

CRACCUM



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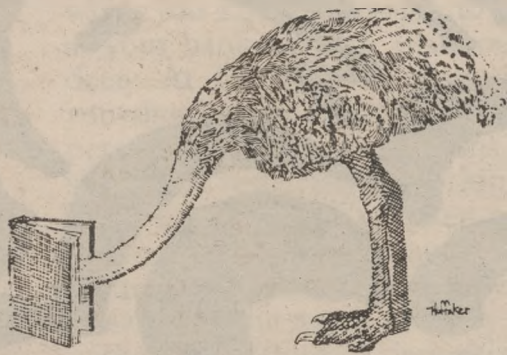
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EDITORIAL

Over Easter I saw *Dune* and *2010*, I ate about 30 Easter Eggs most of which I bought myself, I fed my cat, saw my father and watched an excessive amount of TV.

In short I did all the things you're meant to do while you're on holiday. Judging by the noise you did too.

And then we all came back here.

If you're not careful its about the time you can all start suffering and taking-yourself-too-seriously. People have panic attacks in the library. People eye you meanly if you have an essay or assignment in on time. The Black Market in model answers to last year's terms tests thrives.

As any good counsellor worth their hankies will tell you, you need a balance: enough work, enough sleep, enough food, enough fun. This week's feature 'Cheap Feed' helps you out in the food area. For sleep you could always try reading *Craccum* backwards.

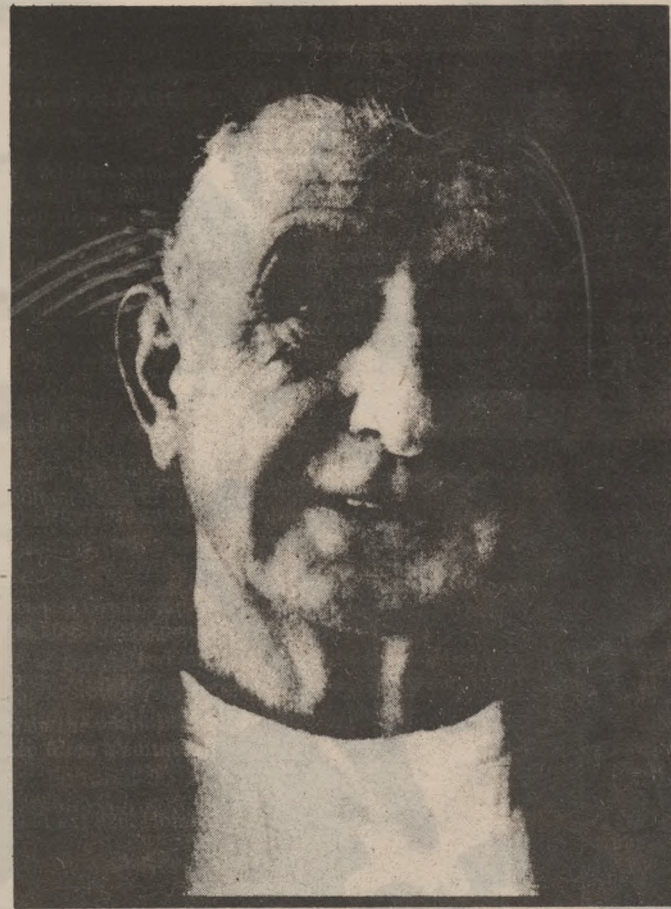
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On March 27 1984 Ernie Abbott was killed by a bomb blast in Wellington's Trades Hall.

He was a victim of anti-union hysteria that the National Government nurtured whilst in power. Labour are in the limelight now as a socially conscious government - they've created a Ministry of Women's Affairs, declared NZ Nuclear Free and 'commanded' the Rugby Union not to tour South Africa. That's all very nice. To truly be a government of the people, however, and not just appease liberal conscience's Labour must improve economic policies as well.

Let's not be deafened by the applause for David Lange

- Birgitta



EPITAPH FOR JOAQUIN PASOS

Here he walked, through these streets, unemployed, jobless,
and without a nickel.
Only poets, whores, and drunkards knew his verses.
He never went abroad.
He was in prison.
Now he's dead.
He has no monument.

But

remember him when you have concrete bridges,
great turbines, tractors, silver-coloured granaries,
good governments,
Because in his poems he purified his people's language
which one day will be used to write the commercial treaties,
the Constitution, the love letters, and the decrees.

Ernest Cardenal

MAORI SOVEREIGNTY

Donna Awatere
Broadsheet Magazines Ltd, 1984
\$12.95, UBS

WHAKAPOHANE

Te Ringa Mangu (alias Nathan Dun Mihaka) &
Diane Patricia Prince
Ruatara Publications, 1984
\$19.95 plus \$1 postage, Box 50-462, Porirua

These two books by Maori writers appeared simultaneously at the end of 1984 and while they are entirely different in perspective, style, language use and subject matter they both epitomise and focus on Maori struggles for justice, worth, recognition, pride and sovereign rights. Both give lie to the often repeated claims that there are no Maori people writing about Maori-Pakeha issues, and both are examples of Maori writers having to find a large part of the cost of publishing while not being able to obtain sufficient or any funds for research or full-time writing. Yet the results are eminently satisfying. Both books are necessary reading for anyone wishing to take that giant step from non-Maori analyses and books on Maori individuals and people, books on Maori history, culture, mentality, traditions that have been filtered through white minds and perspectives, to books which give Maori views, dreams and perspectives and Maori pains and experiences with white structures and institutions which exist or intrude or coerce or decimate. Both books are 'strong stuff', to use the words of Manu Bennett, former Bishop of Aotearoa writing about *Maori Sovereignty* - 'too strong I fear for many in either side of the house'.

When the first three chapters of *Maori Sovereignty* first appeared as articles in *Broadsheet* in 1982-3 there were three memorable reactions. The first were waves of opposition against and support for the articles' contents and the author. The second was the speed with which copies of the articles reached Maori hands in communities, classes, schools, and groups - a tribute to the combination of Maori flaxroots links



and xerox machines. The third effect was the most important - the emergence of cadres of young Maori women through a multitude of groups filling leadership roles, leading Maori struggles, and helping existing Maori organisations, largely because young Maori men were just not coming through who had the fire, anger, and the needed abilities. *Maori Sovereignty* was born in such times. A fourth article was written to become the fourth chapter of a book which became the first produced through Broadsheet Magazines Ltd. Their decision to do this, so that the articles are available to the wider public is to be congratulated.

The power of this book is not in its compiling of facts which all Maori people either know or are part of - the worst of everything in Aotearoa or the best numbers in courts and prisons - it is in the delivery of these facts. Donna Awatere links these facts of the parlous situation of the Maori people to

colonial occupation, white institutions, white hatred and desire for apartheid, and white control of justice, education, economics etc. The holistic analysis is neatly packaged, vehemently presented, supported by copious photographic plates of almost one per page, so that there is now no need for would-be non-Maori researchers to ask for funding to again photograph, picture, paint, analyse or re-analyse the Maori situation. What is needed is more research by Maori people on the Pakeha situation, especially on personality traits, ethics, hidden agendas, group and individual behaviour; no-one can predict what further facts and solutions would come up if such research was done by Maori educationists, psychologists, anthropologists, historians, sociologists, economists, and the like, with the same zeal Maori people have been pricked, prodded and probed over the last hundred years. What Donna Awatere has researched is given with heat and passion, with directness and polemics, reflecting the rising anger and frustration in Maori society today.

'The kaupapa is Maori Sovereignty', writes Donna Awatere, 'It must not be biculturalism. All efforts at biculturalism have only resulted in integration and assimilation, bitterness and tears. No more'. Perhaps the title itself is the weakest part of the book. *Maori Sovereignty* as she defines it 'is the Maori ability to determine our own destiny and to do so from the basis of our land and fisheries'. It also 'seeks...the acknowledgement that New Zealand is Maori land', and it also 'seeks the return of that land.' Despite the title and definition there is no indication as to how such a destiny is to be achieved, how acknowledgement is to be made, when the land is to come back, what happens to the three million or so illegal overstayes. What is given is the present scenario, the possibilities of meaningful alliances with third world countries, the need for the Maori people to withdraw into themselves, to fill every time and space as Maori - which happened so many times in the past one hundred and fifty years. In a sense this book concentrates its major message in the rebuilding of self-worth, pride in and knowledge of being Maori, uniting as Maori, and preparing for the day by restoring language, culture, social and tribal bonding. The dangers are twofold. On the one hand sovereignty may well be diverted into a version of 'indirect rule', with the cruellest and most blatant forms being those of South Africa's Bantustans and the more sophisticated but no less cruel being Ireland; and yes, we have our own in Niue, Tokelau, and the Cook Islands. On the other hand too much concentration on the psychological, spiritual and cultural diverts attention away from struggles to be free and independent like Vanuatu and Kiribati are, what Kanaki (New Caledonia) will shortly be, and what Tahiti is now setting its agenda for.

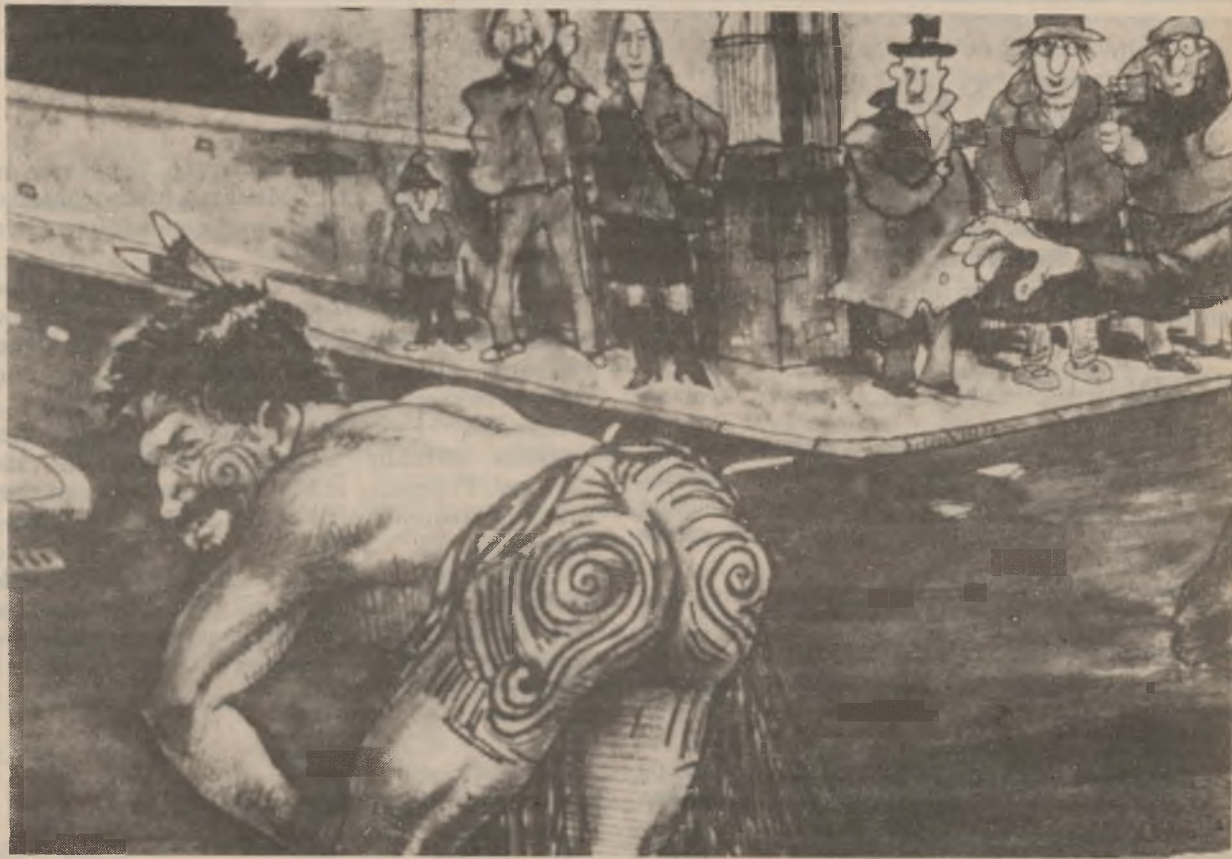
Whakapohane is a delightful book outlining mainly the encounters of Mihaka (and then Prince) with police and courts over the baring of Mihaka's behind at a recent visit by the Prince and Princess of Wales. The introduction by Tim Shadbolt explains Dun's background, his gradual mastery of formal English and law in prisons, and Dun and his wife Diane take over to explain why, and how, their court battles were fought. A great deal of Dun Mihaka's own political and personal stances emerge, with all his foibles. More interestingly, one can only sympathise with both when they describe the courts, police, and the way they work. Every solicitor, social worker, protestor, student, member of the police force, and Maori should get a copy of this book to acquaint themselves with the way the law works and how the Mihakas used it. The pity is the book is only available through the publishing company the Mihakas created, or through his honorary salespersons of whom I am one.

More than anything, this book questions the two fundamental anchorstones of the major sector of New Zealand society - the law and the monarchy. The Colin Sparks account of the whakapapa (genealogy) of the Windsor family quoted at length in the trial by Mihaka is bound to raise the hackles of many readers and yet it is a hidden part of the background of the royal family which all, including those who will be outraged, should read.

If anyone should think that the whakapohane executed by Mihaka was a spur-of-the-moment decision, this book will provide counter-answers. It was prompted more by the frequent claims that Maori protest were led by, or had their origins in Pakeha leaders and ways. It was prompted also by Mihaka's own knowledge that the action had traditional Maori sanction, to the extent it was 'as Native to Aotearoa as the Kauri is', while the reaction of the law which ruled it as criminally offensive was because 'the (legal) system...and the Oak are native to England'. That the Courts ruled against a Maori traditional practice, just as it had ruled against the legal validity of the Maori language in a case Mihaka prosecuted, is par for the course.

Perhaps readers may regard my remarks as leaning one way too much. M.B. Swift, chief reporter of that venerable Wellington newspaper *The Dominion* can have the last words: 'Anyone who has ever answered the question 'why?' with the response 'why not?' will have an affinity with this book.... When there are no longer Mihakas to question and criticise then the institutions which they now challenge will be diminished and we shall be the losers'.

-Pat Hohepa



NGA WAHINE



DOWRY DEATHS ►

It was recently reported in the New Delhi Parliament that more than 1000 Indian women have died in the past three years in 'dowry deaths'. Dowry deaths involve the suicide or murder of women whose in-laws are unhappy with the level of their dowries.

REFORM IN IRELAND ►

During February, the Irish coalition government, against opposition from the Catholic Church, narrowly passed legislation making contraceptives available to unmarried people without a prescription.

The government intends moving next to change laws which deny illegitimate children any right of inheritance. If this succeeds next on the agenda will be divorce law reform. (Divorce is currently banned under the Irish constitution).

There is unlikely to be any progress made in the near future to legalise abortion. Women's groups are reluctant to take on this battle when abortions are available (for those who can afford it), in England, a one hour flight away.

WOMEN IN ISLAM ►

Egypt's Parliament is due to debate a bill brought forward by Muslim fundamentalists which threatens to take away small reforms won by women in the late 1970's.

In 1979 women gained the rights to be informed if their husband remarried (ie in polygamous marriages), to seek divorce, to be informed if their husband divorced them, and in some circumstances to keep a marital home after a divorce.

However, Egypt's antiquated Family Law remains virtually unchanged since the 19th Century. Polygamy is still legal, and women must prove ill treatment to obtain a divorce. (Men, of course, do not).

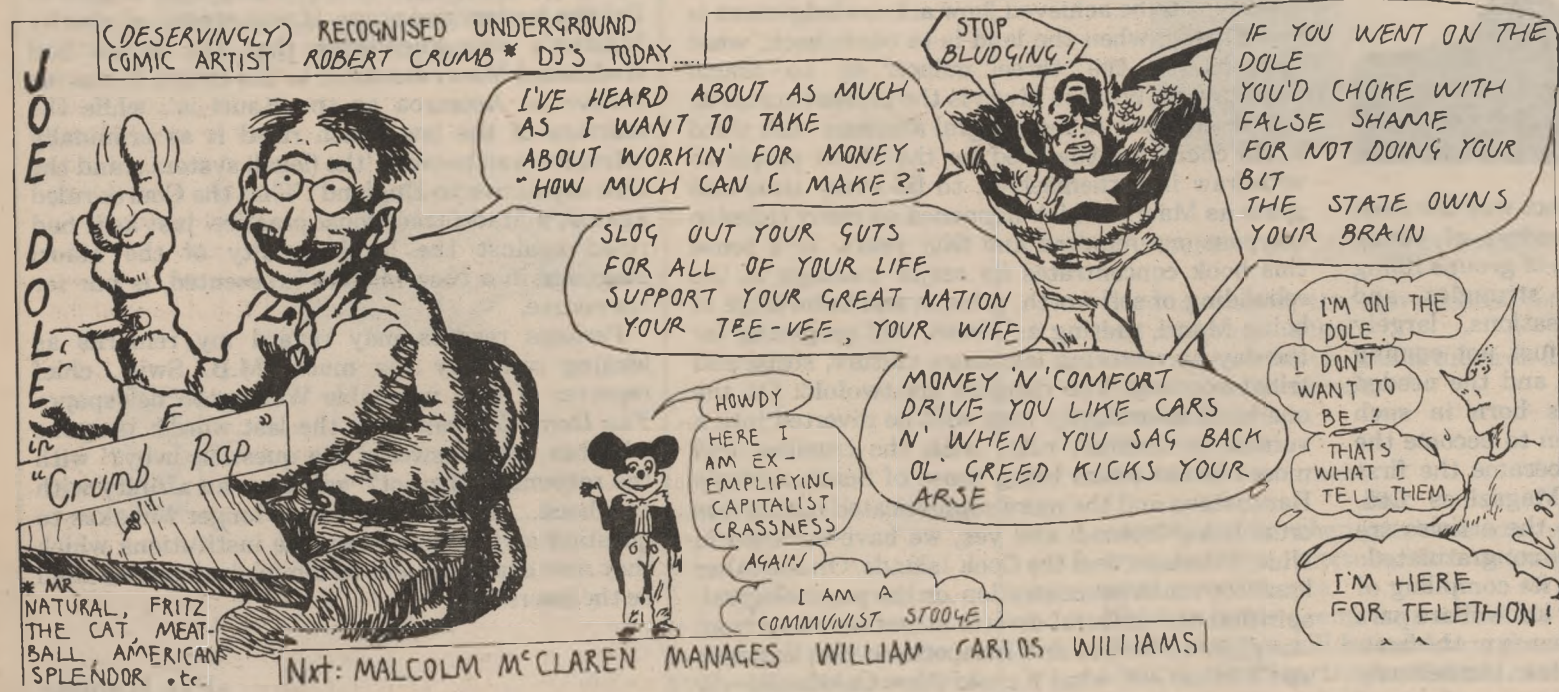
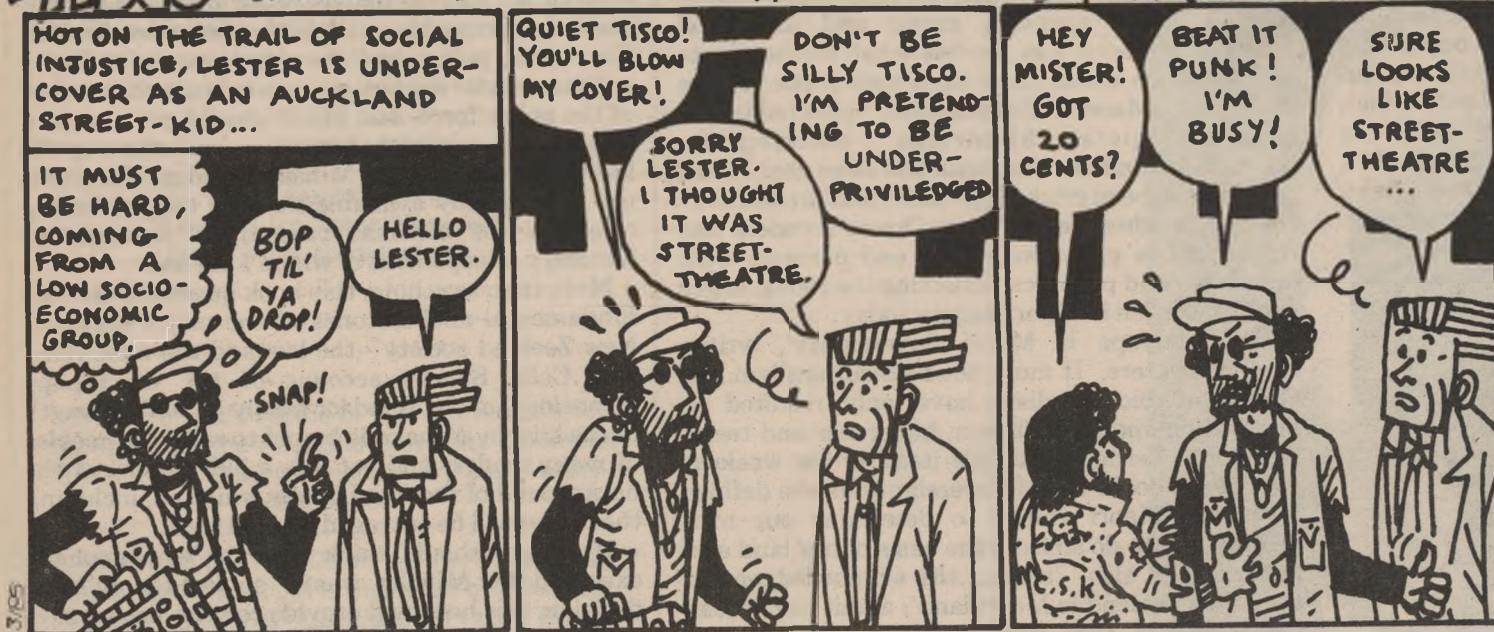
The new bill, if passed, in the words of feminist writer Nawal el Saadawi, will 'Not only be a blow to women in Egypt, but would affect the climate of opinion on the whole question of women's rights in the Arab world...'

- Outwrite



Women from the Red Sea area

TISCO CROSSES CULTURAL BARRIERS! WITH LESTER 'LIBERAL' LOVSKI by KUPE (INCOME UNKNOWN).



Next: MALCOLM McCLAREN MANAGES WILLIAM CARLOS WILLIAMS

ARTYCHOKE

FILM

DUNE

Prod. Rafaella De Laurentis
Dir. David Lynch
From the novel by Frank Herbert
Mid City Cinema One

Dune was perhaps the major work of science fiction in the 60's, a huge saga of politics, greed and power. Many names have been associated with the movie rights. Alejandro Jodorowsky tried to get the project off the ground in the mid-seventies, with people such

assume control of the planet. The Atreides are aware that this may be a facet of the plot by their arch-enemies, the Harkonnens, to destroy them, particularly as it is the Harkonnens who are being ordered to give up Dune. What the Atreides do not know is that the Emperor himself is behind the plot to wipe them out. And back of the Emperor, the two real power groups are struggling. The Spacing Guild require the spice to assist their prophetic navigational trance and the Bene Gesserit require the spice to enhance their farseeing, which they are using in an attempt to produce a superhuman, the Kwisatz Haderach, by breeding amongst the Nobles of the Great Houses.

The young son and heir of House

carved gold berthing ports the size of the Waitemata harbour certainly give you a feeling of conspicuous consumption. And isn't that the hallmark of imperial societies? The Bene Gesserit are excellently represented also, with an air of considerable power, both spiritual and political. And the body shields, the armoured force fields used for personal fighting are certainly very eye-catching and different to what I expected.

Afficionados of the *Dune* books will be most concerned as to whether the worms have been effectively portrayed. Happily, the movie's 'Creature Creator' Carlo Rambaldi appears to have followed the lead of John Schoenherr, who illustrated *Dune* when it was first published in magazine form, in the mid sixties. The worms are excellent and even appear believable when being ridden. A major achievement in special effects.

So what didn't I like about this film. My biggest gripe is directed to popular film taste and market forces. This book just won't fit into 140 minutes, no matter how hard you try. And unfortunately, what has been missed out is all of the political intrigue, and how that moulds the characters, particularly Paul. In the beginning of the film he is a rather foppish and ineffectual young man, at the end he is a virtual messiah, but unfortunately much of the process which brings about that transmission has been excluded. The psychological aspects of living in such a powerful and unevenly balanced society are largely ignored. Strong hints of an Oedipal relationship between Paul and his mother do little to develop either the plot or their respective characters. None of the ecology of the book has been included either, a serious omission. We end up with a movie which is not as well rounded and coherent as it should have been.

Still, I don't want to gripe too much. I've waited a good 10 years for this movie and there are many good things in it. Making it involved a considerable amount of trauma, from all accounts. Shot entirely in Mexico at two desert locations near Mexico City and in a studio there, it involved six months of working, often in a very dusty atmosphere, at heights of 7500 feet above sea level. One setting, Las Agnilas or 'The Red Eagles' was better known to the cast as 'Dead Dog Dump'. Apparently, amongst the broken glass and other debris that required removal before it was usable were numerous carcasses, mostly of dead dogs. Using fans to generate the dust of Dune must have been anything but pleasant. Fremen still suits used in the film were also a problem on location, with black rubber and 120 degrees F heat combining to give actors and extras a very realistic feel of life on Dune. No expense seems to have been spared to create the right sense of milieu for the movie. The worms took Rambaldi a year to make, with 16 being created in all. And filming them required a light output totalling over 1000 kilowatts.

Dune is Rafaella De Laurentis' third production and was started in May 1981. Production design was by Anthony Masters, who was nominated for an Academy Award for art direction on 2001. Carlo Rambaldi's previous credits include *King Kong*, *Alien* and *E.T.*, for all of which he has won Academy Awards for visual effects. It is interesting that the name people on the movie are mainly special effects

ones, and this tends to contradict the assertion that it is not an effects movie. Of the actors, perhaps the most well known is Max Von Sydow, who plays a rather minor part quite effectively. And of course I must not overlook Sting, better known as a singer, but performing quite creditably as the Baron Harkonnen's nephew Feyd.

All in all then, *Dune* is a rather patchy movie, with some unfortunate omissions, which are made up for by the excellent visuals, both of milieu and effects. Entertaining, a film that you can enjoy no matter what direction you are coming from. And I don't think sequels are ruled out. After all, there are four more books in the series.

Henry Harrison

PLACES IN THE HEART

Dir. Robert Benton
Cinema Two

'Ah grew up in Waxahachie, Texas durin' the deepression.'

'Ah mean times wuz hard....but Pah had a good job as the County Sheraff.'

'Ah rememba that sunday lunch...it wuz right afta Bible class. We wuz sittin' down at the kitchin table....Pah wuz sayin' grace.....I rememba Ma had cooked some fried chicken and corn pone bread....Pah's Deputy came nockin' an said....'There's a drunk nigra down by the tracks'.'

'Pah never came back - least ways alive.'

'Willard - the nigra who blew Pah away - he wuz dragged along the road by the fella's from the town....afta that they strung him up a tree down by the nigra houses - like some strange fruit.....Jesus I hate sentimental memories'.

Robert Benton, the writer and director of *Places in the Heart*, shows a certain ambivalence for his home town of Waxahachie, Texas, understandably so as civil rights and due process of law were not for the blacks of America in the 1930's. *Places in the Heart* is set in the Bible Belt in 1935. It would be easy to write this film off as being thoroughly sentimental - emotional it may be, but it has none of the feelings of nostalgia that pervade a film such as *Gone With The Wind*.

Places in the Heart is the story of widow Edna Spalding's struggle against man and nature to keep her family together. She ignores the advice of the polite, pious but firm bank manager who warns her against listening to an ignorant, itinerant nigger who says she can farm the land and not have to sell it to repay the bank mortgage. Edna Spalding (Sally Field) and the black cotton farmer, Moses (Danny Glover) plant the cotton crop and with the help of Mr. Will, (John Malkovich) the bank manager's blind brother-in-law they struggle with greedy merchants, acts of god, and lack of money to raise and harvest the crop.

For the most part *Places in the Heart* avoids excessive sentimentality by undercutting the emotional heights with some social realism such as the exploits of the Ku Klux Klan. And then, there is also the contrast between Edna Spalding succeeding as a woman alone and her sister Margaret (Lindsay Crouse) who is having problems with her husband Wayne (Ed Harris), who is having an affair with his best friend's wife. Margaret has to decide whether she stays or goes it alone.

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Paul treides (Kyle McLachlan) attempts to ride a sandworm

as Salvador Dali, H. R. Giger, and Chris Foss working with him at various times. *Dune* has always struck me as a very visual work of imagination and therefore the risks in producing a film of it are high. Too, the expectations of different groups, the readers, the science fiction film buffs, and the special effects freaks, mean that to produce the film requires the satisfying of a number of conflicting demands. Combine those with trying to fit a very long book into the conventional plus or minus two hour length of a movie and the project was almost doomed to failure. Almost but not quite.

David Lynch (*Eraserhead*, *Elephant Man*) has succeeded in making a film which meets all the expectations I've outlined. One might think that he has done it by specifically catering to the expectations of each group. Trying to appeal to everyone is not a recipe for great innovative film making and *Dune* is not a great or innovative film. What it is good entertainment, which is not lessened if you know the book well, or if you desire exciting new special effects.

The plot of *Dune* involves the power struggles between a number of groups, all of which are trying to control the flow of spice from the planet Dune or Arrakis. Spice has both longevity and prophecy enhancing properties and is only found on Dune, a desert planet. At the start, the Emperor orders House Atreides to

Atreides is named Paul. His mother bore him against the wishes of her Bene Gesserit superiors. A Reverend Mother of the Bene Gesserit comes to test Paul before the Atreides move to Dune. She concludes that he may indeed be the Kwisatz Haderach. The Atreides move to Dune, are betrayed by a trusted servitor, as the Emperor and Baron Harkonnen had planned, and Paul and his mother flee to the desert. There they take up with the people of the desert, the Fremen. Paul becomes the leader of the Fremen and leads them into battle against the Emperor and the Harkonnens. He assumes his dukedom and seizes the Imperial throne. He is indeed revealed as the Kwisatz Haderach, and causes rain to fall on the hitherto desert planet.

One of the most powerful parts of the film for me was the translation of some of the background visual images of the book. The architecture is stupendous, with a real feel for size and for the unusual. Rather than being derivative of American hi-tech as so many science fiction movies are, it seems to have latched onto a diversity of styles, from the baroque feel of the Emperor's palace to a spartan sense which is almost Indian on Dune itself. The Guild is brilliantly portrayed, particularly the envoy's disdainful appearance and the Heighliner's awesome magnitude. None of the chrome of Star Wars here. Ornately



Sally Field in 'Places in the Heart.'

To be charitable to Robert Benton, he must have faced a dilemma as to how he resolved this journey into the past. If he was to have a happy ending, he would have to ignore the reality of black/white conflict that was part of life in the Southern States, and still is. If he was to have a tragic ending who would want to see his film? (Let's all face the reality of commercial film making - always leave the audience smiling and they will tell their friends to see the movie.)

The American Academy of Emotional Pictures, Art and Science have recognised Robert Benton's great achievement in saving the story from the jaws of tragedy. His script took the prize for most original screen play. His ending achieves the seemingly impossible, Black and white, banker, Klan members all sit together at communion in the house of the Lord. The two pillars of Southern life triumph, - the family and church. Yes! Adultery and race hatred can be forgiven. Praise the Lord!

In a spirit of christian forgiveness Robert Benton can be excused his surrealist ending to an otherwise realist story. Sally Field certainly deserves recognition for the emotional intensity she gave the role of Edna Spalding.

In 1985 as in 1935 times are hard in the farming areas of America. The American farmer is up against Reaganomics. Hence Ronald Reagan makes jokes about grain exports to the Soviet Union;

'I think we should keep the grain and export the farmers.'

This joke like his one about the 5 minute warning of an attack on the Soviet Union have caused him considerable political embarrassment. It appears the plight of the farmers has prompted the American film industry, in their best liberal traditions, to tell stories from the Heartland of America, the Mid-West and the South. Three films, *Places in the Heart*, *The River* & *Country* all deal with farmers and their struggles with the forces of nature, the government and merchants and bankers. Stories from the Heartland are not unusual but the unusual has become usual in that the main characters of the stories are now female characters. They are they ones who keep the family together through their trials.

As *Places in the Heart* took two Academy Awards it will be around the cinemas for a while - the other two

films have disappeared back into the vaults. But as has been said before, the Academy Awards are a popularity contest and not an award for excellence in anything.

Morris Averill

penpushers

THE DAY LASTS MORE THAN HUNDRED YEARS

Chingiz Aitmatov
Futura MacDonald & Co.

As the title may suggest this book conforms to the classical dramatic ideal, propounded by Aristotle, that the action of a piece should occur over the span of a single day. It goes without saying that this day is the critical intersection, the culmination of a series of developing forces that will give the reader or audience a new experience, hopefully an informed one, of what brought these forces into being and what laws and logic they obey. Even the irrational and inexplicable will be seen to accord with their own dark imperatives. The book largely succeeds in doing this.

The object of this intense focus is, on this occasion, the lives of those living in a tiny settlement at a railway junction deep in the Asiatic Russian steppes. Built into the action of the day is a series of long reminiscences that recapitulate prior incidents and place the present action in all its relevant perspectives. As the author says in his foreword: 'A man without a sense of history, without memory of the past, who is forced to reconsider his place in the world, a man deprived of the historic experience of his own and other peoples, lacks any perspective...the result is isolation, and from behind this wall a person can preserve the myth of the superiority of one people over all others.' While bearing this in mind we can note that the author's direct and specific criticisms of the Soviet System are confined to the final years of the Stalinist regime and his assessments of the current political arena are necessarily more diffuse.

This book, despite the cover and blurb, is not only and perhaps not even primarily for Science Fiction

enthusiasts. The Science Fiction element seems peculiarly disembodied from the rest of the narrative, a thinly written and ghostly presence that only becomes truly incarnate in the last chapter.

The narrative begins with the death of the patriarch of the community, Kazangap; like the others a railway worker and a man who had lived at Boranly-Burannyl junction for 44 years. Apart from his friend, Yedigei, he is the last person in the area to retain a heartfelt connection to the history and culture of the region as they existed in pre-revolutionary days. This region of vast and limitless steppe has a climate influenced by the distant Himalayas, freezing in winter and a furnace in summer. In this crucible the men and women of the area are tested and called to endure conditions inconceivable to the inhabitants of this temperate land.

Kazangap's last wish was to be buried in the ancient cemetery of his forebears at Ana Beilit and the preparations and journey to this place occupy the outward action of the book. A strange funeral procession winds into the steppe led by Yedigei on his great Bactrian camel Karanar and followed by a tractor and trailer bearing the corpse with an excavator bringing up the rear to dig the grave in the hard ground. It is Yedigei's musings and recollections during the journey that create the context for the confrontation in the final chapter.

Simultaneously, a drama involving the two super powers is developing over the discovery of an advanced extra-terrestrial civilisation. A joint venture Soviet-U.S.A. orbiting space station makes the initial contact and the two astronauts decide to go to the alien planet without informing their superiors on earth. Although the civilisation is peaceful it is decided to obstruct any further contact with the aliens, and moreover, to prevent the return to earth of the two recalcitrant spacemen.

The plots run in parallel for most of the book and only intersect in any significant fashion in the latter part of the story. The Cosmodrome from which the Russian craft ascend to the space station lies close to the railway junction and it is the insensitive appropriation of the land of the cemetery that brings the two groups into conflict. The indifference of a technological-military bureaucracy towards the needs and values of the local people, whose land they now temporarily occupy will strike a familiar note with those acquainting themselves with similar issues in this country.

By the time these transient invaders have withdrawn and their barbed wire enclosures have rusted back into the soil the damage to the indigenous society will probably be irreparable. Only vague memories of the past and a fragmented and disembodied folklore will remain. These too, without the rhythm and ritual of traditional life lose their vital force and relevance, no longer informing the social and religious life of the inhabitants. It becomes cultural residue only fit for inclusion in some learned academic anthology of local folklore and lifestyles, long since vanished.

A symbol for this process of the estrangement of the people from their own culture and environment is a small vixen encountered in the first pages of the book. A native creature of the

steppe she is no longer at home in her own place. The powerful irritating smell of the railway line and collection of discarded refuse offensive to her and yet it is off the garbage that she subsists. Like the workers on the line she has become dependent on the force that oppresses her most.

The author has portrayed Yedigei the leading character, and his friends and family with passionate veracity and a deep feeling of kinship. We are drawn into that illimitable and quiet spiritual power that is found characteristically in the Russian novel and would seem to be correlated with the vast and implacable quality of the landscape. For anyone who has read Sholokhov, Tolstoy and Dostoevsky and enjoyed these author's attempts to place people in their eternal context this book should not be a disappointment.

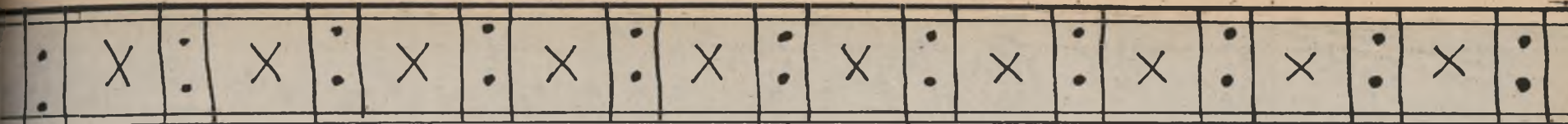
Other animals, apart from the vixen already alluded to, play powerful symbolic roles in the development of the author's themes. Perhaps the most important of these is Yedigei's huge camel Karanar given to him many years ago by the recently deceased Kazangap. His ancient forebear was an animal of great beauty, grace and strength and was owned by a woman who was the first to be buried at the cemetery of Ana Beilit to which Kazangap, as the last of his line is now being carried. Her terrible story, and that of her son are told to us, and in relation the past and present begin to resonate together and the temporal boundaries dividing myth and reality dissolve through the mediumship of Yedigei's deep contemplation. Yedigei believes the so-called legends of the steppes to be substantially articles of fact, coloured and blurred by time and retelling.

Thus this prize male Bactrian (the humped) camel, a full-blooded and mettlesome creature provides another

of the last tenuous links with the past. The trials and tribulations that Karanar brings to his owner occupy a significant portion of the book and provide much of its humour which may be too agrarian for more refined tastes.

Along with his master and Karanar the camel represents a form of energy that is distinctively male and that nurtured and tested in the hard country that gave them all birth. There is something fierce and wild about the energy that accords with the landscape and gives them the necessary armament to deal with the great trials that the country sends them. Yet the men of the steppe are not emotionally hard or insensitive. They love poetry, music and dance, and their unfettered energy, released from the obligations of their daily toil, renews and uplifts the whole community. They are not inadequate, stiff, brutal, obsessed, rationalistic, money-mad or uncompassionate. This energy encompasses robust health, resilient endurance, compassionate authority, goodwill and leadership - in short positive power accepted by the men in service to the community. The strength and power is transposed neither into oppression nor machinery.

The power that is seen to connect both men and women, is the one that grows from the stalinistic paranoia of political deviancy. Political philosophical fundamentalism sees the heretic over and against which



can define its own ideological purity. The offender without helps create the citidel within, and within the isolation of its walls lies a measure of security. Of itself though it creates the illusion of the subversive adversary, it creates its own Satan and all who do not utterly belong to them begin to bear its sign. Behind these ideological barriers no one can be seen clearly because no one can be held up close. Thus everyone becomes a potential malefactor or dangerous reactionary and the dehumanising rhetoric of the central party are translated into the activities of the secret police. What is being suggested is that any inflexible doctrine that will not tolerate any perspective but its own will naturally find itself at war with all others.

Nigel Hooper

MUSIC

SEXCRIME (nineteen eighty-four)



EURYTHMICS

1984

Eurythmics
Starcall Records

Q: When is a Eurythmics album not a Eurythmics album?

A: When it's a sound track.

George Orwell may have not got it right (exactly), but what his macabre premonition of the possible outcome for humanity does provide is an excellent outlet for the musical talents of Ann Lennox and David Stewart.

This album differs from their previous works in that it is not a collection of catchy pop tunes, well not completely. Essentially, they have been required to interpret Orwell's vision to accompany a visual portrayal of the same. A movie soundtrack by its very nature requires a certain musical restraint. This they have shown yet still managed to capture the underlying brutality of the novel/film.

With the exception of *Sexcrime* and to an extent *Doubleplusgood* the melody bands are narrow, the vocals subdued and the rhythms less obtrusive/quirky than their forebears. Notwithstanding these changes they have incorporated a large number of influences, from ambient electronic compositions such as *Winston's Diary*, to the eerie mix of voice and jungle rhythm of *Greetings From A Dead Man*, to the poignancy of the ballad *Julia*.

Listening from start to finish however, it is an enchanting blend, an appropriate blend, a quiet but very effective collection of aural images.

This then is one of the best soundtracks you'll never see at the movies and for me the most exciting work the Eurythmics have produced to date.

Bernard

THE LEGENDARY SERIES

Robert Johnson, Willie Dixon
CBS

'Legendary' is a strange term. It's not unlike that of 'Genius', which in jazz, blues and other artforms is an often used and misinterpreted title.

The criteria used to choose artists represented in the *CBS Legendary* series seems also somewhat ambiguous. Included in the set are a range of people who have worked in the blues form, from Taj Mahal to Billie Holiday and Duke Ellington. The reasons for each being considered 'legendary' are obviously very different, and this is really refreshing as the emphasis is on presenting a variety of artists, for whom the title legendary is appropriate to their own individual contributions to the blues. Of the four 'Legendary' albums available to me, I'll feature the two most obviously 'blues' artists, Robert Johnson and Willie Dixon, while next week review the Duke Ellington and Taj Mahal albums as artists who have adapted the blues into other music forms.

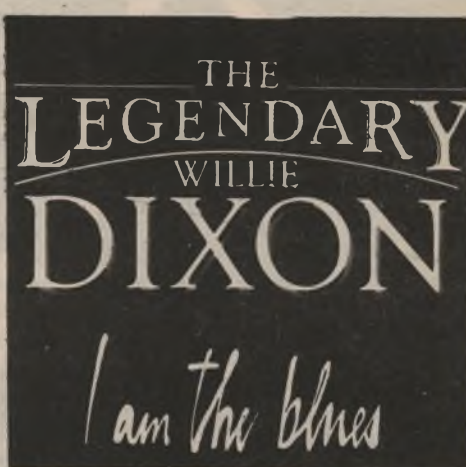
Robert Johnson and Willie Dixon are representative of two distinct eras of the blues. Johnson from it's folk origins singing with an acoustic guitar in the 1920's and 30's, and Dixon a contemporary urban blues artist utilising the electric guitar and other instruments. Both have had their compositions interpreted by many people, including a large number of rock bands. Cream have recorded riviting versions of Dixon's 'spoonful' and Johnson's 'crossroads', while the

Doors covered 'Back door man' by Dixon on their first album.

Robert Johnson was born in Mississippi around 1913, the exact date is unknown. His background is fairly vague, but he was supposed to have recorded about 30 songs between 1936 and his death by poisoning in 1937. Many of these songs appear on the *Legendary* album, including classics such as 'Crossroad blues', 'I believe I'll dust my broom', 'Drunken hearted man' and 'Ramblin on my mind'. The songs are all sung with incredible intensity and on occasions his lyrics are lost in passionately emotive phrasing, where the need to communicate feeling with his voice is more directly articulate than the words themselves. Although when he sings, 'out here in the street and I don't mind dying', from 'Walking blues', you understand that it's not his interpretation of someone elses blues he's singing, but of his own.

These songs are classic blues from one of the original bluesmen and despite the poor recording quality, which is more a result of that era rather than wear on the original recording, the music is poignant and still desperately real.

Willie Dixon provides a real interesting contrast to Robert Johnson, who died before his recordings were to be appreciated by an audience other than those he played to. Dixon has become a seminal figure in contemporary blues within his lifetime. Many of his songs have become established classics. Apart from the aforementioned 'Spoonful' and 'Backdoor man', songs like 'Little Red Rooster' and 'Hoochie Coochie Man' were essential inclusions in a set by any British beat band of the sixties. In his role as a producer for the Chicago blues label Chess records, he's influenced other artists such as Muddy Waters, Howlin' Wolf, Chuck Berry, Bo Diddley and others.



The 'Legendary Series' album entitled 'I am the blues' has Willie Dixon performing all his classics with the backing of the pick of Chicago blues musicians behind him. As a vocalist Dixon doesn't have the same passionate attack of Robert Johnson and in general the delivery is more laid back. Songs like 'Hoochie coochie man' almost have an easy mocking feel, showing contemporary blues as an expression of many emotions, rather than more of an escape from misery and pain.

For blues people and anyone interested in blues, these albums are essential. The quality of the recordings is better than you'll find on the older pressings and you couldn't get a better collection of songs by Robert Johnson and Willie Dixon on record.

New Zealand sees virtually no blues released here, so grab them now because tomorrow you might die and then it'll be too late to even consider listening to them.

semaj.

HOPE AND GLORY

Tom Robinson
Castaway Records (RCA)

Remember 1977? Remember 2-4-6-8 Motorway? Remember *Power In The Darkness*? Remember anything since? Tom Robinson's music used to be hard, loud, angry and politically sound.

Hope and Glory Robinson's latest album contains the first singles I can remember since that time. The poignant haunting *War Baby* and the numbing/doleful *Atmospherics* which was co-written by Peter Gabriel. So what's changed in 7 years? Tom himself tries to tell us in the track *Blond and Blue* but in case your not prepared to find out for yourself: loud - gone; angry - gone; hard - gone. That leaves politically sound, something Tom Robinson will always be.

The overall feeling of this album is the "it's been a long day at the factory, draggin' my tired feet down the faded brown backstreets home to another cold empty night at home" life holds nothing theme. This futureless existence does exist. The only trouble is there are so many people trying to tell us this that the new Tom Robinson just becomes part of another dull brown back alley. The new Tom Robinson has become so tame, quiet and reasoned that the music herein provides a morphia and not the spur to act of old. The album with the exception of the dubious *Cabin Boy* could best be described as 'laid back'. Walter Becker and Donald Fagan even feature. Nice Tom! too nice.

Bernard

Campus Radio BFM Alternative Top Ten - April 10 1985

1. DRAYGO'S GUILT - The Fall
2. THE BRAIN THAT WOULDN'T DIE - Tall Dwarfs
3. DON'T GO - Right, Left & Centre
4. SLEEPWALKER - This Kind Of Punishment
5. LOOKING EAST - Bilders
6. LAY OF THE LAND - The Fall
7. IVO - Cocteau Twins
8. SENSORIA - Cabaret Voltaire
9. WORLD DESTRUCTION - Timezone
10. SPIRIT WALKER - The Cult

The Alternative Top 10 is brought to you through Revival Records of Victoria St and is compiled from listener's votes.

To vote, phone Campus Radio on 32-236 between 4-6.30pm, Wednesdays. The Top 10 is broadcast at 7pm.

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Student Travel Services (NZ) Ltd

The National Bank
of New Zealand Limited



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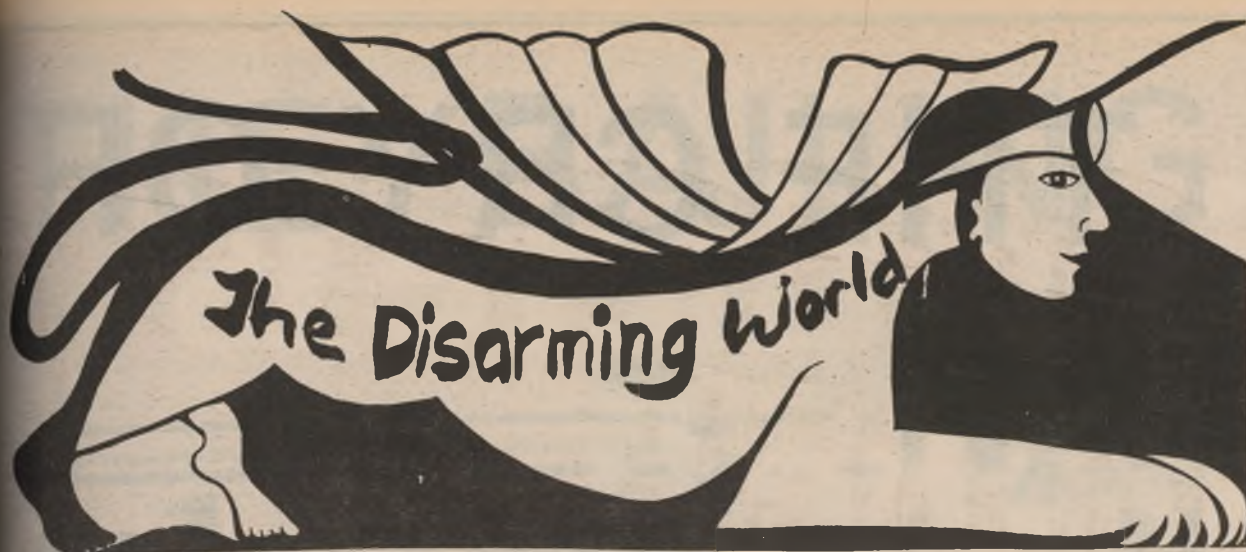
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By Melor S
Investia. H
1977-83.

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WORLDS APART

Two articles, one a press release from the United States Information Service, the other from the USSR Embassy's Soviet News, recently landed on Disarming World's desk. We reprint below excerpts from both. A later Disarming World will examine the 'Star Wars' (or Strategic Defence Initiative) proposals.

1984 - Capitalist Realism

By Melor Sturua, a journalist on the Newspaper Investia. He worked in the United States from 1977-83.

Nineteen Eighty-Four made 1984 a landmark year in history - a 'terminal date' in the eyes of the countless political commentators, sociologists, futurologists and journalists who wrote about it.

The title of the novel became a notion familiar even to those who had never read it, and the phrase 'Big Brother is watching you' became proverbial.

George Orwell conceived his social and political novel as a satire of socialist society, exemplified by a Labour Party Britain that had 'degenerated' into a 'communist' one.

But history has played - and could not help playing - a malicious joke on both the author and his apologists.

Every year from 1949 (when the novel was published) to 1984 has ever more clearly and convincingly shown that without wishing it or being aware of it (though the latter point could be disputed) George Orwell drew not a caricature of socialism and communism but a perfectly realistic picture of modern capitalism and imperialism.

What exercised George Orwell's highly developed imagination has become a reality in the Western world, above all in the United States of America.



On the face of the building where the main character in *Nineteen Eighty-Four* works three slogans are hung: 'War is Peace. Freedom is Slavery. Ignorance is Strength.'

In Orwell's utopia, the Ministry of Peace concerns itself with war, the Ministry of Love with torture, while the spreading of lies, of course, is the concern of the Ministry of Truth.

The motto of the US Strategic Air Force is 'Peace is our Profession', and Washington's subversive radio stations call themselves Radio Liberty and Radio Free Europe.

Now as regards ignorance. When one of the leaders of Orwell's utopia is told that the Earth's rocks 'are full of the bones of extinct animals - mammoths and mastodons and enormous reptiles', he objects: 'Have you ever seen those bones? Of course not. Nineteenth-century biologists invented them.'

How can one help recalling President Reagan's refusal to believe in dinosaurs because their existence contradicts the Bible story of the Creation?

NEWSPEAK

The speech, or rather Newspeak, delivered by the President to the American Legion in Seattle in August 1983 might have been written to Orwell's dictation.

The President said: 'At your Boston Convention in 1980 I pledged to strive for arms reduction agreements ... We've kept that pledge.'

But his 'zero option', 'interim' and other proposals are werewolf proposals, like Nato's 'double-track' decision prompted by a philosophy of aggression and the arms race.

Glancing at the ghost of Orwell prompting him the President said:

'There is no contradiction in this dual approach ... the restoration of a credible deterrent and the search for real arms reduction and stability are two sides of the same coin - a coin that is inscribed with the words, peace and security.'

In Washington Newspeak, the failure of the Geneva talks is their success. Such is the logic of doublethink.

Not for nothing is the arms race declared to be 'real arms reductions'.

Not for nothing is such a policy being pursued under slogans lifted straight from Orwell's *Nineteen Eighty-Four*.

I refer to the talk of 'building-down' armaments. That is pure Orwell.

A few years ago when I was seeing the Washington headquarters of the FBI - just as a visitor, thank heavens - I saw a huge poster depicting a Soviet soldier in a threatening pose, wearing a giant fur hat and with his sub-machine gun at a tilt. The poster was intended to scare people.



In the years I was working in the United States, I saw plenty of such scarifying pictures in the newspapers, in films and on television.

I came across something of the same sort in Orwell's *Nineteen Eighty-Four*: 'A new poster had suddenly appeared all over London. It had no caption, and represented simply the monstrous figure of a Eurasian soldier, three or four metres

high, striding forward with expressionless Mongolian face and enormous boots, a sub-machine gun pointed from his hip ... The thing had been plastered on every blank space on every wall

... The purpose of both posters, - the FBI's and Orwell's - is to foster hate.

HATE

In the utopian world of *Nineteen Eighty-Four* the fostering of hate is elevated to the rank of both a science and an art. Sessions of what is called 'Two Minutes' Hate' are held in offices every day.

The telescreens show 'endless columns of the Eurasian army', the sight of which turns hate and frenzy into 'a hideous ecstasy of fear and vindictiveness, a desire to kill, to torture, to smash faces in with a sledgehammer.'

In the real world of imperialism - a world worse than Orwell's - two-minute, weeklong and month-long sessions of hate merge into a solid, continuous flood of anti-Sovietism and anti-communism.

This torrent of filth pours from TV screens and floods the air, poisoning people's minds and the international atmosphere.

'We are the priests of power ... God is power,' says one of the rulers of Orwell's utopia.

'Always - do not forget this ... - always there will be the intoxication of power, constantly increasing and constantly growing subtler...If you want a picture of the future, imagine a boot stamping on a human face - forever ... An endless pressing, pressing, pressing upon the nerve of power...'

Among those who could well put their bloody signatures to those words are Pinochet, the hangman of the Chilean people, the leaders of the 'death squads' in El Salvador, the butchers of Sabra and Shatila in Lebanon, the South African racists, the Haitian dictator Duvalier, and Paraguay's Stroessner - all the dictator puppets of imperialism.

Lastly, there is the worst crime of imperialism - its preparations for a thermo-nuclear holocaust.

This is not even 'controlled insanity', as Orwell put it, but uncontrolled insanity.

Orwell predicted this insanity, but erred in his choice of those who would become insane.

In Orwell's utopia we find an 'economy existing by and for continuous warfare'.

'In the vast laboratories of the Ministry of Peace, and in the experimental stations hidden in the Brazilian forests, or in the Australian desert, or on lost islands of the Antarctic, the teams of experts are indefatigably at work,' wrote Orwell.

'Some are concerned simply with planning the logistics of future wars; other devise larger and larger rocket bombs ... Others search for new and deadlier gases, or for soluble poisons...'

This is a fairly precise description of some of the Pentagon's current and future plans.

On the very day he signed the draft of the military budget for an Orwellian 1984, President Reagan declared in a Voice of America broadcast that he was 'for peace'.

This was not the voice of America. It was the Newspeak of US imperialism.



DEFENSE

BOLD STEPS

USIS

By Lieutenant General James Abrahamson, Director of the Strategic Defence Initiative research programme from testimony given to the Senate Subcommittee on Strategic Theatre Nuclear Forces.

Two years ago President Reagan expressed the conviction that free people should live secure in the knowledge that their security did not rest upon the threat of U.S. retaliation to deter a Soviet nuclear attack. At that time, he described the threat posed by increasing Soviet nuclear arsenals, and he proposed bold steps, embodied in a new initiative, to address that threat. This initiative calls for a comprehensive and intensive research effort to pursue recent advances in defence technology that have the potential for strengthening deterrence by introducing a defensive component to our deterrent posture.

continued on page 17.....

THE CRY OF T

As the shrinking global village of the world enters the information age of community, Aotearoa, a family based, insular, growth culture, is having to come out of its shell to assert its quality of life, through a rejuvenation of its naive shakey island on H.P. mentality.

Enlightened co-operative leadership, inspiring resourceful enterprise, will awaken New Zealand's seed box destiny from its present quicksand clinging economy of nonchalance - to an illuminary, flourishing, healing heartland of prolific life force.

Nurtured in a waterscape softness with a primal volcanic aliveness, enshrined with a ritualistic ethnic spirituality, the European stage post sensibility has been transmuted into a frontier, new world, culture.

A pioneer separateness at the edge of the world has constituted a tough, determined psychological capacity for innovation, out of share survival necessity, and a perservering achievement against all odds. A do-it-yourself, alone, no bull-shit, hardy individualism. The communal, extended family fabric of the Maori and Polynesian cultures, interfused with a sparse population close to the natural ecosystem, has seen a breakdown of old world, Victoriana convention. A loosening of class rigidities has created a stodgy, homogenised middle class paralysis; and now with the present computer age depression, there is a more pronounced shift in values, as the cloaked chasm between the rich and poor becomes polarised.

The laid back, sheltered isolation offers a double edged sword of xenophobic, cul-de-sac dilemmas. An intolerant, over protectiveness has spored self effacing, coy, inferiority, with resistance to change. At its worst, this rural based parochialism is emotionally retentive, obstructive and defensively sensitive to criticism.

Underneath mild mannered, quaint appearances, there lurks a volatile passion, volcanically fused and eruptive - as revealed by the cathartic turbulence of the 1981 Springbok Tour demonstrations, where apartheid issues were masquerading as a springboard for a public display of disobedience.

The riotous mayhem that catapulted down the mirrored, major mile (Queen St.), and reduced it to shards of shattered glass on a December Friday night, in 1984, was a teenage tantrum. This malacious bravado of blind rage, slapped Auckland on the face, defiantly challenging authority (the police and the Auckland city fathers). A confrontation had been building up, as every Friday night, agitated disenfranchised youth funnel into a city that is selfishly looking after its business interests (Developers in cohorts with the Auckland City Council) and indifferent to the city's social needs.

Aotea Square - a projected cultural centre - is no-mans-land, the front door of the ACC, which deservingly has become a dumping ground of discordance. The vandalistic abandonment of this blood sport, a pelting match with the police, stirred a mixed spasm of thrill and disgust in the public, who hastened like spectators to watch this contemptuous urban tribalism on the most prestigious street in the country.

Anger and violence are raw, strangled emotions. Inherently what is revealed underneath the polite surface of 'she'll be right in Godzone' is a stunted social hygiene rife with awkward inhibition. Creative public release valve, emotional expression, and overt displays of feeling are constrained, frowned upon, put under wraps. The hatchet of the so called 'passionless people' is buried, swept under a veil of judgemental, prudish mediocrity - the festering axe of angst surfaces when the reins have been abandoned, as a barbaric reflex of rape and bashings. The alcohol is just the lubricant, not the cause. Overbearing licensing laws breed immature, consumptive attitudes, devoid of investing any sense of personal responsibility in the user. You are denigrated to the level of a child, so you act that way. The stance, 'we need protection from ourselves' is taken, so inevitable we become our own worst enemy given



SELWYN MURU

From its resilient pioneer roots, the antipodean backyard farm of England, New Zealand is still being born. It is a new frontier culture rising and descending from a post British colonialism - spliced by a pastiche of Third World Polynesia with its environmental softness and ritualistic ethnic spirituality. Aotearoa is the nexus centre of the Pacific Island Region, a disseminating point to the rest of the world for the futuristic Pacific - a seed box for the next century.

half a chance.

World per capita statistics on violence rate New Zealand very high. The streets of Auckland are more loaded with ominous tension than those of Sydney or even Manhattan after the pub.

1984 had dealt its promise, the nation has had to face the music, having deluded itself for too long, that all the devious ills of the world could not wash up on its tranquil shore. This island mentality has been whipped by the psycho-political power antics of an iron fist tyranny, derived from an insecure need for a strong protector leadership, in order to spare the pain of maturity and self intitiating growth. Since 1976, there has been an exodus of 500,000 kiwis abandoning the nest, permanently or long term.

People don't want leaders anymore that sanction their freedom of choice. They want collective representation. It has been too easy to prey on sleepy ambivalence, anaesthetised from the pain of change by permanent hire, bottomless bucket economics, propping up short sighted, glutton consumptive attitudes. A social and economic inflexibility that has become a millstone around the kiwi's neck.

The world is undergoing a major shift, a purification, an overhaul, spelling the end of the industrial mass consumer age. The dislocation of our present transition is into an informative, communal age, with a contracted economy which will facilitate more efficient humane attitudes. Those who can't adapt will suffer. Those who can will survive and prosper. In times of difficulty or disaster people can either persist in established patterns looking out for themselves and their narrow interests or they can adapt and grow, to become responsive to the needs of others (community).

Paul Hawken, in his optimistic treatise 'The Next Economy' sagaciously translates the essence of the present passage: 'In the industrial age mechanical devices were an extension of our muscles and increased the amount of physical work that could be done. Microchips are an extension of mind into matter; computers are an extension of

our intelligence, and in an informative economy they will remake every single aspect of our economy. They will make possible a high standard of living without the high consumptive energy materials of the previous era. We are about to completely redesign our world as we did at the beginning of the industrial age.'

A family knit fibre of community closeness and tribal Maori values sees NZ well endowed with a socially caring attitude, conducive to working together with a collective purpose for the benefit of the whole. Verging on incestuous, it is a clan society of 3 million plus, spearheaded by a cluster of monopolies and traditional big family businesses, in alimony to an apron string government. New Zealand's type of - non competitive - capitalism lends more from a totalitarian communist mood of sink or swim together.

Vigorous, hard sell, every man for himself, industrial attitudes, as manifest in faster paced capitalist economies, exploitatively competing unscrupulously for a large consumer market, strive for quantity above quality and personalised service, these being the key elements of New Zealand's sincere, small community values of practical, frugal, efficiency.

The 'third world' hybrid capitalism of NZ is not such a bad thing, except for the umbilical need for heavy transfusions of capital from the western world. Global monetary mechanics are on a swivel. The extreme polarities of communism and capitalist systems are having to dissolve their repressive/manipulative rigidities and intolerance to each other through the nuclear - no winner - stalemate. What is left is a more universal concern for the condition of man on a defensively fused planet, preserving feudal attitudes, with the frontier of space becoming an escalation of humans still territorially throwing spears at each other.

Global recession, inflation and unemployment are revealing the decline of the consumptive mass economy, giving birth to new, informative, rich, economic strategies. The present mood demands spend-thrift surgery in managerial tactics, and will

THE BAILING NATION

require compassion and responsibility with an attunement to the needs of the community.

Paul Hawken expounds: 'In every product there is a combination of 'mass' and 'information'. The mass is the amount of material and energy needed to produce it. The information is the knowledge, intelligence, design and skill involved. In a mass economy the ratio of mass to information is very high because energy and raw material are cheap, that means large, inefficient, expendable goods could be produced in economies where raw materials, energy and labour cost very little.' With a pioneer spirit of innovation, New Zealand is perfectly equipped to adapt, to concentrate on producing small-run quality products, with a decisive downsizing in scale. The inventive sense of craftsmanship and international profile of clean honest sincerity, sees NZ already competing well, niche marketing small volume, efficient products, durable with a stamp of kiwi ingenuity.

'Think small' as opposed to 'think big'. The country abounds with cottage industry and backyard hobbyists. These personalised, small business enterprises and cooperatives, given enough entrepreneurial management ability and market research, are able to devise new specialist lines. They are an ever expanding source of employment and provide common destiny, non-adversarial 'family' intimacy of cooperation between management and worker.

Within the ranks of the unemployed there is an untapped resource of well-educated intelligence. Young people are equipped with a sharp sense of intuitive maturity to deal with the dislocations of an inherited order undergoing rapid change, that the older generation fail to understand, coming from a different, industrial boom era, with its regimented career hierarchy. Karmaically, & via the process of evolution, those that are rising up through the present decay are perfectly equipped in their innate wisdom to lever a renovation that meets the needs of this age and the enterprising solutions they will bring to its challenges. The 'old guard', power mongering moguls have to let the young life force realise their fullness, instead of chopping them off at the knees through lack of understanding with an overbearing hand, and its stringent straight jacket legislation, siphoning off the virtues of initiative and self actualisation.

Direct marketing and the minimizing of middlement is emerging, bringing producer and consumer together. Energy, material, time and money are saved. Companies, management and labour must learn co-operative compromise in the market place and in the work place, then respect for human beings will be crucial as quality of product. A rebirth of the local retailer able to provide for customers in a specific and personal way and thus able to compete with the huge chains. Concentrated use of the land through the return to the small scale farm operated on a more labour intensive, and biological basis, modifying one dimensional bloodstock attitudes by producing a diversity of non-meat products, as is being revealed by the expansion of horticulture markets.

One who lives on the land wishes to see in the soil a moist goodness that wills itself to transform life into a thick growth. New Zealanders are craft people possessing a self sufficiency and creative resourcefulness to survive. With an abundant green succulence, there is a down to earth closeness to natural life forces in this isle nation, bringing with it a keen conservation consciousness.

Astrologically, NZ is ruled by the sign of Cancer, symbolised by the crab. It reveals standoffish traits of shyness, an awkward armour defensively masking its feminine softness. There is a maternal

nurturance of life, but also there has been a tendency for these caring, protective, mother-smother traits to give rise to a bureaucratic club hammer, and a mood of needy dependency on the drip feed of the welfare state, rather than fostering an esteem of self help. There is an air of government worker, languid lethargy, that permeates work attitudes and its obstructive bondage to authority worship. The type of psychosis Robert Muldoon thrived on.

Matriarchal tendencies have given rise to a stern feminist movement that is polarised against the equally strong, and entrenched, machismo of the rugby movement; which draws its crudeness from aspects of the raw, primitive Aries energy, co-ruling New Zealand, but it also reveals a sense of fresh beginnings with pioneer inception, the fibre of the fast tracking self starters who compete well, and love a challenge.

The crab is coming out from its ensconced clinging in this aquatic womb, detached from the world, to assert its organic quality of life, based on family values as well as sell its expertise quality products; plus the baited allurements of its tourist garden, playground wilderness. With humanistic, life protective values to the fore internationally, NZ is the bastion of the futuristic Pacific with a decisive stance on environmental, racial and nuclear issues - the moral outrigger of Australasia.

The land of cobalt light and new zeal - Aotearoa - resonates a rich well spring of healing force; this extreme terminus harbours a rich propagation of divinity, drawing sustenance from its karmically youthful purity. Psychic/occult - diviners and therapists who have been evolving prophetically in the still shadows are now turning up their amplification of holistic enlightenment.

A psycho-techronic synchronism (yesterday's magic is today's science) is jelling body/mind/soul illumination to meet the challenge of discordant, imploding forces. A telepathic social transformation, networking a world neighbourhood of common flux. The decay of exhaustive economics. Rigidities of calcified capitalist and communist, paranoia butted up, intolerantly against each other. The oppression of human rights politically and racially. Dogmatic religious fanaticism: all impinge upon a - nuclear fused - teetering, apocalyptic, global yoyo.

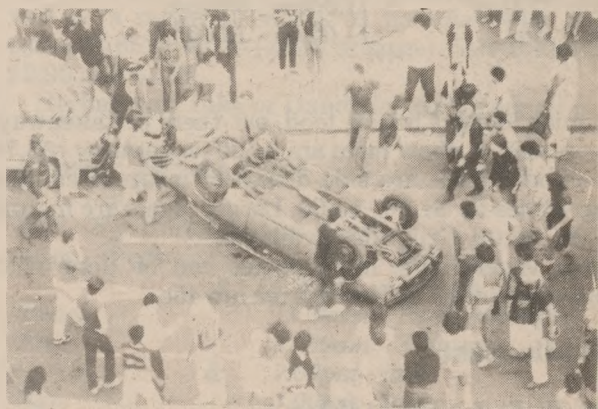
Breakdown! A precipice baptism of fire has awakened all ancient cosmology of truth, as we stand at the threshold of regeneration into a dawn of a scientific spirituality - a wired planet, uniting a family of humankind.

Mythological Maori folklore has a refined understanding of the purifying psychic forces that are inherent in our 'free zone', buffered from the heavy industrial military societies of the northern hemisphere.

A healing hermitage, with an opulent cosy quietness, makes NZ a safe, still, haven to unfold. There are self discovery centres, in different guises, dotted about the country; all kinds of tributaries are making themselves available for awareness raising, to take you to the source of who you are. An opportunity to unravel.

Back to nature, recharge retreats in the country are big business in the highly urban, mechanoid terrain of Japan, America and Europe. New Zealand represents a magnetic invitation, with its clean outdoor quality of life and indigenous beauty, plus a salubrious abundance of healing energy. The present tourist outreach is just touching the surface.

Aotearoa's zenith will be in the next century. At the extreme, it will be an earth refuge in a post nuclear aftermath, with growth culture, life renewal values to the fore, back to the land to spread seeds in 'Godzone'.



PHOTOGRAPHY BRUCE JARVIS

Not the open revolt of a few but the immense latent detection, the endemic masked resistance of a silent majority. One nostalgic for violence. Something in people profoundly rejoices in seeing a car burn. Youth is only an exponent of this spectacle.



Chances R

21 Elliott Street

Mon - Thurs & Sun 4pm - 10.00pm

Fri & Sat 4pm - 12.00 midnight

Minimum charge \$5.00

American 1950's style decor with jukebox and film prints. Specialises in cocktails so there is some pressure to drink, but you don't have to. Best value are the small meals and snacks. Garlic bread costs \$1.10, soup \$1.80, chilli con carne \$4.00. Filling burger meals - with beef patty, bun, chips or baked potato, and side salad cost \$6.25 to \$6.50. There are seven choices of extras and sauces, and they will do a vegetarian one if you ask. Pancakes cost \$3.10.

(If you can afford a cocktail they are \$4.25 and quite spectacular).

DKD

Off Bledisloe Lane, behind the Civic Theatre.
Tues - Sat 11.00am - 12.00 midnight

Modelled on a European cafe brasserie, DKD has a really original decor, occupying a cavern like space within the Civic building. Food is all freshly prepared, mainly vegetarian, and they don't use a microwave. Some of their best value offerings are soup and sourdough bread for \$2.00, and special DKD rice at \$4.00. Homemade cakes cost around \$2.00 slice. Menu changes regularly.

Over the next three weeks there will be live jazz on Wednesday nights, from around 7.30pm, which they hope to make ongoing. There is no cover charge, but donations towards the costs are welcome.

Bunny's Burger Cafe

Durham Street East (by Whitcoulls in High Street)
Mon - Fri 6.00am - 6.00pm
Sat 10.00am - 4.00pm

Pine booths and a really nice big open window that you can sit by in front. Burgers (\$1.70 for a hamburger), fish and chips, toasted sandwiches (\$1.70 - \$2.45). They do ice cream deserts, and a pot of tea, or coffee costs 80c.

Peking Cafe

324 Wellesley Street West
Mon - Thurs 11.00am - 9.00pm
Fri & Sat 11.00am - 10.00pm
BYO

Quick cheap Chinese food, eat there or takeaway. Chop suey or chow mein are \$4.20 (vegetable) - \$5.70 (seafood). There are side dishes of meats, rice, and vegetables for \$1.00 - \$3.00. Larger meals are mainly \$5.00 - \$6.00. Grills also available.

For vegetarians, most dishes can be done with vegetables only. Coffee and tea are 45c.

Middle East

23A Wellesley Street West
Mon - Fri 11.30am - 2.30pm
& 5.30pm - 11.00pm
Sat 5.30pm - 11.00pm

Small and informal, decorated with camel and desert scenes, and other bits of Arabian memorabilia. You can eat well for very little. Meat dishes are based around hot spiced lamb from the spit, for example \$2.60 for a chawarma, (lamb in a pita bun). There are plenty of vegetarian meals, like falafel and tacos. They have yummy garlic and chilli sauces for putting on everything.

Larger meals are \$6.50 - \$8.30.

Coffee is 75c, pure juices available.

24 Hour Cafe

259 Karangahape Road
Like the name says

Your basic diner, with formica tables and comfy chairs. Very cheap. \$1.70 for a hamburger, and \$1.40 for a toasted sandwich with one filling.

Meals range from \$4.00 for eggs and chips to schnitzel and chips at \$6.50. (All with side salad). Specials of the day are \$1.00 - \$1.50 off.

Coffee and tea are 50c during the day. For vegetarians they are happy to make up special meals or salads. Vego burgers with everything but are \$1.50.



Mexican Food

Based around enchiladas, tostadas and tacos, which are tortillas (a type of Mexican pancake) prepared in different ways. These are filled with your choice of things like beef, chicken, or refried beans, and extras such as lettuce, cheese, sauces and sour cream, depending on the dish. Very tasty, filling, and cheap.

Hard to Find Cafe

APC House, 26 High Street (at the end of the mall)
Mon - Thurs 12.00noon - 3.00pm
& 5.00pm - 10.00pm
Friday same but open till around 12.00

BYO licence

Small and relaxed restaurant atmosphere. The staff are very friendly. Their small meals are good value, and can be rounded out with things like avocado salad and rice. Tacos are \$2.50, and enchilada and tostada \$4.20.

Larger versions of these meals are \$8.50.

Especially nice are their special fillings of the day, things like avocado and cottage cheese, or eggplant and tomato, which are a change from the usual beans or meat.

Coffee is 90c and teas (including peppermint) \$1.50 - \$2.00 pot.

Mexican Cafe

40 Albert Street
Lunch Weds - Fri 12.00 noon - 2.00pm
Dinner Mon-Sun 6.00pm - 10.00pm
BYO licence

Live Latin music Monday evening, cover charge \$1.00.

Decor rather more spartan, however prices are cheaper. There are a range of appetisers, like guacamole (avocado dip) and corn chips for \$1.50 - \$4.80. Tacos cost up to \$2.50, enchiladas up to \$2.60, depending on filling, for small portions. Larger meals of tacos, enchiladas and tostadas are \$5.00-\$6.00. There is a bean option in each category for vegetarians.

Coffee is 75c and food can be taken away.

Badgers

47 High Street
Mon - Sat 11.00am - 9.00pm

Vegetarian, takeaway plus has small seating area. Snacks like vegetarian scotch eggs and samozas cost around \$1.00 - \$2.00. Fillo pastry and fetta cheese dishes, pasta, moussaka etc, nothing over \$4.00.

Expresso 80c, capuccino 90c. Inka and teas, including herbal, costs 80c.

A CHEP

Whether your tastes run to marinara pizza, falafel, whether you want a bottomless cup of tea, whether you want eggs on toast at 3am in the morning, whether you want a healthy piece of a strict vegetarian or you don't care as long as the get what you want minutes from campus, you can afford it. Eyes here and start walking.....

Hurry Curry Cafe

36 Wellesley Street West
Mon - Fri 11.30am - 2.30pm
5.30pm - 10.00pm
Sat & Sun 5.30pm - 10.00pm

Indian food to eat there or takeaway. Many bentwood style chairs. Seating for all groups.

Small meals are the best value. For example and roti (curried lentils and Indian bread) \$2.95. Two vegetable samosas with salad and meat ones \$5.95.

Main meals, meat or fish ranged from \$8.95.

Gopals Vegetarian Restaurant

1st Floor, Civic House, 291 Queen Street
Mon - Thurs 12.00 noon - 2.30pm
Fri 12.00 noon - 8.30pm
Sun (Festival Programme) 4.30 - 7.30pm

Run by the Hare Krishna movement, offers tasty cheap food like that that distribute on campus. For \$3.00 or \$4.00 a plate of assorted hot dishes plus a sweet bowl are \$1.40 or \$2.50. Herb teas and 65c.

The Sunday programme consists of chanting and dancing, with a speaker and feast to conclude. There is a \$1.00 cover charge this.

The Diner

Cnr Queen Street and Mayoral Drive
Mon - Weds 9.00am - 12.00 midnight
Thurs 9.00am - 1.30am
Fri & Sat 9.00am - 2.30am
Sun 9.00am - 11.30pm

This is a shiny chrome American style diner. The piecart. Table and counter seating. Extensive menu ranges from the usual burgers to Italian/Mexican style meals. Upmarket - \$3.00 - \$6.00 will buy you a special sandwich, or appetiser (things like salmon and paw paw). The breakfast (till 11am) and all day Sunday menu has cheaper hash brown potatoes for \$1.50.

There are interesting options for vegetarians. The best thing is their bottomless cup of coffee for \$1.00. They don't mind how much you spend.

AUSA Restaurant

1st Floor Student Union, above Cafeteria
Mon - Fri 5.00pm - 8.00pm
Licenced to serve wine and beer

This year the restaurant has gone back to a style operation, where you order and collect your own meal from the counter. This makes it cheaper and service speedier. The menu at the moment offers cheap entrees, like pate and bread for \$1.95, mains of lamb, steak etc for \$7.25, and omelettes with choice of filling for \$4.20. Vegetarian salad is \$4.20. It is a change the menu for winter with soup and other dishes.

The atmosphere is informal and wine and beer available with meals for \$1.00 glass and \$1.50 respectively.

Staff are friendly and welcome your suggestions on the menu.

EP FEED

inat... pizza, falafel, tostada or quiche,
up d... tea, when you have a yearning for
ng, healthy piece of cake, whether you are
re w... long as the decor is right....you can
can afford it on a bursary. Feast your

Wynyard Tavern

29 Symonds Street
Mon - Fri 9.00am - 4.30pm
BYO licence after 12.00 noon

Close to campus, this is a converted old house, with
a courtyard area attached (for warmer weather).
Reasonably priced sandwiches, rolls, savouries and
cakes, including vegetarian options.
Soup and garlic bread costs \$1.75, and salads can
be had for \$1.50 - \$3.50.
Coffee is 70c, and tea 75c.

Last and First Cafe

192 Symonds Street
Sun - Thurs 6.00pm - 12.00 midnight
Fri & Sat 6.00pm - 1.00am
BYO licence

Large, with tables as well as loungey furniture.
Menu due to be changed but sorts of dishes likely to
be on it include seaweed rolls, with fish and rice, for
\$4.50, deluxe salad (changes regularly) for \$4.80,
and calamari (squid), with tomatoes etc. for \$5.20.
Dishes like chicken casserole, at the dearer end of
the scale, cost about \$8.00.
They are quite happy for you to come in just for a
coffee or juice. Special coffees \$3.00 - \$4.50.

White Lady

Parked at the bottom of Shortland Street
Mon - Thurs 6.00pm - 2.30am
Fri 9.00pm - Mon 2.30am continuous

Burgers range from hamburgers at \$1.80 to the
300g steak 'Aucklander' at \$6.00. Toasted
sandwiches are between \$1.30 and \$1.60 for one
filling. Meals, all come with lettuce, tomatoes and
fried onions. Eggs on toast costs \$3.00, rump steak
and eggs, the dearest, costs \$7.00.
There is a 40c surcharge for takeaway meals.
Coffee and tea are 90c.
P.S. They don't sell chips.

Streets Ahead

161 Symonds Street
Mon - Sun 6 - 1.30am
(Closes slightly earlier Sunday)
Cover charge for entertainment \$3.00 from 9.30pm.

Small and intimate with artwork on the walls.
Menu changes frequently. Lots of entrees at \$3.75,
like mushroom fettuccini and camembert salad.
Garlic bread is 90c. Main meals are \$5.50 - \$6.50, for
dishes like tofu, rice and vegetables, or deep sea cod.
Desserts for \$1.50. Burgers are good value at \$3.00,
for tofu, fish, bacon etc, with a side salad. Two filling
toasted sandwiches with salad are \$1.80.
Special coffees and liquers available.
Live entertainment nightly.

Cafe By The Park

Courthouse Lane
Morning tea Mon - Fri from 9.00am
Lunch Mon - Fri from 11.00am
BYO licence.

Elegantly decorated with wooden furniture and
paintings. For lunch there are dishes like soup,
marinated fish and crepes from around \$2.50 to
\$5.50. For \$6.50 you can have cold meat and a choice
of three salads. Salads alone are \$1.50 per portion.
A good selection of homemade deserts.



Just Desserts

Upstairs in Khartoum Place
Mon - Thurs & Sun 12.00 noon - 12.30 midnight
Fri & Sat 12.00 noon - 2.00 am

Vegetarian, very relaxed, with lots of room. Sit at
tables or on lounge furniture. Daily specials like
soup or quiche for \$2.00, salad for \$1.50. Lovely
homemade breads and their regular items - samozas,
healthy slices, cheesecake, cakes etc.

Coffee is 60c for the first cup and 40c for a refill.
They have a big range of Twinings and herbal teas
from \$1.00 (for one person).

Just Desserts will be exhibiting Real Pictures
1981 Springbok Tour photographs for the next six
weeks.

They also sell Broadsheet.

Belly Button

Century Arcade, High Street
Mon - Thurs 8.30am - 7.00pm
Fri 8.30am - 9.00pm

Wooden tables and plastic bucket chairs, plus
counter seating. Another vegetarian perennial
whose quality has been consistent over the years.

Serve yourself salads are \$2.75 (small) and \$3.20
large. For \$5.00 - \$6.00 you can have a choice of the
days hot meals (vegetable, tofu, lentil casserole sort
of thing) plus salad.

Soup is \$1.95 and there are nice muffins and cakes
for .80c.

Waterfront Cafe

Ferry Building, Quay Street
Mon - Sun 7.30am - 11.30pm

Decorated with an amazing array of fishy things,
this seafood cafe also has tables outside where you
can eat with a view of the harbour. The food is
delicious. Seafood rolls (daytime only) cost \$2.50.
Mussel, raw or smoked fish salads cost \$4.50.
Entrees of smoked mussels, squid, scallops etc are
\$4.00 - 5.00 and main meals range from \$7.00 for
flounder to \$10.00 for John Dory or Snapper.

They do coffee for 80c and Special Coffees for
\$3.80.

Da Bruno Pizzeria

43 Victoria Street
Mon - Sat 11.00am - 11.00pm
Sun 12.00 noon - 9.00pm.
BYO licence. Minimum charge \$5.00.

Booth seating. For starters, pizza bread costs
\$2.00 and a good size antipasto \$4.00. Pizzas are
\$5.00 - \$6.00, pasta \$6.00 - \$7.80. Other meat and
seafood meals cost \$8.00 - \$10.00. Basic deserts.

The only vegetarian option is the pizza at \$5.50.
Capuccino is 90c and expresso coffee 80c.

Cary's Cafe

3 Park Road, Grafton.
Mon - Fri 7.30am - 6.00pm
Sat 9.00am - 1.00pm

Designer furniture and framed art prints. Cheap
upmarket food.

For breakfast you can have things like croissants
with various fillings 60c - \$1.35, or omelette and
toast for \$3.50.

The lunch menu changes daily, offering small
meals of the soup and french bread, quiche and salad
variety for \$2.00 - \$3.00.

Coffee is 70c, a pot of tea 50c, and capuccino/
expresso 90c.

Vegetarian options.

Dominoes

2 Lorne Street
Mon - Fri 8.00am - 9.00pm
Sat 9.00am - 9.00pm
Sun 3.00pm - 9.00pm

Casual atmosphere, with courtyard tables out the
back. Totally vegetarian food, wholesome and
scrummy. Snack type meals like falafel (chick pea
patties in pita bread), and tofu burgers are around
\$3.00 - \$4.00. These are very filling on their own.
Salads, with nuts, fruit, sprouts etc are \$3.50.
Dominoes do a huge range of juices and fruit whips
too.

Coffee is 90c, capuccino \$1.00. Herbal and
ordinary teas cost 80c.

Simple Cottage

30 High Street
Mon - Thurs 10.00am - 9.00pm
Fri 10.00am - 9.30pm
Sat 11.00am - 2.00pm
& 5.00pm - 9.00pm

Simple Cottage has been around since before
health food was trendy, producing well balanced
tasty vegetarian food. It is spacious and quiet with
tables and booths.

The hot savouries - like vegetarian pies, samozas
and tacos are good value at \$1.00 - \$2.00.

Every day they have several different hot dishes,
such as Tofu Pie, or Peanut Vegetable Casserole, as
well as a range of salads. A hot dish with salads
costs \$4.65 or \$6.20 (small or large). Salads alone are
\$2.90 and \$4.50.

Herbal teas, Inka or Dandelion coffee are all 65c.

Dinner Jacket Cafe

2/98 - 104 Karangahape Road
Mon - Weds 11.30am - 3.00pm
& 7.00pm - 11.00pm
Thurs 11.30am - 12.00 midnight
Fri 11.30am - 3.00pm
& 7.00pm - late
Sat 7.00pm - late
BYO licence

Black and white tiled floor, formica tables.
Everything on menu available to takeaway.
Potatoes filled with mince, chilli etc cost from \$1.65 -
\$3.00. Pita, rye or french bread sandwiches made to
order cost around \$1.50 - \$2.00. They also have
larger meals, the dearest being \$7.00 for scallop
crepe. Vegetarians are well catered for. Expresso
and capuccino coffees. Special coffees \$3.50.

The Great Outdoors

Failing all these choices, eat even cheaper, and
catch some Vitamin D (weather permitting) with a
picnic in Albert Park or Old Government House
grounds. (If it's wet try the bandstand).

A loaf of french bread costs 80c from Boulangerie
Croix du Sud, Cnr Victoria and High Streets. (They
also sell nice pastries for less than \$1.00).

The Epicure Deli, ground floor 246 has a big
selection of cheeses, pate and meats which you can
buy in 100g servings. Depending on what you buy,
you can have two or three choices and stay under
\$5.00. With more people, it gets cheaper.

URGENT MESSAGE TO STUDENTS WHO RECEIVE THE DPB OR WIDOWS BENEFIT

Students who are beneficiaries are entitled to apply for additional assistance to cover costs related to their study as their benefits are only designed to cover living costs.

Because the level of the benefits generally exceeds the income limit for bursary assistance, beneficiaries are not generally eligible to receive the Tertiary Study Grant, The Fees Grant or the Accommodation Grant. Beneficiaries can however apply for reinstatement of grants on the grounds of hardship if they academically qualify for bursary assistance eg are a full time student and this has resulted in beneficiaries receiving assistance under the Fees Grant and Special Hardship Grant.

In 1984 a further means of assistance was added with the Department of Social Welfare's Training Intensive Allowance (TIA). This allowance was designed for people receiving either the DPB or the Widows Benefit who were undertaking study to increase their chances of employment. Like the bursary assistance available the TIA was designed to cover costs related to study eg fees and textbooks. The administration of assistance under the bursary system and the TIA in 1984 apparently created some anomalies eg students receiving the Special Hardship Grant and subsequently the TIA Grant. This is because the Special Hardship Grant takes into account all sources of income including the TIA. If a student had received the TIA after receiving the Special Hardship Grant their financial situation may have

changed sufficiently that they had to repay some/all of the hardship assistance to the Department of Education.

In 1985 the administration of this assistance has changed so that a student receiving the DPB and Widows Benefits must apply for the TIA before they apply for the Special Hardship Grant. As the TIA is specially designed to cover costs like fees, students receiving it are not eligible to receive the Fees Grant.

Students can however receive both the TIA and Special Hardship Grant if they are still in a deficit situation (as defined by the Department of Education) after receiving the TIA.

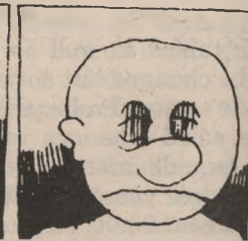
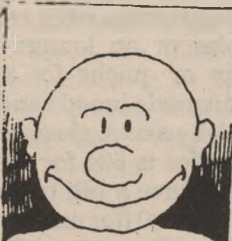
It appears that there has been confusion about these provisions and NZUSA has received information that some DPB students have been told that they can no longer apply for the Special Hardship Grant. As outlined above this is not correct - if you require assistance for study related costs and have not already done so you should

apply for the Special Hardship Grant (remember to apply for the TIA first). Usually applications for bursary assistance have to be received 30 days after the start of the academic year. However, in this case because of the changed procedures the Department of Education will consider late applications.

We have also been told of problems related to the TIA, specifically that this assistance is not paid until receipts are produced. This has created financial hardship for DPB students who now have to pay full tuition fees ie approximately \$250 when they are excluded from earning more than \$12 a week gross and their benefit does not provide enough money to make savings.

If you have such experience please let NZUSA know (we can be contacted at PO Box 9047, Courtenay Place, Wellington) so that we can lobby for improvements for next year.

-Carol Beaumont
Research Officer, NZUSA



BEAT THE BURSARY BLUES (the unkindest cut!)

Have the kindest cut, perm,
or colour with Cut Above cash coupons



Cut
ABOVE

Valid only at
Cut Above... St Kevins Arcade, 'K' Rd
Mon-Thurs... but not late nights. Ph 734-232

\$10 off

ladies
cut and
blow wave

\$7 off

men's
cut and
blow wave

\$20 off

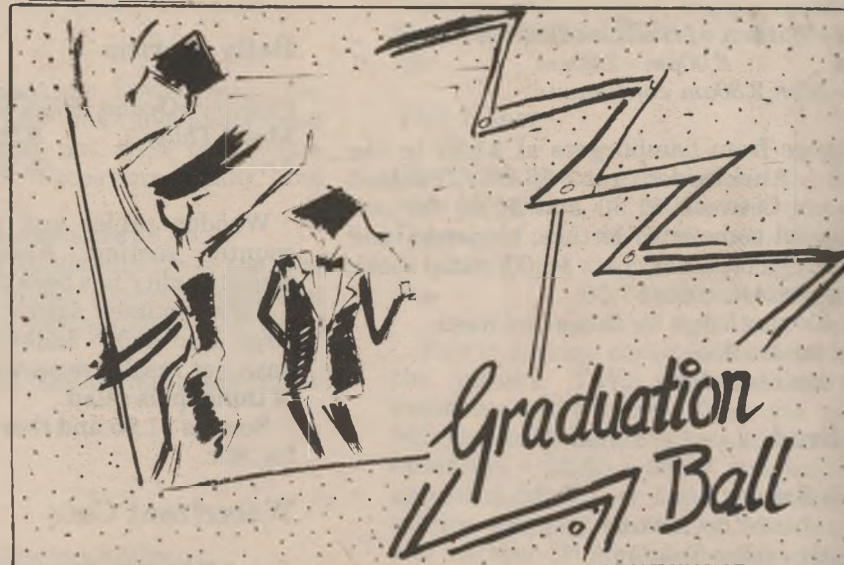
perm
henna or
highlights

\$5 off

comb on,
semi-permanent
colours

BRING THIS ADVERT TO OBTAIN DISCOUNT

The Auckland University Students Association invites you to the



Mandalay Ballroom

8pm Friday May 10th

All inclusive ticket (\$33.00 single) available at
Kenneth Maidment Box Office from April 22nd
between 12-2pm. Graduates, Undergraduates, Staff
and friends all welcome.

LIFE'S A RIOT !

CAPPING REVIEW, MAIDMENT THEATRE
MAY 6th - MAY 11th - 6 NIGHTS ONLY
Book at The Maidment 12 - 2pm
from Mon 22nd April.

THE SALVATION ARMY AND OPPRESSION

The next time a person from the Salvation Army knocks on your door or stops you in the street it may not be to collect money 'for our social services' but to help continue the Army's long-standing work in maintaining oppression.

Now that opening sentence will offend many people because they have been taken in by the Army's massive propaganda machine which portrays the 'Sallies' as nice people. We would agree that many Army members are undoubtedly good people and very well-intentioned towards the 'less fortunate' in our society. But the official organisation and its leadership are far from 'nice' and far from the real christian-based concerns of its original founders.

You may know of the controversies about the exploitation of people who live and work in their 'homes'. They had to be taken to the Arbitration Court to get them to pay their workers decent wages.

You may know of the controversies about whether or not they exploit young and unemployed people on government work schemes funded by the taxpayer.

You may have heard of the complaints from women who are sick of the indoctrination of their clients (especially women) into out-dated sex-role stereotyped work.

You may have heard how they have consistently refused to support the work of other christian churches in combatting racism because 'there is no Scriptural basis for this activity', thus putting them in the position of giving spiritual aid and support to apartheid.



Now, the same people who cannot bring themselves to fight the evil of racism are putting their full resources behind a petition to combat the 'evil' of giving human rights to lesbians and gay men in NZ.

These people to whom so many of you faithfully give money in the belief that the Sallies are nice people are now going to put their troops onto the streets and at your front door to keep some of your fellow workers, neighbours, friends or family without the same rights that most New Zealanders take for granted.

We would ask you:

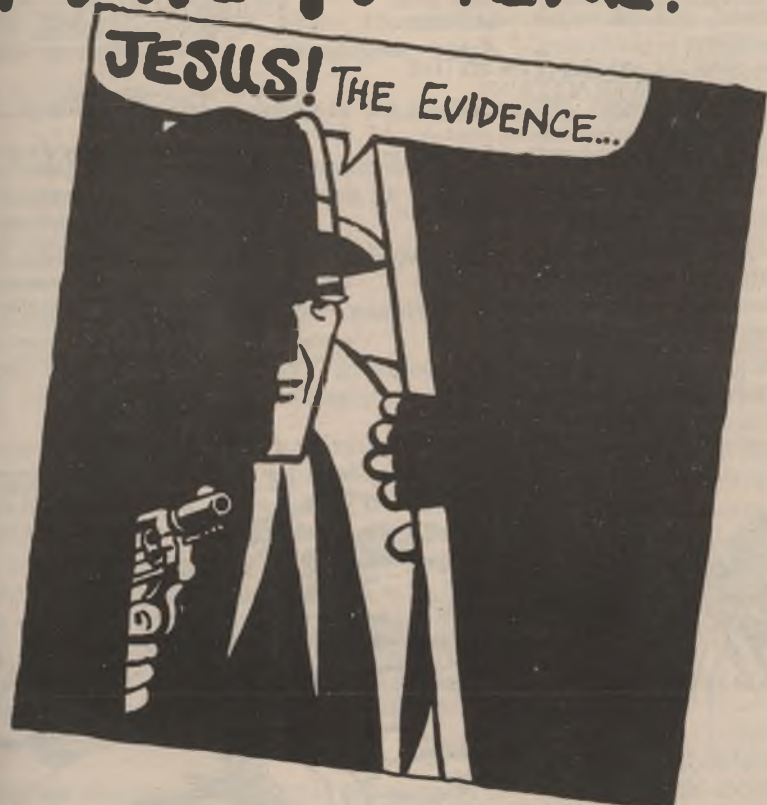
- should you continue to give your money to support the Sallies;
- will you contact them and tell them you don't support them in this activity;
- could you please pass this on to your friends?

Remember you give your money in good faith. That good faith is being betrayed. It is true that loss of financial support would seriously affect some of those who receive help from the Salvation Army. But boycotts have been used around the world when people believe that the temporary damage they cause will cause a long-term change for the better. And, anyway, if the Army didn't adopt some of the attitudes described above and contribute to political and moral oppression maybe there'd be fewer people needing assistance in the first place.

The original Christian said: 'Whichever of you is free from sin shall cast the first stone.' (John, ch. 8, v. 7). Are the Sallies so sinless?

-Homosexual Electoral and Legislative Lobby

LIFE'S A RIOT! AUCKLAND UNIVERSITY CAPPING REVUE.



LIMITED SEASON! SIX NIGHTS ONLY!
MONDAY 6TH → SATURDAY 11TH, MAY.
MAIDMENT THEATRE.

UNIVERSITY BOOK SHOP

NEED ANY SCATHINGLY BRILLIANT IDEAS ABOUT HOW TO SPEND YOUR BURSARY?



TRY US!
WE'RE READY AND WAITING FOR YOU

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

LIGHT UP YOUR LIFE

BULBS

Need a little light, colour, excitement in your life? Tired of watching the teve - well, the answer for you could be **BULBS**. With a little money and time now you could fill your winter and spring with the delights of watching your bulbs grow, better than the Days of Our Lives and the library any day.

Bulbs have the advantages of providing fragrant and vividly coloured flowers, are easy to grow, and can be grown inside or out, in the earth or in pots. You can also lift the bulbs out of the soil after they've flowered and take them with you if you move. And, when you thought all the action was taking place above ground, after you've pulled them up you'll find they have multiplied.

For success find a patch of ground in full sun or shade with good drainage and if you're growing bulbs in a container make sure it has adequate drainage holes. If the soil seems heavy and water logged mix some sand in it (go to the beach or raid a sand pit). If you are growing the bulbs in containers you'll get best results if you put the pots in the dark until the first shoots appear - this promotes good root growth. When the shoots appear bring the pot into the open or inside - remembering to water it if inside - not so it's soggy but so it's *moist*. You can buy bulbs from garden centres and some supermarkets. Tulips look particularly striking in containers and freesias do well planted in mass along the edges of gardens. Daffodils, (an old favourite of mine since William Wordsworth in Std 2), are also called Narcissus and there are many varieties.



It is important when you are planting that the bulbs are planted at the right depth - anemones 1 1/2 in deep 6 in apart, tulips 5in deep 5in apart, hyacinths 6in deep 7in apart and narcissus (daffodils) 6in deep 12in apart. The time to plant is now and May with the flowers appearing through spring. If you think you'll be moving and will want to take the bulbs with you, it would pay to remember where you planted them so you can put them up after they've flowered and the foliage has died down.

For those of you that are plant shy remember that you hardly have to do anything. Stick the bulb in some soil and it'll do the rest. The plants not only have beautiful flowers but also lovely green foliage - if you need more information, large garden centres offer free growing guides and the Yates Gardening Guide offers quite a lot of detail.



SHADOWS

THIS WEEK FEATURING

TUES 8pm
27 MISSING IN THE CRACKS

WED 8pm
ROYAL TAMBOURINES

THURS 8pm
In association with Campus RADIO
SNEAKY FEELINGS
\$5 Cover Charge

FRID 8pm
THE TRAITORS
\$1 Cover charge from 7pm

MON
WOMEN ONLY NIGHT

LION RED

THE ANZ STUDENT PACKAGE

A package of financial services that'll help keep the wolf from the door.

The ANZ Student Package provides cures for all manner of financial headaches.

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

SPECIAL STUDENT INCENTIVE SAVER ACCOUNT

Along with high daily interest and automatic payment and direct credit facilities, Incentive Saver offers easy withdrawal from ANZ branches and Autobank.

But that's not all. The special Student Incentive Saver Account is completely free from bank activity fees.

A CHEQUE ACCOUNT FREE FROM QUARTERLY BANK CHARGES

For the duration of your studies your ANZ cheque account is exempted from standard quarterly bank charges.

BURSARY ADVANCE FACILITY WITH FIRST \$300 INTEREST FREE

Bursary advances take the form of an overdraft facility on your cheque account.

The first \$300 is interest free with a concessionary student rate being charged thereafter.

A STUDENT LOAN FACILITY

Student loans are available up to \$500 for each year of study, starting from year one, and up to a maximum of \$2000.

As with bursary advances, student loans are exempted from loan fees and are available at a special student rate.

Moreover repayment needn't be made until 2 years after the completion of your studies.

FREE AUTOBANK CARD

Autobank cards are issued free to all ANZ Incentive Saver and cheque account customers.

Autobank cards may be used to withdraw money from any of the nationwide network of ANZ/BNZ Autobank machines, 7 days a week.

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



CHAPLAINS' CHAT

CHRISTIANS AND HOMOSEXUALITY

Everyone else seems to have leapt into print with their own uniquely Christian views of homosexuality, so I'm unlikely to do much harm by presenting mine. This isn't just an academic exercise, though: it's important to state that Christians aren't somehow obliged to subscribe to some of the current more extreme views.

I am heterosexual, and I cannot comprehend homosexuals' emotions. I do not understand the forces which move them, and therefore I cannot reasonably pass judgement. But my understanding of Christianity is that judgement isn't my business anyway; my job is to love, not to condemn. Further, anyone can be a Christian - the invitation is open to all, no matter what their nature, circumstances, or history.

It's my experience that if one earnestly wishes to improve one's relationship with God, and there is some obstacle to the development of that relationship, then God will point out the impediment and the way to remove it. I simply do not know, and am not qualified to decide, whether homosexuality is such an impediment or not.

It is clear that not all Christians share my views. Here's an interesting symmetry though: my Christian opponents are another group whose ways I don't understand - and I can't condemn them, either.

-G.A.C for the University Chaplaincy

SGM REPORT - 3/4/85

"We can't afford money we haven't got on policy we can't agree on", was the call of a determined minority at the SGM to discuss the 1985 All Black tour of South Africa.

Speakers against the tour pointed out that the money at stake was at most 1c a head and that was a small cost compared to the burden of those suffering under apartheid.

Black South African refugee Makgolo Makgolo told the 700 people present that AUSA cannot afford not to have policy on the issue. There will be protests by blacks in South Africa if the tour goes ahead, he said, and the police will shoot down more blacks as they have been daily. The rugby union would be directly responsible for the deaths and AUSA should not in anyway condone this.

Neil Morrison said if we didn't do something to oppose apartheid we were effectively supporting the status quo.

The movers of the motion against the tour, Janet Cole and Penny Young, said cancellation of the Rugby Tour was the greatest impact New Zealanders could have on the morale of White South African promoters of apartheid.

This was one of the most important issues AUSA should have policy on they said. There was no issue that every student agrees on & so AUSA must work on the basis of the wishes of the majority. Even bursaries were opposed by a vocal minority when most students and their associations decided to take the issue up.

If AUSA is democratic, the meeting was told, it must take action on the concerns of most of its members.

Opposition to the tour was carried 441 to 241. But since the majority was 40 votes short of 2/3 of the meeting, the motion has been referred to a referendum.

The movers of the no-tour motion were disappointed that extra motions have been added to the referendum by executive. 'Opposition to the tour should be a straightforward question. The other motions - that we have no policy and whether we fund tour opposition only cloud the issue.'



The Dismaying World ...continued from page 9

Deterrence based on an increasing contribution of defence has the advantage of enabling the West to bring to bear its technological strength on defensive systems that emphasize non nuclear solutions to nuclear problems.

The Strategic Defence Initiative (SDI) research program seeks to prove the potential for providing defensive alternatives to the current situation.

We estimate the research will cost about 26,000 million dollars between fiscal years 1985 and 1989.

HUMANE

The SDI research program seeks to provide future decision-makers with technologies which could:

- Improve significantly the stability in the nuclear balance;
- Create a future environment that would serve the security interests of the Soviet Union as well as those of the U.S. and our allies;
- Enhance prospects for negotiated reductions in nuclear arsenals; and
- Help improve the chances for survival of humanity.

To focus our efforts we have grouped our activities into five program elements.

• The Sensors Program includes a mixture of some of the most and least mature technologies being developed by the SDIO. It includes technology base efforts to support surveillance, acquisition tracking, and kill assessment that provide data on the observables from ballistic missiles and their warheads; new radar and optical sensors capable of obtaining detailed imagery of warheads and warhead deployment; and on-board signal and data processing capable of performing necessary computations right at the sensor.

• The Systems Concepts and Battle Management Technology Program is designed to allow intelligent choices among competing approaches to defence architectures and to develop the technologies necessary to allow eventual implementation of a high responsive, ultra reliable, survivable, endurable and cost-effective battle management/command, control and communication (C3) system. We will perform threat analyses, mission analyses, conceptual

design of defensive architectures and performance requirements definition, and system evaluation for all levels of a layered ballistic missile defence. The battle management/C3 efforts will provide the tools, methods and components (1) for development and eventual implementation of the system and (2) to quantify risk and cost of achieving such a system.

• The Directed Energy Weapons (DEW) technology program is advancing the state-of-the-art in the technologies for (1) high powered beam generation; (2) optics and sensors for correcting and controlling the high powered beam; (3) large, lightweight mirrors and lightweight magnets for focusing the beam on the target; (4) precision acquisition, tracking, and pointing to put and hold the beam on target; and (5) fire control to capitalize on those unique features of directed energy weapons such as the ability to measure and control the energy delivered to the target.

• The Kinetic Energy Weapons (KEW) technology program contains some of the most mature technology, and its efforts include interceptors and hypervelocity gun systems for midcourse intercept, terminal intercept, defence of space platforms, and boost phase intercept. Technology base efforts include developments needed for fire control, guidance and control, warheads and fuzing for guided projectiles, hypervelocity launchers, and high performance interceptors. The program calls for hardware demonstrations of kinetic energy weapon systems capabilities.

• The Lethality, Survivability, and Key Technologies Program provides critical supporting R and D. Understanding the vulnerability of ballistic missiles to the various kill mechanisms is fundamental to assessing their effectiveness against current and responsively hardened targets.

The SDI program directly responds to the ongoing and extensive Soviet anti-ballistic missile effort, which includes all the actual deployments permitted under the ABM Treaty. It provides a powerful deterrent to any Soviet decision to rapidly expand its ballistic missile defence capability beyond that permitted by the ABM Treaty. This, itself, is a critical task.

SURVIVAL PROBLEM

The survivability problem includes substantial technology development, particularly in the case of

space-based components. It also includes identification and assessment of innovative survivability hardware and tactics and evaluations of the survivability of conceptual designs. Space transportation, logistics, and space power efforts are designed to take advantage of existing DOD and NASA definition efforts and to expand them into the definition phase and satisfaction of the more demanding requirements of a defence-in-depth.

I am excited by the challenge and responsibility for bringing this much needed Initiative to fruition.



- In accomplishing this goal we will have pushed the level of technical achievements across a spectrum of technologies that are broadly applicable to defence needs.

- We will have resolved many outstanding issues about the future role and impact of such emerging technologies as directed energy.

- And, of course, we will give a future president, Congress, and our allies the necessary ingredients for taking the first step on the road to eliminating the destabilizing threat of ballistic missiles.

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We'll back you up this year.

Six good reasons why Bursary Back-Stop will help your tertiary bursary go a lot further in 1985.

1. Free ISIC student travel card — half price domestic air travel. 2. Free cheque account. 3. Interest free \$300 bursary advance. 4. Free automatic payments. 5. Mastercare Life Insurance — first premium free. 6. Free Cashpoint card. And you may also qualify for — VISA, and concessionary student loans.

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Although unsecured, deposits with The National Bank are an authorised trustee investment.

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He WATSON About?

'Never forget that only dead fish swim with the stream'.
Malcolm Muggeridge

Welcome back after what I hope was a good Easter. I certainly enjoyed myself, having a refreshing time away from Auckland. Malcolm Muggeridge was certainly right, however recently we have seen many dead fish come to life. The status quo is being challenged, and people are getting involved.

Last Tuesday we had a forum which was extremely well attended. Many items were discussed, especially that of reforming the method of appointing the Craccum Editor. It seemed that there was much support for the reform, and along with this a Special General Meeting is being called on the 30th April to consider changes. Thanks to everybody who came along especially to those who spoke. Students getting involved in things like this help create an atmosphere of activity and interest. Every Tuesday there will be a forum so please remember to come along, every second week being an open forum, every alternate week on a particular topic.

At last week's Student Representative Council, we had a victory for freedom of the press. 70 votes to 20 decided that AUSA can now officially contact Campus News. The previous policy had been one of no contact, which I personally abhorred. I was right behind the victorious motion, as I believe AUSA should contact any student media that wants to reach people. I encourage people to read Campus News as well as Craccum, as different but probably equally valid perspectives are offered.

What has become a contentious issue is Womens Only Night at Shadows. I am aware of much student dissatisfaction about this night, as indeed I believe most people are. The Executive at last Wednesday's Executive meeting, decided to put a bar in

Womenspace and end Womens Only Night. Thus once the bar in Womenspace has been fitted, Monday night shall be open to all up at Shadows. This seemed to Executive the most satisfactory solution to the situation, in an attempt to appease all the differing parties.

Last Thursday saw a Special General Meeting on the issue of the 1985 Rugby Tour to South Africa. The final vote carried the motion which said AUSA should oppose the tour. However, it was not carried by a two-thirds majority, which is the necessary majority to make the motion decisive rather than a contentious issue. Therefore, a referendum will be held on the 23 and 24 April, on the above issue, also whether or not we should spend money on any political activity. My views on the entire matter will come clear as time goes on, through my lecture speaking. In the meantime the Students' Association has to remain impartial on the issue. I can only urge everybody to get out and vote in this referendum, so that it will be more representative than the 700 votes in the undecisive General Meeting. Whatever the referendum decides I will abide by.

I have just got back from a couple of days at the New Zealand Universities Sports Union Easter Tournament. I was good to meet old friends from other campuses and also to get to know a few more of the Auckland students down there. The host team Massey won, with both Victoria and Otago beating Auckland, as we came fourth. We are the largest University and should have the best sporting people, surely. The Winter Tournament this year is being held in Auckland, during the August holidays. So if you are at all interested in competing, and are going to be in Auckland during the August holidays, please see your sports club or the AUSA Sports Officer for details.

Keep coming in to see me, especially those of you who are beginning to swim against the current.

Yours til next week,
Wally



JESS SEZ

THE STUDENT SUPPORT PACKAGE

By the time you read this you will probably have heard about NZUSA's new package of bursary policy, announced after our meeting with Education Minister Russell Marshall last week.

The background to the move is that the Government has promised a full review of financial support to students. NZUSA in response to this move, instituted last November a full review of our bursary policy. This culminated in meetings and discussions on campus in March, and new policy was set at an NZUSA General Meeting on 23 March.

For years NZUSA has argued in favour of an across the board 'living allowance'. This would be a lump sum, like the dole, paid out to everyone regardless of income.

The dropping of this demand is an important change in our policy. Looking at the results of last year's survey of student income and expenditure, delegates felt that we could no longer go on arguing for an across the board allowance regardless of whether a student was receiving thousands of dollars from their parents or not (believe it or not some do!).

It was felt that we should agree to work within the framework of a 'grant in aid' bursary. This is the current system where students save over the summer and the bursary is supposed to make up the difference.

The rider to this is that there must be a change in the state's attitude to the grant in aid bursary. At present, when the bursary and savings from summer jobs are added together, most students are facing a deficit situation.

At the moment, the onus is on the individual student to meet that deficit, and this is done either by money from parents and family, or by part-time work during the academic year and bank loans.

These last two are unacceptable. We are asking that where a student does not have the resources to meet that deficit, the state should provide that assistance, through a meanstested hardship grant.

This means that where a student receives money from parents or family this should be recognised. On the other hand, where parents do *not* provide support, the state *must* meet the shortfall. Otherwise there is no real commitment to 'open entry' to universities.

So, because we have decided to work within the framework of the current bursary system, a lot of the changes we are asking for are in terms of widening regulations and allowing more people to get the basic and accommodation grants.

There is one area where we would like substantial changes, and that is the amalgamation of the current Hardship and Special Hardship Grants into one Hardship Grant. As at present, this would be a meanstested grant, but we envisage far more students being eligible and receiving lots more money. In 1984 only 122 students got the Hardship Grant, and the maximum they could get was \$11 per week. We would be looking at more like thousands rather than hundreds of students getting the grant, and that it would meet their actual deficit.

Please read about the Student Support Package in this paper and in the various leaflets that will appear on campus. We need your support to help us in the negotiations over the Bursary Review.

Lots of love,
JESS
President, NZUSA.

STUDENT NEWS

CALCULATORS & COMPUTERS ►

Further to Craccum 26.3.85's item about calculators and computers, the Registry informs us:

(i) the use of electronic calculators will not be permitted in any examination unless the prior approval of Faculty and Deans Committee has been obtained.

(ii) Where the use of a calculator is permitted, the examiner should attempt, when setting the paper, to ensure that no advantage accrues to a student who has a calculator possessing sophistication beyond that stated as meeting the minimum requirements of the course.

COMMISSION IN DEFENSE OF STUDENT RIGHTS IN ASIA ►

The Asian Student Association (ASA), of which NZUSA is a member, is a progressive independent regional student body in the Asia-Pacific region. ASA originally had three standing commissions: Education Commission, Women's Commission and the Economics Commission. However in view of the growing repression and militarisation in many Asian countries resulting in the blatant violation of people's rights in general and students' rights in particular, a new commission - the Commission in Defence of Student Rights - was set up last year. NZUSA was appointed chair of the Commission.

The objectives of the Commission in Defence of Student Rights are

- to compile reports and disseminate information on violation of student rights in Asia.
- to initiate and co-ordinate solidarity action in response to violation of student rights in Asia.

The ability of this commission to carry out its work is dependent on the support that it gets from students on campus. If you are interested in being involved in the Commission's work, get in touch with Janet Cole, International Affairs Office, AUSA.



Agenda for SRC to be held on 17th April at 1pm

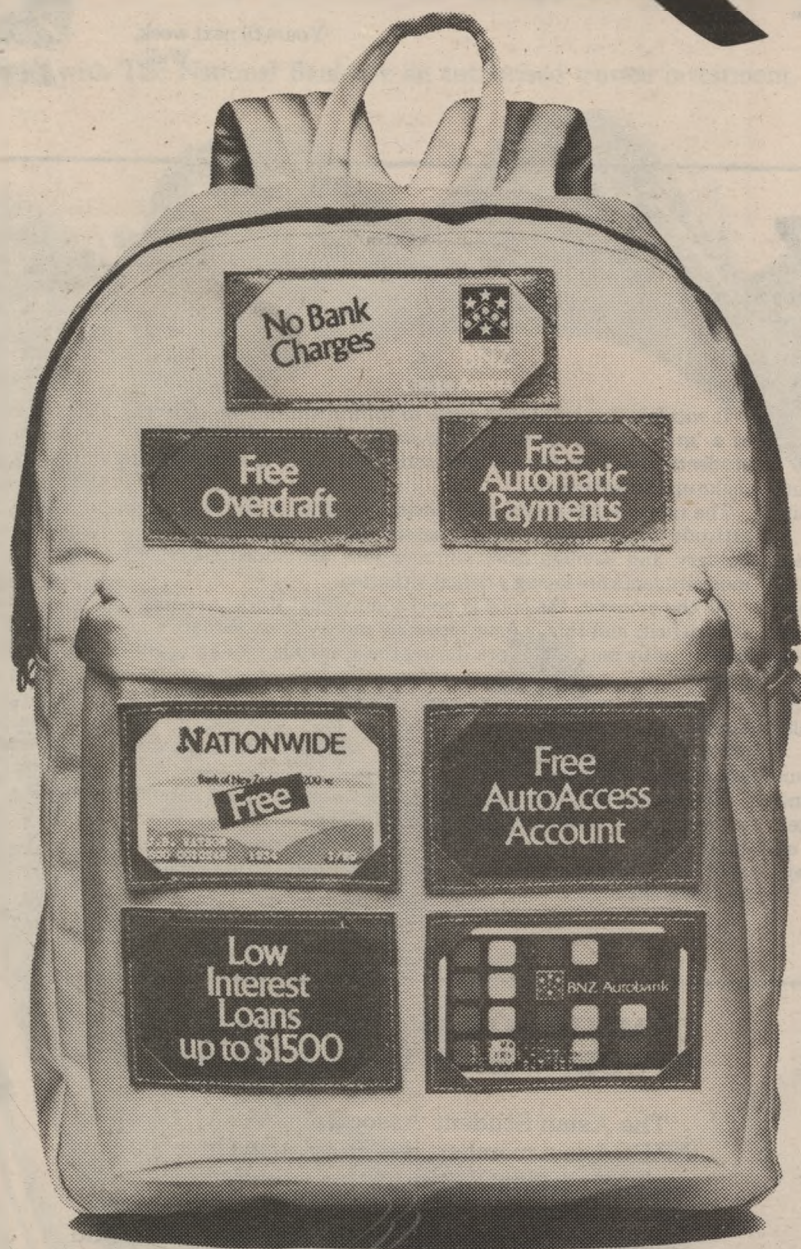
- Club Affiliations
- That SRC grant \$100 towards the cost of the National Sexual Harassment Conference to be held in Wellington in May.
- Election of 2 Senate Reps
- General Business

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◀OBSESSED▶

Dear Whoever reads such silly obsessions of students,
I have now been a student at this institution for 5 weeks and have been driven by revulsion against my will and am relegating myself to the position of complainant.

This means that I have eaten in the cafeterias, walked through the quad and used the toilets.

This also means that I am wondering whether many of the students here have never been formally introduced to a kitchen, rubbish bin, or wastepaper basket.

I must also admit being disgusted by many of the students' attitudes towards the staff - or perhaps all the staff are subhuman, this would explain the times I have heard the staff being addressed by students in monosyllables. This may also be why the Cafes are so filthy - the staff rub food on the floor, and then throw old Craccums all over the quad, leave tampons, boxes, toilet paper etc. on the floor of the toilets. Yes, that must be it. Educated students would know where to put their rubbish, the staff must go around after these conscientious students emptying the aforementioned receptacles onto tables and floors. Other than that I can only assume that various students are either just as filthy at home or they have mothers or slaves that clean up after them. Lucky sods.

I also point out that if the people that use the cafeterias etc don't/can't clean up after themselves then prices will have to be raised. It will also mean that the staff (subhuman or not) will become increasingly surly and reticent in their dealings with students. And that is completely disregarding the issue of health. Perhaps the mess is caused by varsity rats and cockroaches. In which case I apologise to both the subhuman staff and the indolent students.

Thank you for allowing me to vent my spleen, I'll now go and crawl off to my hole and dribble alot and won't bother all you people again. I promise.

Yours
Karen O'Shea

◀KIRSTEN SUPPORT GROUP.....▶

Dear Editors,
Julian White's criticism of the position of SRC Chairperson has little basis in fact.

The 'one hour a week' workload to which he refers, the chairing of the weekly meeting, is but the visible tip of an iceberg. This goes together with a considerable amount of organisational and publicity work for each meeting. Not to mention the load of non-portfolio work done by all Exec members.

Further, had Mr White been observing things a little more closely, he would have realised that this year's incumbent is a particularly able and committed one.

Yours
Barry Worthington

P.S. And she never wears a beret anyway.

◀.....MEETS REGULARLY▶

Dear Birgitta and Pam,
Julian White obviously doesn't attend SRCs. If he did he would be aware of the large amount of preparation Kirsten obviously puts in to the one hour chairing.

Kirsten deserves no criticism. She does a difficult job very well.

-Winnie Graham

◀JULIAN'S CHANGED HIS MIND▶

Dear Pam and Birgitta,

After writing the letter which appeared in the previous issue of Craccum, I went home and looked in my leather-bound copy of the Constitution (with the writing on the cover in gold leaf), and found that the SRC Chairperson does in fact do more than I suggested. So I apologise if I have caused any stress, anxiety or suicide. However, I do still intend to stand for the position.

It is my firm conviction that if your hair looks a mess if you don't comb it, then it needs to be cut. Also, the reasons for not taking native forests should not include the fear that your cannabis crop will be uncovered. And it is distressing to see that no action has been taken to cut down the levels of noise pollution at functions such as dances in the Cafe and elsewhere (and the likes of John Minto in the Quad).

I will also be standing for the position of Environmental Affairs Officer.

Yours etc
Julian White

A NOTE ABOUT LETTERS:

Letters received after 5pm on the Wednesday prior to publication run the risk of not being printed. Preference will be given to letters which include the writers legible signature.

They should be clearly written and about 150-200 words maximum. If longer they may be subject to editing, which will be indicated in print.

◀KIRSTEN SPEAKS▶

Dear Julian White,

So you think that the SRC Chairperson only does 'about an hours work a week' do you?

The responsibilities of the Chair go far beyond that - to give examples:

1. Agenda preparation - This involves running around collecting together everyone's policy motions so they can be typed and photocopied by Tuesday morning.
2. Formulation of the previous minutes and photocopying them for the following meeting.
3. Publicising SRC's - ie getting students INVOLVED - designing posters - re designing posters, pulling my hair out, sticking up 1000 posters, lecture speaking, painting banners, writing articles for Craccum and the handbook, trying to get interesting speakers along, organising a van to bring Med Students along, etc etc -

All this takes me far more than the one hour a week I actually chair meetings (and chairing isn't actually fun when people start playing procedural games).

Moreover I also have general Executive responsibilities

-fortnightly meetings that go on for hours
-publicising everything from the AGM to Blood Days to the SGM on the Tour.

-Committees! Everything from Shadows to Departmental Consultative Committee meetings

-Helping out in all Student events - Orientation - Forums - Dances - Functions - Meetings - Stalls - You name it!

-Involvement in trying (!) to get an effective sexual harassment grievance procedure established on this campus.

-Sitting on stalls and talking to students and collecting signatures on Student Representation Petition.

-Involvement in a wide range of women's groups on campus, and co-ordinating them with the WRO.

I don't receive an honorarium for all the hours I put into AUSA - I don't get paid for Exec meetings that end on average at 2am - And I don't get prestige or status (most people wouldn't know me from a bar of soap).

In short, dear Julian, if you want to stand for SRC Chair next year, go right ahead. I even hope you get elected. After all, who wouldn't want a position with so much power, prestige, money and mana attached to it? (And no work too!)

Yours lovingly
Kirsten Thompson
SRC CHAIR

P.S. I trust you attend SRC's regularly - you might learn something.

◀ONE VOTE FOR JULIAN▶

Dear Editors,
Why the 'THIS IS MEAN

Why the 'THIS IS MEAN' title on Julian White's letter (Craccum 2 April)?

I am of the opinion that Julian is sensible, and, indeed, very honorable in expressing the motivation behind his intention to stand for the post of Chairperson of SRC.

I for one will seriously consider voting for him.

Yours
Neil Beattie

◀EASIER TRUTH▶

Dear Editors,

Truth is whatever the majority believes. And thus, if the majority decides that homosexuality is immoral by putting its signatures on the 'Stop the Law Reform' petition, homosexuality will indeed be immoral, and the government, which is an adamant believer that truth is whatever the majority believes, will be obliged to act accordingly and not reform the law. Indeed the government is reforming the law only because it thinks that the majority now believes homosexuality to be morally permissible, and of course, if the government can be shown to be mistaken with regard to the feelings of the majority, it will instantly realise that it is mistaken in attempting to reform the law.

This principle, that truth is whatever the majority believes, has some quite marvellous consequences. One obvious consequence is that most people, since they are constituent parts of the majority, can never be wrong and further, that anyone who is part of a minority is necessarily wrong. But a consequence of this principle which is more interesting from a political point of view is that it provides an instant solution to any problem. All that a government need do in order to ascertain the correct course of action to take in any given situation is to discover what the majority would have it do. So long as a government does what the majority would have it do, it can do no wrong. No matter what the government decides on the matter of homosexual law reform, so long as it does what the majority would have it do, it can do no injustice to homosexuals nor to the community at large.

This consequence of the above principle is widely appreciated. Whenever a major political problem presents itself, almost invariably some enlightened person will call for a referendum or organise a nationwide petition. Recently this has been the response to the ANZUS issue, the proposed tour of South Africa and the proposed homosexual law reform. If we could get these referendums organised we could stop wasting our time with needless debate. The truth would be instantly and irrefutably manifest.

What disappoints me is that this methodology is not extended to the natural sciences. Repeatable, observable experiments should be replaced by referendums. Just as politicians turn to the majority to discover whether or not homosexuality is immoral, so scientists should turn to the majority to discover 'whether kinetic energy actually equals half mass x velocity squared and whether 4 really is the square root of 16. If scientists, taking their cue from politicians, would realise that truth is whatever the majority believes then overnight science would become as clear and easy as politics.

Jamie Whyte

◀ PLO SUPPORT GROUP ▶

Dear Editors,

In a recent issue there was an article on students in the West Bank. Although I am not Palestinian, I was glad that their story was told and I sincerely hope that students here in Auckland open their eyes and minds to what is happening to fellow colleagues. The harsh military policy of Israel does not only hit on unarmed and totally defenceless Lebanese, it also hits on unarmed and defenceless Palestinian students and their families.

Yours faithfully,
Leila Khalil

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NGA TUHI MAI

◀CRACCUP▶

Dear Craccum,

Much as I admire your paper and the obvious hard work that goes into it I have been quite disturbed by the present argument about whether the editorship should be decided by popular vote.

As far as I can see, your rejection of the President's motion has interesting parallels in the South African Governments stance on the existence of apartheid.

As a decided opponent of a system whereby a ruling body states that its suppression of the democratic rights (of an obvious majority) is justified; I see the executives stance on this issue as contradictory in the least. How can the executive and those others who support their stance say that by electing an executive we are supporting their views on the Craccum editorship. As a fully participating AUSA voter I elect a person to a position purely on their apparent ability to serve that position as well as possible. To say that by voting an executive member in, we are affirming that candidates attitude to Craccum editorship is like any politician being voted in, saying that the majority agree with all his/her political views as well as those on how the family unit should be run etc.

Also, in response to some snide remarks by speakers at the Tuesday forum, I do not vote a candidate in on the merits of a slogan and a well presented poster and to patronise the student body as many executive members do, almost echoes the South African Governments attitude to the black majority. I would say most of the student body are capable of seeing past the facade of an electioneering platform, as their admission to this institution warrants the existence of some form of intelligence.

As for the technical qualifications of an editor I am sure candidates for the position of editor would come to the student body with proof of past capacity, I am sure other candidates would bring attention to that person's deficiency in that area.

I would like to say however, that Craccum's present political role ie. the promotion of minority causes is a very good one. To deprive the minorities of a vehicle for expression denies society the possibility of change, and as a former private school pupil as well as a former devout conservative I have welcomed the opportunity to be exposed to the views of people less fortunate than myself. However please bear in mind that those political ideals that you espouse must also be shown to work in practice, and the majority cause can also be as legitimate as that of the minority.

Regards
Anthony Limbrick

◀THE COFFEE LOUNGE IS GREAT!▶

Dear Craccum,

I find the staff in the Coffee Lounge to be incredibly pleasant and friendly - certainly not what I expected after going to the Main Cafe.

Why, I ask, would any one return to the hovel that exists in the bowels of the Studass building once they have experienced the ecstasy of the efficient and courteous service, not to mention the quality of the products supplied? Quality which is indigenous to the Coffee Lounge.

Well, I, for one, will certainly not return to the main cafe and invite the 'Silently Ill' to join me in the haven of the Coffee Lounge.

-Bernie-Wernie

P.S. There are no pigeons up there.

◀GEE THANX MR POLICEMAN▶

Dear Editors,

In regard to 'Russels' letter 'YOU COP IT' it is obvious that he is naive in his contact with real policemen. The policemen he portrays are obviously figments of his imagination influenced by the few situations he has come in contact with the police (obviously on the wrong side of the law).

Policemen are not unpredictable, they are predictably human (a fact that many people seem to have forgotten). If you kick them they will be hurt, if you abuse them they will be insulted just like any ordinary person. Unlike ordinary citizens, however, they have a job to carry out. The police are there to protect the public, they have laws that prevent them from misusing their 'powers' and the consequences of misuse are much harder than would be for any other public servant. If a policeman hits anybody too hard he is investigated by the Police Tribunal and the investigation is much more stringent than any other internal investigation would be. (Due to the strict regulation governing the tribunal).

As regards to 1981 and the supposed 'deterioration' of the Police System and increase in discrimination, all I can say is it's bullshit. As violence has increased since 1981, (See Springbok tour, Queenstreet riot, increase in armed robbery etc), of course police action will have increased. Thanks to the dedication and courage of the police during the Springbok tour nobody was killed. Could you have stood your ground and not broken ranks in the face of a barrage of abuse, paint, stones, cans, rocks, lumber (not sticks, four by twos and such like) and acid as 200 actively violent people (a low estimate) moved steadily towards you? (Don't tell me they weren't violent. You too would have lashed out in some way - it's only human. After the event could you have stood the pressure of an intense investigation to determine whether you hit somebody too hard?)

My point is that all police action is immediately scrutinised in the public eye, they can not be discriminating or antagonistic or misuse power without public knowledge. But they are human, sure mistakes are made, nobody's perfect. Thanks a million to all those policemen for their dedication, and keep it up. When we place trust in our system of law we place our trust in people trying to do their best with a hard job.

-C. Grene

◀SOLIDARITY WITH OPPRESSED PIGEONS▶

Dear Craccum,

I must firstly congratulate you on the fine job you do in standing up for the rights of the oppressed and exploited members of our university community. Many times have you exposed gross miscarriages of justice occurring on campus.

However, I must point out that you have forgotten one minority group - this group has for years now, been subjected to much abuse from all quarters, and recently has even been physically and mentally tortured!

Yes, I refer of course to our fine-feathered friend, the pigeon.

The time has come to expose the disgusting abuse of this bird. Firstly, the psychology dept use pigeons in all sorts of warped experiments. Secondly, we at University do not cater for pigeons at all - the only place on campus they can abide in is the cafe. What's more, the only food we provide is our leftover cafe food. As one astute critic 'The Silently Ill' recently pointed out, this food is bad enough as it is. So these crimes must not go unpunished!

I say:- pigeons revolt! Throw off the shackles of your bondage and seek liberty, freedom and justice!

We too have our part to play. We must campaign and petition and try with all our might to free our feathered friends from slavery. I appeal to you all, use your freedom of speech to voice your disgust and disapproval at the abuse of these birds.

This must stop - now!

-Yours in expectation
A concerned ornithologist

◀FRIENDS OF PALESTINE▶

Dear Eds,

Why must the notorious Friends of 'Palestine' go on as they do? In your previous issue, Friends of 'Palestine' published an article on alleged Israeli harassment of Palestinian universities. The fact is that it is only because of Israel's administration of the so-called West Bank that there are any Palestinian universities there at all. During the Jordanian occupation of Judea and Samaria (the 'West Bank') from 1949 to 1967, not a single institution of higher education existed for the education of the resident population of one million people. In the years of Israeli control of Judea and Samaria, (1967 to the present day) we have seen the rapid growth of no less than six universities and a host of other tertiary and pre-tertiary education institutions.

Before the Friends of 'Palestine' (whatever that may be) launch into criticism of Israel - the only true democracy in the Middle East - I suggest they look to the real enemies of the Palestinians, namely the Arab nations, which have done nothing of any significance to alleviate the hardships of their Arab brothers.

Yours sincerely
Adam Rose

◀HISTORY DEFEATS ITSELF▶

Dear Craccum Editors,

Why, for the first time in the history of Craccum, has the president's column been relegated to the rear of the paper. Will this be the case for all future presidents or are you possibly letting your personal feelings towards Graham Watson influence your editorial judgement?

M. D. Tetley-Jones
L. Hughes

P.S. Please print this letter as the rather lame excuse of losing it could hardly be employed twice could it?

(Ed. note: OK, we're going to say this once:

1. We're only editors for the year and cannot influence the decisions of future editors in their placing of future president's columns.
2. It's not the first time in the history of Craccum. In 1980 Keith Hague, and in 1981 Wayne Mackintosh were in places other than page 3.
3. Our feelings toward Graham don't come into it. Our feeling toward the paper does. Our motive is simply to place bits and pieces of similar interest in the same place. Jess Sez, Graham's column, Te Kakano etc are all placed together along with letters Student News & Voxpop.)

◀HOMOSEXUAL LAW REFORM▶

Dear Craccum,

AUSA is meant to be a body that represents student affairs. Last week through the pages of this paper AUSA sought help from people in writing a submission in favour of homosexual law reform. Despite the fact that many of us feel that moral issues such as this and the proposed All Black tour have nothing to do with AUSA as a body who gave them the idea that the majority of students support the bill currently before the House.

At least on the All Black tour issue they have chosen to have a Special General Meeting, albeit probably swamped by the left wing and radicals. On homosexual law reform no such vote, to my knowledge, has been made. The radicals in AUSA should seek a vote on the issue before pushing forward their views as those of the representative body. Whether or not you oppose the Bill, we should all oppose this dictatorial attitude to so called student body concerns.

Yours sincerely
John G

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PANUI

General

TERTIARY GRANTS FIRST PAYMENT 1985

The first payment cheques will be available for collection on Wednesday 17 and Thursday 18 April.
Please note that due to the unavailability of the Hall, cheques will be distributed from the mezzanine floor of the Recreation Centre this year.

HOPE FOR A NEW SOCIETY CULTURAL RELATIONS (Final Week)

Wednesday lunchtime 1-2:30pm
Newman Hall Lecture Theatre (downstairs).
A programme for a better Aotearoa.
All Welcome. Contact Edmund ph 32-618

RESEARCH OFFICER

Applications are invited for the position of Research Officer at the New Zealand University Students' Association office in Wellington.
The successful applicant would be one of two Research Officers, responsible to the National Executive and President, and would assist the Association's elected officers in the implementation of NZUSA's policies.
Duties would include preparation of submissions and reports, working on research projects and liaising with Departmental and University officials.
Applicants should have a tertiary education - preferably a degree in social sciences - and a sympathy for NZUSA's membership policies.
A good understanding of statistical methods is desirable and applicants should be able to write lucidly and concisely. Advisory and advocacy skills would also be required. Some travel out of Wellington will be required from time to time.
Conditions of employment and salary would be in accordance with the NZUSA Employees Collective Agreement. The salary range envisaged would be on a ten point scale, ranging from \$19,242 to \$23,831, according to experience.
Written applications, including details of qualifications, relevant experience and two (or more) references should be sent to:

The President
NZUSA
PO Box 9047
Courtenay Place
WELLINGTON

Applications close on Friday, 19 April, 1985.

LEGAL REFERRAL SERVICE

Legal Referral Service is now operating. If you need legal advice on any matter legal referral can provide it or refer you onto someone who can. All students are welcome to use this free service on Monday, Tuesday and Thursday 12-2pm. Place - Tutorial Room E 4th Floor Library Building (Law School). Follow the signs when you come out of the lift.

WOMEN IN EDUCATION

'Women in Education' meeting. Thursday 14th April 1pm. Seminar Room E, Education Dept., 3 Wynyard St. All women welcome.

UNIVERSITY FEMINISTS

Tuesday 16 April, 6.30pm in Womenspace. All women welcome.

ANOTHER ROADSIDE CAFE
59 Park Rd
Grafton
Orientate yourselves and taste the difference.
Student Breakfast \$2.50
(muesli and fruit, hot/cold cereal + jam, coffee or fruit juice.)
Student lunch \$2.50
Hot - "Campus Sandwich"
Hot - "N.Z. National Sandwich"
Open 7:30am - 6pm Mon - Fri.
9am Saturday.

INTERNATIONAL YOUTH CONFERENCE - CHINA

Applications are now open for selection of three NZUSA delegates to an International Youth Year Conference in Beijing, China. This 'Friendly Gathering of Youth from the Asian and Pacific Region' is to be from May 10-24th.

During the gathering a 3-5 day seminar will be held to discuss the 'Role of Youth in National Development'. Delegates will be expected to present a paper on this issue in relation to New Zealand.

Following the seminar delegates will spend one week touring local provinces and will meet with the All-China Federation of Students to exchange information about university issues.

Applicants should enclose a curriculum vitae and should display a reasonable understanding of NZUSA and the issues surrounding national Development. All students are eligible to apply.

Delegates may have to provide a portion of their travel costs, but all internal travel, accommodation, and board will be provided by the Chinese people.

Applications close on Wed 10th April, and should be sent to:

International Youth Year Conference, China, NZUSA,
P.O. Box 9047,
Courtenay Place,
WELLINGTON
Ph 856-669

Further information can be obtained from your campus students association.

FRAN WILDE ON HOMOSEXUAL LAW REFORM

HEAR THE TRUTH
Thursday 1pm Quad.
Be there!

WELFARE ACTION GROUP/WELFARE COMMITTEE

The first meeting of the Welfare Action Group/Welfare Committee will be held on Tuesday at 1pm in the Council Room (next to the AUSA reception desk). Topics for discussion will include the following:

- Student Accommodation and the end of the Rent Freeze
- NZUSA's policy on bursaries
- Dentistry on campus
- Homosexual Law Reform Bill
- School visits and other activities for the year

All students interested in the well being of students generally are welcome to attend and participate.

SOCIETIES GRANTS

The first meeting of the Societies Grants sub-committee will be held on Sat 20-Sun 21 April, in the Council Room.

The deadline for applications is Friday 12 April, 5pm, in my pigeon hole.

A timetable will be put up on the window at AUSA reception for clubs to fill in a suitable time to see the committee.

Any queries, please contact me.

Trish Shaw, Socs Rep, Rm 111 ext 826. Home ph: 484 456.
SRC

17/4 will appoint two AUSA reps on Senate - nominations to AUSA Secretary by 17/4.

24/4 will appoint AUSA delegates to NZUSA May Council. Applications to Secretary by 24/4.

HOMOSEXUAL LAW REFORM

Any people interested in helping write an AUSA submission in support of the Homosexual Law Reform Bill please see Graham (President) or Colin (Welfare Officer) as soon as possible.

GENERAL MEETINGS

To be held 1pm, 18 April B28 to discuss Anticalendar and Student Reps.

GENERAL MEETING.

To be held 1pm, 30 April (place yet to be arranged) to discuss annual accounts and proposed changes to method of appointment of Craccum editors.

REFERENDUM

A referendum will be held on 23/24 April to decide our tour policy.

Item 10B (iv) (c) (2) of the rules states:

'The Editor of Craccum, without in anyway limiting his normal obligation of fairness shall give the parties reasonable and equal opportunities to publish articles in support of their respective views of Craccum and shall ensure that such articles receive fair and equal treatment in their publication.'

People wishing to submit articles should see us by this Thursday.

RAZOR MAGAZINE

RAZOR, the magazine you consume when you're not having a shave, starving for Ethiopia, enjoying the *National Enquirer* or supporting Jim McLay.

RAZOR, the Also-Culture, Also-Comics, Also-Moral Magazine, is out now in the following places:

Mark 1 Comics, University Bookshop, Rock & Roll Records, Record Exchange, Real Groovy Records, Scribbles, Whitcoulls, Book Corner, Dominoes, Cafe (Underground) and wow! hell!, all around really.

It features *The Associates* story *Opening* by Cornelius Stone, the macabre *Silent Man* by David Mitchell, *Joe Dole* collecting Welfare, *John Reynolds At The Beach*, *The Big Top*, *Kerry Buchanan on Black Music* and *Frederic Nietzsche on Buddhism*.

RAZOR. Do not exceed the stated dose. Of course, first purchase enthusiastically. Okay?

Sports

WINTER TOURNAMENT

Auckland is hosting the New Zealand Universities Winter Sports Tournaments to be held in August this year.

Applications are invited for the positions of Tournament Controller, Tournament Treasurer and sundry helpers.

A small honorarium will be paid and a large amount of work will be expected. Anyone interested should see the Sports Officer or the Secretary as soon as possible.

Religion

FRIENDS OF KESTON COLLEGE

We are a group of people who support the work of Keston College in Kent, England. The aim of this college is to provide accurate information on the state of religious belief in communist countries eg the USSR. We are similar to, and work with Amnesty International, with attention on persecuted individuals.

ORIENTATION MEETING: Tuesday April 2, 7.30pm start. MacLaurin Hall, Princes St.

Focus on Valeri Barinov, who is a Christian rock musician imprisoned for his beliefs. We will be playing music recorded by Valeri before his arrest, which has been smuggled out to the West. Guest speaker: Cameron Martin, a teacher, who will speak about Valeri and what we could do to help him. All welcome. Contact: Ralph Taylor Ph 607-593 (nights).

NATIONAL CATHOLIC TERTIARY STUDENTS CONFERENCE 1985

Nau mai, haere mai.
Welcome, welcome.

The Auckland Catholic Tertiary Students and their Bishop, Denis Browne, welcome you to experience your conference on your marae. Sacred Heart College, Glen Innes, 16-19 May. Theme: Metanoia - Dare to Change? Enquiries contact Maria Rodgers or Gabrielle McDonald at Newman Hall, 16 Waterloo Quadrant ph 732 097, or Maria Rodgers at 14 Mamaku St, Meadowbank ph 503 904.

NEWMAN HALL CATHOLIC STUDENTS

Panel Discussion
In Vitro Fertilisation - Medical, Moral & Legal Implications

Panel - Mrs N. Tollemache, Lecturer in Law
Mr L. Wright, Obstetrician & Gynaecologist
Mr J. France, Lecturer at Medical School

Newman Hall, Lecture Room
16 Waterloo Quadrant
Tuesday, April 23, 7.30pm
Admission Free
All Welcome

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