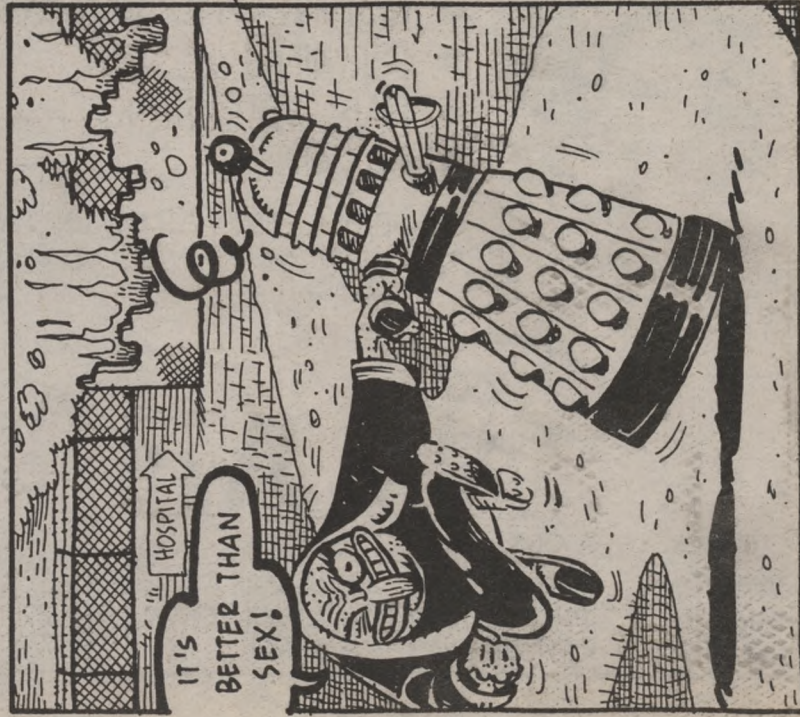
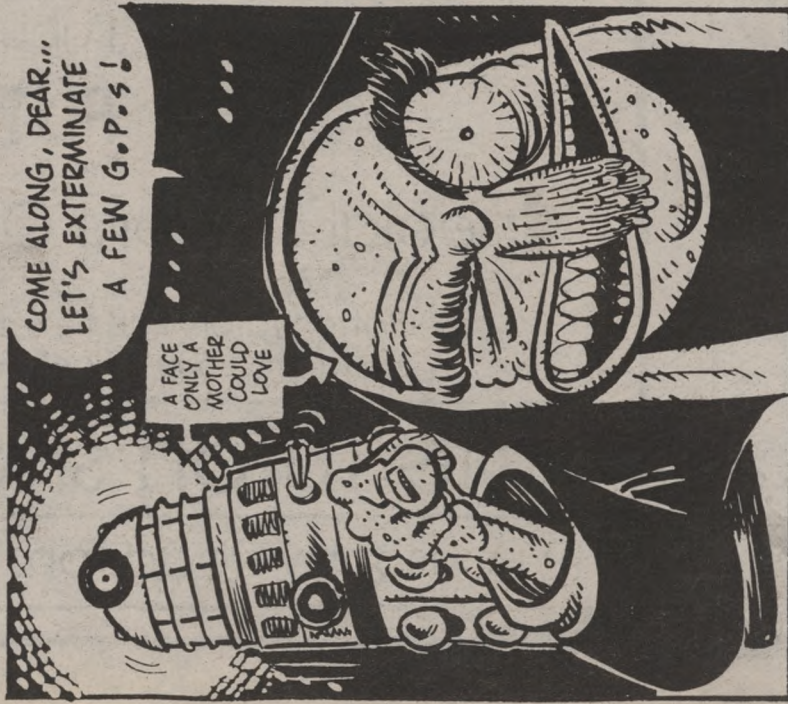


Chapter Two

IN WHICH PETER AND WENDY DIE HORRIBLY AT THE HANDS OF A LARGE TICKING REPTILE."

© 1989
CORNELIUS
STONE & ROGER
LANGRIDGE



THEATRE WORKSHOP PRESENTS
FIND YOUR WAY HOME

A play by John Hopkins
Little Maidment

25th March - 2nd April 8 pm
31st March 6 pm
1st April 2 pm • 8 pm

DIRECTED BY AIDAN-B. HOWARD



AIKIDO

JAPANESE MARTIAL ART

- EFFECTIVE SELF DEFENCE
- EXCELLENT EXERCISE
- MIND & BODY COORDINATION
- RELAXATION
- SUITABLE FOR EVERYONE
- HEALTH IMPROVEMENT



CHIEF INSTRUCTOR NOBUO TAKASE — GODAN
(5th DEGREE BLACK BELT) TECHNICAL DIRECTOR &
JAPAN REPRESENTATIVE NZ AIKIKAI FEDERATION INC.

- TOP QUALITY INSTRUCTION
 - REGULAR VISITS FROM TOP JAPANESE INSTRUCTORS
- BEGIN NOW!



SHINRYUKAN

AUCKLAND UNIVERSITY
RECREATION CENTRE

TUESDAY 6.00 - 7.30pm
THURSDAY 6.00 - 7.30pm

PHONE **33-643**

Cut ABOVE Savings \$10 OFF



- CUTTING AND BLOW-WAVING
- PERMING
- HAIR-COLOURING
- FACIALS

• OFFER VALID MONDAY THRU WEDNESDAY
• YOU MUST BRING THIS ADVERT TO OBTAIN DISCOUNTS

Cut
ABOVE

CUT ABOVE LOCATIONS

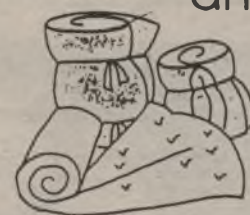
| | | | |
|----------|--------------|-----------|-------------|
| TAKAPUNA | PH: 463 132 | LORNE ST. | PH: 390 689 |
| FARMERS | PH: 366 1612 | DOWNTOWN | PH: 790 987 |
| REMUERA | PH: 506 213 | K. RD. | PH: 764 232 |



Enjoy the comfort



Support
Versatility
and Style of the



Fabulous
FUTON

Special Student Offer!

March - April
6" Cotton futon with flexi-slat
bed roll. \$600.00 only

the futon shop

330 Ponsonby Road, ph. 762-208



WHO? WHAT? WHY?



CRACCUM is a source of free expression within the Auckland University Students' Association - if only you buggers could spend less time griping and more time handing in some of that 'free expression'.

CRACCUM is published by the A.U.S.A., 34 Princes St, Auckland, and printed by Te Awamutu Courier.

However, it must be noted that CRACCUM is not an official publication of the Association and views expressed herein are not necessarily those of the Association or its Executive. The A.U.S.A. takes no responsibility for anything which results from the contents or production of this newspaper

28 March, 1989

Editor: Aidan-B. Howard
de Tech': Cornelius Stone
Ad' Manager: Anita Andrell

Grateful thanks to: Jason Schulz, Katrina Power, Michael Lamb, Dallas McDonald, Tracey Aitken, Miriam de Graaf, Julian D, Leonie Reynolds, the various people who are *going to* be handing stuff in very soon, absolutely none of the A.U.S.A. Executive, and Conrad Heine without whom...



Love at instant advantage.



Unposed.

CHIEF CHISELLERS

Notes....



THE REAL EASTER 'BUNNIES'

By the time this hits the press Easter will have passed over us and Jesus will be relieved for another year (the only other person whose death is celebrated is Guy Fawkes!)

Easter around Auckland saw a veritable hive of activity with the Gaia Conference, the National Lesbian and Gay Conference and the New Zealand Universities' Easter Sports Tournament.

Most people seemed to enjoy Easter Tourney, certainly from a sporting side and somewhat socially as well. Congratulations are definitely in order for Jill Segedin and Jo Mackay for their endeavours against all sorts of obstacles (I know what that can be like!)

The bitter part of the Tourney was the behaviour of some of the participants (for which the organisers can scarcely be held responsible). Having seen Graham Watson, Mark Barlow and Richard Foster all in full vomitous flight over the years, technicolour chunder (in Odorama, too) ceases to shock - and one person did have the courtesy to shove half his body into a rubbish-bin to expurgate himself. So, we can really let this chunky subject lie!

The disgusting bit was the gay-bashing by some men(?) in pink overalls(!), a few of whom had been fondling *each other's* naked genitals only a few minutes earlier to the sweet refrain of "What are you staring at, queer?" One (unmanly, no

doubt,) homosexual managed to be saved by a passing taxi-driver who alerted the police, while another was simply pulverised. Methinks the fellows did protest more than just too much!

Ironically, over Easter, at Carrington Tech, the National Lesbian and Gay Conference had a formidable turnout of about 300 people, the largest in nearly 15 years.

Under pretty damn' good direction old wounds were uncovered, allowed to breath and cleanly rebanded; a sense of unity was re-established after a schism 17 years wide; and clear directions were seen for the future.

True, some were disappointed, but unfortunately not everyone can be pleased. Hets, look out! We're coming!

In the next issue I am hoping to have some reports from the Gaia Conference on the environment and many related issues. Also well attended, this conference was well needed to form identifiable targets in the 'whole earth' movements, an area which in the past (certainly here in N.Z.) has lost a lot of energy from being amorphous and undisciplined(?)

Each of these three events has its necessary place in a complex society of give-and-take. It is fitting then that they took place at Easter, the traditional birth of Spring (in the 'old' world).

PREZ

It's very early Saturday morning and I've just rolled off the couch in my office.

After battling, bills, attacking agendas, mashing memos and countering complaints for most of Friday night the weekly paper war is almost at an end. Friday morning and afternoon were spent advertising and participating in a protest against the Loans Scheme outside the Bledisloe building (Wellesley street Post Office). Big Dave was there to open the A.T.I. Journalism School's new computer complex.

To those of you who are worried about paying big money to come to university, thanks for coming along and being so enthusiastic. To those that aren't worried, start worrying. To those who didn't know about the protest I'm sorry, we didn't make it to you. Details of his whereabouts came through on Thursday night. In fact, his Auckland visit was so secret we didn't even know he was on Campus until it was too late.

YES, Big Dave, the Loans Scheme Lizard, was on Auckland University turf on Friday! Quiet for a big man

prime minister, isn't he?

If you didn't make it on this protest (that means 15,585 of you) keep your eyes and ears open for the next one. Be warned, you may receive almost no warning and have to sacrifice a lecture/beer/movie or two. Small price to pay in the context of a Loans Scheme.

An often overlooked but none-the-less important part of the student body is the overseas student. Friday night's Malaysian students' orientation was an eyeopening success. Congratulations to the U.M.S.A. and thanks for the invitation.

A.U.S.A.'s orientation is under (long overdue) review. If you have any complaints/suggestions, drop us a line and I'll see that the Orientation Supervisory Committee gets to have a good gander at them.

If I get any more boring I'm going to fall off my couch again. Perhaps next week I'll tell you why I'm President. That's quite exciting.

Mon Dieu Et Mon Drink,

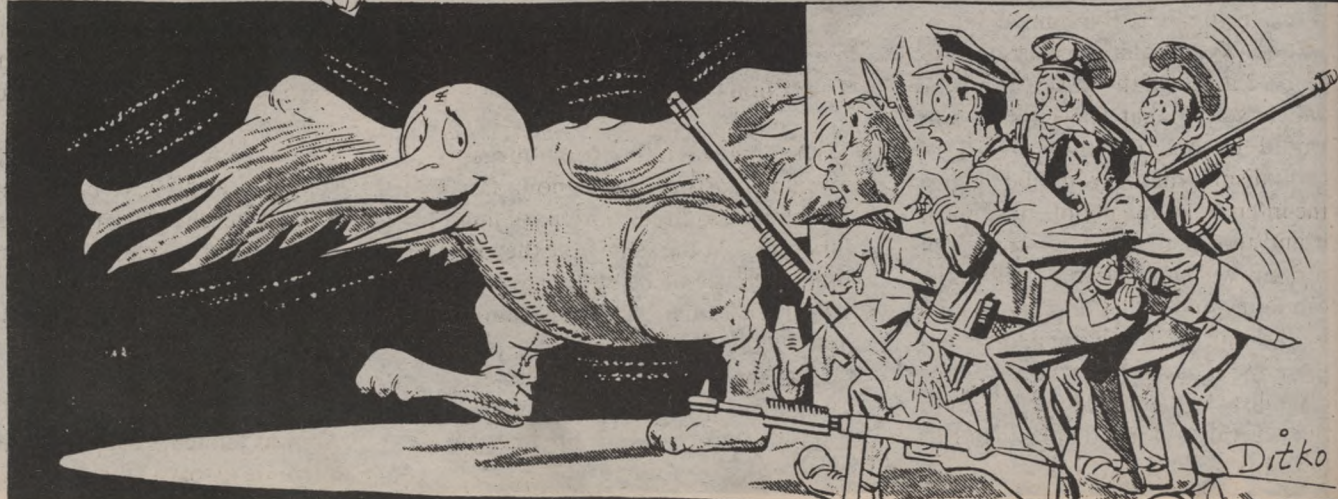
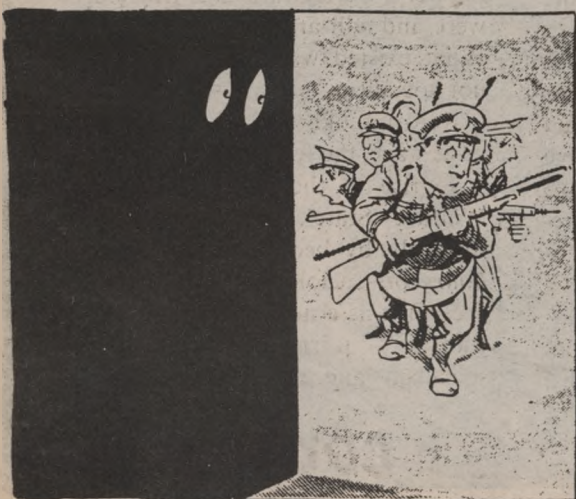
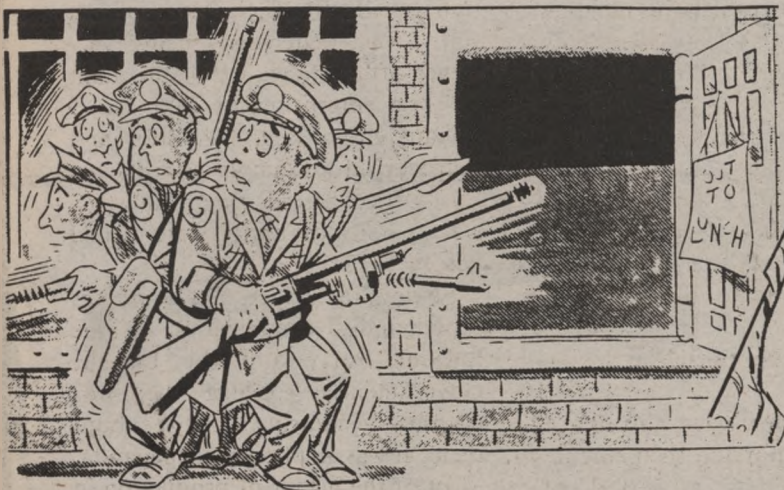
Des.

He thinks of England.



A good admit

THE BREAK-OUT!!



© 1971, STEVE DITKO

A C
Th
ment
Tori
"get
Th
this
why

Radica

In th
tury ra
within
class, p
sion' of
theorie
spread.
in the
cils', co
ed worl
to seek
some b
Liberal
govern

The
govern
old-age
aimed
ing cla
and ca
Whe
class by
ian soci
in New
reform

Labour

In
Labour
British
depend
never
was, a
"the bo
same
Zealand
itated
Four
of the
United
Labour
the Ne
not hav
the E
parties
The S
before

Capital

Impe
colonia
for sup
of the
grown
of this
tional
war bet
In 1912
which
would
capitali
the inte
it and
prevent
econon
by the
thereby
capitali
call gen
out op

LABOUR PAINS

THE 'LABOUR' PARTY - A CRITICAL VIEW OF A SINKING SHIP

The nineteen-nineties draw closer. A Labour Government is in office that ever more resembles Thatcher's Tories in Britain. Numbers of Labour supporters talk of "getting back to real Labour principles".

The purpose of this article is to show that in reality this government is a fitting heir to its predecessors, and why that is so.

Radicalism

In the last quarter of the 19th century radical tendencies were at work within the New Zealand working class, pushed on by the 'long depression' of the 1870s and '80s. Different theories clashed; militant unionism spread. A contrary movement existed in the recently-formed 'trades councils', consisting of higher-paid, skilled workers. They formed committees to seek parliamentary seats. They got some by allying themselves with the Liberal Party, which became the government.

The social legislation of the government—the Arbitration Act, old-age pensions, land reform—were aimed at damping down the sharpening class struggle between workers and capitalists. They succeeded.

Whereas in the European working class by the turn of the century Marxian socialism was the dominant trend, in New Zealand the parliamentary reformers won out.

Labour Parties

In Britain, the Independent Labour Party was formed in 1893; British Marxists called it the 'Independent of Socialism' party. It was never Marxist or revolutionary; it was, as Frederick Engels called it, "the bourgeois Labour Party". The same could be said of the New Zealand Labour Party, which imitated the British.

Founded in 1914 by the unification of the Social Democratic Party, the United Federation of Labour and the Labour Representation Committees, the New Zealand Labour Party did not have the Marxist orientation that the European social democratic parties—organised internationally as The Second International—had before World War I.

Capitalism Becomes Imperialism

Imperialism, the exploitation of colonial (now neo-colonial) countries for super-profits by the ruling class of the metropolitan powers, had grown enormously in the early part of this century. The Second International recognised the immediacy of war between rival imperialist powers. In 1912 it signed the Basle Manifesto which stated that the coming war would be one for the "profits of capitalism", that it would be against the interests of the people to support it and that if the workers could not prevent war, they should "utilise the economic and political crisis created by the war to arouse the people and thereby to hasten the downfall of capitalist class rule". They pledged to call general strikes and unite in an all-out opposition to such a war.

However, when the beginning of World War I came in 1914, the European social democratic parties betrayed socialism by supporting their own imperialist governments, as did the Bolsheviks in Russia, under Lenin. The Bolsheviks were from their inception a militant, revolutionary, disciplined Party devoted to the organisation of the Socialist Revolution.

Betrayal Rules

The leaders of the German social democrats—Europe's largest workers' party—allied themselves with the Prussian militarists. After Germany's defeat, with the connivance of the fascist officer corps, they became the government. Together with special officer detachments they organised to crush the socialist revolution sweeping Germany under the leadership of Rosa Luxemburg and Karl Liebknecht. The government ordered them murdered. The officer corps did the job. In New Zealand a well-known Labour Party member, Alex Galbraith, demanded that the Party's National Executive send a cable denouncing the Government-organised murders. It refused.

The social democrats showed that they had turned bourgeois-reformist. The Labour Party had never been anything else. The betrayals of the German social-democrats paved the way for the rise of Hitler. They showed that reformists will betray the workers at the drop of a hat. 'Social democracy' became the generic term to describe all reformist parties, including the New Zealand Labour Party.

New Zealand's Labour Party in 1916 had embodied in its constitution the objective: "the socialisation of the means of production, distribution and exchange". They claimed that workers could transform capitalism into socialism by parliamentary reforms. They were thoroughly reformist.

John A Lee, more radical than most Labour M.P's (but still a reformist), in his book 'Simple on A Soap-box' admitted that they "talked socialist, but evaded socialist action".

The 'Plums of Office' Beckon

Keeping strictly to bourgeois parliamentarism, the Labour Party gradually acquired more parliamentary seats. At the same time they kept up a pretence of being 'socialist'. In 1929 their leader, Harry Holland, in a speech in Parliament said, "Gentlemen, we are revolutionists". Of course, no-one, especially in the Labour Party, took him seriously. How right they were!

1938



The general election of December, 1935, gave Labour an overwhelming victory—55 out of 80 seats, nearly 70%. After the election victory Michael Joseph Savage, the then leader (Holland had died), assured the country on election night that Labour was not going to represent any particular section (although it was supposedly a workers' party which he represented) but would govern in the interests of all the people. That meant Labour would govern as much in the interests of the capitalists as the workers.

In view of the fundamental class antagonism between workers and capitalists—which has by no means abated today—this was sheer deception.

The Depression of 1929-35 was a capitalist crisis of overproduction. Mass unemployment and poverty enveloped the capitalist countries. In New Zealand many workers became permanently disillusioned with capitalism.

A notable exception to the worldwide economic depression was the Soviet Union, which was building socialism. There society was being organised under the rule of the working-class with a system of co-operation, where planned production was possible. They didn't have an economic depression. More and more people saw the successes of the Soviet system and moved towards socialism. Labour's aim was to divert this.

Reforms—But No Socialism

The Depression went through a period of a slump and then stagnation, followed by a period of economic regrowth. Labour came riding in on this tide.

Labour was able to introduce 'sustenance payment', remedy cut wages, increase old-age pensions, and introduce an invalid's benefit. Five year old children were readmitted to schools, teachers' training colleges reopened and a school building programme was initiated.

In 1936 the minimum labour standards laid down by the International Labour Office were ratified, and a Factories Act and Shops and Offices Act was piloted. Also introduced was a five-day, forty-hour working week

without loss of wages. The right-wing parties of United and Reform—soon to be merged into today's National Party—howled about these reforms as 'socialism'. They were not. They were simply reforms aimed at heading off working-class revolution as others had introduced reforms before them.

The old-age pension, arbitration system, female suffrage, a State Advances scheme and a Government Housing Department were all introduced before the Labour government. In fact the modern pioneer of reforms to capitalism was Bismarck, Germany's 'Iron Chancellor', who introduced age-old pensions and universal education, and he was no socialist.

Sham Socialism—Real Capitalism

Contrary to what might be thought, successive Labour Governments nationalised very few enterprises—the Bank of New Zealand and some mines being the main ones—with ample compensation to shareholders. Most of the state-owned enterprises being auctioned off at present were either built as state enterprises or joint state-private enterprises—NZ Steel and Petrocorp, for example—or, like the Post Office, Electricorp or Railways, were wholly or partly state-owned before 1935.

So despite the incessant bourgeois propagandist denunciation of the Labour Party and the Labour Government as 'socialist', there was nothing genuinely socialist about them. It was all phoney propaganda. Most of the means of production in industry, agriculture and transport were and still are, privately owned. What existed was state capitalism, not socialism.

Reforms like social security, the basic wage, the forty-hour week, etc., gave rise to the description, 'The Welfare State'. This was taken seriously by bourgeois and *petit-bourgeois* sociologists who tried to present it as a new form of society, Labour's particular brand of socialism, and a new paradise.

contd...

...

The State—An Instrument of Class Rule

In fact the capitalist class still owned all the main means of production and consequently were the economically dominant class, the ruling class. Their economic power gave them control over all the levers of power, political, economic, ideological. They dominated and controlled the state apparatus. The state in New Zealand was and is still, a capitalist state, not any new type of state, nor a machine dedicated to people's welfare; but a bureaucratic-military machine under the control of capital—particularly big capital—which is an instrument for the suppression of the working-class.

Labour re-introduced the Arbitration Court (set up previously by the Liberals) and introduced compulsory unionism by a provision that anyone subject to an Arbitration Court award or an industrial agreement must belong to a trade union. Compulsory unionism served to flood unions with non-active members, taking away the militant edge and creating bureaucratic union officials on flat salaries. Each union member represented a union fee—this was the union bureaucrat's gold mine. By undermining working class struggles Labour was playing its role as another wing of the capitalist system.

In foreign affairs Labour was quite willing to involve New Zealand in imperialist wars. When Britain declared war, Savage said, "Where She goes, we go; where She stands, we stand". New Zealand continued as the well-paid servant of British Imperialism.

After the war, in 1949, when the people of colonial Malaya—both Chinese and Malays—rose up to demand the independence promised them in wartime, British imperialism sent a massive force to crush the uprising. The New Zealand Labour Government hastened to send troops to restore the British capitalists' right to plunder. Ever since New Zealand has kept a battalion in South-East Asia to help prevent any people of the area from breaking out of the neo-colonialist regimes forced on them when the British Empire had to close down. They are not there 'to defend democracy' but to defend imperialism and neo-colonialist super-profits.

Conscription Trickery

It didn't stop at support for British imperialism. The Labour Government actively supported U.S. imperialism in the Cold War period. Keith Sinclair in his book on Walter Nash said that Fraser was a Cold War warrior before the hot war was ended and that he was ripe for an anti-communist crusade.

In 1949 Fraser returned from London saying he had been briefed with the story that Russia was to invade Europe at a given date. Fraser had promised his British Labour Government mentors that he would have a division ready for the Middle East. For that purpose he wanted peace-time conscription.

To overcome Party opposition to this proposal, Fraser put the matter to a national referendum. He utilised public funds, spending an enormous amount—around eighty thousand pounds—on propaganda for a 'Yes' vote. The Labour Party were forbidden to spend any part of their election funds on anti-conscription propaganda. It was decided that on-

ly M.P.'s in support of the peace-time conscription could participate in the campaign. Fraser had the press unanimously behind him and all newspaper editors were requested not to use either the words 'military' or 'conscription' in the campaign. Instead, the euphemism 'national service' was substituted. Forty percent did not vote and Fraser won his battle.

Anti-conscription has been a longtime Labour principle: Fraser showed how resolute reformists are when it comes to principles.

Scabs Welcome

That same year, 1949, the Auckland carpenters began a go-slow. The Labour Government deregistered the Carpenters' Union to cripple the industrial action and registered in its place a scab union. They wanted to try and break the Watersiders' Union, too (Fraser had declared in 1947 that "drastic action" might be needed against the Watersiders), but that was not such a simple matter. What the government did manage was to suspend the Watersiders' guaranteed wage.

From 1946 to 1949 consumer prices rose some 4.5% annually. Labour's long reign ended in 1949 with a landslide victory to National.

The Bosses' Men

Labour in opposition continued to sell out workers. When the 1951 Watersiders' lockout began with their refusal to work compulsory overtime, the Labour Party did not support the Watersiders. Walter Nash tried to cover his tracks by saying "We are not for the Watersiders and we are not against them." Not supporting the locked-out watersiders was in effect opposing them.

Nash made only mild criticisms of the Emergency Regulations used against the watersiders and said that "a Labour government would have used emergency powers to see that the population was clothed and fed."

It was the Kirk Labour Government that issued injunctions against the Drivers' Union in 1975. This was one of the first major uses of injunctions in industrial disputes. The present Labour Government has intensified anti-worker legislation with the Labour Relations Act, making injunctions against workers and their unions a powerful weapon in the bosses' hands and enabling employers to bring huge damages claims as in Tory-ruled Britain.

Labour was re-elected in 1957, but didn't last long after Arnold Nordmeyer, Minister of Finance, released what is still known as the Black Budget. It imposed heavy taxes on consumer goods such as beer, petrol and tobacco. As always the hardship fell far heavier on workers while the rich continued safe with their tax exemptions and loopholes. What did it matter that Labour had abandoned its clause to enforce "the socialisation of the means of production, distribution and exchange" back in 1947. Attempts at maintaining the facade of being a workers' party had slipped a long way.

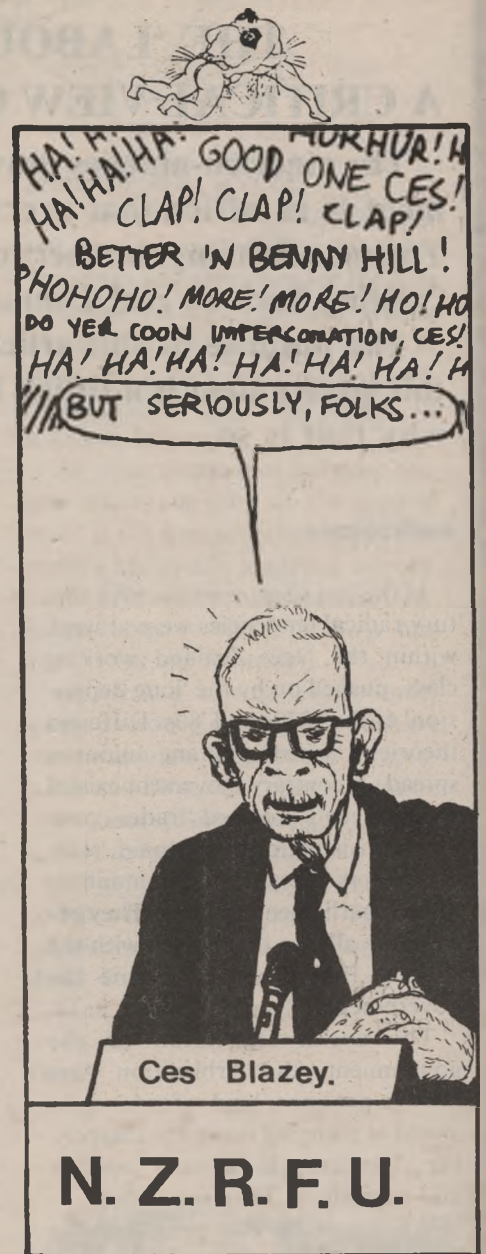
Labour's 1960 election slogan was "You've never been so well off in New Zealand as you are today." They lost the election, getting 43% of the vote to National's 48%. While Labour's votes fell by 5.87%, National's rose by only 1.64%. Rather than vote National, disillusioned Labour supporters stayed home on election day.

Labour Imperialism

In foreign policy Labour has remained consistently pro-imperialist. At no time during the U.S. invasion and attacks on Vietnam and other Indo-Chinese states did the parliamentary Labour party declare itself in opposition to the U.S. aggression, nor did it ever demand withdrawal of New Zealand troops. Individual Labour M.P.'s occasionally criticised specific aspects of U.S. policy, but never the U.S. aggressive war as such. Nor did the Labour Party officially campaign against either the U.S. war of aggression or New Zealand's support of it, though a number of individual members and a few branches participated in demonstrations against it.

Similarly the Labour Party *per se* never officially campaigned against Rugby- or other sporting-tours to South Africa, although individual members did.¹ When the first protests against rugby-tours to South Africa began in 1948, Peter Fraser kept aloof. When a tour to South Africa was proposed in 1959, a big protest movement developed in New Zealand. A petition of 153,000 signatures called for the abandonment of the tour. At this stage the anti-tour protest was on the basis of opposition to the exclusion of Maoris from the touring team.

The Labour Government went a long way to support the Rugby Union with its all-white tour. Nash said that the chairman of the Rugby Union, C.S. Hogg, "was a real friend of the Maoris and acting in their highest interest in excluding them."² Nash used the same argument which more recently Reagan and Thatcher have used: that to ostracise apartheid



would merely accentuate bitterness in South Africa.

Most individual Labour M.P.'s said nothing during the campaign to stop the 1981 tour. Only a few openly opposed it. When Muldoon shouted "Law and Order! Law and Order!" most Labour M.P.'s buttoned their lips or crawled under the table, whimpering "Law and order. Law and order." Later Muldoon was openly contemptuous of what he termed their "pusillanimous stand".³

Grovelling Before Big Business

Throughout its history the New Zealand Labour Party has shown it was never really 'left', just reformist. However, the huge right-wing wave which spread over the world in the 1980s moved it even further to the right. Scanting the possibility of an electoral win which would enable the leadership to get its hands on the

contd...

...

'plums
been ex
set out
Roge
his tho
views p
Got To
made s
tions a
Labour
the pub
With
and big
tional v
fice in
the op
financi
mous
cumula
through
The wo
ed 'mil
Still,
class ba
belief
heartfe
Govern

Mass U

Sude
new cr
crash
raced t
the ord
enterp
worker
hundre
than tw
and o
soared
Bankru
cent.
disapp

SYE
NO

The Ba

Tort
hibited
which
anyone
Syrian
the ha
forces
prison
Amr
many
politic
system
by Syri
extens
and d
security
cy (wh
since 1
in whic
Thes
abused
the sec
will wit
planati
rested.
commu
to year
detenti
reporte

The Ac

Nun
by An
Syrian
detaine
a direct
suffere
fundan
right no
are rou
ty forc

...
'plums of office' from which they had been excluded for too long, Labour set out to woo the world of business.

Roger Douglas had already made his thoroughly bourgeois economic views public in his book, "There's Got To Be A Better Way". Lange made speeches to business associations assuring the employers that Labour's policies (well disguised from the public) would help them no end.

With backing from the financiers and big-businessmen and a split National vote, Labour cantered into office in 1984. Their fiscal juggling gave the opportunity that speculative financiers were waiting for. Enormous fortunes were soon accumulated by the new ultra-rich through stock exchange speculation. The workers waited for the promised 'millennium'; it did not come.

Still, with business and middle-class backing, together with the naive belief by the workers in Labour's heartfelt promises, the same Labour Government was returned in 1987.

Mass Unemployment

Suddenly Nirvana disappeared. A new crisis hit with the stockmarket crash of October, 1987. Recession raced to the lead. 'Restructuring' was the order of the day. The state-owned enterprises shed thousands of workers. Factories closed—over one hundred and forty in Auckland in less than two years—and scores of shops and offices, too. Unemployment soared to over 180,000 by early 1989. Bankruptcies were up by fifty per cent. Eighty-six thousand jobs disappeared.

The employers' response was to tighten the screws on the workers. They mounted a campaign to bring in a twelve-hour day, abolish penal rates, put an end to the forty-hour week. Did the Government denounce them? Did it say "We will defend the workers"? No, it looked the other way and gave the employers *carte blanche*. Not only this, it carried out 'privatising' reforms in health and education of the sort that private enterprise had always been clamouring for.

In doing this they were performing a job for the capitalist class. That is why in difficult times their rule suits the capitalists. Reactionary changes demanded by the ruling class (such as 'privatisation', indirect taxes replacing graduated income tax, tough measures to discourage strikes) would have the workers up in arms in resistance if an openly Tory government pushed them through. They can, however, be brought in by Labour because workers are duped into believing Labour is a workers' party.

Labour Lieutenants of Capitalism

The Labour Party has for a long time relied on the working-class for its support. Many of its members have been working people. To some this is taken as a sign that Labour is a workers' party. Yet whether a party is actually a political party of the working-class does not depend merely on a membership of workers but also upon the people who lead it, the content of its actions and its political tactics.⁴ It is the latter which determine really whether it is a party of the

working people.

We have seen what sort of record the New Zealand Labour Party has. It is and always has been a bourgeois party because, despite having workers in its ranks, it is led by reactionaries.

Imperialism, modern monopoly capitalism, is a system of world plunder of the colonies and neo-colonies by the big capitalist powers. Out of the super-profits from this form of exploitation—which yields them immense income—the monopolists use a small fraction to buy off an upper stratum of the workers with extra pay, privileges and promotion, thereby creating a 'Labour aristocracy', the basis of the Labour Party. Labour 'leaders' get perks galore and become hardened reactionaries.⁵ They act totally in the spirit of the ruling-class, sharing in the super-profits of big-power imperialism.

Whereas the National Party is the open party of the bourgeoisie, the Labour Party is the concealed one and the historical role it plays is to help preserve capitalism. This time they have overshot the mark. To many workers even the Tories seem progressive by comparison.

Perhaps by the 1990s many more will realise that no capitalist party will govern their interest. Then they will be on the road to real political understanding.

DAPHNA WHITMORE

[This article is *not necessarily* the opinion of CRACCUM or its staff. Despite this, the criticisms and observations are valid. CRACCUM

welcomes comments about this column (a contrasting or opposing article itself would be better).

In fairness we must point out that:

¹ Nash was ignorant of international politics. Hogg was 'paraphrasing' Ian Smith's statement as to why the latter was keeping blacks out of Rhodesian politics; this sort of patronising statement has often been employed by paternalistic bigots under the guise of charity.

² In 1979 National's Alan Highet, Minister of Internal Affairs, refused a visa to an East Timorese to come here to talk on the Indonesian invasion of and atrocities against his country (Indonesia is a good trading-partner of N.Z.); the refusal was because "the New Zealand people are not interested in this sort of political propaganda." How they worked this out is anybody's guess! Two years later Muldoon would *not refuse* visas for the visiting Springboks because they did "not have the legal authority to refuse a visa application on political grounds."

³ "In 1973, Prime Minister Norman Kirk had flatly told the Rugby Union to call off a Springbok tour of New Zealand that year. The union complied." Geoff Chapple; "1981: The Tour" page 1. It is not true that Labour *never* opposed the tours, but certainly they *usually* did not.

⁴ ...and those who ultimately benefit from it.

⁵ For example, how can anyone on an income of over \$120,000 p.a. (irrespective of the "justifications" or otherwise) be seen to be of a "workers' party"?

SYRIA: WHERE HOME IS NOT SO SWEET

The Background

Torture is illegal in Syria. It is prohibited by international covenants to which Syria is a party. Nevertheless, anyone suspected of opposing the Syrian Government risks torture at the hands of the country's security forces. Thousands of political prisoners have received brutal abuses.

Amnesty International has over many years compiled reports on political prisoners who have been systematically tortured and ill-treated by Syrian security forces. The use of extensive powers of arbitrary arrest and detention, conferred on the security forces by a State of Emergency (which has been in force in Syria since 1963) provide the main context in which the torture takes place.

These powers have been grossly abused, enabling various branches of the security forces to seize people at will with neither warrants nor any explanations of why they are being arrested. People are frequently held *incommunicado* for periods stretching to years in length and it is during such detention that most prisoners are reported to have been tortured.

The Action Taken

Numerous appeals have been sent by Amnesty International to the Syrian authorities, on behalf of the detainees whose lives are in danger as a direct result of the torture they had suffered. Reports indicate that other fundamental rights, in addition to the right not to be tortured or ill-treated, are routinely infringed by the security forces.

Access to legal assistance has been repeatedly denied to prisoners, as has adequate medical treatment. No response, however, has ever been received from the Syrian authorities, despite the appeals made.

The Consequences

A prisoner of conscience, adopted by Amnesty International, died in June, 1987, at the age of thirty-five, having failed to receive prompt medical care. Muhammad Haitham Khoja, a novelist from al-Ragga, was arrested in October, 1980, and detained without trial in Aleppo Central Prison. Urgent appeals were made on his behalf in July, 1985, and again in April, 1986, after reports that he was suffering from chronic inflammation of the kidneys, as well as trachoma of the eye and leukodemia.

The Syrian authorities failed to respond to the organisation's appeals and, following the admission of the prisoner to a hospital in Aleppo, he died.

The Current Situation.

Following the deterioration of relations between Syria and Iraq in 1975, there were widespread arrests of those suspected of being in opposition to the government. A number of people arrested during this period remain in detention without charge or trial. Amnesty International has adopted several as prisoners of conscience, including Ahmad Roummo, a fifty-two year old teacher. He is presently being held in al-Mezze

military prison in Damascus.

During the first six months of his detention, he was reportedly held *incommunicado* and endured torture. Appeals for his release have been made and continue to be made, but until enough pressure can be brought to bear upon the Syrian government, it appears that Ahmad Roummo and others like him will continue to be denied their basic human rights.

The Future.

It is the hope of Amnesty International, however, that attention can be drawn to these abuses of human rights, and that change will occur. A report produced in 1987, called

"Syria: Torture by the Security Forces" presents detailed evidence of the widespread and systematic torture carried out in Syrian prisons and calls for decisive government action to halt such abuse. The recommendations contained in the report would contribute towards the prevention of torture if implemented by Syria's government.

(condensed from an A.I. 'File On Torture' Report)

Amnesty International has an active group on campus. For further information, see our noticeboard or contact Amnesty's office in High Street, Auckland, on 34-520.

AMNESTY REPORT



AMAZON AR

AUCKLAND WOMEN'S HEALTH COLLECTIVE

The Auckland Women's Health Collective is situated at the Women's Centre, 63 Ponsonby Road, Ponsonby. The Health Collective is just one of six collectives at the Women's Centre which include Rape Crisis Centre and Womanline.

The Women's Health Collective was established approximately ten years ago with the intent of operating as an information and resource centre. The centre is a liaison organisation for providing information on women's health, alternative health-care and self-help care as well as providing support and encouragement for women to choose their "own lifestyle and definitions of health".¹

Women need to make fully informed decisions about their health care in order to control their lives. The Collective has a referral system for organisations and practitioners concerned with women's health. These are files based on women's experiences of doctors, specialists, dentists, counsellors and support groups. For purposes of confidentiality these files cannot be published but if you are a woman requiring information from these files feel free to go along to the collective and ask.

This year an update of the files will be organised probably in one week of May. Women in the community will be asked to ring the Women's Health Collective during this week to give accounts of their experiences of individuals and/or groups which fall into the above listed categories. More information on this week will be published in these pages or alternately consult the noticeboard in Womenspace.

The Auckland Women's Health Collective is also involved in running support groups, classes and workshops at the Women's Centre. These include - assertiveness-training, lesbian support group, massage, compulsive eating, premenstrual tension, menopause, grief resolution, basic naturopathy and consciousness raising. A feminist library is available for use by women for a minimal membership fee of \$2.

The Collective also has noticeboards for accommodation, courses, practitioners and general information on women-related events. The main source of the Women's Health Collective's funding comes from the Government; however, this shall cease in two months' time. The situation for the Collective will be very bleak, with possible closure, if the

Government does not continue funding.

The Women's Health Collective is lobbying for continued financial assistance. However, letters supporting the collective need to be sent from the public [especially women] to M.P's, the Minister of Health [Helen Clark], Minister of Women's Affairs [Margaret Shields], Secretary for the Ministry of Women's Affairs [Judith Aitken] and the Prime Minister [David Lange]. It is vital for women that the Auckland Women's Health Collective exists because, if we are to gain control of our lives, we must have control over our bodies.

Women's Health Is Women's Strength

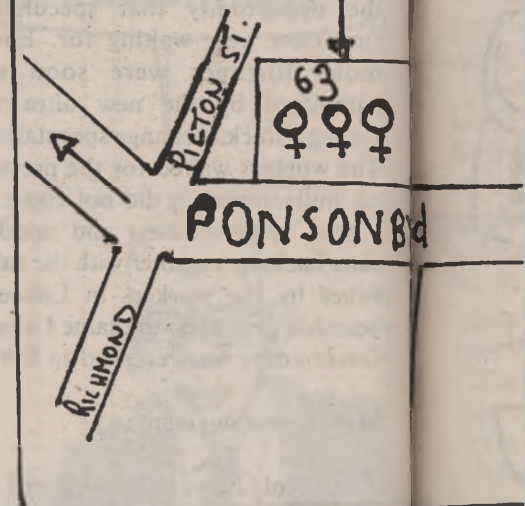
Tracey Aitken

¹ Auckland Women's Health Collective Pamphlet.

WOMENSPACE COLLECTIVE

We meet every Monday, 6.00p.m. in Womenspace. Come and help write articles for CRACCUM! All women welcome.

WOMEN'S HEALTH CARE



WHO ATE THE VEGIMITE?

Kia Ora Koutou Katoa!

We are Kura Taumaunu and Jo Mackay, your joint Women Rights Officers for 1989. We represent women on the student executive, which decides how to spend your student union fees. To represent women

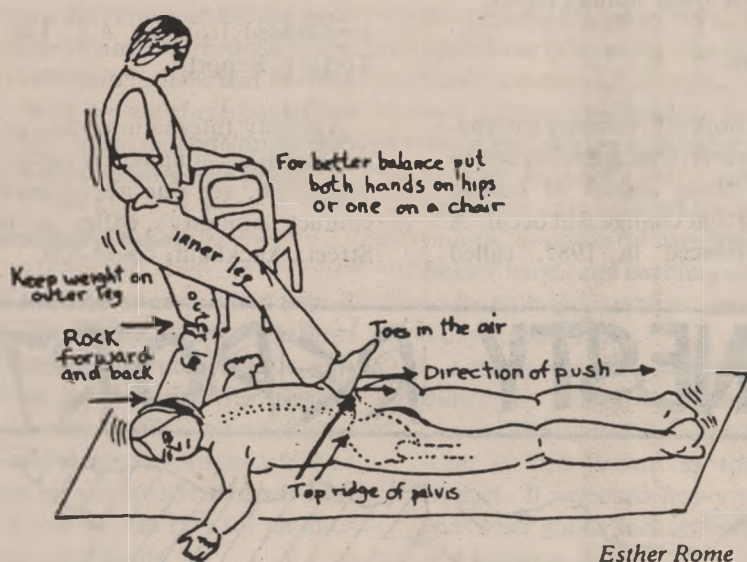
effectively we need to hear from you!

MENSTRUAL MASSAGE

A group of women are forming "Menstrual Support". We will be meeting Fridays, 5 p.m. in

Womenspace and our main goal will be to practise the skills outlined below.

Menstrual Massage For Two People



Woman with Cramps

- Lie flat on your stomach, with or without clothes. Place a blanket or pad under you for extra comfort.
- Have your arms straight out or slightly bent at the elbows. Point your toes inward if possible.
- Tell the other person what feels good and what doesn't. It should feel good.

Person Giving the Massage

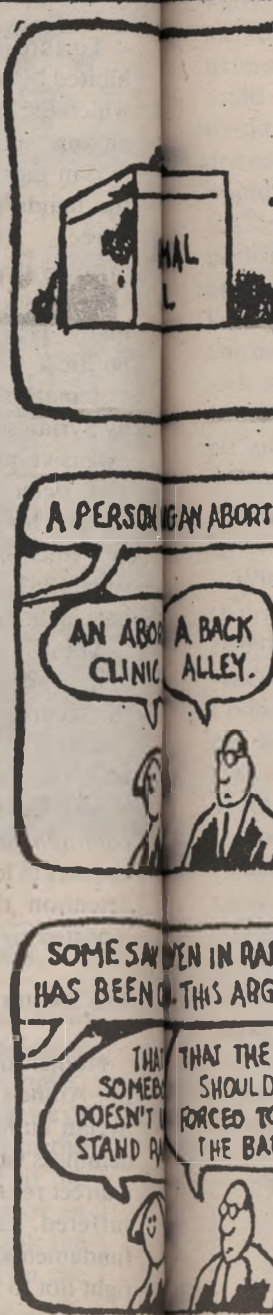
A. Basic movement:

- Remove your shoes (or kneel and use the heel of your hand).
- Check to see if the woman is comfortable. You might gently shake her feet or legs to help her relax and to establish physical contact.

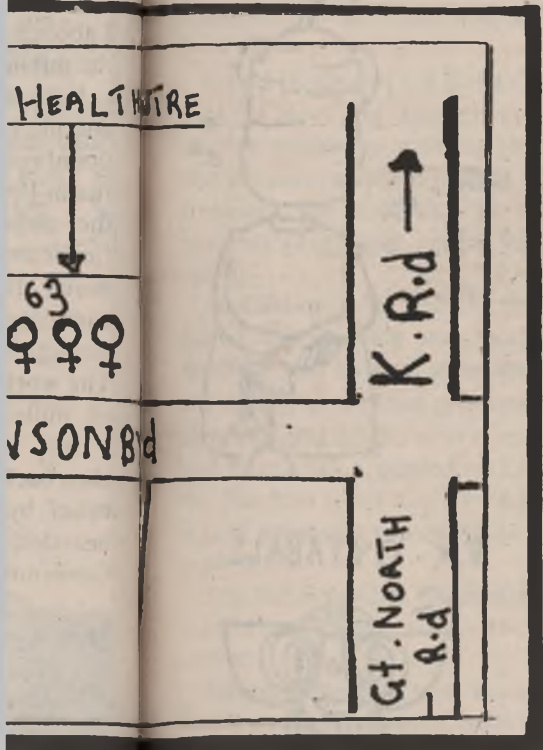
- Stand, placing your outer leg next to the head and above the shoulder of the woman on the floor.
- Put the heel of your inner foot against the edge of the top ridge of her pelvis, on the same side where you are standing. (See diagram.)
- "Hook" your heel as much under the bone as you can. If you are not sure where the pelvic ridge is, feel for it first with your fingers. It may be higher up on her back than you think.
- Keep both of your legs slightly bent.
- Gently push away from you, toward her feet, at regular intervals of once or twice a second.
 - When doing this, rock with your whole body by bending only at the knee and ankle of the leg you are standing on.
 - Move forward and back. Avoid a circular motion.
 - When you are pushing firmly enough the whole body of the woman getting the massage will rock, too.
 - Try not to push toward the floor with your inner foot. Keep your toes pointing upward to prevent this.
 - Keep your heel in contact with her pelvic bone so the woman getting the massage won't feel bruised.
- Increase the frequency and length of the push as long as the woman with the cramps says it is comfortable. You will probably need to work more vigorously than you first imagined.

B. When you feel comfortable with the basic movement:

- Move your heel from side to side to different spots along the ridge of her pelvis on the side you are standing next to. Avoid her spine.
- Stand on your other leg and repeat A and B-1.
- Change sides as often as you want. Continue with the massage until the woman's cramps diminish or go away.



ARTICLES



HE
? Women Rights Office is next to
enspace, on the 1st floor of the
nt Union. Come and vist us
or leave a note in our
nhole next to A.U.S.A.
on.
W.R.O's, we are also sexual-
ment contact people, resource
e for information on women's
and facilitators of women's
s on campus. Issues of par-
importance just now include
g sure the recommendations in
888 Women's Report are im-
ented, helping form a Women's
es Department, lobbying for
equity, the installment of Te

MUSIC FESTIVAL

4PM - 12PM
SATURDAY 1ST APRIL
UNIVERSITY CAFE
PRINCES STREET

SPIES OF SATURN
THE GUILLE
PINK TERRACE
FATAL JELLY SPACE
TURIYA

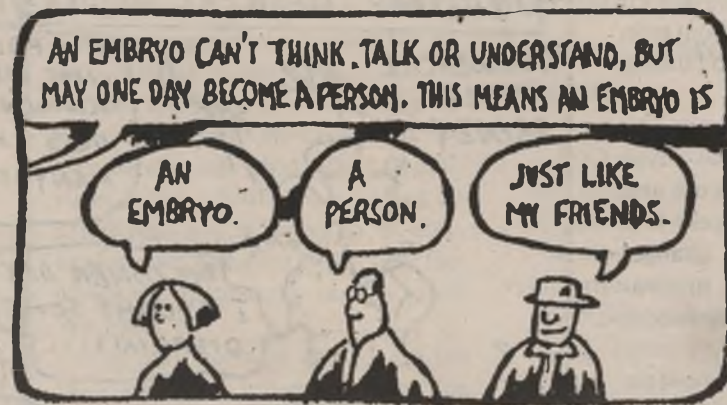
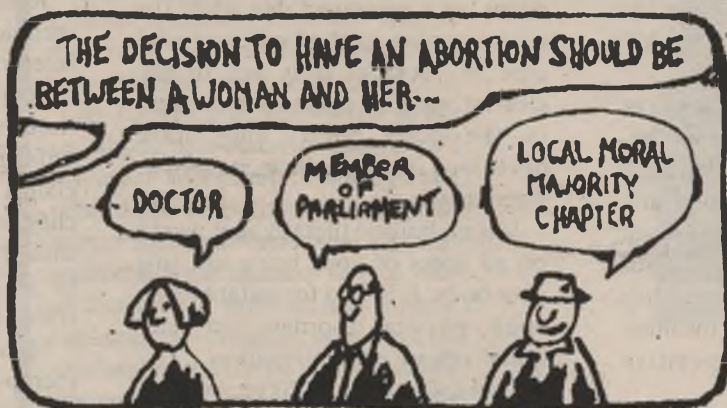
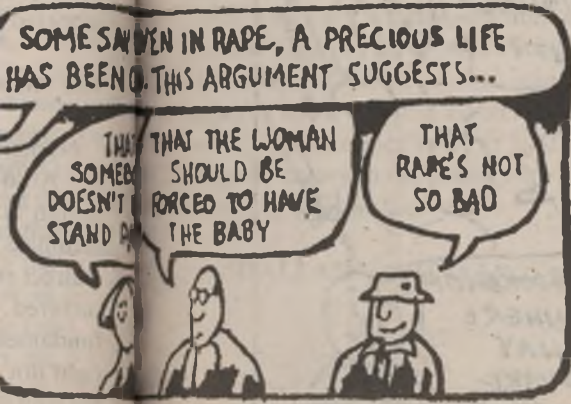
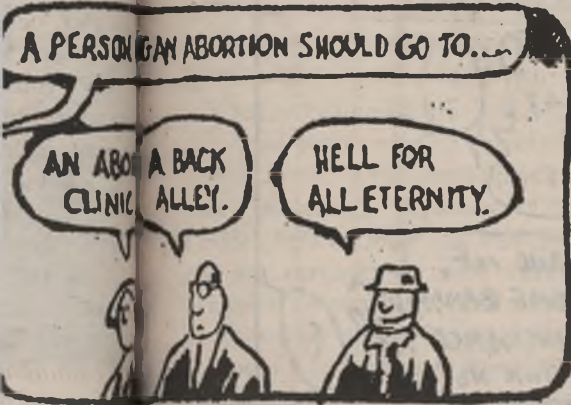
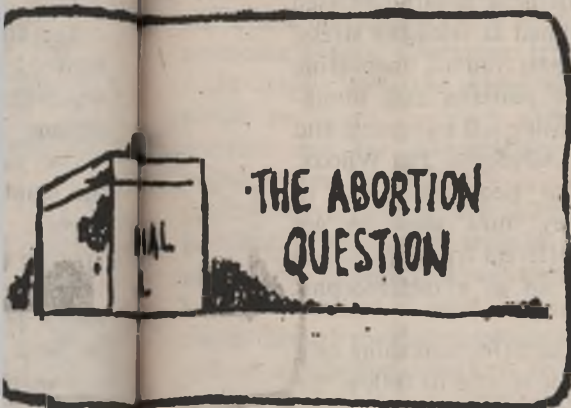
\$10 UNWAGED • \$12 WAGED
FOOD & REFRESHMENT AVAILABLE

A CROSS-SECTION OF GREAT MUSIC
GUARANTEED TO CATER FOR
EVERY TASTE.
THIS IS A MUST.

Kohanga Reo on campus and
fighting the proposed loans scheme.
To do our job effectively, we need
you to tell us how you want us to
represent you. We are open to ideas,
friendly and approachable; so, if you

have any queries, problems, ideas, or
just want to see who we are, don't
hesitate to contact us!

Arohanui, Kura and Jo.



ART FACT

BLACK DORIS/ THE CHAINSAW MASOCHISTS/ PETER TAIT at The Albion, Sat. 18th

Nouveau Irish bard PETER TAIT began the evening with his special brand of post-coital funk poetry, slowly bending ears his way until the house was humming with whose thises and he's greats. Some poor fellow in a hat felt the sharp end of Mr Tait's razor wit for ungentlemanly conduct and never quite recovered, whilst the Bard himself capered off to new heights of local infamy.

Soon after the formidable BLACK DORIS presented their revamped act, having brought in CHRIS McKIBBIN on guitar and vocals. This band is choice, mate. Each song had its own strength and instant appeal; dark, moist tunes of life and death.

Although their repertoire is still amputated by the band's youth, BLACK DORIS can look forward to a less than black future if they can flesh out their set to a full show. BOB, the discreet vocalist, puts their secret of success down to "practising in separate rooms"... hmmm...

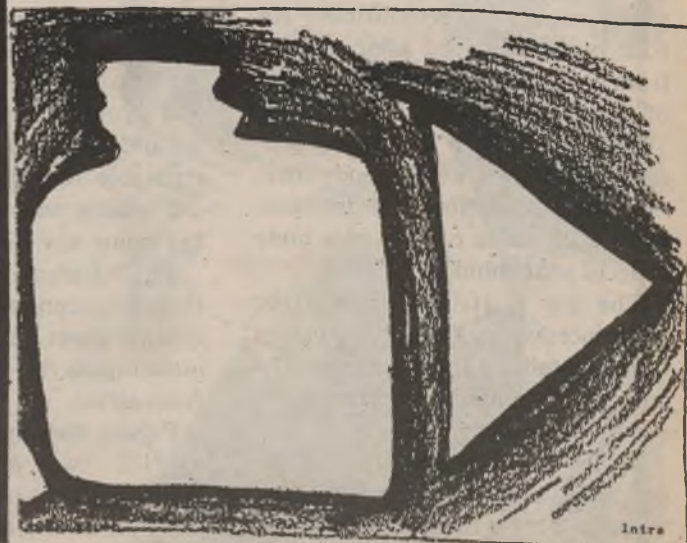
After BLACK DORIS we got the CHAINSAW MASOCHISTS doing a kind of ten tangoing chainsaw version of the entire Ramones playlist at triple speed. It seemed to go on forever.

Lacking the Dorisian subtleties, they screeched through a cluster of mono-feedback pus and demonstrated a lack of musical enterprise second only to silence itself. Perhaps BLACK DORIS should lend them some of their Velvet Underground records.

The whole knees-up concluded with an impromptu Pogue's singalong conducted by Messrs Tait and McKibbin, and an angry publican who plainly hadn't taken to either band and was giving his impression of a tree tomato about to explode. We left before the pulp hit the walls.

MICHAEL LAMB

ARTIFACT continued on Pg. 11



AURAS, ALFALFA AND ALTERNATIVES

The scope of alternative or complementary medicine within the New Zealand health community is at present staggering. A large cross-section of what is available was represented at the 3rd Healthy Lifestyle Exhibition that took place on campus on the 18th and 19th of this month.

From Home Births to Iridology there was something for everyone. For the purpose of this article we can but only attempt to give a brief summary of a number of the exhibits that were on display and the reasons their promoters felt that there was a definite need for the services they offered.

Thomas Edison once wrote, "The Doctor of the future will give no medicine, but will interest his patients in the care of the human frame, in diet and in the cause and prevention of disease."

Osteopathic medicine is a philosophical and a practical approach to restoring and maintaining physical health. Osteopaths believe the body is capable of maintaining itself in a condition of health if the various body systems are functioning efficiently.

The human body is recognized as a single organism, a 'whole person,' made up of many interrelated parts that depend on each other to function properly. In other words, improper functioning of the musculoskeletal system (especially the spine) can lead to other health problems—and other health problems can affect the way the muscles, bones and joints function.

Osteopathic physicians diagnose, give prevention advice and use manipulative treatment which aims at correcting structural problems by using direct pressure or by moving a patient's muscles, bones and joints. Manual manipulation as a tool helps the body to heal itself by unlocking the bodies natural healing resources.

Twenty percent of American doctors are osteopaths and the profession is highly regarded within the traditional medical scenes abroad. Although as of the first of January this year treatment is no longer claimable under A.C.C., osteopath Robert Bowden believes "it is only a matter of time before the discipline is officially recognised in this country."

There is a minimum of 4 years full time training before one qualifies, and courses are available in Britain, Australia and the United States. Barring two, all qualified members are on the NZ register of Osteopaths of which there are at present 49 members.

Bowden believes the great strength of Osteopathic medicine is "the emphasis on personal responsibility for your own body, and a move away from physician dependent mentalities of the past."

Hellerwork is an integrating process combining structural bodywork, movement education, and dialogue, in an exploration of how your body reflects your mind.

The aim in Hellerwork is to be come increasingly free of set patterns both mentally and physically, and to enhance your ability to adapt more easily to life's changes.

Hellerwork practitioner, John Impy, believes it's great benefit is that "it saves people from moving into a state of misalignment as they grow

Dr. N. ZYME.



Dr. I. KLING



Dr. G. RUMBLE.



Nostrils

older and rejuvenates the entire body." It constitutes both emotional and physical healing and a course of 11 sessions of 90 minutes each are normally recommended. A fee of \$75 is charged per session.

Hypnotherapy is the clinical use of hypnosis used to bring about improvements in your life. Through hypnosis, both the conscious and subconscious mind may be focused on a problem to bring about therapeutic change. During this natural state of equilibrium, the mind is more receptive to positive suggestions.

Psychologist, Michael Hautus, believes it is useful in dealing with many different conditions, from pain control and blood pressure to bulimia and eating disorders.

"It is important always to remember," he says "that hypnotherapy is not an instant cure and that a prerequisite for success is a desire to want to make a change. Many people lack sufficient motivation and therefore seriously hinder the process of recovery."

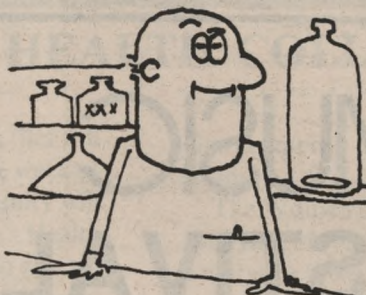
Hautus suggests that before seeking help "always check qualification and people's reputations by asking around. Find out if they belong to a reputable society, and always find out exactly what is involved before beginning any course of treatment."

The NZ Hypnotherapists Association Inc. can advise you on the qualifications of any of the hypnotherapists that are admitted to the Association.

Pulsing therapy was introduced into N.Z. two years ago by Tovi Browning. Pulsing is based on the principle of rhythm and movement. Pulsing stimulates life directly by

Dr. \$martypants, I presume.

Dr. I. KNOWALL



Dr. S. WINGER



Dr. G. HOVA.



Dr. NAT URE.



Dr. NO KOMENTO



Dr. BUZZ BEE



Dr. CYTABALL



Dr. 89.



working with rhythm, while gently awakening our stagnations. During a pulsing session one is generally lying down on a massage table while the pulser applies to the body a special type of rocking. It is one of the clearest ways to diagnose blockages in the body before they have developed into a problem, as well as after they have.

It is an holistic therapy that works on all areas of your being not just your body. It is used for instant relaxation, physical disorders and emotional release and integration.

Therapist, Roberta Skye, believes

it "coaxes the body into the most useful, comfortable position and way of being."

Rebirthing is a breathing-based technique aimed at releasing stress, integrating past trauma, uncovering subconscious patterns and limitations, and raising self awareness and self-esteem. Advocate, Jan Wilcox, claims it is for "people who want to change. They must want to get something different from life. It can be summed up as a metamorphosis transition."

Many clinics offer rebirthing as a therapy and it is wise to follow the



Frog-death Bump

guidelines suggested above in finding one which is suitable for your particular needs.

Iridology is the diagnosis of the body through the Iris of the eye. It reveals inherent weaknesses and the level of health of the person being examined. It provides warning signs of things that may occur. Although not necessarily looking for disease it establishes where disease is most likely to occur.

David Holden of the Koha Centre aims to try and incorporate the medical profession with Iridology so that doctors can use it in their work. Iridology, he believes, "is in the business of getting people healthy again."

Meditation is an age-old therapy aimed at improving one's health by lowering your levels of stress and thus alleviating high blood pressures, insomnia, indigestion, ulcers, tensions and headaches. Coupled with this is the freedom from anxiety and feelings of inner fear you can quite often experience.

The NZ School of Meditation offers free courses in the discipline.

Naturopaths deal with many different therapies ranging from reflexology to homeopathy. Naturopath, Sue Thurlow, believes "people go to naturopaths because they are fed up with traditional doctors and prefer to practise prevention rather than cure."

A naturopath plans how to keep the body clean and whole and helps you to become aware of your own body and lifestyle. The emphasis is on knowing yourself before getting to know others and stress management and consultations. An estimated 75% of ailments are stress- and mind-related diseases.

Student, Diana Trifford, claims "the biggest contributor to health at the moment would be to remove chemical additives from food and water. This would enable the body to metabolise nutrients without the interference of toxic substances. If we could achieve this, the prison rate would go down, violence would decrease and the hospital wards would get smaller."

Most naturopaths are highly qualified professionals trained to assess your health and well-being through a standard physical examination or through specialised techniques such as reflexology. Fees vary from \$25 to \$40 per first visit to \$20 to \$35 per subsequent appointment. Further information can be gained by contacting the South Pacific Association of Natural Therapists NZ (Inc).

With an estimated four and a half thousand people visiting the exhibition this year, (a thousand up on last year's numbers), organiser, Chris Cooper, believes more and more people are turning to more natural lifestyles. "People are disillusioned with the drug culture forced upon us by doctors and the drug companies. Coupled with this are the unacceptable results and unpleasant side-effects that they are experiencing," he claims. Should this trend continue, alternative medicine is increasingly going to be viewed as a viable option to traditional remedies or at least as complementary to the more orthodox practices of health care.

DALLAS McDONALD



ART IFACT

THEATRE



FIND YOUR WAY HOME by John Hopkins March 25th to April 2nd Little Maidment Theatre.

"Find Your Way Home" was first performed in 1971 and received both acclaim from critics and moral outrage from sections of the public. Even closer to home, when the production was into rehearsals here at Auckland University in 1980, it was scrapped by Theatre Workshop who had been convinced by higher authority that they "...ought not to be putting its name behind a production of this nature". Thankfully, times have changed and this year Theatre Workshop are proud to put their name behind it.

So, what has all the fuss been about? It is clearly that "Find Your Way Home" is concerned with homosexuality and even more 'shocking', contains some fairly explicit language. It also in many ways concerns a fight that has been going on in theatre since the mid-50s; a fight for social realism where playwrights such as John Osborne (whose 1956 production "Look Back In Anger" perhaps started it all) and Harold Pinter rejected "Drawing Room" theatre in preference to something more socially confronting.

As Caryl Churchill looked at the social role of women in "Top Girls", a Theatre Workshop production last year) John Hopkins studies that of gays. English law on sexual acts between males had changed only in 1969 so the issue at the time was a burning one. It remains one both in England and here (the Homosexual Reform Act, for example). But the play I don't think is essentially about homosexuality at all. It is about a common problem - how long can we be dishonest to ourselves.

Alan Harrison is a married man who, after a year's separation, decides to return to his lover, Julie. Alan's wife, Jackie, thinks he is having an affair with another woman. Following him one day she finds it is in fact a young handsome male - Julian Weston.

The play operates though on the same level as if Julian had been "the other woman"; Harrison is still torn between two people whether they be of different sexes. Hopkins simply adds an extra dimension that does not hide the hidden complexities of our modern sexual being. It is a play about conviction and priorities in the individual.

This may all sound like real high-brow stuff, but the play itself is one that covers all the emotions of the individual. It is a play that is warm, funny, moving and disturbing all at the same time. Just like real life! It is not a rant about the need for gay

equality or filled with the smut about human relationships - sadness, happiness, loneliness and companionship.

The Royal Academy of Dramatic Arts (R.A.D.A.) have placed "Find Your Way Home" on their trainee-actors' reading list, considering it to

be one of the best plays currently available by a modern British playwright. I urge you to see what promises to be a very moving production.

Mark Amery.



THE CHERRY ORCHARD MERCURY THEATRE from March 18 for a season.

A Chekhov comedy? Don't make me laugh! At least that was my response to the programme.

How wrong I was. Raymond Hawthorne and a very professional cast have created a production that's light, funny and a pleasure to watch - all the things Chekhov isn't supposed to be. The usual cloud of gloom and despondency his plays are notorious for has been lifted by a director and cast determined to challenge theatrical tradition and actually have a good time.

And it works. There's a defiant optimism at work here a very '80s positive energy - none of that tedious, self-indulgent angst I was expecting.



FILMS

WORKING GIRL

Director: Mike Nicholls

Director Mike Nicholls, noted particularly for his work on Broadway, makes only comedic ripples with this his latest film. Although it sometimes shows signs of promise, its ultimately flat tone makes the critical debate and six Academy Award nominations seem remarkably unfounded.

This warped tale of the underdog surmounting the odds against corporate advancement does however contain a number of good though overrated performances. Melanie Griffith as 'hungry' secretary, Tess McGill, seems unable to break away from her dry, overly understated acting mode. Despite drawing some laughs as she assumes her boss' role of hardened executive, a mediocre and cliched script stifles her talent.

Sigourney Weaver skilfully plays the more memorable Katherine Parker, a callous business person who espouses the well-worn language of self-determination and initially acts as Griffith's mentor in her climb to the top. Although the film's fairytale conclusion has been criticized for showing the corporate machine to be inherently good, Weaver's character at least displays its less favourable characteristics.

Harrison Ford, in direct contrast with Griffith, is wetter than wet. As Weaver's fiancé and Griffith's unwitting love interest, Ford proves unappealing.

However there are some engaging inclusions, such as an unexpected cameo by Olympia Dukakis, and Weaver's tongue-in-cheek return from her skiing holiday brandishing a stuffed gorilla. But these moments fail to save "WORKING GIRL" from comical oblivion. Although it appears to contain some elements suggestive of a good comedy (romance, mistaken identity) it excessively leans on laughs.

RICHARD TOMPSETT



RECORDS

LADYSMITH BLACK MAMBAZO UMTOMBO WAMANZI Cassette Only Jayrem

From Zululand via Petone, courtesy of musical missionaries, Jayrem Records, comes this fourth local release for LADYSMITH BLACK MAMBAZO. This is inspired gospel-ish acapella from a group with more roots than a radish: thirty years in the music business and a catalogue of over twenty albums to their credit.

Musically uncompromised by their recent dabbings with that short person from alongside Central Park who operates with two christian names, LBM have created here a fragrant album of delightful song. The eight voices build an architecture of sound both meditative and involving, with repetitive phrasings coyly disguising complex harmonic structures. The result is a nice feeling in the ear and a certain warmth in the heart cockles.

Sung entirely in dialect, the words become abstract figures conveying a sense of the grasslands, the sweet/sad rural African life. It's like a postcard from Emnambithi, in the South African interior, where the band lives.

On Radio Africa they'll call it Cothoza Mfana or Isicathamiya music. You'll most likely call it a welcome change from beat overdose: the sort of music to listen to when you don't feel like listening to music. Vitamin B for the soul. Musical mouthwak after a night on the tiles.

There really is something refreshing about unaccompanied, harmonising human voices, with or without LBM's implicit religiousness. Which is why this cassette is filed next to Mr Eno in my mental map of the record stack.

No doubt the initiated will have already sought out and acquired UMTOMBO WAMANZI. For those still considering taking the plunge into the heart and soul of Africa, plump for this and you won't regret it.

MICHAEL LAMB

You'll get no virtuoso performances, but then it's not that kind of production—the cast have a low key, relaxed energy, working impressively as an ensemble, and coming up with a startlingly fresh interpretation of what I'd thought of as a pretty hackneyed old script.

Their relentlessly optimistic approach has tended to bland out the play—it's too smooth, too lacking in definition, a surface without rupture so that the play's sense of unease doesn't break through. Perhaps that's why I didn't become emotionally involved.

But these are mere quibbles. This Cherry Orchard's well worth a visit—lots of fun and an intriguing new slant on an old classic. And don't forget the Mercury Student standby, \$10 just before performance.

LEONIE REYNOLDS

COKE: DESIGNING A WORLD BRAND

Exhibition at the Auckland Museum until April 9

It sounded like fun—a chance to get right into techno-tack, to immerse myself in a hedonistic Coke frenzy of high consumerism, youth and sex (Okay, so I was optimistic).

Back to sombre reality. There's some interesting graphic work on display (the original paintings used for Coke's ads in the 40's), a nice selection of Coke memorabilia, and continuous replays of TV commercials through the decades—but overall I was unimpressed.

The exhibition raises more questions than answers. Where's the DIRT on this organisation? All you'll see here is the glitzy public face of Coke. There's no investigation of the more sinister side of this multinational giant, of the Coca-Cola Company as a political entity—its Third World operations, for example.

Instead what we get is an uncritical bombardment with Coke's iconography—so uncritical in fact that I can't help wondering if the exhibition (trade show) was actually funded by the Company. So many fascinating issues are left unexplored.

For example—did you know that the jolly old bearded Santa we all know and love started life in a Coke ad of the 30's? Yes, that's right, his 'traditional' red and white costume was inspired by the corporate logo! But though there are several 'laughing Santas' here clutching Coke bottles this bizzare fact isn't even mentioned.

And did you know, nature lovers, that Diet Coke is a 99 point something percent effective spermicide? Well, you won't find that in-

triguing little fact out by visiting this exhibition. (Neither did I). Just contemplate it a moment the next time you lift a can of spermicide to your lips ...

And then there's the Mystery of Merchandise 7x. No, not an Enid Blyton novel but the Secret Ingredient that makes Coke Coke. What 7x actually is, believe it or not, is unknown to anyone outside the Company—even the US Food and Drug Administration! The Company has acquired a unique dispensation (dare we ask how?) to keep a minute percentage of Coke's composition secret.

This means that the Coca Cola Company can theoretically put absolutely anything, legal or not, into this concoction—arsenic! heroin! Or maybe even the drop of cocaine that was (perfectly legally) in the original formula till 1903.

I'll pause for a moment while you all run out and grab a Coke.

Incidentally, it's too bad the Museum doesn't have Coke's PR skills—finding the exhibition was an achievement in itself. The only evidence of its existence is a small poster (without directions) on the Information Board. No other publicity, no banners, not signposting. A little surprising for an exhibition originated by London's prestigious Victoria and Albert Museum.

But don't expect too much. If you'd like to see a selection of Coke memorabilia - nothing more, nothing less—you won't be disappointed. If, on the other hand, you're hoping for a bit of political, or even semiotic, analysis (a psychiatric evaluation of exactly why and how these incredibly sophisticated ads work, for example, would have been terrific) forget it.

But hey, maybe I'm being too cruel. The whole thing's kinda fun anyway, and after all "What a joy it is to know there's one great drink that never fails to come across with the whole answer!"

Leonie Reynolds.



With my condemnation of Christianity, I should not like to have wronged a kindred religion which even preponderates in the number of its believers: *Buddhism*. They belong together as nihilistic religions – they are *décadence* religions – but they are distinguished from one another in the most remarkable way. The critic of Christianity is profoundly grateful to Indian scholars that one is now able to compare these two religions. – Buddhism is a hundred times more realistic than Christianity – it has the heritage of a cool and objective posing of problems in its composition, it arrives *after* a philosophical movement lasting hundreds of years; the concept 'God' is already abolished by the time it arrives. Buddhism is the only really *positivistic* religion history has to show us, even in its epistemology (a strict phenomenalism –), it no longer speaks of 'the struggle against *sin*' but, quite in accordance with actuality, 'the struggle against *suffering*'. It already has – and this distinguishes it profoundly from Christianity – the self-deception of moral concepts behind it – it stands, in my language, *beyond* good and evil. – The *two* physiological facts upon which it rests and on which it fixes its eyes are: *firstly* an excessive excitability of sensibility which expresses itself as a refined capacity for pain, *then* an over-intellectuality, a too great preoccupation with concepts and logical procedures under which the personal instinct has sustained harm to the advantage of the 'impersonal' (– both of them conditions which at any rate some of my readers, the objective ones, will know from experience, as I do). On the basis of these physiological conditions a state of *depression* has arisen: against this depression Buddha takes hygienic measures. He opposes it with life in the open air, the wandering life; with moderation and fastidiousness as regards food; with caution towards all alcoholic spirits; likewise with caution towards all emotions which produce gall, which heat the blood; *no* anxiety, either for oneself or for others. He demands ideas which produce repose or cheerfulness – he devises means for disaccustoming oneself to others. He understands benevolence, being kind, as health-promoting. *Prayer* is excluded, as is *asceticism*; no categorical imperative, no *compulsion* at all, not even within the monastic community (– one can leave it –). All these would have the effect of increasing that excessive excitability. For this reason too he demands no struggle against those who think differently; his teaching resists nothing *more* than it resists the feeling of revengefulness, of antipathy, of *resentment* (– 'enmity is not ended by enmity': the moving refrain of the whole of Buddhism . . .). And quite rightly: it is precisely these emotions which would be thoroughly *unhealthy* with regard to the main dietetic objective. The spiritual weariness he discovered and which expressed itself as an excessive 'objectivity' (that is to say weakening of individual interest, loss of centre of gravity, of 'egoism'), he combated by directing even the spiritual interests back to the individual *person*. In the teaching of Buddha egoism becomes a duty: the 'one thing needful', the 'how can you get rid of suffering' regulates and circumscribes the entire spiritual diet (– one may perhaps call to mind that Athenian who likewise made war on pure 'scientificity', Socrates, who elevated personal egoism to morality even in the domain of problems). The precondition for Buddhism is a very mild climate, very gentle and liberal customs, *no* militarism; and that it is the higher and even learned classes in which the movement has its home. The supreme goal is cheerfulness, stillness, absence of desire, and this goal is *achieved*. Buddhism is not a religion in which one merely aspires after perfection: perfection is the normal case. –

In Christianity the instincts of the subjugated and oppressed come into the foreground: it is the lowest classes which seek their salvation in it. Here the casuistic *business* of sin, self-criticism, conscience-inquisition is practised as a specific



Throwing
Stones
at
the
Moon.

against boredom; here an emotional attitude towards a power, called 'God', is kept constantly alive (through prayer); here the highest things are considered unachievable, gifts, 'grace'. Here public openness is also lacking; the hole-and-corner, the dark chamber is Christian. Here the body is despised, hygiene repudiated as sensuality; the Church even resists cleanliness (– the first measure taken by the Christians after the expulsion of the Moors was the closure of the public baths, of which Cordova alone possessed 270). A certain sense of cruelty towards oneself and others is Christian; hatred of those who think differently; the will to persecute. Gloomy and exciting ideas stand in the foreground; the states most highly desired and designated by the highest names are epileptoid states; diet is selected so as to encourage morbid phenomena and to over-excite the nerves. Mortal hostility against the masters of the earth, against the 'noble' – and at the same time a covert secret competition (– one allows them the 'body', one wants *only* the 'soul'); that is also Christian. Hatred of *mind*, of pride, courage, freedom, *libertinage* of mind is Christian; hatred of the *senses*, of the joy of the senses, of joy in general is Christian. . . .

When it left its original home, the lowest orders, the under-

world of the ancient world, when it went in search of power among barbarian peoples, Christianity had no longer to presuppose *weary* human beings but inwardly savage and self-lacerating ones – strong but ill-constituted human beings. Here discontentedness with oneself, suffering from oneself is *not*, as it is with the Buddhists, an immoderate excitability and capacity for pain, but on the contrary an overwhelming desire to do harm, to discharge an inner tension in hostile actions and ideas. To dominate barbarians Christianity had need of *barbarous* concepts and values: sacrifice of the first-born, blood-drinking at communion, contempt for intellect and culture; torture in all its forms, physical and non-physical; great pomp brought to public worship. Buddhism is a religion for *late* human beings, for races grown kindly, gentle, over-intellectual who feel pain too easily (– Europe is not nearly ripe for it –): it leads them back to peace and cheerfulness, to an ordered diet in intellectual things, to a certain physical hardening. Christianity desires to dominate *beasts of prey*; its means for doing so is to make them *sick* – weakening is the Christian recipe for taming, for 'civilization'. Buddhism is a religion for the end and fatigue of a civilization, Christianity does not even find civilization in existence – it establishes civilization if need be.

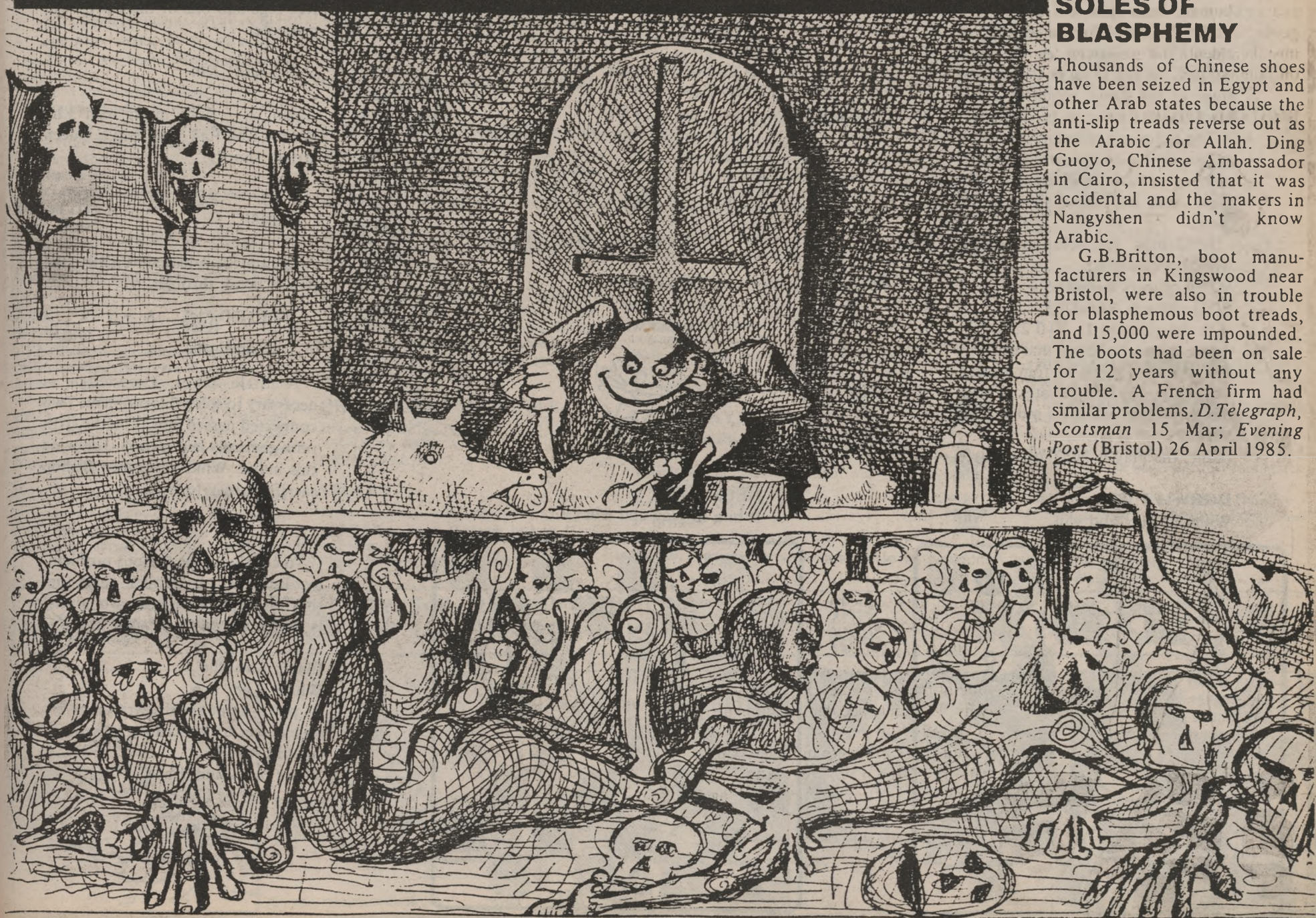
Buddhism, to say it again, is a hundred times colder, more veracious, more objective. It no longer needs to make its suffering and capacity for pain *decent* to itself by interpreting it as sin – it merely says what it feels: 'I suffer'. To the barbarian, on the contrary, suffering in itself is not decent: he first requires it to be interpreted before he will admit to himself *that* he suffers (his instinct directs him rather to deny he is suffering, to a silent endurance). Here the word 'Devil' was a blessing: one had an overwhelming and fearful enemy – one did not need to be ashamed of suffering at the hands of such an enemy. –

FREDERICK NIETZSCHE

SOLES OF BLASPHEMY

Thousands of Chinese shoes have been seized in Egypt and other Arab states because the anti-slip treads reverse out as the Arabic for Allah. Ding Guoyo, Chinese Ambassador in Cairo, insisted that it was accidental and the makers in Nangyshen didn't know Arabic.

G.B.Britton, boot manufacturers in Kingswood near Bristol, were also in trouble for blasphemous boot treads, and 15,000 were impounded. The boots had been on sale for 12 years without any trouble. A French firm had similar problems. *D.Telegraph, Scotsman* 15 Mar; *Evening Post* (Bristol) 26 April 1985.



CLUBBING YOURSELF to DEATH



CHESSNUTS

At last the University Chess Club has commenced! The club is meeting on Tuesday nights in the coffee lounge, from 7pm to 11pm.

Of all the different aspects of chess, the endgame is the least studied, but can often be the prettiest stage of the game, requiring a fair quantity of finesse to be displayed.

The following endgame studies all appear simple on the surface, but the composers have entwined some nice ideas, and instructive themes into them.

Incidentally, the solution to last week's problem is:

White retracts Kg6xRh5

Black retracts Rh8xQh5

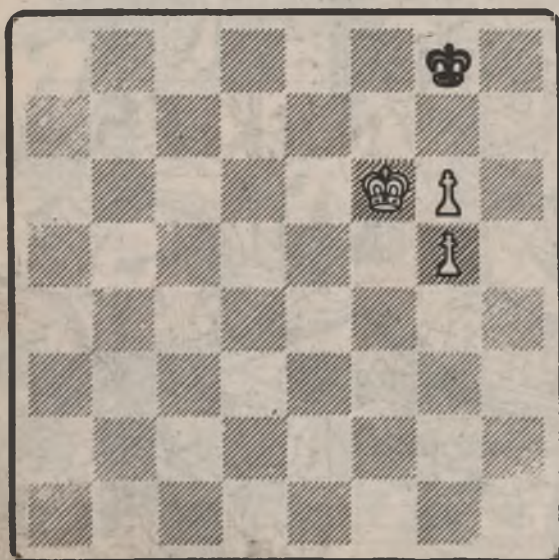
with the solution 1... 0-0 2.Qh7+

For those who found that easy, try this—"Play a game of four moves, where the Black duplicates White's moves. White mates on move four. How?"

(Hint, the play is NOT orthodox!)

HORWITZ 1851

White to play and win.



1. g7 Kh7

The first move was easy. But if now 2.g6+ Kg8 draws, and 2.Kf7 is stalemate!

2. g8-Q+! Kxg8
3. Kg6

To obtain the opposition. 3.g6 is only a draw.

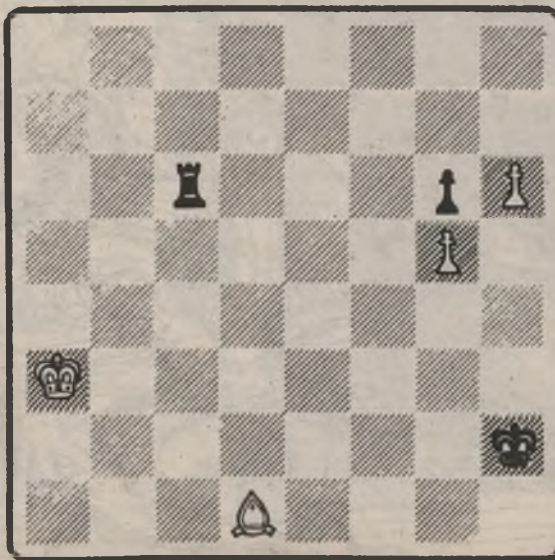
3. ... Kh8

3. ...Kf8 is met by 4.Kh7, winning.

4. Kf7 Kh7
5. g6+ Kh8
6. g7+ and wins.

NEUSTADT

White to play and win.



1. Bh5! Kg3

Not 1. ...gxh5, which is met by 2.h7 Rc8 3.g6 and one of the pawns will promote.

2. Bxg6! Kf4

Again, 2. ...Rhx6 meets with 3.h7 Ra6+ 4.Kb4 Ra8 5.g6, and a Queen arrives shortly!

3. h7 Rc8
4. Be8!

A bishop for a tempo! Finally, the pawns break through.

4. ... Rxe8
5. g6 and wins.

A little prior knowledge is necessary to solve this problem. Two connected passed pawns on the sixth rank generally beat a rook. Knowing this makes White's repeated Bishop sacrifices easy to find.

To conclude, the famous problem by Reti, which proves that the shortest distance between two points is not necessarily a straight line!

Black: Ka6 Ph6
White: Kh8, Pc6
(A pawn is not usually written as 'P' unless we are describing a set-up, such as here.)
White plays and draws...



SOCIALIST SOCIETY

Beer and Politics evenings, 4-7pm every Friday, Lower Common Room.
First gathering 31 March.

MEDITATION and YOGA

Yoga postures, chanting, meditation, philosophy talk followed by discussion. Come to any session as each is complete in itself. Personal instruction in meditation technique is free.

Sponsored by Ananda Marga.

Tue. 1-2 (Rm.036, Old Arts Bldg)

Wed. 5.30-7.30pm ("")

Thu. " - " (Rm.035, OAB)

Cost: \$2; contact John Ralph, 837-4321.

PSYCHOTRONIC MOVIE CLUB

probably presents 1950s Sci-Fi paranoia "Teenagers From Space" (evil commie aliens that are really teenage hoodlums blast flesh off humans with a rampaging raygun)

Free to members, \$2 for others. \$6 to join up. Friday, 31 March, 7pm in Old Arts Rm.039.

PHOTOSOC

Black and White Film-Processing and Printing Workshops

The FILM-PROCESSING workshop will be held on Sat., 1 April. Bring an exposed (but not processed) black and white film.

The PRINTING workshop will be on Sat., 22 April.

Both will start at 1.30 in the Interim Marae (top floor, A.U.S.A.). Nominal charge of \$2 each to cover cost of handouts, processing chemicals and snacks.

BAR-B-QUE/SHOOT, One Tree Hill

Sat., 15 April. Meet at Photosoc Noticeboard at 1.30pm. Bring car if possible, food, booze, camera, etc.

Will be held in Twin Oaks Dr. (from Greenlane to Alexandra Dr.)

Details: Julia 817-8779

Tanja 836-1145

NATIO

"Worki
the Hui. 5
April.

We are
ing Rac
Rangima
Whanau

Contact
373-288 1
\$80 per h

PENPA

We are
Language
tries. We
computer
Please w
Wittwehr
AUSTRI

THUR

"FINI
A play b
Little Mi
\$8, stude

FRIDA

CHR
We meet
contribut
Bring yo
All wom
SOCI
Beer and
Lower C
"TEE
Movie
Rm.039,
FINE
6pm Litt
BILLY E
Somewhe

SATUR

NO L
MER
"Judy",
Judy Ga
6.30pm.
\$18, stu
"A SH
Royal N
St. Jame
\$25, Pho
SHAI
EDY SH
4pm - 10
Bring yo
FINE
2pm and

ARE

WOMA

I am un
study on v
ferences i
volved in
greatly ap
Carolyn A
evenings,
Dept. Sec

WOUL

IN PERF

CAPPING

CATHY

G



NATIONAL MEN'S HUI

"Working In Partnerships" is the theme of the Hui. 5pm Friday 31st March - Sunday 2nd April.

We are a group representing: Men Opposing Racism and Sexism, Te Whanau Rangimarie, Auckland Men's Network Te Whanau A Tane and For Men Group.

Contact for information, Tom Turinui Ph 373-288 BEFORE 25th March. Approx cost \$80 per head.

PENPALS (AUSTRIA)

We are interested in Ecology and Politics, Languages and Literature and Foreign Countries. We are age 24 and 27 and are studying computer science.

Please write to Birgit Heftberger and Clemens Wittwehr, Harrachstraße 34, A-4020, LINZ, AUSTRIA, EUROPE.

THURSDAY, 30 MARCH

"FIND YOUR WAY HOME"

A play by John Hopkins
Little Maidment Theatre, 8pm
\$8, students/beneficiaries \$6

FRIDAY, 31 MARCH

CHRISTIAN WOMEN'S GROUP

We meet to explore the richness of women's contribution to Christianity.
Bring your lunch to the clubroom, Rec. Centre.
All women welcome.

SOCIALIST SOCIETY

Beer and Politics, 4-7pm
Lower Common-Room

"TEENAGERS FROM SPACE"

Movie with Psychotronic Movie Club.
Rm.039, Old Arts Building. \$2 non-members.

FIND YOUR WAY HOME

6pm Little Maidment Theatre

BILLY BRAGG

Somewhere in town

SATURDAY, 1 APRIL

NO LECTURES TODAY SO STAY PUT

MERCURY THEATRE II (The Gods)

"Judy", by Terry Wade. Musical centred on Judy Garland.
6.30pm. Limited season. Book 33-869.
\$18, student standby \$8

"A SERVANT OF TWO MASTERS"

Royal N.Z. Ballet Company

St. James Theatre

\$25, Phone 32-364

SHADOWS HAPPY HOUR and COM-EDY SHOW

4pm - 10pm

Bring yourself and friends for a laugh.

FIND YOUR WAY HOME

2pm and 8pm, Little Theatre

ARE YOU A DIVORCED WOMAN?

I am undertaking research for post-graduate study on women's experience of mediation conferences in the Family Court. If you were involved in a Mediation Conference I would greatly appreciate talking to you. Please call Carolyn Avery ph 737-999 ext. 8665 weekday evenings, or leave a message with the Sociology Dept Secretary and I will call you.

WOULD ANYONE INTERESTED

IN PERFORMING IN OR HELPING WITH CAPPING REVIEW PLEASE CONTACT CATHY DENFORD Ph: 793-474 or 789-981



An Enigmatic Photogravure of "Anigma", who play the POWERSTATION along with various other Princes of Darkness Thrash, Speed & Metal on Sat. 1st April. \$6. Byo Chains & Clubs.

ART EXHIBITION

Manet to Picasso, the Readers Digest collection at the Auckland City Art Gallery, 23rd March - 7th May daily (except Thursday) 10am - 4.20pm Thursday 10am - 8.50pm.

Admission \$7

Family \$18

For information call (live) 377-704 recorded (390-831)

MASTERWORKS GALLERY

251 Parnell Rd

Louisa Symonds - Fibre Artist

New Works - 'Missa Gaia Series'

April 8-27.

SICK-BAY

If you are unwell and need to use the sick-bay, contact the Custodians or the A.U.S.A. Reception.

Dear Community Noticeboard

MISSING/PLEASE FIND

A cast-bronze bell used in the outdoor production of "King Lear". This bell was on loan and the owners need it back. If you have it or know how we can get hold of it to give it back to the owners, please phone 688-659 or 085-86568 now.

HOSTEL BEDS AVAILABLE

Next term 173 students can, for the mere sum of \$110 pw (or \$118 in some cases), indulge in a common-room, meeting-room, shop and synthetic-grass volleyball court - in the new O'Rourke Hall.

Application forms are available from the Student Accommodation Office, Room 207, 2nd Floor, Old Arts Building.

PITY the (now even poorer) poor students: "The cost of board at University halls of residence and student flats has risen, mostly between 3% and 8%. A few increases - for some of the Park Rd and Grafton flats - were as high as 18% and 26%.

ORIENTATION TV RAFFLE

Drawn at S.R.C.
Winning no. 00035.
See Dia (S.A.O.)

STOLEN

From Uni Carpark: BLUE HILLMAN HUNTER on Tues., 21 March, between 11am and 6pm.
Please ph. Erena 594-901, with any details.

SUNDAY, 2 APRIL

THEATRESPORTS

Every Sunday; the most hilarious game in the universe

Maidment, 8pm; \$10

Book at The Corner, 33-206

FIND YOUR WAY HOME

8pm Little Theatre

MONDAY, 3 APRIL

PALESTINE NEWS

News from the frontline. Marty Rosenbluth (trade-unionist in Israeli-occupied West-Bank) and Islah Abdel-Jawad (Palestinian woman from West-Bank) give a first-hand account of the Palestinian uprising.

7.30pm. H.S.B. lecture theatre 2 also on Wed., Trades Hall

TUESDAY, 4 APRIL

Dear fellow meat-eaters

Are you tired of vegetarian-inspired gravy/slop in a cardboard case?

Well, for today only we have real meat pies with real meat in them! (And eating two in a row isn't permanently fatal - we think)

THURSDAY, 6 APRIL

MAKING PRAYER AND SPIRITUALITY REAL

A seminar with Lorraine Francis

1pm, clubroom, Rec. Centre

Presented by Christian Focus

CORSO

A speaker from El Salvador will be talking.

Rm.209, 2nd Level, Arts/Commerce Bldg.

1pm

**WORRIED ABOUT DENTISTRY?
NEED A DENTIST?
WE CAN HELP**
Ask for special student rate!

T A Kool BDS
391-963

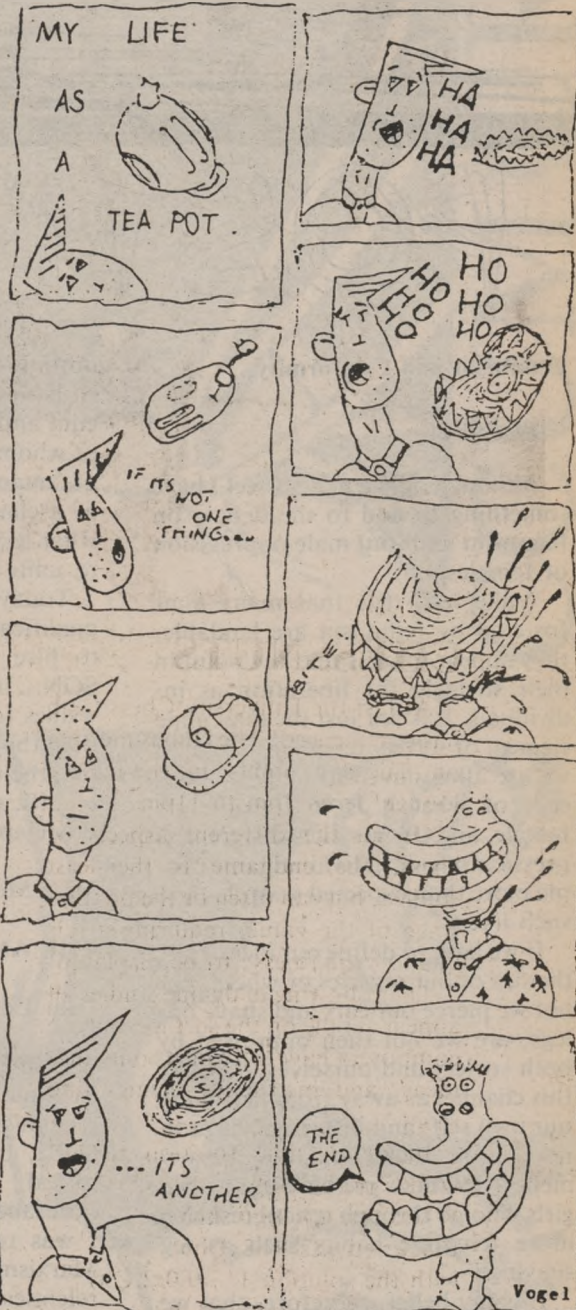
M R Ward BDS
735-521

TENTH FLOOR
SOUTHERN CROSS BUILDING
(JUST ACROSS FROM THE CARPARK)
VICTORIA STREET
CITY

Present this coupon at your next visit

"PROMINENT WOMEN: A Written Celebration"

Rare Book Room, Auckland Public Library
18 March - 17 June



OPENING NIGHT MERCURY THEATRE

"The Cheery Orchard" written by the Russian dramatist Anton Chekhov is a "very funny ... exploration of humanity and human foibles," according to the Producer Raymond Hawthorne. The play runs from 18th March to 15th April.

Performances: 6.30pm Monday, Thursday 8.15pm Tuesday, Wednesday, Friday and Saturday.

Matinee: Tuesday 4th April at 11.00am

Ph: 33-809 for tickets.

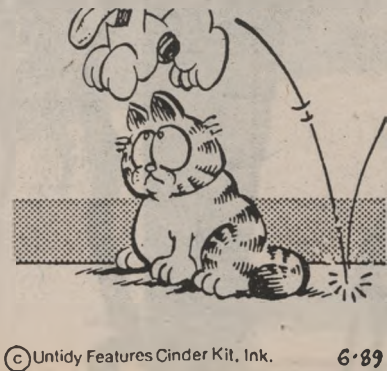
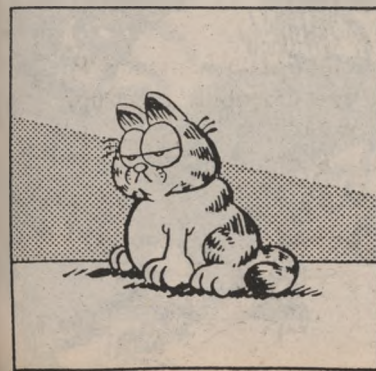
Special discounts for students.



Garfield BY JIM DAVIS' STUDIO OF TALENTLESS HACKS

(PLUS PANDORA, LIAM & ROGER)
©1989 STONE & LANGRIDGE

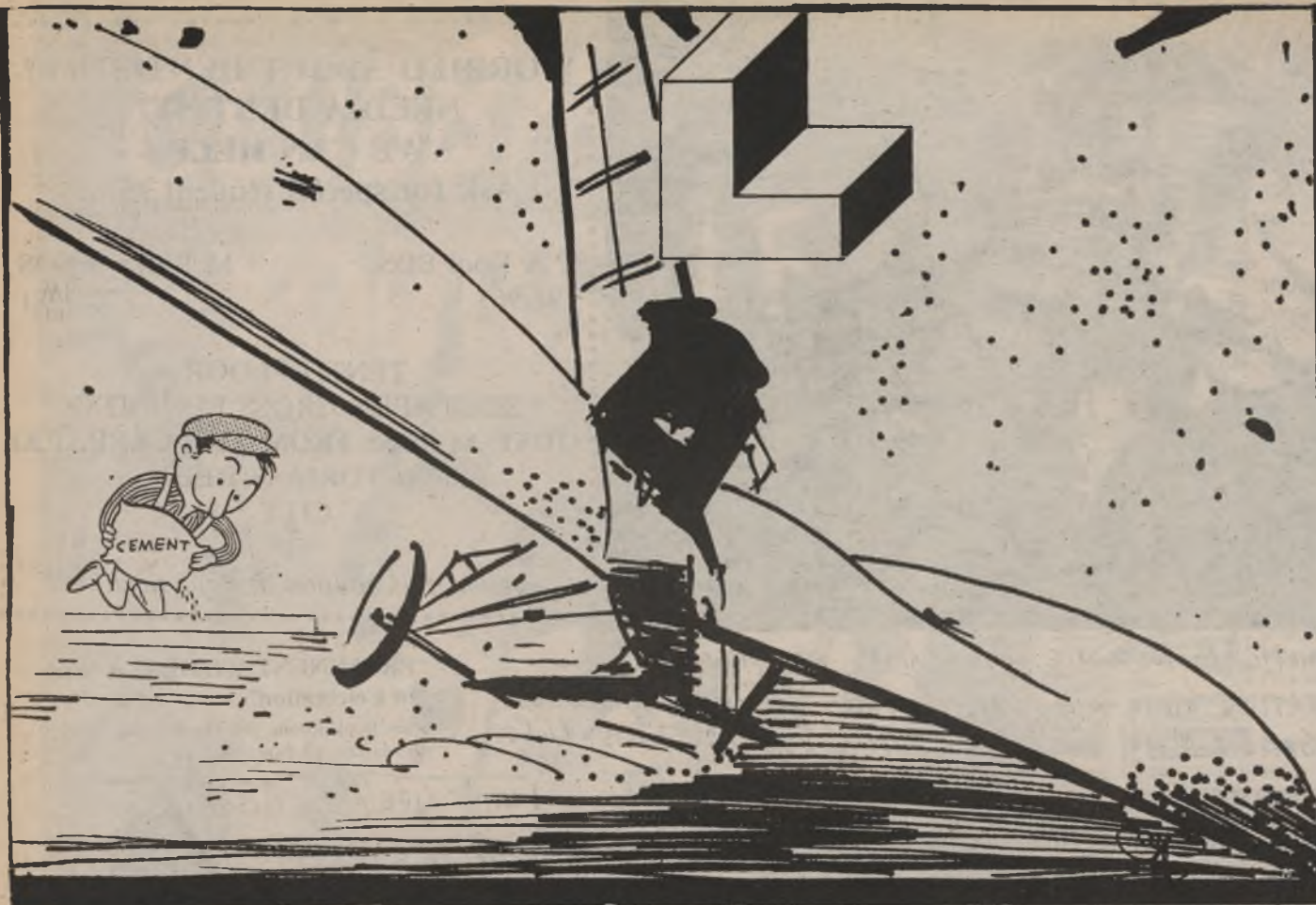
This Week: GARFIELD MEETS KNUCKLES AND DIES HORRIBLY



© Untidy Features Cinder Kit, Ink.

6-89

JIM DAVIS' STUDIO OF TALENTLESS HACKS



POSTMORTEM

Feminism and Conformity

Dear Editor

Although only a male, I feel I have something to add to the debate on feminism and [on] male oppression of females.

While it is true that many aims fostered by feminism are laudable, they appear to miss one key point in their struggle for liberation* as individuals. It is not just the masculine element of society repressing females: we are all enslaved to our own concept of what it is to be male or female, and this restricts our free expression of our individuality as people more than expected sex roles and such like.

If we have to define our identity by the size of our muscles or whether or not we pierce our ears and shave our legs, are we not then oppressed by both society and ourselves? Doesn't this channel us away from becoming our own self, and instead place us in neat little male/female compartments? Witness pressure placed on girls who go through school resisting more feminine habits such as leg shaving.

It is my belief, therefore, that we are all responsible for oppression of the individual in both a social sense (such as expected male/female roles) and a personal sense (through our acquiescence to conformity, and the application of it to others).

Comments please.

DOUGAL WATT

Dear Craccum

I have just finished reading in Issue 2 about the "appalling" situation at Auckland University regarding the number of male lecturers compared to the number of females, a particular offender being the English Dept.

Who bloody cares if the lecturers are male or female????!! Why should the sex of a lecturer get everyone so up in arms? I couldn't care less if a lecturer happened to be bisexual martian with 3 heads and eyes on antennae (no offence intended to martians, bi-sexuals or those with antennae). I don't see what relevance the number of colleagues of the same sex the lecturer has in the dept. has to do with anybody except for those who have

nothing better to do than stir up sexist issues just to get a page in Craccum and a grant from AUSA; both of whom seem to appreciate any sort of "minorities-abused-again" scandal as a chance to prove to the masses what a wonderful job they're doing to unite the student body.

Today's society is well aware of the qualifications etc of women and tend to hire the better qualified PERSON... if anyone in the English Dept. wishes to change this 'overt sexism' then they should start concentrating on their studies more and gain qualifications to get the job over all other applications.

MIA McDONALD

THE AMNESTY REPORT

Dear Ed.,

The Soviet Union isn't the only Marxist state to infringe the rights of religious believers. China, Cambodia, Cuba, Laos among others have all killed and imprisoned many thousands of people for their beliefs. I was reminded of these words: "Marxism is Materialism. As such it is relentlessly hostile to religion... we must combat religion—that is the ABC of all materialism, and consequently of Marxism"—Lenin. (on religion). "We hate Christians and Christianity. Even the best of them must be considered our worst enemies. Christian love is an obstacle to the development of the revolution. Down with the love of one's neighbour! What we want is hate...only then can we conquer the universe"—Lunarcharsky (Former Soviet Minister of Education).

Marxist-based states don't have the monopoly on persecution of course (one might cite the case of Baha'is and Christians in Iran). However, as Lenin's words show, they are being entirely consistent with their ideals in these actions.

Yours ideologically,

JOHNATHON BEAZER

[Of course, one might argue that the ideology of the person and the ideology of a state following that person are not necessarily the same and neither can be held responsible for

the flaws in the other. -Ed.]

Deer Craccum

I like the Gump. he is my hero. Cornelius too.

signed, Calumny therefore.

Dear Students

So here we are back again—lining up for hours to pay out over \$200 in fees—a large slice of that sum being paid to the AUSA. For what? For use of atrociously stinking toilets—to line up to pay exorbitant prices for warm drinks and cold pies—supposedly subsidized prices—but with a captive market most food outlets would envy—and all the caterers can come up with is the same disgusting fodder each year.

As for other AUSA activities one can only ask what have they achieved? They are our union yet battles have they won on our behalf. The Govt. ignores what they and everyone knows is a nominal lobby only and in fact impotent. All I see for my money is a bunch of egocentric loudmouthed anti-intellectual sentiments etc. I for one will not eat this disgusting food any longer. I will walk into town where it is edible and cheaper—while I'm there I'll use their nice clean toilets... come on students, let's get rid of these corrupt slackers and put our money to good use—let's sack the useless caterers and get some decent facilities—Down with the AUSA!

David Steele

