Mandela’s Free!

The moment for which the whole world has been waiting has finally happened. We salute comrade Mandela for his outstanding contribution to the struggle against Apartheid. His selfless sacrifice and devotion to his people in their fight for freedom is a shining example to all those fighting against the system of apartheid and social injustice around the world. Nelson Mandela spent 27 years in apartheid’s prisons is now out of jail, yet he is still not free. As he is a black South African he cannot vote in his own country or live where he chooses. He can still be held without trial for up to six months under the Internal Security Act without being charged. It must be remembered that de Klerk did not release Mandela out of sympathy but because of the pressure both political and economic which the South African Apartheid regime faced from both the internal and international Anti-Apartheid movement.

The calls for the release of Nelson Mandela united the whole world in a truly global campaign. On campus U.C.K. students have shown their solidarity with Nelson Mandela and his fellow political prisoners and with all South Africans struggling against Apartheid by taking part in demonstrations, pickets and other actions. The Student Union building was named after Nelson Mandela in order to show that we care about what is happening in South Africa and support the struggle of the South African people.

Winning the unconditional release of comrade Mandela does not mean the end of the struggle against apartheid but heralds a new stage in the overall campaign to eliminate apartheid in South Africa. In his first address after his release from prison comrade Mandela called for the intensification of the struggle on all fronts, political, economic and military. We can respond to this call by the A.N.C. by stepping up our Anti-Apartheid activities upon campus and in the wider community. Especially since our Government is again not only isolated internationally by its unilateral relaxations of the limited sanctions it has agreed to implement against South Africa. So we should not lower our vigilance because of Nelson Mandela’s release as apartheid still continues to dominate the peoples of South Africa. An escalation of actions to isolate the Apartheid regime is needed as with the release of Mandela a battle has been won but the war against apartheid is not over even if thatcher and her friends think it is.

Forward to peoples power! AMANDLA! Carl Backland (S)

"The Streets Run Redder There"

Again, we can say it is a time bomb. I viewed the emotional release of Mandela later that evening. Like most onlookers (for that is only what we are now), I was moved, pained, and jubilant. Yet what set in afterwards was an unpleasant and volatile energy; an anger. As far removed as we are from the parched streets in ghetoo 'homelands', the heat of oppression and the numbed sense of daily imprisonment, there is a universal emotion borne from the release of Mandela. This anger was described beautifully by James Baldwin: “I know how you feel. I know what you are fighting for. And I know how you have always been yours.”

When we speak of Mandela’s release, our language connotes a certain finality. We declare, “Mandela is free.” Period. Yet language, as any oppressed individual will realise, is a manipulated and prejudiced tool. Mandela is free, but he, and all of us, as Malcolm X spoke, “Yes, I was in prison... don’t be shocked... You all still in prison.”

The blood split in our own cities and the racial strife that festers in our ghettos has potential to be productive towards a harmonious end, however furious and terrifying a road to the end it may be.

As one friend from America commented to me: “There is blood on the streets here, but I suspect the streets run redder there.”

The footage of Truth Square was disheartening. Although the mass of people who joined to celebrate this man’s release was inspiring, it seems we have forgotten in our joy at this brother’s release, that he has been released only into prison. The iron bars that hold one do not exist solely physically. The initial joy and celebration at his release must necessarily be followed by a new and energetic fury, one that rallies our powerful political voice and hand we wield in a direct line of fire towards the South African government. Incredible progress has been made and we are on the road to our destination and there is no time for a stop by the roadside.

We shall continue to shout, write, pressure our governments and celebrate “Mandela is free, but twenty seven years too late.” Now we may get down to business in our roles as conscious world citizens, forever distanced from the life there, but forever interconnected in the deepest sense to our brothers suffering. 

Eric Steinberg (B.E.S.)

Apartheid Apathy

Sunday, 11 February - after 27 years, Nelson Mandela was finally released. It was a moment of world wide jubilation, and a major step towards the destruction of the South African apartheid system. However, it would be naive to presume that Mandela’s release will inevitably be followed by instant reforms. There is still a massive amount of work to be done before the existing regime of inequality and injustice is abolished.

Despite the significance of Mandela’s release, I found myself horrified (once again) by the apathy on campus.

I really believed that most students would have been well into partying and celebrating on Sunday night - so an impromptu party in Elcho JCR seemed like a good idea.

Although there was little time to advertise the event, enough large posters went up in each college, so that any student venturing out of their rooms would have been aware that the party was taking place.

So Where Are You?

What should have been a heaving sweaty party was a mellow laid-back affair. The lack of support for this event clearly reflected a disturbing level of ignorance, apathy and a self-centred disregard for any issue beyond the confines of the campus.

A mere £20 was raised for anti-apartheid, less than a pound for each year Mandela has given. I felt the party - disillusioned and saddened by the all too familiar lack of enthusiasm and interest from Kent students.

I’d like to thank: Marc, Kate, John, Andrew, Nils, Laura, Pat, Chad, Kev and Liss for helping to get the party together and also the porter and bar staff for their whole-hearted support.

For 27 years, Mandela was a prisoner of apartheid. For how many years will Kent students remain prisoners of apathy?

Gin Keith

TODAY IS
NUS REFERENDUM DAY

Polling Times:
12 - 2 p.m.
3.30 - 7.30 p.m.
In Own Colleges

PLEASE VOTE
YES TO NUS WELFARE
YES TO NUS SERVICES
YES TO NUS REPRESENTATION
YES TO NUS DEMOCRACY

But above all please use your right to vote
APOLOGYeshorts

APOLOGIES TO Mark Owen, whose photo of 4 of US singer Brendan went uncredited - twice. Mark's reign is over, ac. mark's reign 'da f new front sir. (ed)

MUSICAL The Company UK/CUK
Auditions for "The Fantasticks" to be presented in the Gulbenkian Theatre Week 6 Trinity Term
Thursday 2nd February 8.00 pm Old Telephone Exchange Monday 26th February 9.30 pm Old Telephone Exchange EVERYONE WELCOME

STUDENTS FOR ANIMAL RIGHTS Meeting in Keynes Seminar Room Seven at 7.30 pm on Monday 26th February 1990. Talk by Robin Lane on Animal Rights

LABOUR CLUB MEETING Speaker Vinendra Sharma (Labour Party Ethnic Minorities Officer) Date: 21st February 1990 (Wednesday) Time: 7.30 pm Venue: KJCRII Members and Non-members welcome.

JAZZ CLUB gig in association with Amnesty International. On 23rd February in Eliot JCR. Playing trad. jazz/big band/blues. Also featuring "Christine's Boys" and "Bromfield's Disorders/Blues Band". Door open for 8.30 pm. Tickets £1.50 for members of Amnesty/Jazz Society. £2 non-members. (Available on the door only.

KREDS 20th February 1990

ATTENTION!!! WE NEED YOUR HELP!!!

If you have always wanted to help backstage on a play? Are you interested in lighting, sound, costume, make-up, publicity or making the tea (Earl Grey, of course)? Well, here's your golden opportunity. The Fourth Year Drama directing projects will be taking place in the New Drama Building from March 14th (to 17th) (Week 10) and we need a large technical crew. It will be an extremely rewarding experience for all involved as it will be one of the first performances to be held in the new building (rumoured to be officially opened by Joanna Lumley on March 17th). Anyone who is interested in helping in any capacity whatsoever should please leave me a note on the Drama Noticeboard in Eliot. Matt Tombs Production Manager

The Economics Society
Wednesday 21st February 20.00 hrs
KL2 Lecture by David Currie (London Business School) will be giving a talk on EMS and the European Monetary System

FOR SALE/CD Cassette Brand new JVC RKC S10. 3 band graphic equalizer, compact disk, double cassette deck, stereo. Price from Dkxons C195. Won in competition, still in box. Proceeds to go to charity. Offers above £170 to Fiona Helmer (EUNIB) or through the U.E.

And last, if 6 days late - a Valentine message from someone who probably got in trouble for not handing it in on time!

Amazing! A bomb! Tense and gaudy, my dear! Watch out, I'm coming to get you! I love you madly. Your very own Love

PART II HUMANITIES STUDENTS

SPECIAL OFFER!!!

Bring in your Part I 3rd Term Topic Books to the Second Hand Bookshop (Mandela Building during Weeks 7, 8 and 9). Tues. 9 Thurs. 12-2 p.m. 50% of Cover Price Paid (if good condition) Norman offer 40%.

Apology-Cathedral Cars Canterbury

A brief article in issue 113 inadvertently mentioned Cathedral Cars in relation to an incident on 31st Jan 1990. The Student Union wish to point out that it is satisfied that the management of Cathedral Cars have carried out an investigation and can find no evidence to suggest that any of their employees was involved in the incident. The Union apologises unreservedly for any embarrassment to the company or its employees.

Cathedral Cars phone: 456796

KNOW YOUR UNION

Our Union is divided into various committees which deal with different areas of activity. Below is the first part of a two part summary of what each one does and who to contact if you want to get involved. Part 2 will appear in next week's KRED.

S.R.C. - Student Representative Council
The broadest, biggest and baddest committee around. It consists of 56 representatives drawn from all other areas of the Union; including postgrads, mature students, the J.C.C.'s, Parkwood, Overseas Student Organisation etc. It discusses and votes upon a whole range of issues affecting the Union as well as having a limited ability to affect Union policy. As well as this S.R.C. provides an opportunity for those working in specific areas to come together and find out what is happening elsewhere in the Union. The S.R.C. meets on even numbered weeks during term-time at 6 p.m. in DIT 2. The current chair is Andrew Ellis.

The Executive
The Executive is collectively responsible for making sure that decisions which are decided at Union General Meetings are carried out. The Executive includes the five portfolios, each of which have their own executive officers. Executive members, (along with members of SRC and the J.C.C's) are accountable to the members of the Union, (you). They may have to answer awkward questions at a Union General Meeting to account for what they have or haven't done. For serious misdemeanours they face the ultimate sanction of being "no-confidential" - the sack! The Executive has its own room in the Mandela Building (currently doubling as a bookshop) and have access to a phone and photocopying facilities. Executive meets on odd numbered weeks in DIT 2 at 6 p.m. on Wednesday. See Steve Smith for further information.

Internal Portfolio
The part of Executive which carries out business pertaining to events within campus. Works on such issues as catering, facilities and a new Union Building. Meets 1 p.m. on Wednesdays in the Executive Room, Mandela Building. Contact Sean Kirwan through the internal pigeonhole in the Exec. Room.

External Portfolio
Deals with issues affecting students originating outside the University etc. Loans and Poll Tax. The External Portfolio meets at 5 p.m. Thursday in KJCR 3. If you need help but can't make that time then contact Elaine Jones via the External pigeonhole in the Executive Room.

Welfare Portfolio
A host of issues affecting the health and well being of students at Kent. Welfare has done a lot of work on safety issues, childcare and disseminating information on safe sex. It currently meets at 2 p.m. on Wednesday afternoons in the Executive Room. Contact Rebecca Homan through the Welfare pigeonhole for more details.

Academic Portfolio
Deals with a number of issues such as the library's facilities, advice about courses and how to change them, interrupting, etc as well as keeping the hand booklets up to date. Contact Sarah Brown through the Academic pigeonhole. If you have a query, bring it along. Meetings are on Wednesdays in the Executive Room at 2.15 p.m.

Environment Portfolio
Meets at 2 p.m. on Wednesdays in the Meeting Room (Mandela Building). Discusses and acts upon a wide range of environmental issues whether it be asbestos on campus or the destruction of the rainforests. Contact Andrew Aylett, Environment pigeonhole for more details.

Labouring the issue

Dear Kred,

In response to Rebecca V. Norman's letter in last week's Kred, I would like to clarify the situation that occurred within the University's Labour Club. The motion put to the club by Mr. Norman on the meeting of 31st January, was a three-part motion to establish (1) an autonomous women's section; (2) a women's section vote for women's officer and (3) a women's section vote for other positions. What was not stated in the letter by Kred, was that I attempted to have the motion broken down into parts, as I was in full support of the establishment of an autonomous women's section, which would act as a crucial forum to raise issues, have women's only discussions, and enable women to gain the confidence essential for raising such issues at the main body of the labour club. However, I opposed the women's section vote on the basis that gender is not, and should not be a criterion for voting. Not all women will vote the same and share the same political views. To assume that gender dictates the issues raised, and seems to trivialize women's political integrity. Women do not exist in a vacuum.

As with all of society, sex attitudes exist with the labour club, thus, it is essential that men are made aware of the issues raised, and the perspectives of the women's section, however to remove their ability to vote is to remove them from the responsibility of thinking and making important decisions on women's political issues. Women's perspectives and issues are pertinent to both sexes and an autonomous women's section vote would strengthen and restrict men's possibility for understanding.

The labour club is for labour politics, and the women's movement should be part of that, not divorced from it by war-products like feminism for political opportunism.

Yours,
Helga Swidenbank

Nealy fooled?

Dear Kred,

I find it very interesting that the letter to Kred was signed by Mr. Norman when he was not even in attendance at the above mentioned meeting!

Nealy

The Sitwell Slot

The Importance of being drunk

As the Lent Term slowly moves along one realises that it might not be a bad thing to think about writing the essay.

I am told that people whilst meditating often think: 'Dead this is a waste of time'. Upon this thought, I thought it was processed it can be forgotten and more calming ideas can then pass through the mind.

Composing taking an essay is somewhat similar. 'Oh, I must start working, we're five weeks into the term. With that thought, one can then be more positive.

'Right, let's go down to the pub.' This leads me to consider the compartmentalism which at University, is a vital pursuit and plays and films featuring drunkards are frequently thought to be hilarious. Dudley Moore is famed for his portrayals as Peter O'Toole, whose current job is at the Apollo in London as Jeffrey Barnard, the low life drunken writer.

For Jeffrey Barnard drinking is a duty. Peter O'Toole is playing the part of Jeffrey Barnard, a drunk, who states, 'Drinking is his work. It's his job. A very difficult job. It takes a lot of courage and stamina.'

For me, drinking is more than a test of stamina, it is a dringer of good luck. Last week I was sitting in the pub in Portobello, although it was raining, I was somehow able to tap a bottle to a fat man at the bar. He burst out laughing uncontrollably. He said 'I'm an American and that was the biggest joke of the week.' With that said he got out his cheque book and wrote me a cheque for two and a half thousand pounds. Then with a sudden flash of generosity bought my four pints for me.

I had another stroke of luck last week. Returning from the pub late at night I could not get my front door open and really thought I was going to be locked out. Just as I was about to open the front door, a stranger, in his pajama's pushed his way in and knocked on the door. He then called out to the other of the two strangers, in their pajama's, and said, 'I was an American and that was the biggest joke of the week.'
Why Campaign against Pornography?

Pornography is offensive about women and offensive to women (and to many men).

Pornography is not ‘just harmless fun’; it threatens the safety of women and children. There are links between pornography and sexual violence and abuse.

Pornography is not liberating for women - pornography promotes the idea that women are sexually available; it feeds the illusion that we enjoy violence and abuse (that we ‘ask for it’, that ‘no means yes’). It is a lie about women’s sexuality.

Pornography is not about sex, it is about power. It reflects inequality and injustice, and reinforces discriminatory attitudes and behaviour.

How do you define pornography?

This is one of the smokescreens used to stifle discussion around pornography, that is the offensive insistence that we define pornography before we can do anything about it.

Women organising in association with the Campaign for Press and Broadcasting Freedom have drafted a legal definition as follows:

"Pornographic material means film and video and any printed matter which, for the purposes of sexual arousal or titillation, depicts women, or parts of women’s bodies, as objects, things or commodities, or in sexually humiliating or degrading poses or being subjected to violence.

The use of men, children or transsexuals in the place of women (on the above definition) is also pornography.

Five reasons which are used to justify pornography and which propagate the message that ‘pornography performs a positive social function’:

1. "Pornography is sex education.

Pornography presents a definition of male and female sexuality. The images of women in pornography present a picture of our domination, conquest and control by men. Pornography peddles the myth that women and children want to be abused by men, because they enjoy it. The voyeuristic portrayal of lesbian sex in pornography promotes the view that lesbians just need a good man and depict lesbians as a ‘challenge’ and as conquerable. Pornography presents distortions and lies about male and female sexuality. Is this sex education?

If on the other hand you believe that sex education should consist of frank and open discussion, information and support, alongside space for self discovery, then pornography is nothing of the kind. Images which degrade women and distort sexuality can only be damaging to healthy sexual development.

2. "Pornography is an outlet for people with no other means of sexual expression or relief.

This is misinformed on two counts. Firstly, ‘people with no other means of sexual expression’ tends to be used to mean disabled people and/others and lesbians and gay men. In both cases the implication is that such people are not in control of their sex lives and are abnormal. It is patronising and a sheer ignorance to suggest that disabled people and lesbians and gay men need pornography because they have no ‘normal’ means of sexual expression. Secondly, the above presumes that male sexual urges are uncontrollable and must be ‘satisfied’. This idea is similarly used to justify and excuse all forms of sexual violence. It denies the fact that men have control over their own desires and are responsible for their actions.

3. "Pornography is used by couples” or “Women like pornography”.

It is in fact men who consume the vast majority of pornographic material. Women do not tend to consume pornography independently of men. Many women are pressured or forced to participate in the use of pornography by their male partners. Also, there is enormous social pressure on women to express approval/understanding of pornography. It is often the case that women experience no support which enables them to express any objections they might have to pornography.

The idea that women make a free choice to use pornography needs to be carefully questioned and re-examined.

"Pornography provides a substitute for men who would otherwise commit rape.

This argument suggests that pornography in fact protects society women and children. Yet all the evidence points to the fact that pornography encourages and reinforces the view that women are objects and that they and children enjoy rape, humiliation and abuse. Its effects are to sanction and incite sexual violence. Furthermore, women involved in the production of pornography are raped, beaten, tortured, degraded, abused and sometimes killed ("Snuff" movies). Even if it were true that pornography “protected” women, would the abuse of women in the pornography industry be acceptable so that “decent” women may be protected?

"Pornography is harmless.

Another argument which aims to excuse pornography is the statement that “pornography is harmless.” This is a common myth which has no evidence to support it. The production of pornography requires and involves the rape and abuse of women and children.

All child pornography is the permanent record of the sexual abuse of the children involved and every time the pornography is used further abuse is taking place.

Many adults involved in the pornography industry were first involved as children and teenagers. Pornography which depicts crimes of sexual violence often reflects the record of actual brutality which real women have suffered. A witness to the US Commission on pornography in 1986 testifies how women and girls were tortured and suffered permanent injuries in answer publishers’ demands for pornography showing sadomasochistic abuse. "Snuff" movies which record the actual murder of women exist.

Not only does pornography promote and legitimise sexual violence, it perpetuates racial hatred against black and ethnic minority women. Since the purpose of pornography is to degrade women it uses the historically tried and tested means of subjugating black and ethnic minority women. Common imagery of black women in pornography uses images of slavery such as chains, whips, neck collars, hanging, mutilation, domination and other abuse. It portrays black women as animals with no control over their bodies. With Asian women and children the passive stereotype is taken to its extreme, where women and girls are shown being tortured, mutilated, tied up and gagged. Thus pornography promotes, legitimises, encourages and sanctions sexual violence.

There are many other arguments against Campaigning Against Pornography including:

- Campaigning Against Pornography limits freedom of speech - Anti-pornography legislation will be used against minority communities such as lesbians, gay men, radical writers and so on - Various other criticisms put forward by SWSS (Socialist Workers Student Society) who were hopefully write an article for next week’s KRED. These points will be discussed in next week’s KRED and also there will be an article about the ‘direct action’ which women are taking to reclaim porn-free space, for example, the ‘Off the Shelf’ campaign at WH Smith.

If you want to find out more about the Campaign Against Pornography then come along to the Debate about Pornography on Thursday in K12, 7.30 p.m. Watch out for the College stalls and meetings that will be held during this week. Please contact Emma Guion, Women’s Officer, Mandela Building, if you are interested in getting involved.

The Campaign Against Pornography Group
Poll Tax Fax

The campaign for lead free skulls is proud to present "The Grand (although not definitive) list of How Not to Pay The Poll Tax!"

This list is aimed both at the casual objector who wishes to delay payment and those who have no intentions of paying at all. The aim of these measures is to gum up the administration of the tax to prevent them being able to target objectors effectively.

But first some news of the Scottish Poll Tax. 500,000 warrants have been issued against objectors. That's over 30% in Glasgow not paying or behind with payments. The computer can't cope, the Tories are less popular than ever and most Tories admit, off the record, that they wish 'they'd never thought of the bloody thing.'

Thanks to all who helped compile this list. If you have any further suggestions send them to Kred.

Section 1 - Claim Forms

Claim forms are available free from the City Treasurer, Council Offices, Military Road, Canterbury.

These forms are long and complicated to prevent anyone without a degree in bullshit claiming. Hours of innocent fun can be spent claiming a "benefit" (i.e. discount) for non-existent people.

Try corresponding by Freepost (i.e. don't use a stamp). I knew they were accepting unsigned postcards in December but the might have changed.

Section 2 - Certificates

1. Don't send in your certificate until you are billed 100% (i.e. £299.91)
2. Claim to be a student but send no proof.
3. Send them your very photopopy as proof.
4. Claim to have lost the certificate and claim a new one.

Section 3 - Arranging your instalments (and payment if you must)

1. Arrange (once billed for 20% i.e. £56.98) to pay in as many instalments as possible. One Scot pays 60p a day, 26 or 52 instalments is more realistic.
2. Pay each instalment as late as you dare, (a few late payments reminder at least).
3. Pay at a Post Office by giro as they charge (Council) 60p commission on each payment.
4. Pay in cash (mixed 1p + 2p pieces) at the Council Office (at Military Road (Ask for 10p cash discount).
5. Don't pay by direct debit as this is very easy on them.

Section 4 - Fun with Cheques

1. Make a cheque payable to wrong payee (e.g. "Canterbury City Council", "The Council", "The Poll Tax", "The Tories", "Julian Brazier MP" (Don't in case he cashes it)"
2. Pay the wrong amount, too little will mean they re-bill you, too much should cause the cheque to be returned if not (and they cash it) claim the difference.
3. It would be most unfortunate if you forgot to sign it.
5. You could post a different amount in words and figures on the cheque.
6. Otherwise spoil the cheque.
7. Fold it up and staple it to the letter, computers hate folded cheques.
8. You don't have to write a cheque on a page from your cheque book. (Think dead fish or paying sats) but there is a charge for this at most banks.
9. You cancel cheques for a fee.
10. Cheques in pencil/crayon/chalk are invalid or at least frowned upon.

Section 5 - The I.D. Card

You will be issued with a lovely I.D. card with a magnetic strip encoded with your name, age, sex, sexuality, criminal record, politics and taste in music, only probably wrong.

1. De-magnetize it with a big magnet.
2. Insert it into an office intended for other cards (cashpoints, cards phones, postbox etc).
3. Drop down drain.
4. Feed to rodent ("is Hamster")
5. Iron or tumble dry it (in old bag in case it melts).
6. You can now either claim a new one or not bother.
7. Claim two and play "Swap" with them.

Section 7 - Nine Disturbances

1. Change name regularly.
2. Swap houses with friends if tenancy allows.
3. If in college or shared house get a group to change their names to the same name. (Whose bill is which?)
4. Change the name you are listed under on the public register.
5. Keep in regular contact with the council. Write long winded and ambiguous letters.
6. Form a religious order, them are exempt. Note: Becoming a disorganised monk/maid does not necessarily mean a vow of abstinence and chastity. 7. Be registered insane, they are exempt.
8. Be a sex protection act request if you can afford it (approx £50).
9. Don't give your phone number.
10. Peel quote your reference number.
11. Refer any threats to drag you before a beak to the Union. In general, never admit you are an objector you're just too thick/poor/lazy to pay, other wise you may be targeted as an example to the rest.

The more trouble you can cause under a pseudonym the better. You can reasonably be expected to survive the first year, without seeing a book having independently one third of your instalments.

C.L.F.S.  (Contact under Con KUNB or LUNB)
MALCOM X WEEK: 19th - 24th FEBRUARY

Thinking back to the creation of the Black Enlightenment Society in October 1989, by R. Alexander and myself, it seemed that it was quite inevitable that we would confront some type of reaction, objection and rejection. Perceiving such decapitated forces surrounding us, it was almost without doubt that the Socs honorary figurehead would be he who suffered greater condemnation than any other recognised black leader due to the sheer explosive language utilised to its fullest component, one whom in voicing an opinion in fact, least in accordance to the mid-60s norm for conciliatory power playing politics in obtaining black civil rights, one whom whilst alive, was forever misunderstood; Malik-Al-Shabazz.

As celebrated writer James Baldwin comments, "What made him unfamiliar and dangerous was not his supposed hatred of white people but his love for blacks, his appreciation and horror of the black tradition, his determination to work on the hearts and minds that would be enabled to see their condition and change it themselves..."

Such was the mood, believe it or not, here at UKC Towards the society. For a long period of time, the negative image of B.E.S. was upheld by the ignorant: racist, separatist and anti-white were the disdainful assumptions held by some black/white alike; too long were the positively powerful aspect of the society's aims, and the means necessary to achieve them disheartened as black separatist. B.E.S is equality, in which one must put forth all the "useful" energy into creating a strong, homogenous black political organisation on campus on which the black people can organise, consolidate and move towards and entity which aids regeneration of black consciousness- it is seed and later blossoms via individual self-analysis of what black consciousness actually means to the fulfilment of not black peoples destiny as individuals, but collectively as one.

All negative dispositions, henceforth will no longer hold any meaning. As one who has suffered at the hands of police brutality, "you call me" racist as one who stands five times less than a white counterpart to succeed in a career e.g. in law, "you call me" separatist as one who has attempted, with my brothers and sisters, to bring all non-whites on campus to some form of political identification: "you call me" sell-out.

The latter characteristics have applied to all black consciousness groupings which have aimed at elevation and liberating of the mind, none more so than Brother X. It was and will always be so, that people's intangibility to take the outcry of minorities against oppression as hate, is purely from fear. Malcolm's bold words to the brothers and sisters in poverty, crime, unemployment and ghettos conjured up a negative response, out of fear.

Out of fear, that some blacks will not adhere to the liberation of the mind, out of fear that blacks name black progressives - racist, out of fear that B.E.S. was once described as "smacking of hollow racism", but racism is quintessentially an oppressive, suppressive evil force to contain races from obtaining their true claim to natural rights, justice and equality. Would you ever call a Black South African racist because he/she wants an equal natural right(s): not constitutional but to health, education, housing and standard of living? Quite inappropriate really.

Hence, it will always amaze me, how potent black advancement preachers, like Malcolm X, are remembered with negative analogies, when all he ever wanted for his people was unity, bondage and the formation of a solid foundation for the long hard struggle for egalitarian recognition within all stations especially here, US and South Afrn. an.

B.E.S. will continue long after I have gone, because there will always be blacks, whether on a University campus or in an

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Tuesday 20th. MILLARD SCOTT from the BROADWATER DEFENCE COMMITTEE, talk on the Broadwater Farm uprising, KLT27.00pm

Wednesday 21st. MARANGA BAMBATTA from the ALL PEOPLES REVOLUTIONARY PARTY, talk on MALCOM X, DLT, 2.00pm

Thursday 22nd. JAL AAL from THE LAST POETS, DCR

Friday 23rd. YAA ASANTEWAA ARTS CENTRE, "WHAT IS BLACK?", DJCR

Saturday 24th. SOUL II SOUL, Sound System, Keynes Dining Hall.
Epidemic Officially Declared

'The Normal Heart' by Larry Kramer

'The Normal Heart' is the portrayal of one American man's reaction to the disease AIDS. However, this is merely a brief outline of the play, for there was so much more encompassed in two and a half hours on stage that it is difficult to contain it all in one short review.

Perhaps the best way to do this is to split 'The Normal Heart' into two parts. The production and the actual theme of the play. This was Matthew Tombs' first production of 'Cabaret' and it is at the other end of the theatrical spectrum from that play. Obviously it is difficult to compare the two. What one can say, is that it shows the director's versatility and the different subject matters.

Everything in 'The Normal Heart' was subordinate to the theme of the play and this was fortunate as they were dealing with a serious and complex issue. However, this should not detract from other aspects of the production which in turn were superbly managed.

The setting was impressive, with the stage being draped in huge sheets of newspaper. Most of the props were black and there was little other colour on stage.

Stage management was also successful as the scene changes were fast and smooth, classical music played as these changes were occurring and helped to connect the successive scenes. Only one minor criticism in that in Scene II, where several of the actors are strung around a table of ringing phones, it was very difficult to hear what the actors were saying and thus led to a slight disjunction of the action.

The majority of the actors were convincing. Of course, it was easier for the true American to attain that authentic New York accent. Gregory Tavares as Ned Weeks and Helen Johnson as Dr Emma Brockner were exceptional.

Tavares showed an ease and authority on stage which must have been difficult to maintain for the entire play. However, he was able to produce an authentic image of someone deeply and personally involved with the AIDS issue. Helen Johnson was almost as strong and was quite awesome as an angry but positive doctor.

Special mention must also go to Paul Hurley as Bruce Niles and Tony Gardner as Mickey Marcus. Each had one important scene in which they showed real emotion. For Paul Hurley it was Scene 13 when he breaks down over the death of his lover, Albert, and for Tony Gardner it was Scene 11 when he has a violent confrontation with Gregory Tavares. Finally, Mark Orfimoff as Tommy Bondwright was hilarious as an 'Southern Bitch' able tocolm the most furrowed brows.

If anyone out there believes that this issue can only be treated in a totally sombre and serious way then they should be taken immediately to a production of 'The Normal Heart'. Although it never treats AIDS lightly there are frequent occasions of gentle humour which actually helps to highlight the seriousness of the disease.

Information about AIDS was incorporated into the text at varying intervals and the medical point of view was provided by Helen Johnson. It was constantly stressed that AIDS is not just a gay problem. Finally, the writer was able to parallel the prejudices over AIDS with those against the Jews and other minority groups.

Above all, the play brilliantly demonstrates how 'normal' ordinary people have to deal with a terrifying and mysterious disease that is still around now and which threatens everybody.

Animal Rights

Vivisection on Campus - Debate the Issue

Following the Cruelty Free Week campaigning against the exploitation of animals by humans for sport, vanity and medical research, the Animal Rights Society has organised a DEBATE which should take place on Thursday, 1 March.

It will discuss the use of live animals for research after discovering that vivisection actually occurs on this campus.

Vivisection not only means misery for animals, 70% of new medicines are also tested on nothing to these animals already available and are introduced to boost profits. They are a sorry waste of NHS resources but may contribute to the high incidence of side effects by confusing doctors.

Better results can be gained by identifying drugs known to treat AIDS and cancer through experimenting with human cells and tissues, yet animals are still used. Doctors are fully aware that other animals are different from us in that they may be conversely affected by a certain drug such as penicillin, which kills hamsters and guineapigs.

Many cosmetics and toiletries are also tested on living animals, supposedly to check their safety for human use. These tests are often unreliable and they are carried out mainly as a form of 'insurance' for manufacturers.

Shampoos are dropped into rabbits' eyes, though they are very different from us, as they cannot produce tears. Animals are force fed with huge amounts of a test substance, such as 4 lb of lipstick, until half of them are dead. These crude tests prove nothing and indeed there is no legal requirement for them in Britain.

Anyone interested should come along to the next Animal Rights meeting on Monday, 26 February, at 7.30 in Keynes Seminar Room YII.

Monica Bolt (K)
Lisa Thompson (K)

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FILMS

FRIDAY

THE ADVENTURES OF BARON MUNCHAUSEN

When 13-year-old Josh puts a quarter into a wishing machine and transforms himself into a 35-year-old man, it is the beginning of a warm and sophisticated story of innocence and existence, wonderfully performed by Tom Hanks as the boy going through rapid evolution.

SUNDAY

BIG

When 13-year-old Josh puts a quarter into a wishing machine and transforms himself into a 35-year-old man, it is the beginning of a warm and sophisticated story of innocence and existence, wonderfully performed by Tom Hanks as the boy going through rapid evolution.