous. What shameful crime has been committed against J.W. that has induced such puerile resentment?

We do appreciate J.W.'s right to free expression but hasn't he overstepped the mark this time? Quote: 'I found out later that there was at least one Marist 7th former on the pub crawl... if she dares to show her face I'll let her know what someone at university thinks of her.'

Is this not a blatant threat? He seems to think that this girl has no right to be seen in his meagre sight, let alone public property! We would not be surprised if J.W. was little older than any 7th former himself - in fact we are almost certain of it!

Possibly, he is correct in thinking this girl was acting unlawfully in attending the pub crawl. With this in mind we must accept that so too did many Stage I and II students. We believe that it is also high time that people ceased such scandalmongery which comes to no good for anyone.

However we are grateful to Craccum for letting us exercise our rightful opinion.

Yours (Definitely not boring)  
Christine Hanna,  
Lucy Ryan,  
Levonne Srhoj.

## ◀ REPLY TO MS WEDDING ▶

Dear Birgitta & Pam,

To Ms Wedding and others who speak for their tribal fetishes - what a 'nice' letter - 'nice' like poison wrapped in lolly-papers.

What is it to be a 'Christian'? - I don't need labels to hide behind, neither did Jesus of Nazareth, nor does he now. I am not afraid to call Jesus my most intimate friend, teacher, master. I would be afraid to treat a book as a fetish - as a god, and hide behind obscure translations of obscure passages. Surely a friend of Jesus knows the sins of Sodom, of temple prostitutes and of the Pharisees who orchestrated Jesus' death.

If I let Jesus give me advice, can I love people unconditionally, as themselves, for themselves, without laying down the conditions that Jesus himself never laid down. Am I free enough

to be me, with the freedom God gives me?

Yes, it's hard to follow Jesus' path. It's hard to live in a heterosexual world, surrounded by the overt lustfulness of heterosexuality, in advertising, on T.V., even in Albert Park. It's hard not to judge the group who assault children, rape women, beat their wives - heterosexuals. It's hardest when I have my arms around a friend, who's bleeding and terrified, after a group of heterosexuals 'share' their Christian morality with a 'queer'. Long live queers, long live unconditional love, God have mercy on the sin of heterosexuality.

Brent Thomson  
human being

## ◀ SMEAR CAMPAIGNS ▶

Dear Birgitta and Pam,

Well, the Presidential Elections are over for another year, and I must say I think it's a shame that stupid tactics like the anti-Graham Watson leaflets and Graham Watson-countering-the-anti-Graham Watson leaflets have to be employed by what are meant to be fair, thoughtful, intelligent University students. The trouble is, I think most of this sort of stuff originates from supporters of the candidates, rather than the candidates themselves. I find it hard to believe someone like Bidge Smit would consider stooping to the level of a smear campaign, and all it really does is harm for all concerned.

I take this opportunity to ask that any supporters that I may have in the forthcoming Executive elections do not bother to try campaigning for me by criticising the opposition. In fact, I would ask that no campaigning at all be done on my behalf.

I notice that one of the points to be discussed at the Winter General Meeting is that the Women's Rights Officer should be a woman. I'm afraid I'm going to miss out on the chance to be the first and last male Women's Rights Officer. I was going to stand, but then I found out that there is going to be a female (which is good) candidate with similar views on the position to my own. So I would like to say that I fully support Mandy Ragg for WRO, and hope that she will be elected, to help put back the feminine into feminism.

Yours for ever,  
Julian White

## ◀ BRUCE'S THANKS ▶

Dear Editors,

I would like to thank those 2100 people who voted for me. I can but hope that the Executive for the remainder of 1985 and the new Executive in 1986 can rise above political silliness and get on with the running of the Association. We must try to work together and avoid picking internal fights. The most important thing will be whether the Association is still functioning in its relations nationally, internally and with the University by the end of next year. This much depends upon the attitudes of those just elected and those about to be elected.

B Palmer Treasurer 85  
Treasurer Elect 86

P.S. To those voters who 'no voted' for me: I am not overly political in nature; I am here only to try to manage the internal financial parts of AUSA. I do not feel comfortable making outlandish promises during the election campaigns. My room is room 109 at AUSA and if anyone is interested in seeing what I do or interested in my attempts at explaining AUSA finances, I am free most hours, (or leave a note in my pigeon hole).

Dear Craccum,

In reply to Chris Freke who reviewed the antiwar song among others. There would seem to be two classes of songs about Vietnam:

1. Those written during or just after the end of the war in Ohio by Neil Young or *The War is Over*. The Atlanta Rhythm Section). These songs expressed disgust at the war and hope once the war ended.

2. Those songs written some years later. These songs express a general dislike for war and are using Vietnam as an example of a focal point. In this class are such songs as *Still in Saigon* by the Charlie Daniels Band, *Walking on a Thin Line* Huey Lewis and the News and 19 Paul Hardcastle.

Also in his review Chris makes two statements: 1) The first statement is incorrect. The generals, politicians and public have been attacked. The General in charge of the war, General Westmoreland was attacked by a T.V. network in the U.S. and is at present in court against their comments. Also in the book and program (shown on T.V.) *Vietnam: The 10,000 day War* the government of the U.S. was attacked for the war. The book and program had evidence through ex CIA and OSS agents that Ho Chi Minh had approached the U.S. for help in the peaceful removal of French rule of Vietnam in 1945 (when Vietnam was one country). The U.S. refused with the result of the French/Guerilla war. In 1954 Vietnam was partitioned at the 17th parallel. Ho Chi Minh then again asked for U.S. support for reunification. They refused. The result was the U.S. began helping the South with its dictatorial government and rigged elections.

2) The second statement is that about Paul Hardcastle's song the end of the war. I was only seven in 1972 when U.S. involvement was cut back and nine when Saigon fell (1975) but I can still remember seeing the news pictures nearly every night.

Finally, I am 19 at present and I have no intention of having my brains smeared across someones shirt because a politician ordered me to kill people in another country.

So let's show how we feel about WAR and buy some records!

Paul Condon  
N-n-n-nineteen

## ◀ GRAHAM'S THANKS ▶

Dear Pam and Birgitta,

As this week I didn't get my Craccum column in on time last day Thursday I was still recovering from election exhaustion. I would like to thank all people who turned out and voted in the recent AUSA elections, whatever your preference. It was the highest turnout ever, which shows an increasing student awareness and involvement. I would especially thank those who have shown me support, as I can now get stuck in to some hard work for the next 18 months, despite what I expect will be continued vocal opposition.

Could I urge people to come out and vote in the 1986 Executive Elections. These are in a weeks time, and it is important to get a working Executive which doesn't express political differences to a personal level. Last years officers election (Pres, AVP, EVP, Treasurer) saw a turnout of 3,300. The Executive elections 11-1200. Everybody on Executive has an equal vote, so please come out and make a positive decision for your 1986 Executive members, so we can avoid the problems we have had this year, of under-representation on Executive.

Graham Watson



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# PANUI

## Arts

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Monday 23 July to Saturday 3 August.  
Students \$3

Different programme every night.

### JOHN MATTEUCCI CONDUCTS UNIVERSITY ORCHESTRA

Monday 12 August at 8.00pm the  
University Orchestra will present a concert in  
Maidment Theatre.

The programme will consist of Beethoven's  
Symphony, the 'Songs of a Wayfarer'  
Mahler (soloist Anthea Moller) and the  
concert to 'The Thieving Magpie' by Rossini.  
This concert is special since it is the first  
concert of the members of the School of  
Music as a full orchestra, and reflects the  
growth in instrumental music students  
over the last few years.

## USA

### WINTER TOURNAMENTS

Wanted are minibus drivers for the Winter  
Tournament during the 2nd week of the  
August holidays. If you are 21 years old or  
more and can spare 1 morning or 1 afternoon,  
or more, during the week Monday 25th to  
Friday 29th of August see the Winter  
Tournament Office beside the TV room or ring  
Mark Armstrong ph 664109 and get free  
access to all tourney social events.

## General

### VIDEOS

Video films will be shown during  
International Students Week on the Pacific  
Islands. So far, there are 6 films that are  
available for show. To name but a few are  
*Maoi: The New Dawn*, *Samoan Citizenship*  
and *Vanuatu*.

We will inform everyone where and when they  
will be shown through Campus Radio,  
Cultural Affairs Officer and Overseas  
Students Officer. Further notices will be  
posted up so that everyone knows what's  
happening. We welcome as many people who  
are interested to come along.

### JAPANESE INTERPRETERS WANTED

August 2nd till 10th, for Hiroshima/Nagasaki  
activities - interviews, public  
appearances etc.  
Rosemary Bidgood, 895-778.

### WHAT DOES OUR FUTURE HOLD?

Professor James Duncan (Chairperson of NZ  
Futures Trust) speaks in B15 6.30pm  
Thursday August 1st on NZ's future -  
economics, nukes, land, women.  
Info. contact Iri Barber, NAO.

### ASPECTS OF NICARAGUA

Public seminar Sunday 4th August 10am -  
4.30pm.  
Newman Hall, 16 Waterloo Quadrant (just  
down from Hyatt-Kingsgate)  
Bring food for shared lunch, Registration \$5.  
EVERYONE WELCOME!  
Contact Colin Lankshear, Education Dept.  
NZU BLUES PANEL VACANCY

The New Zealand Universities Sports Union  
calls for nominations to fill a vacancy on the  
NZU Blues Panel.

Nominees should have an indepth knowledge  
of university and New Zealand Sport and be  
available to attend the Annual Easter and  
Winter Universities Sports Tournaments.

Nominations should include a full Curriculum  
Vitae and be sent to:-

Steve Tew  
General Secretary

NZUSU  
P.O. Box 27-200

Wellington

### SOCIETIES

Would committee members from the  
following societies please contact me:

4S, Alfs Army, Aurora TV, Blues & Jazz  
Rock, Buddhist, Chinese Studies, Dangerous  
Activities, Engineering Christian Fellowship,  
Enigma, Fat Cats, Folk, Independent  
Musicians, Law & Social Issues, Left  
Handers, Literary, National, Navy, People  
Opposed to Waitangi, Phoenix, Political  
Studies, Rotoract, Scotch, Social Credit, Thin  
Puppies, Vegetarian Cooking.

B. Palmer, Treasurer.  
1985 N.Z.U. SQUASH TEAM

The New Zealand Universities Squash Council  
advises that a NZU Mens and Womens  
Squash Team will embark on a short tour of  
Auckland, Taupo and the Bay of Plenty 31  
August - 7 September 1985.

Nominations are called for university squash  
players who wish to be considered for  
selection on the team and for a  
Manager/Coach to accompany the team.  
Preference will be given to players who  
compete at the 1985 BNZ Winter Tournament  
to be held at Auckland University.

Nominations should be forwarded to:  
Mike Greig, c/- Auckland Squash Assoc., 12  
Robert Hall Ave, Remuera, Auckland.

### CHRISTIAN PEACE & SOCIAL JUSTICE GROUP

Fri 2nd Aug. McLaurin Chapel Hall. 1pm. All  
welcome.

Speaker: John Osmers, Anglican minister  
who has worked in Botswana, on  
anti-apartheid campaigns.

## PROGRAMME: INTERNATIONAL STUDENTS WEEK 26 July - 2 Aug

### Tuesday 30 July

- 12.30pm BiFiM: Cook Island music and  
drumming.
- 1.00pm Forum: Pacific Island Network 'The  
Struggles of the Pacific Island People'  
- Quad
- 1.00pm Food Fair - Quad
- 7.30pm International Students' Week Film  
Festival\* - HSB 2

### Wednesday 31 July

- 1.00pm Forum: Ula Viliamu on 'Racial  
Discrimination in the Bureaucratic  
Structure' - Quad
- 6.00pm BiFiM: Music with Yut & Sharon
- 7.30pm International Students' Week Film  
Festival\* - HSB 2.

### Thursday 1 Aug

- All day: Cultural Women's Day - Women's  
Space
- 1.00pm Forum: Prue Kapua (Race Relations  
Office) on 'Race Relations in NZ and  
anti-discrimination legislation' - Quad
- 6.00pm BiFiM: Music with Yut & Sharon  
again
- 7.30pm International Students Week Film  
Festival\* - HSB 2.

### Friday 2 Aug

- 1.00pm Forum: Commission in Defence of  
Student Rights/Asian Students  
Association on 'The deprivation of  
human, civil & political rights in Asia'  
- Quad  
plus 2 videos to be shown  
a) One Way Ticket to Hualampong  
(Child and Womn Labour)  
b) Kwangju Uprising (South Korean  
Student Riots)
- 6.00 BiFiM: Music with Alex
- 7.30pm International Students' Week  
Film Festival - HSB 2.
- 8.30pm Wind down get together.  
- Lower Common Room

\* to be advertised on notice board in Quad.

# RUBBISH!

(rüb'ish), n. 1. waste or  
refuse material; debris;  
litter. 2. worthless stuff;  
trash

NOW  
CLEAN UP  
THE  
STUDENT UNION



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# VOXPOP

Did you vote? Are you happy with the result?



Yes.  
It's a real pity that it seems the university isn't ready for Bidge.  
Ali



No/Yes  
Very happy.  
Doreen, Soana, Jonathan, David, Vasi



Yes.  
I voted for Graham because he says what he thinks.  
Bronwyn



No.  
I didn't vote. It's a supreme indifference to me.  
Andrei



Yes.  
The conservative majority acted like sheep.  
Nick



Yes.  
It's fucked, depressing year after year same thing - typical election, the bigger the turnout, more conservative the vote. A real shame because Watson doesn't seem to do much for students and doesn't care much about issues of racism and feminism.



No.  
I'm up from Massey. I've heard he's a real shit head and hoped he wouldn't get in.  
Steve



No.  
Can't see how it touches our lives anyway.  
Fiona, Helen, Philip



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Auckland. Telephone 399-191  
Or our authorised campus agent:  
Campus Travel  
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University of Auckland

Princess Street, Auckland  
Telephone 735-265

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(please tick)

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Address .....

