

SALIENT

Victoria University student newspaper.

Volume 36, Number 1, Wednesday 28th February 1973

**SUPPORT OUR ARMED
STRUGGLE FOR
SOUTH AFRICAN
LIBERATION**

Issued by: Umkhonto We Sizwe,
military wing of the African
National Congress of South Africa,
P. O. Box 680, Morogoro, Tanzania



Stop the Tour!

Whether or not the government should intervene and stop the 1973 Springbok rugby tour is a question which is on many people's minds at the moment and ought to be on everybody's.

The New Zealand people are divided and the government's problem is whether to be progressive and lead the people by stopping the tour, or whether to act in the interests of the ruling class and let the tour go on.

The government must take a moral stand, a stand for once influenced not by parochial vested interest but by international opinion which has been stated so clearly in particular by leaders of Black African countries and in general by the United Nations. The moral, international point of view is unequivocal: the tour must not go on.

It cannot be stressed too much that despite the threat to Law and Order, and despite the threat to the Commonwealth Games, the tour must be cancelled because this will be instrumental in the struggle for the liberation of the African people. As long as the white supremacists in Southern Africa can secure their power and prestige by playing ball games with other nations, the voice of the oppressed Africans will not be heard and their lives will continue to be disadvantaged and miserable.

It does not matter for what reasons the tour is stopped. We can only echo Bob Scott, who when recently in South Africa, told the Africans that he thought the tour would be stopped, but for the wrong reasons. Scott reports "Doesn't matter", they say, "Just stop it".

It does matter, however, that we vociferously support the African Liberation movements, and that we continue to highlight the barbarous conditions the blacks live under, which result from the same political condition of Apartheid that dictates the selection of the white supremacist Springbok team.

And when the tour is stopped, it will be the responsibility of the government, the free press and progressive people, particularly the students, to educate the New Zealand public about conditions in Southern Africa, and to show the ways in which New Zealanders can take action to ensure that political power and economic wealth are restored to the masses of Africa.



Education

A day or so before enrolment started the staff held a seminar which talked, for two days, about the university as a 'community'. Apparently the only real result of the meeting was to send everyone away feeling a lot more depressed than they had been before they went to it.

No doubt the debate will go on about the purpose of the university in society, how the university can become a 'community' and the relations between various groups inside it. Of course while the soul searching goes on many of the staff and the administration, and the great majority of students, will carry on regardless. Students, after all, come to university to find out how they can get the most highly paid (and highly regarded) jobs in society. They come to learn how to rule the masses outside, who, ironically enough, pay for the students' education. And students certainly do not come to university to talk earnestly about how the university can become a 'community'.

We are quite willing to see debate in the columns of Salient about the nature and purpose of this university. We intend to encourage and provoke such discussion. Those who govern the university, like the people who govern society at large, are far too secretive about the things that are going on at this place. For example the Vice-Chancellor, the University Council and the Professorial Board did not encourage open debate last year on either the Dale report on the University Administration (outlined in Salient 7, 1972) or the report of Professor I.D. Campbell on the student demonstrations at the P.B.E.C. conference at Victoria in May 1972. The silence of those who run this university doesn't inspire us to spend all our time rushing round trying to promote 'dialogue' among students, staff and the administration.

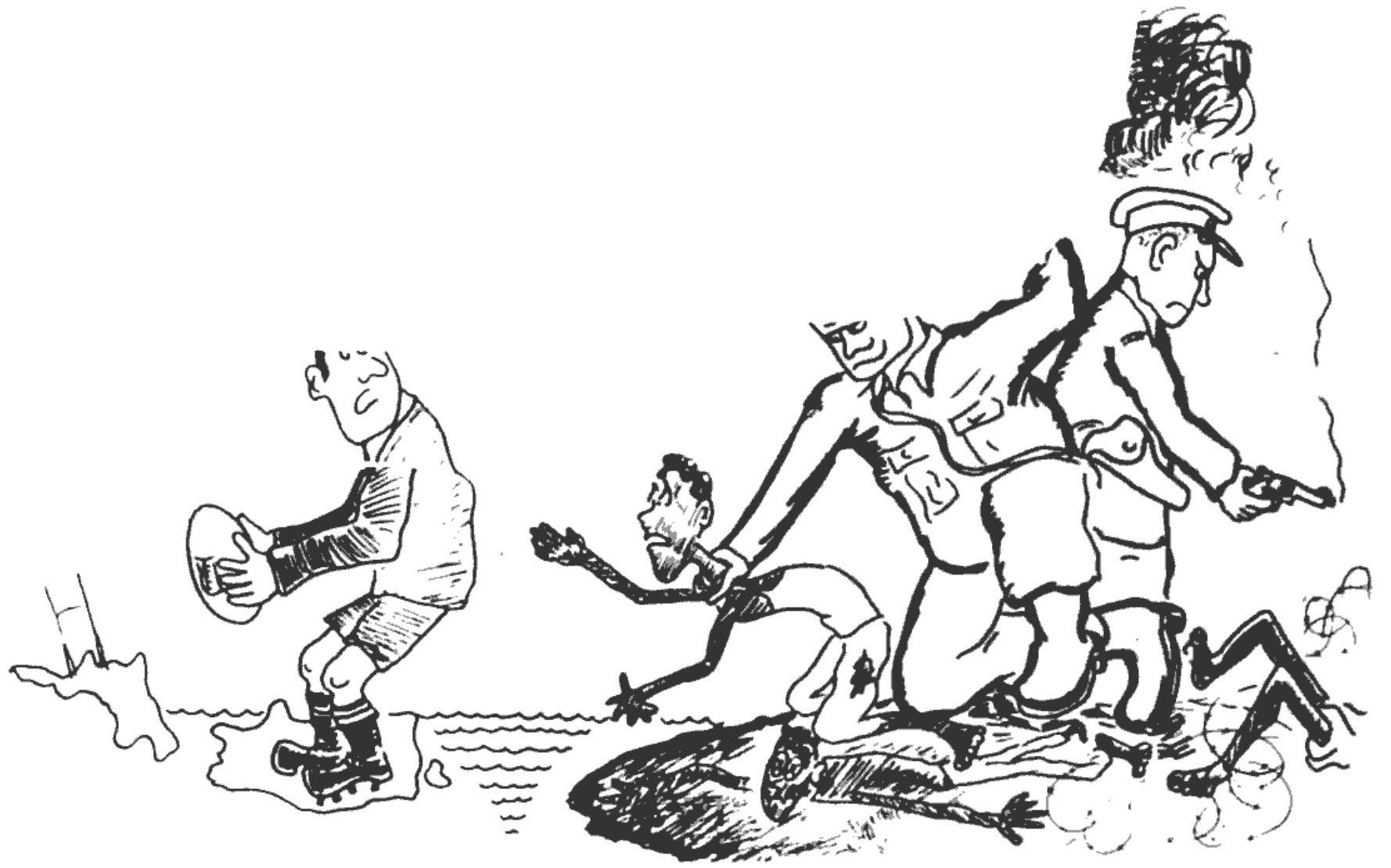
But even if people were willing to talk openly about the purpose of the university, even if they were to take up the suggestion made by one lecturer a couple of years ago and close the whole place down for a year in order to devote everyone's time to debating these matters, we do not think a great deal would have been achieved. The relations between the university and the society outside it are far more worthy of discussion and action than the relations between the different groups within the university. Change in the university will only come once real changes have begun to take place in the community outside.

The most important changes in the relations between the university and society in recent years have been in the developing links between the university and the business world. More money and time are being spent on training students to serve big business interests, not only in training future executives in fields like marketing, but also in training people to help protect profits by minimising industrial conflict through the Industrial Relations Centre. These growing links are making the university increasingly more a part of the problem in society and less a part of the solution.

The only way staff, students, and administrators at this university can make any real contribution to changing it is to get out and work for change in society at large. This is not to say that the responsibility of questioning the purpose of the university should be neglected, but time devoted largely to worrying whether or not there is a feeling of community in the university is time lost in the far more important job of questioning the nature of our present society. It's far easier to take action on the increases of prices in the cafe than it is to take action on increasing prices of basic commodities for housewives. A splendid cricket pavilion at Kelburn Park isn't too difficult to get. Decent recreational facilities in working class suburbs are. The bureaucracy of the Students Association can be overthrown and destroyed with a lot less effort than it takes to get rid of parasitic trade union officials who are servile to the bosses.

We think that people who talk a lot about changing the university have a responsibility to get out and try to help change society first. For that reason Salient this year will be concerned with what is going on outside the university far more than we will be concerned with what is going on inside it. We feel we have a responsibility to provoke debate inside the university but we believe that things like the people's and the Government's ignorance of, or failure to act on, matters of international concern, and inequitable social conditions at home, and the failure of local newspapers to serve their readers, for example, are becoming more important to report and discuss.

- Peter Franks & Roger Steele



THE FILLUPS FILE

Walked into the Salient office the other day, where I found Roger Steele pondering over the use of the ablative absolute in a piece by Peter Franks. Roger and Peter are supposed to be the editors of the paper, although I noticed that gorgeous Frith Jennings and lithesome Cheryl Dimond were doing all the work. Immediately to hand with a cup of tea was cub reporter Gyles Beckford, who accidentally upset a pile of letraset on the way. This piece of clumsiness provoked a flurry of oaths from graphics artist Royal Abbott, while the comics editor, Ted Sheehan, nonchalantly continued reading *Mr Natural* in the corner. Suddenly the door burst open and in strode ace publishing consultant Graeme Collins, chewing gum as usual. In and out of the room marched photographers Bob Good, H.T. Lee and Grub, each cursing the others' mixing techniques under their breath. Around the corner in Committee Room Three sat court reporter Don Franks, idly throwing darts at a picture of the late and unlamented Leon Trotsky. I wandered down the corridor and found petite typiste Irene Kennedy belting out the copy at 84 words a minute. Next door a harassed Peter Wilson was on the receiving end of an irate telephone call from the printer George Mead of Wanganui Newspapers. Peter has the odious responsibility of being President of the Students' Association, which publishes Salient. As they showed me to the door Roger and Peter confided that many more hands are needed on the Salient ship. So just sign on at their office on the first floor of the University Union Building, or phone them on 70-319 (ext. 75 or 81). If you can't get up there send your contributions to P.O.Box 1347, Wellington, New Zealand.

Cheerio till next week!

Jenny Fillups



SALIENT's genial editors, Peter Franks and Roger Steele. Come and tell them your burning ambitions.





YOU'VE REALLY RUN US OFF OUR FEET THIS WEEK

BUT

WE'RE STILL HERE AND SO ARE LARGE STOCKS OF YOUR TEXTBOOKS

PLUS

LARGE STOCKS ARRIVING DAILY

THEREFORE

COME AND SEE IF WE CAN HELP YOU



P.S: BARRY McKENZIE IS NOW IN STOCK.



LETTERS

EDITORIAL BOARD



AN OPEN LETTER TO THE CHIEF JUSTICE SIR RICHARD WILD:

Dear Sir,
 Recently while pursuing a matter of private research, I found myself drifting in the direction of the Supreme Court building in Brandon Street. My purpose was to obtain a copy of a Court of Appeal judgement on a matter of both personal and professional interest. I broached the subject with the desk clerk, who looked very doubtful and summoned his superior, a broad and impassive young man, who politely informed me that such a request was impossible. The judgement, he said, was confidential, the property of the judge. I would have to write to him for permission. Would the case be published in the Law Reports? No; he didn't think it would. Thank you sir.

Your Honour I do not wish to question the New Zealand Justice system, or assail the ranks of officialdom. Not lightly would I unfurl the banner of change, or raise my voice in reforming zeal. Bureaucrats can be as possessive as anyone else: it is not to question their privileges—even their minor ones—that I write this letter. Who would seriously seek to create unemployment?

Nor do I mind the ritual that precedes the process in appeal cases. To the outsider it may seem wasteful but you and I see the importance. Could anyone really want to reduce the appearance of N.Z. Justice in the eyes of the public?; to make the lawyers feel equal to the judges?; to demystify the proceedings in the eyes of the appellant? No; appearances are important; the myth is vital. Silver wigs cover many a shaven head, while scholarly glasses hide the gleam of satisfaction. It's all necessary.

Neither can I bring myself to criticise any particular judgement, that I know. It is with dedication sir that you have served, not only in the protection of property, but in the maintenance of decorum, and the eradication of deviancy. With admirable zeal you have meted justice to offenders, caring little for their fate, or for those minor rules of law enforcement and legal procedure that work only to protect the criminal. Your determination sir is a model to us.

What actually concerns me, sir, is a minor point, against which I raise my voice not in strident demand, but in humble plea. The problem is the unavailability of Supreme Court Judgements to the public. When Common Law frequently creates offences that did not previously exist, it seems to me to be



almost cruel to deny knowledge of them to potential offenders. Ignorance is no excuse for lawlessness, as we all know, but if only we knew what is a crime and what is not we might be less likely to commit them. Rising crime figures are of course as useful to lawyers and judges as they are to statisticians, and I don't want to undermine your trade, which, under you sir, has grown so large. All I ask is that appeal judgements be made available to the public. I would hasten to suggest that in order to compensate for any loss you might fear, these could be sold at a slight profit. Please your honour consider my humble request in the light of what it could do for the public. Indeed, I am not unaware of the price of my proposal. The effects of a loss of power on minor officialdom would be catastrophic. Swarms of civil servants would be loosed onto the streets, their egos made redundant. Divorces, suicides, and mental breakdowns would greatly increase. Worst of all, the legal trade would lose business. However the economic loss could be absorbed by the public health institutions, and thus national employment and economic turnover could be maintained.

Well Sir Richard, do you fancy your-

self in a white coat? I can insult you by offering possibilities. People's lives be in your care. And you your former associates, continue your old relationship, Richard, consider this mine. Above all you could bring your old skills to bear on the mental hospitals, introducing a long overdue discipline.

Yours etc.

Eric Frykberg

WHERE ARE THE WEATHERMEN?

Sir,
 The Tour looms large over the heads of enrolling students as the national apocalypse approaches. No choice can now be made. The organisational and emotional wheels of pro and anti-tour groups have started turning and will not stop or change direction until the final climax or anti-climax. The tour will be decisive for contact with South Africa and its final end will therefore be of greater significance than the means used to get there. While the conflicts will affect New Zealand, only the cancelling will affect South Africa.

By stopping the tour we aid South Africa's road to majority rule but will create an apartheid-like division in New Zealand. The sooner the tour is stopped the more chance for harmony and peaceful coexistence in this country. The revolutionaries will prosper if the tour comes and too many revolutions are material in process and solely material in effect. The material culture is for the technocrats. True revolution is non-violent and non-material.

Which all brings me anyway to the conclusion that any way of stopping the tour before it comes, before the thinking stops and the bloodlust seeps in, is the right way. Action must take the form of a strong, powerful threat that will destroy any hope of the tour's feasibility. It is not hard in a free country to take action now to forestall wholesale cremation later. Blow up the right girder (however minor it seems) and the whole bridge will lose its support.

Bruce Robinson

MARIJUANA . . . The New National Sport.

Dear Sir,
 Permit me to use your columns to make the following observations. I hope they will draw some critical comments as they are very much my own ideas, and past experience has shown me that original thought commonly benefits greatly from the scrutiny of others.

Over the last twelve months it has struck me that not only is the smoking and eating of cannabis becoming a much more widespread and frequent event, but also the number of occasions on which users and non-users talk about this drug and others is phenomenal. Further, I have noticed how once this topic is raised it is difficult, even for an experienced conversation-tilter such as myself, to get people to talk of other things.

My first reaction was to think all this was the result of novelty. But no, I have observed several people over periods of time recounting the same experiences and expounding the same cannabinol thoughts again and again and again. On all but a few of these occasions the ravers were mostly or completely unstoned.

The other probable explanation is that they find the topic interesting. I would agree. This is the most likely answer. But on thinking of similar much-talked-about-phenomena, the only one I could seriously consider, at least so far as New Zealand culture is concerned, is rugby football.

Once this analogy entered my mind it was no mere feat of courage to continue to entertain it, let alone publish it in this way. For surely, no red-blooded (as from getting kicked when down on the paddock floor) New Zealander will appreciate "hippies" be-

Contrariwise, no head resting that shit is for the rugby he/she at through childhood. All repercussions must for social truth. And so

Reading my papers and watching my TV has informed me of an accusation levelled at rugbyites during this time of national (almost national identity, haha; I refer, of course, to the tour) crisis. Some would have us believe that a number of rugby enthusiasts hold their sport to be the highest principle, the greatest "goal" (haha) in life. I am very tempted to agree. Now this is where the analogy extends itself. Amongst marijuana users there is also a certain number who appear to place shit above all other things; love, peace, justice, sex, property, ambition, others etc. etc. all take second place by at least a length to marijuana and suchlike. These users show a selfishness and lack of concern and responsibility comparable only to Jack Sullivan, and possibly Richard Milhous Nixon—but that's another analogy.

Well, there you have it. Please let me know what holes you find in it or if you think it has any merit.

Yours most faithfully
 Graeme Billey

PS. The "Sunday Times" refused to print this letter.

HANDBOOK SOUR GRAPES

The Editor
 SALIENT

This year, many active university clubs have been excluded from the Orientation Handbook, such as the Ecology Action group the University Feminists and the Young Socialists. Clubs were not informed of the deadlines for submissions to the Handbook, as has previously happened. There has been considerable confusion and disorganisation during the production of the Handbook. The Publications Officer, in response to inquiries about the deadlines, gave dates which were far later than the actual deadlines. This has effectively removed from many campus groups the opportunity to publicise themselves in a Student Union publication which should be open to all groups, whatever their views.

The quality of the Handbook leaves much to be desired. For example, the cover depicts a fist smashing rugby players. Surely the Student Union policy is to oppose apartheid and does not extend to support violent disruption of rugby matches?

Some of the articles in the Handbook are of little informative value to new students. For example, the contribution of the Labour Club makes no mention of activities of the group and, in fact, tells students with any inquiries to ring Keith, who is not a member of the Labour Club but is the editor of "Socialist Action", a newspaper which is distributed at university by the Young Socialists. Apparently this means that members of the Labour Club have no perspective for any activities during the year. And yet they have been given space in the Handbook while clubs which are going to be involved in university life, are excluded!

Jill Harvey
 Secretary, Wgton Young Socialists

HERR PHILIP'S MORNING WALK

Sir,
 Those wishing to abuse or throw stones at the South African Consul, Herr Philips, may do so any morning between 9.15 and 9.30 when he limps from his house in Barnard street, down Park Road to his office in Molesworth St., (weather permitting). Several other old men smoke pipes and use a walking stick on this run so make sure you trip up the right bloke.

Wadestown Correspondent

RIGMAROLEMENT

Sir,
 When will somebody in the university administration use their god-given brains and finally come up with something that will simplify the whole rigmarole of enrolling? After having gone through the process for the third time (each year taking longer than the year before) I can't help feeling that there must be an easier way to complete all the pettifogging procedures. Firstly it seems incredible that it is necessary to waste two weeks to complete the enrolment of all the students. No doubt the official argument is that it takes time for all the staff to discuss the courses with the students but that in itself raises the question whether it is necessary to send a lot of students tramping all around the varsity as if on a bloody jungle safari?

Frankly, when a guy has to see people in the English, History, Religious Studies Depts., then gets shunted over to the Registrar's office and then back to the Union to pay his fees and be accosted by over-zealous chaplains, account seeking bank clerks, and subscription sponging Socialist Action freaks, isn't it time for a change?

Couldn't the whole business take place in the Lecture Block, instead of people having to make a journey to the Union building to complete the farce? And if it is necessary to see a staff member, then why not put them in one place and, for Christ's sake, have more than one member for each department so that all those time-wasting queues could be eliminated!

No doubt some mumble fuckwit in Robert Stout (or some other bureaucratic hell hole) will say that the whole process is as streamlined as possible. In that case he should go through the whole chaotic cock-up himself then he might realise what a complete and utter waste of time half of it is.

Robert Fenton.



HOPEFUL

The Editor
 SALIENT

It is very pleasing to read the article by the Salient editors in this year's Orientation Handbook. I would like to congratulate the editors on their decision to follow the principles established by the first "Salient" editor—that is, the signing of all articles written by the editors. Gone are the days of anonymous 'faction lines'! Maximum involvement from all students in the writing and running of the paper and the expression of varying viewpoints in the paper during the year will be encouraged. This is how the paper should be run, of course. Use of the paper should be open to all groups equally, irrespective of their views.

Terry Marshall,
 Young Socialists.

We thank the Young Socialists for telling us how the paper should be run, of course. However, they infer too much from our Handbook article. While we certainly intend to sign editorials and as many news and feature items as is possible, we do not necessarily intend to sign columns, as we will not be writing all of them ourselves. We will, of course, take responsibility for the opinions expressed therein. Finally, we have reason to believe that the signature on the letter from the Y.S. was signed by someone other than Terry Marshall, using his name.
 -- Eds.

This letter is a personal statement by a member of the staff at Whitcombe & Tombs and should not be interpreted as a policy statement by the firm.

The Editor,

I was interested to read the article entitled "Books" in the Student Handbook. If nothing else it made entertaining reading for a couple of minutes. However such a poorly researched article begs for a reply.

Does the writer seriously consider the coverage limited, or would he like us to carry a copy of every book in print? After all, the U.K. alone publishes 33,000 new books a year. It should also be recognised that Whitcombes is a general bookshop with books covering all subjects. With branches throughout New Zealand we can get almost any book as quickly as the post office will allow.

As for having relevant textbooks, might I suggest that before the writer makes such statements, he should do two things.

First, at least try walking up the stairs to the first floor, other students have and seem entirely satisfied with the relevance of our textbooks.

Second, try thinking why some books are not there. Students are entitled to have the books when they need them, but we need to know what these books are. The Student Executive could help by urging the departments to prepare book lists early.

As for the final remarks about ordering, I can only assume this is a fill-in to end the line at the edge of the page. What book-seller could survive with such an ordering policy!! Many students seem very happy with our ordering system which operates as efficiently as any such indent system. Problems are of course bound to occur as a result of difficulties at the suppliers end.

If anyone wishes to discuss this matter further, please contact me at Whitcombes, Phone 41-080, ext. 89.

Yours sincerely,

Chris France

Fight Capital With

Co-ops

Photo by Hilary Watson



A food co-operative is an institution, that attempts to provide for its members produce at cheaper rates than are possible through normal commercial channels.

One has functioned in this University for the last two years. It has functioned with varying degrees of effectiveness, vaguely proportional to the efforts put in by the participants. The major difficulty involved in running a Co-op is getting the people to co-operate. In the past the organisation has functioned through the untiring efforts of a few. Overcoming this problem is difficult while people regard the Co-op as just a cheap place to shop. For the Co-operative to function the most effectively all must play their part and not have to be hounded, threatened or cajoled into doing things.

THE PROBLEM OF SIZE

Part of the problem with the University Co-op could be its size—about 210 member flats—which makes the handling of produce a major task. This is balanced by the fact that such a size gives a much greater buying power, and enables a greater range of products to be stocked. To overcome this problem I would suggest that people, instead of joining the University Co-op, form their own neighbourhood co-operative with 5 to 10 flats or houses in it, and then come together in a larger organisation which could do the purchasing and distribution of bulk lots. This system would entail the employment of one or two people, but would be much more efficient than the present system.

The neighbourhood co-operative is desirable from another point of view, in

over their choice of works and their presentation.

The "Quartet for the End of Time" was written and first performed in 1941 during Messiaen's captivity at Stalag VIII and is scored for violin, cello, clarinet and piano, the only instruments available to him at that time. Inspired by a quotation from the Apocalypse, its music is essentially spiritual and Catholic. It is a moving testament to Man's ability to triumph over adversity.

The programme starts sharp at 1.10 p.m. and admission costs 50 cents at the door.

that it will bring into its scope not only student's who are part of a privileged class anyway, but also families, pensioners and the more needy members of our community. The University Co-op will function again this year, but I don't envisage it as being as large as last year, as hopefully students will provide the nuclei about which neighbourhood Co-ops will form.

Previously co-ops have been concerned with foodstuffs that can be purchased from the produce markets, which has been caused mainly by the fact that we have not had suitable premises that are up to Health Department standards. If we had suitable premises we could sell other forms of food and household goods. If anyone knows of anywhere suitable, please get in contact with Food Co-op through Salient or Stud-Ass Office.

OTHER PROJECTS

A co-operative project that could be worth investigating is the establishment of a laundry. It would not have to be very complex, a second hand washing machine and drier, with an iron and ironing table. The cost of running such a service need not be expensive. It is an attack on the present wasteful nature of our society, which demands that each family or flat group consume a washing machine and an iron at least and normally a drier as well, each of which is used for only a small part of each week.

The co-operative mode of living is a people thing, but for it to work to the best advantage all participants must contribute something, time or effort, because if they don't they tend to exploit the few who do work. Hopefully a smaller Co-op will be more personal, and people will enter into the spirit of it and not exploit and rip off their fellow men. Talking of rip offs, the University Co-op lost about \$250 last year, and it wasn't all bad management.

By Peter Rendall (pictured)

Community Service

The fish, once used as a symbol by the early Christians, is now being used as a symbol by groups of volunteers in Wellington and overseas who want to give practical help in their community. 4000 households

in the area bounded by The Terrace, the Basin Reserve and Mount Victoria, have received bright red fish-shaped telephone book markers bearing the legend "For practical help in emergency—telephone FISH 552.500".

In Wellington FISH commenced offering help in August 1972 with three volunteers manning the telephone six days a week and over 100 helpers. A large proportion of the FISH helpers are students who are so aware of social needs. Many students help on Saturdays cleaning up gardens whose owners have become too frail to cope, or with housework or laundry for old people who have lived in inner Wellington thirty years or more and have seen the buildings around them pulled down or fallen into disrepair and their neighbours disappear. On week days calls come from solo parents who may need a baby sitter urgently or from a doctor whose patients, old and alone cannot get out to collect prescriptions or shop for themselves. Many outpatients have difficulty in travelling for treatment. FISH helpers with cars provide transport. FISH does not offer advice or counselling.

FISH has been receiving a steady flow of calls for help and every month helpers make 50 visits or more. Quite a number of homes have weekly visits from FISH helpers, all free of charge. More helpers are constantly needed. Other areas of Wellington have similar schemes. If you would like to know more or would like to help them please "Telephone FISH 552.500".

Restaurant Attacked

The middle floor Restaurant is reported to be recovering well after prolonged attacks from men who have cut holes in its walls during the holidays. The idea apparently is to provide two new quick food services—a grill bar and a take-away bar.

The Take-Away Bar will sell hamburgers, chips, hot dogs, coffee and other titts while the Grill Bar will specialise in gourmet-type delicacies such as steaks (and veg. and roll and coffee for \$1), chicken (ditto) and omelettes (60 cents), for the self-indulgent.

The Take-Away Bar will open from 10am to 10pm Mon. to Thurs. with a break from 2.30 to 3.30pm. On Fridays it will close early at 6.30pm and will operate on Saturdays from 10.30am to 1.30pm. The Grill Bar will open Mon. to Fri. 11.30am-2pm and 4.30pm-6.30pm

MUSIC PLAYERS 70 CONCERT

Memorial Theatre 1.10-2p.m. Thurs March 1.

Music Players 70 are with us again in '73. This Thursday at 1.10 p.m. Barry Margan (Piano), Alex Lindsay (violin), Wilfred Simenauer (cello) and Frank Gurr (clarinet) will perform Messiaen's "Quartet for the End of Time" in the Memorial Theatre.

The group will by now be familiar to Vic audiences who have always been enthusiastic

Money... when you haven't got much of it how you handle it counts



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John understands the sort of mind-splitting financial problems students face. He can explain BNZ services like cheque and savings accounts, travellers cheques and so on, as well as specific BNZ services a lot of students have found useful.

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Short term to tide you over or for several years. These loans are personally tailored to fit your needs.

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RENT APPEAL FARCE

LABOUR'S HOUSING FAILURE

A Report from the Tenants Protection Association

Many Tenants were conned into voting Labour last November by the promises of glib politicians. Kirk promised immediate and effective action against rack renting landlords and Fraser made noble and heartwarming speeches about the exploitation of tenants. Since Labour's victory, Kirk and his con-men have shown callous indifference to the plight of the tenants it pledged to assist. Rent review regulations have been introduced which are not only weak but farcical. They are worded so ambiguously and obscurely that even the bureaucrats in the Labour Department cannot agree on their interpretation.

For example, the regulations state that it is an offence for a landlord "to demand on account of rent in advance, or by way of "bond", more than the equivalent of one month's rent". According to a Labour Department clerk at the Hutt Office this means a landlord can charge one month's rent in advance, PLUS a bond. His counterpart at

the Wellington office interprets the regulations to mean that the bond and rent combined cannot exceed one month's rent. It is four and a half weeks rent. The regulations don't cover "administration fees" or key money. A landlord can charge \$500 and be within the law. (If a tenant is silly enough to pay \$500 key money he deserves every-

thing he gets" said the Hutt Labour Department Spokesman, "think of it as an admission fee—like a sports club—you've got to consider the landlord too.")

LOOPHOLES FOR LANDLORDS

The regulations provide that in any case where the rent has been increased since March 31 1972 the tenant or someone on his behalf may apply to the rent review authority, for a determination as to whether the increase has been justified. But the landlord gets over this by evicting the old tenant and putting the rent up for the new tenant who has no way of checking what the old rent was.

There have been only 208 appeals to the authority since they were introduced and most of them have been instigated by members of TPA. Of those appeals lodged, many have been rejected, there have been no prosecutions and only 50 have been deter-

mined".

EASY VICTIMS

Maoris and Islanders are easy victims for unscrupulous landlords. They are charged huge rents and often have little knowledge of their legal rights. One family in Newtown (Samoans who have been in NZ six months) rented a three bedroom unfurnished house for \$38 per week. They signed a three page lease that included two clauses giving the landlord power to throw them out after 3 days if they had anything to do with the rent strike or any person associated with it, and power to throw them out within seven days if they got one day behind in the rent. This clause also gave the right to seize their belongings. This family has little English, no knowledge of the law and didn't understand what they were signing. The landlord extorted from them \$174 before they could move in. They were \$60 short for the bond so they are paying it off at \$10 a week.

Is this what Kirk meant when he said on election night "We will look after the little people"?

The "little people" are getting very angry, Mr Kirk.

Student Funds for Houses

The Executive of the Students' Association have finally come up with some progressive ideas about how best to use their accumulated funds. The following article, written by Treasurer Byron Cullen, explains where your fees go, what money the Students' Association has, and the best use for this money.

(I) WHERE YOUR FEES GO

Every student at Victoria is required to pay a levy of \$24 to the Students' Assn. The effective split-up of that \$24 is as follows:

- Association General Account
- NZUSA
- Union Building Extension Trust
- Publications Board
- Union Building Fund
- Union Maintenance Account

The entire Association General Account(a) is spent every year. This \$6 provides the revenue from which the following expenditures are made: Accountancy and Audit, Elections and Newsheet, Executive Activities, Honoraria, Legal Fees, Levies, Office Expenses, Stationery, Wages, Sports and Cultural Grants, Orientation, Tournaments, and Capping Activities.

Obviously there must be a careful and planned allocation of money amongst these activities. This is done in the budget which is a vague document setting out the amounts we think will need to be spent in the coming year. As the money we receive is limited, an increase in the amount allocated to one area must accordingly result in some other area receiving less. Sectarian interests often mean that the budget is a focus for debate—the venue being the AGM held in March. Make sure you come and observe the fireworks this year!

(b) The \$1 levy collected for NZUSA is absorbed into the bureaucratic machinery with seemingly few benefits (except travel) accruing to the average student. NZUSA had better be careful it doesn't become constipated (i.e. orders from the top which are never referred to the students themselves).

(c) The \$1 levy for the Trust fund is forwarded to the two trustees of the Association who invest the money as they see fit. For some reason it has always been thought that the students cannot touch this fund. This is incorrect. The Executive has a mandate to spend this fund as it likes. Incidentally, the current balance in this fund is about \$39,000.

(d) Would you believe that the \$1 for Publications is the very money that went toward the printing of the student newspaper you are now perusing (but probably not reading?)! The money is forwarded to the Publications Board who spend it where they think it will bring the greatest benefits (on editors etc).

(e) The Union Building Fund is an elusive animal which no student has yet sighted. It reportedly lurks somewhere within the

Stout Building. The money is collected by VUW and "looked after" until we find a new building to erect (eg. the Union Tower Block—to be erected in approx. 1976). The current balance in this fund is about \$140,000.

(f) The Union Maintenance levy is also administered by the University, and used to pay the wages of Union staff, the catering service, and the general running expenses of the Union.

WHAT MONEY WE HAVE

There are therefore 3 areas where large amounts of money have been accumulated. The first of these is the Development Fund. This has built up over a long period of time because Executives in past years have underspent their budgets. The money has been invested in loans to student organisations (eg. Rugby Club and Ski Club), interest bearing loans, and shares. The Executive has power to spend this money without any restriction. The total of this fund stands at about \$29,000.

The second area of accumulated funds is the Union Building Extension Trust fund. The balance in this at the moment is about \$39,000. The Exec. has power to spend this money as it wishes.

The third area of accumulated funds is the Union Building fund, held by the University. Unfortunately, the University is not allowed by law to even lend it to us.

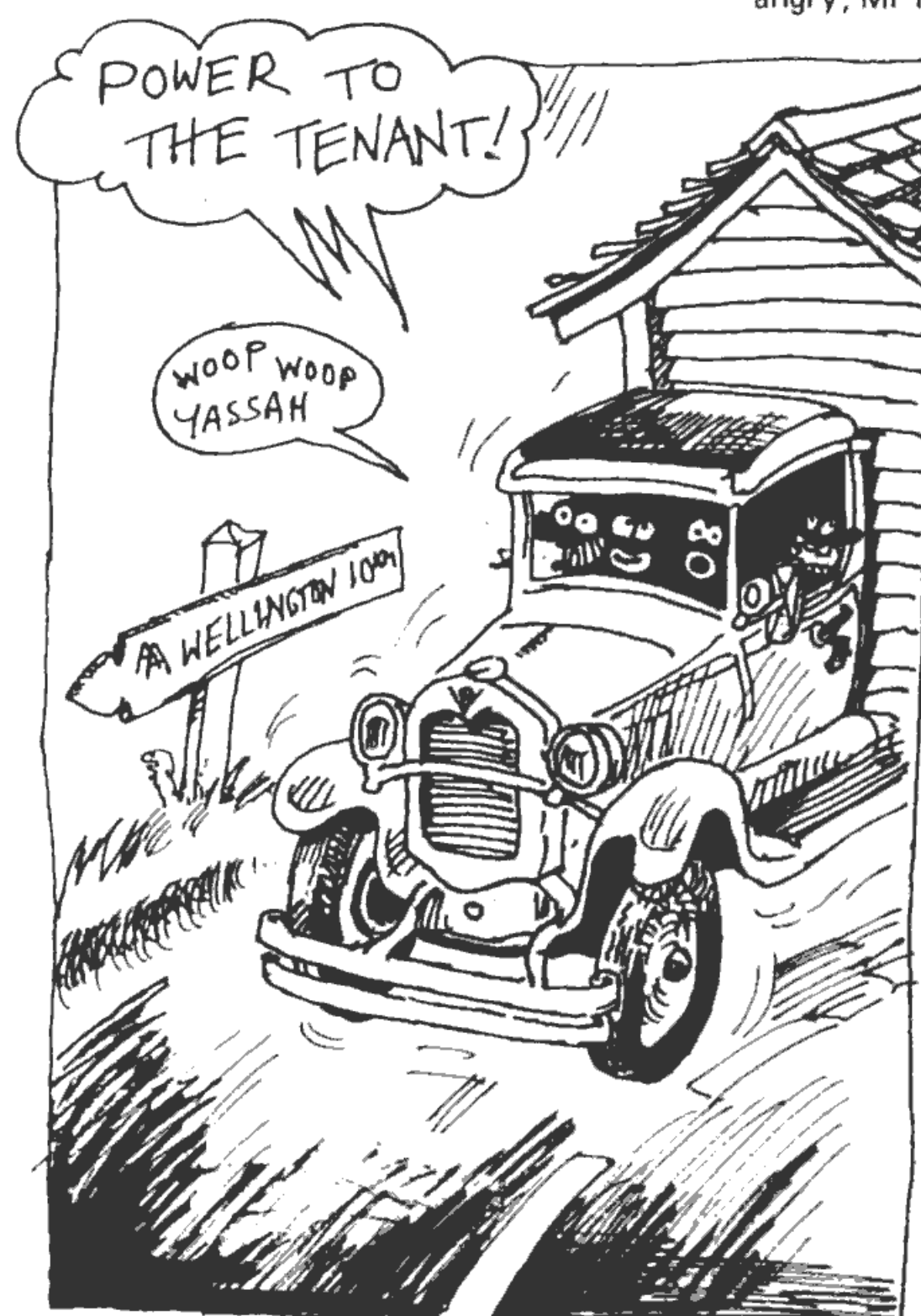
In summary then, the Exec. can draw from the Development and Trust funds about \$64,000 in cash. The other \$4,000 is not immediately available, and the Exec. is unable to use the \$140,000 in the Union Building Fund.

WHAT WE SHOULD DO WITH IT

Is our money invested in such a way as to maximise the benefits accruing to students? I do not think so. One may well argue that the \$3,000 which we get by way of dividends and interest is a valuable source of income for the Association and therefore for the students. I submit, however, that there is a much more beneficial way of investing our money. We are all aware of the accommodation crisis in Wellington, if the Students Assn were to buy its own houses there would be the following advantages:

(1) Rent would be charged so as to breakeven on running costs, and a low rent would result.

(2) One of the running costs would be the "interest lost" factor. Thus, the Assn could still recoup the additional revenue it has been receiving through dividends.



(3) The Assn would be able and entitled to join the "Landlords Assn" and stir where necessary.

(4) The purchase of any land in Wellington is a worthwhile investment (as the land speculators know) and would ultimately provide a capital profit on our money far exceeding shares or interest bearing securities.

The Exec. is unanimous in their opinion that shares must be sold and houses bought. It only remains now to find the right properties.

WHAT THE UNIVERSITY COULD DO

The \$140,000 sitting in the Union Building Fund will be used in about 3-4 years on the proposed Tower Block. At present however it is only earning about 3% interest per annum. This money could be used to finance the purchase of houses around Kelburn for the purpose of student accommodation.

Because of the low interest rate which the money is currently earning, the rents charged on these houses would be very low as compared with buildings financed by a first mortgage (8%). I would like to see this idea brought up at Council and the idea actioned if possible.

As a closing note, if you're a reformed land speculator and you want to sell a few houses cheap to purge your conscience—we might be interested.

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REWI ALLEY IN NEW ZEALAND

"If China Succeeds Capital hasn't got a Snowball's Chance in Hell!"

New Zealand recognition of China means that there will be closer contacts between the two countries than have previously existed, Rewi Alley told SALIENT in an interview in early February.

Mr Alley is at present on a lecture tour of Australia and he visited New Zealand briefly to see his family and friends. While in Wellington he received the Honorary Doctorate of Literature conferred on him by Victoria University last year.

Having lived and worked in China for nearly fifty years, Rewi Alley is the best person to make an objective assessment of the prospects for New Zealand—Chinese relations. He said he hoped that increasing contacts with China would lead to a greater awareness among New Zealanders of what is going on in China.

PAROCHIAL NEW ZEALANDERS

"People would know more, they need to know more. You only have to look at the parochial way people in New Zealand look at world politics. For example there is the New Zealand Rugby Union which says the Springbok Tour is not political. It's a highly political thing, leading to very drastic consequences".

"People have very little understanding of China's past, her culture, and her traditions. I think people in New Zealand could learn a lot by studying those things. China's is an old culture, a culture that has given so much to the world in scientific discovery, in the arts and so on; it has much to offer and I think our people should know something about it. I think the world of the future is not going to be a world of nationalism, rather it's going to be a world of working people's internationalism, on which I believe the future of mankind rests".

For several years Rewi Alley has been travelling around China among the ordinary people and writing about their experiences and struggles. He told us that the Chinese people were greatly interested in diplomatic, political and cultural contacts with other countries. They felt quite confident that visitors to China would see the way the Chinese social system was progressing and be attracted to the Chinese way of building socialism.

"I think of the remark of some American from Alaska, I think he was some politician, who came to China not long ago. He looked around China for a while and said: "If this

thing succeeds capital hasn't got a chance of a snowball in hell!" Rewi Alley stressed that the Chinese had no intention of 'exporting revolution' themselves, although they would respect people, in New Zealand and elsewhere, who were trying to make revolution in their own countries.

CHINESE 'VERY INTERESTED' IN NEW ZEALAND

The Chinese Government and people, he said, were very interested in New Zealand and other Pacific countries, although there had been very few contacts in the past with the microstates like Fiji and Samoa. "The Chinese respect very much an independent country, they like to deal with independent countries on the basis of equality. New Zealand is potentially a leading country in the South Pacific. The Asian and Pacific area—Oceania as the Chinese call it—is of great concern to China and they do want to have an Asia and Pacific which is free of the things that go to make war".

"When New Zealand recognised China I was in southeast Shansi, up in the old area which the people fought against Japanese Imperialism for so long in Taihangsan. Immediately the cadres around the commune in which I was staying rushed to the map to see where New Zealand was. "Oh, its down there is it, way down there". And they asked "well now, how many sheep do they have" and were very much interested. When I came back to Peking in early January the cadres I met said, "Australia has come along very well, they've established an embassy and they're having a reception for Australia Day for the first time. What about New Zealand, why are they holding behind?" That was the question that was in the ordinary man's mind. I don't know what's going on in the Ministry of Foreign Affairs here, though I expect they do have their difficulties".

Rewi Alley thinks that the future of New Zealand depended on its youth. He had been very pleased to meet the New Zealand student delegation while they were in China in 1971. "I was very surprised at their interest in political affairs and their recognition of what was going on in China".

'I DON'T THINK MUCH OF HASHISH'

"The young people in New Zealand

are thinking more and the best of the young people are very much better than the best of the young people in the thirties, for instance. They know more, they understand more, they reach out more and they're more concerned with what's going on. There are a good many aberrations which we don't like. I don't think much of hashish because that's been tried in Central Asia for two thousand years and has produced nothing but inertia and dreaminess. But I think New Zealand youth, the up and coming youth, have a big future to play and I think their increasing interest in politics is a good thing. People get the kind of governments they deserve and that will go on".

We asked Rewi Alley about the role of young people in China and the situation with regard to the number of universities that had opened since the Cultural Revolution.

"Some universities didn't stop at all in various parts of China, but the big ones in Peking did stop and now they're going ahead again. First they tried bringing in worker and peasant people recommended by the communes and the army as the new students but now they're relying more on tests. You can't throw out the whole education system. You have to have tests of some kind to know if a person is able to catch on to higher learning, so examinations are now being used in schools although the final appraisal of a student doesn't go on his examinations. But the old ideas of pure memorisation and book knowledge only have had a very big knock back. In the schools and the universities there's an increasing appreciation of the fact that there's theory in everything, not just in politics but in everything you do. And theory and practise must run together in all branches of daily life and work.

WE LIVE TO SERVE THE PEOPLE

"The main questions throughout the whole country are what we live for and why we live. The ideals of serving the mass of the people are still very strong all over the country and people believe that serving the people is the end of living. That is why they should struggle to pull China out of the chaos long centuries of mismanagement and corruption brought her to and put the country on the right road again, and I think this struggle is succeeding. Young people have a very big part to play in this struggle. The Young Communist League is going ahead very strongly now and youth organisations of one kind and another are playing their part in an organised way. China isn't an anarchic state or a nihilist state, and there is no possibility for individual freedom until you get the elementary freedoms that people must have and these freedoms have to be fought for in a collective, community way.



'New Zealand Youth today are far more politically aware than in the '30s'.

WILL KIRK TAKE THE EASY WAY OUT

Latest developments in the Springbok tour issue indicate that the whitewashing of apartheid in sport may be on. Prime Minister Kirk announced last Monday that an important announcement could be made today or later this week. The same night the radio programme "Checkpoint" featured Johannesburg journalist Stanley Uys and the South African Rugby Board's Dr Danie Craven. Their remarks gave the impression that the South African Government would reverse its previous hard line stand and allow mixed trials to be held for the Springbok team.

Such an announcement would suit Kirk very well. He could allow the team to come, thus answering complaints about Government interference in sport, and at the same time demand that the anti-apartheid movement take no action against the tour because the threatened boycott had led to the easing of apartheid in sport.

The fallacy of such an argument becomes obvious when the structure of rugby administration in South Africa is examined and the previous comments of Dr Craven recalled.

There are four rugby controlling bodies in the home of apartheid. On the one side is the 20,000 member South African Rugby Union headed by Mr Abdul Abass and on the other, Craven's South African Rugby Board and two stooge bodies, of small membership, catering for Coloureds and "Bantus". Only Abass' union is firmly non-racial and refuses to compromise with apartheid.

Last year on "Gallery", Craven mentioned the possibility of mixed trials for "Coloureds". If mixed trials were to be held later this year, then the South African Rugby Union would consider only the small stooge bodies and either ignore Abass' union altogether or condemn him as an intransigent black who would never be satisfied.

The broader question remains. Even if all the unions agreed to the trials, and even if a few black players were included in the Springboks, would black miners get another rand in their pockets and would thousands of black children get their first decent meal in their lives? In brief, would apartheid come to an end? The answer is, obviously, no, and for this reason, New Zealand must not accept the whitewashing of apartheid sport.



'GOOD LUCK WITH YOUR FIRST S.R.C. MEETING MY BOY'

BEWARE THE SHAM

JUSTICE AND RACE: A Monocultural System in a Multicultural Society

The following report on the way the legal system discriminates against Maoris, and the first year of operation of a legal aid scheme for Maori offenders in Nelson was first presented as a paper at the 1973 Race Relations Conference, at Palmerston North on February 10th. The report was written by Dr O.R.W. Sutherland, an executive member of N.Z. Race Relations Council, co-Secretary of the Nelson Race Relations Action Group and Secretary of the Nelson Maori Committee; Mr J.T. Hipplite, Chairman of the Nelson Maori Committee, and co-Secretary of the Nelson Race Relations Action Group; Ms A.M. Smith, a Social Worker, and member of the Nelson Race Relations Action Group; and Dr R.A. Galbreath, a member of the Nelson Race Relations

Action Group, and a qualified statistician.

The Minister of Justice, Dr A.M. Finlay, criticised the language of the report as "too colourful" and "biased", although he said its implications were "disturbing", and promised a departmental investigation into the recommendations in the report for a "fully comprehensive, nation-wide duty solicitor scheme".

We believe this report exposes an important aspect of the harsh realities of race relations in New Zealand, and that it deserves to be fully discussed by all New Zealanders. We print it below in full and we strongly urge you to read it and think about it.

Together with venereal disease and measles, the judicial system of New Zealand was brought to this country by pakeha colonists. In common with every other similarly transplanted institution the judicial system was introduced to this multiracial society with no effort made towards modifying it to suit the needs, mores and cultural values of all the people it was to serve. To the present day it has been operated almost exclusively by pakehas and very largely for the benefit of pakehas. As the past Minister of Justice Sir Roy Jack so aptly put it "We have the best of British Justice for all"¹. But, unfortunately for Sir Roy Jack perhaps, we are not a country of British people, but rather a country of many people among whom no one group can claim absolute authority on the matter of the dispensation of justice within the society.

Nevertheless, with the arrogance typical of their race, white New Zealanders have ensured that we have a monocultural judicial system in our multicultural society. The criteria upon which judgements of what is right and what is wrong are made, and the criteria used to decide what is just and what is unjust are wholly pakeha criteria. They are today and they always have been. At no time since the coming of the pakeha have Maori people had a meaningful opportunity to help formulate the laws of their land, nor to participate in the planning of the administration of justice. Not surprisingly, Maoris are grossly under-represented in the police force, the probation service, the court system and on the bench.

Our organization rejects the assumption that the British judicial system has any rightful place in New Zealand. We would like to see vast changes in the whole judicial process and in the laws of the country to make them responsive to all the people of New Zealand and to serve fully the needs of all members of this society. But at the same time we recognize that these are long-term aims and that there is an immediate need to help those who at present do not receive a semblance of British or anyone's justice in our courts. As Jeremy Pope, Editor of the *New Zealand Herald* has stated "Every day, as the profession well knows, defendants go to court for offences which they did not commit".

When we first considered this matter over a year ago a number of facts suggested that Maoris and other non-pakehas were less likely to receive justice in the courts than were pakehas. Firstly, Justice Department statistics for 1968, 1969, 1970 indicated that the conviction rate for Maoris was consistently higher than for non-Maoris. A possible reason for this was given by the Justice Department itself in a study of offenders committing serious crimes². It was shown that twice as many non-Maori offenders

had lawyers (86.7%) as did Maoris (44.3%). Correspondingly, Maoris tended to plead guilty more often and the author concluded "With a greater proportion of Maoris pleading guilty, and fewer having representation there is, of course, a greater likelihood of Maoris being convicted".

Secondly, the Justice Department's statistics for the same three years also showed that the imprisonment rate for Maoris was significantly greater each year than it was for non-Maoris. Furthermore, in the Children's Court, where "the very great majority appear without legal advice or representation"³, there is an even greater discrepancy in sentencing. A Maori child offender is twice as likely to be sentenced to a penal institution as a non-Maori, while the non-Maori child is more likely to be fined, or simply admonished and discharged⁴. It has been claimed that these discrepancies in sentencing are due both to Maori offenders committing "a different type of offence"⁵ and to "Maori offenders having far longer records of convictions for offences than Europeans"⁵. Whether either claim has any substance is doubtful, but certainly there is no proof that these factors account for the considerably higher imprisonment rate for Maori offenders. Indeed, there is now some evidence to the contrary (see below).

Several reasons may account for these facts. Negative racial stereo-typing of Maoris is undoubtedly an important factor. On the part of police this may be manifest as a greater suspicion of Maoris, a more ready assumption of guilt, and a correspondingly higher arrest rate. Similar racist attitudes on the part of some court officials, child welfare officers, probation officers, and magistrates further compound the problem for the Maori offender. At the same time, our experience has been that Maoris are less knowledgeable of their rights and in this pakeha-dominated society do not assert those rights as strongly as do pakehas. In court Maoris speak less forthrightly on their own behalf, and very often say nothing at all. The Maori offender is probably less well-educated than his pakeha counterpart and his knowledge of English may not be good. Although these characteristics of Maori offenders are well known to anyone with any court experience, the Department has never attempted to modify court procedure to accommodate these ethnic differences. Instead the offender is penalised for them.

Present efforts to advise Magistrate Court defendants of their rights are pathetic. Firstly, only those placed in custody are told of their right to see a solicitor, not those released on bail or summonsed to

appear. Secondly, prisoners are 'told' by means of a form, written only in English, which the police now require them to sign. Thirdly, it is assumed that the prisoner knows what a solicitor is, and how he can help him. In our legal aid programme of the past year we have interviewed over 70 Maori offenders. Of these, only 6 had ever heard of the official offenders Legal Aid Scheme. Few of the remainder realized that a lawyer could help them. Of the 50 who had duly signed the police form, only two requested a lawyer, and one of these believed that having signed the form a lawyer would automatically be called for him. Several did not know the meaning of the word "solicitor".

THE NELSON LEGAL AID SCHEME

In view of the arbitrary manner in which justice is apparently dispensed in the Magistrate's courts, and given that Maoris receive justice less often than pakehas, it became quite clear to us that we must initiate a legal aid programme since in order to obtain the best one can of British justice, representation by counsel is absolutely essential.

For a year it has been our aim to obtain legal representation for every Maori or Polynesian appearing before the Nelson Magistrate's Court on a criminal charge. We had two main objectives in view when we undertook the programme. Firstly, to help the defendant in his understanding of court procedure, to ensure that he was fairly treated by the police and by the court, to provide him with sympathetic company in the intimidating atmosphere of the court, and to do our best to ensure that he felt that he had had a 'fair go', within the limitations of the present inadequate system. Secondly, we wanted to see what effect representation by counsel could have on the result of the court hearing. Our lawyers were chosen because they were prepared to allow us to assure each alleged offender that he would not be charged at all for the services provided by his lawyer. In fact, more than 95% of these offenders have received legal aid under the Offenders Legal Aid Scheme.

In most cases we contacted defendants before their first court appearance and they were able to take advantage of the advice of counsel with regard to questioning and to plea. Nevertheless, a few defendants did not come to our notice until after their first court appearance at which they had entered a plea. In these cases our lawyers were limited to pleading in mitigation of penalty, although three such defendants changed earlier pleas of guilty to Not Guilty, on the advice of counsel. In one instance where a plea of Guilty and a conviction had already

been entered before our contacting the defendant, an application for a rehearing of the case and a change of plea was granted on the ground of new evidence.

In order to assess the results of this programme we have completed a study which, we believe, has not previously been undertaken for a court in New Zealand. We have analysed approximately 14,000 individual files from the Nelson Magistrate's Court for 1972, the year during which our programme operated and, for comparison, 1970 and 1971, two 'normal' years. Initially we eliminated all files concerning traffic offences. The remaining files, which included police summons and police arrest cases, were then separated into Maori and non-Maori groups. Details of each charge, plea, representation by counsel, and details of the decision of the court and sentence were recorded for every defendant.



REPRESENTATION BY COUNSEL

In the 'normal' years 1970 and 1971, 18.5% and 17.7% of all Maori offenders in Nelson were presented by counsel whereas about twice as many non-Maori offenders engaged lawyers (Table 1). To our knowledge there are no comparable national figures for representation by counsel of defendants in the Magistrates Court. However, the ratio of 1:2 which we found in Nelson corresponds very closely with the national figures previously reported for Maoris and non-Maoris charged with serious offences⁶. In 1972, 79% of all Maoris appearing in the Nelson Magistrate's Court were represented by counsel. From the routine questioning regularly undertaken with each offender we determined that, as in the two previous years, approximately 19% would have obtained counsel themselves had our scheme not been operating.

OFFENCES' CONVICTIONS AND SENTENCES

As is clear from the data given in Table 2, Maori offenders in Nelson committed much the same type of offences in 1970, 1971 and 1972. Similarly, the offences of non-Maoris in Nelson did not differ significantly over the three year survey period. Comparing Maori and non-Maori offenders directly it can be seen that Maori offenders tended to commit somewhat fewer crimes against the person, and more against justice administration, but overall the differences were not great.

Concept Of Legal Aid For All

White Racism. The Basis Of Our Law

JUDICIARY DISCRIMINATING AGAINST POLYNESIANS, SAYS DR SUTHERLAND

Maori jail shock

DUTY SOLICITOR SCHEME

Our results provide an undeniable case for the immediate introduction of a fully comprehensive, nation-wide duty solicitor scheme. The claim has been made by the previous Minister of Justice and by the permanent Secretary for Justice, Mr E.A. Misen, that a duty solicitor scheme covering every court in the country would be too expensive to operate. However, there can be doubt that holding about 33% more people in prison than need be there is vastly more expensive, both economically and socially. The cost to the community of an increasing number of people with a deep grudge against its system of justice is frightening.

The Magistrate of Nelson, Mr J.W.P. Watts, S.M., has been quoted as stating, in reference to legal representation in court, that "He had yet to find that counsel for a defendant had much to add to a probation officer's report".⁷ Fortunately for defendants in Nelson, Mr Watts' own judgments in the past year do not support his statement. The effect of representation on sentencing in Mr Watt's own court in 1972 is quite clear. Further statistical analysis of the data indicates that legal representation halved the likelihood of any defendant being sentenced to imprisonment. We believe that this would be true of any other court in New Zealand and call on the Government to institute such a nation-wide scheme without delay.

It would be naive to assume that simply by providing lawyers for defendants in the courts discriminatory practices against Maori offenders will cease. Racist attitudes on the part of those administering justice will not vanish immediately, and will still ensure that the non-pakeha defendant is at a disadvantage in the police stations, court and prisons. The judicial system will continue to be a racist system until such time as all members of the community participate equally in its planning, its administration and its benefits. The inequalities will persist until such time as this and all other pakeha-dominated institutions in New Zealand are demolished and a new society, created jointly by and serving the needs of all ethnic groups in the community, is achieved.

ants, some recurrent attitudes have become apparent. There was often initially a lack of concern among the offenders about their situation, their plea and the nature of the charges brought against them: a feeling of hopelessness in the face of the system was common. When the matter was raised, many offenders were highly cynical about the possibility of ever having a fair trial and took the attitude of "I might as well plead guilty and get it over with—I'm going to be convicted anyway". (This attitude was occasionally reinforced by police officers, mainly CIB, who in some cases strenuously urged alleged offenders to plead guilty, and in other cases actually warned offenders against the cost of representation by counsel). However, an increased interest in the progress of their own hearing was often apparent once counsel was assigned, and we found many defendants surprised and even pleased at the outcome of their hearings. This was not always true. On two occasions convictions were entered against defendants in the face of considerable evidence indicating their innocence. Their scepticism regarding justice for Maoris in New Zealand was reinforced.

RESULTS

It is quite clear from our results that there are two standards of justice in the courts of New Zealand. The defendant who has counsel is at a distinct advantage over the defendant who has not. For this reason therefore, quite apart from any other, Maori offenders are at a disadvantage in the courts, and in the main do not receive just and fair treatment. This situation has existed ever since British-style justice was brought here, and the blame for its perpetuation to the present day rests solely with the Department of Justice. The gross discrepancies in the dispensation of justice to Maoris and to non-Maoris have always been obvious. And if pakeha administrators have in the past been unable to see them, then they cannot be excused for failing to listen to generations of Maoris who have pointed out the inequalities. The Department has done nothing beyond advising that legal aid is available to those who will ask, and increase the fees paid to the few lawyers who will take these cases. The Department of Justice has always looked at the offenders to find the reasons for the considerable differences in conviction rates and sentencing, and has never considered that it might be responsible itself. The administrators of Justice in New Zealand will have to recognize that in this regard they themselves, rather than the Maori offenders, are the problem.

Tables

TABLE 2. Details of Police Summons and Police Arrest cases^a in Nelson Magistrate's Court: 1970, 1971, 1972 (percentages).

YEAR	GROUP	TOTAL CASES	OFFENCE				PLEA ^d		PENALTY ^f						
			PERSON	PROPERTY	GOOD ORDER	JUSTICE ADMIN.	G.	N.G.	PRISON	PROBATION	FINE	SUSPENSION	C&A	DISMISSED	WITHDRAWN
1970	MAORI	115	4.3	53.0	30.4	12.5	94.8	1.7	36.5	18.3	37.4	1.7	2.6	0.0	3.5
	NON-MAORI	280	13.6	41.9	35.5	8.9	86.1	8.6	27.4	15.0	42.1	1.4	2.1	5.0	6.8
1971	MAORI	80	11.2	46.2	22.5	20.0	96.2	2.5	31.2	15.0	40.0	5.0	7.5	0.0	1.2
	NON-MAORI	333	12.9	40.8	40.5	5.8	88.2	9.0	24.6	17.5	42.9	2.7	6.9	2.4	2.7
1972	MAORI	81	9.9	50.6	23.5	16.0	91.4	8.6	19.8	4.9	60.5	4.9	7.4	2.5	0.0
	NON-MAORI	304	10.9	54.9	20.4	13.8	87.8	7.9	27.0	17.8	37.5	2.6	5.3	2.3	7.6

TABLE 3. Details of N.Z. Magistrates' Courts Statistics, 1970. Arrest cases only (percentages). Taken from N.Z. Justice Statistics, 1970 (Department of Statistics)

GROUP	TOTAL	OFFENCE				PENALTY					
		PERSON	PROPERTY	GOOD ORDER	JUSTICE ADMIN.	PRISON	PROBATION	FINE	SUSPENDED	C&A	DISMISSED & WITHDRAWN
MAORI	6852	19.2	40.8	32.9	7.1	21.0	12.8	45.7	3.6	5.6	9.9
NON-MAORI	16682	14.3	36.2	41.3	8.2	15.1	16.2	48.8	3.2	7.7	13.1

TABLE 4. Representation, Plea and Penalty of Maori Offenders in Nelson Magistrate's Court 1970 & 1971, 1972. Taken from Table 2 (percentages).

YEAR	TOTAL CASES	COUNSEL	PLEA		PENALTY						
			G.	N.G.	PRISON	PROBATION	FINE	SUSPENDED	C&A	DISMISSED	WITHDRAWN
1970 & 1971	195	18.1	95.5	2.1	34.4	16.9	38.5	3.1	4.6	0.0	2.6
1972	81	79.2	91.4	8.6	19.8	4.9	60.5	4.9	7.4	2.5	0.0

NOTES:

- ^a A 'case' includes one or more related offences dealt with simultaneously. Where several offences are involved only the principal offence is included here. Unrelated offences count as separate cases.
- ^b Includes forgery.
- ^c Includes driving while disqualified and miscellaneous offences.
- ^d No plea where charges are withdrawn.
- ^e Includes Detention Centre, Borstal, Prison.
- ^f Only the most severe penalty is recorded here.

TABLE 1. Representation by Counsel in Nelson Magistrate's Court (percentages)^a

	1970	1971	1972
MAORI	18.5	17.7	79.2
NON MAORI	42.0	32.1	54.9

^a Percentages are based on the number of offenders with or without counsel. Unrelated court appearances throughout the year count separately.

On the other hand, the conviction rate and the sentences for Maoris compared with non-Maoris in Nelson in the two 'normal' years present a different picture. Although the rate of conviction and the penalties imposed on all offenders were much the same in 1970 and 1971, it is clear that in both years a greater proportion of Maori offenders were convicted, and those convicted were more severely punished. Thus in 1970, 3.5% of cases against Maoris were dismissed or withdrawn, compared with 11.8% for non-Maoris; and in 1971 the figures were 1.2% for Maoris and 5.1% for non-Maoris. Comparing the penalties, it can be seen that in 1970 36.5% of all Maori offenders in Nelson were imprisoned compared with 27.4% of all non-Maori offenders. This pattern was repeated in 1971 when 31.2% of all Maori offenders were imprisoned compared with 24.6% of all non-Maori offenders.

In order to show whether these figures for Nelson differ from the national average, we have included the figures for all Magistrates' courts of New Zealand for 1970 in Table 3. These are comparable with our Nelson (Table 2) figures as we have used the same categories for offences as the Department of Justice in their publications. Overall, the figures for Nelson follow those for the combined courts of New Zealand, but it should be noted that the conviction rate and the imprisonment rate in Nelson for both Maori and non-Maori offenders are considerably higher than the national averages.

The same discrepancies in sentencing between Maoris and non-Maoris are found in the national statistics (Table 3) as in those for Nelson alone (Table 2). Unlike sentences imposed in the Children's Court, those imposed on Maoris and non-Maoris in the Magistrate's courts cannot easily be compared. A number of factors, particularly the magnitude of the offence, the previous record of the offender, and his work record will have a bearing on the sentence. Nevertheless, we tend to the view that strictly racial criteria can influence sentencing and that the presence or absence of counsel may contribute to much of the discrepancy in sentencing of these defendants.

In order to test these proposals, we have compared the statistics for Maori offenders in Nelson for 1970 and 1971 on the one hand, and those for Maori offenders in 1972 on the other (Table 4). As was shown in Table 2, Maoris offenders in the three years committed much of the same sort of crimes. Any significant differences in penalty could not, therefore, be attributed to differences in the types of offences committed. In addition, 69% of the Maori offenders in 1972 had a previous criminal record compared with 74% in 1970.

In 1972 we were able to ensure that 79% of all Maori offenders appearing on criminal charges before the Magistrate's court in Nelson were represented by counsel. A comparison of the pleas, conviction rates and penalties imposed on these offenders, and the corresponding figures for Maori offenders in the two previous years, most of whom were not represented, indicates marked differences. In 1972 there was a significant increase in the number of pleas of Not Guilty and for the first time in the survey period cases against Maori defendants were dismissed—previously none had been. Imprisonments of Maoris in 1972 were down by over one third (34% to 19%). Sentences to probation were even more drastically reduced from 17% in 1970/71 to 5% in 1972. There was a corresponding rise in the proportion of Maori offenders who were fined from 38% in 1970/71 to 60% in 1972.

Furthermore, if the 1972 figures for Maori offenders are compared with those for non-Maori offenders in Nelson in the same year it will be seen that in Nelson in 1972 there was an imprisonment rate for Maoris which was actually lower than that for non-Maoris (Table 2). We are unaware that this has ever been true of any other court in New Zealand before.

The implications of these figures are startling. The so-called "Maori crime rate", often assessed by the number of Maoris in jail, now begins to look very different. For if representation by counsel has a similar effect on sentencing in courts elsewhere in New Zealand as it has in Nelson, then at least one of every three Maoris at present in prison should not be there. The reason for the high percentage of Maoris in our penal institutions may now become clearer. Many of them are behind bars not because they are particularly bad offenders, but because we have a particularly bad judicial system. The punishment does not so much fit the crime, but rather fits the version of it which the Magistrate hears or wishes to hear. In the case of most Maori offenders that is the police version because they have no lawyer to present adequately their side of the case. This is also true for some pakehas, but as our figures show they obtain counsel much more often and tend to speak more confidently on their own behalf in what is usually a wholly pakeha-occupied courtroom.

It will be recalled that a major aim of our programme was to help ensure that each defendant felt that he had had a 'fair go' within the limitations of the present system. It is impossible to measure our success in this regard quantitatively. Nevertheless, as we have taken a close interest in every case handled by our lawyers, and as we have spoken at length with many of the defend-

Ceasefire is Vietnam's

PETER FRANKS EXAMINES THE PARIS AGREEMENT

"With the signed agreement, the resistance of our people against U.S. aggression, for national salvation, has won a very glorious victory. This is a very great victory of the most glorious war of resistance in the history of our people's struggle against foreign aggression . . . This victory of the Vietnamese people is also a victory of epochal significance of the forces of socialism, national independence, democracy and peace, of the freedom and justice loving people all over the world".

With those words the Central Committee of the Vietnam Workers' Party and the Government of the Democratic Republic of Vietnam hailed the "Agreement on Ending the War and Restoring Peace in Vietnam", signed in Paris on January 27th, 1973.

Hanoi's jubilant description of the Peace Agreement was echoed in Peking and Moscow. Mao Tse-tung and other Chinese leaders told the leaders of the D.R.V., the South Vietnamese National Front for Liberation and the Provisional Revolutionary Government of South Vietnam that the agreement was a great victory for the people of Vietnam and for all the people of Indochina and a "common victory for the people of the whole world, the American people included". The Soviet leader, Leonid Brezhnev, also described the Peace Agreement as a great victory for the Vietnamese people and for the forces of peace.

The meaning of these statements is quite clear. What is not clear however is how Nixon could say the Agreement brought the United States "peace with honour", and, more basically, why the United States and its underling in Saigon — 'the Government of the Republic of Vietnam' — signed it at all. If Nixon could put his Government's name to the Agreement then how could the communist states see it as a great victory over U.S. aggression? It is not surprising therefore that some people in the anti-war movement in New Zealand and overseas have greeted the Agreement with scepticism and mistrust. A few have even said that the Vietnamese people have been "sold-out" to the Americans by their leaders.

NIXON'S "SURRENDER DOCUMENT"?

Close analysis of the provisions of the Agreement suggests however that the sceptics are quite wrong and that the North Vietnamese, the N.F.L. and P.R.G. in South Vietnam, The Chinese and the Russians were quite correct in hailing the document as meaning a great victory. While many western politicians

and commentators were content to merely express pious sentiments of pleasure that the war was over, some non-communist commentators came up with essentially the same conclusions as Hanoi, Peking and Moscow.

On January 29th the authoritative *Far Eastern Economic Review* stated bluntly in an editorial: "After eight years of unnecessary bloodshed and cruelty, the United States has finally signed the surrender document".

END OF U.S. INVOLVEMENT

Article 4 of the Agreement explicitly states that "The United States will not continue its military involvement or intervene in the internal affairs of South Vietnam".

Other relevant articles provide for the withdrawal of all U.S. military personnel from South Vietnam within 60 days of the signing of the agreement; during which time all American prisoners in Indochina will be released and all U.S. and foreign military bases will be dismantled. The armed forces of the P.R.G. and the Thieu regime will maintain their present positions. Both South Vietnamese parties are pledged not to accept the introduction of troops, other military personnel or war materials in the South, although they will be allowed to replace periodically war materials destroyed or worn out after the ceasefire on a piece-for-piece basis. Both South Vietnamese parties agreed to do their utmost to effect the release of Vietnamese civilians detained in the South within 90 days of the ceasefire taking effect.

A four party Joint Military Commission (comprising the U.S., the D.R.V., the Thieu regime and the P.R.G.) will stay in existence for 60 days to implement the various aspects

of the ceasefire — withdrawal of U.S. troops, return of prisoners etc. An international control commission has also been established, with Canada, Hungary, Indonesia and Poland as members, to supervise various parts of the Agreement. Within 30 days of the signing of the Agreement an international conference will be held to acknowledge the signed agreements, to guarantee the ending of the war and to ensure the maintenance of peace. The U.S. and the D.R.V. invited China, France, the Soviet Union, Britain, the four members of the international control commission and the U.N. Secretary-General to participate with the P.R.G. and the Saigon Administration in the conference.

Finally, the U.S. pledged it would contribute reparations for the war damage and also to the postwar reconstruction of North Vietnam and the rest of Indochina. Dr Kissinger, Nixon's Special Adviser on Foreign Policy, has just been in Hanoi to talk about the U.S. Government's contributions to war reparations and postwar reconstruction with the D.R.V. Government.

Commenting on the Agreement in an interview with "Checkpoint" just after the documents had been signed in Paris, Leo Goodstadt of the *Far Eastern Economic Review* said: "The one party which has no room for manoeuvre is the United States. Washington's role is completely sewn up by the wording of the agreement. It must withdraw lock, stock and barrel from South Vietnam . . ." (*N.Z. Listener, February 19th*)

SELF DETERMINATION FOR THE SOUTH VIETNAMESE

In Article 9 the D.R.V. and the U.S.A. agreed that the South Vietnamese people's right to self determination is sacred and inalienable and shall be respected by all countries. The South Vietnamese shall decide their political future through genuinely free and democratic elections under international supervision.

The two South Vietnamese parties pledged they would ensure democratic liber-

ties and prohibit all acts of reprisal. They agreed to establish a tripartite National Council of National Reconciliation and Concord, consisting of the P.R.G., the Thieu regime and the neutralist forces. Operating on the basis of unanimity of decision, the Council will organise free and democratic general elections and decide the procedures for these elections.

These provisions of the agreement which relate to South Vietnam's political future are extremely significant.

The Agreement recognises that there are two administrations in South Vietnam with equal rights. The N.F.L. of South Vietnam (the major force in the P.R.G.) was established in 1960 to overthrow the American hireling regime in Saigon by means of an armed struggle. Successive regimes in Saigon have always denied that the N.F.L. or the P.R.G. had any legitimacy whatsoever, and the fact that Thieu had to sign an agreement recognising the P.R.G. as an equal administration shows just how far the Americans capitulated in the negotiations. While the P.R.G. has not yet won its final victory the provisions of the Agreement establishing it as an administration equal to that of Thieu are clearly a great political and military success on the way.

REUNIFICATION OF VIETNAM

Article 15 of the Agreement states that: "The reunification of Vietnam shall be carried out step by step through peaceful means on the basis of discussions and agreements between North and South Vietnam, without coercion or annexation by either party, and without foreign interference". Pending reunification, the military demarcation line between the North and South at the 17th Parallel "is only provisional and not a political or territorial boundary" as was provided by the 1954 Geneva Conference on Vietnam. North and South Vietnam will promptly start negotiations on re-establishing normal relations in various fields. As stipulated in the 1954 Geneva Agreements on Vietnam, neither North or South shall

NORTH VIETNAMESE DELEGATION VISITS N.Z.

They came to say 'thank you'

"We would like to convey through your paper, our very warm thanks to New Zealand students for their actions in support of the Vietnamese people", the Mayor of Hanoi and President of the Hanoi Federation of Trade Unions, Vu Dinh, told SALIENT last week.

Accompanied by Tran Thanh, Deputy Head of the International Department of the Vietnam Federation of Trade Unions and Do Trong Hop, an interpreter, Vu Dinh was in New Zealand as the guest of the Wellington Trades Council and other unions. Their visit greatly strengthened fraternal ties between the Vietnamese and New Zealand trade union movements.

"The aim of our visit here", Vu Dinh said, "is to thank those unions which have in the past staged many actions of solidarity and support for the Vietnamese people. We have come here just to thank the progressive people in New Zealand for their support, and we hope to strengthen further relations between the Vietnamese and New Zealand people, and between New Zealand and Vietnamese trade unions". At a press conference after the delegation had arrived from Australia, he announced that he and his colleagues intended to invite New Zealand trade unionists back to the Democratic Republic of Vietnam.

WORKING CLASS SOLIDARITY

The Vietnamese delegation spent most of their time in Wellington meeting local trade unionists. Their contacts with New Zealand workers ranged from morn-

ing tea with the Trades Council to addressing a mass meeting of watersiders. Last Tuesday evening the Trades Council held a reception for them at the university.

The D.R.V. delegation surprised many people they met with their friendliness and their constant reiteration that they had come to New Zealand to thank trade unions and other progressive organisations for supporting their struggle. They showed no signs of bitterness towards New Zealanders because of New Zealand's former role in Vietnam as a military ally of the United States. But as the Chairman of the Committee on Vietnam, Michael Law, pointed out at the reception, their warm thanks to local people who had supported their struggle reflected the fact that the Vietnamese had always put the principle of international working class solidarity to



SALIENT delegation negotiates intricacies of the Peace Agreement with North Vietnamese

the forefront in their fight for freedom and peace. The Secretary of the New Zealand Federation of Labour, Mr Knox, also said that New Zealand trade unionists had supported the Vietnamese because of their common bond as fellow workers.

When the delegation visited the Federation of Labour, they presented a piece of wreckage from an American B-52 bomber, shot down recently over Hanoi. A local trade unionist commented at the reception: "Let Tom Skinner return it to George Meany. That's where it came from". (Meany is the leader of the United States trade union organisation, the AFL-CIO. He has been a consistent supporter of American aggression in Vietnam)

'THIS IS A GREAT VICTORY, I WANT TO STRESS THAT'

Whenever the Vietnamese were asked about the future of their own country, they referred to the provisions of the Peace Agreement signed at the end of January. They re-

peated the view, expressed in Hanoi, Peking and Moscow after the Agreement had been signed, that it was a great victory for the Vietnamese people, their socialist allies and people all over the world who loved peace and justice. "This is a great victory, I want to stress that", Vu Dinh told SALIENT.

At the reception for the delegation he was asked for his reaction to claims that the Agreement did not establish the South Vietnamese people's right to self-determination and did not mean the prospect of genuine peace throughout Vietnam. People who talked like that would, he said, "be revealed by the Agreements themselves".

In Vu Dinh's opinion the fact that the Agreement clearly established the end of all American interference in Vietnamese affairs and provided for the peaceful reunification of Vietnam, obviously showed the extent to which the U.S. Government had been forced to bow to Vietnamese demands.

Victory

join any military alliance or allow foreign bases or troops on their territories. Once again this article shows how much ground the Americans have conceded politically in the Agreement.

Recognition that Vietnam was one country only temporarily divided, was one of the fundamental points of the 1954 Geneva Agreements. Over the years, the U.S. and their various hirelings in Saigon consistently refused to recognise that Vietnam was one country only provisionally divided into two regrouping zones. But now they have reversed even their 1954 position.

LAOS AND CAMBODIA

The Agreement provided that foreign countries will put an end to all military activities in Laos and Cambodia and called for respect for the neutrality of those countries. Although it did not call for a ceasefire in either country, the overall effects of the Agreement in bringing about an end to hostilities and foreign interference throughout Indochina can already be seen in the Cease-fire Agreement settled in Laos last week between the Pathet Lao and the neutralist and right-wing forces.



"Well, you'll just have to dig him up again—he hasn't registered his vote for President Thieu yet."

NO RETURN TO 1954 POSITION

Some commentators have argued that the present Vietnam Peace Agreement will mean the same as the 1954 Geneva Agreements. An article in *Socialist Action* on the Agreement (condensed from two articles in the *American Militant*) claimed that "Whatever happens next in Vietnam, these accords will not bring peace any more than the 1954 Geneva accords did". Such assertions fail to recognise the sources of the present agreement and the crucial differences between the present political and military situation in Vietnam and that of 1954.

In July 1971 the Foreign Minister of the P.R.G., Madame Binh, announced her government's Seven Point Peace Proposal for ending the war. At the time the United States and Thieu flatly rejected the proposal which received very widespread support from the D.R.V., other socialist countries and the international anti-war movement. The 1973 Peace Agreement incorporates all the major points of that proposal which was the original source of the provisions in the present agreement concerning the political future of South Vietnam.

The other major source of the present Agreement is, of course, the 1954 Geneva Agreements on Vietnam and the rest of Indochina which the then U.S. Administration (including a Richard M. Nixon as Vice-President) refused to sign. The differences between the 1954 and 1973 agreements were well summarised by Leo Goodstadt in the *Far Eastern Economic Review* of January 29th:

"The peace agreement gives the balance of advantage almost entirely to the North Vietnamese as the October formula did. Their position, compared with 1954, has improved considerably while Saigon's viability is left highly doubtful. In 1954, mutual withdrawal to North and South of communist and non-communist troops (as well as freedom of movement for the civilian.

with regard to the political prisoners they hold. They have got to be forced to hand them over.

THE FUTURE WILL BELONG TO THE PATRIOTS OF SOUTH VIETNAM

Mr Dinh spoke about the present political situation in South Vietnam:

At the time of the signing of the Paris Agreements, the Provisional Revolutionary Government of the Republic of South Vietnam occupied two thirds of the territory of South Vietnam. They held some very major positions, with some five million inhabitants.

The Paris Agreements recognise there are two governments, two armies and three political forces in South Vietnam, of which the neutralists constitute a considerable force. Following the United States' military withdrawal from South Vietnam, there will be many changes in the situation there, and the people will come to know who is right and who is wrong.

The future will belong to the patriots, to those who cherish peace, national concord and national reconciliation. With every passing day, more and more people will range themselves on the side of the P.R.G. of the Republic of South Vietnam.

REUNIFICATION BY PEACEFUL MEANS

We shall struggle for the national reunification of Vietnam by peaceful means, and I underline the word peaceful. The Paris Agreements stipulate that reunification shall be on the basis of consultations and discussions between the North and the South. There will be no coercion whatsoever from either side. There should also be no interference from foreigners, so that the Vietnamese people can decide their own future by themselves.

population to the political regime of its choice) was an integral part of the truce between the French and the communist administration.

"Today, no such regrouping is required. The North Vietnamese troops can remain in place. Only the Americans and their allies are banned from further involvement in Vietnam . . .

"In 1954, the position of the Saigon Administration was clear enough. Its jurisdiction over the area south of the Demilitarised Zone was set forth in black and white. Calls for reconciliation with pro-communist elements in the South and for the reunification of the halves of Vietnam were issues to be settled in the future. The date for these moves was sufficiently remote to permit Saigon a chance of establishing its hold over the South (and, as events turned out, to make these clauses of the 1954 agreements a dead letter).

"But last week's pact recognises two South Vietnamese administrations with equal rights, to be consulted not only over the exercise to determine the form of government that South Vietnam will enjoy but on problems that may occur in the implementation of the ceasefire".

The armed forces of the P.R.G. can not only remain in place but they also control most of the countryside anyway, whereas Thieu's regime is effectively isolated in the towns.

BOMBING REVEALED NIXON'S WEAKNESSES

It is important to understand that the Peace Agreement signed in Paris at the end of January was a product of the present political and military situation in Vietnam and not a cynical deal forced on the Vietnamese by their major socialist allies China and the Soviet Union.

The United States Government signed "the surrender document" (and forced its hireling Thieu to do so too) because it had finally realised that there was nothing to gain and a good deal to lose, by continuing the war. The Americans' political and military weakness was shown up very clearly by the fact that the document it signed in January was practically the same as the draft agreement Nixon had declined to accept last October.

In October Nixon decided that he would throw all his air power into a final effort to bomb the North Vietnamese into submission. Over Christmas especially he unleashed greater destructive power on North Vietnam (and especially Hanoi) than had ever been used before. The only concession the Americans got was agreement by Hanoi to increase the number of mutual observers to supervise the end of hostilities. But as Goodstadt noted in the *Far Eastern Economic Review*, "this issue is of such small practical significance (given the confusion which must arise in a struggle for power, over individual hamlets, between guerilla forces and platoons of regular troops) that it was hardly worth the cost — in terms of destruction of life and property — of the barrage which President Nixon unleashed as a Christmas gesture towards Hanoi". The heroic resistance of the Vietnamese to that aggression and the unparalleled wave of international pressure it created showed the Americans that the only move they could make was to try and cover up their defeat and get out as quickly as possible.

WHAT WILL HAPPEN NOW?

The North Vietnamese and P.R.G. leaders are not so politically and militarily

stupid as to provoke full scale war in Vietnam in the immediate future and thus give the Americans an excuse to return. The caution of the D.R.V. and P.R.G. leaders in this respect can be seen in one comment in particular that Vu Dinh, the Mayor of Hanoi, made last week at a Press Conference on the arrival of the D.R.V. trade union delegation from Australia. When he was questioned about violations of the ceasefire he said that these violations did not amount to a resumption of full-scale fighting. He stressed that the P.R.G. armed forces would only fight if attacked and would not initiate fighting themselves.

Only if Thieu's regime is clearly seen to be in danger of total extinction in the next 12 months is it at all likely that the Americans would try to return to Vietnam in force. But Nixon would not have been prepared to make the concessions he did in order to get rid of the war if Thieu had meant anything more to him than a potential embarrassment. Nixon and Kissinger's foreign policy of trying to create room for manoeuvre by maintaining contact with Moscow and Peking is far more important than the fate of one very expensive lackey in Vietnam. The continuation of American involvement in Vietnam jeopardised this policy, as well as exacerbating the strains on the U.S. economy and society.

The major lesson of the Vietnam war for the American Government is that it cannot afford to get bogged down in wars of national liberation. The effects of the war in Vietnam have been disastrous enough for American Imperialism and Monopoly Capitalism.

The North Vietnamese and the P.R.G. can afford to bide their time for a while because they have successfully negotiated the removal of their major enemy from the battlefield. Thieu, on the other hand, is rapidly running out of time. If he abides by the terms of the Agreement it is pretty certain that his regime will be rapidly replaced by a genuinely popular government as a result of the proposed General Elections. If he decides to fight it out he has to provoke a big enough confrontation to get the Americans back to save him once again. But as Vu Dinh indicated, the P.R.G. are unlikely to be easily provoked into an all out battle. Whatever he does, Thieu's political future looks fairly short.

TURNING POINT IN THE VIETNAMESE PEOPLE'S STRUGGLE

The people of Vietnam — and all of Indochina — have been fighting for the past thirty years to end foreign interference in their country. The Agreement signed in Paris at the end of January means that they have achieved this and can now turn to settling their own affairs themselves.

The present position from the Vietnamese point of view was very clearly stated recently by Le Duc Tho in a speech in Peking. The Agreement, he said, "has laid a political and juridical basis for the struggle of the entire Vietnamese people to continue to advance and score still greater victories and to complete the national democratic revolution throughout the country.

"The successful conclusion of the Vietnamese people's war of resistance marks a turning point for the Vietnamese revolution. However, it is only an initial victory. The people in both zones, north and south, still have to wage a hard and complicated struggle before they can reach their goal of building a peaceful, unified, independent, democratic and prosperous Vietnam."



PATRIOTS ILLEGALLY DETAINED ON 'DEVILS ISLAND'

Since 1965 the main focus of the New Zealand anti-war movement has been on calling for an end to foreign intervention in Vietnam and, more recently, openly supporting the Vietnamese national liberation movement. Comparatively little attention has been paid to the fascist internal politics of the Thieu regime and, in particular, the number of political prisoners held by that regime.

Vu Dinh summarised the present position as regards political prisoners in South Vietnam.

Before the signing of the agreements, the United States and the puppet administration detained many people and patriots in South Vietnam, including a lot of the neutralist forces. Some 200,000 people were detained. Even before the signing of the agreements, the puppet administration transferred many of these patriots and political prisoners to other places. For example they transferred 50,000 of them to Poulo Condore Island (Poulo Condore Island is 50 miles off the south coast of Vietnam. From 1908 on, the French used it as a concentration camp for political prisoners. Since 1954 the U.S. backed regimes in Saigon have used it for the same purpose. Hundreds of thousands of Vietnamese patriots have been jailed on Poul Condore, which is known as the 'Devils Island' of Vietnam — Eds). They have also transferred political prisoners from one jail to another to try and mix them up. They still have plans to turn the political prisoners into civil offenders, for the purpose of eliminating the lot.

The puppet administration has committed violations of the Paris Agreements

\$3-2-1-0:

COUNTDOWN ON CHILD CARE CENTRE?



INTERVIEW WITH THE HON. MR KING, MINISTER OF SOCIAL WELFARE

The Labour Party 1972 Election Manifesto states on p9: All children should have the opportunity for pre-school education... Development will be encouraged in full co-operation with voluntary organisations."

The manifesto gives details of this encouragement: "A Labour Government...will make available: Grants in aid to community agencies which will be encouraged to maintain their independence and voluntary character."

The results of what the manifesto calls: "the widest possible consultation, investigation and intensive study" ought to be better known to some of the Labour Party's own ministers. After an interview between Mr King and members of the Te-Kainga committee, the promises in the manifesto sound ironical

NO PROPER CHANNEL

Te Kainga, being a voluntary child-care centre issued from and controlled by the community, is exactly the type of group that this government's manifesto wishes to encourage. However, Mr King has obviously different views on the matter. After three quarters of an hour of woolly talk on his part and politely repressed rage on ours it comes out that:

1. there is no "proper channel" to give financial help to our group.
2. Anyway, giving financial help would not be a "constructive" gesture, and it might also hurt the feelings of commercial profit-making creches.

It is apparently of the utmost importance to be constructive. The fact that failing to give any help is going to mean the end of

Te Kainga does not appear to have struck the minister as being destructive.

COMMUNITY A DIRTY WORD

Suppose all these difficulties could be overcome and Mr King could be convinced that helping Te Kainga won't endanger the welfare of the nation, there remains an irresistible objection: Te Kainga is too small! It was only formed by a group of parents and, after all, only arose to meet and fill a need! Te Kainga is not a national body (apparently a capital sin) and if Mr King has his way, is not likely to expand since he is in effect very efficiently closing it down. Community has suddenly, become a dirty word, to be pronounced with careful scorn and vocal inverted commas. Let us rather talk about churches, private enterprises, profit making. . .

However, some commission is searching at present it's way in the maze of child welfare. Mr King's good heart goes, he says, with great concern at the some 8,000 children whose care is his indirect responsibility. Rest easier, Honourable King, your burden has been lightened of 10 or so children, Te-Kainga is going to be out in a few weeks. Can we suggest to him other centres he could give a similar kind of help to? Such tender concern surely will not stop at Te-Kainga, there must be other "small, community run, voluntary, free" child-care centres requiring the same assistance who, poor, innocent, thought that to provide a badly needed community service was to be constructive, who had dreams of having not one but several of those centres involving parents, school children, students etc., who thought that Labour might mean a change from National. . . for all such great illusions one cure exists, it is infallible, it is an interview with Mr King.

What is Te Kainga?

Te Kainga opened as a child-care centre at 39 Arthur Street towards the end of 1971. The original committee overcame many obstacles in obtaining a house at a low rental from the City Council, in getting it done up to the standard required by the authorities and in manning the centre with voluntary helpers.

Basically, Te Kainga is a group of people, some of whom need care for their own children, and some of whom are simply interested and concerned in child-care. Membership in the society is voluntary, and open to anyone who subscribes to its aims and objects, as set out in the constitution. In practical terms, this means that the parents of the children who are looked after at the centre, the supervisors, and a wide variety of voluntary helpers, all work together for the smooth running and overall success of the nursery.

This co-operative basis on which Te-Kainga is run is one of its most important features. It is a project which was brought about by community effort, in response to community need, and which fulfills several functions besides the actual care of children. Many of our helpers are mothers with one or two children who welcome the opportunity to let them socialise with a larger group. Others are high-school, university, and training-college students, who enjoy the contact with small children, and gain some practical insight for their studies. We were asked by the former Child-Welfare Department to offer company, reassurance, and practical experience to unmarried, pregnant girls who found themselves in an isolated situation once they had left work. We have also been asked to allow students of child development from the Polytechnic nursing course to do observation work at Te Kainga. Finally, we find that parental involvement in the running of the nursery gives great satisfaction to both the parents, who can see for themselves how their child is getting on, and to the child, who sees his parents as belonging to the nursery situation, and comes

to regard it virtually as a second home.

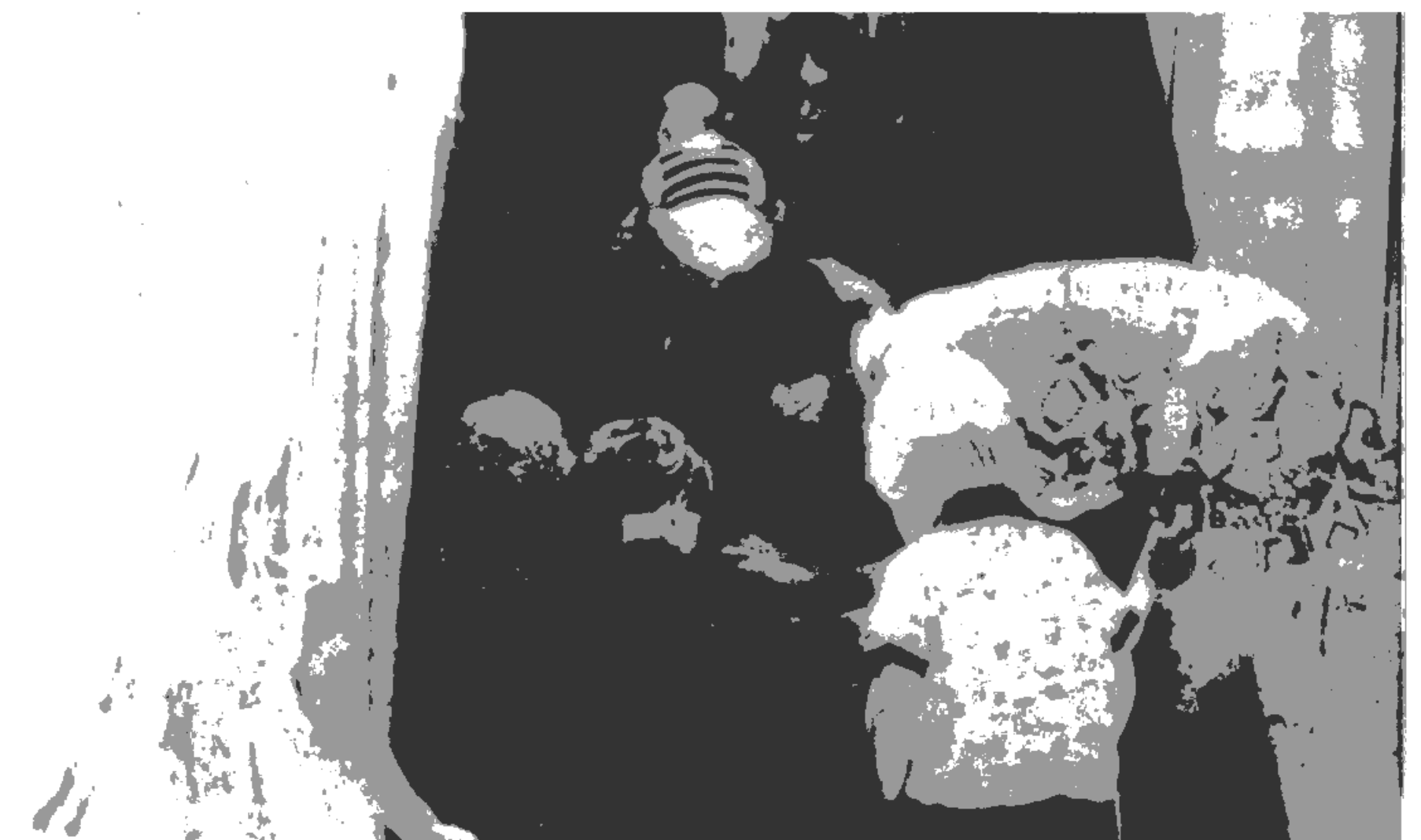
A second important feature of Te Kainga is that it is free. This means that we can pursue a policy of helping those with financial problems, such as solo parents and others. Most parents do, in fact contribute as much as they are able. Until this year we have managed an income consisting solely of donations.

The free and cooperative basis of Te-Kainga has encouraged a multiracial, multi-cultural membership from the beginning. We feel that this provides a very fruitful environment for a number of children from a variety of income groups and backgrounds.

Unlike many child-care centres in the Wellington area, Te Kainga takes children of any age from 0 to 5, and has also catered for school-age children after school. Commercially run centres will seldom take children under two years of age which frequently results in the splitting of families.

We have a current waiting list of 25, these being the most urgent cases. We have many referrals from other centres of children under two, and turn away two or three people each week who come hoping for care for their children. Last year we had at least 200 requests for places, most of which we could not fulfill. **We believe that government assistance for our centre and others similar will encourage the development of a high standard of child-care. If no assistance is forthcoming, the vacuum will be filled by commercial enterprise, with profit as the main motive.**

Up until now, our material assistance has come from the Wellington City Corporation, from Trade Unions, parents, and benevolent individuals. However, Te Kainga needs a sum of \$3,210 to pay the supervisors' salaries for the remainder of 1973. **Our current financial situation is such that we can afford to pay salaries for only two more weeks. Unless we receive prompt financial assistance from some quarter we shall be forced to dismiss the supervisors and close down the child-care centre.**



do belong, and share a basic concern for the social, emotional and intellectual needs of children, as well as meeting the physical requirements which are the chief official concern.

Regulations covering day care centres do require that the programmes for children reach a certain standard in terms of child development, "in order that the educational and social development obtained in pre-school centres by other children is not altogether denied to the children of working mothers". However, there is an obvious anomaly in the situation where the children of well-off parents with a stable family situation have free government assisted pre-school education made readily available to them, while the children whose parents work through choice or necessity, and who are likely to be less privileged anyway, are denied any government assistance whatsoever, and have an educational programme dependent entirely on the ability or whim of the supervisor. (While a training course exists it is not compulsory; a centre with a trained supervisor, a qualified teacher, or a registered nurse gets an 'A' licence; a

centre whose supervisor is simply a 'suitable' person gets a 'B' licence.)

Sonja Davies, President of the New Zealand Association of Child Care Centres, said in her annual report: "Just as in our society it is unusual for children to suffer starvation or physical deprivation, but only too common for them to live in surroundings that are intellectually or emotionally deficient, so too, it is unusual today to find child care centres, that do not conform to the physical requirements of the regulations, but still too possible to find some where children are not offered the variety of experience necessary for their full development.

So long as it is possible for people with no qualifications whatsoever to open centres—and for no real effort to be made by them to become qualified, then just so long we shall not get child care in proper perspective."

*Based on The Working Mother and Child-Care, Labour and Employment Gazette, Vol.XXI, No.3 August 1971

Child Care in N.Z.

Preschool facilities for children in New Zealand fall into two broad categories. First, there are Preschool centres, including free kindergartens, federated playcentres, and other playcentres and kindergartens. Then there are Day-care centres, including day nurseries (about 40% of which are situated in private homes, where a housewife offers day care to children), day and residential nurseries, university and training college nurseries, and factory nurseries.

In June 1970, there were 1,027 preschool centres in New Zealand, and 120 day-care centres. While there are a relatively large number of playcentres and kindergartens, these presuppose a family situation where there are two parents, and the mother is at home during the day. These organisations consider themselves to have a primarily educational function, and do not in any way make provision for children of a working solo parent, or of two parents who both work. These children are thus limited to using day care centres where they are available, and making other arrangements where

they are not. In June 1970, there were just over 2,000 places in registered day care centres, and an estimated 28,000-34,000 pre-school children of married women — more still if the children of working solo parents are included.

What happens to the remaining 26,000-32,000 children, whose mothers work, but who are not in registered day care? A survey carried out by the Society for Research on Women indicates that relatives, friends and neighbours are chiefly responsible for looking after these children. Such arrangements are often makeshift and far from satisfactory, a strain on the families involved, and have adverse effects of the security and development of the children.

In 1964, the New Zealand Association of Child Care Centres was established. One of the main tasks of the association has been to establish a recognised training course for the supervisors of day care centres. While membership of the association is voluntary, quite a large proportion of existing centres

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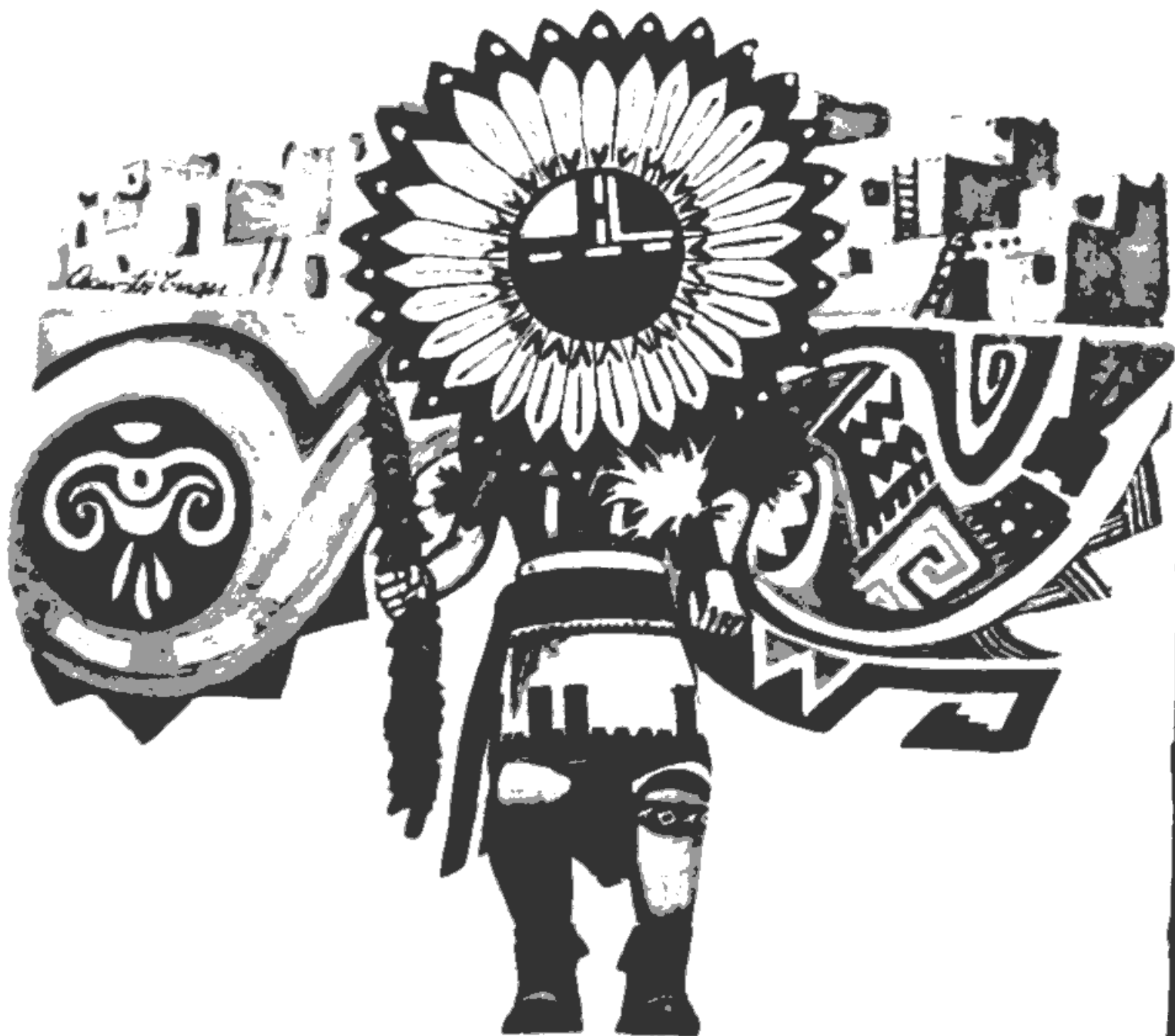
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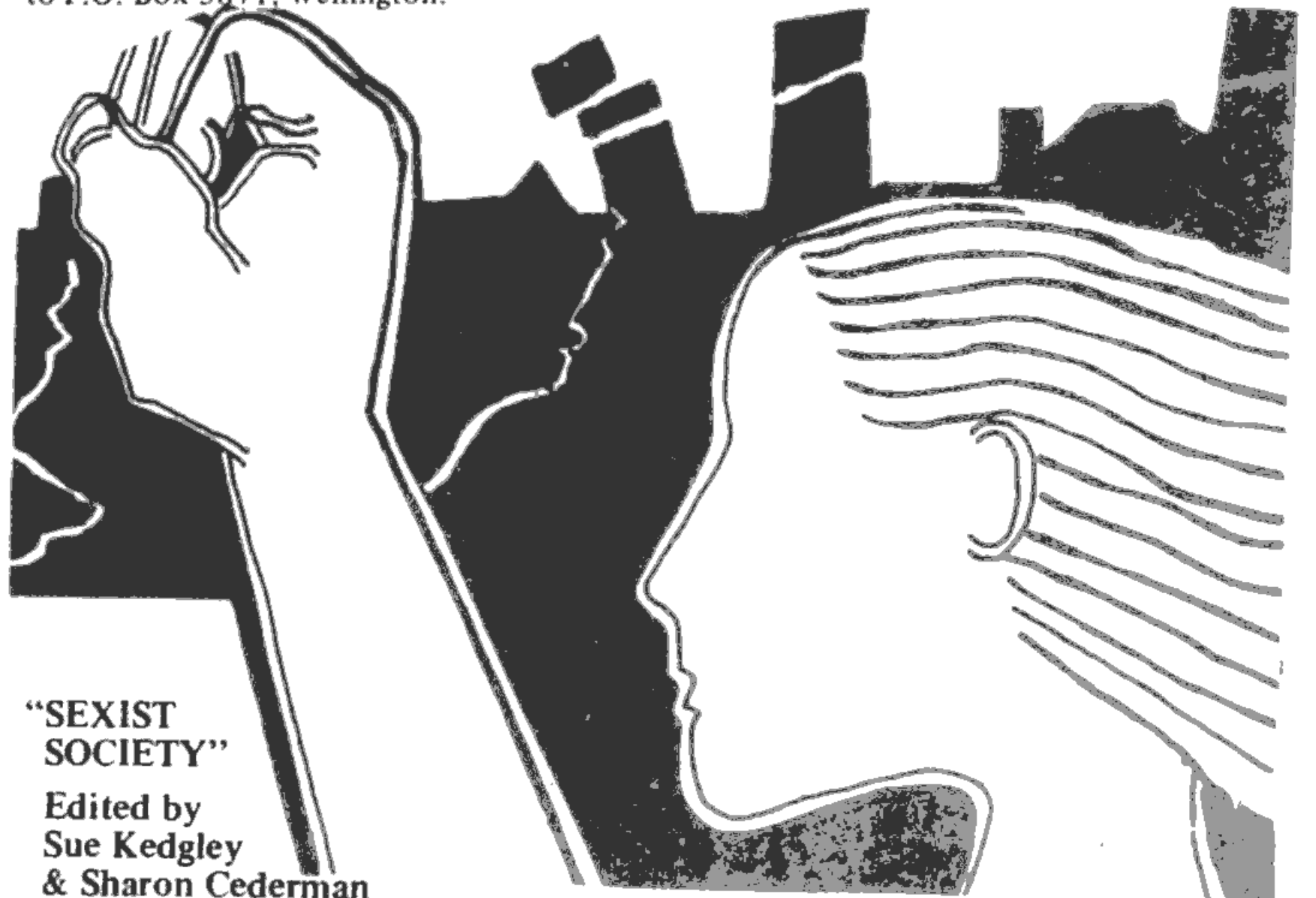
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UP FROM UNDER!

Join the University Feminist Organisation (formerly the Wellington Women's Liberation Movement). Up till now, students have formed a minority in our group. This year we are hoping to involve more students and generally make feminist issues felt on campus, not only through this regular column in Salient, but also by holding forums, and actions around relevant events. We support repeal of the abortion laws; equal pay for equal work; free 24 hour community controlled, child care centres; women's studies courses in universities and an end to sexual stereotyping. You don't have to be a super-militant feminist to come along: women's oppression is universal and every woman can contribute on the basis of her own experience. If you are curious about women's liberation come along and meet us, ask us questions, add your views, argue with us or just watch and listen and see what you think. Our meetings are held every Monday night at 8 p.m. in the Lounge, Union Building. Contributions are invited to this column: letters, comments, book reviews, film reviews, news and so on. Hand in to us at meetings, or post to P.O. Box 3871, Wellington.



"SEXIST
SOCIETY"

Edited by
Sue Kedgley
& Sharon Cederman

Alister Taylor Publishing Ltd.

Reviewed by Donna Hedgeland

The impact of this book depends entirely on the personal approach taken in most of the articles. The language is simple direct, and alive; the horror of actually existing in our sexist society cannot fail to strike home to the most anti-liberationist.

Capitalism was only mentioned once and politics from a personal rather than an ideological view. The conclusion of course states that we must get together, but implies more of a mutual support in affliction, rather than a dynamic political action and social revolution.

Another weak point is the articles by men, on man's oppression by women, unless it is meant to show up the arrogance of men ("I'm a good fuck") ("I've had forty or fifty affairs in the last fifteen years of my marriage"). I'm afraid my heart doesn't bleed for the poor neurotic breadwinner—after all, he does get paid and he does have a personal slave—some consolation, I should think. Such crocodile tears may affect some people, but I can't help wondering why, if they are suffering so much themselves under the system, men aren't flocking to our support instead of putting us down!

There are parts which will bring hope and a personal relief from guilt to many women. For example, the sweet music of Dr. Fraser McDonald in the ears of battle-scarred housewives. He says of suburban neurosis, "...instead of saying there is something wrong with the woman, we look at her environment to see if there is something wrong with that. In other words, we must discover whether she's a sick woman reacting to a normal environment, or a normal woman reacting to a sick environment. And immediately you start thinking that way and looking at the environment in which the married woman is placed, you realise that she's often a totally healthy woman reacting to an environment which would drive anybody mad".

He describes the full-time mothers slapping at their children and accepting this as normal. The good doctor says, "I think this 'normal upbringing' is definitely unsatisfactory. In fact I think child rearing in N.Z. is without question our major health problem." He enters a plea for children: "Surely their children would be

better off in the hands of people who want them, trained people in a child care centre for example—rather than in the hands of a mother who feels so trapped by these irritating beings that she hits out whenever they interfere with her activities."

Another story to make any woman weep is the one called "Abortion". It is not a reasoned argument about the relative importance of foetus versus woman, but the story of a 17-year old girl who gets pregnant and tries to get an abortion. Eventually she does get one—too late. The effects of this incredible ordeal on this girl's psyche can only be guessed. No man would have to put up with such atrocities. She says, "I should have been able to go to a doctor and say, 'Look, I'm only seventeen. I don't want to have a baby, I've got the rest of my life ahead of me. I don't want it now.' And then he should have been able to give me a heap and early abortion."

"I mean, for god's sake women must be able to choose whether they have children. Children have a right to be wanted."

The general production of the book is quite good, although to my mind the illustrations don't altogether fit the text. The articles are not signed, or the author acknowledged except in the case of important men like Dr. Fraser McDonald and Professor John Werry. In some cases this is understandable but in others it is not, for example "Sexploitation" by Jill Brasell, and the general article on liberation.

I recommend this book as being of general interest to N.Z. women (and possibly some men) because it describes our lives here and now, not because it puts forward any new philosophical or political arguments or solutions. It makes easy reading for an evening or for dipping into, and it certainly won't bore you.



Rolling Stones

YOUR ILLUSIONS YOU CAN TAKE ELSEWHERE



The Rolling Stones flew into New Zealand under the cover of the most elaborate and most unnecessary security network ever seen in this country. Disregarding the fact that hardly anybody cared where the Stones were staying prior to their concert at Western Springs, the militaristic machinations surrounding the group's entrance, stay and departure could have taught Brigadier Gilbert a thing or two. The airline carrying them also came in for its share of confusion. Air New Zealand had three separate bookings for 10 first class and 15 economy class fares, which the airline didn't appear to connect with the Stones.

One set of the bookings was under the names of Captain W.E. Johns characters: Jagger booked in as Ginger and Richard as Biggles. The names under which they finally travelled were those of outstanding men in the cricket world: Jagger assumed W. Grace, Richard was Freddy Trueman and so on. They reverted to Biggles' characters at the Hotel Intercontinental. When they finally arrived there in a curtained van on Saturday morning they took over the entire 12th floor and started a party which lasted until breakfast on Sunday morning. A London millionaire from the Noble Lowndes Insurance group, who had the presidential suite above the Stones, complained in the morning about the noise and told the management to present his bill to the group. The group retorted that they would buy his company. Each of the group had bodyguards, plus another extra who had the task of rousing the Stones from their beds in time for the concert. They left late, in the curtained van, with not a solitary fan in sight.

Depending on whether you want to believe it or not, Phil Warren, who organised the concert, had to make \$120,000 to recoup his costs. Assume \$100,000 for the Stones administration and \$20,000 for Warren's incidental expenses. If the crowd was 30,000 as estimated Warren made \$7000. Add an extra \$4.90 for every head you think there was over 30,000 and you can have some indication of Warren's profit before tax. However, Don Lillian, who handled Warren's PR, claims that the Stones took 98 per cent, and that Warren would have been lucky to make \$500.

At Western Springs . . .

Hambu, an Australian-based group

domiciled in New Zealand after a maintenance hassle, open for the Stones. Under any other circumstances they are an exceptionally fine group, but not today. Their demented view does however elicit a response from certain sections of the audience. A twenty-minute break as the crowd fidgets uneasily in the heat.

The stage, bordered with white carnations, becomes a hive of activity as lackeys move to cover the amplification gear with a white muslin screen as per the Stones management request. Then a brief announcement: "Ladies and Gentlemen, the Rolling Stones". The crowd, rather dispiritedly starts applauding. A knot of people in front of the stage rises to their feet as the original wild man fond fathers wouldn't let their daughters go near leads the remainder of the Stones on to the stage. Richard and Taylor drive into "Brown Sugar" with Jagger—turquoise spangled jump suit, battered blue jacket, flowing mauve silk scarf, yellow sash—spitting the lyric line into the microphone.

The Stones do not sing songs. Jagger's voice, one of the great rock instruments of all time, erupts, the syllables broken and sometimes inarticulate, over a wave of the loosest yet most perfectly-disciplined rock and roll ever heard. The Stones have mellowed their approach somewhat over the years, yet are still able to generate an enthusiastic crowd response. (Jagger: "For us, it's a big drag. No one quite throws their hands up in horror at us any more"). The other one of the two tracks lifted from the "Sticky Fingers" album for a single, "Bitch", fills the air as Jagger, prancing, strutting, mincing shifts into a higher gear.

A promise of shelter being just a shot away is rammed in behind the wet dream song from "Exile on Main Street". "We are gonna git Keef up to sing one called "Happy" for you", squawks Jagger. Richard is away with a rapid guitar run and sings the first verse, the second being completed in a cracked harmony between him and Jagger who finishes the tune. Even when Keith is singing it is Jagger's charisma that dominates, he twisting his body in time over with the brass section or stalking across the back of the stage.

"Tumblin' Dice", the only song which Keys and Price didn't manage to clutter, slows the pace and leads into the re-titled re-hash of a Robert Johnson number: "Love in Vain". Hopkins frantically delicate piano tinklings are all but lost behind the brass barrage. Mick Taylor, who said after leaving Mayall that he had done absolutely nothing since joining the Stones has at least learned to accept the inevitable. Forsaking the antic histrionics of the other members of the group, he spaced the song with an incred-

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ibly-biting slide break as Watts, hair greying and with red tongue lolling from the chest and with red tongue lolling from the chest of his T-shirt, laid down a steady beat behind him. Scraping the shit from their shoes they move into "You can't always get what you want". It starts to drizzle as Jagger announces that the boys are going to start rocking and they are into the number generally considered to be the centrepiece of their act.

Jagger has shed his jacket to reveal more sequins and the yellow sash: "You heard about the midnight"—whack—as he clobbers the stage with his belt, exactly as he was doing in 1969. The crowd stirs as Jagger drives himself over the wall. A monologue on tuning difficulties because of the rain fills the next gap. "We even go out of tune when it isn't raining", he mumbles from the side of his mouth as he struts past the mike.

A stirring version of "Jumping Jack Flash" (it's a gas) and "Street Fighting Man"—tongue in cheek but it's inside the head that counts—to end the performance. Leroy Jenkins, Mick's personal bodyguard, hands Jagger a silvered bowl containing white chrysanthemums and red rose petals. The first handful is scattered over Leroy, the rest over the crowd in front of the stage and the remainder over the group. "What can a poor boy do, cept sing for a rock and roll band", and despite half-hearted demands for more the concert's wound up after one-and-a-quarter hours. "Thank you for being so sweet. You're really sweet, sweet, sweet. Thank you for making us feel at home—wherever that is", Jagger enthuses and then he and the rest of the group is gone.

"Mick Jagger was on television here the other night and said he was an anarchist. An anarchist? Mick Jagger is staying at the George Cinq Hotel. If he wants caviare the head waiter says 'Yes Sir, Mr Jagger' and sends someone off to Russia. Now I love and need Mick Jagger, but he has totally lost touch with the people".

—Jean Jaques Lebel.

Despite an sycophantic feature written for the London Sunday Times magazine by Terry Southern, and contrary to what their publicity would have us believe, the Stones as we saw them at Western Springs were no longer exiles on Main Street. This is not to say they were bad. Any group that has been on the road as long as the Stones

must be good. With the possible exception of Jethro Tull they presented the most polished performance this country has ever seen from a rock group, and there's the rub. The Stones' reputation has been built primarily on their image and, secondly, on their ability to create feverish excitement by playing some of the toughest rock music imaginable. Musicianship, until the advent of Mick Taylor, never came into the picture at all.

This, then, was where they failed, if it can be construed as failure. Everything that went down on the stage was dominated by the image, and it's an image that is becoming increasingly mechanical as time goes on. The Stones are still rough as guts. But it's a roughness polished by acting out exactly the same routine for a hundred concerts just like this, so that even the jagged edges, essential to the music, slot neatly into place. Jagger sums it up when he says the Stones are professional and anybody with any other illusions should take them elsewhere.

All you super hip freaks lying back and saying "don't lay none of this political jive on me, man. Politics are dying"—there's much more dying than you, in your insulated shell, want to realise. After this concert perhaps we can once and for all, forget the platitudinous crap about rock music being the revolution. Rock music, forgetting backstage manipulation for a moment, is valid as a means not an end. Revolution is change and has people as its basis. Large numbers of people, large numbers who haven't really learned anything yet. Marcuse had it correctly explained when he wrote that a voluntary change of master (or overlord, or whatever) does not necessarily entail the removal of the implied relationship with the slave. If you thought that sitting on the grass and getting stoned at the concert made you a revolutionary then it's time you realised that all you've done is changed the masters, and with their Kinney Records-Mafia connections they are particularly nasty ones at that. When we get to the stage that our culture is being ripped off by the Hotel Intercontinental boss, Michael Cairns, offering the sheets the Stones slept in to Rotary for use as possible auction objects then it's time for a re-appraisal of the situation. And there were their little extras, ordered by their business managers who arrived in advance and had them delivered to the marquee at the back of the stage: a buffet meal, red velvet covered chairs, a pool table, pinball machines, cheeses, bottles of bourbon, tequila, vodka,

cognac, a juice, six (two dozen) *Student Hand Book* consis- while you, lars and h- ighly) deplores. how to the second series of to three h- icles concerned with the role among the, the University and age, who is a lawyer, rotations from the many which up special; will serve to make my point. six tons of 48: "New Zealand universi- The analogy of the education system to apply to Auckland's dealers who, taking advantage of the large pre-concert crowd in Queen Street, filled in Friday night by trying to fleece the visitors. Perhaps the sign

Finance for the University comes from the community and is dependent on its good will. Student politicians may deplore this situation, but deplore it as they will, it is a fact and even student politicians have to face facts. In spite of all the unwitting student attempts to destroy it, there still remains in the New Zealand community a respect and concern for education. It is not enough we may inherit it. How are we going to fare when there is already another mercenary establishment/counter culture split taking place, except that this time it's within the ranks of the counter culture?



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tung, one of history's most successful champions of women's liberation. He commented "Genuine equality of the sexes can only be realised in the process of the socialist transformation of society as a whole".



THE VIETNAMESE COOKBOOK by Hoang Huu Can. 64 pages. Published by Alister Taylor Price: Reviewed by Gary Griffiths

It is doubtful that Alister Taylor's decadent orgy of fish sauce, bamboo shoots, boiled lotus seeds and the like will shatter Kiwi culinary traditions of boiled cabbage and the Sunday Roast. To all but the most adventurous and politically sympathetic, the dishes contained in this book would be indigestible—and even if your politics are the right colour, the Vietnamese Cookbook will never replace Mum's cooking.

The author, reputedly chef to the Vietnamese Peace delegation in Paris, is careful not to reveal the bare bones of his craft to us Kiwi running dogs. The essence of Vietnamese cuisine lies in careful gradations

Now and again a phrase will jar on the western ear a little, often as political conclusions are drawn out from a story or description in an unfamiliar way (unless you read the "People's Voice" or even better a Chinese publication such as "Eastern Horizon"). Thus a paragraph describing a prison ends "it was part of the striking fist of the Kuomintang trying to hold its rule over the Chinese people". Which of course, it was, but there is a difference of literary style which many readers might find distracting. Alley's work is always unpretentious as he writes with the simple honesty of purpose which characterizes his subjects—the Chinese people. When we spoke to Rewi (see interview in this issue of Salient) he told us that he was still travelling throughout China meeting the people and sharing their joy just as he shared their sacrifices during the Revolution. Although getting old now he still writes tirelessly about his travels and experiences. After his short New Zealand visit he was on his way to a six-week lecture tour of Australia.

Alley is convinced that New Zealanders have much to learn from the Chinese experience and *Prisoners* is a valuable presentation of the reality of political struggle. A particularly revealing passage which sheds much light also on the Vietnamese struggle occurs at the end of the book as two young fighters stand and watch Japanese bombers fly overhead. One remarks on how great a number there are, and how difficult they will be to stop.

"Ai-yah! Such a stupid fellow!" mused the other, looking reflectively down at the hammer and sickle tattooed on his comrade's forearm. "Now let's do some figuring. Kuo Fo, how many birds do you suppose there are in China?"

Replied Kuo Fo, "Now who's the fool! What the hell do you mean by asking a silly question like that! Why, there must be millions of birds—certainly far too many for anyone to count!"

"And did you ever in your whole life have one shit on your head?" persisted the first.

The moral is finally drawn out "It's the people who count, we'll come out on top all right".

And he was right—they did come out on top. "Prisoners" helps explain why.

This fact may be obvious to Kedgley, Cederman and the "People's Voice" but it is surely important enough to be enlarged on far more explicitly.

The bulk of the book is the collection of anecdotes from "Breadwinner", "Baby Basher", "Pregnant at 16" and the like. These true accounts are no doubt a useful way of putting the problem, but the plea that they be seen as representative of their group should fall on very deaf ears. To present these individuals' personal biographies as a substitute for a social survey is lazy and irresponsible. As a collection of genuine cases of social evil the book may awaken some people to the problem of being male or female in New Zealand.

The failure of "Sexist Society" is a failure to seek the principal contradiction of our society (i.e. the relationship of its economic base to its cultural and political superstructure) and the contradictions of the nuclear family as the economic unit of the society. If it had been in such a context this book might have become a weapon in the hands of the oppressed rather than a platform to moralise from.

It is fitting that Frederick Engels' great work on sexist and capitalist society "Origin of the Family, Private Property and State" is referred to in the reading list. He should be joined in this list by Mao Tse-

tions of heat application from slow and time consuming 'clear simmering' to very quick 'stir-frying'—but you won't find even a mention of the theory and basic methods in this book. The Ingredients of the book are an assembled collection of over-familiar black and white photos of Vietnamese peasants, with the addition of a few peckish slice-of-Vietnamese-life hand drawn graphics and blended throughout with savoury poems—all without any hint of sage. So few and poor is the selection of recipes that Comrade Taylor seems to have forgotten that this should be a cookbook and not a literary magazine cum tourist guide. At least the propaganda has been added sparingly.

It seems that that son-of-a-turtle Taylor has ripped the recipes off the original British foreign-devil publishes, and has not bothered to adapt the recipes to New Zealand conditions. Consequently all the fish recipes are useless, because the Northern Sea fish varieties are unobtainable here. The same applies to many of the other ingredients, e.g. 'double cream' which is at least twice as thick as the local crap. The recipes are completely beyond the average student's budget—necessitating expensive ingredients such as prawns (about \$2 a pound), pork, and chicken. There are virtually no vegetarian dishes using cheaper ingredients such as rice, noodles, pastry, eggs or soya beans—the staples of the Vietnamese proletarian diet.

However, royalties from the sale of the "Vietnamese Cookbook" will go towards the building of a North Vietnamese hospital—so those indiscriminating bourgeois liberals who buy it will at least possess the wrong book for the right reasons—and they probably won't mind.

"Sexist Society" is rather a messy piece of work. It comprises a silly cover, 20 odd hard luck stories and seven fairly forgettable essays, all based around the statement that "A sexist society is one which is sexually discriminating and results in immense pain and suffering for both sexes." Thrown in with this assortment are a number of predictable photographs, very obviously posed "by professional models". The binding is terrible, my copy collapsed after only one reading. For Alister Taylor's sake I hope thousands of others who had the same misfortune don't converge on his company's headquarters at 194a Sydney Street West demanding their money back.

"Sexist Society" will probably prove to be a useful work, albeit in a limited way. It catalogues a large number of trials and sufferings arising from the fact that our society is sexist, sufficient in number and variety to point out that the problem definitely exists. It also makes some effort to cover a wide and relevant field of sexist problems, although scarcely any emphasis is put on the class nature of our society. This leads to the most unforgivable omission of the book.

New Zealand is a multiracial, capitalist social democracy. The fact that it is a sexist society is quite irrelevant if it is not squarely placed in this context. The only real attempt to do

PRISONERS

SHANGHAI 1936



"PRISONERS: SHANGHAI 1936", by Rewi Alley. Caxton Press, 1973 Reviewed by Rob Campbell

Rewi Alley's latest booklet is likely to be one of his more enduring prose pieces for it shows Alley at his best, recording the heroic in the lives of ordinary people. The incidents described are based on actual stories told to the author by people who had been captives of the Kuomintang during the 1930's and is concerned less with the atrocities committed against them than with the ability of the prisoners to rise above their situation.

The story was written during Chiang Kai-shek's Anti-Communist campaign, but was not published at the time because the Anti-Japanese Front was formed and it was decided that "Prisoners" would not help

united front's activities. The manuscript had been sent abroad, and Alley didn't get it back until thirty years later. I don't know what its situation is regarding publication within China, but I can imagine the work being immensely popular.

For the Westerner, no matter how sympathetic to the cause for which the prisoners were fighting, there is a culture gap which is only partly mediated by Alley's pen—he has achieved an identification with the Chinese people which mere reading could never give us here in New Zealand. The stories though are pretty universalistic—the struggles of prisoners fighting in a just cause to escape and heroic deaths—and they are told most often through the mouths of the prisoners themselves. But the whole effect is distinctively Chinese.

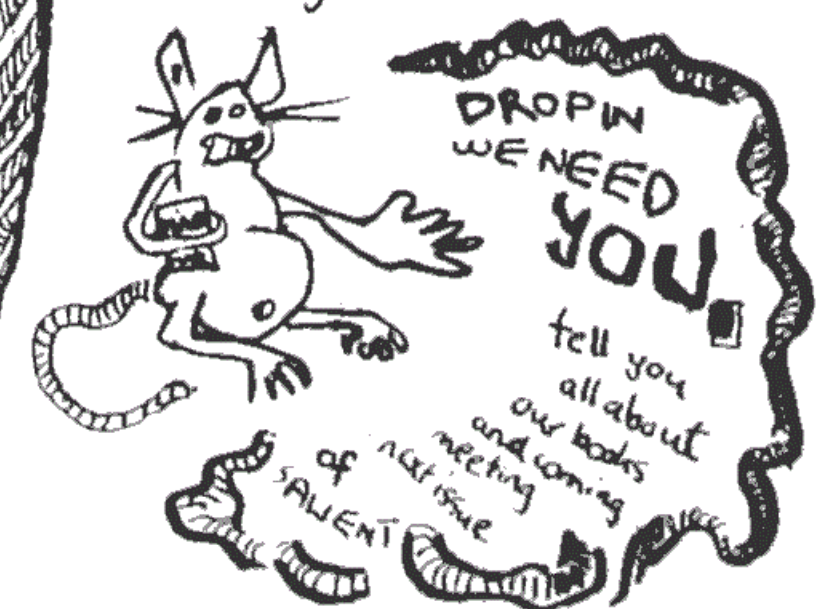
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VICTORIA'S LITTLE RED SCHOOLBOOK
A Review of VUWSA's 1973 Handbook by Professor B.P. Philpott

I've been asked to review this year's Student Handbook particularly from the point of view of its usefulness as an introduction to the University for new students.

The Handbook can virtually be divided into two parts. The first part is a series of articles giving information and guidance about the University and student institutions.

The second part is a set of polemical political articles interspersed throughout the handbook, putting forward a particular point of view on the role of students and of the University in society and indeed the role of society itself.

I'll comment on these two parts separately in a moment.

The Handbook is excellently and vivaciously written and is full of good biting rumbustious humour. There are many consciously funny excerpts such as the comment on the motorway "... an imbecilic motorway which will eventually mean you can drive your horse and cart—the internal combustion engine having necessarily been proscribed—from Porirua to Kilbirnie". There are many unconsciously funny excerpts such as the comment on the academic staff "The bulk of academics ... just simply don't know better and genuinely believe what they teach". This occurs in the one section almost grudgingly conceded to dealing with the staff and headed "Why are so few academics Marxist-Leninists?" Which prompts one to ask of course "Why are so many students?"

This devotion of students to humour is encouraging (for without it the world is lost) but it's surprising in view of the disavowal of humour in the editorial where we read that "A few years ago the preoccupations of those who somehow seem to crystallise the student image were beer and student humour ... (but) ... no one really seems interested or funny anymore". I disagree.

This disavowal of humour may of course reflect the ageing structure of the student leaders. Nearly 18 years of University experience, it is claimed, is compressed into the three editorials and I suspect that many other of the articles are written by even older—almost perennial—professional students who would do well to get out into the world outside and cease dodging the cold touch of reality.

Let me turn now to the two parts of the Handbook which I mentioned above.

The guide to the University, the Union, Welfare Services, Eating, Bookshops, Concessions, Legal Referral, Arts, Sports Clubs, etc. is admirable and first year stud-

ents, especially those new to Wellington, will find it extremely useful as they settle in.

One cannot say the same about the article on drugs which, frankly, is deplorable. We are told first that "there's been so much nonsense written in student publications about drugs ..." and then the article goes on to perpetrate the greatest nonsense of all time "Opiates i.e. heroin ... don't do you much harm in closely regulated doses". This is not only nonsense it is a culpably irresponsible statement which demands immediate refutation.

If students wish guidance and advice on drugs they should refer not to this article but to a more reliable and experienced authority such as the Student Health Service.

First year students should also treat with the reserve it justifies, the article on examinations which leaves the impression that not only do they not matter but that they're positively harmful and that so too, by inference, is the process of learning which precedes them.

It seems necessary to point out once again to people embarking on a University career, that the process of learning is and always has been hard work, often arduous and tedious and sometimes even boring but above all very demanding by way of effort on the part of the student (and even more so may I say on the part of the teacher). One of the greatest fallacies of this time is to assume that students by being simply exposed to knowledge will somehow acquire it through their mental pores by some subtle osmotic process. It is this fallacy which underlies the virtual failure of our primary school system which is now passing on to the High Schools an increasing proportion of students who cannot even read.

Reverting to the examination system it should, in any case, be noted that a virtual revolution in examination methods (pioneered by my own Department) has been introduced in recent years at Victoria with very great accent on in-class assessment, grading of project work etc. Students who approach their time here under the impression, given by the Handbook's article on exams viz. that exams don't matter—will find that they will have wasted their time; they will fail to acquire the knowledge to which they aspire—they will fail the trust placed in them by a society which pays for them to be here. *Above all they will be wasting good teaching space and scarce resources which could more valuably be used to create more bursaries, more places and more opportunities for "working class" youth whose absence from*

University the Student Hand Book consistently (and rightly) deploras.

I turn now to the second series of polemical articles concerned with the role of the student, the University and society.

Two quotations from the many which could be given will serve to make my point. Thus on page 48: "New Zealand universities today are part of the education system of the capitalist state. They serve the interests of the capitalist class for whom the state is a weapon to maintain its class rule. Consequently, the philosophy and politics dominant in New Zealand universities serve this aim. They support the exploitation of the working people which is the basis of capitalist society".

And again on page 5: "This society has no need of a repressive military apparatus to perpetuate itself; it does not need to be a police state. All it has to do is to get the individual in it to accept as their ends, the ends of the system itself—profit accumulation, the acquisition of private property, etc.; to accept, in other words, the war of each against all. The education system is perhaps the most important means by which this process "interiorization" is carried on. Rarely, if ever in this University, will you be offered ideas that seriously confront the ideas which dominate in the system at large. You can therefore swallow these dominant ideas and the system they represent, or you can vomit both up and refuse to take part in anything whose implications and meaning are not, despite your requests, made clear to you. In such circumstances, the case for insurrection in the classroom is clear".

Summed up, these views amount to the assertion that society is sick; that it is the Universities' role to change society; but, as a reflection of the sick society, the University is sick so that the whole lot—Universities and society need to be changed if necessary by violent means.

The pure Marxist views must be refuted. It is the job of the University to seek the truth to teach the truth and not to be the instrument for changing society. That is the task of politics and politicians whom the University can and must train (and of aspirant politicians one gets the impression that there is no shortage in the Students' Association).

This is not to say that there are not enormous ills in society which cry out for rectification. Most academics are not only aware and concerned about them but the accent in the subjects which they teach and the special skills and techniques they possess are usually directed towards those improvements which can be effected in society. There are even many academics (and I count myself amongst them) who support strongly developments towards a society in which the major accent is placed on the provision of collective needs such as education, health, welfare and equality of opportunity etc. rather than the provision of more private goods and services and the teaching and researches of these academics are directed towards this end.

But, equally, wise men are aware that there is a limit to the rate of improvement in a society or in its institutions—a limit set by the very nature of man himself—which is not likely to be changed by violent and revolutionary amendment in the system of government or administration wherever or whenever it occurs.

Violence can destroy but we cannot begin again from the beginning and only reason, humanity, and a sense of perspective can preserve what is good from the past and upon it build something better in the future. It is much easier to destroy than to conserve and easier to conserve than create.

Because it is so difficult to be creative, it is not surprising that student politicians' views (such as those in this handbook) are nowadays rarely characterised by the sort of constructive and creative criticism which could be so valuable to the University in its present situation.

For many of the problems which students find in the University such as inaccessibility of staff, large classes, inadequate staff and student accommodation, inability to provide new courses and new and improved methods of teaching—these and many more are all a reflection of the serious inadequacy of finance on which improvement in all these matters depends.

Finance for the University comes from the community and is dependent on its good will. Student politicians may deplore this situation, but deplore it as they will, it is a fact and even student politicians have to face facts. In spite of all the unwitting student attempts to destroy it, there still remains in the New Zealand community a respect and concern for education in the widest sense and a willingness on the part of the community to expand its financial support for the University provided that they are led by responsible, informed and constructive University graduates. But they are not going to be prepared to increase their support for the creation of a disgruntled, disorderly and destructive mob.

So my advice to first year students in reading the Handbook and in their succeeding years here, is that they not be fooled by a number of hypotheses sheltering under the guise of truth—hypotheses about society and the University, asserted with characteristic hot impatient certitude and which appear to provide you with all the answers before you or the hypothesisers really know what are the questions and without recognising that to some questions there are no answers.

Fools and knaves can be found on both sides of a contention and the wise student will start immediately to learn how to discriminate between those of his leaders who are phoney, self-interested demagogues on the one hand; and those real leaders who are really concerned about the University and who show in their utterances that they have learned to leaven the lump of inveterate prejudice and indiscriminate slogan making with a little reasonableness, sense of fun and even humility.

I conclude with the observation that the second half of the Student Handbook, unlike the first, has served first year students ill. They deserved more from their student leaders than to be handed another little Red Schoolbook.



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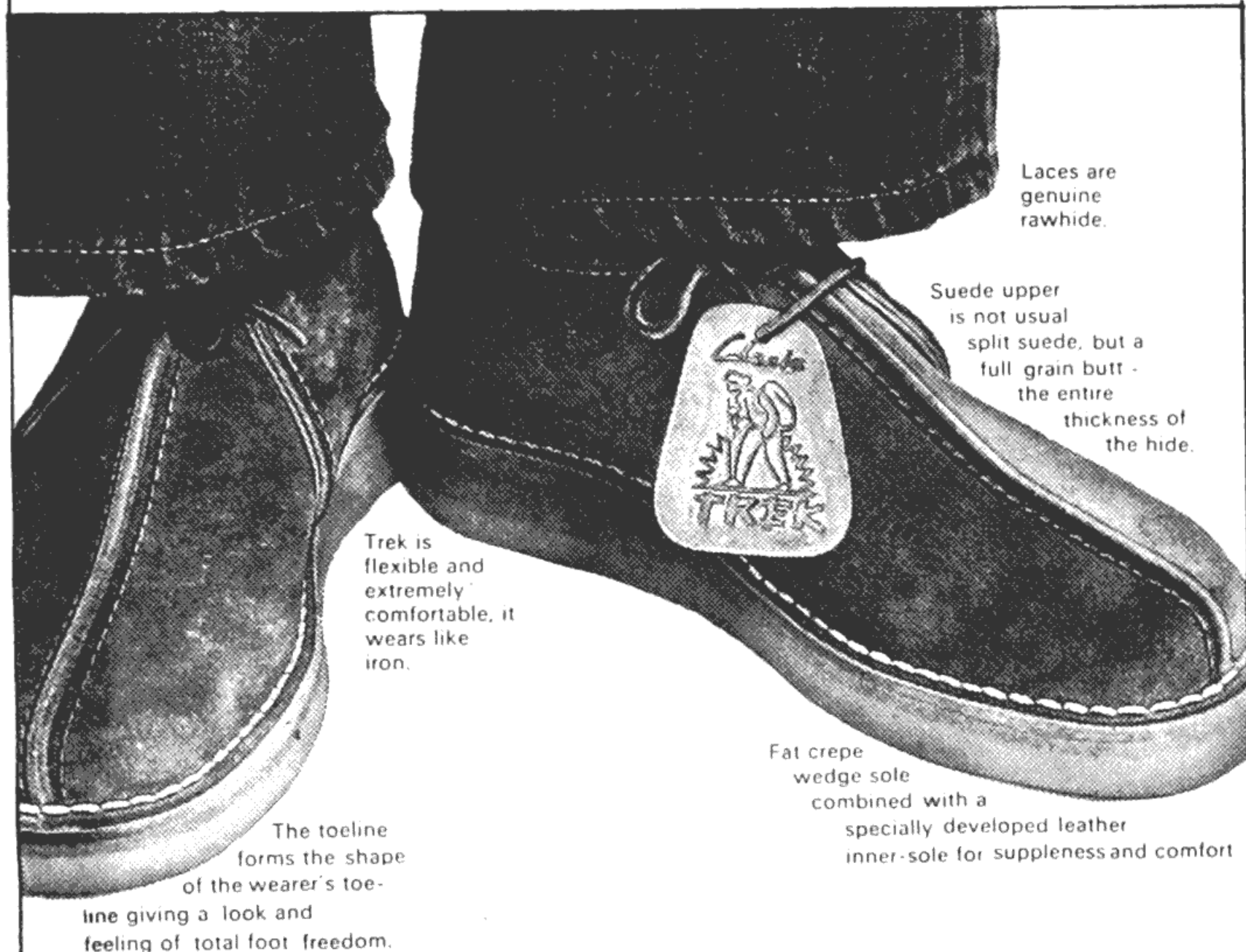
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RECORDS



LOU REED - RCA LSP 4701
 Reviewed by G. Mazengarb

Jim Morrison once said he liked living in Los Angeles because in 100 years the whole world would be like that. Velvet Underground seemed to have a similar vision of New York—it was their world, it is their world, the world of dirty needles and stinking gutters. They were the innovators of fag-rock before David Bowie started relating to spacemen and Alice Cooper to beer and switchblades. Songs like "Heroin":

*I don't know just where I'm goin'
 But I'm gonna try for the Kingdom
 if I can
 Because it makes me feel like a man
 When I put a spike into my vein
 And I tell you things aren't quite the
 same
 When I'm rushing on my run
 And I feel just like Jesus' son.....
 Heroin is my wife—
 When that smack is in my blood,
 And the blood is in my head,
 Then I'm better off than dead.*

And the homosexual leanings of songs like "I'll be your mirror" come on as some of the nastiest little ditties I've ever heard, espousing homosexuals by putting everyone else down. All in all, catering to an old-fashioned freak-out.

And Velvet Underground was Lou Reed. Now Lou Reed has released his very own solo album, which he slips into with a track that says he is tired of life in the Under ground, and all those freaky scenes:

*I live with 13 dead cats
 And a purple dog that wears spats
 And I can't stand it any more"*

while flashy guitar breaks wind screaming through and around the lyrics—but he doesn't come on too heavy, in fact it's almost pleasant. Next comes a song called "Going Down" kinda sad, gentle and sincere:

*Time's not what it seems
 It just seems longer when you're
 lonely in this world
 Everything it seems would be
 brighter
 If your nights were spent with some
 girl
 Yeah you're falling all around,
 You're crashing upside down,
 And you know you're going down,
 for the last time"*

Another Rock n' Roll Suicide—not bitter but almost wistful. He's good at working guitar against piano, and then sliding his voice somewhere in the middle. Musically it's sounding pretty good so far.

The next track, "Brown Sugar"—what?? No its not it's called "Walk and Talk it"—but it sounds like "Brown Sugar", I can almost see Jagger singing it and the song itself shows the same sentiments as "Rocks Off", just kind of kidding you about listening to it, a rocker for rock's sake. But it's not a take off of the Stones, it makes it the hard way by sounding like something else and standing on its own. A dedication to the Stones? (I know he prefers David Bowie)—I remember in Velvet Underground he ripped off "Hitch-hike", but that was just nasty.

It comes out almost as a good-time L.P. apart from the last track called "Ocean" which sinks into a bit of the old heavy Velvet Underground vibes. Most tracks develop into sincere personal statements.

For the people who like flashing names, Rick Wakeman of "Yes" tinkles away on piano, and helps provide some indication of how good the music really is—it really is.

★ ☆ ★ ☆ ★
SUPERFLY - CURTIS MAYFIELD
BUDDAH 2318065
 reviewed by Gordon Campbell

To many people soul music is not much more than some sweaty invitations to clap your hands, stamp your feet and say yeah real loud. But deep in the ghetto the tomtoms are laying down new rhythms, and as in white pop, the innovating artists are the singers/songwriters, people like Bill Withers and Curtis Mayfield. This disc comes from a movie (made by the son of the guy who made "Shaft") about hard drugs in the ghetto, and most of the songs follow the standard anti-drug themes: "If you wanna be a junkie now/remember that Freddie's dead" which isn't much of a recommendation, but don't let the lyrics keep you from the album's real joys, namely Curtis Mayfield's freakish falsetto voice, and the driving arrangements he's worked out for his songs.

As a solo artist, Mayfield has had some trouble finding his feet. This is probably because most of the excitement in soul music is generated by the vocalist working against the limits deliberately set by the rhythm section; the classic example was



"Not while I'm on duty Sir".

Mike Williams

THE RADICAL'S DIARY



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FLICKS

By Jeremy Littlejohn

There is only one thing to be said about the films screened by Kerridge Odeon and Amalgamated this summer; and that is that in following their tradition of using the Christmas period to dump off their dreariest old fart, they surpassed themselves. Week after week of inane 'family attractions' embarrassed all but the most composed of viewers, and extorted countless pennies better spent anywhere else. This death-in-life cinema (a flattering description), easy enough to justify on the grounds that it is accounting for all tastes, rarely rose to the mundane.

There were exceptions, but rather than alleviating the situation, films like 'Gumshoe' and 'Traffic' only emphasized the vacuous nature of efforts like 'Please Sir' and 'The Great Waltz'.

This said, it remains to be seen if there is anything marginally relevant I can say before attacking the cinema world film by film as I intend to do from next week on; and, often due to consideration, it seems that a few snide remarks about the four 'big' films of last year - "The French Connection", "The Godfather", "What's Up Doc", and "The Last Picture Show" - would be no more amiss than chatter of any other kind.

Although not one of these is an unquestionable masterpiece, each, especially "The Godfather" and "The Last Picture Show" was impressive.

Friedkin, Coppola and Bogdanovich (the directors involved) had already established themselves as among the most promising of the American 'youth movie' directors, with projects like "Targets", "The Birthday Party", and "The Rain People" to their credit. In many respects they were independent production aimed at accumulating nothing more than plaudits. In complete contrast, their latest movies originated in the big studios and conformed to big studio patterns. Traditional approaches have won new favour with both young directors and audiences generally, and "The Godfather" and its cohorts mark a return of the genre pieces and the death of the socially conscious 'off-beat' film.

We may soon be enthralled by the very formula cinema which kept our parents going to the cinema week after week.

The crime genre is at the highest premium for the moment. This particular medium offers scope for a continuation of sex and violent motifs, to say nothing of straightforward action. Romantic comedy could hardly accommodate these motifs and in spite of Bogdanovich's noble but very strained attempt in "The Last Picture Show" neither does the nostalgic epic. But whether there are enough directors capable of fusing their knowledge of the old formulas with the hallmarks of their own styles remains a matter yet to be decided. None of the possible complications is so disturbing as the possibility of this return to nostalgia re-introducing the mogul system of the period in which these films were set. Often good for gossip but rarely for the 'art of film' (if there be such a thing), the mogul system is too mechanical for a generation of film makers fully versed in such issues as contemporary individuality. The frightening prospect is that good directors with good films behind them may not produce notable results again for a long time.

This résumé is heartlessly brief, but space is precious, I am told, and so conclusions would be foolhardy at this point. But the coming year should determine whether these four big money makers at the beginning of a new era or merely an outbreak of untimely old world feeling.

LIVING IN THE PAST - JETHRO TULL REPRIS 2T5 2106 reviewed by Luke Potts.

It may seem crass to start with this, but this is a gorgeously presented record. It reminds me of nothing so much as those record/books at primary school that let you turn the page and see the dragon just as the narrator got there too. So, see Ian Andersen leaping and cavorting in magnificent technicolour poses, and see also the many faces who've inhabited Jethro Tull, as you play through their past on this 2 LP set.

The album is a collection of singles, EP and LP tracks and live cuts, but it serves even better than an album sampler to show the changes Tull have been through. How you feel about this evolution depends on which stage you like best, or which LP, since Anderson has never had the same lineup on two successive discs. My preferences lie between the second and third records; the melodies are complex but attractive, the lyrics intelligent but not pretentious, and has there ever been a tighter, more together band than Jethro Tull? "Stand Up" and "Benefit" have none of the roughness of the first LP, nor much of the emotional empti-



ness of the later one. These seem more and more to be just brilliant surfaces, the sort of records that get filed at the back of the cabinet after the first few weeks' excitement.

This LP won't change your feelings about Jethro Tull, though it may give you uneasy feelings to hear how completely Ian Andersen has moulded the band into a passive vehicle for his own ideas. This kind of palace revolution has become a familiar part of pop group politics, so maybe Andersen shouldn't be singled out for blame in this respect. Generally, the album gives the kind of insight into a band's development that you normally associate with bootlegs, but here the line cuts are even better recorded, and the material has been very well selected. It's worth owning no matter what form of Tull you prefer.

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by a pounding rhythm section, and when it's all over the only reaction is one of incredulity. How did they manage to squeeze so much excitement into two minutes?

"Willin'" is another beauty. It starts slowly with the ubiquitous Sneaky Pete Kleinow's steel guitar insinuating itself around a lyric about Dallas Alice being seen in every headlight, builds through a list of assorted hard times ("kicked by the wind, robbed by the sleet, had my head stoved in") but at the end of it all the vocalist is still on his feet and still "willin'".

On the technical side the production is near flawless which is what one would expect from Lennie Waronker, who has also handled such diverse notables as Randy Newman, the Everly Brothers, Harpers Bizarre and Arlo Guthrie. Another Waronker protégé, Van Dyke Parks, sometime confidant and influence upon the demented Beach Boys' genius Brian Wilson, and co-author of "Heroes and Villains", is credited with special effects, and it shows. Finally, the stereo quality is excellent and the cover, to give meaning to a cliché, is something else. What are you waiting for?



Randy Newman: "Sail Away" Reprise Reviewed by Stephen Matthews

Randy Newman's fourth album 'Sail Away' proves itself to be yet another of his masterpieces of ironical humour, musical innovation and economical arrangement. His songs have been recorded by Ray Charles, Judy Collins, Nilsson, Alan Price, Three Dog Night and Fats Domino, yet nobody handles them quite like he does. It is predicted he will influence American music as much as Cole Porter and George Gershwin and I'd go along with that.

Newman's particular brand of black-humoured rock tainted with a touch of cynicism and a pinch of Jewish schmaltz contains a timeless quality which enables it to transcend the varied styles which he employs. Like David Bowie, he also has a great sense of the theatrical, building the plot and structure of his song to a climax and then cutting it to pieces with an understated, double-edged one liner. The result is an exciting fusion of the world of musical comedy and cabaret with the energy and popular appeal of rock.

*Listen to the band they're playing just for me
Listen to the people paying just for me
All the applause all the parades
And all the money I have made
Oh, it's lonely at the top*

His haunting fascination for the life and feelings of the down-and-out give his songs a bitter sweet quality and basic human truths seen through the eyes of a loser seem all the more poignant.

*A quitter never wins
A winner never quits
When the going gets tough
The tough get going*

Newman works from the belief that life is to be endured rather than enjoyed (or as Bowie would say 'Knowledge comes with death's release') and his song 'Old Man' is concerned with man's coming to terms with his alone-ness at the end.

*Won't be no God to comfort you
You taught me not to believe that he
You don't need anybody
And nobody needs you.*

*Don't cry, old man, don't cry
Everybody dies*

A strong atheistic element is present throughout the album. Like most atheists Newman seems more preoccupied with the questions of the existence of God than the average Jesus freak. He thinks God is 'kinda funny' and in 'Gods Song' he presents a darkly comic vision of heaven that adds yet another dimension to the good old Pearly Gates.

*The Christians and the Jews were having a jamboree
The Buddhists and the Hindus joined on satellite TV*

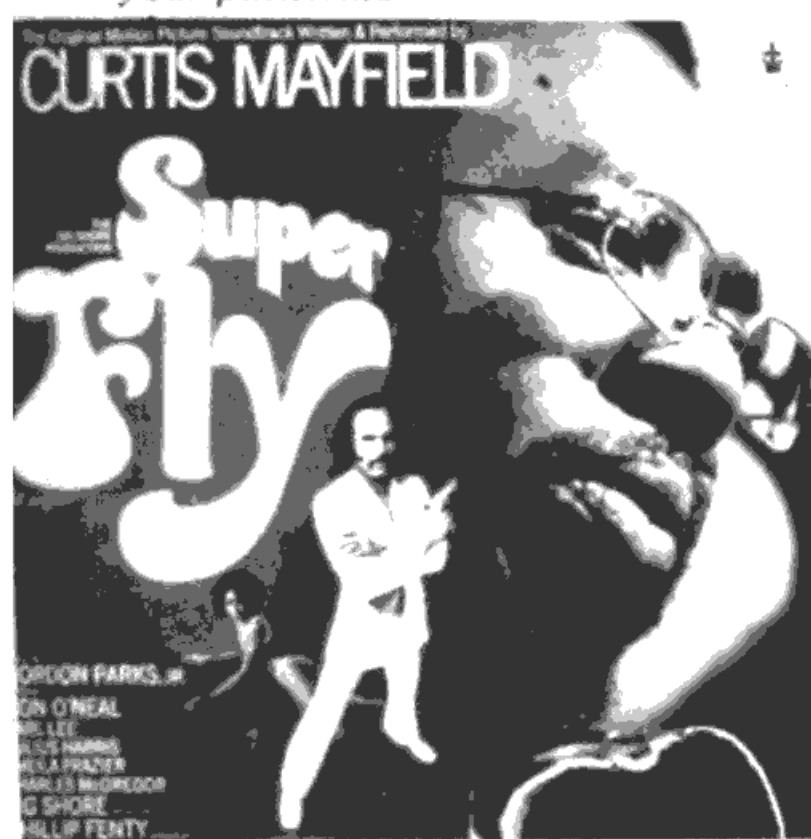
I mentioned earlier that the LP is a masterpiece of economical arrangement. His sound is built around his rough, deadpan vocals and his distinctive, whimsical piano playing. However, guitar, bass, percussion and strings are not merely 'added' they are all part of Newman's total concept and their combination sparks off a particular emotive response. There are no indulgent, unnecessary noises. It is obviously the work of a perfectionist. The title track alone took six months to lay down before Newman was happy with it. The level of performance is impeccably high, which is not surprising when one sees the list of backing musicians; Ry Cooder, Rus Titelman, Jim Kelter and Gene Parsons, to name but a few.

In short, 'Sail Away' is a masterpiece.

Len Stubbs of the Four Tops, who in song after song used to thresh and flail in beautifully choreographed frenzy against the assembly line rhythms set down by the bass and tambourines. As for Curtis Mayfield, his supple, high voice worked fine amid the mellow harmonies of the other Impressions, but this tension was lost in the cluttered arrangements of the first solo LP. Here, it's restored. Simple, attractive melodies, and clean, pulsating arrangements make a perfect foil for him.

Inevitably, comparisons are going to be made with Isaac Hayes and the 'Shaft' score. I think this one wins. Mayfield is a more interesting singer and his songs are better, in fact at least four tracks could be released as singles. I suggested earlier that the lyrics don't work too well as social commentary, for like its white contemporary, black protest music is pretty awful, just liberal tosh like 'Love Child' or 'Abraham, Martin and John' from the upwardly mobile brothers at Mowtown. But one track, 'Pusherman' really works. Mayfield has caught the love and hate and mutual need between dealer and user in lines like:

*I'm your mother, I'm your daddy
I'm that nigger in the alley
I'm your doctor when you need/have some coke, have some weed.
You know me, I'm your friend,
Your main boy, thick and thin
I'm your pusherman, yes, yes, I'm your pusherman*



Little Feat's "Sailin' Shoes". WBS 600

Reviewed by P.F. O'Dea

Little Feat's first album release in this country, "Sailin' Shoes" is an admirable achievement. It is actually the group's second outing. The first, featuring super-session guitarist, Ry Cooder, was never released here, which is a pity because it's just as good. "Sailin' Shoes" was released late last year and doesn't appear to have sold very well so this belated review is offered in the hope that it may make someone out there see the light. Each of its 11 tracks would give pointers to any other group you care to name.

Who are Little Feat? Answer: an extremely tight, extremely funky collection of American rockers, including among their member ex-Mother, Roy Estrada, and a gentleman called Lowell George who wrote 'Willin'' for the first Seatrain album.

The band roars like an express train on the first cut, "Easy to slip", right through to "Texas Rose Cafe" at the end of the other side. Lowell George's stamp is the dominant one as he wrote eight of the songs and takes most of the lead guitar and vocal chords in his stride. His voice sounds like a cross between Jagger and Stills. Highly improbable but by some strange alchemy comes across sounding better than either. Jagger parallel is deliberate - as this album sometimes sounds a lot like the Stones but with a much cleaner production and the retention in every track of that amphetamine-charged atmosphere that the Stones last attained on "Let it Bleed".

Individually or collectively, the members of Little Feat have been around for a long time, during which they've been influenced from many sources, among them John, the Stones, the Dead, the Band and Pink Floyd. But somehow they've managed to weld together these seemingly disparate influences to produce a refreshingly original album. The isolation of specific influences is a slight problem. The title features a real lyric over a chunky piano line and an arthy Merry Clayton-type backing vocal by Debbie Lindsay. "Teenage Nervous Breakdown", a wry comment on paleo-cybernetic paranoia, is another stand out. Disciplinary operators could confuse/discard and deceive the conditional theories and change the probabilities/crass and rockous crackass place with/away on the human race it's a terrible/ill-it's a terrible case/and usually permanent when it takes place/it's a teenage nerve-breakdown").

Beneath the lyric is an amazingly intricate piano-guitar duel, firmly anchored

THE CONTINUING ADVENTURES OF...

HAROLD HEDD

WRITTEN AN DRAWN FER YEW BY... Rand Holmes

