

SALIENT

Victoria University student newspaper

Volume 36, Number 20, August 29th 1973

Uni. Council Creaks Into Action on Apartheid

The University Council has decided to sell its shares in the New Zealand Insurance Company and South British Insurance Company, both of which have subsidiaries operating in Southern Africa.

At its meeting last Monday the Council considered a request from the National Anti-Apartheid Committee and the New Zealand University Students Association to participate in the shareholders' campaign against NZI and South British involvement in apartheid.

The Council's decision to sell the shares followed the defeat of a motion moved by the Rev. Godfrey Wilson to send a representative to the 1973 Annual General Meetings of the two companies to urge that they withdraw their operations from Southern Africa. Godfrey Wilson said that information provided by NZUSA about the operations of NZI and South British clearly established that the companies were investing in an "unjust and exploitative situation". This was particularly shown as under South African law they were compelled to invest in government and local body loans, which only entrench the apartheid regime and do nothing to foster real development for the country's black majority.

The only reply to the Rev. Wilson's statements came from the head of the Physics Department, Professor Walker. He said

that the issue was not "tearing this institution to pieces" and therefore Council did not have to make a decision on it. He wondered "whether this Council should go out of its way to spend time debating matter of this kind", and said it would be very difficult to ascertain the average view of students and staff on the question. Not that most of the members of the University Council usually worry about the views of staff and students when making decisions.

Professor Walker concluded by saying that he would vote against the motion, "not judging at all the moral issues involved", but in view of the large agenda left before the meeting!

Only Godfrey Wilson, one staff member, and student reps Lisa Sacksen and Graeme Collins supported the motion. The other members present voted it down and

quite a few, like History Professor Hamer looked very sheepish about it.

Godfrey Wilson then moved that the University sell its shares in the two companies. This resolution was carried without debate. Graeme Collins followed up by moving that if the shares had not been sold by the time of the A.G.M.s' of the two companies, the Council should send a representative to the meetings. Pro-Chancellor K B O'Brien objected that this motion was out of order because it



suggested that "somebody" would defy the Council's decision to sell the shares. Of course O'Brien did not mention that the implementation of Council decisions has been impeded in the past. As reported in

the June 27 Salient, Council members accidentally discovered at the June meeting that a decision of the May meeting to send a letter to the Association of Commonwealth Universities had not been carried out.

After ruling Collins' motion out of order the Chancellor, Mr Simpson, said that in the event of the shares not being sold Collins could move his motion again at a later meeting. "But you'll find that by the time of the next meeting the shares have been sold", he added.

The Council's discussion about its investments in South British and NZI, and its previous debates about participation in the Association of Commonwealth Universities' Congress in the event of South African and Rhodesian attendance (see Salient, May 30th and June 27th and July 12th) have clearly showed that the majority of its members have no concern about, and precious little understanding of important political and social questions. Professor Walker's comment, that because the question of the investments in South British and NZI was not "tearing this institution to pieces", the Council didn't have to make a decision on it, shows that students must take firm action to remind the University Council of its political and moral obligations.

The boot goes in at 'The Dom'

The management of Independent Newspapers Limited, owners of "The Dominion", has unilaterally "settled" an industrial dispute with 86 journalists on the paper by sacking the lot. INL's announcement on Monday night that the journalists would be dismissed on September 29 followed several months of negotiations with the Journalists' Union after the company decided on July 2 to repudiate an eight year old agreement that gave all "Dominion" journalists a 4% margin above award rates for working on the "Sunday Times". The INL management said that the dismissed journalists would be immediately offered reemployment at award rates only.

On Friday the President of the New Zealand Journalists' Association, Mr J. C. Fox, and the President of the Wellington Journalists' Union, Mr R. Anderson, described the company's threat to sack the journalists as nothing short of industrial black-mail.

The union's response to the company's repudiation of the agreement was to seek a civil action to test the legality of the agreement in court. In their statement Fox and Anderson pointed out that this was "a moderate policy", and that the journalists had not disrupted production through strike action.

The company's refusal to negotiate further with its employees, except on its own terms, is one of the most glaring examples recently of employer arrogance. Its decision to fire all the journalistic staff on "The Dominion" can be interpreted in two different ways.

Either the INL management is so determined to win an industrial dispute with its employees that it is prepared to lose all "The Dominion" journalists, or the dismissals are the first move in a plan to "rationalise" INL's newspaper interests.

In Salient March 14 we speculated that some members of the INL Board were planning to merge "The Dominion" and the "Evening Post". We said the costs of such a move would be firstly that a lot of "Dominion" staff would lose their jobs, and secondly that "even fewer people would determine the information we receive in the dailies at present".

The Managing Director of INL, Mr J. A. Burnet, has strenuously denied that the company is planning such moves. But as Fox and Anderson put it: "Something must be behind

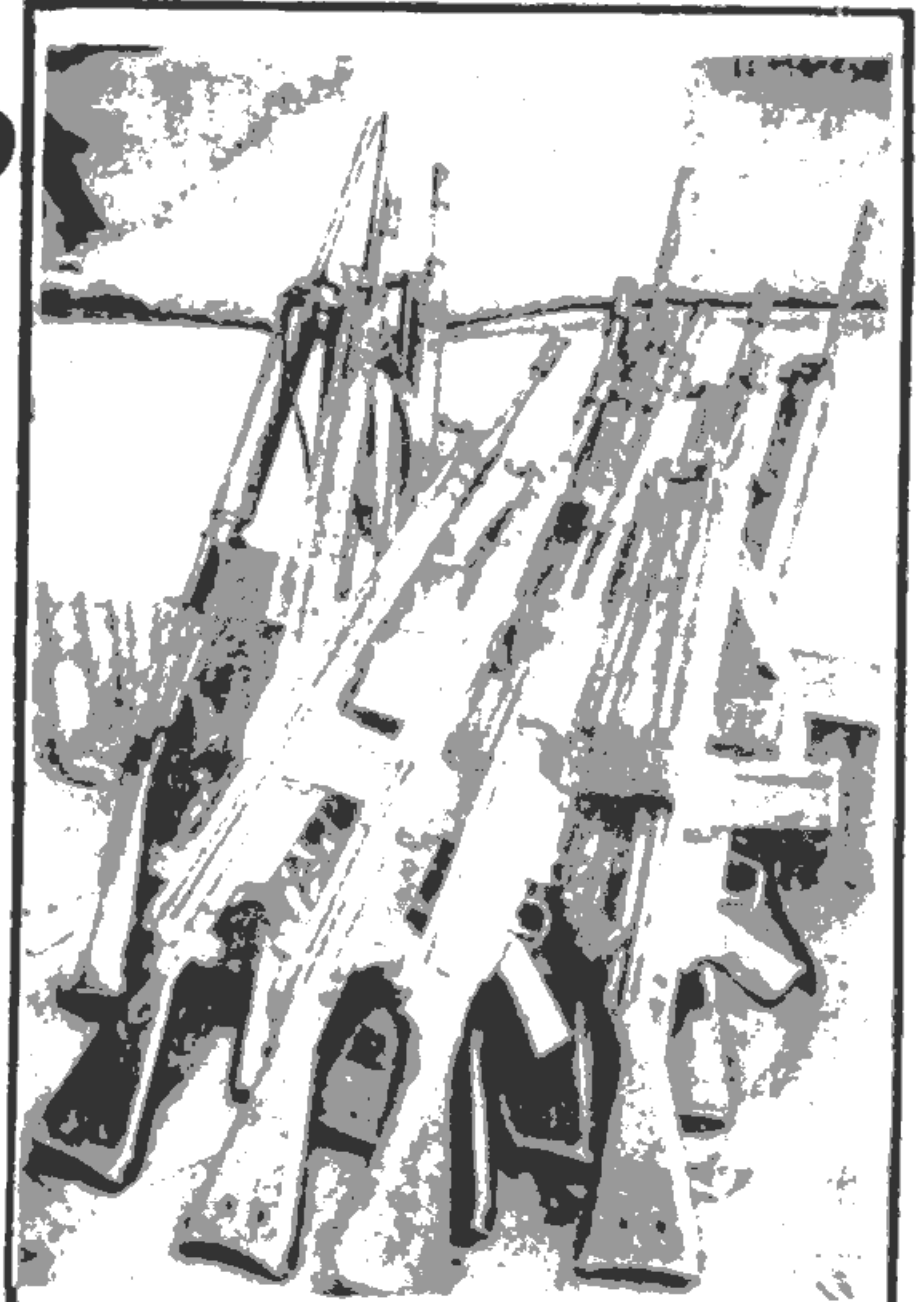
the insistence on forcing a fight (with the journalists), and consequently, the future of 'The Dominion', the 'Sunday Times', the 'Sports Post' and the 'Sunday News' must be in doubt".

As this issue of Salient goes to press we do not know what action the dismissed "Dominion" journalists plan to take. But it is quite clear that all INL's employees, whether they are members of the Journalists' Union or the Printers' Union, must take united action to prevent the company trampling on their rights as workers.

Earlier this year Burnet and his colleagues told the Prime Minister that they did not intend to close down "The Dominion" (Rolling Stone, April 12). In the light of INL's latest moves Mr Kirk should ask the company again just what it's up to.

But even if the dismissal of the 86 journalists is just a "big stick" policy on the part of the INL management, it has disturbing implications for the troubled state of industrial relations in New Zealand. If INL gets away with settling a dispute by sacking all its employees involved, other employers will simply follow its lead.

Cabinet Ministers and Labour backbenchers have frequently said that the Government's industrial relations policy depends on negotiations and a reasonable attitude on the part of all those involved in industrial disputes. If the Labour Government means what it says it must step in to protect the interests of workers on "The Dominion".



Above: Guns for the Revolution. See page 10.

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Plus lots more!

Psychiatry Guru To Lecture

World famous existential psychologist, Dr R.D. Laing, will deliver the Chancellor's lectures for 1973. Dr Laing who is based in London will introduce his series of lectures on Tuesday, September 18 at 8.15pm in the Memorial Theatre.

The second lecture "What is Common Sense?" will be delivered at the same hour and place on Thursday, September 20.

"The Lack of Common Sense" follows on Tuesday, September 25,

and "The Regaining of Common Sense" concludes the series on Thursday, September 27. Again, all lectures are at 8.15pm in the Memorial Theatre.

Recognised as one of the leading figures in the "anti-psychiatry" movement, Dr R.D. Laing is the author of the books "The Divided Self", "The Politics of Experience", "The Bird of Paradise", and "Knots".

Admission is by ticket only. Tickets, limited to two for each lecture, are available on written application to The Registrar, Victoria University of Wellington, Private Bag, Wellington. Closing date for applications is Friday September 7. Applicants should state name, address, and lectures in order of preference.

shocked by revelations about Portugal's massacre of civilians in Mozambique, Angola and Guinea-Bissau.

Any improvement in trade relations with Portugal at this time, he said, would only increase Portugal's power to carry on its repressive colonial policies. Nearly 50% of Portugal's budget was spent on defence.

The New Zealand Government, he said, should cancel the proposed visit and make clear its support for the African Liberation movement in line with United Nations policy.

The donation to FRELIMO comes from the association's Overseas Aid Fund, said Mr Wickham. Other donations from the fund decided on this week include \$500 to provide a medical unit for the Provisional Revolutionary Government of South Vietnam, \$60 to the ZANU-ZAPU Joint Military Command in Rhodesia, and \$40 to the New Zealand Medical Aid to Indo-China Committee.

out to mean Johnson or Johnson, and students didn't think it much of a choice. About 25% of students voted. The other six members of the 1974 executive were elected unopposed.

Although the last issue of Salient went to press before the election results were known, we took a guess at the results and fortunately we were vindicated. We mention this to provide an insight into newspaper production. In the past newspapers have often blundered in predicting the mood of the people. The most famous case being the 1948 American Presidential Elections. Journalists in the United States and abroad confidently predicted that Dewey would thrash President Harry Truman at the polls. Because of deadlines, some papers even set in huge headline type announcements of Dewey's election victory, and then had to turn round the next day to report that Truman had won.

The percentage of students who voted in this year's election was down about 10% on last year's poll. This cannot be



Someone has just dirtied my trousers!

Auckland U. Shows The Way

The Auckland University Students' Association has decided to give \$400 to FRELIMO, the Front for the Liberation of Mozambique, according to Mr David Wickham, the association's International Affairs Officer.

Mr Wickham said that the decision was in line with similar action taken by the Swedish, Dutch and Danish Government, the World Council of Churches, and many other non-governmental groups around the world.

It was a disgrace, he said, that New Zealand should be welcoming a trade delegation from Portugal in September, at a time when people around the world had been

FINAL RESULTS OF STUDENT POLL

Two present members of the Students' Association Executive, President Peter Wilson, and Sports Officer Don Carson, were easily re-elected in the elections held at the beginning of this month. The other successful candidate was Ken Howell for Man Vice-President. Wilson, whose campaign manager wanted him to run on the slogan 'A vote for anyone else is a vote for Rotherham', didn't need to as he defeated Young Socialists' candidate Peter Rotherham by 1040 votes to 299. Ken Howell defeated another YSer, Russel Johnson, by 1007 votes to 281, and Don Carson beat Johnson by 911 votes to 327. The YS slogan 'Support the Socialist Alternative' turned

just dismissed as the result of students apathy, or explained by the Young Socialists' claims about a 'stifling atmosphere' on campus "where there is no room for the existence of dissenting views". Peter Wilson pointed to one reason in an interview with Salient. "I think it's getting to the stage now", he said, "when it's becoming very difficult for students to take part in extra-curricular activities, and at the same time maintain their work output at the level that is now required of them". Even the most conservative university administrators, like Pro-Chancellor K.B. O'Brien, have stated recently that because of increased work loads students are finding little or no time for other activities.

We had hoped to report comments on the election by defeated Presidential candidate Rotherham, but after agreeing to talk to Salient last Sunday night, Rotherham failed to turn up at the appointed time. In his report of the elections in *Socialist Action* Rotherham brayed about the Young Socialists' successes at the polls. But he did not explain why the YS candidates did not improve on their performance in the June by-election. After the by-election the YS candidates claimed that "more and more students are becoming disgusted with the clique which runs this Students' Association". The results of the August elections and Rotherham's silence makes these words sound very hollow now.


GLENVALE

Sparkling
COLD DUCK
the party goer!

Also...
Sparkling White Seibel.
Sparkling Red Seibel.
Sparkling Rose Chasselas.

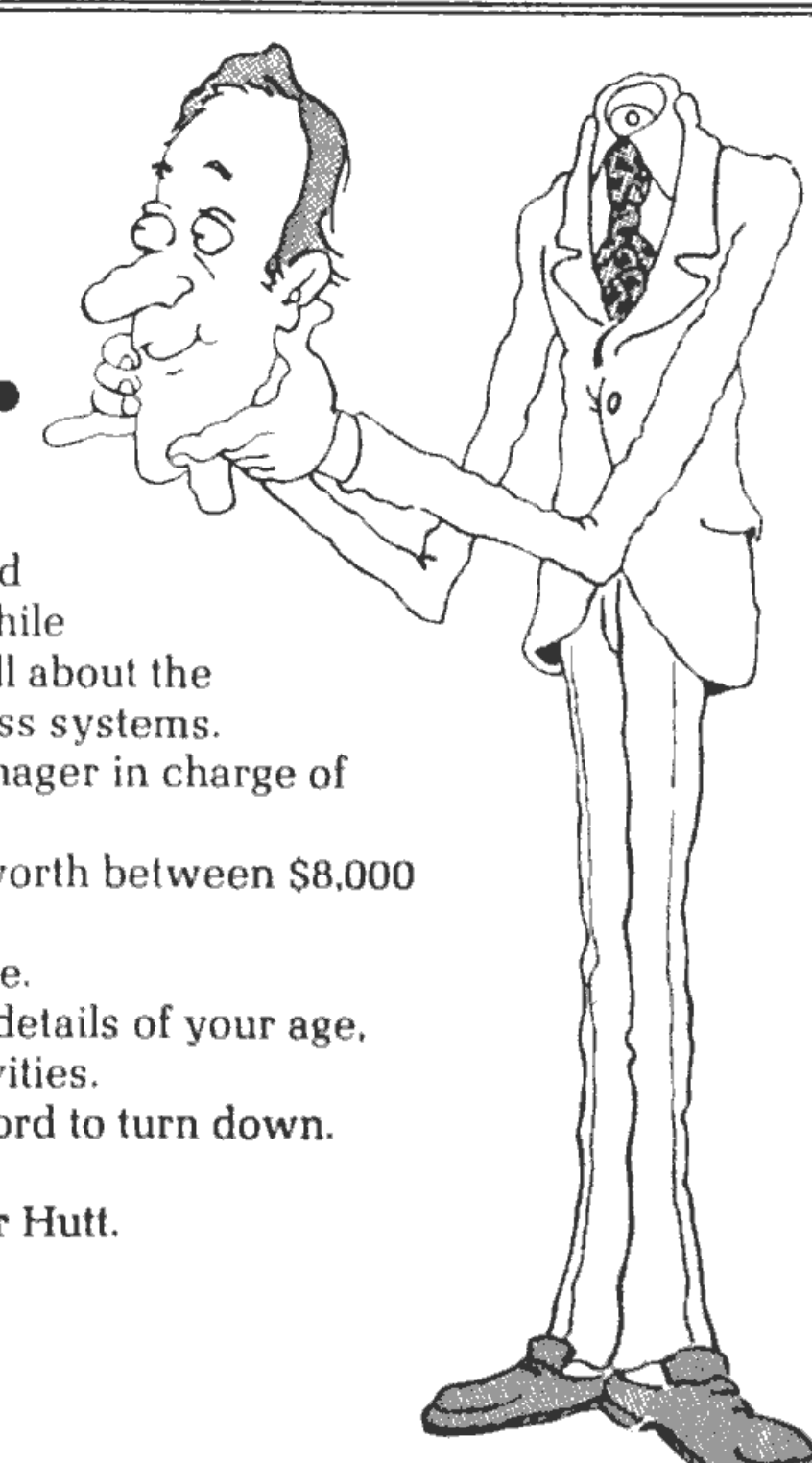
WE'D LIKE TO BUY YOUR BRAINS.

If you are in your 20's with a good academic or professional qualification, we could do a deal: Your grey matter in exchange for our money and training: Initially, you'll receive a realistic salary while you're at our training school in Australia learning all about the marketing and selling of our computers and business systems. Afterwards, you'll be promoted to Territory Manager in charge of your own sales area. As a Territory Manager your brains should be worth between \$8,000 and \$10,000 (and maybe more) a year. And there's no reason why you should stop there. To find out more, write to Andrew Gebbie with details of your age, educational qualifications and extra-curricular activities. He might make you an offer which you can't afford to turn down.



P.O. Box 30354, Lower Hutt.
Telephone 61-945.

Burroughs



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FERRET: The Regime Strikes

About three months since their raid on the Christchurch underground printers Kozmik Krumbia, and about six months since the publication of *Ferret 2* magazine, the police have laid an official charge over the publishing of *Ferret 2*. On Monday August 6, Marty Braithwaite was served with a summons which stated that he, by publishing an article entitled "The Mad Bombers Handbook" in a publication entitled *Ferret No 2* did encourage disorder. The charge was laid under section 34 of the Police Offenders Act (1927) with amendments (1967). The charge relates to inciting, encouraging or procuring disorder, violence, lawlessness. "Every person commits an offence and is liable for a term not exceeding three months, or to a fine not exceeding \$500."

Practical moves have been made now by the police to put the pressure on Kozmik Krumbia, the publishers of *Ferret*, and have started by trying to jack up a charge against Marty whom they apparently suspect of being the major force behind Kozmik Krumbia.

The publication containing the offending article was released near the end of February this year. It contains an article, two years old entitled "The Mad Bombers Handbook" which gave recipes etc for various firebombs and molotov cocktails outmoded and primitive as they may have been. A thousand copies were sold but at the time the summons was served there had not been any bombing incidents.

On April 27, Kozmik Krumbia was raided. Three detectives led by Det. Sgt O'Donovan came in armed with a warrant to search (and to confiscate) relevant material for items relating to the printing of *Ferret 2*. After an hour and a half they left, taking with them a large pile of books and documents relating to the functioning of Kozmik Krumbia. Very little was returned and the majority of the seized documents are being held following their trip to Wellington for finger printing and handwriting analyses.

The police made it clear they wanted to find out Marty's position in Kozmik Krumbia and *Ferret*, and in taking various accounting documents attempted to balls up the smooth running of KK. An attempt was made at slowing the publication of *Ferret 3* by the taking of a few pieces of typeset copy and the newspaper-clippings which were ready prepared for printing.

The raid took place two months after publication and was undoubtedly prompted by pressure from government. At a public

meeting in his electorate Kirk let the cat out of the bag when he made known that *Ferret* had been discussed in Caucus.

The next move to discredit *Ferret* was its role in the evidence during the Harewood Weedons Trial. The Crown Prosecutor tried to harass defendants and witnesses into identifying, under cross examination, the printers and publishers of *Ferret* as individuals, not as the Kozmik Krumbia collective.

Again when the Weedons people were charged the *Ferret* Harewood-Weedons Special was introduced as exhibit M, quoting various tongue in cheek extracts with reference to vengeful hot blooded activists and so on.

Owen Wilkes was charged after that demonstration with encouraging disorder and once again the magazine was brought in as evidence of the devious intentions of the demonstrators. Owen, Inspector Burrows claimed, was a puppet in the hands of certain elements, implying these elements were the publishers of *Ferret*.

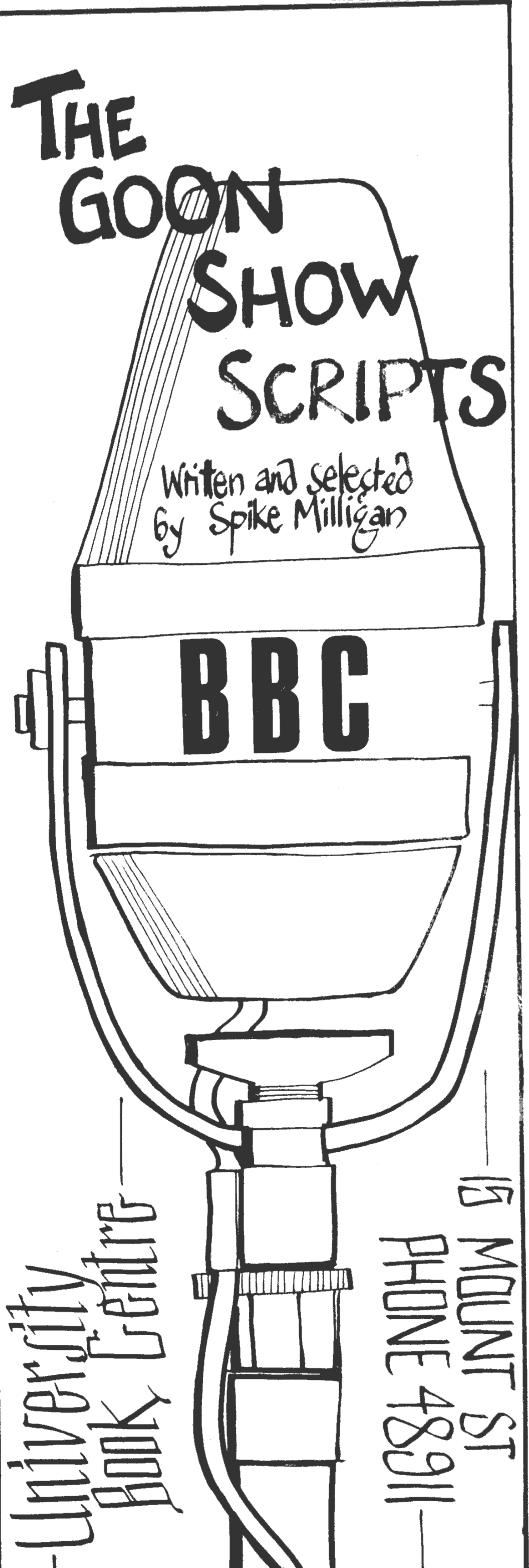
This charge must be taken in the context with the repression of other alternative publications in New Zealand, and the harassment of all the Resistance centres.

All three centres have recently been raided in connection with the school kids magazine *Itch*, although at this stage no charges have been laid. *Itch* has been of major concern to the CIB and several people in Christchurch have been interviewed by detectives about the selling of *Itch*. There

deleted on legal advice
Eurwig has also been the host of several raids and after the only arrest, the defendant was found not guilty and awarded \$85 in costs.

These cases all add up to a deliberate Labour Party assault on the "free press" concept. Writers and editors are severely restricted by the libel laws which keep even the daily newspapers well tamed, preventing the type of investigative journalism which exposed Watergate. This is also one of the few countries in the world where the printer, as well as the publisher, is liable for the material they print. This in fact leads to the situation where printers leave their role as straight printers and become censors as well. The fear of losing valuable printing equipment puts a stranglehold on anyone endeavouring to print the truth.

Freedom of the press is essential to a free society.



Salient Notes



Among this week's workers were Neil Pearce, Bruce Robinson, Claire Smith, Meg Bailey, Grub, Helen Pankhurst, Kathy Baxter, Lloyd Weeber, Jonathan Hughes, Tom Scott, Oliver Robb, David Tripe, Tony Ward, Gordon Clifton, Wong Ahfo, Don Franks, Stephen Hall and our Defence Correspondent Les Slater, sporting his new anti-hippy haircut. Photographs were taken by Keith Stewart and Hilary Watson, and the issue was edited by Roger Steele and Peter Franks.

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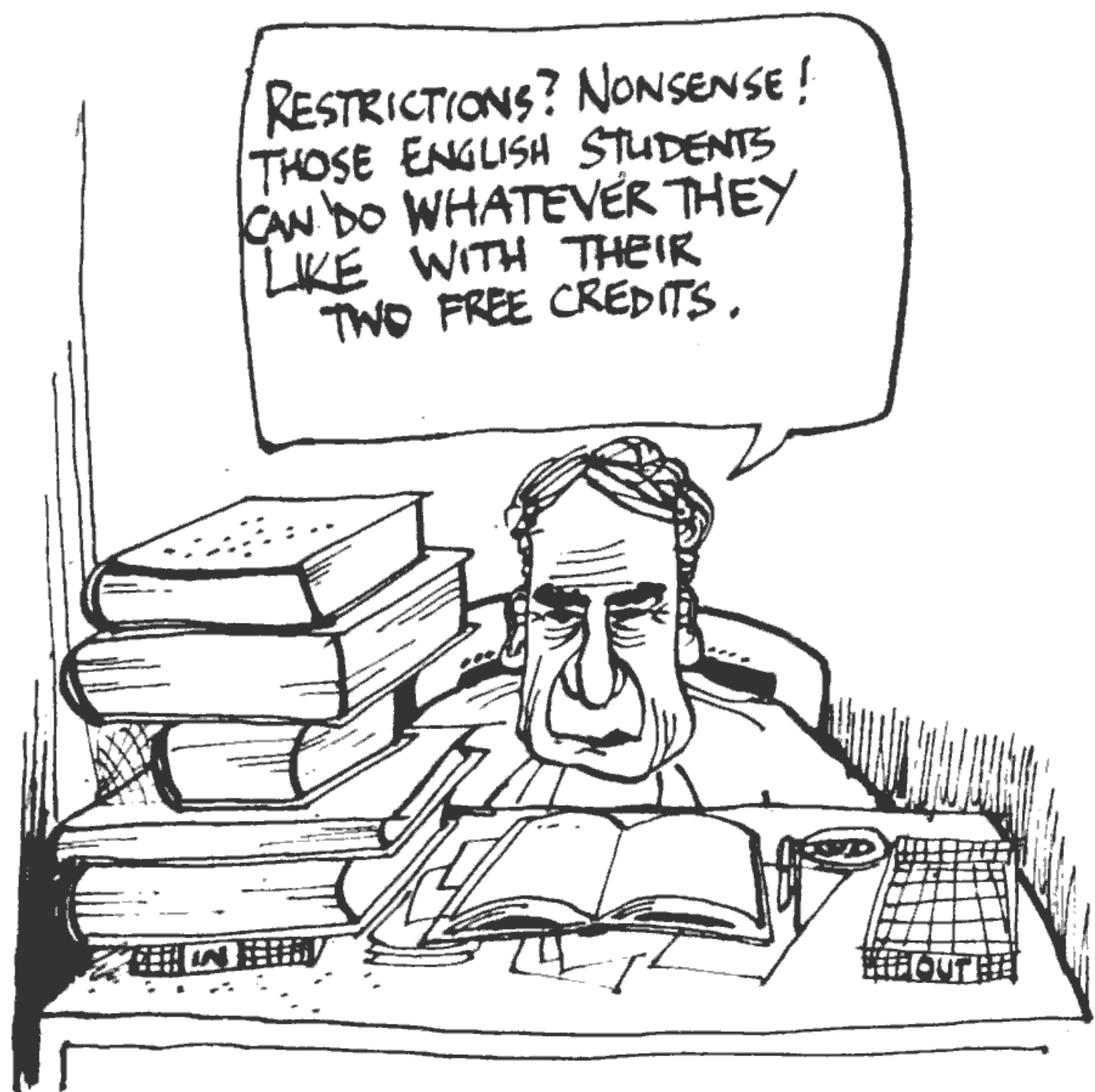
COPY DEADLINES
Contributions should be typed or written legibly double-spaced on one side of the paper only. Late contributions will also be considered.

ADVERTISING
is in the capable hands of Brian Hegarty who can be contacted at Salient (phone 70-319, ext. 75 & 81) or at home (phone 87-530 Upper Hutt).

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The Politics Of Expedience

Gordon Campbell reports on the latest rumblings (and mumblings) from the English Department. Apart from its withering criticisms and comments on that Department, the report has points of reference and important implications for all students and teachers.

Still no clear picture of those damned elusive changes in our English courses. The English Department has declined an invitation to talk to Salient about what it intends to do since "it is too early to make commitments in print about these matters." The decisions needn't be made until next May. But between now and May students are going to have hell all chance of further contact with the department. By refusing to "commit" itself now the department is ensuring itself a peaceful, undisturbed summer vacation to decide what it is going to do.

Up until now a couple of polite parallel monologues have been going on between the department and an informal group of students. That's what this article is about, to let you know of the (lack of) progress being made.

You may recall that a petition was sent round some classes. To date, over 200 responses have come back supporting the changes suggested. After the petition was presented and discussed the department ruled that all comments had been "in committee" and therefore could not be repeated publicly. This has been ignored for two reasons:

(a) It was not agreed beforehand, and in any case this informal group was not a committee, just a group of interested people;

(b) The comments by one senior staff member were so dogmatic, reactionary and hostile to students that students should be made aware of them.

The petition asked for the introduction of a stage one course to teach basic skills in English analysis through a wide range of examples. This would be the only requisite for an English major; all other requisites would be abolished, including the language requirement. A major could then be built up to a total of 36 credits by free selection from the current pool of courses. We also asked for a course in postwar writing.

Oddly enough, neither group spent much time talking about the 100 level course. Professor McKenzie did say, however, that his stage two class found the current introductory requisite (his Renaissance paper) almost indispensable for anyone doing his Shakespeare course. This type of argument is met time and again throughout the discussion of course structures. A course could not be evaluated on its own terms but in

the claimed necessary function it served for other courses. Obviously if everything complements everything in this vital, compelling way then change anywhere is impossible.

But are these inflexible progressions, all these pre- and co-requisites so necessary? Other universities, in New Zealand and overseas manage to teach relatively self contained courses that allude to other genres within the course under study. Victoria seems unwilling or is incapable of doing likewise. The point isn't whether the courses are complementary; they'd all be useful, but students are having to sit too many courses to gather up all the precious insights.

This point became clearer when we brought up the number of credits. The department is demanding 44 English credits plus 12 language credits, a total of 56. This is 20 more than the number required for any other B.A. major at this university. This makes the English major so topheavy that it can hardly fulfil any general educational function. How can it, when one department hogs over half the credits? And how many jobs are open to a degree that is this unbalanced? It is a degree for English specialists, for academics, for teachers; or as we learned for budding editors of the Oxford English Dictionary.

It was not surprising then, to hear that this is where Professor McKenzie's priorities lie. Without prompting, he said that he was primarily concerned with furnishing the academic community with exceptional students. He cited about five such students that Victoria has produced in the last 20 years as justification for retaining the present degree structure. He was asked in reply whether he was prepared to sacrifice the abilities and potential of the rest of the student body by planning courses whose main justification was that they produced one exceptional student every four years? McKenzie replied that this was so, though he did not see that a sacrifice was involved. He added that these priorities may seem to be "self-perpetuating".

It was pointed out that a sacrifice was involved since in the cause of perpetuating the academic community large numbers of students were being subjected every year to courses that were not primarily concerned with making contact with their interests, abilities and potential. Perhaps this could be a reason why they drop

out or fail. At this McKenzie countered with an accusing "you know why they fail". We asked him why. According to the new administrative head of the English Department students fail for three reasons:

- 1) Lack of application;
- 2) Lack of ability;
- 3) Lack of "sympathy" i.e. they have little or no capacity for aesthetic experience.

So quite plainly, the English Department is mainly interested in producing academics. This is why the major must be so all-inclusive and so rigidly stratified. This is why they can allow such bottlenecks as the Augustan course at Stage Two. People who are to edit the Oxford English Dictionary need this background. And they, unlike less exceptional students, never fail. Anyway, as McKenzie so eloquently put it, "if they fail, they fail". Right on, Marie-Antoinette.

From this point we progressed to the language requirement. The petition had rejected the language requirement for three reasons:

- a) It adds extra weight to an already excessive credit load;
- b) Other subjects such as sociology, philosophy, history or classics are equally important as language in understanding literature, so the choice of how to enhance an English major is best left to the student;
- c) Some languages have little or no bearing on English literature.

During the discussion the department made some interesting admissions.

According to Dr Tye, we have a language requirement because English is a European literature and therefore only Continental languages should be recognised since these are the only relevant ones. If this viewpoint prevails obviously Maori will no longer suffice.

Secondly, they conceded that 12 credit language requirements are quite inadequate. Twenty-four language credits are what is really needed, but after consideration this possibility had been reluctantly abandoned. The 12 credit requisite will, however, remain even though the department admits that it does not do the job for which it was created.

Why does the department cling so stubbornly to this linguistic Chiang Kai-Shek? This was soon made clear. Bollinger and McKenzie both stated that if the language requirement was dropped the language departments would not get enough money to keep going. So if the English Department keeps its requirement the languages

will keep their rolls up, and the money will keep coming in. Just so long as the students keep on sitting language exams to keep the whole cosy set-up going. As Prof McKenzie put it he was determined to ensure that these language departments survive and "if it has to be on the backs of students then that's too bad".

This, of course, is further evidence that the university administration has capitulated to the old Muldoon demands that the university be simply a service stations for society. If languages do serve a genuine educational function, which everyone seems to agree they do, then that surely should be the basis for getting the money. Not this artificially concocted liaison. Frauds like this language requirement suggest that the university administration is prepared to go to any lengths to appease the service station mentality. Whether its by force or consent makes no difference; it still means that students are the only ones left who believe that this is an educational institution, and pragmatists like Professor McKenzie can see how useful this ignorance can be in maintaining the facade. Students may be an elitist class but as John Lennon says "you still look like fucking peasants to me."

What sense is there to make of this? A basic conflict exists over what an English major is for. If you accept the department's premise that this course should be designed for the exceptional student then the fact that it has too many credits and too little freedom of choice is of little importance. The academic community wants the canon taught this way, and the exceptional students will probably want the academic community. But should this be the main priority? Should the mass of students tamely accept being "canon" fodder for the academics?

The mild requests on the petition have other priorities. By keeping the credits at 36 the degree will have room for more intensive, more rewarding study in other fields. Not only will the students learn more, but may have a chance even of finding a job afterwards. Even Muldoon will be pleased. Students would have greater freedom to choose the areas in English they wish to explore. This needn't result in narrowness, because after all intensive study of what interests you is usually of more value than a nominal coverage of the whole field. And those lusting for the Oxford Dictionary can still take the necessary courses as extras to a normal 36 credit major.

Well, what chance has the petition got? The English Department are not utter blackguards. But they are, sad to say, quite unused to the idea that they need explain, much less justify the decisions they make. Its like a backwater of the Catholic Church that hasn't yet heard of Vatican II. In the past it has ruled (ex sella Gordonis) by proclamation; we have to teach it that this generation is re-examining the basis for authority in all areas of society. Blind deference is being replaced by demands for active participation as equals in the decision making process.

Professor McKenzie's role in these matters will be crucial. As a teacher he is the complete don, probably the best thing that's ever happened to this department. But as an administrator the style is more prima donna. He must come to realise that he needn't play Horatius on the bridge beating back the barbarian hordes that threaten his precious English major. Peaceful co-existence is possible once the priorities are reversed.

A public meeting will shortly be held, with McKenzie and Tye. Come along to hear for yourselves why students are asking for a normal 36 credit English major and the abolition of all requisites above the 100 level. Details will appear in Salient.

And what about the postwar writing course? According to Mr Johnson the resident expert in these matters in the English Department, "no significant books have been written since the war". Letters of condolence are being sent to Mailer, Kesey, Burroughs, Bellow, Heller etc.

NEW DANCE

by the Modern Dance Company

U. W. Memorial Theatre,
August 27 - 30, 8pm
Students - \$1.50
Others - \$2.50 & \$3.50

a new way to learn..

By Christine Scott

A Learning Exchange is essentially a referral service, designed to allow a two-way exchange of skills and information between people who share common interests. It puts people in contact with people and other resources necessary to pursue interests, to help people clarify interests, and to stimulate thinking about the possibility of different activities. It is potentially relevant to many situations; the teacher in the classroom trying to encourage or aid students to develop interests, a person in the community wanting to initiate a project, a student pursuing individually directed learning, someone wanting to exchange ideas on music, books, and so on.

The operation is intended to expose needs and assist in discovering resources to meet these needs. It is our belief that there are many resources available which are inefficiently utilised. The first Learning Exchange was initiated by Denis Detzel at Evanston in the US, and was designed on the basis of the educational and social philosophy of Ivan Illich, in the hope of providing a viable alternative to the traditional school structure. Be that as it may, the Learning Exchange would seem to be a useful supplement to it.

There are currently Exchanges in London, Papua/New Guinea, and at least six in Australia. The latter are sophisticated models; Armadale has an educational resource centre cum bookshop/toy shop, rented premises, a rented computer system and a number of people employed full time. Information is punched onto a magnetic card system. Publicity and further resources are obtained through the regular publication of a newspaper. It also initiates community projects and seeks to involve large numbers of people.

The NZUSA Learning Exchange has

been in operation for a month now. It was declared open by the distribution of initial publicity material to NZPA, the Evening Post and the Dominion. The public library made a display of our material as did the National Council of Adult Education. We have been wary of publicity at this stage, since we are quite new at the game, and wanted to get our information filing system organised first.

The basic operation of the Exchange so far is through mail and post. Enquiries have been received from as far afield as Featherston and Motueka; we have had several requests for information - people wanting to learn woodcarving, jewellery making, to meet others interested in music and the Arts, and one person who wished to get in touch with speakers of the Maori language. We have several people who have registered with the exchange as resources; people with informal skills in folk singing, house restoration, tapestry, typing, sculpture, advertising, people interested in discussion with others on adult education, jazz, writing, travel. Our totally unsophisticated methods presently centre around a cross-indexed set of 3" x 5" cards in a cardboard box, and a couple of hanging files. As the project gains momentum we will explore other methods. Any one with special skills in filing is welcomed to join the Exchange.

It has been the experience of exchanges in other countries that people have been reluctant to use the exchange because they feel they have nothing to contribute. We live in an age of the specialist, and of the restriction of public knowledge. In anticipation of this view, we would emphasise our belief that everyone has knowledge and skills of interest and of use to others. To offer that interest or skill to others in exchange for companionship, conversation,

or other skills is a very friendly thing to do.

In order to use the exchange as a learner simply give us a call on 58 405 and we will do our best to locate someone to help you.

If you are interested in joining the exchange as a 'peer' or a teacher, i.e. if you are prepared to have others work with you to learn a skill, or to give coaching in an activity, or if you are interested in joining discussion groups and speaking to schools

or groups, write in or ring and we will send you a form on which to record your interests and/or skills. You can specify how often you are prepared to be contacted, and you won't be deluged with requests.

Our address: The Learning Exchange,
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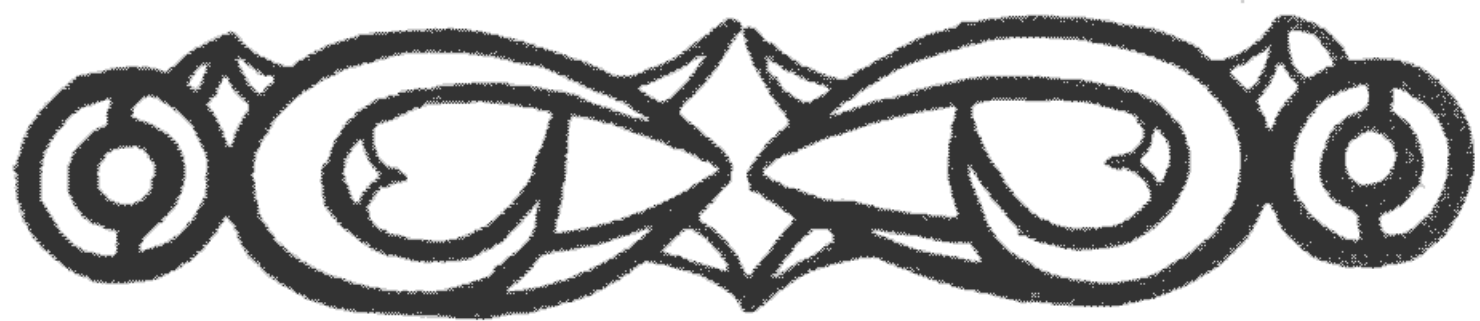
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Te Ra Nui O Te Reo Maori

MAORI LANGUAGE DAY



A Pamphlet Issued by N Z Federation of Maori Students

WOULD IT MAKE ANY DIFFERENCE TO YOU?

10 million Japanese settled in NZ, took control of NZ by weight of numbers and made NZ a world leader in trade and technology.

AND DECIDED THAT IN FUTURE JAPANESE WAS TO BE OUR NATIONAL LANGUAGE. WOULD IT MAKE ANY DIFFERENCE TO YOU?

- Would you continue to speak English if most people could not understand you?
- Would you speak English to your children if they were beaten at school for speaking English?
- Would you be content if English language and literature were considered to be irrelevant and were removed from the school syllabus because the Japanese were ignorant of English literature and therefore decided it was nonexistent?
- Would your children bother to speak English if all walks of life were controlled by Japanese speaking people and they were told English was useful only at some sentimental family occasions like weddings and funerals?

WOULD IT MAKE ANY DIFFERENCE TO YOU?

HOW WOULD YOU LIKE IT?

people from a highly developed culture, like Japanese, call you a DUMB KIWI because you had trouble speaking their language, and didn't want to anyway.

DO YOU MEAN, YOU WOULD BE QUITE HAPPY?

they consistently mispronounced your names? if they talked patronisingly about you "OUR KIWIS"? they learned a few words of English only to impress their overseas friends? and treated you as guinea pigs for anthropological studies and for tourists to peep at?

ARE YOU SURE YOU WOULD CALL THAT "UNSURPASSED HARMONIOUS RACE RELATIONS" AND "COMPLETE EQUALITY UNDER THE LAW"

September 14, 1972 will go down in history as the sign of the beginning of a new era in New Zealand Maori/Pakeha relations. On that day, for the first time ever, activities in the main centres of the country were organised to increase and in some quarters create public interest in Maori Language. However, these activities were restricted in scope due to the limited resources of the organisers, an enthusiastic band of Maori and Pakeha students who are convinced of the role that Maori Language has to play in determining a New Zealand identity.

These people consider it their responsibility to make a wider community aware of this need. Recent explosive developments in the Pacific have aided this end by lowering the inordinately high status enjoyed by European languages and have validated the contention that New Zealand needs to be able to lay claim to something unique — which is our Maori heritage, the key to which is the Maori language.

Te Ra Nui-O-Te Reo Maori (National Maori Language Day) 1972 was definitely a successful venture. The petition asking that Maori language is available in all schools was favourably received by Parliament and is at present being implemented by the Department of Education as quickly as staffing allows. The objective is to offer to all New Zealanders the opportunity to share in our dual (linguistic and cultural) heritage. Initially this would be through correct pronunciation of

local place names, personal names, etc. In this way opportunities for experiencing the values of another culture can be provided for Pakehas and our nation's cultural identity enriched.

There is however, still much work to be done. Te Huinga Rangatahi-o-Aotearoa (formerly NZ Federation of Maori Students) the initiators of this day, is endeavouring to have Te Ra Nui-O-Te Reo Maori made an annual day, recognised by the wider community just as Arbour Day is. This aim can best be achieved by as many groups as possible organising activities and/or events during the week September 7-14 with publicity etc. if they so wish. Hence we invite you and your group to participate in our quest for a means of asserting a New Zealand identity.

Specific suggestions that may help are: cultural concerts, debates, discussions, seminars, sample lessons, conducting daily business where possible in Maori, simple prayers in Maori, greeting everyone with 'Kia ora' instead of 'Hello' or 'Morning', book displays, etc.

There is a meeting on August 29, 1973 at the VUW Tennis Pavilion, 7pm (by the John Reid Squash Courts, Kelburn) to have a general session so that any bodies with ideas for the day can assist those not so orientated to this type of activity. If you or your group is interested in attending or can offer assistance to others, please do so. We do not intend to set ourselves up as a paternalistic body but we can act as general information despatch centre if need be.

HAVE YOU EVER CONSIDERED WHY A MAORI MINORITY WHICH IS CONSISTENTLY OUTVOTED AND IGNORED BY A BUNCH OF FOREIGNERS SHOULD TAKE TO THE STREETS AND TO THE PAKEHA?

WE (MAORI AND PAKEHA) WANT SOME DRASTIC CHANGES. PREFERABLY BY PEACEFUL MEANS.

WE WANT:

1. MAORI LANGUAGE TAUGHT IN ALL SCHOOLS IN NZ AND AVAILABLE TO ALL PUPILS. NOT MAYBE LATER BUT NOW! SOME OF US WANT TO HAVE IT COMPULSORY FOR ALL PUPILS — HOWEVER YOU CAN LEAD A KIWI TO WATER BUT YOU CANNOT MAKE HIM DRINK.
2. ALL NEW ZEALANDERS TO MAKE AN EFFORT AT LEAST TO PRONOUNCE MAORI NAMES CORRECTLY, IF NOT TO LEARN THE LANGUAGE.
3. TEACHERS AND STUDENTS TO EXPLORE THE EXTENSIVE WRITTEN AND ORAL RESOURCES OF MAORI LITERATURE AND HISTORY.
4. NEW ZEALANDERS TO DEMAND COURSES IN MAORI FOR THEMSELVES AND THEIR CHILDREN IN SCHOOLS AND EVENING CLASSES.
5. PEOPLE TO WRITE US FOR FURTHER INFORMATION ABOUT MAORI LANGUAGE; WHY, WHERE AND HOW TO LEARN IT.

TE REO MAORI,
(Maori Language Society)
C/- Anthropology Department,
Victoria University,
WELLINGTON.



Sandy King. Enough said.

Cocktails With the Fascists

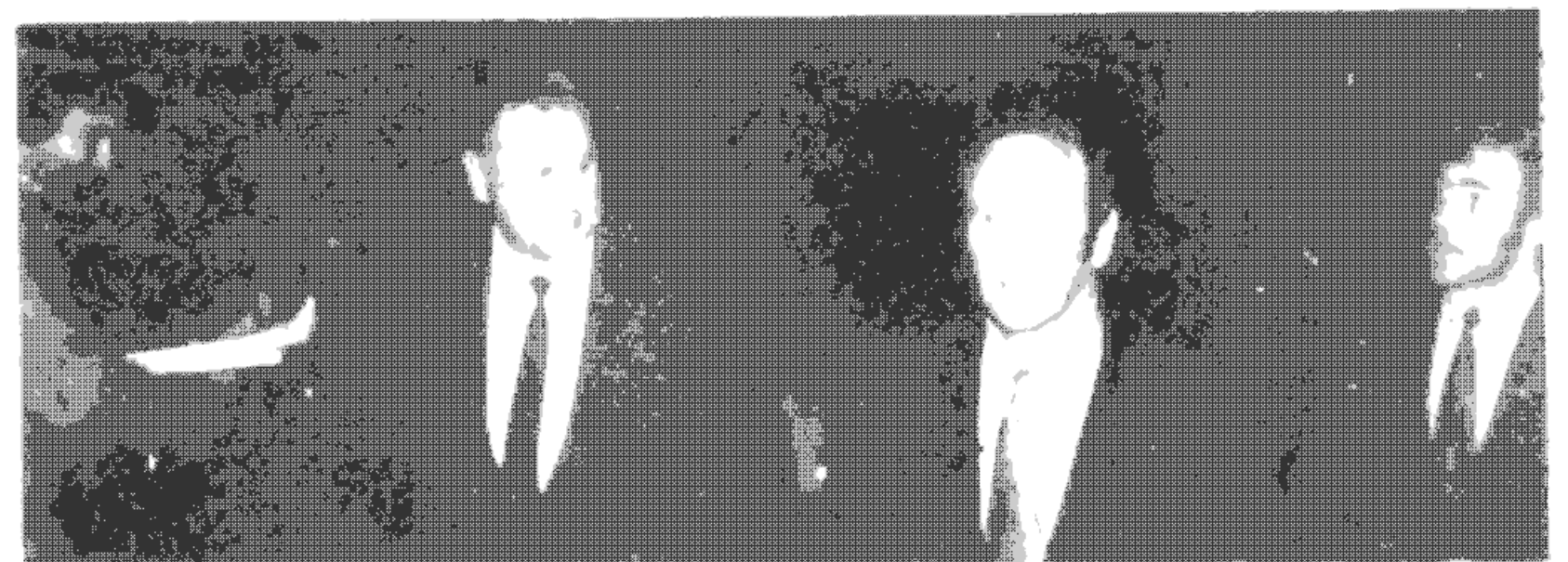
The South African Consulate hasn't got many friends left these days, judging by the attendance at a recent cocktail party at Consul-General Philip's residence, 2 Lower Watt St., Wadestown (phone 42-867). But although the numbers were sparse an interesting assortment of people turned up.

Representing the right-wing rump of the National Party were ex-Defence Minister Allan McCready, Bob Talbot (South Canterbury), Bill Young (Miramar) and Ken Comber (Wellington Central) who was accompanied by his majority.

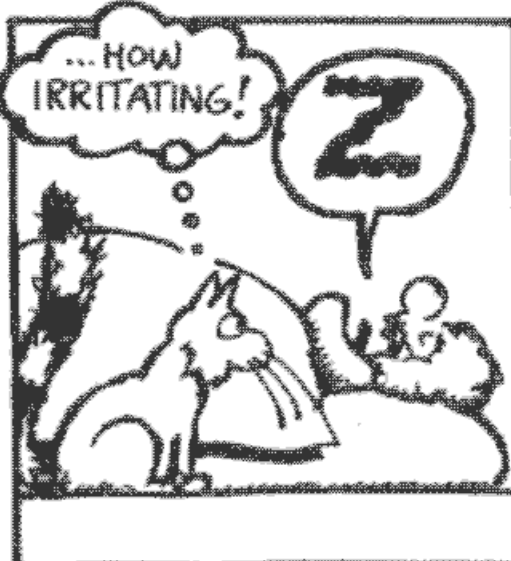
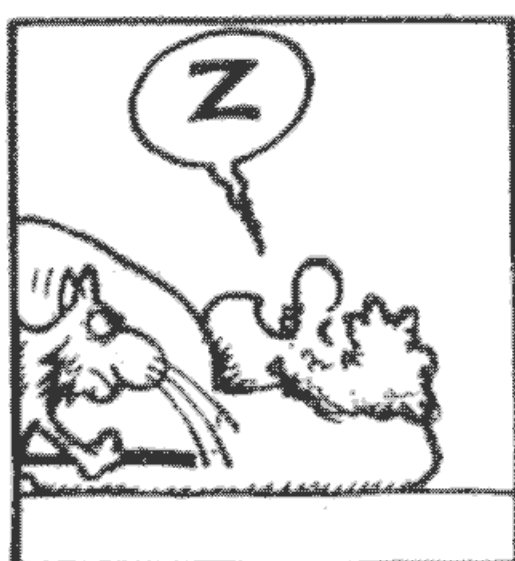
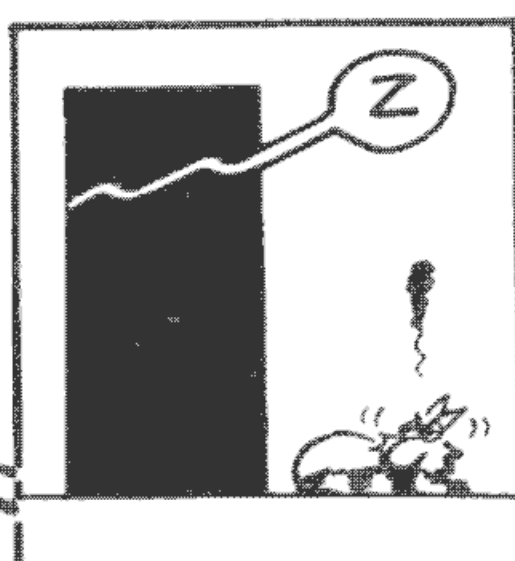
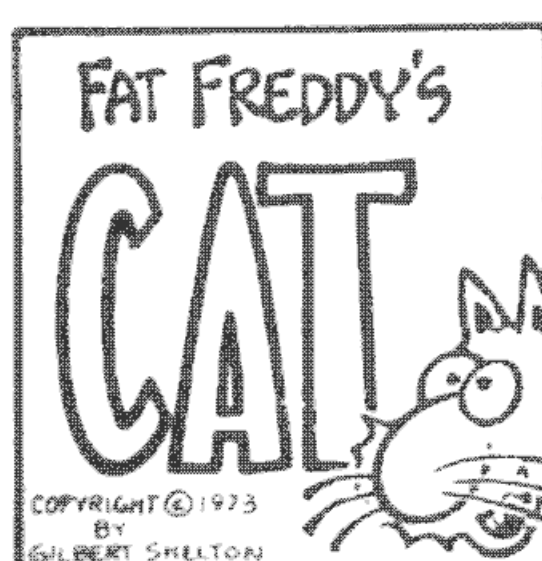
The Rugby Union was well represented by unsuccessful All Black coach Ivan Vodanovich, Tom Morrison (who manages a menswear shop with Vodanovich in Featherston St.), former All Black Bob Scott, and Ralph Love who objected to being called 'Uncle' by some of the spectators present.

Several prominent Wellington newspaper hacks attended, especially from "The Dominion". There was "Dominion" editor Jack Kelleher, former Sports Editor Alex Veyscy, "Evening Post" 'Special Features' writer Gabriel David, Tony Farrington of the "Sunday Times", Barry Jordan of the NZBC, and the new editor of the "Listener" Ian Cross.

Of course no piss-up at the South African Consulate would be complete without the local President of the Friends of South Africa, Jock Taylor, and the Vic campus' most obnoxious right-winger, Sandy King. Finally the Anglican Vicar of Petone, the Rev. I. H. Tweddell, turned up with his wife who was most upset to be photographed.



ABOVE: Extreme right - Ken Comber. Left - (in the darkness) Trevor Richards. BELOW: Left - Bill Young. At the time of writing of these captions, no one in the office knows who the other Boer-lovers are. Can you identify them for us?



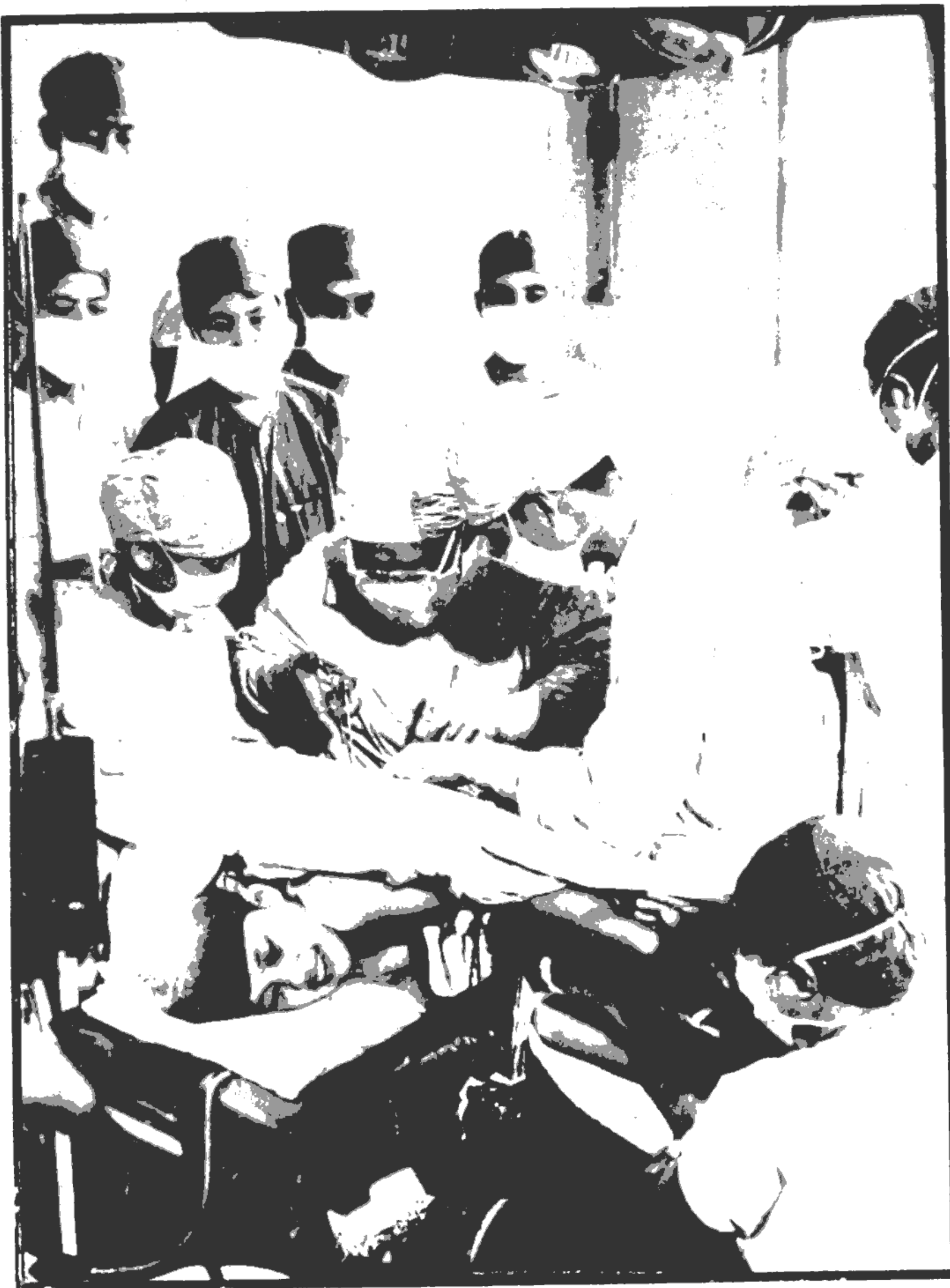
END

CHINA

WHERE MEDICAL SERVICES ACTUALLY WORK

by Geoff Mason

BELOW: Removal of a lobe from the lung under acupuncture anaesthesia with one needle is carried out at the Peking Tuberculosis Research Centre.



Before Liberation in 1949 China was racked with famine and disease. Millions of people fell victim to malaria, schistosomiasis (snail-fever) or VD: malnutrition and opium addiction were rife.

Dr Joshua Horn, the famous British surgeon, who visited NZ last year, writes in his book *Away with all Pests*: "Poverty and ignorance were reflected in a complete lack of sanitation, as a result of which fly and water-borne disease such as typhoid, cholera and dysentery took a heavy toll. Worm infestation was practically universal, for untreated human and animal manure was the main essential soil fertiliser. The people lived on the fringe of starvation, and this so lowered their resistance to disease that epidemics carried off thousands every year. The average life expectancy in China in 1935 was stated to be about 28 years....Conservative estimates put the infantile mortality rate at between 160 and 170 per thousand live births."

Today the Chinese people eat well and stay healthy, while in most other Asian countries the available health care remains as wretched as ever. Vegetables, fruit, fish, meat and poultry are readily available at stable low prices. China was the first country in the world to virtually eliminate VD. Opium addiction was wiped out within five years. Schistosomiasis has been largely brought under control and malaria eliminated. Infantile mortality is down to levels comparable with Scandinavian countries.

How has all this been achieved? How are further advances being made?

In 1949 a People's Government took power. The war against the Kuomintang and all foreign invaders was won by the great majority of Chinese people uniting behind the leadership of the Communist Party. The war against "poverty and ignorance" has been fought by the same combination of forces. In the field of health, as in other fields, the evidence was before our eyes throughout our visit to China.

The first National Health Congress in August 1950 laid down four basic guidelines:

- (1) Health work should primarily serve the masses of labouring people — the workers, peasants and soldiers.
- (2) The main emphasis should be on preventive medicine.
- (3) Close unity should be fostered between traditional and modern doctors.
- (4) Wherever possible, health work should be conducted by mass campaigns with active participation of medical workers.

No vested interest has been allowed to stand in the way of improving the health of the people, following these basic guidelines. Traditional medicine is made to serve the future. Foreign medi-

cine is made to serve China. Medical knowledge is more and more "demystified", spread among the people and to the farthest corner of the country. It is not confined to a small number of people with University education.

Diseases and unhygienic habits have been fought through the method of the "three-in-one" combination: leading cadres (party workers), medical workers and the broad masses of people have organised together and carried out nation-wide sanitary campaigns to wipe out major diseases and to exterminate "the four pests" (flies, mosquitoes, rats, bedbugs).

In communes, schools, factories and neighbourhoods — all living and work-places — routine medical care is available on the spot and preventive measures are organised. More serious illnesses and injuries can be immediately transferred to a hospital which equipped to deal with them. The total number of hospital beds in China has increased by 19 times with before 1949.

In Shanghai we visited a housing resettlement area where 10,000 families are served by eight medical clinics and a medium-sized hospital. The clinics treat all common illnesses such as colds and diarrhea. Some doctors and nurses stay inside to give treatments while others tour the neighbourhood checking on prevention measures against disease. The hospital was a white-washed functional building with facilities for injections, dentistry, herbal medicines, X-rays and minor surgery, among other things. (Major surgical cases go to a larger city hospital.)

As seemed common in China, the staff was very enthusiastic about their work. Potentially dusty buildings were kept clean. Old equipment was painstakingly maintained. At this hospital the staff was very proud of their new modern X-ray machine, made in Shanghai.

Here we saw people undergoing acupuncture treatments for a strained back and varicose veins. Now famous in the West, acupuncture is one of the most dramatic and wide-ranging legacies of Chinese traditional medicine. In 1929 it was banned by the Kuomintang government but the ban was largely ignored by the people. Since 1949 traditional medicine has been encouraged and further developed. Acupuncture is now extensively used even as anaesthesia in major operations.

In a primary school clinic in Shanghai we saw children being treated for shortsightedness. A needle was injected deeply into the cheek about an inch beneath the eye, causing no apparent pain. A medical worker gave us statistics for the last group of children to be treated for severe shortsightedness. Ten out of 16 fully recovered — the rest showed some, but not full, improvement.

Acupuncture anaesthesia was first used in open-heart surgery in April 1972. The conventional procedure requires that the body temperature be lowered during the operation and later be restored to the original level. A disorder in metabolism often ensues. Moreover, the insertion of a tube in the windpipe for applying the usual anaesthetic often causes complications in the respiratory system. This may seriously affect recuperation. Acupuncture is free of these shortcomings and the patient recovers in a short time.



LEFT TO RIGHT: 1. The operation begins. 2. Severing the breastbone. 3. Tubes are inserted into the artery and the vein and attached to a machine which maintains blood circulation while the heart is operated on. 4. Electric current is applied to the heart which resumes beating. The external circulation is stopped, the pericardium sutured and the thorax closed.

In recent years much progress has been made in acupuncture treatment of deaf-mutes. At a Talian school for deaf-mute children, we learned how PLA soldiers have experimented on themselves in order to find the best possible techniques for the children. We saw the children being treated in a classroom as they practised making different sounds in each other's ears. At this school, out of 307 deaf-mute children, 270 have been receiving treatment — 17% have shown "obvious" improvement, 72% "some" improvement, and 11% no improvement. Some of the students put on a concert for us before we left and the intensity of their efforts and new-found confidence was very moving.

A factory we visited at Shenyang (Northeast China), building heavy machinery, had a medical staff of 200 and a hospital with 270 beds to serve a staff of 10,000 workers. Treatment is free for the staff, half-price for their families. While recovering, patients are on full pay. We were told there are few serious accidents because safety education is given every Saturday morning.

At a glassware factory in Talian we heard of technical reforms suggested by workers and technicians for health reasons. Glass is no longer blown by mouth. Water now runs through the crushing machinery to keep the air from being dirty. Recent X-rays of workers found no trace of silica lung disease.

At this factory we heard of shortcomings in sanitation which still remain to be solved. At some other places it was surprising to see workers without adequate footwear or eye protection. Without doubt these problems will be defined and dealt with in the near future.

For, the advances in health care in China have not been without setbacks. They have only been made through careful analysis of problems in the light of practical experience, with the constant aim of "serving the people".

During the Cultural Revolution, when struggles took place on all fronts against the restoration of capitalism, it was realised that health facilities were still too much concentrated in the cities, at the expense of the countryside where 80% of the people live.

Since then the revolutionary call has been: "In medical and health work, put the stress on the rural areas". Tens of thousands of roving medical teams were sent to the countryside to treat and help prevent disease, and to train rural medical workers (the "barefoot doctors"). Within a few months the barefoot doctors were able to combine routine medical work on their communes with continued study and training. Many of them have gone on to full medical college.

Since late 1968 self-reliant co-operative medical care systems have gradually been created throughout the countryside.

We visited the July 1 People's Commune on the outskirts of Shanghai which has a population of 16,900. There is one main hospital. Eleven production brigades each have a health centre, 88 production teams each have a clinic. All commune members pay 1 yuan per year to receive free medical treatment. (Average earnings are 300-400 yuan per year each). Before 1949 about 50% of the population in this area suffered from snail-fever — now this has been virtually wiped out.

At a health centre we talked with one barefoot doctor — her partner was out working in the fields. She usually sees about 10 patients per day; the few patients with serious complaints go to the commune hospital. She gives many vaccinations and inoculations and, for instance, the last case of polio there was in 1960. She received four months initial training and every year has one to two months further theoretical training at the country hospital.

Such services can be found all over the

Chinese countryside, though specific details may vary. For example, at the Hsien Chiao People's Commune near Kwangchow, members pay 30 cents per month to the co-operative medical scheme. This commune has its own workshop for manufacturing many drugs and is self-sufficient in the production of herbal medicines.

In Peking we visited the Chi Shuie Tan Hospital, a large and prestigious place with 210 doctors, all graduated from medical college, and 220 nurses. It has 520 beds and serves 130 different organisations (factories, schools, government offices — 130,000 people in all) and 20,000 local residents. Patients needing specialised orthopaedic and traumatological (severe wounds) treatment come from all over the country.

Because of the different kinds of training medical staff have received, division of labour occurs, but it is not rigid. The common aim is to speed up the recovery of patients so they can resume their jobs and normal lives. If doctors have time they help nurses and orderlies with basic patient care apart from treatment. Everyone helps with keeping the hospital clean. Patients are kept fully informed about their illness and treatment so they can help their own recovery.

This particular hospital has three roving medical teams which are sent in rotation into the countryside, sometimes thousands of miles away. Medical workers constantly visit local factories, schools and streets to assist with prevention and treatment — they also take part in physical labour and learn as much as possible about the people whose health they are serving. This year four teams of medical workers were sent to help with the wheat harvest.

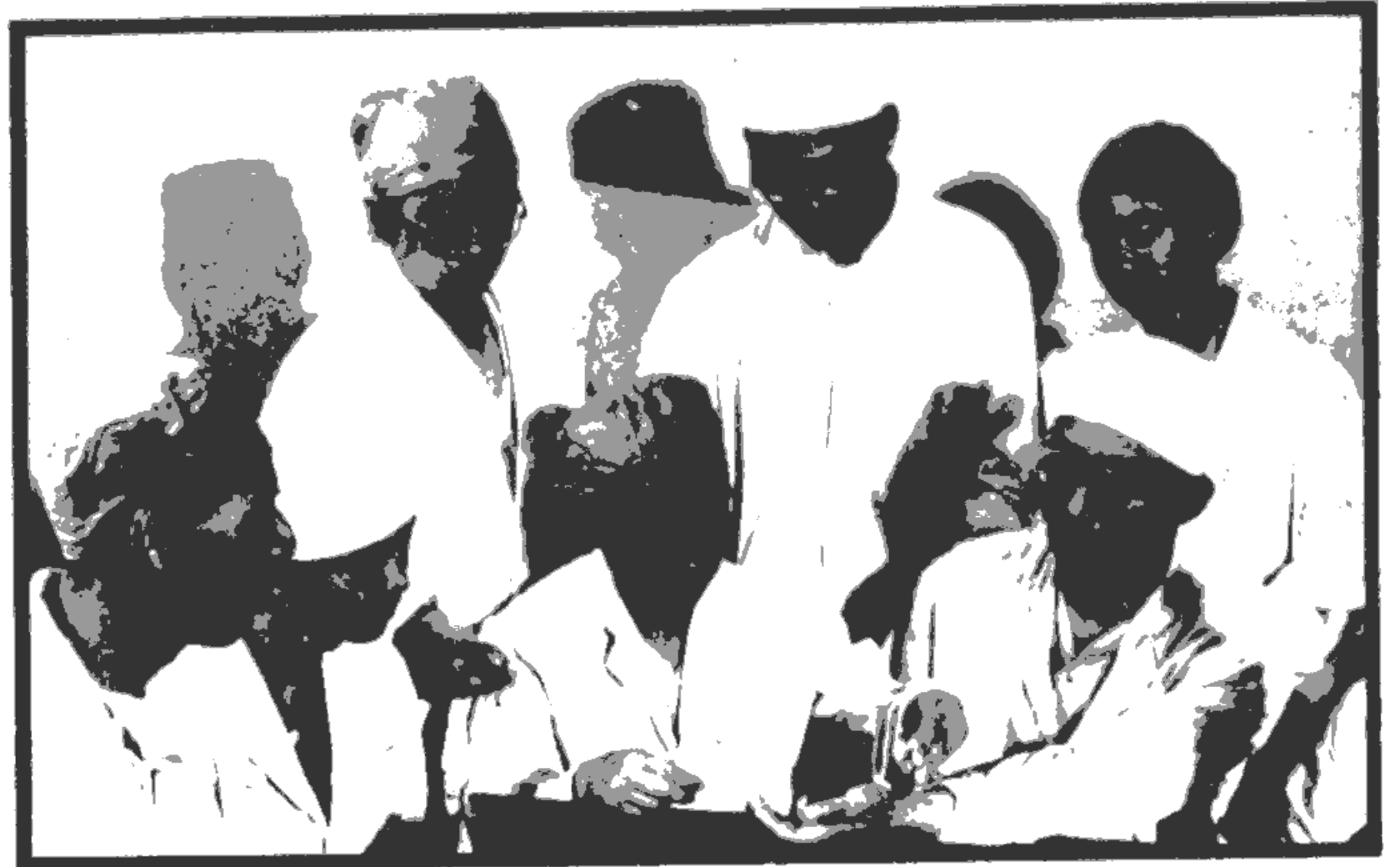
In sunlit six-bed wards patients in blue pyjamas were lying on top of their beds. Surgeons proudly introduced us to some of them who greeted us cheerfully: a girl with an arm rejoined after it was severed in an industrial accident; another girl who was crushed by a train: she had her left foot successfully joined to her right leg and would later be fitted with a new artificial left leg. One patient who had lost a thumb had had his fourth finger transplanted and could now write again.

We also saw fractures successfully treated through combination of Chinese traditional and Western methods. While using X-rays to examine their work and placing more stress on accurate reduction, Chinese doctors prefer to immobilise the fracture with a short splint rather than a plaster cast, thus allowing suitable movement to the joints above and below. Results have shown that patients suffer less pain, treatment is shortened by one-third to one-half compared with the old Chinese or Western method alone, and complications such as joint stiffness and muscle atrophy are rare.

Chi Shuie Tan is obviously one of the most advanced hospitals in the world, especially in the field of rejoining severed limbs. Postgraduate students come from all over China "to achieve perfection". Other Chinese hospitals are world leaders in fields such as healing serious burn cases.

Spectacular advances are consistently made through dedicated and scientific analysis of theory and practice. Doctors we spoke to could not understand questions about "mercy-killing". There is no such debate in China. No disease is seen as absolutely and forever incurable.

[For further information: *Away with all Pests*, Joshua Horn, 1971. *Eastern Horizon*, Volume 12, No. 1, 1973. *Peking Review* 21, 1973. *China's Inside the People's Republic*, Concerned Committee of Asian Scholars, Ch. 8, 1971. *Scaling Peaks in Medical Science*, Peking, 1972.]



TOP: Medical workers testing the efficacy of points for acupuncture anaesthesia on themselves.
ABOVE: PLA medical workers and peasants gathering herbs in the mountains for a preparation to stop bleeding.

At the beginning of this month the Chairman of the Zimbabwe African National Union, and Chairman of the Joint Military Command of ZANU and the Zimbabwe African People's Union, Herbert Chitepo, visited New Zealand to explain the nature of the national liberation struggle in Rhodesia against the white minority Smith regime, to ask the New Zealand Government to recognise the national liberation movement, and to call for financial and material assistance for his people's struggle. His visit closely followed that of a representative of the African National Council of Rhodesia, Eddison Zvobgo, who was interviewed in Salient, July 18.

We are printing the full text of Chitepo's speech at a meeting in Wellington on August 1 because it explains in simple terms the origins of the explosive situation in Zimbabwe, and how the African majority finally found that the only road to independence was through armed struggle.

Chitepo's speech clearly shows several parallels between the settlement of Zimbabwe and the settlement of New Zealand. Like the Zimbabwe Africans the Maoris were forced off their land, and slaughtered when they resisted. Like the Zimbabwe Africans the Maoris were forced to accept exploitation and injustice. But like the Zimbabwe Africans the Maori people are now demanding an end to exploitation and the right to equality and social justice.

Thank you Mr Chairman, comrades and friends. Firstly may I express my gratitude to the New Zealand University Students Association and also to the Australian Union of Students for making this visit to your country possible. I want to say that the Executive of my party, and the people of Zimbabwe greatly appreciate this gesture.

This morning there was an announcement on the news that Ian Smith had arrested and detained six leaders of the African National Council of Zimbabwe, or Rhodesia. But last week Smith was reported to have held discussions with Bishop Musorewa, President of the African National Council. A few weeks before that Smith addressed Parliament and said that there was no point whatsoever in admitting members of the African National Council because their demands were "too excessive". These demands included insistence on equal representation for the 250,000 white people and the 6,000,000 black people in Parliament. But this demand was regarded by Ian Smith as "too excessive". Bishop Musorewa and the ANC went on to demand the release of political prisoners. There are many political prisoners in Zimbabwe, and some of them have been in jail for ten years or more. But the demand that these prisoners should be released was regarded by Ian Smith as "too excessive".

Yesterday Ian Smith reported that he had killed four African guerrillas in the North-eastern area of Zimbabwe, in a confrontation with the forces of the Zimbabwe African National Liberation Army. This situation must be very confusing to most of you. What is actually happening in Zimbabwe? How did it come about that a leader like Ian Smith can make so many contradictory statements? I might go on to explain a little more. About four weeks ago some five helicopters from South Africa flew low over Salisbury in the direction of the North-eastern area of Zimbabwe. They were going to fight the African liberation forces. In short, a new situation, which seems very confused, exists in Zimbabwe. It is my task tonight to try to explain to you how this situation arose, and what it is all about.

As you probably know Zimbabwe is the name we give to the country the Europeans call Rhodesia. Our country was named after a man called Cecil John Rhodes who was an Englishman who came to South Africa for health reasons sometime before the end of the last century. He was in South Africa at the time of the diamond rush at Kimberly, and as a result of his participation in that diamond rush Rhodes became one of the richest men in Southern Africa. Rhodes was an Empire builder, and he dreamed of the British controlling and occupying all the land of Africa from the Cape to Cairo.

About that time white missionaries, hunters and explorers had been coming back to South Africa with stories of a land of great wealth north of the Limpopo River, the land now known as Rhodesia by the whites and Zimbabwe by us. They reported that the area north of the Limpopo was rich in gold, diamonds, silver, copper, coal, iron and particularly chromium. These estimates

of the wealth of Zimbabwe have subsequently been proved to be true. The land was rich, and it was also blessed with a very good climate; to use the words of the early white explorers "a climate suitable for European occupation".

It was Cecil John Rhodes' dream to go and explore the natural resources in the land to the north of the Transvaal. To do so he created the British South Africa Company in which he was the main shareholder. Rhodesia is really the child of the British South Africa Company. In 1889 Rhodes persuaded the British Government to register the company under a Royal Charter. Few companies in the whole history of the British Empire have ever been registered with the aims and objectives that were granted to this particular company. They included mining, making roads, commerce and administrative powers related to these and other operations of the company in Zimbabwe.

When Cecil Rhodes returned to the Transvaal he put together a group of what I can only describe as mercenaries, soldiers of fortune, who wanted to go north to exploit the wealth that was reputed to exist in Zimbabwe. This group of people, known as the Pioneer Column, left the Transvaal and finally arrived at the city of Salisbury on September 12, 1880. At that time Salisbury was not a city, it was just a village. To this day we, the people of Zimbabwe, do not refer to it as Salisbury, we refer to it as Harari because our forefathers, by the name of Harari, lived there.

After they had arrived at Harari the Pioneer Column's first act was to raise the British flag as an act of annexation. Then they began to establish the British South Africa Company's administration. One of the company's first jobs was to reward the soldiers of fortune who had come up on the Pioneer Column. They were rewarded with large tracts of land, and those of them who were not satisfied with the amount of land they were given were able to purchase more. In those days the company sold land to the white settlers at a very low price, about two and sixpence an acre. You can imagine what happened. All the best land, or as much of the best land as they could get, was taken by these new settlers in the form of grants or purchases from the British South Africa Company.

But there is a significant point that must not

The danger exists of a confrontation between the whole of black Africa, assisting the liberation movement and the peoples of Southern Africa, and the white minority regimes. The proportions this kind of conflict could reach would certainly involve the whole world.

be overlooked: every square mile of the land that was given to the settlers was already occupied by my own grandparents and my own great grandparents. My people were living on that land. It is also important to appreciate that the soldiers of fortune in the Pioneer Column were people who had left England or Europe without any money. Even in England they had been a landless people. They had been part of what could be called the landless proletariat. But the act of coming to Rhodesia and being granted land by the British South Africa Company turned them into a land-owning class in our country. But just as the company's grants of land turned these mercenaries into a land owning class, they also turned our people into a landless class. Very soon after the grants had been made the new landowners turned to our people and said: "Now you are a trespasser, you are tenants under my control, you are occupying my land. You must either get off my land or pay me rent. If you can't do that you must work for me for part of the year as rent for continued use and occupation of my land."

You can imagine that this was a great surprise to our people who had occupied this land for centuries and generations. They therefore rose in resistance in an attempt to oust the white settlers who they felt were intruders in their land. They rose in what the white settlers called the Mashona and Matabele wars of rebellion in 1893, 1894, right up to 1897. These wars were land wars. The Africans said "the land is ours." The white settlers said "we occupied the land, it is ours." At that time there were very few white people in Southern Rhodesia, and that was very significant. Our people fought. They fought with axes, bows and arrows, and all the weapons they could muster. But they were defeated by the Europeans' guns and horses, and the white mercenaries' superior weaponry. From that time on in Zimbabwe there has existed a state of undeclared war between our people and the white settlers.

It is also essential to understand another important aspect of the white settlers' attitude to Zimbabwe. Not only did they consider the gold, silver, copper, wood, elephants and the land as natural resources; they also considered us, the black people, as part of the natural resources of Zimbabwe. Their attitude was outlined extremely well by Professor Arnold Foynt in his book "The Study of History". In one of his comments Foynt said: "When we white westerners called people natives we ceased to regard them as human beings. We see them as trees walking or as animals infesting the country we come across. This type of occupation cannot grant the native any prescription or right to the land in which we found them. And how", he went on, "shall we regard these natives when we come to occupy what is our own, that is the land? Shall we regard them as vermin to be exterminated or shall we regard them as hewers of wood and drawers of water. There is no alternative because niggers have got no souls."

These words of a very eminent historian accurately describe the attitude of the white people who went to settle in Rhodesia. They regarded us as hewers of wood and drawers of water. They didn't go the next step of trying to physically exterminate us because they thought we were useful as units of labour in their kitchens, their gardens, their mines, their factories, their shops and everywhere else. That was the attitude of mind with which they came.

After the land wars ended in 1897 more and more settlers came to Rhodesia, and by about 1918 some 50,000 whites were living there. Many of them were settlers who were not connected with the British South Africa Company, but the administration of the country was in the company's hands. These settlers began to ask whether it was right for them to be administered by a company which just administered them for profit. They didn't want to be governed by the company, and therefore they sought the right to self-government for themselves. Of course they did not think that we, the African people of Zimbabwe, also wanted the right to self-government. Obviously if they were going to have self-government it was important to find out to whom the land of Zimbabwe belonged. Did it belong to the new white settlers, or did it belong to the British South Africa Company? To this dispute was added our forefathers' claim that the land belonged to them, the African people of Zimbabwe.

The dispute went through the courts in Cape Province, and finally ended at the Judicial Committee of the Privy Council in London. That august body produced what I think was the most surprising decision in all judicial history. They said the land of Zimbabwe did not belong to the white settlers who had arrived after the company had established itself. It did not belong to the company either. It did not even belong to the African people of Zimbabwe. According to a per-

culiar form of logic the land belonged to the British crown.

That is how Rhodesia was colonised. It was colonised by judicial decree, by a decision of the Judicial Committee of the Privy Council. This decision was made necessary because of the white settlers' claim to the right of self-rule. By 1919-1920 it had become to be accepted, certainly in the British Parliament and among the British public, that white men, wherever they were, were entitled to self-rule. This may have been a consequence of the success of the American Revolution. It certainly was a consequence of what had happened in New Zealand, Canada, Australia and South Africa, where the white people were granted Dominion status in the British Empire.

Therefore the Rhodesian whites were granted self-government in 1922. That self-government consisted of a parliament which was elected on a franchise which gave the vote to practically every white man, and to practically no black men. The parliament consisted of 30 MPs who then appointed a Prime Minister, and an administration under the Prime Minister. What happened once this was achieved is very significant. They then proceeded to secure for themselves and the rest of the white community a position of unshakable predominance and privilege in the country.

To avoid any possibility of a further uprising, they saw to it that Africans could not move around the country without their authority. They saw to it that African employment in domestic service, on the mines, and everywhere else was carefully governed by law. That was known as the Masters and Servants Act. They saw to it that Africans would not be allowed to organise themselves into trade unions, and they limited the level of wages that Africans could be paid, compared to Europeans.

They saw to it that the African chiefs were reduced to messengers and errand boys. The Native Affairs Act determined who were to be chiefs. They were to be men appointed by the Governor of Rhodesia, men who were subject to his control, men who would carry out the government's policy, and men who could be removed from chieftainship at the will of the government. In short the white government set out to remove the whole concept of African society as it had existed from time immemorial.

They saw to it further that the government paid little, if anything, in the way of subsidies for African education. In fact at that time there wasn't even a single government school, there were only mission schools. And the government gave virtually no grants to mission schools. Over the years grants have been made to schools giving education to Africans. But today these grants amount to about \$(NZ)20 per African child per year. Yet the grants to European children amount to about \$(NZ)200 per head per year. These were some of the injustices that followed the granting of internal self-government to a small minority of 50,000 white people in a country which was also occupied by some two million Africans.

But the most vicious discrimination was in the division of land. At that time the government

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gave the two million Africans no more than one third of the land. The other two thirds was reserved for occupation and use by the 50,000 white people. This was done under the Land Apportionment Act which has undergone many changes, and is now known as the Land Tenure Act. Today the division of land between the races is roughly equal. The 250,000 whites in Rhodesia have as much land as the six million Africans. If you calculate this per head it means that each white person is entitled to 200 acres, while each black person is entitled to no more than eight acres.

All these laws were part of a clever scheme to enable the whites to continue to exploit the African people as natural resources. Because of the reduced amount of land available to them our people were unable to make a living out of the land. They couldn't cultivate enough crops or raise enough beasts to feed themselves on African land, so they were forced to go onto the European farms, into the towns, and into the mines to offer themselves as labour in service to white capital. You should remember that by this time a lot of



Policeman holds demonstrator in Salisbury, Rhodesia, after police broke up 1963 ZANU meeting.

LIBERATION ZIMBABWE

THE WHITE

capital had begun to come into Rhodesia. Big companies had started mining gold, silver, iron, coal and chromium. These companies were anxious to use African labour in the mines and other enterprises, so they encouraged the white government to pass the land restrictions which forced the Africans off the land and into their hands. This was the situation that began to exist in Zimbabwe.

Our people's reaction was to accept employment in white jobs simply in order to survive. But as they realised more and more how difficult life had become they started to organise themselves into welfare associations. These associations tried to plead with the white people to improve the Africans' lot by giving them more land, more education, more training, and more and better housing. By 1957 these organisations had reached the point where they were able to create the first fully fledged African political organisation, the African National Congress. In the years that followed the African people organised around the ANC to demand social and economic reforms, and an improved constitutional position. Unfortunately all they got was a bluff.

The white people thought the reason why the Africans had united to call for better conditions was because Garfield Todd, the New Zealander who was then Prime Minister, was not controlling the natives firmly enough. So he was replaced by Sir Edgar Whitehead. Almost the first act of Sir Edgar Whitehead's administration was to ban the ANC in 1959. When the ANC was banned all its leaders were arrested and detained in prison without trial. Many of them served long periods of detention and some of them are still locked up.

At that time we, the African people, still believed we could improve our position by discussion and agreement with Sir Edgar Whitehead. So we created another organisation called the National Democratic Party. The only difference with the ANC was the fact that we had come to realise that the reason why we were unable to get



any changes to our advantage was because we were not represented in parliament. We could only get into parliament if we had the vote, so the main plank of the National Democratic Party was equal representation in parliament, however a lot of people had come to believe that what we really needed was universal suffrage, one man - one vote. This demand began to be heard loud and clear in the towns and villages all over Zimbabwe.

This frightened the white people even more. They said even Whitehead is not doing his job, he is not controlling the natives properly and ensuring that we have got a permanent position

of dominance in this country. So Sir Edgar Whitehead was also thrown out, and replaced by a man called Winston Field. Winston Field stayed in power for only one year, but when he came to power his first job was to ban the National Democratic Party.

Even after the NDP was banned in 1962 we still believed that it was possible to achieve independence by constitutional means. By this stage we were watching what was happening in other African colonies of the British Empire. We had seen Ghana, Nigeria, Tanganyika and other territories gradually developing from a position in which they were ruled by an autocratic governor to a position in which they were ruled by a parliament consisting of members nominated by the British Government. Later on we saw that representatives elected by the African people were introduced into parliament. At first the elected representatives were in a minority, later they acquired parity with the nominated members, and then they became the majority. Before very long the African people in these territories reached majority rule and independence.

When we saw this happening we did not understand why we should not be permitted to achieve the same rights. One thing we didn't realise was that although the 1923 constitution had given the British Government power to prevent any discriminatory laws against us, the British had in fact allowed their white kith and kin in Rhodesia to discriminate against us in almost every field - education, employment, trade unions and land. The mining companies, the tobacco companies and the industrial companies in Rhodesia were mainly British companies, and they were able to persuade the British Government to allow the continued discrimination, and penalisation of the African people. In short there was a community of interest between Britain and its white kith and kin in Zimbabwe.

Some of us began to realise this by 1963 when the Zimbabwe African People's Union, which was formed after the banning of the NDP, was failing. Many of us began to debate among ourselves whether we could possibly hope that we would ever be able to achieve independence and majority rule like Nigeria, Kenya and Uganda. Could we possibly hope that we would ever reach independence through constitutional means? Would the British agree to it? Would Ian Smith and the whites in Rhodesia ever agree to it? We increasingly came to believe that the constitutional road was not open to us, and that it was in fact a dead end.

Those of us who came to that conclusion back in 1963 decided to form a new party called the Zimbabwe African National Union. I became its chairman, and I am still its chairman. The Zimbabwe African National Union was formed on a very simple premise. It was formed by those people who had come to believe that because we could not bring the British and Ian Smith to a constitutional conference, and get improvements by discussion and persuasion we could only confront them. From the time it was formed the slogan of ZANU has been confrontation.

By that time the white people had been moving further and further to the right, and the white regime had become worse and worse in its treatment of the African people. Every day our attitude became harder and harder. Consequently confrontation became inevitable. In 1964 there was actual confrontation between the white people and ourselves. We did not have weapons then, we only had stones and axes, bows and arrows, and knives. We cut telephone lines, we

tried to blow up bridges, we tried to storm police stations, and we built road blocks with stones. In fact these things were not very successful. Our party was banned, and nearly all the leaders who were arrested and detained are still in jail today. One of them, Eddison Zvobogo, was in New Zealand not long ago. He was arrested at the time ZANU was banned and he remained in jail until the time of the 1972 Smith/Home constitutional proposals for settlement. So you can see how the situation developed in which confrontation became more and more the case.

When ZANU was banned in 1964 some of us were not arrested. I and a number of others were not in Zimbabwe at that time. Some of those who were in Zimbabwe were able to escape to Zambia, Tanzania, Kenya or Malawi. When these people came out of Zimbabwe we regrouped and started to discuss whether we should go back on our decision to enter into confrontation. We decided we should rather improve the weapons of confrontation. We should try to get more and more recruits, and more and more weapons.

Meanwhile the whites were going from bad to worse. Ian Smith had to justify his claim to be a better protector of white privilege than anybody else. The one thing in the 1923 constitution that prevented the whites from continuing to exercise complete control over the Africans was the provision that the British Government could prevent the passage of laws that discriminated against Africans. Smith's problem was how to get rid of this provision. He tried to call the British to a conference but the British refused. The real reason why they refused was because a number of independent African countries were beginning to veto any suggestion of independence to Rhodesia without majority rule.

To protect the interests of the white settlers and the big companies that were behind them, Smith finally decided to unilaterally declare Rhodesia's independence from Britain in 1965. By the time of Smith's unilateral Declaration of Independence we had already got some weapons, and you will recall that the first military confrontation between the Africans and the Europ-

We are bound to be a socialist movement, we cannot avoid it because we are fighting in a situation which can only be overthrown by a socialist programme.

eans since 1897 took place at Senoia on March 28, 1966. This action was carried out by the Zimbabwe African National Liberation Army as a response to UDI.

Since then all that has happened is that the confrontation has gone from bad to worse. We have been able to acquire more and more weapons, and Smith has become more and more repressive. Since 1964 the whole of Zimbabwe has been under a state of emergency. Because of this state of emergency Smith has been able to call out all the armed forces. The whole of the Rhodesian regular army has been deployed, mostly in the north and northeastern areas of Zimbabwe where the fighting has been taking place.

That is what is happening right now. Ian Smith has been compelled to go a step further

(Continued on next page)



(Continued from previous page)

and call in South African military personnel to help him fight the liberation forces. This is what we have come to.

From 1969 to 1972 there was a lull in the military confrontation, and there was very little reported activity. The reason was that we in ZANU had decided that to be successful we had to be able to penetrate into Zimbabwe and win the complete support and involvement of the ordinary masses; the peasants in the rural areas, the people in the towns, and the workers in the mines. By 1972 our forward cadres' political work among the people made it possible for us to launch the offensive which is going on today. Part of the offensive was reported yesterday when Ian Smith announced that he had killed some guerrillas. But he has not told the whole story. The full story is that he has suffered a considerable amount of damage in terms of property and soldiers who have been killed.

In 1971 when Smith discovered that the Zimbabwe liberation forces were in the north-eastern area he sent his troops and police up to

They regarded us as hewers of wood and drawers of water. They didn't go the next step of trying to physically exterminate us because they thought we were useful as units of labour in the kitchens, their gardens, their mines, their factories, their shops and everything else. That was the attitude of mind with which they came.

that area. This area is a country area in which you will find large European farms producing tobacco, maize and other crops, and raising cattle. Each of these farms is between 2,000 and 10,000 acres, or even bigger, and each farmer has established a homestead on his farm. It was Ian Smith's tactic to send units of his troops to these homesteads to protect them. When confrontations took place between our forces and the soldiers and police guarding the homesteads white farmers and their wives sometimes got shot and killed. But that is Smith's fault. If he chooses to keep civilians in an area of confrontation then he must obviously take the consequences.

At the moment Ian Smith's chief concern is that practically all the African peasants and workers in these areas have come to espouse revolution. The reason is that they have seen the regime go from bad to worse, from year to year. Our people have been arrested and detained without trial, and refused even the most minor reforms. Therefore they have decided, like everybody else, to join in the confrontation, be-

cause there is no alternative. Ian Smith has tried to punish these people. Firstly he sent informers, police and military units to close the people's schools, shops, clinics and homes in an effort to make them stop working hand in hand with the units of the Zimbabwe African National Liberation Army. When he found that didn't work he sent bombers to go and bombard our people in these areas. And when that didn't work he decided to institute what is called communal punishment.

What communal punishment means is this. If the people of a village or villages are suspected of containing people who have assisted, or participated in the work of the liberation army, the men, women and children of those villages are rounded up and imprisoned in what are in fact barbed wire concentration camps, like those that existed in the days of the Mau Mau in Kenya. But even that policy has proved inadequate. So Smith has started transporting whole villages from the northeast to other parts of the country. We are not worried about that because all the people Smith transports to other areas are members of ZANU. And they will continue the struggle there. Ian Smith will get nowhere with this latest policy.

You will want to ask two questions. First of all, are we likely to succeed? I want to tell you that as far as we the black people are concerned we are committed to victory. We are going to win the war because no one in the world can possibly expect us to accept the repression of the Smith regime. In spite of his large army, sophisticated military equipment, military aircraft and other resources, we are bound to win because it is impossible for Ian Smith to supervise and control a rebellious population of six million Africans. Today it may be difficult to spread throughout the country but we are going to do so. When we do spread throughout Zimbabwe Ian Smith will

There is nothing more evil than racism, and therefore the one essential pillar of policy in the state we hope to create will be anti-racism. We will not practise the things that the white people have tried to practise against us.

not be able to survive because he will completely lose control.

Furthermore the people who support Ian Smith and his regime are white people who came to Rhodesia only recently. Sixty to seventy per cent of the whites came to Rhodesia after the Second World War in search of wealth and com-

fort. As the war grows from day to day they will find that they cannot guarantee either their personal security, the security of their property, or their privileged position in Zimbabwe. When they find that more and more of the white Rhodesians are taken out to fight the Zimbabwe African National Liberation Army, many of them will come to the conclusion that the things which brought them to Rhodesia are no longer available to them. And those of them who cannot change will have to leave Rhodesia for good and go elsewhere. So we are convinced that we are bound to win. Ian Smith and the white settlers have not got the same commitment as us. We accept that it

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is going to be a protracted struggle, but victory is surely on our side.

The next question you will probably want to ask is "Okay, you win. So what, what are you going to set up? Are you simply going to replace the white oligarchy with a black one?" My answer to that is that there are two basic issues from which our struggle arose. The first is racism. The attitude of arrogance that has been imposed upon us by the white people is something we abhor. There is nothing more evil than racism, and therefore the one essential pillar of policy in the state we hope to create will be anti-racism. We will not practise the things that the white people have tried to practise against us.

The other aspect of the situation in Zimbabwe has been oppression and exploitation by the white settlers, the white landlords, and the big white companies. These companies have helped the legislature pass laws designed to enable them to continue to exploit the African people of Zimbabwe. So you can be quite certain that one of the fundamental principles of the new government in Zimbabwe will be anti-capitalist and anti-exploitation. This is bound to be so because of the nature of our revolution. The people who today are giving their lives fighting for the new Zimbabwe are inspired by a vision of the new Zimbabwe and they would certainly not tolerate the creation of a black oligarchy in the place of the white military regime. So we are bound to be a socialist movement, we cannot avoid it because

we are fighting in a situation which can only be overthrown by a socialist programme.

You know that Ian Smith is not the only white dictator in Southern Africa. There is Vorster in South Africa, and Caetano in Mozambique. Both of them have been doing exactly the same things as Smith. Vorster, Smith and Caetano have been trying to increase the involvement of international capital in Southern Africa by trying to build what is known as the Cabora Bassa scheme. There has already been a good deal of co-operation and co-ordination between Ian Smith's forces and Vorster's forces. I have already told you that South African troops and military equipment have been coming into Zimbabwe. We in Zimbabwe have had to fight Portuguese troops in our country, and the forces of the Mozambique Liberation Front (Frelimo) next to us in the provinces of Tete and Manica Sofala have had to encounter and fight Rhodesian troops.

In short there already exists actual military co-operation between Caetano, Vorster and Smith, which amounts to the existence of a military alliance. Whether this alliance exists on paper or not does not matter. It certainly exists in practice. This means we are facing a bigger enemy than Smith. The bigger enemy is the South Africans, the Portuguese, and international capital. Which are the countries that Smith, Caetano and Vorster have invited into the Cabora Bassa scheme? They are countries with big capital, the big companies which influence government policies in Britain, America and various European countries. The Cabora Bassa scheme is an attempt by the white regimes of Southern Africa to involve foreign military support in fighting the rising tide of African nationalism in Southern Africa.

Obviously this situation requires a certain amount of co-operation between the liberation movements of Southern Africa. We have already got a very high degree of co-operation with Frelimo, which has been imposed upon us by the very proximity of their operations in Mozambique and our operations in Zimbabwe. We see the dangers of a huge confrontation in Southern Africa, involving not only Vorster, Smith and Caetano, and the African peoples in South Africa, Zimbabwe, Mozambique and Angola, but also all the black African countries.

Like us the black African countries strongly feel that the continued exploitation and suppression of our people and the racist attitudes of the white regimes are an insult to them, as well as an attack on their African brothers. Consequently the danger exists of a confrontation between the whole of black Africa, assisting the liberation movement and the peoples of Southern Africa, and the white minority regimes. The proportions this kind of conflict could reach would certainly involve the whole world. It might even produce something far more serious than Vietnam.

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Texts: Illustrative texts including the poetry of Hopkins, Yeats "Collected Poems" (Macmillan), Eliot, Graves, Lowell. Various collections of these poets' works are available at Whitcoulls.

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RACE RELATIONS

NZ CAN LEARN FROM CHINA

By Ted Sheehan (From "The Paper")

There are 56 races in the People's Republic of China. Fifty-five of them are national minorities because their 40 million people make up only 6% of China's total population.

During a recent trip to the People's Republic, I learnt that the Chinese attitude to minority races is not one of "assimilation" or "integration", but one of encouraging economic and social development in a way decided by each minority race.

In other words, matters affecting minorities are decided by the people themselves in their own way.

Any New Zealand movement towards a genuinely multicultural society could learn a great deal from the Chinese experience. But it would be foolish to copy it blindly, as the conditions and history of New Zealand and the People's Republic are quite different.

Real concern and help

The basic attitude towards national minorities in China is one of great concern

and positive help. That's one side of the coin. The other is that the majority race, the Han, do not force their standards on the minorities. They give the help that is asked for by the minorities themselves and in fact favour them in many aspects of life.

In the supreme national body, the National People's Congress, the minorities have 14% representation. The minority groups, although only 6% of the population, are spread out over about 60% of the total occupied area. The regions are under central Government direction but have wide powers to regulate their own affairs. This includes even the smallest minority, which has only 500 people.

The people of these regions have freedom of religion but there is also the freedom to propagate atheism. The only rule is that people of either belief cannot use coercion or force. Each race takes the socialist road, but decides its own methods.

Use of own language

In the minority areas, the newspapers are printed in the local language, central Government decrees are printed in all languages and officials from each minority group work among their own people as much as possible.

Planned parenthood is encouraged among the Han majority, but the minority groups are left to decide their own population. One of the reasons for this policy is that the minority areas are often underpopulated, and there is a need for more people to develop the land.

If a legal dispute arises which affects any member of the minority races, then he or she has the right to demand that the proceedings are carried out in the minority language.

The Government gives special encouragement to the minority groups, particularly in the educational and economic fields.

There are four universities for minorities and more than ten institutes for training cadres (officials) from the minority groups.

At the Central Institute for National Minorities in Peking, there are 1300 students, attending courses on the main Chinese language (so they can act as interpreters for their own people); political science and the study of Marxist classics; and the arts of their own cultures, including dancing, painting and music.

The great attention that is shown to these institutes is indicated by the frequent occasions on which Chairman Mao Tsetung or Premier Chou En-Lai visit them.

In the library of the Peking Institute, there are half a million books, 80,000 of them printed in minority languages. In addition, the library regularly receives minority language newspapers from every region.

Liberation of Tibet

The differences between life today and life before the Liberation of China were described by a Tibetan student. She said "Before Liberation (Tibet was liberated in 1959), there were seven members of my family. My mother died a year after I was born. We lived a miserable life under oppression, growing vegetables for the market. Although we worked day and night, we could not support ourselves. We had to pay rent and taxes. There were 100 types of tax, including a tax on every child born. Sometimes I begged in the street.

"There was no freedom to move about. None of us went to school, none of us

could read and we did not have enough to eat. It was worse than a dog's or a horse's life.

"In 1961, after the suppression of the slaveowners' rebellion, the People's Liberation Army came to my village and three of my sisters were sent to university. I went to school and in 1969, became a radio announcer in Lhasa. In 1971, I came to study here in Peking. Now my family is living a happy life in Tibet and my father is enjoying his old age."

I saw photographs and exhibits that showed the various barbaric torture methods used by the slaveowners of Tibet. They included the gouging out of eyes after placing a heavy stone skullcap on the slave's head, cutting off of hands, and chaining slaves in holes filled with scorpions.

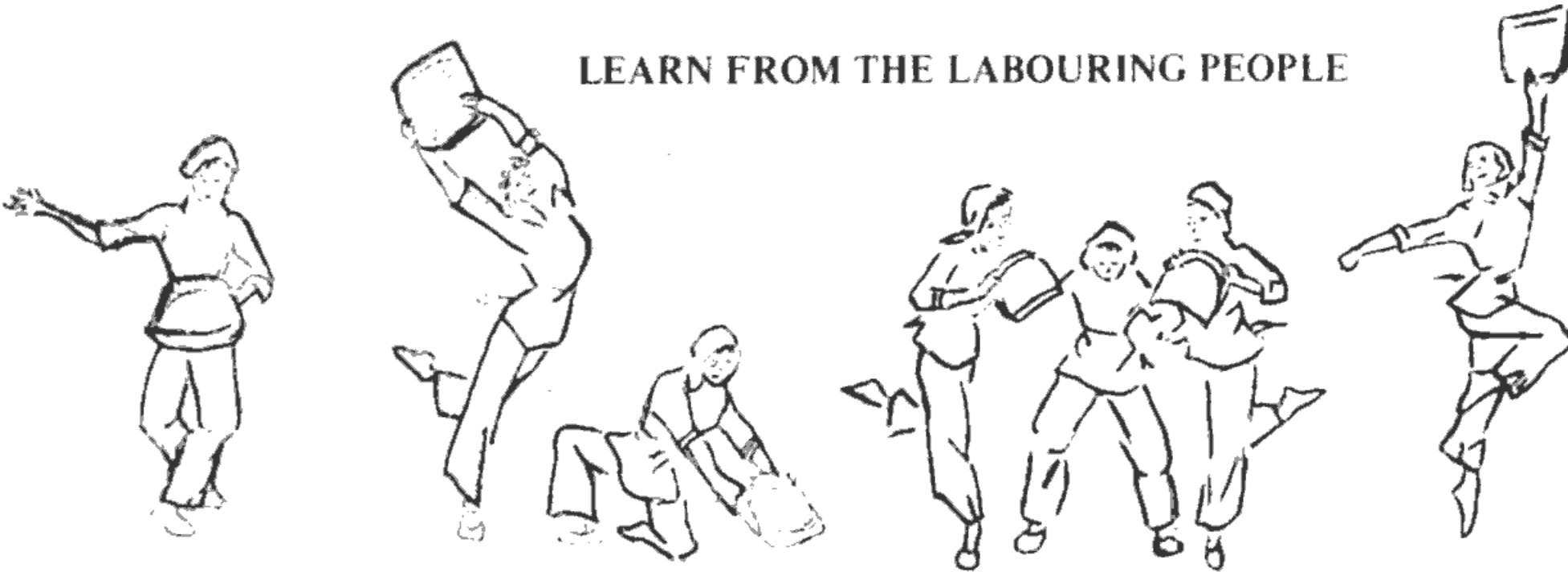
It was easy to understand the Tibetan student's reaction to her present living conditions, compared with those of her childhood.

Lesson for New Zealand

In view of the fact that the People's Republic has none of the racial tensions seen in New Zealand and in other countries, what lessons can we draw from the Chinese experience?

Certainly, under the present system, there is little chance of Maori land being returned to the original owners. But the encouragement of separate learning facilities in different languages to help the minority groups develop to their fullest ability is possible. The practise of conducting legal proceedings in minority languages can be carried out immediately, though there's little chance of that happening while the Government, Press and other "experts" continue to insist that there is no racism in New Zealand.

LEARN FROM THE LABOURING PEOPLE



Eastern Cultural Concert

by Peter Franks

The Memorial Theatre was packed with overseas students and New Zealanders of many races on August 21 for the only performance of the Eastern Cultural Concert.

Put on by members of the Otago University Chinese Language Club the aim of the concert was to present a realistic picture of the lives and struggles of the people of the Malay Peninsula, Singapore, Sabah and Sarawak, and to develop friendship and understanding between overseas students and the New Zealand people. Opening the performance a member of the Chinese Language Club described previous cultural efforts by Malaysian students as "superficial and illusionary" and "no more than the culture of the feudal minority".

In songs and dances and short plays the students portrayed the suffering of people in Malaya, Singapore Sabah and Sarawak under the rule of the feudal minority

and its overseas capitalist supporters. But throughout the performance it was emphasised that the ordinary people of these countries were gradually realising that they could build a better society through united action and relying on their own efforts.

These feelings were, for example, brought out in the following verses of the song The Rajang River:

"The great Rajang River scans forwards with an unfurling span,

Once a virgin forest our ancestors came to open the land,

Rubber plantations swarm the hills by the river banks, Rustling chimes are vibrating where the magnificent forest stands.

"The great Rajang River marches onwards with mighty speed,

Leeching away our rich resources are the fleet of foreign ships, The rubber plantations are turned into a sheet of barren heech, The deep tropical forest is now an abandoned woody niche.

"The great Rajang River heads towards the distant horizon, Gigantic waves surging sky-high charges forward to greet the vast ocean, By the river bank there sparked a flame of salvation, That burns away the old society to rebuild a prosperous nation."

The real success of the concert was that the students were able to get the political message of their performance over to the audience in exciting and entertaining ways. One short piece satirised the life of a typical student who spent all his time burying himself in piles and piles of books. Three capitalists appeared to him in a dream, luring him with promises of financial gain and social status if he got a degree. In his dream the student achieves academic success but finds that it will not win him status or friends owing to selfishness and fierce competition among elites. The experience of his dream makes him realise that knowledge should serve the people, rather than the interests of the present rulers of society.

Another play dealt with the persecution of Singapore's hawkers by the courts, police and health authorities. The item ridiculed the way four hawkers were treated by the prosecution and the judge, and exposed the real nature of the so-called "democratic, prosperous and progressive People's Republic of Singapore". At the end of the play the four hawkers were sentenced to pay heavy fines for their "crime". But they were not cowed by this treatment, and defied the courts to the last.

Publicly presenting their view of the nature of society in Malaya, Singapore, Sabah and Sarawak, even in the form of a cultural concert, was a courageous act on the part of the members of the Otago Chinese Language Club. There is no doubt that the members of the Malaysian ruling class would have been incensed by the performance which exposed the injustices of Malaysian society and proceeded to ridicule the present order.

In view of the political importance and cultural value of the concert the only disappointment was that it was not seen by more overseas and New Zealand students. Hopefully the Otago Chinese Language Club will be able to do another tour of the country in the near future.

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PRISONER

MY SIXTEEN MONTHS IN WI TAKO

Two
Reviews
of this book
recently published by
Whitcombe & Tombs

(i) By a current inmate of Wi Tako

Society's so called respectable citizen (Mr Average), has no idea or concern about the man behind bars. All they know and believe is what the police and courts sensationalise via the news media.

This is a book about one man's experience in a New Zealand prison. It is a brief account of the humiliation, frustration and despair suffered by a reasonably well educated and civilised middle-aged man in New Zealand's 'model' first offenders institution, Wi Tako, just north of Wellington.

"Justin" as he prefers to call himself, for obvious reasons, was sentenced to two years imprisonment for an unspecified crime of a sexual nature, apparently relating to children. His somewhat half-hearted insistence that he never committed the crime for which he was convicted, does little to gain him any sympathy from the reader. But, nevertheless his description of life in a first offenders prison is quite moving and within its limitations, accurate. However, the briefness of this book allows little room to convey the atmosphere of tension and depression which is such a marked feature of prison life. "Shell-shocked" new arrivals, numbly attempting to adjust to their new depressing situation, an unnatural world of extreme dullness aggravated by the unbelievable childishness, or perhaps masochistic behaviour, of a fair percentage of the "screws" (prison warders), these are some of the hassles facing prisoners in our 'model' prison.

Though the author conveys to a certain degree this atmosphere of depression, too much is left unsaid. Yes, there are occasional instances of attempted suicide and tears, but if 'Justin' really wants the reading public to be moved — and indeed moved they should be by such a book — it may have been better for him to have given a fuller account of the mental, physical and emotional damage that prison does not only to its inmates, but also to their families and loved ones, the pointlessness of prison life and most importantly the incompetence and general insensitivity of the staff. Of course we get the people who will say that a person should never have got himself into that situation in the first place, but that is another argument, the

(ii) By Don Franks

What kind of a book about New Zealand prisonlife do you expect from a poetic business executive who has variously dabbled in psychology, karate and little boys?

If you can afford \$3.25 for 117 pages, plus a hideous and hackneyed cover design by Graham Oates then be in. For the price of a good feed and several jugs afterwards you get a handful of competently reported prison anecdotes, far too much about the various accomplishments of John Justin and 18½ pages of absurdly silly conclusions at the end.

The first part of the book is the type of thing that has been dealt with in a great many prison novels, the nastiness and stupidity of the "screws", the food, the routine, the frustrations. Of particular interest to vindictive people like me is the question of the author's crime and guilt. "Justin" hovers round this smelly subject for many pages, giving a fairly clear impression but not stating that he was in for molesting children. The hints and asides would have been far better replaced by "I did such and such gentle reader, if you don't like it, well, fuck you."

The author is similarly coy about his innocence or guilt, answering accusers with "I pleaded not guilty". Or consider the following passage. "On the last day of the trial I was found guilty, contrary to my counsel's assurance that the prosecution had no case, by a jury, the foreman of which I had known for years and whose

fact is that Wi Tako is presented to the public as a 'model' prison for first offenders, and therefore its prime function is rehabilitation.

Rehabilitation in prison is a complete myth! The Justice Department makes outrageous claims that it is helping the inmates prepare to re-enter society by allowing prisoners to go out on work parole (which incidentally was introduced by the Prisoners' Aid Society) and Sunday church parole (again introduced by church groups not by the Justice Department). But a lot of trouble is involved to get work parole, particularly as it is up to the superintendent alone to grant it. The fact is, rehabilitation is a farce and nothing is being done about it. Work parole — being employed in an ordinary job in the community, but returning to the prison each evening, is the carrot that is waved in front of the inmate as a reward for 'co-operation'. This is given for the last few months or weeks of a sentence, if the inmate has managed to keep completely out of trouble for the entire duration of his sentence. Trouble of course can be for the most trivial and ridiculous reasons, e.g. having an extra ration of sugar in one's 'slot' (cell), or perhaps not wearing one's sandals to church etc. This one vital resettlement device has now been cut back drastically. 'Justin' was fortunate to have had his few months.

Psychological counselling is available to a few, but this also has been cut back considerably. This is seldom given to those who

are most in need of it. Education is regarded as a privilege rather than a right, and is begrudgingly granted to those who are prepared to go through the incredible hassle of enrolling in a correspondence course. A teacher (or should I say 'screw') is in charge of all such great privileges. As 'Justin' notes, an inmate will invariably be given a prison job for which his own skills and experience are of least use.

The accounts of the childish and cruel games that the 'screws' play is true, due to the incompetence of the administration's staff. The difficulties faced by inmates in getting even the most trivial request acted on and the general drabness of prison existence are all perfectly correct. It is just as well 'Justin' wasn't sent to one of the harder prisons — it may have broken him. 'Kid-fuckers' as offenders in his category are traditionally called, are despised in all prisons. In the prisons that this writer has been into, extreme violence has been dealt out to such offenders, and this by the inmates themselves. Such incidents as a throat cutting episode in a large prison in the North Island and the kangaroo courts presided over by the fellow prisoners in the very library 'Justin' fondly refers to, have occurred. He was extremely lucky to serve his term without injury.

He states that his inmate colleagues wanted him to tell the public what they are really like. He makes an attempt at this by recounting a few conversations and experiences he had with his fellow 'boob-heads',

The Editor,
Salient.

Wi Tako Prison
Trentham

Dear Sir,

Following my arrest last year I was sentenced to a term of imprisonment, and taken to a holding prison where I was informed (in due course) that I would not serve my sentence there, but at Wi Tako Prison in Trentham. I was further informed that at Wi Tako I would be considered a "trusted" inmate and would be treated accordingly. I would receive one third remission as opposed to one quarter in other institutions, have ample time for academic studies, and after serving half my net sentence I would be given work parole.

Having been at Wi Tako now for a good many months I feel qualified to make several brief observations about the institution. In my opinion the present superintendent Mr H.E. Wash has strayed considerably from the original concept of reform and rehabilitation about which the prison was built. Striking examples of this are; one third remission has become a standing joke, work parole numbers have declined sharply from about 50 to about 20 under Mr Wash. Out of 160 inmates none are doing full-time studies, and only about 20 are encouraged to do any studies at all. The officers are overbearing and contemptuous rather than helpful and considerate as one would expect of an "open prison".

Surely the time has come for some public investigation of Wi Tako and the policies of those who run it.

Yours faithfully,
(Name withheld by request)

wife had been a member of an organisation of which I had been director....."

You can't help but get the impression that *Prisoner* was written very largely to get all of this out of the author's system. If you enjoy watching flies pull their own wings off this might be your book. I personally don't mind the odd nearly true confession now and then and some of the anecdotes and bits of description sound fairly accurate. If this was the beginning and end of the book then it would merely be another memorial to Niel Wright's thesis that life and literature are hell under social democracy.

But *Prisoner* contains something more, a phenomenon just as revolting as the "carbolic food" of Wi Tako. It is infected from cover to cover with that contagious disease of the petty-bourgeois — amateur psychology. Throughout the book conclusions are drawn from the selected anecdotes that most if not all prisoners are nutters. For example: "My thesis is that so-called prisoners are the mentally ill. Some are chronically ill, some are suffering from minor ailments. Much could be done about it and if society took this view and forgot its greed in the rat race for position and money for just a little while it could

cure the great majority and rid itself of most of its so-called criminals."

This passage may be fairly said to sum up the main message of the book, the rest of his conclusion is mainly repetition and enlargement of it, with a few contradictory statements, presumably to make his "theory" seem more complex.

Well, for a start the prisoners may be "so-called", certainly, but prisoners are prisoners, in New Zealand just as in the Soviet Union, which the author shows such a dislike of.

To call actual prisoners "so-called" is to begin at a position of unreality or a form of liberalism.

To call these prisoners mentally ill is to play right into the hands of the established order. It assumes that our society is so wonderful that only an insane man could break its laws.

This is an obvious conclusion from such silly "logic". So the author covers it up by saying that the real criminals are too clever to be caught. The flaw in his argument that we should convert all prisons into asylums is that society will be as full of criminals as before, a notion that does not appear to disturb our reformer.

but here he is far too brief. Inmates — particularly in a first offenders prison — are a surprisingly ordinary bunch of blokes, in fact a reasonable cross-section of the NZ community.

Perhaps he should have dwelt more on case histories and the attitudes of his fellow prisoners, and cut back on his poetry and verse, which bears little relevance to the story. Prisoners are, after all, real people who are in general by no means the danger to society that the courts and mass-media maintain.

The questions that 'Justin' poses in the final section of his book, certainly bear discussion and thought, particularly those relating to the role of prisons in society and certainly the question of first offenders prisons.

Prisons are, briefly, universities for criminals. If you are not really one when you enter, you will be by the time you leave. Locking up several hundred men together in a relatively small space, with no natural sexual outlet and a general atmosphere of bitterness and tensions, can do nothing but harm to the individual inmate.

Prisoners are not encouraged to express honestly how they feel, in fact it is made clear to them that they will get nowhere by telling the truth. Deceit is the main passport at Wi Tako; so much for the claims made by the Justice Department that rehabilitation occurs. 'Justin' suggests that pay increases for 'screws' may help to attract better men for the career of a 'turn-key'. However, only a certain type of mentality seems to get satisfaction out of locking up their fellow men. 'Screws' salaries are already relatively high, as they (happily) admit. But, as a staff training officer recently told me, "the better qualified and sincerely concerned men opt out for community social work or administrative positions", so the prisons are left with the dregs.

'Prisoner' is a commendable effort and it is to be hoped that this book will be read by as many people as possible, especially those who have been deluded into believing that prisons ultimately make for a better and safer society. Though fairly brief 'Prisoner' gives an accurate but out-dated account of life in one of NZ's so called rehabilitation prisons and how it affected one man. The next time you read in the paper about a man being sentenced to a term of imprisonment for the first time, just remember that he is entering an oppressive system from which he cannot emerge a better man — he is entering an unhealthy environment in which punishment, humiliation, degradation and if not strong willed enough, his own self respect, above all else punishment takes precedence over rehabilitation. Public vengeance is satisfied, justice is seen to be done, and another criminal is created.

"Society" is never defined anywhere in *Prisoner*. Michael Joseph Savage is at least twice quoted (unsourced) on the question of "society has the amount of criminals it deserves." Surely one would then go on to seek out the motive force of the society in question, its composition, structure and so forth.

But the man with all the answers contents himself with morbidly observing that "if society forgot its greed" then all would be well. But what causes greed? Is it equally existent in every type of society? It is a great pity, but New Zealand society will not forget its greed for the sake of a theory which says that a prisoner who steals a tin of coffee is merely mad.

The "rat race for position and money" is an aspect of the struggle between classes in our society. In a class society such as New Zealand the legal, judicial, and prison system is basically the instrument of the ruling class (in NZ the bourgeoisie) to maintain its position of "dictatorship masked by parliamentary forms" (V.I. Lenin *State and Revolution*).

This is not to deny that our type of society produces much mental illness, which is intensified in the most oppressive conditions of a prison. The author has seen the alienation but not the cause. As the author correctly points out "society cannot solve this problem by shutting it away in little remote corners...in the hope that the problem will disappear."

Neither can the problem be solved by the suggestions of "John Justin", who as far as I can see has merely constructed an elaborate rationalisation for actions of which he is ashamed.

DRAMA

"Unmasking the Unknown" GROTOWSKI

By Cathy Wylie

Jerzy Grotowski is a Polish director with a subsidised theatre troupe and an awesome reputation throughout the theatre world for his originality, air of mystery, and, above all, success — as he says himself: ".....art is immoral. He is right who has the result." Recently he gave a one-day seminar in Wellington under the auspices of the QEII Arts Council.

Virtually everyone seriously involved in the small New Zealand theatre scene turned up, a little unsure of what to expect. Most of them had heard of Grotowski, and the kind of theatre he is involved in, but little more than that. Grotowski arrived late, and proceeded to ask for questions, and to use M. Jugand from the French department as an interpreter. The questions revealed the audience's uncertainty: were they there to find out more about Grotowski in order to know more about him, or in order to learn more about themselves, and their own approach to theatre? Grotowski seemed to hope for the latter, which is why he asked for questions instead of giving a lecture, or posing as the overseas expert of which New Zealanders are still so fond. Presumably the questions would reveal the audience's concerns.

Grotowski's replies were poetic and oracular, but never arrogant and never trite. He has a spellbinding manner of speaking, seeming to be in dialogue, or at least, conversation, with every one of his audience. For those who hoped for specific remedies and descriptions of technique, the seminar was disappointing. Grotowski refuses to give answers, and continually stressed that he was not 'the key' for other people, who would have to find that in themselves. He wished to be more someone to encounter and to get people to attempt to be honest with each other. What remains to be seen is the effect in New Zealand theatre; what I found most disappointing was that we all drifted away after the exit of the great man, instead of talking together. Any talk that did go on was more about Grotowski's appearance, his use of a translator, the fine way he moves his body, rather than using what he had said as a critique of what we were doing, a means of exploring and tapping our own creativity.

What follows is an outline of some of the more important aspects of Grotowski, culled from memories of the seminar, the press conference the next day (which is to be printed in the next *Landfall*, and contains some interesting comments on theatre buildings and acting) and two interviews in *The Drama Quarterly*.

Jerzy Grotowski is well known and respected in theatrical circles as an exciting and creative director, but his ideas are little understood. Perhaps this is because Grotowski refuses formulas, or readymade recipes to hand out to actors, in an art where 'technique' is a mag-



ical and charming word for the majority of its practitioners. He prefers to see theatre as part of a thoroughgoing and honest self-discovery, a continuing creativity, since for him the definition of humanity might well be the 'condemnation to create'.

Thus any mechanical practice of exercises or even attempts at self-awareness directed, set in motion by somebody else will be in vain because they are additions to the personality rather than originating from the roots of the individual. Both the inspiration to create, and the discipline or structure which allows the creation to be communicated or articulated to other people, must be generated from within; imposition from outside leads only to sham performances.

So also does repetition: "In order to create one must, each time, take all the risks of failure. That means we cannot repeat an old or familiar route. The first time we take a route there is a penetration into the unknown, a solemn process of searching, studying, and confronting which evokes a special 'radiation' resulting from contradiction. This contradiction consists of mastering the unknown — which is nothing other than lack of self-knowledge — and finding the technique for forming, structuring, and recognising it."

For Grotowski, creativity and discipline go hand in hand — separate, they are useless. He is well-known for his acerbic criticisms of American groups, particularly the Living Theatre, for their flaccid self-indulgence, their reliance on the group not only for creative sustenance and impetus, but also for their emotional well-being. As far as he is concerned the actors are on ego-trips rather than voyages of self-discovery (which he says can come only "through penetrating his relationship with others — studying the elements of contact..."). He is also critical of 'political' theatre, since too often it degenerates into slogan slinging, and facades without thought or honest conviction. He has bewildered many would-be disciples by encouraging them to use him as inspiration only,

and tends to denounce any attempts at 'Grotowskian theatre'.

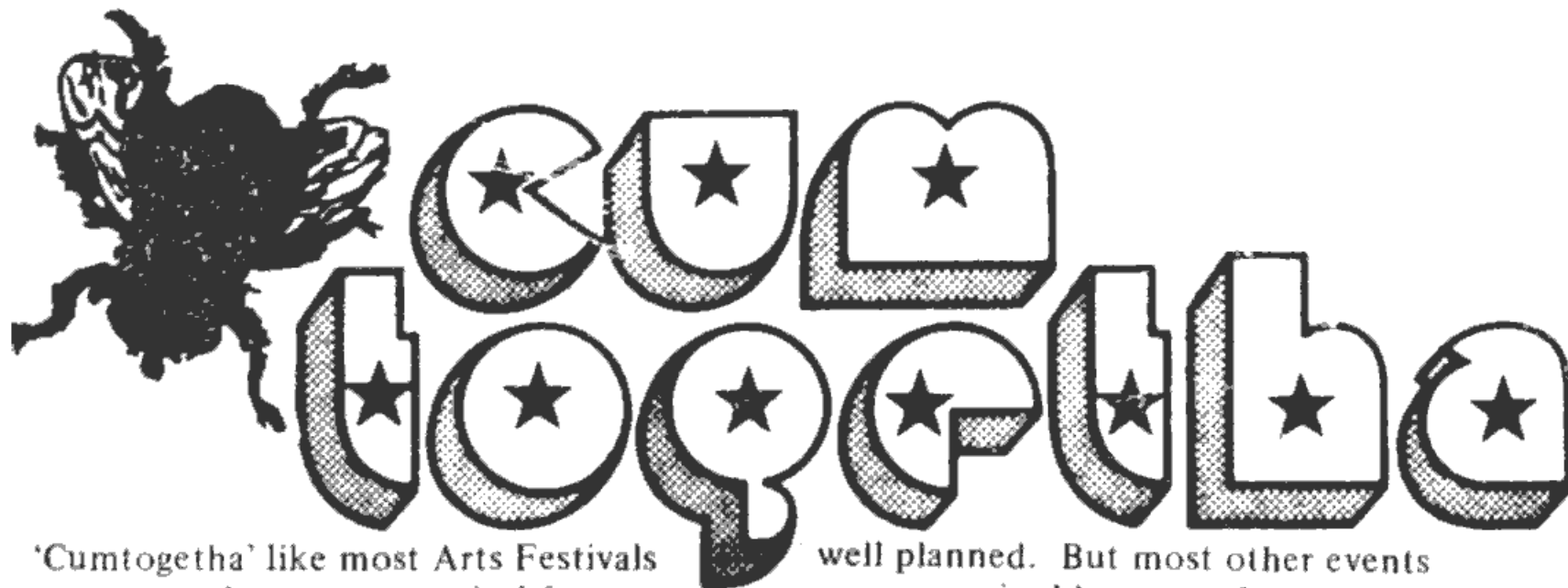
Perhaps the most interesting aspect of Grotowski, the one which is most immediately useful to people committed to theatre, is that he has already encountered and overcome, more or less successfully, many of the problems that today's group theatre is only just striking. One of these is the relationship between audience and actors: many actors have seen a barrier existing which allows an audience to distance themselves, to analyse the action instead of concentrating on it. Like many other groups, Grotowski's Polish troupe attempted to integrate the audience into the action by seating them among the actors, and treating them as actors. The trouble with this attitude is that it's ultimately rather condescending; while the audience are treated as participants, there's no way they can alter the action — and audiences resent such token representation. Unlike the actors, who work to a script or some kind of mental map, the audience share no such baseline. So any attempts they make to 'join in' are fumbling and unconfident: they are unable to take the risks necessary for creativity.

Grotowski's solution is to resurrect the traditional theatrical 'unities' of time, space and action. However, he is not attempting unity within the play so much as a meeting between the actor and the text, the audience and the action. In effect, he is trying to recreate communal theatre, not for any statement of solidarity so much as to enlarge experience, and, to use a travel analogy, in the sense of shared experience of humanity rather than the 'round the world in eighty days and a roomful of slides to prove it' traveller. "One must always look for the word-for-word truth. The audience can watch the process of confrontation — the story and its motives meeting the stories and motives in our lives." Grotowski is concerned that one should meet without masks in theatre, so that it becomes a way of reaching back to the fundamentals of 'life', or oneself, or humanity, or whatever. Audience participation only encourages the social masks to be gripped more firmly. His solution however, is very simple: "We solved this problem when we did Marlowe's *Dr Faustus*. For the first time we found a direct word-for-word situation. The dramatic function of the spectators and the function of the spectator as spectator were the same. For the first time we saw authentic spontaneity. The audience was treated as *Faustus*' invited guests, people whom *Faustus* seeks so that he can make an analysis of his own life....."

The audience in Grotowski's terms is not a passive presence, nor is he concerned, as so many people working in theatre are, to grab the masses off the street and into the theatres to replace or at least supplement the proverbial culture vultures, alias artie farties. His idea of the audience is qualitative rather than quantitative: he does not assume that everyone is capable of the same response or tolerance of a piece of theatre: "Each spectator has different needs and, in the course of his life, his needs may even change. Our task as artists is to find spectators for whom the kind of work we create is truly necessary."

There is much else which could be said about Grotowski and his work. However, I hope the broad outlines will inspire those who are interested to seek out his interviews and work ('Towards a Poor Theatre'); following Grotowski, I renounce any attempt at spoonfeeding or definitive summaries. What makes the man worth listening to, or, in his terms, 'meeting', is that his ideas are not just visionary, but have evolved through action and practice, failure and blockages: in short, 'creativity'. "The problem is always the same: stop the cheating, find the authentic impulses."

Bruce Robinson reports on the 1973 Student's Arts Festival held in Christchurch last week and called.....



'Cumtogetha' like most Arts Festivals was a cross between a musical feast-cum-orgy and a hare-brained attempt to achieve total knowledge 100 years after Coleridge, the last to try, gave up the same quest. It was celebrated by a yearning mass of unpracticed 'participants', and was completely divorced from non-students who are unable to take a week off in order to 'Cumtogetha'. Arts Festival and hundreds of traipsing students in town create a fair bit of outside interest. Yet the 'no badge - no show' rule meant that unless the full enrolment fee of \$5 was paid then nothing, nothing at all could be joined in by an interested party. This principle ignores both the noble aims of a Festival and the possibilities of getting extra money for single admissions and generating some good will among the locals.

The Festival itself was sparse in content and dull in form. A few major events such as rock concerts-jams, films and mask-making workshops were fairly

well planned. But most other events were organised between the 'teachers' and 'learners' by filling in cards with names and telephone numbers at the Learning Exchange and ringing each other up etc. The festival would have needed to be about a month long to sort this out.

With astrology, diverse variations of yoga, drugs as vision, and various other feudal enterprises being discussed the organisers probably wanted gurus to emerge and shine the right light at the right time. But phone numbers rely on the person being at home which ideally shouldn't be the case during an Arts Festival.

It all started with the deputy-mayor officially opening the Festival in Hagley Park on Sunday afternoon. His voice, advancing and retreating with the gusts of wind, left the message that he'd like to see them (students) taking part in "our local councils" in the future. And having grasped votes out of thinnish air he left.

Sometimes a pretentious fool calling himself "The Wizard" spoke but it was all very tedious. Then a young lady volunteered to start the artistic bit of the festival off. A poem. A 'right to life' poem. A 'foetus flushed down the loo' poem. An 'I'm along with the Jesus Freaks and their professionally signwritten psycho-delic bus' poem. It was a bit bad with all these Jesus Freaks about the place until somebody said he had seen a star over Invercargill that was moving south and they all disappeared.

For the first few days everyone sat back for a while waiting for 'things to get going'. After all the concept was new and experimental — *Participation*.

On the Wednesday Neil Reithmuller and Margaret Matheson were further remanded in custody in connection with the alleged bombing of the US Consulate. Their next appearance is on.....

On Thursday Mike Murphy after receiving some gigantic fines in Wellington earlier in the week for political offences received a further \$160 fine and a year's probation for charges going back to the Harewood demonstration in March.

By this stage Cumtogetha had come together slightly more or at least sorted itself out into cliques — with substantial and consistent crowds at rock concerts, late-night films, the permanent Stein in the town union, and sensitivity/movement/encounter groups. As usual the crowds mostly went to the least demanding events. Not that the choice of possibilities were outstanding. Any way the end of the week loomed up and things

after nearly getting going organizationally lulled again.

Safe away from home students worked hard at the perilously important sexual conquests of the day but in crowded flats full of crashers got little room for free play with them. Safe away from home they could forget that there was nothing really at Arts Festival that wasn't on at some time or another on their own campuses. It's just that most lack the guts to break free of their hang-ups at home.

But then there was the 'spirit'. Each year it returns like a cat with nine lives, a ghost of a ghost, each time a bit paler and flimsier (if you're into terminology it translates as 'more ethereal man').

So that's what an estimated \$6,000 loss was lost on. The general feeling before Cumtogetha was that many were going to stay away including many artistic groups. The failure by the organisers to realize that they wouldn't get 3,000 people meant that the financial loss incurred will probably make this the last Universities Arts Festival ever.

MSSA ANNUAL GENERAL MEETING

15TH SEPTEMBER 1973

2.30 p.m.

SMOKING ROOM/LOUNGE

N.B. NOT 1ST SEPTEMBER 1973 AS IN THE NEWSHEET.

Sonny Terry and Brownie McGhee, the legendary blues musicians, gave a concert on campus on July 31st. During their stay in Wellington they were interviewed for Salient by Gordon Campbell and Paul Chalmers.

“Its all just music to me”



Sonny Terry (mouth-harp) and Brownie McGhee (guitar)

Interview

SALIENT: The traditional route for black entertainers has been through church music and spirituals. Did you follow that route?

BROWNIE: I did play in the church. I played both blues and spirituals. Its the same thing. If I wanted to play spirituals now you understand I wouldn't have to sit down and rearrange anything. The relationship between blues and spirituals is very close. Its only in the different story they tell that gets some people confused. Spirituals is about imagination, see? Its not about what's going on here. That's the blues.

SALIENT: I brought it up because some people have reacted very negatively to say, Ray Charles rewriting a spiritual to make "I Got A Woman".

BROWNIE: No, I don't think so, nothing in music should be kept apart as long as its musical. Other people have differentiated black music because that's been in line with what they've wanted to teach us; that you've got to go to heaven to get the good things in life. Black people were told "you can't enjoy yourself here". So my blues and my spirituals have got no bearing on my life. By that I mean I'll get drunk and sing spirituals just as quick as I'll sing the blues. Its all just music to me, that's all.

SALIENT: Sonny, you started playing blues on the street right? Is this anything like the English busking? Would you have a regular position in downtown Raleigh where you'd set up to play?

SONNY: Yeah, we used to go down to Raleigh, go Friday, Saturday and play; we'd make enough to take care of rent and everything. We'd just start to play and some fellow would stop, then another would stop, pretty soon you get a crowd, they'd pass the hat round, nickles and dimes. We'd play for a quarter nothing less. Someone give a nickel, someone else a dime I'd say "hey, ten more cents man and you're gonna get a song". Yeah, that's how it goes like that.

SALIENT: Are people still doing this?

SONNY: Sure, it still goes on, but they don't do too much now in New York. Me and Brownie used to do it in New York City, up there in Harlem. But it got a little tough, dope, you know, got too strong. No one is playing on the street now, you are likely to get a brick alongside your head now.

SALIENT: People tend to romanticise the blues, say you've got to be suffering to play blues. They forget that you need to have a little room from all that suffering in order to create.

BROWNIE: Right. If you're living on the street you got to play what people want, not what you want to play.

SALIENT: In the folk revival you and Brownie were the first big names in blues to make the

college circuit. Do you think it was your style that was more.....

SONNY: No, no we ain't changed our style. We just were in the right place, knew the right people.

BROWNIE: We've got something that sells. We've never had a million seller, never even an extraordinary seller but its something that sells regularly. People pay a lot of money for our old records why, I don't know, but.....

SALIENT: Do you still sell to a black audience?

BROWNIE: We sell to everybody. I hope. I mean I hope we still sell to blacks.

SALIENT: I wondered, because 30 years ago people might listen to blues, or play blues, now do they just go home and put on the latest Motown record?

BROWNIE: Thirty years ago only black people bought black records because they were the only ones interested. I don't know why things like that change. Thirty-five cents a copy they we e then. You want to buy our records now you got to pay a lot more. Maybe that has something to do with it.

SALIENT: Brownie, you've said that playing blues means living them, and that this meant whiskey, women and....

BROWNIE: And money. And if it aint whiskey its the penitentiary or travel. But mostly, lord knows, its women.

SALIENT: White singers you've performed with, people like Seeger and Guthrie went through a kind of white blues experience as okies in the dustbowl and union struggles. Yet they expressed their "blues" much more frequently in political terms. Have you ever wanted to put your political views more directly into your music?

SONNY: Explain this good to me. You mean do I want to play just for blacks, not for whites, or for whites, not for blacks? What do you mean?

SALIENT: No. I mean have you ever wanted to express your political views in your songs in the same way Guthrie did in his? Or in the way Leadbelly did?

SONNY: Well 'Belly did folk songs, not too many blues. But lord he caught hell for doing what he did.

BROWNIE: In a lot of my songs you find a lot of political lines, but they're not there to knock people in the mouth with. I do know, though, what is going on. But when you write that sort of song you set yourself up. People think you're trying to give an answer to the problem in America which is between black and white. Mine never did, no song would make much impression on that problem. That's something black and white got to work out between themselves.



Biography

Saunders Terrel (Sonny Terry) was born in Greensboro, Georgia, in October 1911. At the age of 11 he was blinded in one eye in a children's game and later he lost the sight of his other eye when a piece of iron was thrown at his face. His blindness stimulated his study of the harmonica which he had been 'fooling around with' since early childhood.

He teamed up with Blind Gary Davis and they played on the streets of the tobacco towns together. Later Sonny met Blind Boy Fuller with whom he became close friends. All three blind musicians played together for some time on the streets of Durham and Raleigh led by a local albino named George Washington who played guitar and washboard. The mayor of the town acted as their manager and arranged their first recording dates with the Vocalion company in the late 'thirties.

Washington met up with Brownie McGhee son of a farmer and 'wheeler'. Brownie was born in Knoxville, Tennessee, in 1914. He learned his first tunes on a banjo made from a marshmallow tin. At the age of four he was afflicted with polio which permanently affected the growth of his right leg. As he was unable to do normal field work he played guitar for vacation resorts in the Smoky Mountains until he joined the Rabbit Foot Minstrels. Like many other singers at the time he travelled with 'doctor' shows and with the Mighty Haag Carnival, playing road-houses and jukes, 'runnin' wild'.

It was while travelling that Brownie was introduced to Sonny Terry, Blind Boy Fuller and co. McGhee formed a band of six members, including Sonny on harmonica.

Sonny travelled to New York where he landed a part in 'Finian's Rainbow', Brownie later joined him and shared a small spot in Tennessee William's 'Cat on a Hot Tin Roof'. Since then the two have almost become legendary figures of the blues as a duo, although they insist that they are still individual artists.



RECORDS

Still Alive and Well: Johnny Winter
CBS SBP 474 106.
Second Album: Roy Buchanan
Polydor 2391 062.
Communication: Hookfoot. OJM
JNL 34833. Reviewed by Pat O'Lea.

Times have been hard for Johnny Winter over the last two years. He spent most of that period off the road coping with a nervous breakdown wrought about by the pressures of his sudden transformation from bluesman to guitar hero, and his own self-prescribed palliatives to counter the resultant stress. He snapped under the strain, but when you hear "I'm alive and well/every now and then I know it's kinda hard to tell/but I'm alive and well," punched raspingly across his characteristically flailing guitar lines, you know he means it.

"Rock me, Baby", his solitary nod in the direction of his blues roots, boots the album off to a blistering pace and, barring two minor side excursions — one into country and western and one into a schmaltzy ballad — sets the tone for the remainder of the record. Winter cuts loose from the basic riff of rock 'n roll with some electrifying, almost mesmerising, slide work which builds into a frantic solo. Below the incendiary guitar work, Randy Jo Hobbs and Richard Hughes supply a rock solid bottom. "Too much second", the other Winter original, winds the tempo down slightly and pushes a suitably jagged dobro-mandolin interplay to the forefront, with tasty flute embellishments from Jeremy Steig.

Rolling Stones' fans get a bonus in the form of "Let it Bleed" which again focuses attention on the quicksilver slide and "Silver Train" — reportedly written for Johnny by Jagger-Richard — and the strongest track on the album. It could have been lifted straight from "Exile on Main Street", so similar is Winter's phrasing to Jagger's. Still alive and well, you betcha. And kicking, too.

Roy Buchanan has been around for a long, long time — almost 20 years in fact — but he's finally starting to break through, after paying his dues in session work for people like Lieber and Stoller and clubbing. During this time, he's also made a lot of heavy friends. Friends like the Band's Robbie Robertson, who had this to say about him: "Roy is the first great rock guitarist I ever heard. He's wonderful."

Phonogram didn't release his first album because the single taken from it sold about five copies, which is an out-and-out bummer, because any one track on this second is enough to leave most guitarists trembling in their boots. If he catches on with the record-buyers like John McLaughlin, and he should, perhaps Phonogram will belatedly, as is usually the case, release his earlier material. Buchanan commands such a complete mastery over his chosen instrument that two tracks alone from "Second Album" are enough to rocket him into the Clapton class, and perhaps even a little ahead. This is not a joke. His back-up group is distinctly pedestrian and the vocals, thankfully, are restricted to three numbers. Nevertheless, in each case they convey adequately lyrics that are stark in their simplicity, almost skeletal, but are still deadily effective.

The music works best when the guitar is the feature, as on "After Hours", a 6:13, 12-bar epic during which Buchanan displays a remarkable sensitivity in wringing out a wide range of tonal textures. A "Dust my Blues" type flurry

introduces "Tribute to Elmore James" and develops over Dick Heintze's rolling piano base into a nimble-fingered solo exploring the Fender's full potential. Now, about that first album....

"Communication" is Hookfoot's third album, and after intensive listening the only thing that disturbs me is that they haven't received more in the way of recognition for their efforts. In this world of androgynous slush and clinical classical rip offs, bands which play straightforward, no nonsense rock — bands like Hookfoot — sometimes have trouble making themselves heard throughout the schlock or noticed in the overflowing record bins.

There's no revolution going on here, just four extremely competent musicians — who include Elton John spinoffs Caleb Quaye and Roger Pope — and who are not out to bore you with any unnecessary frills. Basically they are a dual guitar line-up, who, while a trifle shaky in the vocal department, could trade licks with their American cousins, the Allman Brothers, and still come up smiling.

The Quaye persona dominates Hookfoot, which is not to denigrate his abilities. It's just that the two outstanding numbers, "Crazy Day Running Around" and "Here I come" were both written by Quaye's fellow guitarist, Ian Duck, and feature both of them swapping vocals and breaks as if they were demon-driven. Freddy Gandy on bass and Pope on drums are no sluggards either — they're as tight as any of the Tampa-Stax house combinations and several times as heavy. So, if you're fed up to the back teeth with the demented rantings of paranoid psychotics, gagging on the latest guru's protegee and the soul brothers and sisters aren't getting it like they should, what's left that's still got quality? Here it is.

String Driven Thing: String Driven Thing (Charisma 6369 923). Reviewed by Richard Best.

Aside from The Mothers who cultivate bad looks, String Driven Thing take the prize for Ugliness. Forget the man with the hair and you got one guy with buck teeth and crossed eyes, another with monstrously thick eyebrows who'll be freaking the Roxy in 1975, and a woman you'd look twice at to see if you had her right. An unsympathetic society has kept these people home on Saturday nights and 'twas a good thing.

String Driven Thing make uncompromisingly electric music and if it all sounds a mite crazed at first hearing, it's cos you haven't heard anything NEW for that long.

SDT are English. Shel Talmy of Millie Small fame produced and they sound like the once potent Curved Air might and should have been. Fragile folk and when you start dismissing it all as acoustic neuroses — a snatch of neo-classical violin that kinda jolts you.

"Circus" is one of those maniac English folk songs scratching on confusion: Take me to the circus/I wanna see the lion/I wanna see the tiger in a Jefferson Airplane influence "My Real Hero", it's a Scatrain violin and: Who's feeling who? and God doesn't play in a rock 'n roll band.

It's pretty shaky stuff and nobody'll make it a staple in any day in the life. It makes a change though and if they weren't so goddamn ugly they'd beat the pants off Fairport Convention.

Geordie: Geordie (EMI EMC-3001) Reviewed by Richard Best.

Geordie rock like a 46" tit, they play worse than Slade and I love 'em. They're English natch (when did you ever hear a raw American band) and they boogie through 11 tunes with slammed guitar chords, no finesse whatever and some real bastard Noize.

Five stars for insolence cos there's nothing new here, it'll insult Gordon Campbell and it's draught beer yah-hoo clamour.

Do ya wanna know how bad it is: me mate can't even get stoned to it!!



Eat It: Humble Pie (A&M AML-34126/7). Reviewed by Richard Best.

I was a sad kid when Steve Marriott left the Small Faces in 1968 and came up with a tasteless kid supergroup called Humble Pie. As Safe As Yesterday Is and Town and Country were dull, competent exercises in nadir.

"Irchycoo Park" had withered with pure acid and for a while it looked like Odgen's Nut Gone Flake was the End.

Then, Rock on, Rockin' the Fillmore and Smokin' and uncited joy. You could dance to these lips and it was (almost) Raw Power without no pretension and make-up.

Eat It? — maybe good things don't last forever. It's spunky all right and Steve Marriott still rocks like like a devil. Four sides split neatly into soul, rock, acoustic and live and three Negro women, The Blackberries, who fill it out rather well.

I don't know why but Eat It doesn't quite gel. Maybe four sides is too much or the Pie got ate at the Fillmore. I wanna dance to rock and Status Quo and Slade do it better than these guys. I wanna rip and with due respect to Marriott and the "personal acoustic slide", I can't rock to that.

Listen to "Beckton Dumps" on side four and hold the tears when echoes of "Lazy Sunday" filter through. Shit, we danced to that one, eh?

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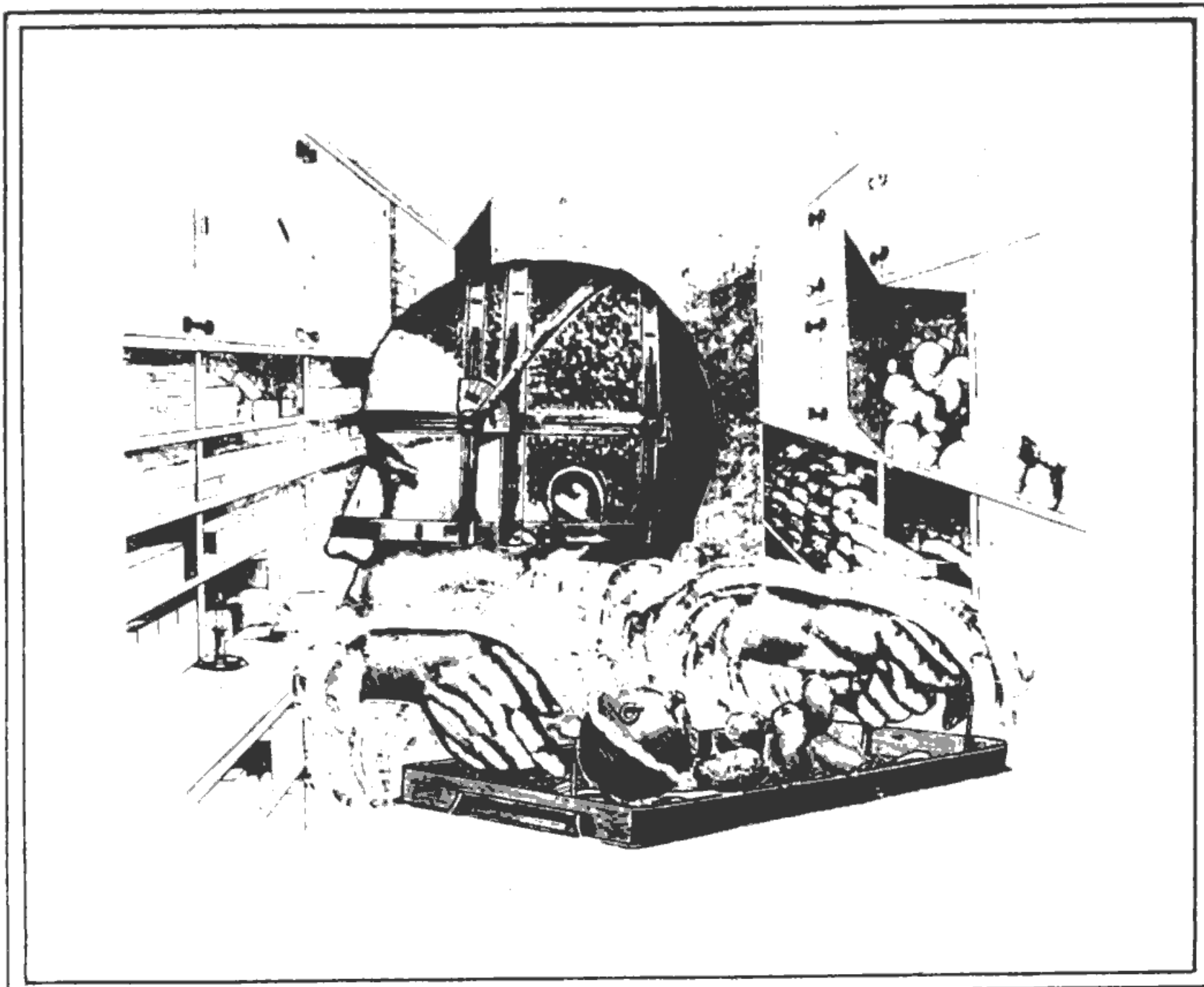
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LETTERS

LETTERS TO THE EDITOR should be given to one of the editors, left in the box outside the office or posted to Box 1347.

Language and Culture

Dear Sir,

The Maori language can be regarded as a vernacular language. It is not a pidgin language. Why? Because it is the indigenous language of New Zealand spoken by many as a first language; whereas a pidgin language is not an indigenous one. Pidgin language is formed by the mixing up of two or more languages within an area. It is no one's first language. One country in which Pidgin English is widely used is New Guinea. It seems to me that it is due to the fact that the local peoples in order to combat the intrusion of the English language, much preferred at the time a language of their own manufacture. They were not too happy about the Australian introduction of colonisation. Their pidgin English was a compromise, and it has become very popular. When pidgin English is adopted in New Guinea as the first language of some children it could be called a creole language.

How can Maori as a vernacular language justify its existence from a Sociolinguistic point of view? And in relationship to English, which is the standard and the second language in New Zealand? Historically, due to British colonisation, the Maori language suffered a terrible setback during the second half of the nineteenth century. There was to be only one language in New Zealand, and that was the English language. It is a hundred years since this policy was initiated, and the Maori language is still persisting. This year 1973, there is a greater upsurge among the Maori and the Pakeha people of interest in the perpetuation of the Maori language by its introduction into the primary schools as well as in the Secondary and Universities. A great chief who died in Wellington recently had said while he was still alive: "My Maori language is of highest importance to me. I firmly believe it is a treasure given to me or any Maori as a wonderful gift from God." Here in

these words some Sociolinguistic aspects can be clearly observed. His Maori language was sacred to him, and so he expresses his loyalty and pride in it. It was a traditional language it was a language of prestige, of mana and of *mauri ora* (life-principle). Dare anyone take it away from him even in these modern days! As a Maori, I also hold these aspects and concepts very dearly.

The question is asked, can the Maori language survive for any length of time? To me, the answer is yes. But how? It must, from a Sociolinguistic point of view, keep in step with the English language. Sociolinguistics is the study of the relationship between the structure of language and its use in a social and cultural context. It deals with the full relationship between language and society.

First of all, let me discuss the language part of our New Zealand society, to try and weave it into that society. There are two languages in use in New Zealand society: the Maori vernacular language and the English standard language. Let us look briefly at the vocabulary, the lexicon. Yes, Maori in the modern setting is lacking in technical and technological terms. Some of the major languages of the world lack technical terms. They have had to borrow, and have been borrowing for some time. English itself has had to borrow many words in the past from Latin and Greek. If it had not borrowed it would not have survived to this day. Since all Americans speak English, and the populations of the British Isles, and most of the Commonwealth of Nations, it certainly appears to be a formidable language today even alongside Mandarin and Russian. Maori today is borrowing quite a few words from English, even in everyday uses. For example, the words machine (mihini), party (paati), beer (pia), hotel (hotera), Karaitiana (Christian) Ingarangi (England), Scotland (Kotarani), Irish (Airihi) and so on.

Just as there are different varieties of English, Arabic and French, so there are different varieties of Maori just as there is classical Arabic and colloquial Arabic, so there is classical Maori and colloquial Maori. Classical Maori is most appropriate for ceremonial purposes on the marae; colloquial Maori is used for more everyday conversational purposes.

So we see that the Maori language is worthy of study from a linguistic and sociolinguistic point of view. And perhaps research will contribute to the mana or prestige of our language and encourage the pride and loyalty it will need to survive in New Zealand society.

—Hemi Potatau

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Menstrual Extraction

Dear Comrades,

As you know, NZUSA has decided to withdraw its sponsorship of the Lorraine Rothman visit due to the apparent misgivings of certain males led by Peter Wilson. I have seen no explanation of why these people including Mr Wilson thought that the tour was not worth supporting any longer. It has the support of all the female representatives on NZUSA plus feminist groups throughout the constituent universities of NZUSA apparently though this is not sufficient. Many feminists share the same political views as Mr Wilson that is, are socialists and some like myself, consider themselves Maoists as at the moment China has policies which recognise the rights of women to a much greater extent than most other countries be they socialist or imperialist/capitalist. Apparently this same recognition of women's rights is not evident by many Maoists in New Zealand. As usual women in the New Zealand Left have to suffer from the reactionary views of males on women's issues. One would have not expected better from the RSA but surely the NZUSA would be slightly less reactionary.

Hoping for a satisfactory reply and explanation,
Yours in the revolution,
Ms Jill Basher,
c/o UCSA
University of Canterbury,
Private Bag
Christchurch.

Cultural Exhibition Hides Exploitation

Dear Editors,

The article on Malaysia in Salient No. 19 was a very rigorous expose of the social and political inequality which exists in Malaysia today. The need to radically alter the structures in that society which generate such inequality emerged as the main message of the article.

It is unfortunate that the same cannot be said of the Cultural Exhibition turned on by the Malaysian Students' Association over the August holidays. Photos of huge expensive buildings were displayed as evidence of social progress. Yet in the context of the poverty and backwardness which the Salient article described, such conspicuous expenditure is not to be applauded. Rather, it is to be condemned. It is to be classed alongside the spending of ex-President Sukarno of Indonesia who promoted similar kinds of projects in order to obscure the lack of real development in Indonesia.

Also on display were expensive ornaments, photos of Westernised Malay girls representing not cultural identity but cultural imperialism. Finally there were glossy tourist-type handouts on idyllic Malaysia and posters declaring the proud national unity of Malaysia. Yet nowhere in all of this did I see anything around which the workers and peasants of Malaysia could possibly unite. Nowhere was it pointed out that yields on capital invested in Malaysia are higher than in any other country in the world. Nor were the implications of this for the life and culture of those who create such wealth in Malaysia — the workers and peasants — even hinted at.

The Malaysian Students' Association thus did a grave disservice to those who attended this Exhibition. In so doing it also demonstrated its total lack of allegiance to the ordinary people of Malaysia. It is only to be hoped that those who wish to understand Malaysian society will re-read the Salient article and not be drawn in at the superficial and elitist level of communication which MSA seems eager to promote through such "exhibitions".

Verity Jones.



MSSA will not disband!

Dear Sirs,

We are informed that rumours have been circulating within the precincts of this University during the past weeks to the effect that the present executive committee of the Malaysia-Singapore Students' Association is seeking for a dissolution of the Association during the forthcoming Annual General Meeting scheduled to be held during the second week of September. In this respect, might we point out that such rumours are utterly false, 'damn lies' to quote a little bird, and that such rumours are being perpetuated by dirty, fascist, arse-licking scum, seeking to destroy the Association and all it stands for.

Might we reiterate, that the MSSA will certainly seek to continue its existence within the University for many years to come and that the Association will under no circumstances bend to the will of bigoted politicians or seek in any way to perpetuate the kind of suffocating, communal and fascist politics which forms so much a part of the scene in the countries represented by the Association.

The Association will, in this respect, continue to uphold the aims of the Association as laid down in its Constitution, 'to promote closer relations, understanding and co-operation among members of the Association' and 'to foster friendly relations and mutual understanding with the people of New Zealand' to name a few.

The Committee,
Malaysia-Singapore Students Association.

An Overseas Exchange

Dear Sir,

I was quite amused to read Peter Franks' cavalier comments about the budgetary incentives to help New Zealand firms engaged in the "export of technology and skills" obtain overseas contracts. To say that firms like ENEX are denying Indonesians the opportunity to develop their country according to their criteria and needs, is manifest nonsense. Indeed it is becoming increasingly apparent that, ideologically, commercial participation of such selective nature would be more acceptable to developing countries than multi-lateral assistance with its concomitant institutionalism. The projects with which ENEX is associated, are chosen by the Indonesian Government on the basis of pre-determined criteria such as generation of employment appointments and domestic production. To this extent criticism of their activities ought to be related to their actual role in achieving these defined objectives, and it is clear that Mr Franks' comments are not based on such an appraisal.

Yours truly
S. Rajaschan

Behind Nuclear Control

When the Dominion of Thursday July 28 carried a brief report on the arrival of an American Trade Unionist, it was shown exactly what the current nuclear test issue was all about. "LEAVE BOMBS TO THE BIG BOYS" was the headline attached by the Dominion to a story about an official of the Postal Telegraph and Telephone International (PTTI) workers' organisation who thinks it is quite unnecessary for France to have nuclear weapons. What need does France have for nuclear weaponry when the United States and the Soviet Union have enough to blow the rest of the world apart if they want to?

This of course is a very popular attitude at the moment, in one form or another. Such an expression from an American is not altogether surprising, but we see more or less the same line being taken by Norm Kirk and Barry Mitcalfe in New Zealand, Gough Whitlam in Australia, and by most trade unionists in capitalist countries. They all say what a marvellous thing it is that Norm with the backing of the New Zealand people has sent a frigate out into the Pacific to fight for liberty and humanity and all the rest of it.

The most important point to realise about all this is that it is entirely fraudulent. As the American trade unionist so carefully reminds us, as long as the United States and the Soviet Union have the bomb, who else needs it. While these two countries alone have vast stocks of nuclear armaments (Britain also has them, but not in significant quantities), they are capable of dividing up the world between them. There is an imperialist hegemony of nuclear control, where the most powerful weapons in the world are being held by the two most dangerous owners, United States imperialism and Soviet social imperialism. That is why we should surely be pleased at the prospect of both China and France developing nuclear weapons for themselves!

This makes quite obvious the reasons for the opposition to French tests by the American trade union official. American trade unions are notorious for their subservience to capitalism, and hence to find a prominent trade unionist supporting such an imperialist division of the world is only to be expected. It ties in well with the recent visit of Brezhnev to the United States, and is an attitude reminiscent of that of the fifteenth century pope who divided the world between Spain and Portugal.

It is now becoming plainer exactly what the role of our New Zealand and Australian Prime Ministers is in all this. Perhaps you noticed that they sent formal diplomatic protests to both China and France on the occasion of recent nuclear tests conducted by those countries. It is yet another instance of Labour governments giving support to foreign imperialism. (Look how Kirk is opening New Zealand up to the Japanese over the beech forests issue.) And all the trade unionists in the capitalist countries follow suit with their complaints as Tom Skinner and Bob Hawke tell them to. Trade unionism is essentially a spontaneous response of workers to industrial society, and so all our good capitalist trade unionists mechanically protest at bomb tests as an automatic response to an environmental issue. As in so many similar cases, a more considered analysis of what their position ought to be might lead to a different conclusion.

But do not get the idea from this that it is a good thing for as many people as possible to have nuclear weapons. The ideal thing would be for all stockpiles of nuclear weapons to be destroyed. This is the answer to problems of maintaining world peace and preventing nuclear pollution. This is what is advocated by the People's Republic of China. But in the meantime we must not be misled by any thoughts of Dr Strangelove. The more countries that have nuclear arms, the more difficult it will be to use them. We must beware of Norm Kirk's apologies for imperialism, and recognise French nuclear tests as a positive move, and not as a regressive course of action!

David Tripe

The NZ Revolution

Dear Comrades,

Your correspondent, "ex Party Member", Salient 36/18 July 26, obviously does not like the "Peoples Voice". It is also obvious that as he was a Party member sometime during the period 1945-1970, he must bear some, if not considerable responsibility for the alleged decline in sales of the "Peoples Voice" which he asserts took place in that period.

It would appear that he is one of the Bailey-Manson group which parted company with the Communist Party of New Zealand in 1970. He now asks on what grounds our Party can claim to be Marxist-Leninist. He thereby implies his own qualifications in this philosophical field. He goes on to misquote Lenin's definition of New Zealand as a social democratic paradise and adds that the conditions described by Lenin still apply. In making this assertion, he shows himself to be, not a Marxist-Leninist, but a dogmatist, for conditions have quite clearly changed radically since Lenin wrote thus about New Zealand. The world in which NZ exists has also changed to the point where, to quote Mao Tse Tung, "Revolution has become the main trend in the world today".

But "ex-Party Member" describes as bufoonery the need to build a force capable of seizing State power when set forth in the "Peoples Voice". By this jibe he denies the revolutionary potential of our class. He thereby serves his masters well, for this is exactly what the rulers of New Zealand wish all workers to believe.

Lenin, in his book "What is to be Done?" makes a devastating attack on the theory of spontaneity but "ex Party Member" is basing his attack on the CPNZ and the "Peoples Voice" precisely on this theory. This is clear when he says, apparently in all sincerity, "conditions in our country are not those to produce a vigorous Marxist-Leninist Party". Is it not clear that in making this claim he sees "conditions" exercising the decisive role, but leaves out of his consideration of these "conditions" the interaction of classes and parties in changing these conditions? Yet I suppose he still considers himself a Marxist-Leninist. It is apparent that he does, in fact, make strenuous efforts to deprive this philosophy of its revolutionary character. He thereby reveals himself as a thorough-going revisionist.

The "Peoples Voice" on the other hand fulfills Lenin's behest that "he who forgets that the communists support every revolutionary movement, that we are obliged for that reason to expound and emphasise general democratic tasks before the whole people, without for a moment concealing our socialistic convictions is not a Social-Democrat." (In today's setting read a "Communist") Set out in "What is to be Done?" p. 102, Selected Works, Volume 2. Lawrence and Wishart.

Now, Lest Auld's acquaintance be forgot,
I remain,

Yours,
S. Devereux.

Dev's Dialectics Doubted

Dear Comrades,

From both the end-piece to Mr Devereux's letter and conversations with him as we sold our respective papers in Cuba Mall last Friday night, I have concluded that I am thought by him to be the author of the letter signed "Ex-Party Member" which appeared in Salient. As I am not the author of that letter, I would like to make these comments which arise from Mr Devereux's letter.

(i) I was not a member of the Communist Party in the period 1945-1970 and so do not qualify for the jibe that I contributed to the very real decline of the *Peoples Voice* and the CPNZ. Mr Devereux would be better advised to look to his present leaders, almost all of whom have held their positions for many years.

(ii) A Manson-Bailey gang exists nowhere except in the columns of the *Peoples Voice* and the otherwise sterile imaginations of the national leadership of the CPNZ, Mr Devereux and his alter-ego Mr N Wright. Moreover, I do not draw my political inspiration from either Jack Manson or Rona Bailey - as anyone with any real contact with the left movement in Wellington well knows. An oddity: Mr N Wright announced the demise of this non-existent gang in the *Peoples Voice* some months ago, so how have Mr Devereux's misleaders come to the conclusion that it is the driving force behind *The Paper*? - that puzzles me.

(iii) I resent the implication that I am so craven as to hide my views of the CPNZ (or anything else for that matter) behind the curtain of anonymity. As Mr Devereux may well recall, we held a short correspondence in these columns last year. I do not conceal my views and aims.

(iv) As an aspiring Marxist of Scottish descent I resent Mr Devereux's distortions of both Marxism-Leninism and Robert Burns.

Yours fraternally,
T. S. Auld

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Give us a fair go, mate

Dear Sir,

It seems to me that the Salient is yet another very bias local rag. You talk of all the persecuted groups in society - take you prejudiced account of China and Rhodesia in your last few issues, you talk of womans liberation, and so on. Little do the people realise however that the paper carries on its own form of sinister persecution - it persecutes the "Trotskyists" - about which you explain little truth, you persecute the Christians, you persecute the conservative forces within the country and so on.

You claim to be an impartial, liberal paper and yet while you detest affairs in Indo-China you ridicule the christians.

Certainly, your paper cannot satisfy everyone, but it contributes little if anything to the now 'suppressed minority' on the campus - the Christians - the non-radical stirrers and so on. The paper is now becoming nothing else but a rag for filthy jokes and for impartial radical idiots who use the 'Salient' as a 'bandwagon' to jump on and shout forth their biased unfounded subversive ideas.

Certainly, do not censor all this, but on the other hand let the other groups also have a fair go. You may well find the paper becoming more popular and people becoming less critical of it.

It would be interesting to see the 'editors' views on this - no doubt denying the whole process.

Yours,
Hugh Buchanan

[We have never claimed that Salient is "an impartial, liberal paper". Your faulty logic is only surpassed by your spelling and grammar which we have left unchanged as a tribute to New Zealand's crapped out education system. -Eds.]

Religious Responsibility

Dear Salient Editors,

Allow me to express my disgust over the unsophisticated piece of 'joke' (if it was meant to be) which appeared on Vol 36 No 18 (26/7/73) Salient issue. I am of course referring to "Abraham begat Issac.....and God said, 'stop fucking around.'"

Surely as an University Students' newspaper, a certain degree of religious responsibility should be upheld. Any joke reflecting on any aspect of religious beliefs is therefore not welcomed.

If God really said, "stop fucking around," I doubt you guys up in Salient office will still exist at all.

Sincerely yours,
Dave,
Pol. Science Student.

Dogmatix

Dear Salient,

I feel the time is long past when we can calmly accept the presence of dogs at Victoria University. I am, you will understand, no dog hater. Indeed there is nothing I enjoy more than sharing my lunch with a member of the species, a pleasure I have had several times this year, in the cafeteria. (Cafeteria meals incidentally might be successfully marketed as a new line of dog food.)

Nor do I strongly object to chewed up lecture notes, (passing or failing exams is of little importance to me). I am a person of some liberal opinion and find the public acts of canine copulation more interesting than offensive, and the generous servings of dogshit around the place more offensive than intolerable. These things are understandable and even acceptable.

Some things are however not to be endured. An incident of late may indicate the seriousness of the situation.

I arrived at University hot, tired, breathless, exhausted and sweating (praise God for the fortunate location of the place) and entered the Union building. I was greeted with great enthusiasm by a 14ft alsation who happily eased my load a little by gobbling up my bag, alas giving me little chance to remove my hand and arm from it beforehand. (It wasn't overly important. Being left-handed I don't need my right arm that much anyway). On entering the cafeteria I lost my right leg to a splendid Afghan. (My fault entirely, I tried to duck in before him at the queue.) It was however the grotesque sight of a beaming bulldog (they have an utterly hideous smile) devouring the remains of a once close now rather distant friend that rather disgusted me. I returned home trembling with shock, fear, and nausea and refuse to return until this serious situation is remedied.

Yours
B. Landy.

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Solving Apathy

Dear Sirs,

I am utterly appalled at the amount of apathy present on campus. Although this state of affairs is constantly being lamented by radicals, liberals, Jesus-freaks, and even on occasions by students themselves, little is actually done to ease the problem.

The obvious first step in solving the problem is to determine who is responsible for it. To anyone not too blinded by dogmatic fog, the fault clearly lies in the main, with the following groups of people.

- 1) Commerce students;
- 2) Law students;
- 3) Asian students.

The first two groups are clearly of little constructive use at a university and would obviously have their needs better fulfilled at a Polytech. The third group who comprise perhaps the most insidiously apathetic portions of the first two groups clearly act as an anchor to all attempts of the university to make progress in any direction and would be of more use to their families planting rice back in Asia. A further advantage of the forced march home of Asians would be the expulsion of the current Overseas Officer, perhaps the single-most offensive individual on campus, not excepting David Tripe.

The problem has been known for some time, the answer is now upon us. We have only to put the suggested steps into action to achieve a truly stimulating creative, aroused, bubbling campus.

Yours
A. Rimbaud.
(Rabble Against Tyrannical Society.)



Cinderella and the Chickenhawk

Dear Sir,

Janet Holmes (Salient, August 2) finds that fillies, kittens, birds, sluts and ladies feel very unequal in the company of studs, tigers, hawks, gigolos and gentlemen. I guess she's right. Woman puts her man on a pedestal, expects him to be strong, virile, witty and wise, the provider, initiator and leader. The poor guy trembles inwardly, knows that he's not the last of the great lovers, and doesn't want to go the way of Macbeth. What can he do in a bind like this? Kick her in the head. An act of kindness, otherwise known as the Cinderella syndrome.

Yours sincerely
Thorold May.

Conviction for "Thought Crime"

Dear Peoples,

I would like to bring to the attention of the readers the plight of one Tony Mansfield convicted (about August 8) and sentenced to 3½ years imprisonment. Not only was the conviction extraordinary considering the merits of the case but it has political overtones as Tony has been an activist in Wellington, Dunedin and Christchurch over the past three years. From the Dominions report and Tony's account he sold an undercover policeman David Keith Wylie a segment of blotting paper containing Easter egg paint for \$28 and offered to supply 'LSD' valued at \$100. Tony's defence was that he was aware that the individual was a police agent and went through with the transaction in order to expose him. Knowing Tony personally I am convinced that if he was to sell LSD (heaven forbid) he would not sell Easter egg paint to gullible hippies for a quick buck which is the way the Judge interpreted the events. The jury found Tony not guilty of false pretences in that he offered LSD and sold vegetable dye, so that the option was left open to convict Tony for selling the dye while he was under the impression it was LSD.

The jury/judge were not prepared to accept the exposure of the police agent as being deliberate and much preferred to remove Tony from public life for a period of 3½ years.

The police's eagerness to obtain a conviction on the imprisonable offence is not surprising when considering Tony's past radicalism. He and his girlfriend managed Resistance in Wellington for most of 1971. In that year he was convicted for offences during Vietnam demonstrations. In the 1970-71 period he was convicted of inciting demonstrators at Mt John.

We have not yet heard whether he intends to appeal, however at the age of 19 and his wife looking after their baby imprisonment for that period of time would appear to be a gloomy prospect. The fact that a person can be imprisoned for suggestion of intent even when that intent involved vegetable dye is a warning of the extent to which various 'thought crimes' in the field of drugs and demonstrations (viz Owen Wilkes conviction) are being increasingly used as mechanisms of social control.

If you wish to know more about the case or can offer advice and assistance in publicising it or pressing for an appeal contact: Counterculture, Box 6076, Dunedin or Wellington Resistance.

Thanks
Richard Suggate,
Wellington Resistance.

A Question of Colour

Sir,
What do you think was the purpose for God to make people with different shades of skin colour? If we all were alike in this one respect, a lot of our problems in living would have been absent today.

Yours,
P. Kirk.

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