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# Crarium





# CRACCUM



# Credits

CRACCUM 17, 25 JULY, 1989

## EDITORIAL

THIS WEEK CRACCUM IS BOILING OVER WITH CONTRAST—P.J. O'ROURKE STOPPED BY TO GIVE US HIS OPINIONS, WHILST ON A VERY DIFFERENT AND PERHAPS MORE IMMEDIATELY RELEVANT FRONT JENNIFER O'CONNOR SPOKE WITH KEVIN HAGUE ABOUT PAKEHA APPROACHES TO THE PROBLEM OF THE TREATY OF WAITANGI. THIS (THE ISSUE OF THE TREATY) LOOKS SET TO BE THE DEBATE OF THE NINETIES AND WILL BE FILLING THE MEDIA MORE AND MORE—HOPEFULLY IN A SOLUTION ORIENTATED WAY. TO ME A FUTURE OF ENDLESS INTER-RACIAL SNITCHING IS A WORSE CASE SCENARIO: THERE IS ONLY ONE APPROACH TO TAKE AND THAT IS ONE WHICH STARTS WITH THE PREMISE THAT THERE IS AN EQUITABLE SOLUTION AND WAYS MUST BE FOUND TO DISCOVER ITS WHEREABOUTS. ANY OTHER KIND OF ENERGY PUT INTO THE DEBATE WILL ONLY DELAY WHAT MUST BE AN IDEAL FOR ALL OF US: A COUNTRY AT PEACE NOT AT WAR WITH ITSELF.

BUT RIGHT NOW I'M LATE FOR THE ELAM BALL...CIAO BABES...

CRACCUM is published under the auspices of the Auckland University Student's Association, which also takes NO responsibility for the contents herein and are an awfully difficult bunch to sue anyway so don't even think about trying. Besides, we don't use a lawyer, we use a dude called Sledgehammer. He looks like a lawyer but can't talk like one... Please type all submissions, double spaced and single sided.

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MARTIN LAFFERTY, THANKS TO ROBERTO BABE (COME BACK ROBERT!)

AT CAMPUS RADIO BFM (HOME OF THE LOVEY DOVEY KISSY KISSY

MUSHY SHOW) FOR THE TOP TEN, & DOMMIKINS BABE & KIMMY BABE...

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## NAG, THE BLACK CAT : NAG GETS A MOUSE

on bended  
knee swine...



and recant those  
foul deeds...



before I  
gobble you  
up.





## BOXING THE BASTARD

Dear Ed,

You're a bit slippery for a new kid on the block! Only been on the job a few weeks and you nearly slipped it past me! If it had been page 23 and not 21, I may have missed it in my haste to join Knuckles on the back page! Still, the new layout is more provoking than previous and so I'll let you mature .....

To the matter at hand ...

re 'Bastard Box', Craccum 16, 18th July 1989, page 21

(cast your minds back people.???)

After a brief introduction that included a possible future for militant feminists, the enlightened author proclaimed that he/she/it was an 'Atheist'. "Fair enough too!" I thought as the 274 bus bounced up Symonds Street. I mean, it had been helleva weekend and as today was only Tuesday, it did not seem an unreasonable announcement. Until I got to the last line... 'What's so wrong that you have to hide from it?' As the bus got to Khyber Pass there was some agitation amongst my brain cells that I reluctantly acknowledged. I answered the question... "I'm not trying to hide from death; I wasn't even thinking about death until you jumped off the page into my reality!!! So why do you presume I am hiding from death??? So back I trudge to assess whatever it is you're saying and while it was amusing and inventive in parts, it lacked continuity of thought. So please let me assist you in your inquiry... As you point out, I can't prove that soul, spirit and karma do exist. But then you can't prove that they don't!! In fact, I can't prove that anything exists as shades of metaphysics 29.100 and Renee Descartes come back to haunt me!! You see, you have something in common with those ideologically opposed to your position. You want to know; but you'll never Know until you Know, and when you do Know, you'll not Know what to do about it! Now, knowing all this to be true has really upset you and so you claim that you know that there is nothing to Know. How do you Know this??? You are like all the rest, you think you know. They think they know. And of course the only real answer is that none of you know. Only one thing is sure...we are all travelling from somewhere to somewhere, and all using various props to get there;

**Yours in motion**  
**Jonathan Temm**

## SICK?

Dear Ed,

I, and my friends, would like to compliment you on the Amazon Page. In these days of inflation, good cheap porn is rare. The last article on lesbians was great, only surpassed by the one on the vaginal secretions - a true master piece. My only advice is perhaps an article on little girls - that would be great.

**Yours**  
**Sabastian Squeezers**

## BFM BITCHIN'

I agree with that letter about BFMs thorough hypocrisy, at last somebody self-critical enough to see a splinter in their own eye. If you ask me the BFM ideology is like a middle-class adolescent in the 'rebel' phase just before he or she settles down to enter the safe and secure straight world. But you didn't, so fuk words like 'ideology' because I know those REAL people who run that station need some attitude change, and more. [Yes I volunteer to help cull out the BFM scene] And are we seriously to believe that even the music is different? Madonna Vs pretentiousness. Take this 'Black Steel in the Hour of Chaos' shit - I say bring on the REAL noise, - when the clock strikes twelve it will be louder than a bomb. The children up there at Campus Radio should apply hard-core rap to the way they live, least they discover Black Steel to mean a blade at their throat.

Not Elvis



Dear Editor,

I am watching with disgust as a new witch hunt is being born on campus. It is called kill-all-those-who-dare-to-disagree-with-the-Maori-(read ultra-radical) activists on campus. Any student who witnessed the antics of these activists at the S.R.C. of Wed July 12 will find it exceedingly hard to take them seriously. Not only did they alienate many of their moderate supporters with their excessive demands, they also insulted those who merely requested clarification of the 'Maori justice' system. To propose a scheme without any idea of how it will be run merely because they think it is ideologically correct gives them no right to belittle those who do not agree. The true horror of this event was to observe the activists noting down those who voted against them for future reference. Early mutterings of revenge against dissenting exec members came to light in CRACCUM 16 with an attack on the C.A.O. for the direction of his vote. Considering the C.A.O. is a middle-class, male, Pakeha, hetero-sexual he was left open as an easy target on an issue that has nothing to do with his portfolio duties. The threat is simple, if you do not vote correctly the next time 'they' will get you. In emulating the fear and terror tactics they so much oppose they have lowered themselves to the level of their supposed opponents. Instead of trying to bludge fifteen thousand students into submissions they could try to show how the system would actually work. Their strong arm tactics have failed to impress, maybe some simple education (and what we are all here for, isn't it?) would work much better.

**Not a racist bigoted**  
**homophobic sexist student.**  
**Just a student.**

Dear Craccum,

I am very disappointed at your decided lack of impartiality. This was shown in issue 16 regarding the elections of A.U.S.A. 'politicos'. In allowing the typesetter to insert her own opinion, which is overstepping her bounds as administrative staff, by putting ' "Yae" says the typesetter ' under Roger Pym's name and photo and before his blurb. Where elections are concerned it is Craccum's role to introduce those standing for positions not pass comments on them, especially in the middle of their presentation.

In previous elections - and previous years - Craccum has also mentioned the other candidates even if no material was received. Issue 16 leads one to believe that only Ella Henry was standing for President etc. This is highly misleading and disrespectful to the other candidates.

Political and personal comments should be kept well clear of election pages and left to individual columns and letters. Perhaps it is time for Craccum to get back its perspective and start serving all of the student body impartially. A.U.S.A. is for ALL students not specific 'politicos' personal interests.

**Nicole A. Humphries**  
**(Student)**

## CRAIG'S POISONBERRY

Dear Craccum,

Having just glanced through the "new" look Craccum I was disgusted to find on the election page a blatant example of impartiality [SIC] in a supposed open and fair election. I refer to the typesetters comments supporting one of the candidates. Now Mr Lamb as editor how can you allow such abuse of privilege to take place? One can only assume that your total lack of editorial ethics allows you to abuse the powers delegated to you. It may be true that your typesetter and yourself (as you control this newspaper) want to do everything to see your candidate win but you have been asked to produce a page (non biased) to inform the voters on all the candidates. Obviously you cannot perform a simple task put to you without interjecting your own personal ideals. If you want us to be influenced by your views stick to your editorial column and not the supposedly informative pages within.

**DEREK CRAIG**  
**Ex Craccum Editor**

*[Mr Craig: Thank you for your acknowledgement of our impartiality, thank you. Otherwise I find the tone of your letter almost as unnecessary as your existence. In principle the typesetter of course has no business inserting her comments. I do my best to keep her under control. Last week we lacked a proofreader (through illness) so unusually it got through.]*

*I notice a similar Election page in an issue YOU were responsible for: March 2, 1987. The page was titled 'Polly Ticks' and subtitled 'politicians who call themselves student representatives.' Impartial maybe, but denigrating of student politics in general and compromising of the whole page. You also ran as a 'joke' candidate for President that year - so what exactly is your attitude problem?]*



## WAS GOD AN ATHEIST?

Dear Mr Lamb (Editor),

I notice with pleasure the article 'who is good?' Somewhat familiar (American Atheist 1988) but so good it should be shared with everyone. For all those christians who were offended by it tough bikies. No one gives a stuff how offended Atheists and Jews could get everytime Christmas and Easter rolls round. May I also use this letter to inform Derek that I laid out the Offending page and I thought typewriters comment quite amusing. However Mr Lamb, Derek never did. Polyticks it was Mr D. Ward.

Yours sincerely  
Rachael Callender  
(1987 co-editor Feb-Jun)

[Dear Rachel: Stop rootling around on my desk. Besides, Mr Craig WAS responsible for the entire issue, just as I am. That is called being an Editor.]

Hi all. Hope you enjoyed/learned something from Thursday's rally against user-pays-mentality-in-education.

This week's column deals with the very real problem of overcrowding at universities and in particular Auckland University. I'll begin by throwing some numbers at you just to whet your appetite. The following quotes are from the New Zealand Vice-Chancellors' Committee Newsletter of July 1989:

"In last year's Budget university funding was cut by \$9 million, in line with reductions made in all areas of government activity."

This was restored and a further \$11 million added at the beginning of 1989 when it was found that 3000 full-time students had not been accounted for in the 1988 funding. The newsletter continues:

"But block-grant funding averaged out at \$8,500 per full-time student, so full compensation for last year's enrolment increase should have been \$25 million." "Tuition fees increased last year from \$288 to \$516 for a full-time course. Students receiving the tertiary fees grant receive a 75% subsidy for tuition fees. The government insisted the extra amount of subsidy required to compensate for the tuition fee increase had to come from the universities' supplementary funding. Almost half the extra \$11 million was accounted for in this way, leaving the universities with about \$6 million in new funding."

"In accepting last year's supplementary funding universities agreed with government that overall entry quotas would not be imposed in the arts and sciences. They have honoured that commitment and enrolments have increased accordingly." "This year enrolments have jumped by 11.2%, meaning there are some 5000 unfunded students in the system." "Further, universities also need compensation for the 2.5% rise in GST and increases in inflation." All

## PRESIDENT'S REPORT

up, the universities are looking to be short by around \$65 million by July 1990! "Government departments are not being reimbursed for these increases but, unlike government departments, universities are being encouraged by government to expand their activities." So that's the situation as far as the universities' administration are concerned. How then is Auckland to deal with its present and anticipated overcrowding problems?

It appears that Auckland University is following the Department of Statistics high projection for internal enrolments. This means that by the year 1993 there may be, in excess of, 21,500 students enrolling at this university. As of 12.6.89 we had 15,800. The Student Union was designed to accommodate 7,500. There are three possible ways to attempt to meet the rising demand for facilities.

- \* Further develop the Central Auckland site.
- \* Link courses with other tertiary institutions.

- \* Develop the University's Tamaki site. That is, create a 'university system'.

To establish another university in the Auckland region would not be feasible. The cost of administrative overhead rules this option out.

The meat in the sandwich is, of course, you. How will students fit in with these proposed changes? I'll need a week to think about this one. 'Til then:

Cheers, Des.

## GLASSHOUSE

We have seen a lot of debate on the topic of a Maori justice system. At least enough to draw me in on the issue. In this short note I shall seek to justify voting the way I did at the S.R.C. now two weeks ago. I have yet to be a party to arguments opposing this viewpoint that held water and would be at least interested, if not excited, by the topic being aired more fully.

I am a Pakeha, I am also a law student. If I did not, to some extent, believe in the legal system then I would be wasting my time in training to enter it. I see a system

that by my upbringing and culture I can recognise as logical and sensible. It is subject to economic, gender and age biases but that is as a result of the general system which encompasses it. The legal system will not be able to change its focus in these areas until the rest of the system can be changed also, for these biases arise out of a system which in its unsoundness enforces a legal system containing the same problems it itself has.

If we look at this legal system we can see the recognition already that the system alienates those of minority cultures. One can bear witness to trials being heard in Maori and minor offences being settled on marae. The focus of these paternalistic "concessions" must be to create a system less alien. However such a goal will never be arrived at while British justice is being waved over people who have no affinity with such a system. In time, and the sooner the better, it will have to be recognised that Maori people will only feel comfortable in a system based on their own values.

If we want our convicted felons to be reformed, and this must be the objective of the penal system, then people must be able to accept the decision of the tribunal. In order for someone to accept punishment they must first accept the legal system which is delivering the judgement. It is difficult to accept anything if the situation you are in is alien to you. Someone at SRC said that Maori people must take responsibility for the disproportionate number of their race in prison. Au contraire, the system must take responsibility and to combat recidivism a system needs to be arrested where wrong

and guilt can be properly placed and accepted.

Any system based on British justice, no matter how much is adapted to "New Zealand conditions," will simply not be able to offer us a solution. I see the only solution as being the creation of a justice system which does not alienate the Maori people. If that system must be their own, and clearly it must be, then there should not be a problem.

If we as a nation seek to assimilate all groups to live as if they are all the same we lose sight of both what makes people important and also create a terrible role for the state. By doing so (for example in Holyoake's "one New Zealand") we are imposing an alien and offensive culture on those who were, by all accounts, fairly happy with their lives. Having a Maori justice system is not separatism at all, it is giving freedom and empowering people to succeed. Surely there can be no complaint with such an objection.

If I can repeat what I said last week that those who voted down the motion seemed to do it out of fear. Having a Maori justice system should not affect non-Maori at all. The grounds for opposing the suggestion seems to be based on a fear of what will happen in such a system. The fear is perhaps understandable to the culturally insensitive who can see no reason for someone rejecting the present system except to increase the chance of avoiding punishment. A person with such a view needs a little trust and a little respect. If you really believe that a Maori justice system will allow villains to go free then you are highly lacking in both.

ALISTAIR SHAW





# LOANS MAY BE OUT (BUT USER PAYS IS NOT)

POLITICS

## THE CAMPAIGN GOES ON

Let's just remember the rally last week. It was exciting to unite on common ground and show a bit a strength. Keep it up! We have to! There's still a long way to go. Next time there will have to be more than the 2,000 who made it.

The Government's in a stew and doesn't know which way to go. During mid-term break we just had to sit back and watch.

How does one have to pay for education when it is a resource?

At the time of writing little was known about how the policy might be redressed. Figures of around \$1500 a year as up-front fees were mooted while there were also suggestions of exemptions for some polytech courses.

This kind of selective funding is a classic example of state interference which brings with it all the pitfalls of social divisiveness with lasting effects for years to come. Fee-paying students will be subsidising inequitable students. In other words people doing "useless" things will subsidise others

when lured by bait for potential markets found it unpalatable.

Now really, who was he kidding?

It user-pays truly means more funds will be available for tertiary education for more people where are the guarantees that it will be used for this? It is most likely that with all the uncertainty tertiary funding will be transferred to other sectors - not least early childcare, or even into a the Government's general purse. For all the "educational" travel by MPs and the Government's widespread self promotion neither they nor the public seem to be better informed.



SCENES FROM THE RALLY : PHOTOS JOHN HENDERSON

For once common sense prevailed. Except where Goff was concerned. Dobbed in by a colleague, he hit the skids and not knowing how to stop did a broadside over loans. Then Palmer entered another U-turn by the Government evidently fraught with dissension in its ranks. Its confusion is obvious with three different Cabinet ministers disagreeing about policy. Palmer is used almost invariably for damage control and the Government is now having to face up to some realities about user-pays in education, which without the benevolent veneer of a loans scheme, is proving politically unacceptable to its dwindling supporters. The struggle scheme was only part of much broader problem - the policy for introducing a whole new principle of education for the privileged which this campaign completely opposes. This policy is now right out in the open and directly contradicts Labour's manifesto which stated the present government's commitment to "ensure the tertiary students are not required to pay a higher contribution to their own education...(and) enable all people who wish to study at tertiary level regardless of socio-economic background."

doing "useful" things.

Just who decides what's useful to the community, or the country at large?

Included in the Government's plans for tertiary reform are proposals to allow state control and criticism of every single course and its content. Outcries to preserve academic freedom and independence might seem lofty at this point but if such proposals go ahead the Government effectively will be able to can any course it does not like or agree with.

This degree of state control will give review and audit committees the power to enter rooms and interrogate people which technically paves the way for a fascist regime. Ever heard of Thought Police? The Government has expressed horror and outrage over recent carryings-on in the Republic of China but isn't it time it also took a good look at its own double standards?

This country needs to be responsible for its future even if the Government is not. It's still using the old axiom of 'divide and rule' - blame the student leaders, cried Goff, after his pet loans project collapsed through its own inefficiency so that even the banks

## FOR THE SAKE OF NEW ZEALAND'S FUTURE STOP THE FEES!

There's still lots to do

- come to student meetings every Tuesday at 1pm in the quad or, if it's raining, in the cafe to find out more about what's going on.

- if you're really committed come to the taskforce meetings, 1pm on Thursdays in the campaign co-ordinator's office behind the TV rom.

- volunteer to petition your local MP, lecturespeak and/or put up posters (see me or the campaign co-ordinator or leave a message at AUSA reception

**ROGER PYM**  
Education Vice-President

P.S. Whoever stole/removed the banner from the Quad - Shame on you!



# SIGNS 'O THE TIMES

by Jennifer O'Connor

## FEATURE

An interview with KEVIN HAGUE, a co-author of 'Honouring The Treaty' along with HELEN YENSEN, TIM McCREANOR, JANE KELSEY, MITZI NAIRN and DAVID WILLIAMS.

**HONOURING THE TREATY HAS BEEN ACCLAIMED AS THE BOOK BY THE PAKEHA, FOR THE PAKEHA, ABOUT THE PAKEHA SIDE OF THE TREATY OF WAITANGI CONTRACT. WHAT DO THE MAORI PEOPLE WANT FROM THE PAKEHA PEOPLE TODAY?**

We actually approach the situation from a different perspective. We need to look at what we offered Maori in the Treaty and what we have done since then, what we need to do now, and what our responsibilities are.

In a sense Maori demands are irrelevant to that. We are talking about what ethically we must do. An aspect of that is that it is the pakeha side of the treaty which hasn't been honoured—it is our side of the bargain which must be put right. If we actually look at what Maori people have been saying for one hundred and fifty years, it is the same thing clearly and consistently: HONOUR THE TREATY. Maori people have been trusting the process that the Treaty puts in place, pakeha people need to start doing that now too.

One of the reasons for the book being by pakeha people (there is no maori input), is that we think it is time we as pakeha people actually took responsibility for educating ourselves, putting the work in and using pakeha energy and not maori energy to do that.

A lot of people might claim that as pakehas they are third, fourth generation New Zealanders, that the fishing rights, commented on in "Honouring the Treaty", are as much theirs as they are the people that were here before them. Given that they are now the people who also exist in this land, how is it that you can look to a one hundred and fifty year old contract and say that fishing rights don't belong to everyone?

We have to look at the colonising process that has been used in this country and that has been used around the world everywhere, with very few exceptions, the colonising power establishes a foothold in the country in which it wishes to colonise with missionaries, traders and seafarers etc when this foothold is consolidated by a treaty this gives breathing space to allow the colonising power to build up military strength and the infrastructure necessary to seize sovereignty and seize control at that point the treaty is put aside. The next step in the colonising process is a step which is necessary because of the dehumanising effect of being part of an oppressive system.

This next step is what I call 'selective historical amnesia' and that is the

very attitude where people say that all these unjust acts happened in the past and that they didn't do them and that they didn't sign the treaty so they are not really bound by it. This attitude has to be seen in its context as part of the colonising process and it really is very selective. These people who are saying that we should abandon the treaty as it is all from the past aren't saying also that we should abandon our parliamentary and judicial system. The magna carta is in the past, of course the magna carta is much more in the past than the Treaty of Waitangi in fact is. These same people are not saying we should abandon our lines of inheritance and we find nothing unusual about the fact that when one dies we not only inherit wealth and assets but we also inherit their responsibilities and liabilities and in New Zealand of course we have traditionally been very proud of our kiwi colonial heritage. Some of the achievements of our colonial pioneers we are right to be proud of but the flipside of taking on those assets and the property that they have left for us is also to take on the responsibilities which they entered into on our behalf. Such responsibilities as honouring the Treaty and to acknowledge that some of these assets that we have gained from the Treaty and that we need to establish ways of giving those things back.

**HOW DOES THE LAW OF CONTRA PROFERENTUM WHICH IS TALKED ABOUT IN THE BOOK RELATE TO THE TREATY OF WAITANGI?**

The key point is that there are two main versions of the Treaty, the British version of the treaty that was prepared by Hobson and his aids, which quite clearly cedes sovereignty to the British. There is also a Maori version of the Treaty that was translated from Hobsons' version by Reverend Henry Williams and his son. Both of these gentlemen were aware of the maori concerns of the time. The two principle maori concerns that they were aware of were: 1) That maori people wished to safeguard their sovereignty and their authority which they saw as being increasingly eroded by British settlement.

2) They wished to have put in place some system of controlling the excesses of Pakeha settlers, the drunken exploits of sealers and sailors and traders in the Bay Of Islands. Maori would not knowingly cede that sovereignty nor willingly give that authority away to somebody else. The version of the Treaty which was prepared in Maori does not cede sovereignty from maori hands, and

the explanations which they gave to maori on February 5th 1840 emphasises the protective aspect of maori sovereignty and emphasises the benevolence of the British in trying to control the excesses of their settlers.

So what this means is that there has been a long-standing debate as to which version of the treaty has precedence and there are a number of reasons why it must be the maori version. First of all simply from a practical perspective most of the maori signatures to the Treaty of Waitangi were to the maori version.

Secondly from a moral standpoint or a philosophical standpoint, since maori were the party that were giving something away, it is their intention which actually governs the meaning of the gift, the meaning of the exchange.

Thirdly, and this is where the principle of contra proferentum comes in, a principle of English or British contract law and essentially what it says is that if a dispute arises about the meaning of a contract, that it is the legal understanding that the contract must be interpreted in such a way so as to advantage the party who offers the contract and drafts the contract to ensure the same understanding. That same principle of contra proferentum has also been used in international law. In a recent string of Canadian cases of the interpretation of treaties between the colonial settlers and the indigenous people in Canada the treaties have consistently been interpreted to favour the indigenous people for that very reason. In an even wider international context the United Nations draft declaration of the rights of indigenous peoples quite clearly again states that it is the understanding of the indigenous people that is to determine the meaning of the treaty. The implication of that for this treaty, the Treaty of Waitangi is that the treaty did not cede sovereignty to the British. There are now and have been for one hundred and fifty years two nations, two sovereign peoples and cultures within this country and that is the starting point from which we must pursue all future negotiation and discussion.

**SO THERE WAS A DISPUTE AT THE TIME OF SIGNING THE TREATY AMONG THE MAORI PEOPLE WHO SIGNED?**

There were many who said that the Treaty shouldn't be signed and many who said it should be. Those who said it shouldn't be signed were saying so because they feared that it would erode their sovereignty. Those that said that it should be signed said so because they thought that the Treaty would safeguard their sovereignty, as it indeed said that it would and as the British and the missionaries said that

it would. Both those maoris for and against signing the treaty has as their motivation safeguarding protecting and reinforcing their sovereignty and their mana.

**WITHIN THE BOOK THERE IS QUITE A LOT OF EMPHASIS UPON CONCEPTS OF EQUITY AND JUSTICE, AREN'T THEY PRETTY OUTDATED CONCEPTS IN THE LATE 20TH CENTURY WHEN ONE IS LOOKING AT GAINING JUSTICE FROM ONE HUNDRED AND FIFTY YEARS AGO, GIVEN THE FREE FOR ALL CAPITALIST SOCIETY WE EXIST WITHIN AND THAT WE ARE ALL STRUGGLING TO DEAL WITH?**

I guess my first response is that anyone who does believe in the principles of equity and justice must also be opposed to the capitalist free market society that we live in because it is a system which is antithetical to ideas of justice and equity and which is based upon the idea of pursuing self interest to the exclusion of all other things and I find that to be morally repugnant. I think that the quakers have a saying that when a person becomes aware of an injustice, they can choose to turn their backs on justice and allow injustice to be perpetuated or they can choose to work for justice, to work against injustice. But they cannot pretend that they don't have a choice any more. I think what we are seeing both in New Zealand and around the world that the issue of honouring a Treaty is across the board of all issues; other racism issues, issues of sexism, environmental issues and exploitation issues. We are seeing more and more people becoming involved in working for justice and equity and of course the consequence of these things which is freedom.

No one is free unless these principles of justice and equity are applied. So more and more pakeha people are becoming part of this movement to honour the treaty. I think this really gives lie to the question that the principles of justice and equity are no longer relevant or not seen as relevant by people anymore. I think they are concepts that are timeless and they couldn't be made irrelevant by a particular situation. There is something actually quite dehumanising about being a part of an oppressive system and I know that for me personally that I actually can't be satisfied with my life if I stand by and do nothing about injustice I see.

**SELF-DETERMINATION SEEMS TO BE A TERM USED**

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# TO EXPLAIN WHAT MAORI PEOPLE WANT. HOW IS IT THAT THE PAKEHA CAN BE INVOLVED WITH THAT, WHAT CAN WE DO TO REALLY AID WHAT MAORI WANT IN TERMS OF REDRESSING THE INJUSTICES DONE BY THE TREATY OF WAITANGI?

In this book we are offering three things. The first of these is what we as pakeha can and must do, and this is to learn more about the Treaty and about the true history of this country and part of that is in learning and maybe unlearning what we were taught in school, unlearning some of the myth that New Zealand was in some way a haven, an eden of racial harmony, with the best race relations in the world and that sort of thing. Part of that whole process of learning/unlearning is actually listening to the maori voice, listening for the first time in one hundred and fifty years to what maori people have quite consistently and strongly been saying. The second thing that we can do is spread and share that learning with others, as individual pakeha people we are all part of a family, neighbourhood, a place of work, a school, a college or a university. It is important that we discuss with other pakeha people what we offered to maori and what we have done to them and what our responsibilities are now. Again this is something we can individually do. The third thing is where we have much less ability individually, that we as pakeha are collectively responsible to do, collectively obliged to do is to start to challenge the institutions and structures such as the government, government agencies such as education, health, social welfare, all of which have been set up by us and set up in such a way so as to advantage pakeha people at the expense of maori people. We need to take on the structures which continue to allow us to oppress maori people. They are our institutions and it's our responsibility to change them and we can do that if we act together, if we act collectively.

I guess I could add a fourth one to that which is very fundamental to any change in this country and to the process of honouring the Treaty and that is that a priority step we can take towards maori self determination is to ACKNOWLEDGE maori sovereignty along with pakeha and of course that is a consequence of the three previous ways that we can be involved.

The State Owned Enterprises act of 1988-9 claimed that nothing in this act shall contravene the Treaty of Waitangi, how has this been contradicted by this government?

There is a widely held perception amongst people that this government has done an awful lot towards honouring the Treaty, it has said some wonderful things but if we actually look at what is meant by the things it has said, a different story emerges. Terms like honouring the principles of the Treaty, terms like recognition of the Treaty and partnership are ones that have been used for many years by those seeking justice from the Treaty, who have been seeking a commitment to honour the Treaty from government and from pakeha people generally, and now the government has started to use these terms itself

and some people have the idea that these things are beginning to happen. We need to look behind what the government is saying to what they are actually meaning and what they have done is start to use these terms with totally different meanings. For instance the Principles that the government has recently announced specifically don't acknowledge maori sovereignty and specifically say there is no such thing, which is a throwback to 19th century judicial thinking. Logically something which is against the terms of the Treaty must surely be also against it's principles and so logically if we talk about the principles of the Treaty we should be extending rather than restricting it. The government has been using this the Principles of the Treaty in quite the reverse way, to effectively sideline the Treaty, to pretend that there is no treaty at all, effectively to rewrite the Treaty to suit itself, to bypass the question of maori sovereignty.

## THERE HAS BEEN A LOT OF TALK SINCE 1975 WHEN THE WAITANGI TRIBUNAL WAS ESTABLISHED ABOUT THE TREATY OF WAITANGI. WHAT NEW MATERIAL IS COVERED IN THIS BOOK?

What is new is going to depend on the individual reader, for many of the readers of this book everything is going to be new. There is a large and growing number of pakeha people in NZ who are coming to the realisation that the treaty affects them, and that the issues which the Treaty raises are not going to go away by simply ignoring or continuing to ignore them, as we have done for the last one hundred and fifty years. What we have tried to do is write a book that introduces all of the issues for the pakeha people. One that assumes no previous knowledge and which is written in an easy to read way and the feedback that we have got so far is that the book pretty much hits that target. The other thing that we have tried to do is to write a book which doesn't focus on guilt and doesn't focus on making pakeha feel guilty about what is happening in this country. The reason for this is quite simply that guilt is a pointless emotion it doesn't achieve anything. What we have tried to do is to write a book which is positive and which talks about the things which we can do and what our responsibilities are so that it actually sets people moving in the process of honouring the Treaty but also having for those that are well advanced on the learning process, who have already done some reading about the Treaty or already involved in discussing the Treaty with their friends, their colleagues and workmates, some new material for them. In particular the chapter on Rogernomics is going to be new as is the chapter written by Tim McCreanor called 'Talking About Race'.

That is the chapter which analyses the Bob Jones article from North and South in terms of a number of themes which Tim identifies as being the themes which pakeha people use when talking about race, when talking about maori people and talking about the Treaty. In writing the book we are not setting ourselves up as experts, we are not attempting to freeze the debate over what happens with the Treaty and what honouring the Treaty means. What we are saying is that we

are learning as well and we want to share what we have learnt. What we really want to do is widen the circles of debate. It is important that we all talk and think about the the issues as we are all part of the solution.

## BOB JONES ALSO CLAIMS IN THE SAME ARTICLE DOCUMENTED IN THE BOOK THAT WE DON'T ACTUALLY HAVE AN ENGLISH SYSTEM HERE AND THAT FOR MAORIS TO HAVE A MAORI SYSTEM WOULD BE TO NEGATE THE BASIC STRUCTURE OF NZ SOCIETY AS HE SEES IT, BEING ONE THAT IS A HUMAN SOCIETY. HOW DO YOU VIEW WHAT HE SAYS?

Mr Jones is in effect saying that the system of government in our institutions in this country are the sum total of waves of immigration. That there is a maori influence and there is also a British influence, a Danish influence, a German influence, a Samoan influence, a Chinese influence and that our system is an amalgam of all of these cultures. Of course this is nonsense, the fact is that our system of government and our institutions which control this country are inherited from the British. If we are to look a little bit further, what Mr Jones is trying to do is muddy the waters surrounding the Treaty, the fact is that the people in this country are either maori i.e. descendants of the maori side of the Treaty or they are the descendants of the British side of the Treaty directly or as a result of the invitation of the British side of the Treaty, with the permission of the British side of the Treaty. Within this context newer migrants to this country regardless of their nationality are here as a result of the British side of the Treaty. So the people of NZ can be divided into two camps and these two camps are descendants from the two sides of the Treaty.

This is a really central issue for the future of this country; actually putting in place the relationship between these two groups of people as it was envisaged by the Treaty Of Waitangi in 1840.

The term 'human' used by Mr Jones is totally ridiculous as he uses it when there is such obvious disadvantage amongst maoris and minority groups within NZ, this cannot surely be viewed as a human situation?

## IN THE SAME ARTICLE FROM 'NORTH AND SOUTH' BOB JONES CLAIMS THAT MAORI ACTIVISTS ARE RACIST AND THAT NZ HAS AN UNFAIR RACIST ANACHRONISM OF THE MAORI PARLIAMENTARY SEATS. HOW IS IT THAT THIS USE OF THE TERM RACISM IS NOT LOGICAL?

Firstly it is not clear what he means by racism there and shows his lack of understanding of the term. If what he is claiming is that maori people are prejudiced against pakeha then he would be better saying that they are racially prejudiced. Racism goes beyond racial prejudice, racism is about racial prejudice coupled with the political and or economic power which allows the individual who is holding the prejudice to enforce it upon those against whom they are prejudiced. Now in NZ political and economic power are held by pakeha people, and not held by maori people. Racism in NZ is the oppression of

maori people by pakeha. The other way in which Bob Jones uses racism is to simply describe any institution which is for one race only or any separate treatment of races and really that ignores the reality that separate institutions or separate ways of dealing with maori and pakeha may in fact be the best way of dealing with the particular needs and concerns of different groups. So once again such a use of racism is inappropriate.

I think that in relation to the four maori seats in parliament, if we actually look back at the history of these seats, they were introduced by pakeha as a way of sidelining maori demands for the rights guaranteed to them under the Treaty. The four main seats entrench maoris in a minority position within parliament and what that means is that pakeha have majority political power which completely ignores the Treaty and maori sovereignty under the Treaty. This is not only an entrenchment of a minority position within the parliamentary system, but because of the fact that the parliamentary system itself is in fact a British institution. An institution that comes and is imposed by one party to the Treaty only and completely ignores maori selfdetermination and maori sovereignty, the other party to the Treaty.

This is a university newspaper so let's look at the education system, let's look at what knowledge is valued within our education system, let's look at the subjects that are taught, let's look at who gets to teach those subjects, let's look at what experience we consider valuable in selecting who we get to teach, let's look at the structure of the learning situations in our education system, let's look at the language of instruction and so on and so on. They are all based on the structure and needs of the pakeha people and quite consistently pakeha people's values are supported and valued and maori values denigrated and undervalued.

## THE CONCEPT OF TIME: COULD YOU EXPLAIN HOW IT IS THAT ONE HUNDRED AND FIFTY YEARS AGO IS SEEN AS MORE SIGNIFICANT IN MAORI CULTURE THAN IT IS AN PAKEHA CULTURE?

What we as pakeha people tend to do is be blind to our own culture and our own cultural constructs, and one of these is time. We think of time as being a progression, from history into the future as being the natural way that things happen, that facing the future and thinking about what we are going to do is in fact just part of the law of nature. And in fact that's not true. Maori don't see it that way. For maori people the word 'mua', which is the word for 'in front of' is the same word as for history, the past, and 'muri' the word for 'behind' is the same word as the word for the future. Maori people FACE their past. Their sense of who they are and where they belong is derived entirely from the past. So for maori the past is very much with them today. Whereas for pakeha people quite conveniently, as we are descendants of colonists 'the past is history' and 'let's forget about it'. That is an example of a culture clash over the Treaty and an example of talking past each other.

(Note: next week Craccum features a corresponding interview with Ranginui Walker)



# AMAZON

## SAY NO TO SEXIST LINGO

Often at University the formality of the lecture theatre or the authoritarian attitude of a lecturer has prevented me protesting about sexist language. Often lecturers become well known for anti-women behaviour through the grapevine but they have never been personally confronted with women's anger. They continue to behave in chauvinistic ways.

There are a number of ways of tackling this sort of oppression. Here are some suggestions:

**THE HISS** Good to counter the thrown away sexist comment. The woman can remain fairly anonymous but she makes her point. The people sitting around her will know her feelings.

**TELL ANOTHER WOMAN HOW YOU FEEL** Neither of you may be prepared to do anything at this time but at least you will have identified the enemy. You may be prepared to support each other in a protest if it happens again.

**IF A WOMAN SPEAKS UP ABOUT SEXIST BEHAVIOUR SUPPORT HER** You don't have to say something when she does. Speaking to her afterwards is just as important. Especially if she lost the battle.

**COMPLAIN YOURSELF** If you interrupt a lecture speak loudly. People feel very frustrated if they can't

hear you. If you feel strongly enough to speak out make sure you can be heard. If you don't feel able to speak up loudly perhaps you should complain in another way.

**SEE YOUR TUTOR OR TALK ABOUT IT IN YOUR TUTORIAL** If you feel they will be sympathetic. If you meet with a rebuff or disagreement use the exchange as a basis for learning where the others stand.

**CONTACT SOMEONE ON THE HARASSMENT CONTACT NETWORK** This is often the best way of laying a complaint / ensuring the lecturer hears that what they are doing or saying or their attitude is not acceptable. The advantage is that this person can approach the lecturer as a neutral agent ensuring your complete anonymity. There is a harassment contact person in every department and also several in the Student Union, including the Women's Rights Officer. You don't have to go to the person within your department, anyone on the network can be approached. The list of contact people is published in Craccum every week.

**A DAY OF RECKONING** The Auckland Women's Health Council is having a Conference on Saturday August 5 at the Fræman's Bay Community Centre. The title of the conference is 'A Day of Reckoning: The Cartwright

Report—One Year On'', and speakers include Clare Matheson ('Ruth' of the unfortunate experiment), Sandra Coney and Phillida Bunkle. There will also be a presentation to Dame Silvia Cartwright as well as consumer workshops, videos and a bookstall. For more information contact the Auckland Women's Health Council, 10 Carlton Gore Road, Grafton.

### AUCKLAND WOMEN'S HEALTH COUNCIL

#### Philosophy

That consumer participation in all decision making processes for health care services is essential. The Auckland Women's Health Council as a feminist organisation believes:

That women consumers of health services have the ability to make informed decisions regarding their own health care and treatment. That they have the right to make those decisions.

That they have the right to the information necessary for this.

That health care must be accessible, affordable and available as well as acceptable to consumers.

#### Objectives

The objectives for which the Council is established are:

\* To develop a consumer women's

health policy for the region

\* To identify and implement ways to work with the Auckland Area Health Board to establish services for women in the region

\* To represent community based consumer women's health groups which are affiliated to the Auckland Women's Health Council

\* To promote and support members of the Auckland Women's Health Council as Area Health Board members

\* To provide a voice and advocacy for women of all ages who are consumers of health services in Auckland

\* To develop active political analysis/awareness over women's health issues in order to influence health policy

\* To promote and support women who share the Aims & Philosophy of the Auckland Women's Health Council on advisory and decision-making bodies

\* To promote and support freely available access to, and information about, contraception, sterilisation and abortion services

\* To monitor medical disciplinary procedures to ensure that doctors and health professionals are accountable to consumers for their actions

*W. L. L.*



—MEGAN-OLIVER—'87—





# ARTICLES

## FEMINISTS FOR THE ENVIRONMENT MAKING THE CONNECTIONS



We believe that narrow definitions of feminist issues are no longer sufficient. The environment is a feminist issue because man's (sic) exploitation of the environment and man's oppression of women are closely interconnected. We cannot separate the violence done to nature from the violence done to ourselves. Men's conquering of nature, straightening of rivers, filling of estuaries, exploiting of resources, controlling, penetrating, drilling, reclaiming and subduing is part of a chain reaction that begins from their oppression of women: the burning of the witches, the takeover of childbirth, the binding of women's feet, the savage enfilade practices, and rape.

Virginia Woolf made a connection between sexism (oppression at home) and war (oppression abroad); as she saw it, the two were inextricably linked. We extend her analysis to include man's exploitation of the environment; an act of the imposition of will rather than an act of understanding, respect and working with.

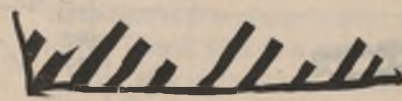
We hesitate to say that women are innately more in touch with nature because of their biological makeup; this seems to us to stereotype women and deny men the possibility for growth. Rather we find a connection with nature for two reasons:

1. Identification. We receive and have received the same treatment — abuse and exploitation 2. Because as bystanders, we perceive things more clearly.

Women have not been the destroyers, the warfarers, for century after century; instead we have been involved in birth and nurturing. Hence we perceive the choices more clearly than men. Because we do not have a vested interest in preserving the status quo, we are more free to articulate new directions. If there is to be a hopeful future for the planet Earth, then those people who are in touch with growth, rebirth and nurturing must lead the way. At present those people are ourselves: women.

We cannot narrow down our definitions of what will make a better world. It is not just a world where we can our fertility, get adequate child care and cease to be discriminated against for being lesbians. It is also a world where aggressive acts such as the aerial spraying of 2-4-5-T no longer take place, where the integrity of living ecosystems is respected, where co-operation rather than exploitation is emphasised, where we participate in decisions about our future, and where the power base is localised, not centralised.

The mind-set that results in the rape of the Clutha is the same that batters women and overrides their rights. The imposition of nuclear power stations and the denigrating of child care are connected.



## DIANA'S DANCE

When my cunt is  
smelling really strong  
you know those days  
just before or after  
that strange bleeding  
its really wild  
quite rank and heady  
Powerful as drugs  
that smell  
I smell it on  
my hands  
my breath, my teeth, my soul  
It oozes out each pore  
its everywhere  
its me  
I am amazed to see  
the people in the room  
quite calm, quite quiet;  
Somehow I want a frenzy  
I want them all to bay  
go mad; while sniffing at the air  
like hunting hounds  
about to tear their prey  
But no  
It seems to be just me  
who smells this smell like  
crushed geraniums in rain-damped  
air as  
pungent as the moon  
and goes a bit berserk on it.

Helena Brasch-Glendingning

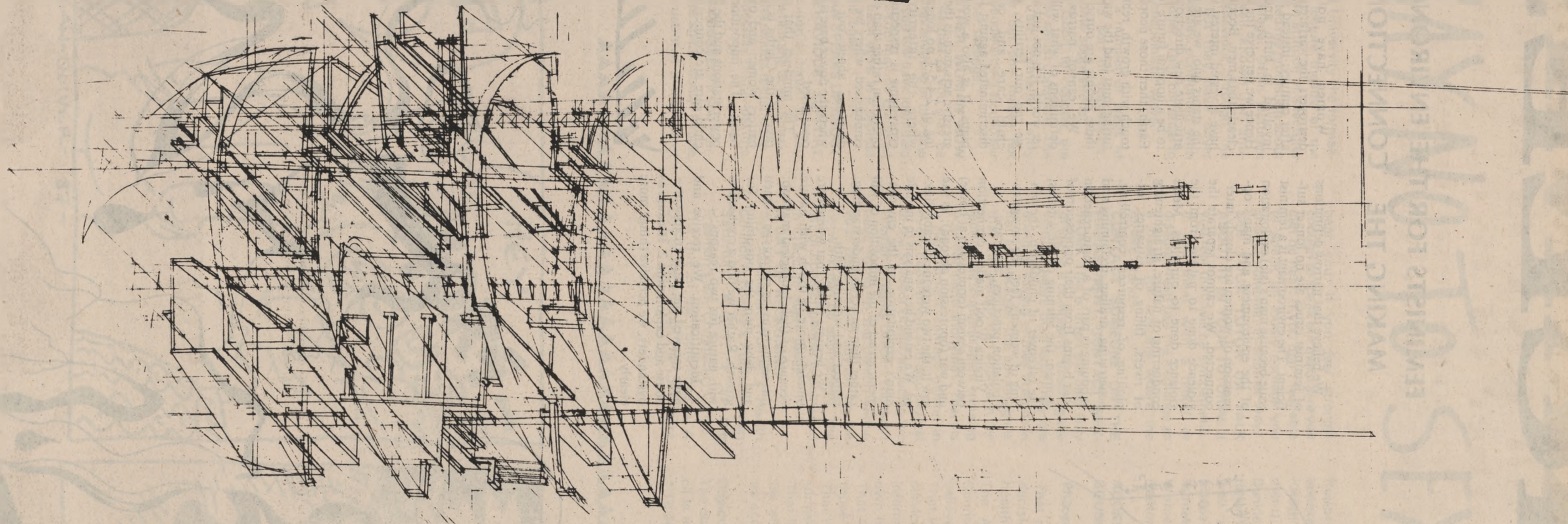


"DANCE OF THE BLEEDING MOON"

Lynx  
87



# "Why... architecture To Day..."



axonometric....

## Winner of the Jacobsen's Student Design Competition 1989

"This is a fragment from a scheme concerning the Architecture of Exile: the circumstances of living in New Zealand, which is taken to be a condition of exile. My project concerns the uprooted spirit of a Samoan immigrant trying to make 'home' in New Zealand. This 'uprootedness' is a result of a certain homelessness; it becomes complete when the ties to the homeland is severed, and the longing for home begins. This rupture of the Subject's natural-being that permits it to the will-to-power over nature. "*O le Loa o Fesulufaiga: A tomb in Flight*", becomes a final dwelling place for the 'uprooted spirit' where he is finally at home in the 'great silence' - as a dead man. He is a dweller in death. The three figures - the State House Plan, the Fale-Samoa, the Ramp are woven together (texture) to construct this sepulchral monument which is sited at the edge of the runway at the Auckland International Airport: to a final call."

ALBERT L. REFITI



# RAY OF HOPE

ALLAN SMITH talks  
with RAY GALVIN,  
father of two, former  
Telecom engineer, and  
now a University  
Chaplain.

RAY GALVIN has worked for a number of years in environmental and peace-related political activities, including:

- \* Founding member of Auckland Peace Forum Office workgroup,
- \* Convenor of 'Votes for Peace' Committee, 1983-1989,
- \* Founding Auckland Committee Member of 'Taura Here I Te Rongomau', Christian Peace Network,
- \* Associate member of 'Council for Mission (Presbyterian and Methodist Churches)', with special responsibilities in peace education,
- \* Speaking tours in USA, UK, West Germany, and throughout New Zealand.

He has written four books around these topics: "The Peace of Christ in a Nuclear Age (1983), "A Nuclear-Free New Zealand ... Now! (1984), "Living Without ANZUS" (1984), and "Coping With Moral Issues—A Christian Perspective" (1986).

**Students could get the impression wandering around the Student Union Building that Christian viewpoints get fairly well covered. Why have yet another, and if you think you're different, then how?**

I'm a person who's been involved in various sorts of work for a number of years, so I do have some kind of perspective. I don't suggest it's a perspective that'll answer every problem. What I do suggest is that I may help some people understand God in the areas I've had to deal with, and the Bible, more than others would.

**So what kind of faith do you think people would bother with?**

Well, a faith made in the crucible of action in the world. Not only in the personal role of Presbyterian Minister, with giving comfort to the dying, visiting families with newborn babies, and counselling couples with marriages under stress, and all that it entails—I've also been involved in the social and political issues of our time. So my faith and my theology have had to be challenged critically and deeply to see how it adapts to such a broad spectrum of human affairs. Now that means, for example, I want to speak to people who are

really concerned about the world and its future, and want to share with them the excitement I've found in a God who has the well-being of the whole world at heart. I'm excited about my faith. It gives me hope for the world and individuals, an ethical framework.

**Consistent?**

Yeah. Consistent and developing. It gives me confidence and assurance and a moral framework to do this. But not enough as it is. I'm a mortal. I need the constant intervention of God to keep my own life a growing and positive thing.

**But don't you run the risk of being like a lot of Christians on campus that is, being possessed by arrogance, righteousness, and moral elitism?**

Firstly, I would always begin a series like this by acknowledging all the people who do not count themselves as Christians but who work to enable the world to be a more joyful and peace-loving place, and who enable humans to be more fully human. I take my hat off to them. But then I look around and I see many people not like that. I feel a solidarity with them, and want to share with them what I've found. I know from personal experience how difficult it is to lift yourself up when you're down, and how difficult it is when you're powerful and privileged and on top to give your privilege away for those who suffer. But I find that by accepting the call of Christ in my life that I'm constantly challenged and empowered, I guess, to move in both these directions at once.

And I think that in as much as people are oppressed we need Christ to lift them up. And in as much as people are privileged we need Christ to give them the courage to let go and live for others.

I'm speaking partly to those who need to be more fully human, but also to those who will only become more fully human if the privileged let go, and learn to share.

**But isn't it pretty difficult to do though? I mean, what's the matter with being normal; getting a degree, getting out of here?**

These are times of great insecurity. The more insecure they feel the

harder they find it is to share and to divest themselves of that which gives them the edge over others. Students are some of the most insecure both socially and materially because their specialisation is often unrewarded and alienating.

But they won't be later. It is now that we can develop attitudes that will lead us in the future when we are better established in life to live more for others.

What's more, there are many riches students have which they can share with the world. Although they find it hard to believe they have more time than they'll ever have, and as sharp a mind as ever. They also have the capability for empathising with those who are marginalised, and under strain. So they already have resources to share with the world, and a good example of this would be the environmental group here on campus. **But it does still sound really ethically demanding, especially as a lifestyle.**

We make a mistake if we think that the Gospel is a big set of ethical demands. The core of it is the living spirit of Christ, who, to put it simply, wants to come and live in each individual. That brings with it its own new life, and a new and different sense of security that better enables us to be more courageous and to take risks for the sake of others.

You may be young now, but one day you're going to be an old person looking over your life. It's very important that we form vigorous patterns of behaviour that will make that life something we can feel good about when we're near the end.

You've gotta do in life what you've gotta do, and if you can't do it because you're too scared you become a shrivelled up human being.

**But even if I took some of what you're saying on board, calling myself a Christian would mean being associated with the rest of Christianity. They look at least as stuffed as everyone else. What is the point of staying in the Christian tradition, especially for students?**

The point is this. One of the most important things to me is that with

God, all things are possible. Because there's a living God who cares for the world, it IS possible for an individuals problems to be overcome, for the poverty and starvation to be defeated, for wars to be stopped, for the earth to be renewed. It is possible. That means that when we get involved in any of these areas, we do so with a deep conviction that our work is not in vain. God has made a world where all things are possible. What we have to do is find the possibilities and make them happen.

This applies both to personal difficulties and to world problems. The Gospel calls it hope. We live in a pessimistic age. Let me tell you, during halcyon days of the peace movement, most of my energy was used up trying to convince people not that we needed to be nuclear free, but that if we tried we could actually achieve it. As soon as people saw this, the energy flowed.

Pessimism is our deadly enemy. The Christian gospel offers the remedy of hope in every situation.

A lot of people think you've gotta get yourself right before you can get the world right. If you start working for the world first, you'll need personal renewal that Christ can give you. If you start with personal renewal and don't offer some to the world you're a selfish prig.

Now this is the time in your life when everything is set up for you to advance your education. If your varsity experience only gives you marketable knowledge I say it's a failure. This may be the best opportunity you ever get to think critically, radically about what you're doing with your life, and to lay down new foundations for a future that's truly honourable and fulfilling.

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Ray Galvin is giving a series of lectures this week on Campus. See the Notices page for details.





# FEATURE

Who knows—we are instantly distracted by the cover of his new book, 'Holidays In Hell', P.J. offers cigars all round (it's 8.30 in the morning) and drawls:

On the American cover this was part of the collage layout, they did a post card from Lebanon and sort of cocktail stirrer things, and it's all sorta elaborate, and the Brit's with their remarkable graphic sense, for which their famous the world round... You know they used up all their graphic arts energy on their Union Jack, they just haven't had any left over for anything else this is in the middle of the riot in Korea, and um, during the elections a year ago, and the reason I'm smirking like a complete moron, is the air is filled with pepper gas, and my friend Tony, this photographer from Black Star, and I had been covering this huge student riot, which has just ended and all the students had been beaten to a pulp and the police were kind of lining up, in police lines, and Tony says, "get over there and I'll get a portrait of you in front of all these cops, so I pulled off my gas mask and I'm going - woooooo—there's this smile and the tears are running down my face...

**ARE YOU ALWAYS ACCOMPANIED BY A PHOTOGRAPHER THESE DAYS?**

No ... Actually, Tony wasn't even on the assignment with me, he was just a friend sometimes. Sometimes I go along with a photographer, but it attracts a lot of trouble actually, would you care for a disgusting cigar? no...

**SO YOU PICKED UP THIS ADDICTION AFTER BREATHING IN ALL THE PEPPER GAS...**

yeah... No actually, this is a replacement for cigarettes, I used to smoke about three packs of cigarettes a day Right...

**WHAT ABOUT ALL THIS HEALTH STUFF THAT'S BIG IN AMERICA RIGHT NOW...**

I got to the point where I'd just been smoking so long and I was just getting If you combine that, with a lot of jet travel you just have the flue all the time, It's impossible to take a long jet journey, It's like being in a giant can of germs all the air in there gets re-circulated about ten times, on a ten hour jet flight so you get to breath everybody else's air?

**YOU WERE ON ONE OF THOSE LONG LONG FLIGHTS THAT NEVER STOPS...**

Yeah non stop flights from Los Angeles to here

It's not the worst I've ever been on, the longest is New York to Tokyo

I think that's the longest in the world Although there's one from Boston to Auckland

**RIGHT I WONDER WHAT BOSTON AND AUCKLAND HAVE GOT IN COMMON?**

The Boston Auckland cynnection, (haaaaaaa... laughs)

**IT'S A BIG DRUG ROUTE OR SOMETHING...SO WHO ARE YOU'RE MENTORS?**

You're not drinking at this hour of the morning are ou?

**NA IT'S TOO EARLY. DO YOU WANT A GLASS OF CHAMPAGNE?**

Na I've got a long day ahead of me Mentors... I look to the beat poets... and the beat writers... Kerouac Ginsberg not quite so much... Ferlinghetti Gregory Corso, he's a favourite of mine A really despicable person when you meet him, but that's another story entirely Kerouac was dead... no actually... he didn't die in until I was in graduate school... but he was all but dead

**DOES THAT EXTEND TO PEOPLE LIKE WILLIAM BURROWS?**

I didn't like Burrows all that much, all though Junky was a terrific book, I'm speaking more of literary style than content, the one I always liked the best was Dharma Bums by Kerouac, sort of Jazz with words. If you try and analyse the content of almost any of that stuff, there isn't any, there is a lot of energy and a terrific feeling for sound and words and for American language, it's kind of the mid-twentieth century equivalent of what Whitman did, it was also pretty wretched poetry if you sit down and analyse it

**THEY ALL ADMIRER WHITMAN...**

They loved him, and um, Whitman is a pretty terrible poet, but again there's this tremendous pep, "I the me, of me, feeling the feelings" bla bla bla bla... which I think appeals to the teen in everyone

**KIND OF AN AMERICAN POST MODERNISM?**

Yeap...

**WHAT I DO IS WHAT I WRITE**

And also it's very different from European because it's much more optimistic. It's much more fundamentally like, beat me, do anything And books like...oh it's so damn early in the morning...one flew over the koo koo's nest...And Sometimes A Great Notion Which in some ways is a better book though not as well written. It is im-

possible to conceive of those being European books because it's impossible to imagine some frog sitting sitting down and writing them, they couldn't do it

**DO YOU THINK AMERICANS ARE MORE OPTIMISTIC THAN EUROPEANS?**

Definitely, yeah, and I think it has to do with two things, I can't speak for New Zealand but I think you see it in Australia First place there's a certain amount of space around you I think it's really very reassuring, to know you can branch out, there's this whole thing in American Sociology called Horizontal Mobility, which is basically if you can't get up, get out! If you can't rise and get rich, at least you can get on a freight train

**THERE'S A LOT OF SPACE IN RUSSIA TOO**

Right, but there's not a lot to go to But you know that doesn't matter, there's nothing there in Australia too The thing with space is not that there is actually anything there Just the possibility The space in the Soviet Union doesn't really count because either you're kept from going there or you're made to go there So it doesn't have anything to do with possibilities, it's just empty space on the map. Although I'm told by people that have been out in Siberia that even long before Gorby and all this new lovable hugga-bear Russia, that the people in Siberia lead much better freer, happier lives. They had guns, they went out hunting, there was a lot more money, there was a lot less bureaucratic control The Green's will destroy it for the Siberians..

**SPEAKING OF GREENS, BEN ELTON'S BEEN THROUGH HERE RECENTLY. ARE YOU FAMILIAR WITH HIS NOVEL HE'S AN ECO-NOVELIST, HOW DO YOU RELATE TO THAT SORT OF STUFF?**

It's tough, I think that every generation, every society has its mom-and-apple-pie issues you simply can't say anything against. You're screwed if you violate those taboos. Thirty-Forty years ago, even when I was a kid noone ever would have said shit or fuck at the dinner table. I never heard those words, I was literally ten or eleven years old before I heard those words spoken out loud in fact I remember seeing shit written on a shit house wall, and spelling it out phonetically, I'd never heard the word. Those people who would never say shit or fuck, quite freely said nigger and dame, now my generation would never say nigger, never say dame, but says shit and fuck all the time. It's a shift in taboos, I think you could probably argue in those two cases that it's

an intelligent shift in taboos. The taboo is fundamentally just as irrational, it's just a word so at the moment one of the things you must absolutely say nothing against is Ecology. The trouble is that it is a more complex issue

**WITH JUSTIFICATION THE WORLD IS A MESS**

There's always a justification for these taboos, there's pretty good justification for not saying shit or fuck too, as we've seen society degenerate around us from too much shitting and fucking.

**BUT YOU'VE GOT TO HAVE A WORLD TO SAY SHIT TO SAY SHIT AND FUCK IN**

The trouble is that people want the penny and the bun, the same people that are absolutely sideways about driftnets and ozone holes, tend to be the same people that are absolutely sideways about world poverty. Now fixing world poverty without doing ecological damage is going to be a really tough thing, a lot of the ecological damage that has been done to the earth is a result of people growing more prosperous, certainly of people growing more numerous. A certain Ludism comes into this and a certain irrationality, we're having a huge stink in the Eastern United States at the moment about acid rain, which eats the trees or whatever, it makes them wish for baking soda or something. At the same time the same group which is out protesting acid rain, which is caused by burning fossil fuels is absolutely going nuts about the atomic power plant being built on the East Coast, which would require less fossil fuels to be burned and reduce the acid rain, this would all be fine if people were willing to live without their BMW's and their electricity, but except for about six hippies out at Stone Henge, nobody's willing to pay that price.

**PEOPLE HAVEN'T MADE THAT CONNECTION BETWEEN THEIR PROSPERITY AND...**

No, they haven't, they tend to think in emotional terms instead of sitting down and thinking what price are we going to pay...

**HOW MANY HONDA ACCORDS CAN WE SACRIFICE?**

Exactly! or maybe we do have to set aside certain places on the face of the earth where we're going to get rid of this nuclear waste in order to have clean energy, in order to feed Asia and Africa. I don't propose to know the answer, but the issues need to be thought about rationally, and every generation has something they won't think about rationally, in the fifties they

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# YSWITH P. J. O'ROURKE

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wouldn't have thought rationally about sex, in the sixties they wouldn't think rationally about anything. In the seventies they wouldn't think rationally about disco music.

## IS THIS SOMETHING YOU'RE THINKING ABOUT WRITING ABOUT?

No, right now I'm working on a book about Government, I'm sure that will come into it, I'm trying to figure out what Government can and can't do, right now I'm working on a piece about drugs, about drug policy, about pressures on the Government. A guy on one of our drug agencies, the DBA, said to me about drugs, and it's quite wise "Everybody wants to go to heaven, but nobody wants to die, everybody want a painless solution to whatever the problem is"

## STUDENT POLITICIANS GROW UP TO BECOME BIG POLITICIANS IN NEW ZEALAND, IS THAT THE SAME IN AMERICA?

So you see what you're going to get, you wouldn't want em here, and you don't want em there. One thing that's always perplexed me a lot is that many people who style themselves to be leftists are acutely aware of how lousy Government is, at the same time their answer in a larger philosophical sense to the problem society faces is for there to be more Government. They don't seem to realise the same sort of people run Governments no matter what sort of Government it is. The kind of guy who rises to the top of the Polit bureau in the Soviet Union is the same guy that winds up in the Senate in the U.S.

## PERHAPS REASSURING IN ONE SENSE...

In the sense that most Governments are a little more rational than you'd expect them to be. But it's also terrifying in another sense if you're asking Government to solve all your problems for you. There's that same asshole whose there, that same time server that same unctuous fool

## THE LONG HAired HIPPY FROM TEN YEARS AGO TURNED INTO THE ASSOCIATE MINISTER FOR EDUCATION

That's not the problem, there will always be what was fashionable at the time. The problem with these people is not actually their views, it's their nature somebody who's willing to kiss the amount of butt it requires to get elected or appointed to a major government office is always going to have been a swine but there are exceptions to this but not enough of them so I'm most perplexed by the idea of peo-

ple aware of the short comings or Government wanting more Government. In the States we have all this debate about gun control, the very same people who are forever saying that the Federal Government is a fascist pig swine organisation tend to be the same people that want gun control. That gives the Government that they've just called a bunch of fascist pigs, all the guns. I don't get it I just don't understand if Government's so bad, why do you want them to have all the guns

## DO YOU BELIEVE IN GOVERNMENT?

Sure, you have to have Government, but I believe moderation in all things, especially in Government. You shouldn't want any more than you absolutely need.

## THERE'S AN ISLAND IN THE PACIFIC WHERE 80% OF THE PEOPLE WORK FOR THE GOVERNMENT WITH A COUPLE OF GREEN GROCER SHOPS FOR PRIVATE ENTERPRISE

There are whole countries where 100% of the people work for the Government, Romania! everybody's got a Government job. All of Romania is run as though everybody was working for the Government. Which is to say that they all get up about ten in the morning and wander down to work, and work about an hour.

## HAVE YOU BEEN THERE?

No, but I've been in East Germany, Russia and Poland. And it's all about the same even in East Germany, you can't keep the Germans from working.

## DO YOU THINK THROUGH YOUR WRITING YOU'RE DOING SOMETHING POSITIVE TO CHANGE THE WAY PEOPLE THINK?

Yeah—I'd like to change the way people look at things, and try to get people to apply a little bit more ordinary common sense—a little bit more quizzical ignorance to the situations that they find themselves in. Most things are considerably less mysterious than they seem from the outside. I've been concentrating on third world issues, and we tend to see things pretty much through this lens of "Oh there they go, crazy Lebanese, eating each other's heads, who can explain it..." and the thing is it has a perfectly comprehensible internal logic unfortunately—would that it were just insanity and you could spray them with tranquilisers and then be done with it. But there is a logic to what's going on in Lebanon, and the Lebanese are no different to the rest of us and we would all pro-

bably behave about as crazily as the Lebanese if we were in a situation as crazy as they are. Something has to be done about the situation they're in and that may require some rethinking. Same with South Africa—I did this piece where one of the things I addressed in it was what about the average ordinary middle class white South African—what are they like, how do they cope with this situation, people who are not evil, people who are just exactly like ourselves—speak the same language, come from the same background...

## EXCEPT THEY ALL HAVE TEN SERVANTS

Certainly but it's not necessarily a bad thing that they do so, in fact I knew somebody's grandmother who lived down in Mexico City and she would employ everybody, she was a rich lady and had an enormous amount of staff, she had to invent things for them to...the evening rugs and the morning rugs, they had to roll up the morning rugs and put out the evening rugs...nutty. But how do these people [in S.A.] cope with the situation that they're in—of course the painful fact is that most of us would act in the same way because we're not heroes, martyrs, most of us aren't geniuses—these are people trying to get through the day, make a payment on the car, pay their alimony, and they're in a really fucked up situation, and they're no better at getting themselves out of it than we would be.

## YOUR JOKES ABOUT DEATH, IN WAR ZONES ETC ARE OFTEN YOUR FUNNIEST MOMENTS IS IT A BIG WORRY TO YOU?

No—I got scared a couple a times...

## WHAT ARE THE TIMES YOU HAVE BEEN SCARED?

I would say in West Bank in Israel...

## MORE FRIGHTENING THAN TIMES SQUARE?

No, no...Lebanon's a terrifying place, riots in Korea, but reporters rarely get killed on purpose, I mean everybody is anxious for you to cover their story, they look after reporters quite. I generally won't go to place where there's nobody who wants to keep me alive. Rolling Stone said why don't you go and cover the Medellin cartel in Columbia and I said No, there's nobody down there who wants to see a reporter, I'd rather go back to Lebanon before I'd do that...

## GOT ANY TROUBLE SPOTS IN MIND FOR THE NEXT STORY?

No, I'm stuck in Washington for the next year or two...

## DO YOU BELIEVE IN GOD?

Yeah, but I don't think that he micromanages...I think that asking for help to cross the street is not going to get you much of anywhere. I'm not a Catholic anyway, despite the name...the O'Rourke's kind of backed out of the Catholic church, I grew up a Methodist...sometimes you get asked when you check into a hospital, I usually say none.

## WHAT NATIONALITY WOULD YOU BE IF YOU WEREN'T ALLOWED TO BE AMERICAN ANYMORE?

I'm pretty much plugged into the Northern European it would have to be Canadian, Australian, New Zealand something like that. I'm a cultural chauvinist, I like our culture...

## DO YOU GET SICK OF YOUR AMERICAN CULTURE FOLLOWING YOU AROUND?

No, because I travel enough to know that it's a two way street. The thing I like most about America is the extent to which it's a polyglot culture, seeing style things pop up all over. A lot of people say McDonalds and so on as an American domination but I see it more as a world culture. One of the places it expresses itself most easily is in the United States...it isn't as culturally constricted as places like Japan. Hong Kong is another place where you see everything churning together like that.

## ARE THERE PLANS AFOOT TO BRING ANY OF YOUR BOOKS TO THE SCREEN?

No, a couple people called up...I wrote a book about manners and David Lee Roth called up and he has bought the video rights for it...wow.. But I don't like those people, I don't like that business, they're really greasy and disgusting...

## BUT YOUR GIRLFRIEND'S SIDNEY LUMET'S DAUGHTER RIGHT?

Right, and Sidney will tell you exactly the same thing about those people, he's always stayed in New York, he can't stand Hollywood either. I went out there to work for a while in the early 80's, just hated it...

And with that he was gone . . .



## A detailed black and white illustration of a survival kit. The kit is contained within a rectangular box, with various items spilling out. The items are numbered 1 through 18. Item 1 is a long-handled saw. Item 2 is a long, thin object, possibly a knife or a tool. Item 3 is a small, dark object, possibly a container or a tool. Item 4 is a small, dark object, possibly a container or a tool. Item 5 is a small, dark object, possibly a container or a tool. Item 6 is a small, dark object, possibly a container or a tool. Item 7 is a small, dark object, possibly a container or a tool. Item 8 is a small, dark object, possibly a container or a tool. Item 9 is a small, dark object, possibly a container or a tool. Item 10 is a small, dark object, possibly a container or a tool. Item 11 is a small, dark object, possibly a container or a tool. Item 12 is a small, dark object, possibly a container or a tool. Item 13 is a small, dark object, possibly a container or a tool. Item 14 is a small, dark object, possibly a container or a tool. Item 15 is a small, dark object, possibly a container or a tool. Item 16 is a small, dark object, possibly a container or a tool. Item 17 is a small, dark object, possibly a container or a tool. Item 18 is a small, dark object, possibly a container or a tool.

# DB DRAUGHT WINTER TOURNAMENT UPDATE

FROM LEFT: Steven Dawe,  
(chef de mission)  
Paul Lloyd  
(nom hurdes)  
Peter Garty  
(E+W partner)  
Mynetta Erueti  
(foil)  
Naimaria Erueti  
(foil)



# RESTAURANTS

## ARMADILLOS

178 Symonds St.

Amid the brick carnage that has been wrought at the top end of Symonds St by Mr Brierley et al still stands a good CHEAP eatery. In contrast to all! If you feel like a large cheap meal in original surroundings ascend its broad wooden staircase to Armadillos, Auckland's oldest Western restaurant. I have soaked up the atmosphere here many times and if nothing else always leave full of heavy food, but vegetarians beware, the only place you'll get more meat is at an Argentine barbeque. A Gouchos idea of a salad is a tooth pick and luckily they provide these at Armadillos. The main reason to go to this place is to meet the meat, so to speak.

If you're in the mood for a good old fashioned stomach stretcher, you'll find yourself sitting at a plain wooden table on plain wooden chairs with Auckland's best array of bottled sauces confronting you. The walls are covered with old movie posters reminding us just how many Westerns Hollywood churned out during the U.S.A's golden era. Now that real violence thrives on the streets of America the genre struggles to survive, but the good guy / bad guy fantasy world immortalised by John Wayne et al lives on in Amardillos. Enter the bad guy. The staff here have on all previous visits been just about as rude as you will ever strike, even in the service industries of Auckland. Baiting them is a pleasure and an integral part of any meal. To my disappointment this visit was the exception that proved the rule. The waitress was only slow and even offered fresh hot chips all around when she forgot to bring his main out. This was a new one on me and I decided she must have been a new girl at the place. Long may she stay.

Now on to the meal. It has long been my policy not to have an entree at Amardillos, but in the interest of a balanced review the party I broke bread with this Sunday shared a plate of Nachoes with Avocado dip. It was trying to pass itself off as Cuacamole which it most assuredly was not. At \$10 for

a small bowl I expected to be able to taste the Avocado, but all that was discernable to my tastebuds was cucumber, ich. Not a good start! To get the best deal out of this eatery stick to the mains. At a set price of \$16 they are good value and will fill you up. Between the four of us we did a good job of sampling almost half those on offer and all were judged fine value. My choice was my favourite, the amazing Hoover Hog. This consists of a portion of a rolled pork roast at least an inch and a half thick smothered in apple sauce. There is enough meat served up to make you crave a salad and it's the best thing on the menu if you haven't eaten for 24 hours.

My companions had the John Wayne Memorial, Dixie Chicken and Alamo Fish. The first two are, I think, cooked identically in that both require flame or char roasting to deliver that barbeque flavour. The "j.w" is small pieces of pork covered in a sweet sauce, the "dixie" is pieces of chicken in the same style. Alamo fish is the fish of the week deep fried and all are served with lashings of so called Buffalo chips and a small amount of salad to garnish the animal. You are free to boost the flavour of your meal as you see fit from the wide selection of sauces on offer and herein lies the beauty of Amardillos. It has atmosphere without pretensions. In the city of sales \$16 isn't much per head and if the meal is washed down with a good BYO .50c corkage isn't to steep.

Go there for fun with a crowd, be as noisy as you want and don't let the staff hurry you. They must enjoy the place or they wouldn't stay. There is no better place to eat with a skinful in Auckland.

HUEY



# SYDNEY

Sydney Correspondent? Whilst holidaying in Auckland its difficult to be a particularly efficient Sydney Correspondent—as you know, shows, films, plays and good espresso come and go in any city. So—what can I tell you? Then it occurs to me—write about what you know best. Two subjects I know fairly well in relation to Sydney life are;

1. Places to locate a good Martini (and other stiff drinks)
  2. Where to buy shoes
- (Actually, I know a lot more but am loathe to give to much away at once)

On Tuesday a young gallery owner in Ponsonby (sound fishy?) mentioned that Soho Bar "Was it the place to go?" Sure. Try anything once. The dance-club The Site is next door, there is reasonable food to soak up the last drams of an 'Orgasm' and the needle/syringe exchange programme is located a few doors up.

The ambience at best operates on a sort of shrieky dand-party level. Not my scen babe. However its a fabulous place to become quietly drunk at during the lunch hour. The Soho is located on the tree lined Victoria St, Kings Cross.

The happy hour at Gilligans is not to be missed (location cnr Bourke and Oxford Streets), where the frozen Margaritas send shivers to your toe tips. Delicious. Situated above a gay pub you can sit amidst the Memphis decor and enjoy groovy Oxford Street. (Bring binoculars).

Kingsellas—not fabulous in the drinkies department but if you're desperate to rub shoulders and gaze upon the face of your fav Oz soapie star this is the place to go after midnight (alternatively the green room at the Opera House). (There's a new dance club upstairs—space—tres trendy, be ther or be square!).

Last, but never least—The Dugout Bar. Yes, sweethearts a gold star for this joint. Located on the corner Oxford and Liverpool under the Burdekin Hotel. (Incidentally there's a fantastic restaurant, The Burdie but you must book).

Anyway its a virtual Who's Who down in the Dugout and the Martinis would even make Derwood smile. This watering hole caters for the designers, artists and the precocious young darlings of Sydney. The staff are gargeous—especially the beautiful but acid-tongued Ms Kim O'Brien.

These teetotallers bins of sin are within easy staggering distance of each other—so why not follow time honoured traditions and treat yourself to a sophisticated cocktail crawl?

Next week darlings it's a What's On in Sydney update—where to buy cowboy/gal duds and something else.

Ciao

P.S. While in Auckland I have noticed;

1. A lot of women wear flesh coloured pantihose
2. There are tanning clinics everywhere—why would anyone wrap their bods in bandages to compress their fat? Save your money—go to Egypt.
3. Fantastic supermarkets
4. A good espresso is hard to find—revolt, don't let anyone charge you \$2.70 for piss



# entertainment this week

## LISTINGS

### MUSIC/SHOWS/EVENTS

JULY 26—AUG 2

#### WEDNESDAY 26

**Sound/ Watch—Drone—Artspace**  
**Vintage Jazz Band**—14 years on and still going...  
 Birkenhead Trust Hotel  
**Fabels of Fabbis**—Cafe Zira  
**Unsuitable For Adults**—University Drama Studio  
**Beat Roosters**—Gluepot

#### THURSDAY 27

**Sound/Watch: Drone—Artspace**  
**Jumping Bones**—Sam Diego's  
**Band With No Name**—Windsor Park  
**Young Band Night**—Venue  
**Midge Marsden**—Le Bom  
**Tommy Adderley & Friends**—Montmartre Club  
**Hattie St. John**—Don's Wine Bar  
**The Distractions**—Esplanade  
**Toughman**—Powerstation

#### FRIDAY 28

**Beaver and Grant Ryan**—Cafe Zira (lunch)  
**Able Chainsaws/Magic Masochists/Roundabout**  
 Tasmans—Powerstation  
**The Cox Creek Roots Band**—Wildlife  
**Sound/Watch—Drone—Artspace**  
**Bailter Space/Not Really Anything**—The Venue  
**Peter Morgan And Tactics**—Montmartre Club (Jazz)  
**Cornelius Herring**—Farside Cafe  
**Crazy Rhythm And City Lights**—Burgundy's of Parnell (for the infirm)  
**The Urge**—Sam Diego's  
**Lunchtime Concert**—Maidment, Free  
**G.M. And The Cyclones**—Esplanade

#### SATURDAY 29

**Warners/Bygone Era/Ramonees/Francis**  
 Sect—Powerstation  
**Bailter Space/Not Really Anything**—The Venue  
**Sound/Watch—Drone—Artspace**  
**Peter Morgan And Tactics**—Montmartre Club (Jazz)  
**G.M. And The Cyclones**—Esplanade  
**Sam Diego Stompers (Dixie)**—Sam Diego's  
**Cornelius Herring**—The Farside Cafe  
**Nairobi Trio**—Cafe Zira  
**Plague/Migraine/Missing Child**—Rising Sun

#### SUNDAY 30

**Coke Underage Rage**—Powerstation  
**The Nairobi Trio**—at Rick's Blue Falcon (Jazz)  
**Brett Higgott**—piano at Sophie's Cafe  
**359's**—Cafe Zira

#### MONDAY 31

**The Comedy Store**—at The Basement  
**Poet's Night**—The Albion  
**The Nairobi Trio**—Rick's Blue Falcon (Jazz)  
**Al Hunter**—Shakespeare  
**Live Blues**—Farside Cafe  
**Shenanigan—Irish music**—Sheraton Hotel  
**THE THE**—Logan Campbell Center

#### TUESDAY 1

**Crazy Horse**—amateur country music night.  
 Royal Oak Restaurant  
**Rob Ranger**—Shakespeare  
**The Al Hunter Band**—Kings Arms, Newton

#### WEDNESDAY 2

**Fabels Of Faubis**—Cafe Zira  
**Margaret Ulrich**—Club Roma  
**Glaxo Babies**—Gluepot

### GUIDE

**ABBY'S**—Cnr Wellesley Street & Albert. Ph. 303-4799  
**ALBION HOTEL**—Cnr Wellesley and Hobson Streets. Ph. 794-900  
**AMARILLO'S**—Ellerslie Panmure Highway.  
**ARTSPACE**—6-8 Quay Street, First Floor.  
**THE BASEMENT**—Albert Street. Ph. 399 233  
**BROADWAY TAVERN**—Broadway Centre, Newmarket. Ph. 520-5422  
**BURGUNDY'S**—289 Parnell Road. Ph. 395-112  
**CAFE ZIRA**—Rutland Street, opp. Town Hall. Ph. 371-344  
**CITY HOTEL**—51 Hobson St. Ph. 733-737  
**ESPLANADE HOTEL**—1 Victoria Road, Devonport. Ph. 451 291  
**FARISIDE CAFE**—Albert St. Ph.399 201  
**GLUEPOT**—Cnr Ponsonby & Jervois Roads. Ph. 760-068  
**GLOBE HOTEL**—82 Wakefield Street. Ph. 735-125  
**KINGSGATE CENTRE**—Lower Albert Street. Ph. 303 1651  
**LOGAN CAMPBELL CENTRE**—Epsom Showgrounds. Ph. 688 833/686-969  
**MONTMARTRE**—Civic Building, Wellesley Street. Ph. 302-0479  
**POWERSTATION**—33 Mt Eden Rd. Ph. 777-666  
**RIISING SUN**—373 K'RD.  
**RICK'S BLUE FALCON**—Ph. 390-854/771-533  
**ROYAL OAK RESTAURANT**—756 Manakau Rd. Ph. 659 625  
**SAM DIEGOS BAR & BRASSERIE**—17 Albert St. Ph. 770-304  
**SHADOWS**—Student Union Building (Students & Guests).  
**SHAKESPEARE TAVERN**—61 Albert Street. Ph. 735-396  
**SIREN**—High Street. Ph. 303 1336  
**SOPHIE'S CAFE**—14 Rockland's Road, Balmoral. Ph. 605-671  
**THE VENUE**—131 Beach Rd, City. Ph. 390-629  
**WILDLIFE**—16 Quay Street. Ph. 771-022

Call 390.789. Ext. 860 to place your listing.  
 Listings compiled by Michael Lamb, with Jason Schulz & Mirv.



MUSIC

## "Beat Box Rock 'n' Roll" WESTWORLD

RCA VICTOR

Do you believe in Westworld? I do but not too much. To anyone familiar with their debut album 'Where The Action Is' from a few years back there are no surprises. As the title suggests the current long player is a collection of fairly simple, rockabilly influenced tunes using modern electronic effects with the band occasionally ending up sounding like an early seventies glam rock outfit.

Some songs work better than others but unfortunately there is no real killer track comparable to "Sonic Boom Boy" which I can still remember seeing Westworld perform on their first television appearance on the Tube in 1986.

The most immediately catchy song is "Big Red Indian" which is actually about the motorcycle type of Indian. "Johnny Blue" sounds fairly good after a few times on the turntable but Bow Wow Wow would be justified in bringing a lawsuit for the song's similarity to their own "Louis Quatorze".

To sum up "Beatbox Rock 'n' Roll" has its moments but is by no means an essential buy unless you are already a fanatical follower of the band.

Mr. P.



Chainsaw Masochist (L-R) Darren McShane, Debbie Silvy, Murray Couling, Ricky McShane.

The C.M.'s play PANIC along with The Magic Roundabout, Able Tasmans and Not Really Anything on Friday July 28 at the Powerstation. \$10/\$8.



## PERFORMING ARTS

### THE NINE NIGHT by Edgar White



"The Pacific Island Theatre rendition is staged with ... a consummate ease which belies the talent, ability and aptitude of the performers ... Crosbie, in particular, is nothing short of sensational whilst Fane, Muliaumasealii and Jolley all display considerable flair and potential."

#### N. Z. Theatre Review

Good drama invariably contains conflict but then again clichés aren't exactly flavour of the month. (I couldn't resist). The Nine Night is no exception to this, it is absolutely packed with friction and collision. The play itself revolves around the experiences of a Jamaican family now resident in London. Cultural alienation, the feeling of homelessness and the inevitable antagonism that arises from this is perhaps the central theme to the play. It's 'new slavery now' the audience is told; just as the Williams family are subservient to their English masters so too is the family subject to the often drunken and brutal domination of their disaffected and disenchanted father. The role of the father is perhaps the central one of the play and is performed superbly by David Fane. Despite the fact that he had just two weeks to prepare for the part he is wholly convincing in his portrayal. His wife, Irene Williams is played by Lauiula Muliaumasealii. She, like Fane, displays considerable talent and is totally authentic as the ever-suffering wife and mother. Family friend Ferret Christian was exceedingly well

played by Roger Jolley, his air of resignation to his looming assimilation is thoroughly persuasive. Selina playing Sabina is beautiful, brilliant, beaming and bitchy, and no I'm not biased, whilst Brian Manusaute as Izak gives youthful enthusiasm to his role, even if he has the rather impish tendency to over-act.

I must stress at this point that this isn't just a play where a poor and luckless black family gets a racist raw deal from big bad whiteys. Life is not black or white (pun unintentional), things are never wholly right and nor are they ever wholly wrong. It would be to do this play a grave disservice to suggest that it is just a play about a bunch of miserable, hapless and unfortunate immigrants. It is much more than this and the way in which humour, and there's lots of it, underpins these central and serious themes, makes it both a stimulating and an innovative experience.

The analogy between the plight of West Indians in England and Pacific Islanders in New Zealand is there to be seen and is certainly thought provoking. Such issues are critical to the New Zealand today but even if you're an ostrich this play is worth seeing for its entertainment value alone. Lastly it seems a shame that it is being performed within the limited confines of the Little Maidment, many will miss out.

**Peter Malcouronne**  
[See Listings for details]

## THEATRE

JULY 26 to AUG. 2 (unless specified)

#### MERCURY/GODS

'Mrs Klein' The Gods (Starts July 30)

#### MERCURY/REPERTORY

'Fiddler On The Roof'

#### TOTAL STRUTH THEATRE

'Unsuitable For Adults' (Extended season)

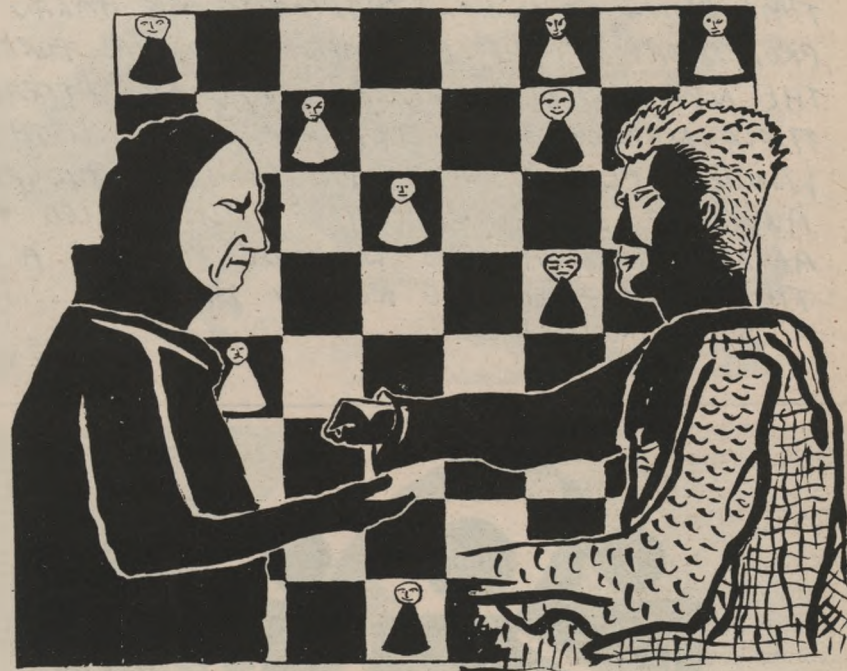
#### HOWICK LITTLE THEATRE

'Animal Farm' (Until July 29)

#### MAIDMENT LITTLE THEATRE

'The Nine Night' (Until July 29)

### THE SEVENTH SEAL



In 1956 legendary Swedish filmmaker, Ingmar Bergman (Cries and Whispers, Persona, Fanny and Alexander), made a film out of a set of drama exercises which he had created for his pupils. The film used the confrontation between the knight and Death to paint a picture of medieval society at its most turbulent as the people of Europe fought desperately to cling onto life in the midst of the plague that was ravaging the continent. Every facet of human existence came under Bergman's scrutiny—cruelty, pathos, profundity, compassion and humour—they were all there. Theatre Workshop's production seeks to recapture the scope of Bergman's idea without trying to recreate his film on stage.

The production concentrates on the analogies between the threats that face modern society in the forms of AIDS and nuclear annihilation and those of the fourteenth century. But it is not a production of doom and despair. The director has chosen to highlight not only the quest for meaning in our distracted lives, but also the joy and resilience of the human spirit. Even as Death beckons, we can, like one of the characters of the play, turn our backs and 'feel the immense triumph of this last minute when you can still roll your eyes and move your toes.' We are clowns and fools but we still have the capacity to dance in the face of Death.

### UNSUITABLE FOR ADULTS



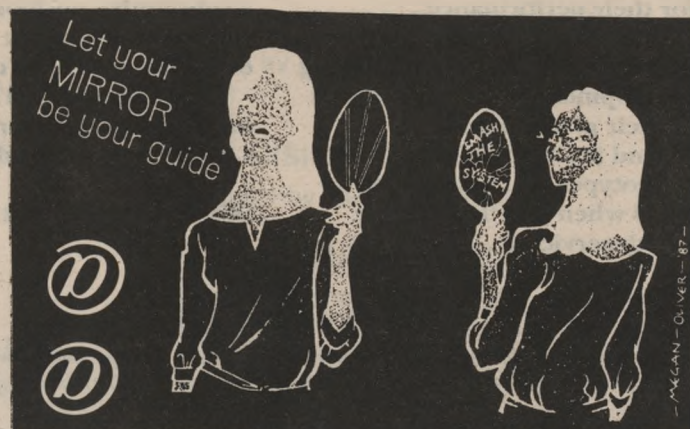
By Terry Johnson

THE DRAMA STUDIO  
(Level 3, Arts 1 Building, University of Auckland).

JULY 20 - 29.

Thurs - Sat: 8 pm; Sun: 6.30 pm; Tue - Sat 8 pm  
matinees: 20, 22, 1 pm. No performance, Mon 24.

\$ 15 & \$ 10 (concessions) — Bookings: BASS (375 000).





GUIDE

## BFM TOP TEN

Sponsored by the  
Powerstation

- 1 SKEPTICS: And We Bake
- 2 BOWEEVILS: You're Far Out
- 3 PIXIES: Here Comes Your Man
- 4 PUBLIC IMAGE: Disappointed
- 5 DE LA SOUL: Me Myself
- 6 JOE SMOOTHIE: Promised Land
- 7 FISH FOR LIFE: Alice
- 8 SUICIDE: Wild In Blue
- 9 PRINCE: Batdance
- 10 THE NEVILLE BROTHERS: Sister Rosa

**TITBITS:** THE LEWD AND THE LUDICROUS HAS CEASED TO BE - FOR THE TIME BEING ANYWAY. APPARENTLY MR HALLAN HAD A DISPUTE WITH THE PROPRIETORS OF THE BASEMENT, AND WAS FORCED TO PULL THE PLUG. THE NETHERWORLD DANCING TOYS ARE ATTRACTING BULK ATTENTION FOR THEIR NEW ALBUM - LOOK FOR MORE IN THIS SPACE NEXT WEEK. STEVIE WONDER, PLAYING TO 75,000 FANS IN BUDAPEST WAS SURPRISED WHEN THE AUDIENCE BROKE INTO HIS "I JUST CALLED TO SAY I LOVE YOU" (IN HUNGARIAN) AND VANGELIS WILL BE PLAYING A RARE CONCERT IN ROME THIS WEEK - IN THE ROMAN BATHS...



## Have you got what it takes...

With today's massive changes in the health services, managing the nation's health resources is going to be a big challenge.

It's going to need professional managers ... managers who are prepared to manage resources, money and people, and who are prepared to be held accountable for their performance.

It's going to need well trained managers who see their ongoing development as an integral part of their profession.

And it's a far cry from the stereotypes that may spring to mind when you think of the health services.

The General Management Training Scheme- GMTS -is a management development scheme designed to take promising young people and train them as professional health service managers. If you have what it takes, GMTS offers ongoing development leading to a substantive position as a health service manager- the first stage on a clearly defined career path.

Recruiters for GMTS will be on your campus soon. See your Careers Advisor for details.

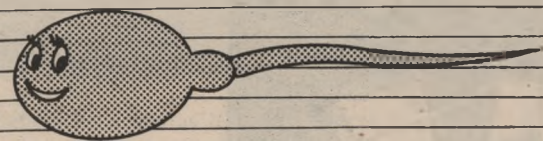
GMTS: the General Management Training Scheme



HEALTH SERVICES MANAGEMENT DEVELOPMENT UNIT

Further information can be obtained from: The Project Manager, GMTS, Health Services Management Development Unit, PO Box 10-043, Wgtn. Tel: Wgtn (04) 730-263 (Fax: 04-732-320) Auckland office: (09) 366-1214 (Fax: 09-376-720)

## DONOR INSEMINATION PROGRAM WESTMEAD HOSPITAL



## SPERM DONORS REQUIRED

For further information,  
phone 633

Aberhart North Gallery: 46 College Hill, Ph 764-334  
Artisan Centre: Broadway Plaza, Newmarket, Ph 540-465  
Artspace: Quay Buildings, 6-8 Quay St, Ph 34-965  
ASA: 13 Blake St, Ponsonby, Ph 784-160  
Auckland City Art Gallery: Corner Wellesley & Kitchener Sts, Ph 792-020  
Blue Cube Studio: 434 New North Rd  
Charlotte H. Galleries: Norfolk House, 18 High St, Ph 794-418  
Compendium Gallery: 49 Victoria Rd, Devonport  
Diversions: 18 Kitchener St  
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Elephant House Craft Gallery: 237 Parnell Rd  
Ferner Gallery: 279 Parnell Rd, Ph 390-107  
Fingers Jewellery: 2 Kitchener St  
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French Art Shop Gallery: 51 Ponsonby Rd  
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Gallery Pacific: Tyler St, Downtown Square, Ph 390-115  
George Fraser Gallery: 25a Princes St  
Gifford Gallery: 606 Balmoral Rd  
Gow Langsford Gallery: 381 Richmond Rd, and 20 Drake St  
Jeanne D'Estienne Gallery: Vulcan Lane  
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Massey Homestead: 351 Massey Rd, Mangere East  
Masterworks: 251 Parnell Rd, Ph 395-843  
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Proba Gallery: 124 Ponsonby Rd, Ph 760-145  
Pumphouse: Killarney Park, Takapuna  
Real Art Gallery: Verrans Corner, Birkenhead  
Real Pictures Gallery: 300 Richmond Rd, Ph 780-978  
RKS Art: 41 Victoria St West, Ph 733-183  
Star Art: 96 K Rd, Ph 391-761  
Studio 16: Main Rd, Huapai  
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Textures Gallery: 100 Jervois Rd  
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Uxbridge Gallery: 35 Uxbridge Rd, Howick, Ph 535-6487  
Verandah Bar and Grill: 279 Parnell Rd  
Whitecliffe Gallery: 381 Parnell Rd  
Words and Pictures Gallery: 187 Ponsonby Rd, Ph 764-262



# entertainment this week



## ALEXIS HUNTER

### Fears/Dreams/Desires Works 1976–1988

A survey exhibition of paintings by Alexis Hunter opens at the Auckland City Art Gallery, Friday 21 July and will be on view until 3 September.

A major expatriate New Zealand artist, Alexis Hunter was born in New Zealand and studied at Elam School of Fine Arts. She moved to London in 1972 where she has continued to work. She has exhibited in Britain, America and Europe and in 1982 was chosen as a British representative at the Sydney Biennale.

The exhibition is a thematic survey of her work over a twelve year period. It begins with the feminist photo-narrative sequences of the late 1970s which were included in a number of major exhibitions and were the subject of much critical debate. It was these works which first brought Hunter international recognition.

After 1981, she returned to painting, developing a version of neo-expressionism. She reworked the surfaces of some of the photo-narratives as well as producing new paintings, lithographs and etchings. The subject matter of these works was the artist's muse, questioning the traditional image of the male artist inspired by the female muse.

Alexis Hunter returns regularly to New Zealand to exhibit, but most of these works have not been seen here before.

VISUAL  
ARTS

#### ABERHART NORTH GALLERY

Paintings and sculpture by Virginia King (till July 29).

#### ARTIS GALLERY

Paintings by Max Gimblett.

#### A.S.A. GALLERY

New work by Mark Gross, coloured screenprints by Bela Trussel-Cullen, and work entitled "Life" by Harley (till July 27).

**AUCKLAND CITY ART GALLERY** Exhibition of paintings and drawings by Italian impressionist artist G.P. Nerli; Alexis Hunter—"Fears/dreams/desires".

#### BIRKENHEAD GALLERY

Photos by Lloyd Maconber and paintings by Monique Jansen.

#### CHARLOTTE H. GALLERIES

Work by Dean Buchanan.

#### FISHER GALLERY

Pakuranga Arts Society Members July Exhibition.

#### FISH SHOP GALLERY

Elam printmakers.

#### FRENCH ART SHOP AND GALLERY

Retrospective paintings and prints by Roger Twinane (till July 29).

#### GALLERY 5

"Take Three at 6 Fox St"—Painting, sculpture and photography (till July 29).

#### GALLERY PACIFIC

Recent paintings and mixed media sculpture by Diana Watson (till July 28).

#### GEORGE FRASER GALLERY

"Back to the Normal Life Part V"—installation by Leon Van Den Eijkel.

#### GIFFORD GALLERY

NZ Fellowship of Artists Winter Exhibition (till July 29).

#### MASTERWORKS GALLERY

Jewellery and glass by Helen Holmes, jewellery and metal by Matthew Von Sturmer, ceramics by Jan White.

#### MUDLARKS OF MANUREWA

Pottery by Margaret Hull and Dave King (till July 31).

#### NEW VISION GALLERY

Ceramics by Keith Blight.

#### REAL PICTURES GALLERY

Recent photographs by eminent US photographer Van Deren Coke.

#### STAR ART

"Hard Stuff"—Neil Miller.



# READIN', WRITIN', RITALIN

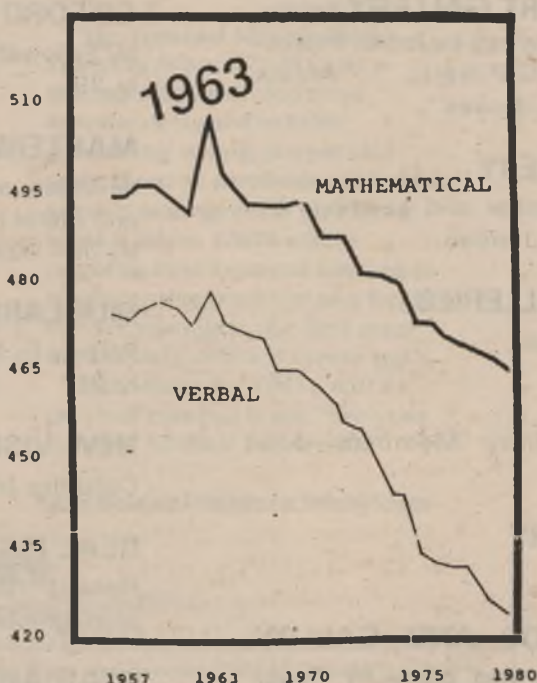
## TO SEE

Jeannie Truant today, one would never know that she had been a drug addict for 15 years. Posed, soft-spoken and attractive, she is happy to talk about her experiences on drugs so that other kids can learn from her mistakes. Jeannie's nightmare began when she was 12, she says, when her mother put her on codiene-based painkillers after she slammed her hand in a car door. "My mother kept me on codiene night and day to stop me from crying," Jeannie explains. "By the time my hand was healed I was hooked. It may seem hard to believe that a 12 year old can become an addict, but it happened. And it's happening every day with other kids—even younger than I was—especially the ones that are forced to take drugs in school." Introduced to Ritalin by a classmate whose mother had been ordered by the school to put him on the drug, Jeannie found that she enjoyed the feeling it gave her when mixed with codiene and injected with a syringe. At the age of 15, Jeannie found a doctor who was willing to give her as much of the drug as she wanted in exchange for sexual favours. "I was willing to do anything to score Ritalin," Jeannie admits, her conversation peppered with the drug language of the street, "and believe me, there are plenty of people out there willing to exploit kids to make a buck. Illicit sales of prescription drugs like Ritalin are big business, very big business. Asked what it was like, Jeannie pauses for a moment, remembering. "I used to shoot liquid Ritalin," she says. "I was 15 when I first got turned onto it. I got it from a kid whose mother was giving it to him to keep him quiet at home, and out of trouble at school. But he wasn't taking it. He was making a profit selling it to his friends." Asked if all the kids who were on the drugs were 15 she shakes her head; some of them were as young as 8 or 9. "Ritalin mixed with codiene creates a high very similar to heroin," she says matter of factly. "Kids always mix Ritalin with other drugs to ease the down side of the high. When I was 16 my source was busted so I switched to heroin, which was getting very cheap on the LA streets at the time. I was ready for heroin after my experience with Ritalin. Don't let anybody tell you that Ritalin doesn't lead to other drugs. It does. And now that it's being pushed heavily in the schools those kids will be on the streets soon." Ritalin, (Methylphenidate) is a psychiatric drug which is a living horror story, as in Jeannie's case. In America an estimated 1 million school children are on Ritalin, in New South Wales an estimated

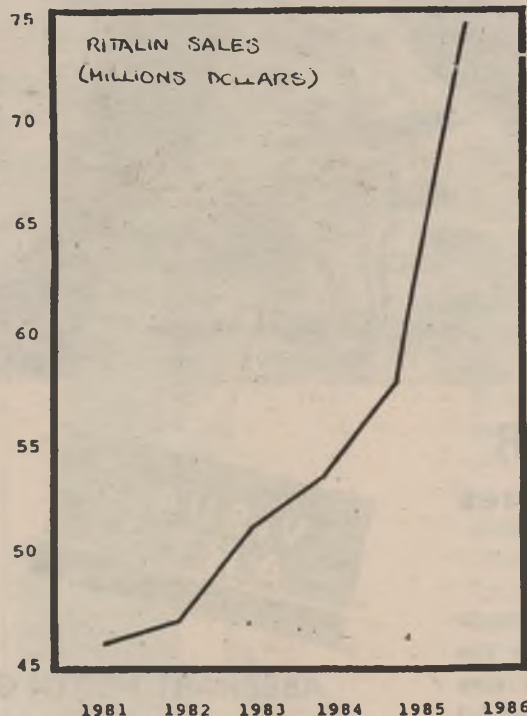
1,000 children are being prescribed this drug and becoming part of the psychiatric nightmare spreading throughout the world. This drug is available for children in New Zealand, however the extent of its use is not yet known as the Health Department have not as yet released statistics on the number of children being prescribed Ritalin. Some isolated cases of Ritalin abuse have been found. Psychiatrists say that you can put a child on Ritalin from the age of 5 and keep him or her on it till they are 12, then take them off and there will be no fear of the child getting onto other drugs. However these are not the facts, as in the above case and hundreds more documented cases like this. Ritalin is what is known as a Schedule II drug. Other Schedule II drugs include cocaine and opium. In America the psychiatric profession have created it so schools have a vested interest in getting their children to take Ritalin. For every child on Ritalin the school receives 2500 US per annum. But a close examination of this shows that the long term supply of incoming money by making children into drug addicts is having a significant effect on the education standards and crime and death statistics. Let us take a look at the following statistics.

In 1963 a law was enacted in the United States making it mandatory to have psychologists in the community and in schools. 1963 was also the year during which the use of Ritalin and other psychiatric drugs for school children was introduced.

**THIS RESULTED IN:** The Scholastic Aptitude Test (SAT) scores have been on a steady decline since 1963, date coincidence with the introduction of the use of psychiatric drugs on children.

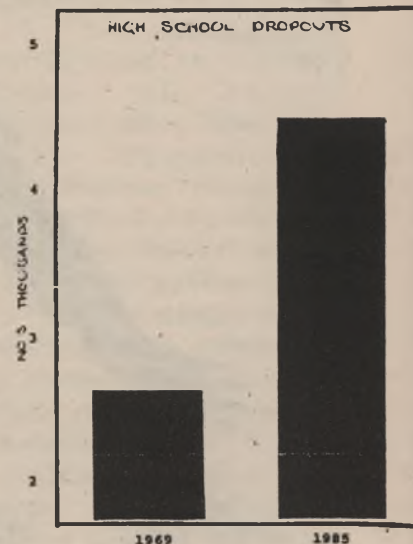
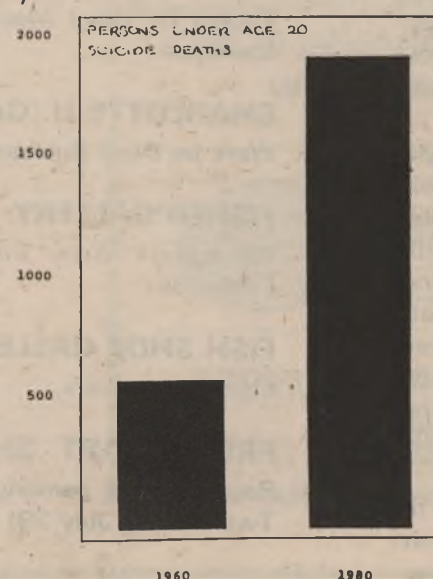


13% of all 17 year olds in the US are considered functionally illiterate. Currently, one quarter of the recruits for the navy cannot read at a 9th grade level, the minimum needed to simply understand written safety instructions. From 1970 to 1980, there was an 83% increase in psychologists in school. The percentage of teenagers (age 12-17) on tranquilizers has grown steadily since 1972. Teenagers (age 12-17) on stimulants shows a similar increase since 1972. Since 1980, production of the drug Ritalin has gone from 46 million dollars worth a year to 75 million dollars a year.

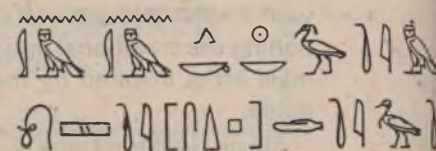


**THIS RESULTED IN:** Teen Suicides... With the increased use of psychiatric drugs in the teen and pre-teen population, there is also an increase in teen suicides. This shows a 24% increase from 1960 to 1980, again paralleling the increased funds of psychiatric programs.

**High School Dropouts...** From slightly over 3 million high school dropouts in 1972, the dropout rate surged to almost 5 million in 1973 and maintained a dropout level of above 5 million dropouts per year into the year 1982.



Giving children drugs to control their troublesome behaviour may seem like an easy solution to a difficult problem, but the Citizens Commission on Human Rights, (CCHR) warns parents that drugs may cause more problems than they solve. The CCHR, an action group which fights against unnecessary psychiatric practices, claims the supply of the drug to children in New Zealand is a dangerous practice. The criteria for judging whether or not to prescribe Ritalin includes picking eight out of the 14 signs including: \* often doesn't seem to listen, \* often acts before thinking, \* has difficulty remaining seated, \* often talks excessively \* frequently calls out in class, \* has difficulty playing quietly, \* often fidgets with hands or feet or squirms in seat. Dana Lee, spokesperson for CCHR said, "The guideline is so general that there is not a single childhood activity which could not be called mental illness." "Almost any normal, energetic child could be labelled hyperactive," she said. "The drug is addictive and studies have shown it can lead to criminal behaviour later in life." Some of the side effects of Ritalin include depression, suicidal tendencies, and violence. A free pamphlet is available from the Citizens Commission on Human Rights about the danger of Ritalin and other psychiatric drugs given to children by psychiatrists, to control behaviour problems. 'Ritalin, A Warning For Parents', can be obtained by writing to CCHR, PO Box 36 292, Northcote, Auckland. CCHR is a social reform group established in 1969 by the Church of Scientology to investigate and expose the abuses occurring in the field of mental health.



The action World Wrestling Federation attracted a large following and created a new craze. Once a week, a jammed with an amusingly over-the-top performance. Twin Towers (Ravishing Brown, Koko B. Man), the Macho Man (the like). They are in turn who, with around a manic on a known as the 'Brain' He genius of Federation of the prog Love Show the sweet southern m self-styled tells us everybody message a by the rath off by the each hand. The Brot masterly in concept. In interview and one of their c more that show but this article now well a through th faced ove show pose and impre us. We to but what is the fact moves from to coliseum that the en to New Ze sibly they mance at One cannotcern for th among us. however i will be visi and easily try, people apparent These san very reaso tection, be placed in move forw ly and inev day in 199 It is 199 swept in holding bi does not Lange an



# MALCOURONNE

## SUPERSTARS OF POLITICS

The actions and activities of the World Wrestling Federation have attracted considerable comment and created much debate of late. Once a week our screens are jammed with wrestlers with such amusingly contrived names as the Twin Towers, Big John Studd, Ravishing Rick Rude, Bad News Brown, Koko B Ware (the Birdman), the Big Boss Man, the Macho Man, Randy Savage and the like. These anabolic androids are in turn managed by coaches who, without exception, race around babbling garrulously like manics on speed. Perhaps the best known is the inimitable Bobby 'the Brain' Heenan, the self-styled genius of the World Wrestling Federation. For many the highlight of the programmes is the Brother Love Show which is heralded by the sweet sounding onset of a southern melody. Brother Love, the self-styled evangelist of the WWF tells us of his loooooove for everybody, the authenticity of his message aided not inconsiderably by the rather red hue of his face set off by the innumerable rings on each hand.

The Brother Love show although masterly in execution is simple in concept. In essence it involves an interview between Brother Love and one or more of the wrestlers and their coaches. There is much more that can be said about this show but that is not the focus of this article. Most readers are by now well aware of the programme through the concern that has surfaced over the dangers such a show poses for those vulnerable and impressionable souls among us. We too share these concerns but what we find most disturbing is the fact that the WWF roadshow moves from city to city, coliseum to coliseum. It is even rumoured that the entire entourage is coming to New Zealand in 1991. Ostensibly they are here for a performance at the Mt Smart Stadium. One cannot feel anything but concern for the impressionable young among us. What is of real concern however is the rumour that they will be visiting the most vulnerable and easily led people in our country, people whose stupidity is both apparent and easily exploited. These same people have, for this very reason, and for their own protection, been gathered together in placed in an institution. We now move forward in time, prophetically and inevitably towards that sorry day in 1991.

It is 1991, the National Party has swept in with 95 seats, Labour holding but two. This however, does not perturb Dave 'Big Belly' Lange and Rodger 'the Million

Dollar Man' Douglas who see light at the end of the sewer. Brother Love has managed to get his ever-greasy hands on some of the more impressionable people who are, by now, supposedly running the country. The following is a transcription, complete with character directions, of an interview between Brother Love and a number of New Zealand's intellectual midgits.

Brother Love enters with an entourage of well known New Zealand politicians. With him is New Zealand's Prime Minister Jim 'Brain Dead' Bolger. Also with our man of love is Raunchy Ruth Richardson, the Twin Reactionaries Thick John Banks and Ross 'Macho-man' Meurant. Coming up eagerly behind with knives at the ready is 'The Big Boss Man' Rob 'the Blob' Muldoon accompanied by his ever-faithful and leech-like lapdog Bad News Winston.

**BROTHER LOVE:** (microphone in hand, acknowledging the thunderous applause from the crowd with a self-aggrandising grin).

"Braa-thus and Sis-turs not since the Nat-ion-al Pre-School Con-vention has there been such a collection of talent, wit and gene-ne-is as we have here tonight (ginning and nodding in mock self-consciousness). With me tonight are the re-al stars, the re-al superstars of Noooooo Zee-land pol-lit-tiks. It isss perhaps appropriate for me to start with the leader of these stars Jim 'Brain Deeeadd' Bol-ga. Well-come Bra-thur Brain-Deeeadd." (Thrusts the microphone under Bolger's mouth).

**BROTHER "BRAIN DEAD":** (banging his fist into his palm in an ultimately futile attempt to signify strenth). "We're going to smash this Lange Government and bring it to it's knees."

**BROTHER LOVE:** (giggling incredulously). "But Bra-thur Brain Deeead you've done this already. You are the cham-pi-ons now Brother Brain Deeead, the gov-ver-ment of loooooove."

**BROTHER "BRAIN DEAD":** (abruptly). "Don't confuse me Brother Love. The New Zealand public are sick and tired of this Lange Government and I'm going to bring it to it's knees." (grabbing Brother Love by the throat and shaking him vigorously).

**BROTHER LOVE:** "But you are the loving Gov-ver-ment Bra-thur Brain Deeead. You won the election."

**BROTHER "BRAIN DEAD":** (after much deliberation). "That's right Brother Love," (meanwhile Brother Love nods enthusiastically), "that's true. Indeed National Par-

ty policy will be coming out any day now." (Sister Raunchy Ruth Richardson interjects at this point, snatching the microphone from Brain Dead and a long baton from Ross 'Macho-Man' Meurant).

**RAUNCHY RUTH RICHARDSON:** "Brothers and sisters," (banging the baton repeatedly on the lectern), "when I see a poor person this is what I'm gonna do to them." (Repeatedly smashing the baton on the head of Brain dead to no obvious effect whilst booting the same person between the legs, again with no apparent effect). "That was the problem with the 'Million Dollar Man' Rodger Douglas. He had too much loooooove for the poor brothers and sisters. Well, I swear I actually saw poor people, under Rodger's ragime, eating food brothers and sisters. It's true, I saw it." (Brother Lover, sensing the interview is getting out of hand snatches the microphone back again, the familiar 'heh, heh, heh' of Brother 'Blob' Muldoon being clearly audible).

**BROTHER LOVE:** "I don't think you've got much loooooove Sister Raun-che. As a matter of fact I think" (The Big Boss Man Rob 'The Blob' Muldoon snatches the microphone from Brother Love at this point. He makes his presence clear with his familiar 'heh, heh, heh').

**BROTHER BLOB:** "Some people have suggested Brother Love that I don't support the leadership of Brother Brain Dead. That's simply not true. As a matter of fact I'll support Brother Brain Dead for as long as France contributes to world peace." (The irony of the moment is lost on most for at this point the poor hunched form of Koro Wetere moves past. Bad News Winston, seeing this opportunity, leaps on Wetere fists and boots flying. The fight is a short one, Wetere lies bloodied on the ground).

**BROTHER LOVE:** (with great enthusiasm and admiration). "Braa-thurs and Sis-turs may I present to you the white, black, brown man, the man with a chameleon-like pol-lit-tic-cal op-pin-ne-on and pol-lis-see, the man for every occasion Bra-thur Bad News Winston."

**BAD NEWS WINSTON:** (a bashful smile upon his face). "I'm a man of loooove Brother Love. My name is synonomous with principle and loyalty. But I'd like to say just one thing. That is Bolger B Ware. The Birdman's shitting on the party at every opportunity."

**BROTHER LOVE:** (nodding approvingly). "There's a couple of big boys in the Nash-shin-nal Par-tee that are known to one and all as the

Twin Reeac-shinnaries." (Moving his face close to the camera for emphasis). "They've been lay-billed as fa-shists and, on occasion they have even been called rayshist."

**ROSS 'MACHOMAN' MEURANT:** (snatching the microphone from Brother Love). "That's not true Brother Love. I'm nice to all those demonstrators. I ask them to move before I pound their heads in. And nor am I racist. I love everybody, whether they're white, blue, red, yellow or purple."

**BROTHER LOVE:** "What about black people Bra-thur Mar-cho?"

**BROTHER MACHO:** "You're the one that calls them people Brother Love. And I'm sick and tired of people quoting my remark 'that the only good black is a dead black' out of context. What I meant was black-hearted people like that raging, radical, extremist Koro Wetere."

**BROTHER LOVE:** "Weelll Bra-thur Mar-cho thank you for your sick-kill-ly white lib-ber-ral-lism. The Bra-thurs and Sis-turs here to-night are very much a-ware of the lack of loooove, the un-four-tune-nate child-hood that Bra-thur Thick had. He's always telling us just what a da-prived boy he is and was. As a matter of fact he had a grand total of nine thou-send four hen-dred and thir-ty two fos-ta pare-rents."

**BROTHER THICK JOHN BANKS:** "Thirty three, fool, thirty three. I didn't get to where I am today without a deprived childhood. As a matter of fact I would like to give everybody the same opportunities that I had. As a matter of fact the idea proved so popular to my colleagues that we made it official."

**BROTHER LOVE:** (incredulous). "You mean it is sort of like o-fish-shell Nashshin-nall Par-tee pol-lis-see."

**BROTHER THICK:** "That's true Brother Love", (cut short as sirens whine, neon lights flash out, the chant of 'policy, policy' reverberating around the stadium).

**BROTHER LOVE:** (amid a deafening crescendo of noise). "Here you are bra-thurs and sis-turs. Hard though it may be to believe they have a pol-lis-see, they have a lot of loooove, they have Bra-thur Brain Deeead and they are your gov-ver-ment." (arms uplifted as if eliciting supernatural blessings). The sweet sounding strains of southern melodies start again. The characters saunter off to the thunderous cheers and footstomping of the masses.

**By Lord Petrosienne Malcouronne**  
**Dangerous Dave Shapcott**

With inspirational assistance from Jumping Jack Tull





# READY OR NOT ESNOTIC

## A.U.S.A. NOTICES

### Shadows Hours

\*Shadows is now open from 4-10pm Mon-Wed. 12 noon-10pm Thurs. 12noon-11pm Fri. Happy hour Mon-Tue 6pm.

### Nominations

\*Nominations for the position of CRACCUM EDITOR for the remainder of 1989 are now open. They close at S.R.C. on Wednesday 26 July, 1989 when an election will be held.  
Deidre Nehua Secretary A.U.S.A.

### Events

### Engineering & Science Ball

\*Kings gate Convention Centre. Fri 4th August Food & entertainment provided. \$29 Eng. Soc. members. \$35 Science and others. Tickets on sale foyer of Engineering School.

### New Labour Party

\*Uni Branch meeting Exec lounge 6pm, Tues 25th.

### A Christian Faith for the Modern Age

\*A U Chaplain Ray Galvin speaks on Christian faith. Monday 24th July 1pm in the Quad; "Peace on Earth is it Possible?" Tues 25th, B15; Why bother with God. Wed 26th B15; Why did Jesus Have To Die? Thur 27th B15; The Green Alternative. Fri 28th B15; A new way of living.

### Sister Pandora

### Warmly invites You

\*To become a fully fledged member of the most protective club since your fatefull discovery that Shadows Bouncers drop people they don't like from the 2nd level to see high they bounce... ..33 Clarence St is the only safe haven from bouncers that don't like you...

### Ultra Culture...

### Cults of All Sorts

\*Razor is looking for commentary on cults of all sorts including Marilyn Monroe, The Daleks, Lotto, Blotto, Bruce Lee, The Avengers, Arnold Schwarzenegger, The Silent Nite People, The Inevitable Andy Warhol and William Burroughs, Sam Fox, Rocky Horror, Batman, Plan Nine From Outer Space, Jesus Christ, Hare Krishna, The Prisoner, BFM, Reagan, Yummy Fur, you get the picture? Approach ye Ed'in the Govt. Bookshop or at CRACCUM with your guff. Cartoons and suitably themed story strips are likewise sought after. Razor 9 will be ought shortly, it's got the death of Tisco George and Joe Dole: Joe copyrights Tisco and becomes a yuppie! It's 44 pages of mix'n'match weird-out by Stone, Langridge, Tom Michie, Kupe, Tony Renouf, Chris Knox, Andrew Langridge, Glen Lincoln and co. Especially for Rachael Callendar there is a 28 page vampire story featuring Argus in "Flesh and Blood".

"WELL, HELLO THERE!"

### Space The Final Frontier

\*I am attempting to contact students around the world interested in astronomy and related subjects. If you are interested please contact me: Elizabeth Duxbury, C/o Mr & Mrs Urashima, 5-8-4 Nogata, Nakano-ku, Tokyo T165, Japan.

## Craccum



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## GENERAL

### AIIESEC Ball

\*Arts and Commerce ball Sponsored by Coopers & Lybrand at the Mandalay July 29th. Tickets \$45 (open bar) on sale in the Quad at Lunch times.

### Attention Cyclists

\*All competitive cyclists. Cyclists are needed for the Winter Tourney on the 21st of August at Canterbury University. Events include a 40km criterium around the University and a 16km individual time trial. Anyone interested contact the sports officer at the Student Union.

### Legal Referral

\*To help Students with Legal Problems, queries... Floor 4 of the Law School. Mon, Tue, Wed, 12pm Tutorial Room E, 1pm Rm 405.

### Paanui

\*Kia ora e hoa maa. The second immersion live in for Maori language will be held from Friday July 21st 5pm to Sunday July 23 11am. Application forms are available from Maori Studies Secretary. Limited Numbers, Cost \$10. No reira nau mai haere mai.

### Meditation

\*Every Friday afternoon 1-2pm in The old Arts Bldg 036 and Tues Evening 5-7pm in the Old Arts Building. 033. \$2 per session.

### Kids on Campus Brunch

\*Parent Action invites you and your children (staff and students) to an end of term Kids on Campus Branch. Kids food, drinks provided, Bring food to share (Croissants etc). Relax and talk with other parents. First Floor common room, AUSA. Saturday August 12. 10.30-12.30pm. Enquiries phone Keith Gordon, 602-189 or ex 827 AUSA.

## NOTICES

### EXHIBITIONS

#### Knuckles

\*Exhibiting once a week every week in this issue. Whether you like it (sic) or not.

### LIVE

### SRC Meetings

\*Every Wednesday in the Quad you can see the wonderful people that we elected to S.R.C last year as they lead us in more wonderful debates... ..debates which show us how apathetic we can be when its not happening to us... ..who are we??...

### A.U.S.A. CLUBS

#### Socialist Society

\*Beer & politics from 4pm every Friday in the Exec Lounge.

#### Badminton

\*The Eden Badminton Club plays every Wed. night, 7-10pm, Auckland Grammar School gym, all grades. Ph. Brett 659-090, Ann 689-959.

#### Gay Students

\*Social meeting every Friday, 5pm in Part Time Employment Bureau (AUSA first floor behind TV room.) From 4.30-5pm we have an organisation/information meeting. If your gay or think you might be come along. Richard 786-079, 390-789 x808, Kevin 764-697, 390-789 x829, Leigh 390-789 x851.

#### Gymnastics Club

\*Beginners and advanced start now, Club nights Tues and Thurs 6-8pm. Come along and try it out. Ph. Rene 697-901.

\*As for the rest of the clubs, if you give CRACCUM your notice by Tuesday each week you can have 8000 copies printed of it. (With the odd article or two).

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MAORI FILM FESTIVAL

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PROGRAMME: MAORI FILM FESTIVAL 1989 - MAIDMENT THEATRE

SUNDAY 30 JULY TO SATURDAY 5 AUGUST

SUNDAY 30

1.00PM Powhiri: Auckland University Marae,  
Ko' Waipapa

Keskidee Aroha - Director: Merata Mita

Hine - Producer/Director: Ngatai Huata

Powhiri screenings by KOHA

MONDAY 31

7.30PM Matenaa: Choreographer Director: Ramai Haward

Whakaranga - Director: Eruera Nia

TUESDAY 1

12.30PM Big Brother, Little Sister - Writer: Witi Ihimaera

Kingi's Story - Screenplay: Maori Youth

7.30PM Kingpin - Screen: Mitch Manuel

WEDNESDAY 2

7.30PM Te Utu Animation: Robert Johnke

Spirits & The Times Will Teach-

Bastion Point - Director: Merata Mita

THURSDAY 3

12.30PM The Neglected Miracle - Director: Barry Barclay

7.30PM Two Rivers Meet - Writer: Rowley Habib

Karanga Hokianga - Director: Merata Mita

FRIDAY 4

7.30PM Patu - Director: Merata Mita

SATURDAY 5

12.30PM The Prophets: Tuhoe, Ringatu Director: Barry Barclay

Waikato: People, River - Director: Barry Barclay

7.30PM Holu Painu

- Director: Pita Turei

Huakina - Director: Eruera Nia

Ka Mate - Writer: Tame Poata

Tickets available: Auckland University Students Association reception, phone 390-789 or Ella Henry ah 668-170

Waged \$5, Unwaged \$2.50 Concessions - Every Screening: Waged \$24.00, Unwaged \$12.00

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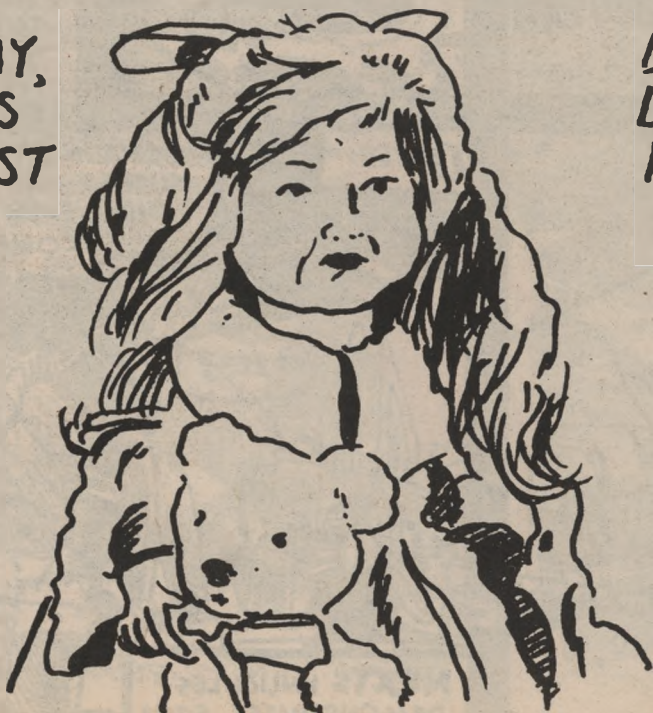
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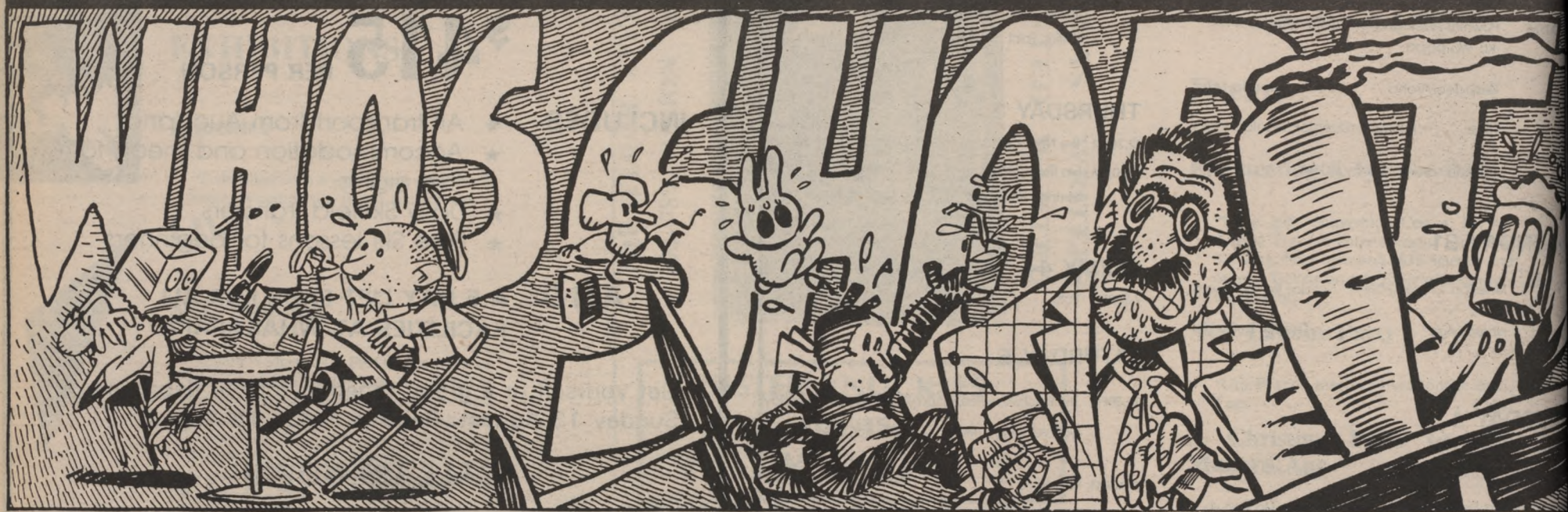
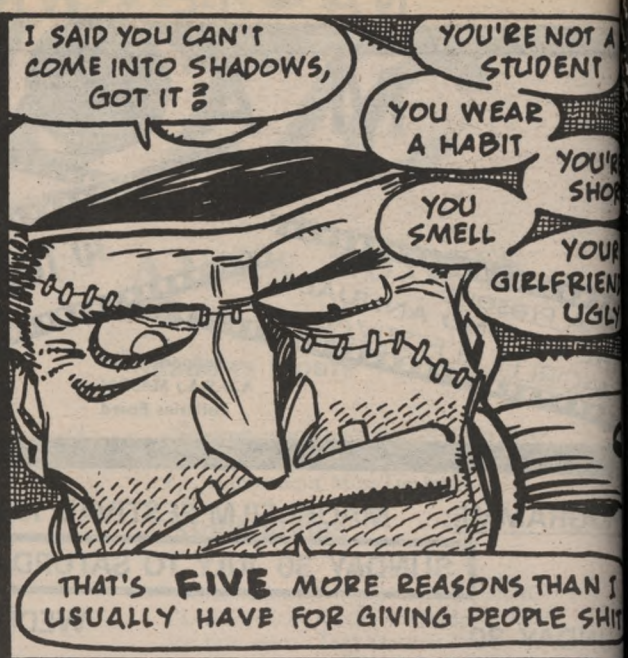
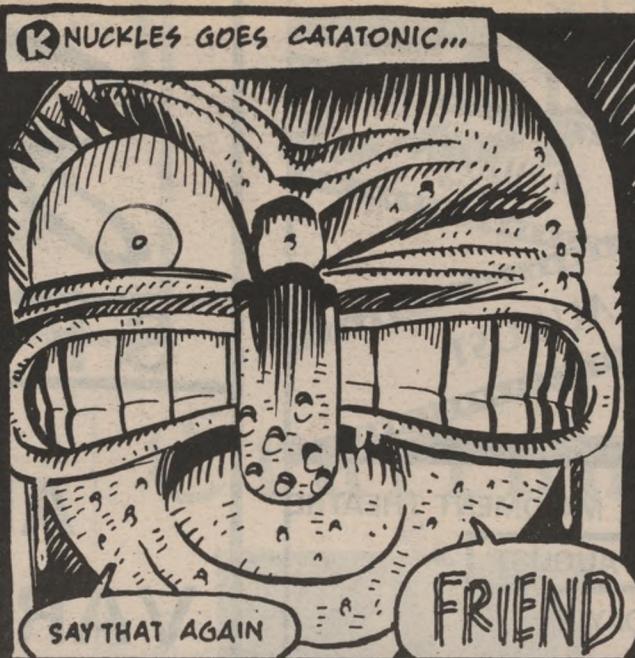
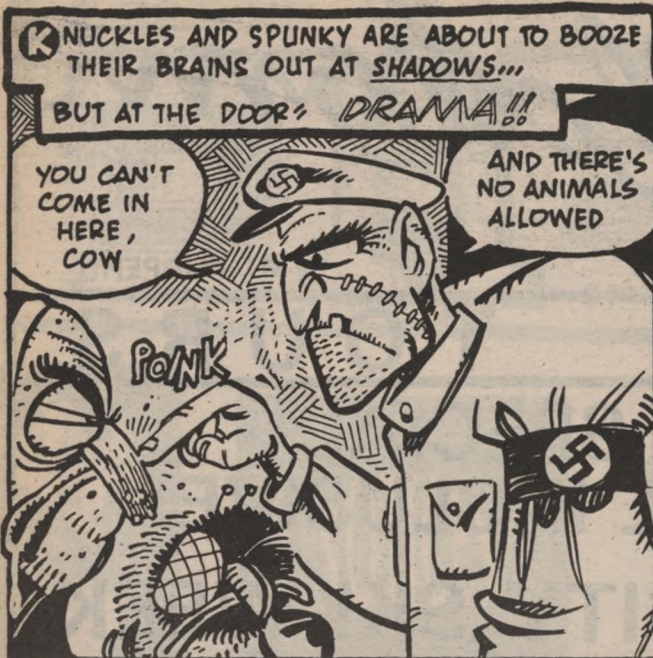
MUMMY,  
WHAT'S  
RAPIST  
?



DON'T WORRY,  
DEAR. YOU'LL  
FIND OUT  
SOON ENOUGH.







# **KNUCKLES** the malevolent nun **IN: JOURNEY AS GOAL** BY CORNELIUS STONE and ROGER LANGRIDGE © 1989 (GOING THROUGH THEIR 'SOCIAL CONSCIENCE' PHASE) 18-89

