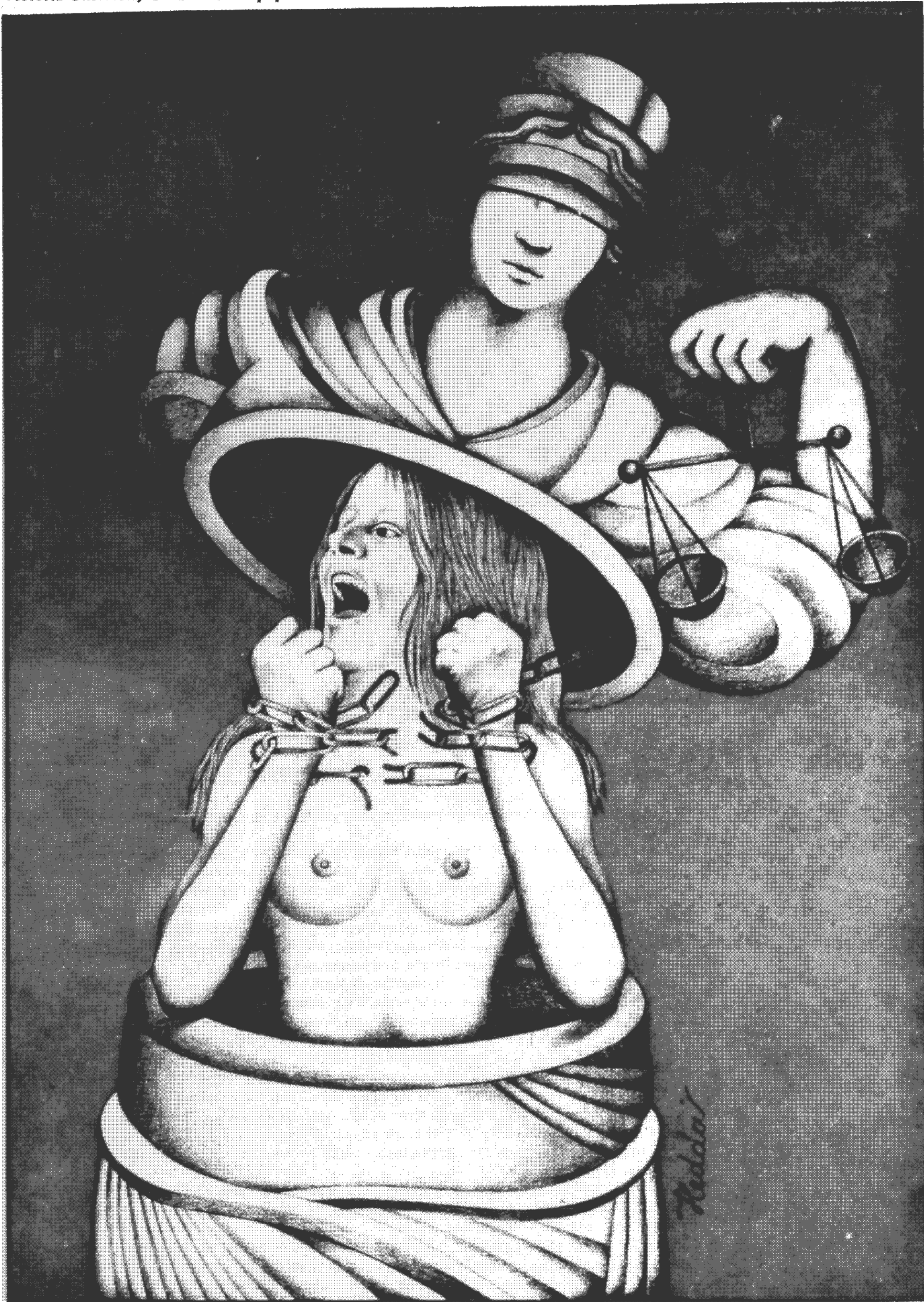


SALIENT

Victoria University Student Newspaper

Volume 36, Number 23, September 17, 1973



*I niver cared for polyticks,
I nurse me childher three—
But one fine day a come-at-tay
Of ladies read a pome
On Woman's Rights, an from that night
My Barney stays at home*

*About debates an sich like prates,
I do not care two sthraws,
But I've been told me jewtey is
To go an make the laws*

'Mrs Mulrooney' in *The Triumph of Women's Rights*.
Thomas Bracken, Auckland, 1891.

WOMEN'S SUFFRAGE DAY September 19

*Genuine equality between the sexes
can only be realised in the process of
the socialist transformation of society
as a whole.*

Mao Tsetung, Introductory note to "Women Have
Gone to the Labour Front" (1955), *The Socialist
Upsurge in China's Countryside*.

DON'T TRADE WITH HEAD HUNTERS!

The 40 man Trade Mission from Portugal, which is arriving in New Zealand next week, will get a hostile reception from anti-apartheid groups and a cold shoulder from the Labour Government.

Ostensibly the aim of the visit is to reduce the present trade imbalance between New Zealand and Portugal. But the Portuguese are desperately trying to build up their international trade to subsidise their military expenditure in Africa. Over 50% of Portugal's annual budget is spent on maintaining an army of over 250,000 men in its three African territories — Guine-Bissau, Angola and Mozambique.

The fascist government, which has controlled Portugal since 1926, has declared that its three African colonies are "overseas territories of Portugal" which will never be granted political independence. Although a few Africans have been assimilated into the Portuguese colonial elite, the great majority of people in Guine-Bissau, Angola, and Mozambique are forced to work in plantations,

mines etc. for very low wages. They are not allowed to form political parties or trade unions. Schools and medical services for Africans are virtually non-existent.

In all of its African colonies Portugal faces the opposition of national liberation movements determined to win their independence through the only means available — armed struggle. These movements, closely linked with the African people, have liberated large areas of their lands and established their own administrations, education and medical services.

The Portuguese have reacted brutally. The Wuriyama massacre of 400 men, women and children by Portuguese troops in Mozambique last December caused an international uproar when it was exposed in the London 'Times' this July, but it was only the most recent outrage in the 400 year history of Portuguese colonialism in Africa.

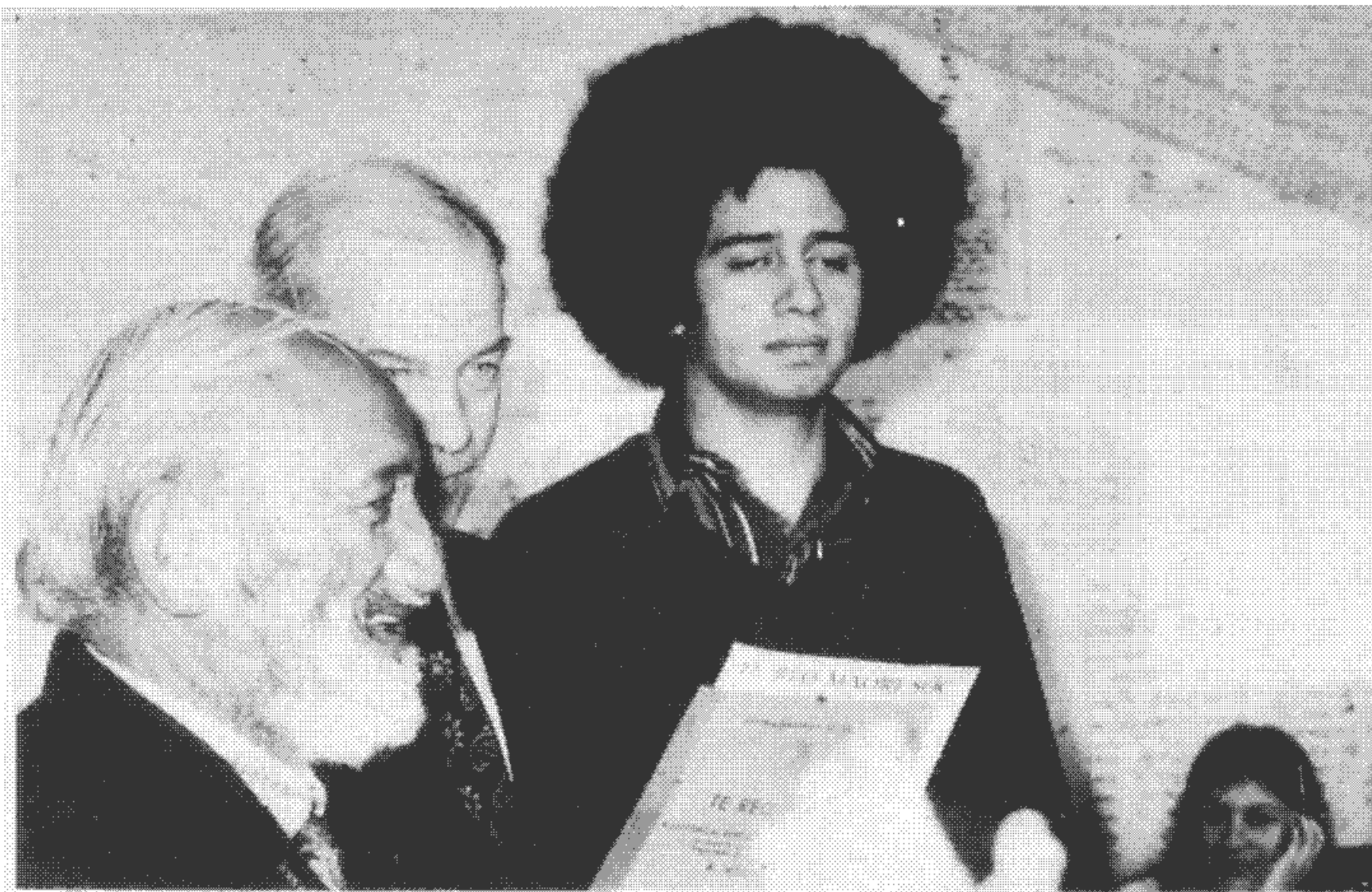
The Portuguese can only carry on their African wars because of the political, military and economic backing they receive from the U.S. and the West European coun-

tries in the North Atlantic Treaty Organisation (NATO). Their reason for supporting Portugal is simple. West German, British, American, Swiss, French, Japanese, Rhodesian and South African companies are making huge profits out of the vast natural resources of Angola and Mozambique.

Mr Kirk has stated that the Trade Mission will not be received by any Cabinet Minister. But he has refused to dissuade New Zealand businessmen from fraternising with the mission, and to end NZ trade with Portugal.

The Portuguese workers and peasants who eke out a miserable existence at home and are forced to fight an imperialist war in Africa, and the people of Guine-Bissau, Angola and Mozambique have suffered under a fascist regime for too long. New Zealanders must show their opposition to Portuguese colonialism by telling the Trade Mission directly that they are unwelcome here.

Meeting and picket outside James Cook Hotel, The Terrace Monday September 24, 7pm.

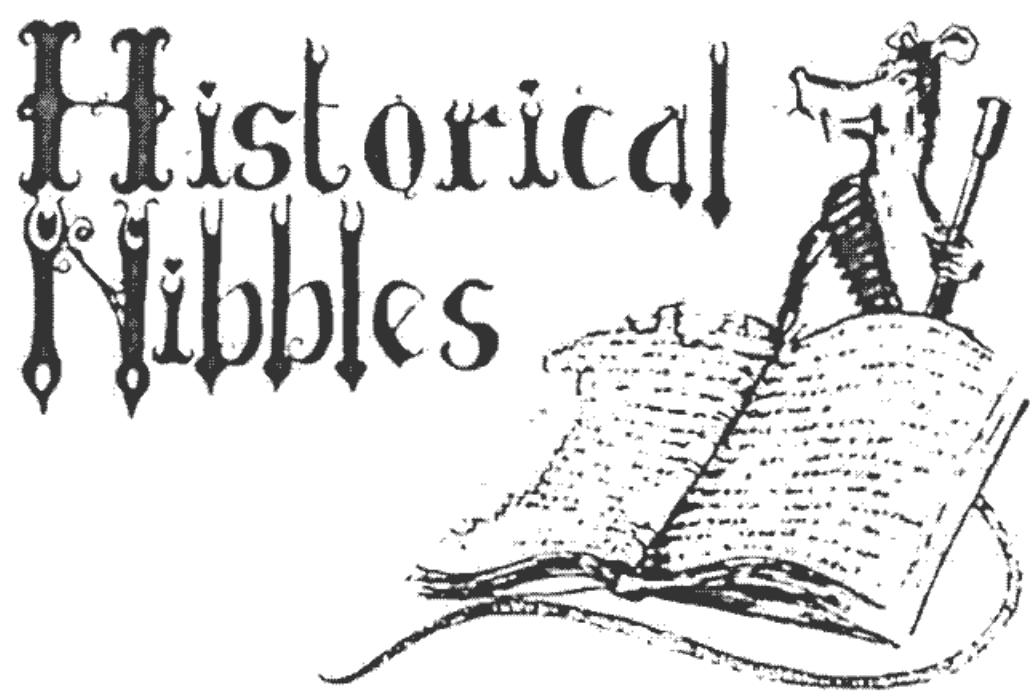


Above Left: Hemi Potatau, Phil Amos, and Whai Dewes in front of Te Tiriti O Waitangi. Above Right: MPs Reweti, Wetere, Amos, and Rata's secretary in the Maori Affairs Committee Room. Below Left: A waiata in the Committee Room. Below: In the Union Hall, an action song from Te Reo Maori society members, and a whai korero from a Minita.

MAORI LANGUAGE DAY

National Maori Language week culminated on Friday last with three hours of powhiri (welcomes), whai korero (oratory), speeches, waiata (songs) and discussion in the Union Hall. The main speaker was Dr Richard Benton, who spoke on 'Bilingual Schooling for all New Zealanders' (c.f. article in Salient last week). Many distinguished Maori elders and religious leaders were present, and the programme was preceded by a service (karakia Maori).

On Thursday last members of Te Reo Maori Society presented a copy of its special Language Day publication 'A Historical Survey of Maori Language' to the Minister of Education and to Maori Members of Parliament. They also presented a letter calling for the establishment of bi-lingual schooling throughout New Zealand for all New Zealanders, Maori and Pakeha.



When the Red scare was at its worst

After the results of the General Election last year Mr Marshall attributed some of the blame for the National Party's performance to having moved away from some of the basic principles of the party. He promised a rethinking of the party's principles and a realigning of policy in view of these. In the six months following that television message one of the few "returns to first principles" that have emerged is an anti-communist stance - which has extended to Red-scaremongering at Lincoln College and Wellington Teachers' College where Mr Marshall has given addresses recently.

This anti-communism has stirred memories of the propaganda spread by Holland's National Government in 1951 during the Waterfront Lockout. The growth of communism was never proved to be extensive (the same problem is being experienced at the moment), but the dangers inherent in rabid anti-communism can be seen in the Police Offences Amendment Bill 1951. Subject to violent public opposition, the Bill was revised by a Statutes Revision Committee, but the views of the Government were clearly expressed in the first draft.

The Bill has two parts: Sedition, and intimidation, containing 23 clauses.

Part one: Sedition is defined in clause 2, which is worth quoting in full.

2 (1) "Seditious intention" means an intention, and "seditious tendency" means a tendency - (a) to bring into hatred or contempt, or to excite dissatisfaction against His Majesty, or the Government of New Zealand or of any other part of the Commonwealth, or the administration of justice, or (b) to incite the public or any persons or any class of persons to attempt to procure otherwise than by lawful means the alteration of any matter affecting the Constitution, laws or Government of New Zealand or any other part of the Commonwealth, or (c) to incite, procure or encourage the commission, whether in New Zealand or in any part of the Commonwealth, of any offence that is prejudicial to the public safety or to the maintenance of public order: (d) to excite, whether in New Zealand or in any other part of the Commonwealth, such hostility or ill will between different classes of persons as may endanger the public safety....."

(2) A letout clause, allowing people acting in "good faith", arguing for lawful reform of Constitution etc, or pointing out errors or defects of Government actions to avoid 2(1). However, as in the rest of the Bill, the burden of proving he was in this special case rests fully on the defendant. Clauses 3 to 6 apply this definition to various actions, statements or uses of printing equipment (in the terms of clause 3):

- (a) That incites, encourages, advises or advocates violence, lawlessness or disorder.
- (b) That expresses any seditious intent or has any seditious tendency.

Clauses 7 to 12 deal with enforcement and legal proceedings concerning the above offences. Clause 8 allows police officers to, with a search warrant, "seize any document, matter, printing press, or apparatus", on "reasonable grounds for suspecting that an offence against this part of the Act has been or about to be committed."

If you have had anything seized under this section, you can avoid clauses 9, 10, 11 and move straight to clause 12 to discover your chances of getting that object returned.

"Anything seized may be retained by the police until the conclusion of proceedings, or if no proceedings until such time as the Attorney General directs that it be returned to a person appearing to him to be entitled thereunto" - which means, in effect, that if the Attorney General takes a dislike to you, that would be the end of your property.

Part two: Intimidation. Clause 13 gives very wide definitions of lockout, strike publish and statement. Clauses 14-18 cover various insidious offences, of which clause 16 contains my favourites:

- 16. It is an offence to display or print posters, notices or badges 3 (a) preventing others from exercising his legal rights; (b) arguing for boycott or severe interference with the trade or business of anyone, or of any class; (c) stating anyone was or is party to a strike or lockout; (e) inciting other or others to join or continue a strike or lockout; (g) containing anything intended or likely to expose anyone to hatred or contempt; (h) containing any threatening, intimidatory, offensive or insulting words or device relating to any person or class of persons.

(4) Any banner etc, anything, e.g. vehicle, used to support a banner may be seized by a constable.

Clauses 17 and 18 allow for the forbidding of picketing, or a demonstration or procession likely to be injurious to public safety or inciting other to join a strike or a lockout. Clauses 19-23 cover enforcement and legal proceedings - they are substantially the same as clauses 7-12, with the same property seizing measures.

These totalitarian measures speak for themselves - Nash in the debate (Nov. 30, 1951) said "This Bill in its original form was one of the most anti-democratic measures that has ever been submitted to the Parliament of an English-speaking country."

The Bill is also notable for the vagueness of the language used throughout, widening enforcement scope considerably, and making defence much harder. Throughout, if anyone is accused under the Bill, he has to prove his innocence, not the police his guilt.

While not all the clauses cited above were included in the final Act, they are convincing testimonial to the anti-communist paranoia of the National Party at that time, and the lengths to which the Party was prepared to go to satisfy its paranoia. Resurrection of this ghost, as Muldoon seemed to enjoy at stages in the last election campaign, and Marshall has definitely been indulging in since then, is not a pleasant prospect. Much of this Act is still on the Statute Books, and for once people can be thankful for the police's restraint in enforcing some of these provisions.

What is needed is a removal of the remaining stringent clauses, and a vigilance against any return of the attitudes that gave rise to this perverse travesty of justice - attitudes prepared to transform a dislike of criticism into repressive legislation.



The President Said Today

by Peter Wilson

Since there is very little possibility that *Truth* will do so, I would like to nominate the Malaysian High Commissioner in New Zealand, Mr J. ("call me Jack") De Silva as both man and mouse of the week.

This is not intended to be a personal attack against Mr De Silva simply because he has recently taken to publicly describing me as "a bourgeois liberal with a chip on his shoulder". In fact, this charge is faintly amusing considering that it was only a short time ago that Mr De Silva was offering me dinner at his place any time I wanted it and a free trip to and from Malaysia.

He made these offers following a function held by the Embassy of the Peoples Republic of China at which I had the misfortune to be subjected to his attempts to commit a sort of diplomatic carnal knowledge on me. Now, apparently, Mr De Silva has changed his tack slightly. But his latest antics cannot be lightly dismissed as the actions of a court jester tempting though this may be.

Behind his smiling facade Mr De Silva has been conducting a quite vicious campaign of political intimidation against Malaysian students in this country. Alleging that Malaysian students are being "subverted by Communist propaganda" Mr De Silva has unilaterally declared his intention and right to step in and protect Malaysian students from their own political thoughts. This, of course, is an insult to all Malaysian students in New Zealand and to their ability to think for themselves. But, in particular, his statements are directed against Malaysian students whose political views do not accord with his own or which do not suit the taste of the government he represents.

De Silva initially alleged that a "foreign power" was involved in the "subversion" and

"Chinese chauvinism" he sees. As an obvious smear on the Peoples Republic of China Embassy in New Zealand De Silva's charge has still not been strongly condemned enough by the New Zealand Government. Though a statement issued by Mr Kirk made it impossible for De Silva to continue to press the "foreign power" charge, a joint delegation from VUWSA and NZUSA saw the Prime Minister on Tuesday 18th, and asked for stronger action to be taken against De Silva.

At the present time in addition to VUWSA and NZUSA, both the Malaysian Students Association and the Malaysian Singapore Students Association have condemned De Silva's intimidation. So too has the Acting Vice-Chancellor, I.D. Campbell, and it only remains to get the public endorsement of Campbell's stand from the Vice-Chancellor, Dr Taylor, upon his return this week.

Apparently De Silva did not expect the tide to run quite so strongly against him. At least that is the impression one gets from the fact that he handed a closed envelope to I.D. Campbell just before they went on the radio programme "Checkpoint" telling him that he wanted to discuss Campbell's behaviour with the real Vice Chancellor immediately upon his return. Since then De Silva has also refused to appear on a "Gallery" programme to debate his accusations with the President of NZUSA, Stephen Chan and myself. So it appears that De Silva may have retired to rearm with toothpaste. It is therefore important to stress that De Silva's recent actions and statements are not a "oner" since they express the normal attitude of the government he represents towards political tendencies other than its own. And that tells us a lot about the repressive nature of Malaysian society.

Aro St. Residents Meeting

The Wellington City Council town planning department will next year begin to redevelop Aro Street. The redevelopment is a 20 year plan that in the eyes of the council will improve the area. The plan involves high density housing of 10 storey blocks. Aro Street is to inject 'new life' into the city with a motorway feeder road just incidentally being part of the scheme.

The urban renewal envisaged raises many questions about town planning, city council bureaucracy, and playing with peoples' lives. People in the area are to have their houses bought up under compulsion. Tenants in the district will be like chesspieces in a game unless something is done.

With questions like these the second residents' meeting will play an important role. Many issues concerning housing, tenancy, and peoples' rights are involved. The meeting with the town planner, city council officials and local residents is to be held on Monday, September 24 at 7.30pm at Mataranga School, 50 Aro Street.

Wellington Tenants Protection Association AGM
Mataranga School, 50 Aro Street.
September 26th, 7.30 pm. All Welcome.

Wanted to Sell
8 Band Radio - worth \$240 new, asking \$145.
Stereo components: Dual 1214 turntable; AR speakers; Schure cartridge; Fisher amp - asking \$500 for the lot, or offers. Phone 48886.

Salient Notes

If you'd been playing pool all day on Monday you may have noticed a small group of anxious figures huddled over the light table, engaged in serious discussion. Yes, even Salient workers are starting to worry about exams, and thinking of all those vaguely remembered units they were doing in March. Its amazing to find out what a wide range of academic experience we've got in Salient. Maths students, Economics students, budding sociologists, biologists and lawyers, and believe it or not, the one & only graduate in International Politics from Victoria University! But things settled down after the interview with our cheating mate.

Inspired by the great achievements of the trade union movement, the communist and workers parties, and all the democratic and peace-loving forces of the world we have struggled through to produce the third to last Salient for 1973. Those responsible were: Neil Pearce, Claire Smith, Bruce Robinson, David Tripe, Stephen Hall, Wong Ahfo, Graeme Clark, Graeme Collins, Steve Smith, Tom Scott, Grub, Helen Pankhurst, Jonathan Hughes, Lloyd Weeber, Chris Quinlin-Stafford, Tony Ward, Les Atkins & Les Slater. Photographs by Keith Stewart under the inspiration and guidance of the broad masses. Editors: Roger Steele & Peter Franks.

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).

CONTRIBUTIONS

are welcome. Remember its your second to last chance to join the roll of honour of Salient workers who will all be given a free trip to the socialist motherland in the end (sectarians take your pick).

SALIENT OFFICE

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BOOKS ON ESCHER

... AND MAGRITTE

NOW IN STOCK AT THE

UNIVERSITY BOOK CENTRE

Interview with a



Like many people we have been aware for years that some students, even at university, cheat in their exams. But the four weeks of finals examinations still turn many students into nervous wrecks and even cause a few suicides. Although cheating helps a few students pass easily, it does nothing to help the great majority of students.

Therefore we decided to interview a cheat, find out how he did it and expose the whole ridiculous business to show, in our subject's words, that "exams are a bloody farce." We hope this interview will prompt those lecturers and administrators who still support exams to publicly defend their position, and will lead to greater pressure for the abolition of examinations.

The student we interviewed is currently enrolled at Victoria University. For obvious reasons he remains anonymous.

How many years have you been a student at his university?

Three years.

What sort of degree are you doing?

An arts degree.

How many exams have you sat in the course of his degree?

About fifteen.

How many exams have you cheated?

About twelve. I didn't cheat in my first year because I didn't know about the devices available.

Well, why did you become conversant with cheating techniques?

I was forced into it by getting low marks in the first year, and I found I could get extremely good marks by cheating.

Did you fail any units in the first year?

No, I didn't. Cheating just made the job of swotting easier. Treating knowledge as individual property that has to be kept in one's own head was a very onerous kind of a job, and I found that by having knowledge with the writers of the various books I saved a lot of work.

Were the techniques you used your own invention, or did somebody else teach them to you?

No, I think I invented the methods myself.

What were the methods you used?

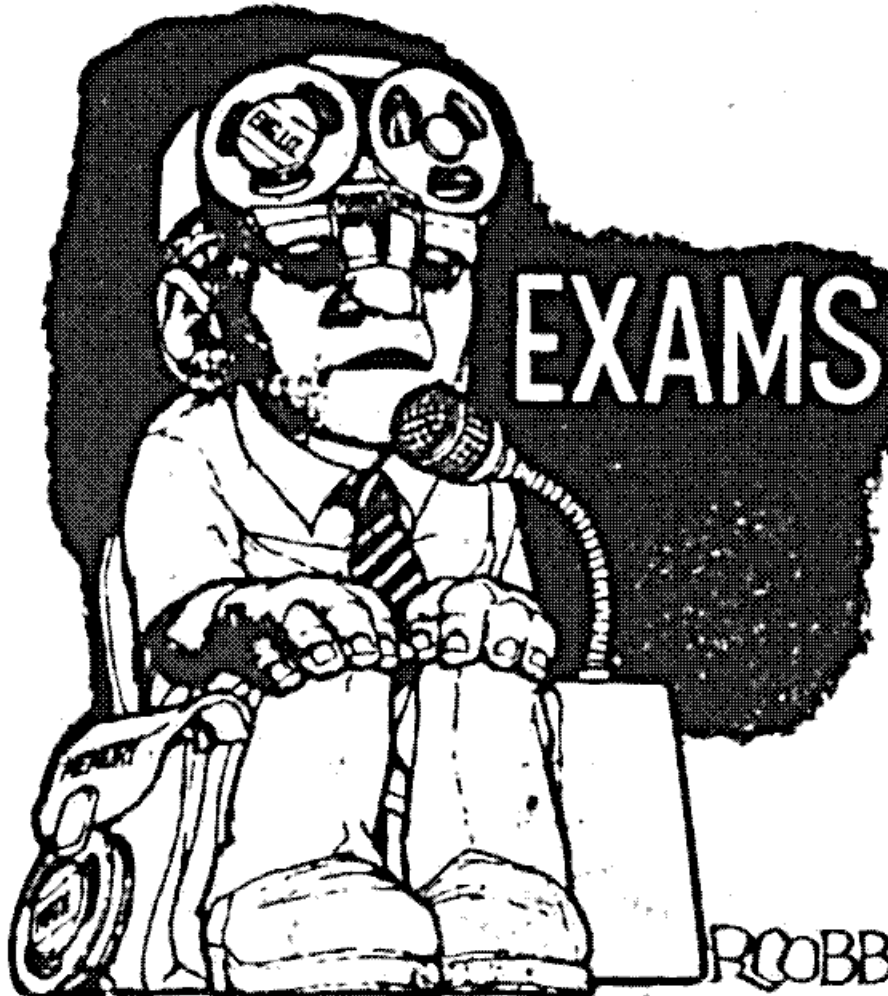
I used the old 'piece of blotting paper' method. When you go into the first exam, you go in early and get a large number of pieces of blotting paper, and write prepared answers on these pieces of blotting paper, and take them into the exam.

If your exam is at 9.30 do you rush in at 9 o'clock and duck off to the toilets or somewhere and write your notes on the blotting paper?

No. You get a stack of blotting papers, days, weeks, months before the exam. Then you go ahead, write down your notes on the blotting paper and take it into the exam with you. But if you're in the first exam on the first day it's obviously very difficult to get blotting paper. If our first exam is a bit later you can go around exam rooms and get blotting papers out of rubbish tins, there's always piles of them. But even if our first exam is on the first day you can always get a piece of blotting paper out of the front of our foolscap pad to the size of the examination blotting paper.

Do you carry the blotting paper in your coat pocket or in your pencil case?

The best way is to slip it in under your jersey. Once you get into the exam you write furiously on the blotting paper provided preparing questions — you're permitted to do this before the exam's started, and before you've been given the paper. You make out that you're writing down the things you've learnt at the last minute. So you



go in, sit in as prominent a position as possible and write all over the blotting papers that are issued. You go like mad and make it obvious that you're actually writing. When the exam actually starts and you're issued with the paper you settle down, relax a bit, have a look at it, ponder about last night's fuck or something for about half an hour. Then you bring out the pieces of blotting paper from under your jersey. Having reached that point in time it's absolutely impossible to get caught because there's no way of showing that you wrote those notes before you went into the exam room.

But if you prepare your notes thoroughly and write down quotes etc. your blotting papers could appear to be too detailed, couldn't they?

Oh yes. In one exam I didn't have time to prepare one single thing, and I barely had time to read a book on the subject. Furthermore the essays I'd handed in for this course were all written by my friends. So I employed a specialist in the field and paid him about \$20 to write a lengthy thing on three areas of the course, which he did. I stayed up the night before the exam and wrote down his notes on the blotting paper. It took me all night to do it, too. It was a lot of stuff and it took up about 8 blotting papers. I didn't know anything about the exam at all and so I had to write straight off the blotting papers. That was a bit dangerous because it would be very difficult if you were caught to argue that you wrote all that after you got inside the exam room. But it gets better as time goes by because you squirt ink over the blotting papers as you use them, and so it gets safer and safer as the exam progresses. If you've only got two or three pieces of blotting paper, and make it apparent you're writing on blotting paper as soon as you get into the exam then there's no way the supervisor can distinguish between the

blotting paper you're issued with and the blotting paper you brought into the exam.

Did you pass the exam where you paid \$20 for a prepared answer?

Yes, I got a good mark — a B1.

How many other people use this system, as far as you know?

I haven't come across any. It seems silly because it's a very easy way of cheating.

Have you ever been caught or suspected?

No.

You've never had any worries about that?

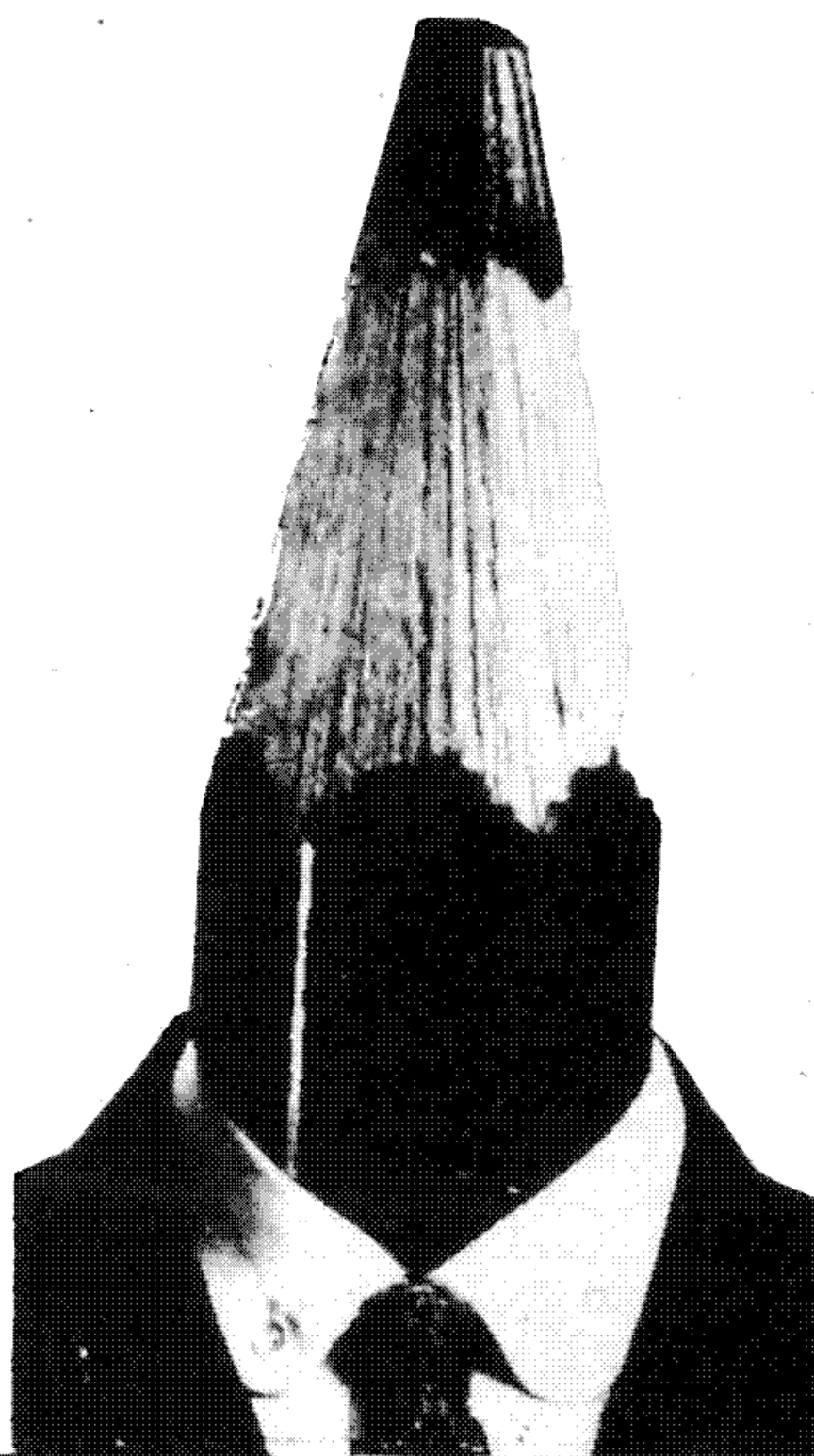
No.

You'll be finishing your degree this year, is that right?

Yes.

And how do you feel about receiving a B.A. degree which has been got entirely through cheating?

I don't think there is any qualitative difference between memorising a series of facts and writing down a series of facts — there can't be.



When you're at university do you do the normal amount of work for a course — go to all your tutorials, read all the books and do all your essays?

Oh yes. Some parts of it are quite enjoyable. It sometimes becomes necessary to plagiarise a bit — selective rewording of the great authors — but most lecturers do that in their lectures anyway.

You seem to be implying that you enjoy university work. But why are you so worried about getting a degree if it's going to involve so much effort cheating, and so much risk in terms of your reputation and your future?

Oh, the need to cheat is just part of determining that I can go on studying, and study things I want to learn about the following year. There's nothing important about the degree itself, but some areas of learning are quite interesting. But I don't think you should treat the whole thing too seriously. I don't think you should treat exams seriously.

So you cheat simply to ensure that you can continue at university?

Yes, I want to make sure there's no problem about failing.

You talk about making knowledge a social thing by sharing it with the great authors, but don't you think you're really being extremely individualistic by using a method of cheating which only a few students can get away with successfully, rather than pressing for the abolition of exams or widely advocating that your cheating techniques be adopted by all students?

I've no objection to my techniques being adopted by other students.

But have you encouraged this?

I've made no secret of the fact I cheat, but most students seem to want to go through the business of doing an exam — very much like the way a pregnant mother seems to want to suffer the pain of having a baby. And they're suckers for punishment. As soon as exams are over they forget how bad it was and come back for more!

Do you think examinations should be abolished?

Yes, they're just an idiotic waste of time.

How about in-term assessment? Do you cheat during those sort of exams?

No, not usually. It's more difficult, especially with those bloody short answer questions. The best thing to do there is to sit with people you know, and it's very easy to exchange answers. You can work out a sort of sign language for agreeing on which answer is the true and correct one.

It seems that your cheating techniques are just making a farce out of the examination system. Are exams a farce?

Yes, exams are anti-intellectual. They treat knowledge as something trivial, and as a private thing rather than a social commodity which could be applied to social uses. This is a symptom of the competitive nature of the wider society, I suppose.

Do you think you're doing anything to change this by cheating?

No, I don't think so. In a situation where I do it and others don't, obviously I'm winning in a competition. But I still oppose the competitive system.

You're at the end of your degree now. Do you regret the way you've got your degree, and if you did it all over again would you employ the same methods?

Yes I would. But I wouldn't wait around the first year to find out how bad the exams were. I'd start cheating straight away.

TURMOIL ON RHODESIAN CAMPUS

The survival of the University of Rhodesia as a multiracial institution in a nation ruled by a white minority regime has long been a precarious paradox. Relations on campus between black and white students may be something less than fraternal but generally there has been an encouraging degree of mutual toleration, sometimes even solidarity when common interests are threatened. Now a recent series of disputes, culminating on August 7 in what observers have called "the worst riot ever seen" at the University, is seriously endangering this fragile educational experiment.

The spark which seems to have touched off the original disturbances late last month was a debate in Parliament during which the University's male halls of residence were described as centres of "filth, prostitution and troublemaking." Education Minister Philip Smith joined in the criticism, warning that if the University administration did not "put its house in order" the Government would have to consider whether it could continue to devote large sums of money to the institution. The charges have been flatly denied by the University Principal, Robert Craig. Angered by what they regarded as in-

sulting remarks, some 300 students both black and white marched with placards on the Parliament. On this occasion, July 27, there were no incidents. But later, as the dispute grew increasingly bitter and meetings between a student delegation and the Principal failed to calm tempers, more protests occurred. On August 3, students who had been accusing the University of paying nonacademic campus personnel — black workmen, messengers and domestic help — "starvation wages", attempted to organise a strike. The students locked up the kitchens, raided campus buildings and removed or hid tools and equipment used by the personnel. Gardening implements, bicycles and dishes were all taken to the Students Union Building for "safekeeping". Police arrived with riot gear and dogs, but took no action.

The Principal, however, did take action. With Craig's approval, a disciplinary committee recommended the expulsion of six students and suspension or fines against eight others. Among the students to be expelled was the President of the Students Representatives Council (SRC), Witness Mangwende. It was after hearing the committee's recommendation that a crowd of students turned into a furious stone-

throwing mob. Windows were smashed in the administration buildings, including the office of the Principal. Police reinforcements arrived, clashes followed, and in the end some 155 students were arrested. Later, five people were injured, Mangwende was also held even though he had not been present on the campus at the time.

The next day, August 8, African students staged a peaceful demonstration on campus, singing African nationalist songs and carrying placards reading, "tyranny", and accusing the police of brutal interference. They were supported by a group of lecturers who wrote an open letter to the Principal complaining about the presence of police on campus who, they charged, only made things worse. The lecturers also criticised Professor Craig for his handling of the entire situation. But the University's Executive Council confirmed the recommended disciplinary action against the student "ringleaders".

Some of the arrested students were released, but on August 16 trials were held in Salisbury for the rest of them, 99 pleading guilty to having committed acts of public violence, three pleading not guilty.

The Opening of the University
TENNIS
Club will be held at the Club Courts on
Sunday, September 23 at 3pm
All new members welcome

"Rongo"

A new newspaper is being produced in Auckland with an accent on Maori and Polynesian people. Tabloid (i.e. Salient size) in format, it will be called *Rongo* and will be distributed free or for 'koha' (donations) on a national basis.

The first issue will be about 24 pages and about fifteen thousand copies will be printed. At this stage, it is not known how often *Rongo* will appear.

The word *rongo* is common to Maori and other Polynesian languages. It means to apprehend with the senses, or to hear. Also there is a deity *Rongo* who is god of peace and cultivation, and was associated with the bringing of the kumera.

Rongo aims to bring people closer together and to foster Polynesian languages, especially Maori. It will concentrate on Polynesian oriented articles, printed in those languages and in English. *Rongo* will run articles of social comment, poetry and prose.

People involved in producing the paper no longer feel they can rely on the European language press for fair coverage of Maori and Polynesian activities. An example of this is the picture of Nga Tamatoa painted by the press — always as troublemakers, rarely as workers on marae, in the courts as legal defence officers, or in fostering and running Maori language courses.

Articles and contributions, as well as orders, are being sought from all over the country for *Rongo*. The deadline for the first issue is September 25, and it will be out early in October. Write to *Rongo*, c/o Box 47362, Ponsoby, Auckland.



MSSA — Right-wing takeover bid

By Peter Franks

Right-wing moves to take over the Malaysia-Singapore Students Association and dissolve it were defeated at the association's 8th annual general meeting last Saturday. A ticket of candidates supported by the 1972/73 Executive and headed by the incumbent President, Mr David Tan, won every position for the MSSA Executive against a ticket of candidates supported by those who wanted to dissolve MSSA.

Recent statements by the Malaysian High Commissioner, Mr Jack De Silva, alleging that Malaysian students are being subverted by "communist propaganda" backed by a "foreign power" have highlighted political differences among Malaysian students. But controversy about the existence of two student associations representing Malaysian students in New Zealand — MSSA and the Malaysian Students Association (MSA) — has been raging for several years.

Breakaway

In 1968-1969 breakaway groups from MSSAs around the country formed separate students associations representing Malaysian students only. At the time, and ever since, there have been claims that the split was the result of pressure from the Malaysian High Commission. In his recent statements about "communist subversion" Mr De Silva has stated that MSA is the only body that can represent Malaysian students in New Zealand.

At the last SRC meeting the President of the Wellington MSA, Mr Steven Oh, denied that his association was a puppet of the High Commission. Mr Oh (whose statement criticising Mr De Silva's recent remarks is printed in the letters column in this issue)

said MSA was an independent body and that all students were welcome to participate in it.

Saturday's AGM, attended by about 150 Malaysian, Singaporean and New Zealand students, was in uproar shortly after it began when the Executive's report was presented. A section of the report attacked Mr Cornelius Derado, one of the three presidents of MSSA this year, in very strong terms. After a lot of procedural wrangling, a motion deleting this section of the report was carried narrowly.

'Suicide Squad'

By the time the election of officers was held the meeting was divided into two hostile camps. The presidential candidate of the opponents of the incumbent MSSA Executive, Mr Lim Peng Aun, proclaimed that he wasn't interested in politics and that his faction stood for harmony between Malaysian and Singaporean students, other overseas students and New Zealand students. One long-standing member of MSSA observed that this ticket was a "suicide squad" intent on dissolving the association.

The other presidential candidate, Mr David Tan, stood by the actions of the 1972/73 Executive and said membership of the

thwarted

association was open to all students, irrespective of nationality. Mr Tan won the election 83 votes to 69, and the other candidates on his ticket were successful by similar majorities.

After the elections the meeting proceeded to discuss a motion to dissolve MSSA, moved by Cornelius Derado and seconded by Mr Michael Lim, a former president of MSA. Mr Derado said that while MSSA had fewer Malaysian members than MSA, it was the only body recognised by the Students Association, and claimed that it was "no good" for Malaysian student to be divided up.

Orders from Above

Michael Lim attacked the "big guns" from NZUSA and VUWSA for being at the meeting. He said it was his "perennial action" to move the dissolution of MSSA (even though his motion was defeated every year) but he and his supporters were not denying anyone the right to form association. Mr Lim also denied "a rumour" that he was moving the dissolution motion at the instigation of the High Commission.

Students Association President Peter Wilson accused Michael Lim of misrepresent-

ing VUWSA's position by claiming that the Association was interfering in Malaysian students' affairs. He said his only reason for being at the meeting was to see that members of MSSA were free to organise themselves without interference from hostile elements like Mr Lim. He added that charges of discrimination by the Students Association in favour of MSSA were false because the Executive had allowed MSA to operate on campus as though it was an affiliated club, which it is not.

MSA President Steven Oh also attacked New Zealand students for interfering in Malaysian affairs and denied "rumours" that MSA had been insidiously plotting the dissolution of MSSA. He said he was at the meeting as an individual, not as a representative of his association.

After an orderly debate, compared to the rest of the meeting, the dissolution motion was put and overwhelmingly lost. The final resolution of the meeting, deploring the actions of the High Commissioner "in respect of his blatant intimidation of Malaysian students studying in New Zealand universities," was carried with little discussion and the sole dissent of Michael Lim.

and to modify to island conditions, the forces of technology.

In two anonymous case studies of countries experiencing problems in education, Dr Barrington described the extent and number of these problems as well as the difficulties of changing plans in view of public acceptance of Western values.

From the specifics of these education examples the seminar was widened somewhat to an overview of political development in the South Pacific by Rod Alley and Epli Rabuka. Both emphasised the basic question of politics in the Islands — what do people actually want and how can politics serve these to the best extent. Epli defined political development as evolving a political structure which included the best of Western models and respect for indigenous cultures. He suggested that much of the present political structures did not fulfill these functions.

The day-long seminar proved the value of utilising different disciplines in approaching a problem, creating an overall aspect through a mosaic method. All speakers were prepared to debate the basic premise of their analysis, and emphasised the wide differences existing in the South Pacific that make generalisations difficult. Islands with connections with NZ received most attention, although there was disappointingly little comment about French colonies in the area. In his closing remarks Professor McCreary proposed that a similar seminar be held next year, with more opportunities for Islanders to speak. If they do, and the fono becomes less generalised, it will provide some worthwhile insights into an area of great significance to New Zealand.

South Pacific Fono

By Anthony Ward

"Fono" is a word common to many languages in the South Pacific area. It means a gathering, a forum, a sharing of ideas. A fono was held on the Union Hall last Saturday, aimed to give an introduction to the South Pacific area. Professor McCreary gave a general introduction and papers were presented by Professor Watters on National Resources and Economic Development, Dr Pollock on Sociological Aspects of Smallness, Dr Barrington and Francis Saemala on Educational Development and Rod Alley and Epli Rabuka on Political Development.

Professor McCreary noted that the University seemed reluctant to allow an inter-disciplinary course on the Pacific area and expressed hope that a short non-credit course could be soon introduced. This seems to be based on the idea that an organised course is the best way of teaching a subject. But perhaps a seminar programme, with say three or four day-long seminars a year would be a better method of inspiring interest in the South Pacific, with the possibility of reaching people outside the university.

Professor McCreary showed a willingness to debate the basic premises of the study of the South Pacific — the value of such a study, the problems of treating the area as a unit and the dangers of a western

academic form of neo-colonisation. These points were further developed in the discussion that followed. Professor Watters took up many of the economic issues raised by Professor McCreary and emphasised the narrow economic basis of the islands and the dangers of enclave development. Watters spoke of the palagi, elite islanders who have accepted Western values and structures — often those who are in governing positions in the islands. The intrusion of Western ideas has been extended by the previous colonial and present UN and South Pacific commission practices of sending 'experts' to the Islands who often on an incomplete understanding of the culture and human aspects of the Islands, make unfortunate recommendations. While he stressed that he was not presuming to advise Islanders on what was good for them, Professor Watters suggested that the greatest hope lay in cooperative local enterprises and local initiative instead of Western patterns of development.

In the afternoon a National Film Unit production "Atoll People" on the Tokelau was shown. The film related some of the points already raised to the specific situation and illustrated the precarious economic balance of the islands. It also, though in a paternalistic way, drew atten-

tion to New Zealand's responsibilities for the Islanders.

Dr Pollock's paper on "The Sociology of Smallness" stressed the dangers of approaching Island problems using Western cultural values, and the need to avoid Western ethno-centrism. She put a convincing case for the integration of Islanders with their environment prior to Western influence and the adverse effects of this recent development. The paper was probably a little too generalised — as was pointed out in one question afterwards, there are significant sociological differences in the Islands themselves, between palagi and villagers for example, that were not noted.

Francis Saemala and Dr Barrington then presented views on the educational development of the South Pacific, both noting its role in stressing Western values and creating what Professor Watters had earlier called "the revolution of rising expectations". Francis Saemala approached the problem from the point of view of an Islander going through the system, and not liking what he saw. He suggested that education in the South Pacific should foster: 1) orientation to restore dignity through the teaching of local history and crafts etc; 2) the reduction of independence on European ideas; 3) a readiness to adapt to,

THE STENCH OF DECAY IN THE ENGLISH DEPT...

An Open Letter to Rick, Jeremy, Virginia....and the rest of the whole sick crew in the English Department

by Gordon Campbell

Somehow, somewhere in the English staff we must have a friend, a sympathiser, a cohort, a Daniel Ellsberg. Surely by now one of you must be getting a bit burned up at the way the Charisma Kid's been acting. We'd welcome even a Martha Mitchell (phone 70319 anytime) so this article is just for you fellow traveller, we need friends, we need leaks, we need documentary proof of what is going on over there. Cause from here it seems that you're shitting on us. Now, is that fair? It wasn't us who put you out in the prefabs.

Last week there was a meeting. Originally the Department's idea. They wanted to explain their position, correct misrepresentations, etc. So for example we expected from McKenzie those "other reasons" he had promised for keeping the language. Instead we got the same old bluffs and evasions, the same defense at all costs of their position. We got no discussion, no explanation. We had shown that there are at least two valid conceptions of the English major. The interest of those involved in organising the meeting lay in seeing how far the Department would go in trying to meet both alternatives. Instead it just paranoically dug in to defend its own position.

This Department is a demanding little bitch. It will allow no fucking round with English unless you do what it wants, when it wants, how it wants. After you've been a good undergraduate and proven your intentions are honourable, the union is consummated with a degree. A graduate is born. But as Peter Winter said, by that time you'll be impotent as regards any creative thought. So you'll become a working lecturer, fit only for castrating other minds.

At the risk of boring you I'll repeat the two positions. The Department sees the degree as a specialist one, something like music or science. It aims at giving a deep, broad knowledge of English literature by means of a structure and content tailored to meet the standards required by the academic community for entrance into that group. Such a degree certifies that one has "encountered" (their word) and conquered all the major peaks of English writing. According to them the degree is chiefly aimed for the exceptional student, the potential academic. It is not primarily aimed to reach the majority of students.

As John Allum pointed out, the students are excluded from the decision making process about this specialist degree. Oh sure, we can talk, and as MacKay paternally informed us, the Department loves to hear what we have to say. Just as long as we don't expect action to follow, because as John said, where our opinion differs from theirs it will be ignored. Because the Department has already decided:

- (a) the content of the English 'canon' and its objective worth;
- (b) the way in which it 'must' be taught;
- (c) the main function of the degree i.e. it is for academics not students.

This is in line with the place free speech holds in other areas of our society. Western radicals have come to realise that those treasured Western freedoms — free speech, free assembly, a right to privacy and the process of law — don't mean shit to most of the public and even less to governments or departments like this one. Because our Western sense of freedom has always had more to do with an urge to individualism as expressed through business than with the fulfillment of human potential. We are embedded in a silent majority that has willingly ceded a monopoly on politics to the government; the people may vote, or not vote, but political action, or assembly is wrong, antisocial. Good citizens mind their own business. It is held a virtue to let the government take care of things which ordinary citizens cannot hope to understand.

This distrust and fear of "unofficial" political action, political speech and political men is the constituency which authorises (by weight of its silence) official acts of aggression and repression. In this climate it is not surprising that Western radicals are perhaps the first revolutionaries to hate their own country and to cut themselves off from its traditions. The death wish that permeates much radical rhetoric comes from the recognition that provocation and suicidal action may be the only alternative to simply fading away.

Opposition to McKenzie first formed in reaction against his monopolisation of power. But despite plenty of provocation from the Department the student group has tried to keep up as a dialogue. For example, it has never rejected the "specialist" degree. It has merely maintained that this should be secondary to a degree that makes the potential of most of the student body its prime concern. Therefore it worked out a set



of constructive, workable suggestions that make for a more flexible, creative degree while still leaving room for the Department's commitment.

These ideas are: (1) to replace the current 56 credit major with a 36 credit one; (2) failing that, provide a two tier degree, a general 36 credit major alongside the specialist one; (3) to place the language requirement (currently compulsory) on the same optional footing as say, history or philosophy, as a valuable but not indispensable addition.

Note that while our degree leaves room (as options) for their degree, their policy completely denies the chance for ours. The student suggestions simply involve the reduction to the level of options of all that the Department feels as compulsory. That is what the meeting should have been about, whether more is lost than is gained by making these things more free. And Dr MacKay for one did not seem to realise that the Department does not only have to explain why the language requirement is *valuable*; that was never the issue, but why it is *indispensable*. No staff member who has spoken on these matters seems to realise that there is a difference. Lets look then at these issues and try and figure out the gains and losses.

The main areas of conflict are (a) what best constitutes "fidelity to English literature"; (b) whether the language requirement is merely a valuable option or an indispensable necessity.

The Department and its apologists defend the rigidity and massive credit load of their degree by claiming that they must be true to the canon of English literature. How could we, the argument goes, call ourselves true English graduates if we had not "encountered" Pope or Milton or Spenser or whoever else is currently regarded as necessary. So the course must be all-inclusive and rigidly stratified else those young whippersnappers will avoid paying homage to all the current deities. Get the picture? The canon is Holy Writ, the academics merely officiating priests in the ritual of subservience to art. What worries me is whether the students are communicants or the victims.

Of course this argument of "fidelity" begs the whole question. To what are we being faithful? And how? What goes into that canon is, or should be, very open to question. Has Milton ever regained the eminence he held before T.S. Eliot's essays? Some people also feel postwar writing should hold a place in there. Why are they being treated so faithfully? Is an English graduate worthy of the name if he has not "encountered" Mailer, Kesey etc? This year the Department itself dropped medieval drama from compulsory to being optional. The point is that fidelity to art is often just as much a matter of personal taste, convenience, or avail-

ability of resources as it is a "duty". So how can the Department justify the stresses it makes compulsory? After all, most students would probably agree on the importance of Milton, Pope and some of the others. They're probably just as important as Ken Kesey.

But the Department is bluffing when it invokes "due respect for English literature" to explain why say, the Augustan course should be compulsory. Why not the Victorians? Why not Chaucer? Why not the twentieth century? Why any of them? Note again the point is not whether they're important, but whether the arbitrary decision can be made that one is indispensable while another is not.

The point becomes even more pressing when we come to how the art can best be taught. Several speakers at the meeting argued that 'covering' the whole field is not necessarily the best way of teaching. Intensive analysis of selected areas can be just as rewarding as a nominal coverage of the whole field. These people have been through the courses, "encountered" everyone, got good marks even, but still they claimed to know next to nothing about English. So they endorsed the student request for an optional major; what is lost by not getting a nodding acquaintance with everybody is compensated by understanding deeply what you do study. Again the Department could, and should recognise the validity of both approaches. After all you do not end your education in English when the degree is completed, and an optional major would provide a stronger foundation from which to explore any important figures who had been missed.

What is so weird about the Department refusing to give recognition to a 36 credit major is that it is damning its own teaching. It is saying in effect that after passing 36 credits, six courses of its teaching you are still not fit to be called an English graduate. Aw c'mon guys, you're not that bad. You just have an inflated opinion about the importance of what you're doing.

I don't really think there's much point in going over the language requirement. Dr Jamieson did try to say that English was a study of words, and therefore language was indispensable, but it's hard to feel he was serious. Is English really just a study of grammar and syntax, the derivation and use of words? Nah. Its what words mean, too, which is why philosophy, sociology and history are equally important. But the dynamics of this argument were truly enlightening in showing how the Department thinks. After Dr Jamieson had put forward this "English is more words" argument, I criticised him for leaving out the all important matter of meaning. Two minutes later McKenzie sarcastical-

ly conceded that English was about 'words — and meanings of words', as if this had been self evident. He didn't seem to realise that this concession made hash of Dr Jamieson's argument. That's why it's so hard to avoid 'misrepresenting' Professor McKenzie. Words mean for him what he wants them to mean, his arguments self-destruct after five minutes and are not to be referred to again in polite company. It's the kind of situational logic Lewis Carroll knew all about. Of course, we have repeatedly invited him to state in Salient just what he does mean, but like Richard Nixon and his tapes, McKenzie prefers to keep his reasons to himself.

So, in sum, the Department can't justify doing what it does through a "duty" to English literature. That doesn't hold up. It doesn't justify compulsion in any area. But the meeting also included several defenses of compulsion by attacking freedom in choosing courses.

The best way to attack freedom is to portray it as license. This wasn't done dishonestly, both Jamieson and Bollinger seem really worried that students want to define their degree purely in terms of their own selfish interests.

Jamieson said he saw the conflict between staff and students as reflecting different attitudes towards education. If I understand him right, the student position was to him, purely self oriented. Primacy was given to the feelings, sensations, experiences inside your own head. The staff position however saw education as the promotion of a relationship between the individual and the world outside his head. This is neat, but unfortunately a misrepresentation. By encouraging greater freedom in constructing their degree the students are seeking self gratification, but not just that. They are trying to create a mutually beneficial relationship between themselves and the world they are experiencing. They can only do this by participating as equals in what they are learning. On the other hand the Department is imposing a body of knowledge upon the student from outside, it is making learning a one way process, a matter of ingestion, not education. If the Department cannot see that it is the one imposing a selfish perspective on the world then it is truly blind.

Why does the thought of free choice by students frighten the Department? Why does it conjure up for Jamieson and Bollinger the picture of students reading comic books in class? Why does McKenzie feel we would avoid Milton if he gave us half the chance? I think it derives from a different attitude to social control.

It's a familiar theme in some social thinking to see social control as a good thing, a stabilising, ordering set of rules that stop potential psychopaths like you and me from going utterly screaming mad, tearing off our clothes, fucking our mothers and generally giving vent to all those dark neurotic impulses and fixations we have buried deep down inside.

The other view is that man is limited, constrained defined by social rules, and that he can only approach his true potential by transcending the limitations placed on him by external situations. Instead of going berserk this view holds that he becomes almost divine. Evil lies in social conditions, not in the nature of man.

Our argument about free choice with the English staff reflects these different attitudes. The Department fears the worst, if students are given more freedom. The students feel they need this freedom if any good is to emerge from their education at all.

For example, one of the arguments against freedom advanced at the meeting was that at 17 a student didn't know what to choose and therefore had to be told by the Department. The existence of zombies like this, of course, is an indictment of our high school system. But is that any reason to perpetuate the dependent relationship at the university level?

Even granting this situation, the student would not be 17 forever; as he proceeds as an undergraduate he will come to know what he wants and needs to read and could surely come to choose accordingly. But under the present regime, he is not allowed any choice before stage III and then only nominal ones.

Similarly, several people claimed that they had learned much of value from being forced to do courses they would not have otherwise chosen. Good point. I think to some extent it also bears witness to the human capacity to rationalise, to find reason for any experience. But even if this does happen, is an occasional discovery through compulsion reason enough to surrender the principle of free choice altogether?

I could go on and on. But as John says, there would be little point. What the next course of action is, I don't know. We have asked, rationally and patiently for little more than what is taken for granted in many high schools today. After rational discussion the next stage is often disruption. That's not very pleasant for anyone. But it seems increasingly obvious that around this place the only alternative to stirring shit is eating it. And our whole argument with them is on this little matter of nutrition.

"The Age of Ersatz"

The English Department is failing to meet the expectations of its students, but the problem may have even deeper roots. The writer of this article, Peter Russell, argues that the English language itself is losing its meaning.

ersatz [airzats] *adj* (*Germ*) artificial; used as substitute for superior or natural product. (Penguin Dictionary)

We live in the age of quilted vinyl, mock leather, plastic flowers and the dashboard of bogus walnut. We live on the trick, the fraud, the ingeniously contrived illusion. The meretricious is our life-style. And it is our death-style too. So many of us depart this world lain in the quilted satin of a chrome-handled coffin, vanish on electrically-propelled rollers through the velvet curtains of the funeral chapel, to the honeyed (but recorded) tones of an Hammond organ, the nodding of plastic lilies.

If future scholars call ours "The Age of Ersatz", they will arrive at the conclusion without so much as fingering a plastic banana. It will be enough for them to investigate that great ersatz medium, television. They might not be appalled by the spectacle of ersatz football, played at 2.30 in the morning in the living-rooms of New Zealand — that, after all, is a reproduction of reality. But what will they think of all those nubile maidens who worship detergent, wax lyrical over toothpaste, smile excitedly over soap? Those young children who appeal to us, as children never have, to use Dazzle on their dirty shirts, feed them with Cruncho biscuits from morning to night? And if television were not enough to convince them, then the scholars of tomorrow would merely need to investigate popular attitudes to the arts. Pop Art, for instance, Andy Warhol: what else is it but the glorification of the commercial cliché, the fraudulent gloss we find so indispensable to life? To call it art is merely to attribute substance to the gloss. And Op Art, too: is it not, in a different way, ersatz-art, the cultivation of an ingenious trickery? An eye-dazzling gloss, without substance or meaning? Then music: what a mania for the unauthentic they will find there, what a passion for the corrupted and the mongrel. What a sad world this is, in which Beethoven's Ninth Symphony reaches the public as an electronic booping in *The Clockwork Orange*; in which James Last improves Bizet's bewitching rhythms by playing "Toreador" to the imbecile beat of a popband; and Werner Muller obliterates the gaiety of "Capriccio Italien" with a thud like marching boots. Not to speak of all those other manglers so beloved by the Breakfast Programme.

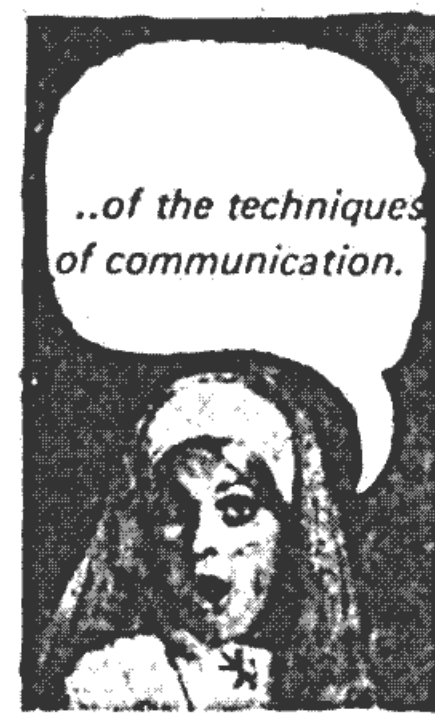
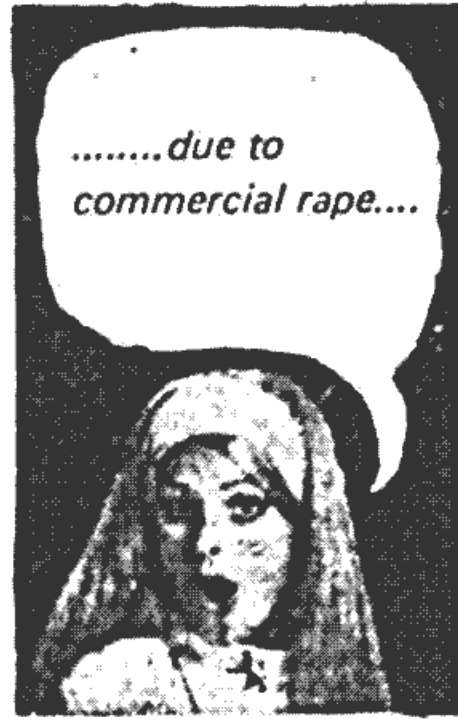
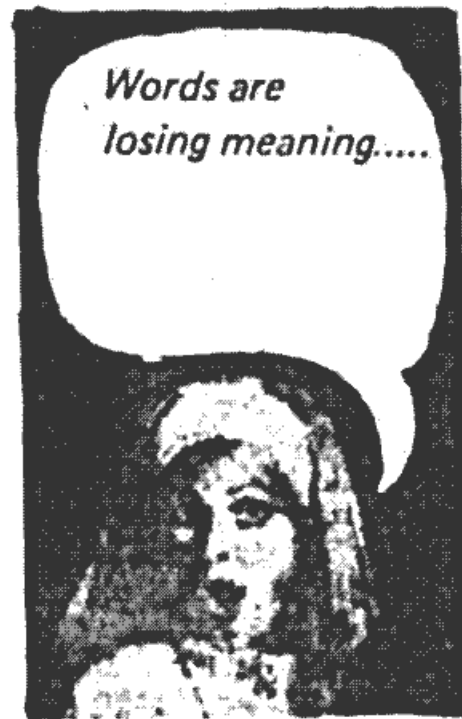
The age of ersatz: the age of James Bond. The age of the celluloid superman-lover. The age of the spy-thriller, the sentimental romance, and that most fictional of all fictions, science-fiction. Popular literature, as never before, is remote from our real lives, strains to sate our greed for fantasy, is exerted as never before to stretch ingenuity to the limit. Thus the age of ersatz is also the age of pornography. The inexhaustible sexuality of its heroes is as fraudulent as our plastic flowers and bogus dashboards. It is simply not the real thing.

Yes, popular literature is largely ersatz-literature. But literature is the flower of a plant called language. Is the plant, at least, still intact? No: it isn't. It is pestiferous. And that is the most serious thing of all.

There was a time, some may remember, when you took the car down to the corner-shop to buy an ice-cream. Nowadays you are more likely to be taking the Valiant down to the Foodarama to buy a kream-freeze. Your car used to be greased at the garage. No more. It is serviced in a lubritorium. And you can't take your dirty washing to a laundry. You take your laundry to the Washamatic Laundrette.

It is not just that we have chosen high-sounding or euphemistic words to replace simple ones. That has long been a human failing. The Victorians, no doubt, would have been just as pleased as we are today to call the "rat-catcher" a "rodent operative". And if anyone prefers to be buried in a "casket" because he shrinks from a "coffin" — well, that is perhaps harmless enough and after all it is his funeral. Nor am I referring to the much-bewailed encroachment on our lives of different kinds of jargon — of officialese, for example. "We would appreciate it if you would forward to the undersigned precise instruction regarding the location of your residence" is not a good way of saying, "Please tell us exactly where you live" — but on the other hand it is

probably attributable to nothing more sinister than self-importance. Only self-important people, after all, insist on proceeding everywhere, rather than going there. No, I mean something worse. It is this, that language has been enrolled in the service of commerce. And having been thus



enrolled, it has been prostituted. It is sold for money, is tickled by the arts of commerce into all the perversities of which it is capable. And from commerce an infested language has begun to reach out and contaminate all society. Some of us really believe in the foodarama, the lubritorium, the Washamatic Laundrette.

But even those that don't or won't, cannot help but be infected in other more subtle ways. For we are all daily infiltrated by the germs of diseased speech. But we do not notice it any more. We have become blasé, deaf to the distortions and histrionic posturing which pass for truth. Sense is daily murdered, but who now hears its shrieks? We have read so many times that such-and-such a petrol gives an amazing 50% more running power, that we do not pause to reflect that the unqualified comparative is meaningless. Fifty per cent more than what? We buy cleaning-powder that is 90% faster-acting, because it must be good — unless of course we have already been seduced by the one that kills 99% of all household germs. But 99% faster-acting what?

And words — words are fast losing their meanings. We are told we will be astounded by the incredible super-active power of Whizzo detergent with its new agent Hypo-dyethyl-chloramine: how many of us pause to consider how this statement debases the meaning of the words "astounded" and "incredible"? — how much less than "astounded" we in fact would be, how much less than "incredible" the word here implies? Of those advertisements, which we have all seen, which assure you that if you are not "absolutely delighted" with their product, you may return it forthwith. The words "absolutely delighted": do they really mean what they say? Is this delight the delight Wordsworth spoke of when he wrote: "She was a phantom of delight...."? And absolute delight? A delight so total that it eclipses all other sensation? What does this "absolute" mean? Kant would scratch his head. "Absolute", in his day, had an austere connotation. It would not have described his feelings over a lawn-mower.

Everywhere we find the same verbal inflation, the same fraudulent pumping of the balloon. We read books in which "real-life dramas" are "presented with a vividness that will leave you gasping". Gasping? Actually gasping? It's funny you don't hear people more often in the public library. And all those other words, which resounding with emotion, actually have in their context of advertisement no more substance than the gas in a balloon: words like shattering, fantastic, overwhelming, unbelievable, tremendous, one-and-only, unique, poignant, searing, shuddering, passionate. They are all stuffed with spurious meaning: this is a language as a clever prostitute, out only to titillate at all costs.

Why is this such a disaster? Because a counterfeit language both breeds from, and in turn germinates, counterfeit emotions. If you are told often enough that you will (I quote) "feel the pleasure and pride as you unwrap your gift volume and its full beauty is revealed", then, in the absence of such feelings, you may well persuade yourself that you actually feel them. That, of course, is what the advertiser wants. If, on idly leafing through a magazine, you are sud-

denly confronted with the extraordinary promise that "all your illusions about Russian women" will be "shattered for only \$3.65", you may be persuaded that this is, indeed, a necessary service that Tolstoy's "War and Peace" should perform for you, that you are in a state of delusion. (Of

course, if you have any intelligence at all, you will tell yourself that this is not an adequate motive for reading "War and Peace" anyway!) And if you are told: "Gape at the awe-inspiring grandeur...etc", your mouth may indeed prepare to drop obediently open — not because the grandeur is awe-inspiring, but because you have become a Pavlovian dog. You may imagine you are marvelling at the marvellous, when you are merely salivating at the sound of a bell. The trouble is that the bell sounds all the time, and we salivate all the time — but seldom get a wholesome meal.

Such counterfeit emotions are a disaster, because if our emotions are counterfeit, then we no longer know what we really feel, what we really are. If a fake language dictates fake emotions to us, it dictates also a fake existence.

And so we lose the use of language: it no longer expresses what we really feel or really are; in fact it no longer even expressed what the words say. This is to reverse man's most important invention: speech, the power to communicate to others of his kind in a meaningful medium. If that happened it would be a tragedy more calamitous than any of those "tragedies" advertised on the movie page.

More than one great writer of our century, conscious of the threat of degeneration in our language, has fought to preserve and to cleanse it. T.S. Eliot was one, with his constant quest to "Purify the dialect of the tribe". Eliot complained, in much-quoted lines that:

*Words strain,
Crack and sometimes break, under the burden,
Under the tension, slip, slide, perish,
Decay with imprecision, will not stay in place,
Will not stay still.*

He had to be constantly vigilant against what he memorably called:

*.... shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion.*

Note his equation of language (the "shabby equipment") and feeling ("undisciplined squads of emotion"): they go together, if one degenerates so does the other, to purify one is to purify the other. And Eliot succeeded in his task. He has left us a work in which honesty and purity of both language and feeling have triumphed over all the obstacles, whether private or cultural, which rose in their path.

But he died, lucky man, before commerce took over and the ersatz age really began. His was the age of Nazism, but not of the foodarama, the lubritorium. One wonders if there will ever be another Eliot; or, if there is, if his quest will be emulated by mankind. I fear not. Instead one day, enticed by the ultimate promises of ersatz language, we may stumble up the steps to an ersatz heaven. But between the bars of seraphic music will be heard the scratch of a gramophone stylus; our robes will be of synthetics, the ambrosia will taste of artificial additives. And our God will appear on a screen, a man of flickering celluloid. There no doubt we will sit, praying in the language of the beta-buy bargain-mart that the projector may not break down and leave us in darkness.

INFLATION

By David Tripe

The reason that is usually given by governments and others for their desire to control inflation is the effect of inflation on those who are on fixed incomes. It is one of the consequences of inflation that pensioners and other social security beneficiaries tend to get left behind in the great cost-price spiral. But it has always seemed rather peculiar to me how it could be that the ordinary bourgeois government could be worried about pensioners, and whether or not they are getting enough money to be adequately housed and fed. But the truth has finally come out — thanks to Professor J.W. Rowe, of Massey University, and formerly of the now defunct Remuneration Authority, who gave a special lecture to economics students last week.

It might seem that there should be no objection to inflation, provided that everything was to increase at the same rate. This would be if pensions and all such other monetary measures were to be increased at the same rate as the rate of inflation. Under these conditions, pensions would always be able to provide the same quantity and quality of food, clothing, and accommodation for their recipients. There would be no such things as wages falling behind the cost of living. However the capitalists find something wrong with this. The problem is that such controlled inflation, with everything rising at, say, ten percent a year, is likely to lead to the phenomenon of hyperinflation, where prices rise at a rate of an hundred percent a year.

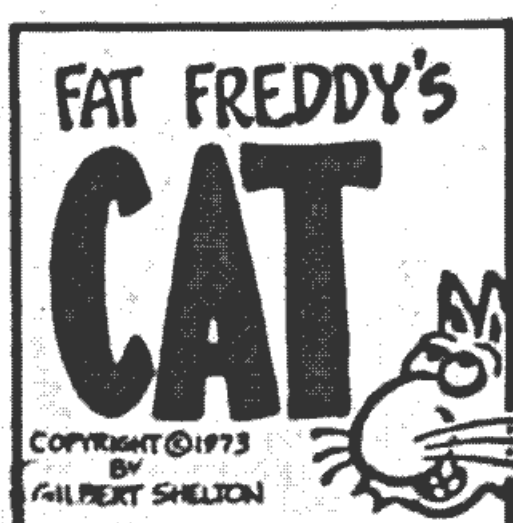
Hyperinflation is something which the capitalists dread, because it is something which leads to the breakdown of the medium of production and exchange, as in Germany after the First World War, and as in Soviet Russia in 1919 and 1920. Under such conditions, the use of money as a medium of exchange becomes increasingly difficult, until eventually, money is totally useless. Without money, capitalist

production and exchange are impossible. When hyperinflation has destroyed money as a means of payment in this way, workers must be paid in kind — for example in food, instead of money. Goods must be exchanged for goods, instead of money, and the breakdown of the capitalist system in its old form is virtually inevitable. That is why the capitalists find it necessary to oppose inflation.

The next problem arises when the capitalists come to implement their incomes policies as a means of controlling inflation. This means that it is necessary to control wages first, and then presumably control of prices will follow on from that. This is the Labour Government's policy — stop the workers getting any wage rises and then ask the bosses to control prices. That is why we must look upon an incomes policy as a class phenomenon.

But there is another thing about the control of wages that is most important to the capitalists. As Professor Rowe put it, when the trade unions win a large wage demand, there is a tendency for a redistribution of income from capital to labour. What this means is that wages are larger at the expense of profits. And because profits are smaller, there is a reduction in investment, which leads to lower incomes and unemployment, according to capitalist reasoning. Thus bigger wages, if they cause smaller profits, lead as a consequence to lower wages in the near future, as long as one is restricted to the framework of a capitalist economy.

And so there we have it. An incomes policy is necessary to control wages to protect profits. An incomes policy is also necessary because business interests are unwilling to sacrifice profits in the control of inflation. And control of inflation is necessary because otherwise hyperinflation might develop which might lead to the breakdown of the capitalist system. And what a pity that would be!





Chilean youth mass action supporting Allende on July 5.

“The bourgeoisie will let you sing psalms...”

By Terry Auld

After three years of intense and open class struggle, the government of Dr Salvador Allende, the “first freely elected Marxist president in the Western Hemisphere” as the news media has mistakenly dubbed him, has fallen to a violent coup. The first concerted application of Khrushchovism has reached the tragic denouement that Marxist-Leninists so clearly foresaw when Allende took office.

In September 1970 the six party coalition Popular Unity formed a self-proclaimed socialist government in Chile following the surprise victory of Allende in the presidential elections. In polling 36% of the vote Allende narrowly defeated Jorge Alessandri, candidate of the right-wing National Party, who polled 35%. The third candidate, a Christian Democrat, polled 28%. With a groundswell running in favour of Popular Unity due to the assassination of General Schneider, Commander in Chief of the Armed Forces, and Allende's declaration to act constitutionally, the Chilean Congress confirmed Allende as President by 153 votes to 35.

Pretty Pictures of Singing Tomorrows

Throughout the world the pro-Moscow revisionist parties, all committed to the parson's theory of peaceful transition to socialism, hailed the Popular Unity government as proof that a socialist government could come to power by parliamentary struggle. Luis Corvalan, General Secretary of the grossly reformist “Communist” Party of Chile, asserted: “The Chilean example... bears out the proposition of the CPSU's 20th Congress...that in the struggle of the working class and other forces for socialism, resort to arms is not inevitable for the conquest of power and for making revolutionary changes.” (‘Pravda’, December 1, 1970.)

Pretty pictures of singing tomorrows in a socialist Chile following the peaceful, constitutional expropriation of the bourgeoisie were painted by revisionists everywhere. “Chile moves in unity” effused the Socialist Unity Party's paper ‘Tribune’ in October 1971, once again closing its eyes to the obvious, namely that the class struggle was beginning to intensify. Chile was the final refutation of Mao Tsetung – or so they thought!

But Marxism teaches us never to judge a period of transition by its own consciousness. In fact there had never been a socialist revolution in Chile; state power, the fundamental question of revolution, remained firmly in the hands of the Chilean bourgeoisie. Although Popular Unity had control of the executive branch in Chile, the bourgeoisie had retained its control of the Congress, the armed forces, the police, the judiciary and the administrative apparatus of the government.

Chile Before Allende

To understand both the significance of Allende's progressive administration and the events of the past few months, we have to look briefly at Chile prior to the formation of the Popular Unity government.

In essentials Chile was a neo-colony of the United States. The industrial sector was highly monopolised by giant US-owned corporations, while in the countryside much of the land was farmed on the basis of pre-capitalist relations of production.

US investments in Chile were about \$1000 million, with \$586 million concentrated in mining. Kennecott and Anaconda were in copper. ITT, General Motors and Ford had big holdings. Profits were high: for every dollar invested in Chile about four dollars per year flowed back to the United States. The daily profit that went overseas could have paid one million Chilean workers their daily wage.

Slow Starvation

About two percent of the population owned 50 percent of the land, and 3000 very large farms owned by big landlords accounted for about 58% of farm production and 80% of the farm land. Over a long period agricultural production increased at 1.6% annually, but food consumption was increasing at 2.3%. Chile was obliged to import large quantities of food, the cost of which constituted about 25% of the import bill. This is the significance of the copper strike earlier this year. The Chilean Government had to suspend copper shipments which resulted in a loss of foreign exchange and put a strain on food supplies.

Chile had a chronic balance of payments deficit in consequence. Heavy borrowing abroad created a massive foreign debt. Servicing this debt and the growing mountain of Government debt internally (25% of revenue annually was spent on the armed forces and police!) caused massive inflation.

For the industrial bourgeoisie, foreign and domestic, and the big landowners this meant rapid enrichment; for the masses, unemployment and poverty. Half of all Chilean families did not receive enough to maintain a bare subsistence and were slowly starving. Half a million families (Chile's population is about nine million) lacked homes and a further half million lived in hovels.

About 55% of those economically active are industrial workers; a further 13 percent are white collar workers (university teachers, school teachers, technicians, students, doctors, etc); 23% are small traders and farmers, the rest being employers. The nine percent who were employers took 34.4% of the earnings. This latter grouping is not homogenous, but is split into a national bourgeois section (the domestic capitalists), a compradore section (Chileans dependent on foreign capitalists) and the foreign bourgeoisie.

Popular Unity's Programme

The contention between these classes determines the development of Chilean politics. Grouped around Popular Unity were large sections of the working masses, in town and country, as could be expected from its composition of the Socialist Party, the “Communist” Party, the Radical Party and left Christian Democrats. Popular Unity's programme reflected this. Included in it were the nationalisation of foreign monopolies (particularly the copper industry), banks, insurance companies, large domestic monopolies, transport, communications, oil, electricity production and other key industries. Much of private industry was to remain in private hands, and there were to be joint state-private concerns. Agrarian reforms would include expropriation of the large latifundias (large landholdings which used virtually slave labour) and the formation of cooperatives. Inflation was to be halted, wages raised and unemployment ended.

This programme was not one of socialist revolution but a continuation and deepening of the bourgeois revolution in Chile; it struck at the latifundia economy, the monopolies and foreign imperialism. Allende himself stated, “We are struggling for Chile's economic, cultural and political independence.”

Much of it was implemented in the first year of Allende's presidency. Unemployment was cut in half. Production was lifted in heavy industry. Flats were built in Santiago de Chile which holds one-third of all Chileans. A new fishing port was constructed with Soviet and Cuban aid. Political prisoners were freed. Land reforms were instituted. The principal textile and cement plants, breweries, nitrates, steel and tyre factories, 80% of banking and credit facilities, and wholesale distributors were nationalised.

But as this programme was implemented Popular Unity ran into difficulties. Inflation could not be halted, an important factor in the desertion of the middle classes to the bourgeoisie this year. With the nationalisation of the latifundia came spontaneous land seizures. Peasants with land less than 80 hectares began to worry about their future and turned away from the government. As the rich and middle peasantry recoiled from the bourgeois revolution, counter-revolutionary detachments appeared in Southern Chile. Allende attempted to deny the existence of these detachments at the time.

The Chilean bourgeoisie supported the expropriation of the foreign monopolies. But once this process had been completed it used its control of Congress to amend the Constitution in late 1971 to prevent further nationalisations. Allende vetoed this amendment, setting in motion the permanent crisis of his administration which culminated this month.

“In War One Has To Kill”

The year 1972 was one of sharp struggle between the bourgeoisie and Popular Unity. There had been the “empty pots” demonstrations organised by the right and the truck owners strike in October. But things came to a head in June of this year.

Sections of the armed forces launched a premature coup on June 29 which was put down in a few hours. Allende and the national labour federation called on the workers to seize the factories. Peasants began seizing farms in the countryside. In his first radio broadcast Allende called on the workers to stage armed street demonstrations, but one hour later, when it became apparent that the coup would fail, he asked the people to “stay in their places of work.” Later in the day, at a huge workers' demonstration calls were made for shutting down the Congress. But Allende refused to do this and earned the meeting's intense displeasure.

(continued on next page)



RACIST POLICY CONTINUES



ABOVE: The Becks

The Government has condemned a family of coloured South Africans to a life of persecution and misery by refusing their application to immigrate to New Zealand.

Forty-seven-year-old Godfrey Beck has been a "banned person" in South Africa since 1965 when he was Secretary-General of the South African Textile Workers' Union. He managed to escape to Botswana, where he was joined by his family, and was granted the status of a United Nations refugee by the UN High Commissioner for Refugees.

Early in 1972 the Citizens Association for Racial Equality (CARE) was asked by Amnesty International to sponsor the Becks' immigration to New Zealand. An application, with full documentation provided by the UNHCR, was lodged with immigration authorities in the Labour Department.

Months and months dragged by, while the Labour Department thought up one excuse after another to refuse the Becks entry into New Zealand, e.g. "They do not identify with previous refugee groups", "Unfair to the family to bring them here," said successive Immigration Ministers, National and Labour.

In March this year the present Minister of Immigration, Fraser Colman, wrote to CARE suggesting that it should write again "in the latter part of the year" about the Becks because the Government was carrying out "a complete review of immigration policy to decide what changes may be de-

sirable". But while the NZ Government was reviewing its policy the South Africans acted.

Because he had openly worked to help his fellow refugees in Botswana Godfrey Beck was suddenly deported to South Africa on April 2 and immediately thrown into prison for 90 days until July 2. On August 1 he appeared in court in Johannesburg on two charges under the Suppression of Communism Act, and jailed for ten days with a further three months imprisonment suspended for three years.

On August 14 Tom Newnham of CARE wrote to Colman appealing that the Beck family be immediately allowed into New Zealand "while the family is united and before it is too late...." Newnham said he had been in contact with a friend in Johannesburg who reported "that the circumstances of the Becks were 'dreadful' - he and his family are living with relatives, there are 15 people in three rooms and Mr Beck is unable to get employment." Newnham added that while Godfrey Beck had been released from prison "under South African laws he is liable to be rearrested at any time."

Colman replied on August 20 stating that "while I feel for the family and the plight in which they find themselves they would be well advised to explore the possibility of ascertaining if some other country would be prepared to accept them." Colman had consulted the Prime Minister "and it is our considered opinion on the information available to us, that we should

not approve the application."

Colman said the matter had been discussed with the UN Deputy High Commissioner for Refugees who "accepted our decision and gave an assurance that he would not press us to accept Mr Godfrey Beck", but gave no reasons for turning down the Beck's application. Replying to Colman on September 3 Newnham said that since the Deputy High Commissioner visited New Zealand "for the express purpose or raising much-needed funds for the United Nations High Commission for Refugees and would have no personal knowledge of the Beck case it would have been difficult and certainly impolitic of him to have pressed the case."

"Would you please advise whether your letter of 20th August is the result of the new policy which we have been waiting for?" Newnham asked Colman. "If so, are we to understand that the absolute right of the Minister of Immigration to without stating reasons, refuse entry to persons whose applications for entry are in order - is to be maintained by the new Labour Government. This Ministerial veto, widely-exercised, has of course been the cornerstone of New Zealand's racist immigration policy up till the present - it has enabled this country to operate such a policy by subterfuge whereas Australia at least was honest about it."

When he handed over New Zealand's \$5000 contribution to the UN Trust Fund for South Africa in March this year, the then NZ Permanent Representative to the

UN, Mr J.V. Scott, said this contribution was first and foremost a practical gesture of support for the victims of apartheid. In this case why is the government unwilling to make "a practical gesture of support" to the Becks by admitting them to New Zealand? It seems the Becks' only crime is that they aren't white and have been politically active opposing racism.

Pigsty with wings

(UPS) South Vietnam President Thieu has ordered a multi-million-dollar remodeling of a 707 jet owned by the state airlines. The airliner is being fitted with extra fuel tanks to give it a range of 7000 miles, though the airlines operates only within the tiny borders of Vietnam. Reports say the plane is kept fueled and in constant readiness at the Saigon airport. It is suspected in some quarters that Thieu is preparing for an emergency departure in the near future.

(continued from previous page)

The bourgeoisie replied with a coordinated offensive which was met by passivity and impotence by Popular Unity. The Christian Democrats demanded throughout August that Popular Unity form a military cabinet, disarm groups on the left and right, restore the factories and farms seized by the workers and peasants since June 29, and approve a bill that would define the private, state and mixed sectors of the economy. This was a demand for Popular Unity's surrender. Allende refused this and reshuffled his cabinet four times in a month, bringing into it elements of the armed forces.

Working in close unity with the leaders of the National Party and Christian Democrats, the fascists launched armed terrorist raids against state property and cadres. The middle classes began their strikes. The truck owners went out in August pledged to bring down the government. Professional organisations followed them. The naked language of class struggle was expressed by the director of the medical college which supported the doctors' strike: "It is true people die for lack of medical attention. In war one has to kill." (August 28)

The armed forces and the police carried out repression against the left-wing. Despite Allende's pathetic declarations that "the armed forces of Chile are an expression of its people", the army and police disarmed, jailed, tortured and murdered militant workers and students; later they answered the fervent pleas of the bourgeoisie for "order". Late in August the Christian Democrat and National Parties passed a declaration in the Congress accusing the Popular Unity government of "serious violations of legal and constitutional order" and calling on the armed forces "to direct the government's action".

To the end Popular Unity pursued the "peaceful" path. Even as the bourgeois offensive reached its height, the government refused to arm the working class and peasantry. Despite Allende's declarations that if the bourgeoisie continued its struggle he would arm the people - a hollow threat to frighten them - Popular Unity continued to place its faith in the loyalty of the armed forces. The contemptible Corvalan had stated back in its early days that the formation of an armed people's militia "in the present situation...would be equivalent to showing

distrust in the army....It is not a body alien to the nation, in the service of antinational interests. It must be won for the cause of progress in Chile and not pushed to other side of the barricades."

Political Power Grows out of the Barrel of a Gun

Writing in actual defence of peaceful transition to socialism a certain M. Williams of the pro-Russian New Zealand Socialist Unity Party, stated "at this very moment events in Chile are providing an educational back-drop from which we can all learn." ('NZ Tribune', October 1970, p. 5). The words remain, but the lessons are different. Chilean experience, a "unique revolutionary experience" according

to the absurd Gus Hall, leader of the CPUSA, has in fact confirmed the basic Marxist principle that it is impossible for the working class to simply lay hold of the ready-made state machinery and wield it for its own purposes. The working class and its allies have to smash the old state machinery and replace it with its own.

At no time in Chile had the question of state power been settled in favour of the working class. Even if one accept that the executive branch controlled by Popular Unity represented worker's power (which I do not), the Congress remained firmly in the hands of the bourgeois parties. More importantly, the main components of state power - the armed forces and the police - remained committed to the bourgeoisie. As long

as Popular Unity was prepared to observe bourgeois legality, the armed forces remained "neutral". Once the bourgeoisie called on them, they went into action. The policy of toadyism to the military pursued by the Socialist and "Communist" parties, like the policy of concessions to the right-wing, was always bankrupt. Without a new army and new police force under worker leadership, Popular Unity could remain in power only as long as it did not threaten the interests of Chile's ruling classes.

In the tragic days in Chile, Enver Hoxha's remarkable far-sighted warnings ring out more loudly. Refuting the ridiculous Khrushchov at the meeting of 81 communist and workers' parties in 1960 in Moscow, Enver Hoxha said: "We should be prepared and prepared well for both eventualities, especially for power by violence, for if we are well prepared for this eventuality, the other eventuality has more chance of success. The bourgeoisie may allow you to sing psalms, but then it deals you a fascist blow to the head and crushes you because you have not trained the necessary cadres to attack, nor done illegal work, you have not prepared a place where you can be protected and still work, nor the means to fight. We should forestall this tragic eventuality."

Allende was a courageous and tragic figure. When it became clear that the bourgeoisie were calling for his overthrow, he rejected their invitations to resign. He declared that he would end his term or be taken out with his body riddled with bullets. But as Guevara demonstrated in Bolivia, courage alone is not enough. Without Marxism-Leninism, no revolutionary movement can lead the working class and its allies to the seizure of state power. The Chilean reformers, for all their "Marxist" gloss, increasingly grew isolated from the working class in reality; like all petty-bourgeois reformers they failed to mobilise the working class to launch a revolutionary offensive, despite their repeated declarations of their determination to do so if the need arose.

Khrushchov has his Allende. The revisionists around the world will bury their Chilean dead with the usual hypocritical psalms of "peace". But will they bury their counter-revolutionary ideas?



Striking workers in Santiago: A rocky road to socialism



"down and out"

'Down and Out' is an expressive sort of phrase. It's American in origin and means 'completely without resources'. George Orwell influenced me a great deal with his book *Down and Out in Paris and London* in which he mixed with the underground of crims, prostitutes and tramps.

Most of Wellington's underworld action is to be found in pubs, mostly the but many other surrounding bars also. Everyone who is anyone in the underworld heads that way when needing to sell a radio, hide out some place if 'beating the fleet' or just wanting a few jugs.

The community is very wide, varied and constantly changing. It is built around different brotherhoods and sisterhoods, mostly based on having been in boob together. The 'Queens' are queens of the bar. They may be looked down upon in the outside world but they rule the show in the pubs. They are looked-up-to, even held in awe by the rest of the bar-crowd, and no-one picks on a queen or one of their friends and gets away with it.

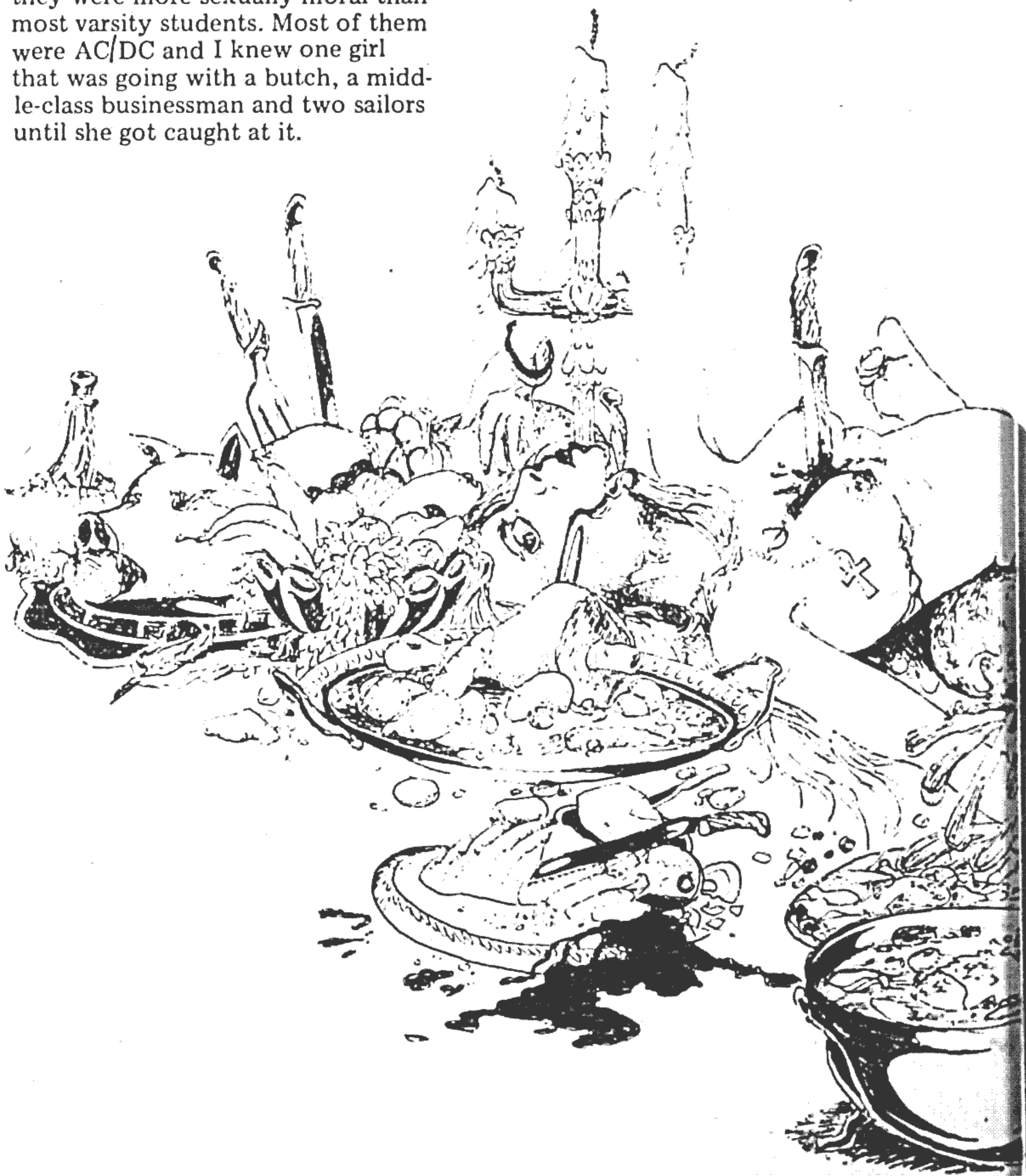
The other main regulars of the bistro are the ship molls and the hillybins (lesbians). Most of them are not strictly prostitutes but more like good-time girls who dislike regular jobs. When a ship comes in they go with one guy and usually stick with him. The girls that play around are looked upon as sluts. Two of my shippie mates who were both butch actually 'cracked it' so seldom they were more sexually moral than most varsity students. Most of them were AC/DC and I knew one girl that was going with a butch, a middle-class businessman and two sailors until she got caught at it.

Many of the girls were at this stage of the game: relatively innocent — just playing around with the crowd with only one or two convictions over them. The ones that were more deeply involved usually had jobs stripping at the clubs around town and had regular customers — they were the only real prostitutes.

What I liked about the people there is that they didn't muck around, they called a spade a spade. If you were their mate and 'brother' or 'sister' that was that and if you were in trouble they would do anything to help you. They may have been uneducated and poor, and be regarded as crims by middle-class standards but they were a hell of a lot more real and generous than half the people in this goddamn university. They had no pretensions about what they were and what they did.

The population was about half and half (Pakeha and Maori) but there was more equality between the races than in most strata of society. Most of the Maoris didn't pretend to love the Pakeha society much but they didn't judge their Pakeha mates by it. Many of the Pakehas said they were Maoris anyway. The Pom sailors used to talk about 'white-trash' and 'blacks' but they themselves seldom would use these terms although the term 'J.B.' or 'Jungle Bunny' was used a lot by them.

Most of the girls I knew had been in Arohata Borstal. Though most



ad out"

ated it inside, the complicated kinship system they had developed, as well as their lesbian involvements, usually meant that they would stick around with the same crowd when they got out. Usually these were the only people they knew and could trust.

Sex was something they knew about, there was only one virgin at the bar when the girls I knew were around. They were taught pretty early on when they were really young (about 12 or 13) that sex was something you could sell, that a market value was put on you. They learned this from hungry males, from their environment, and it was enforced by life inside when they met the big-time shippies. Most of them to themselves would have found a guy and stuck to him. But the influence of the predatory males inside the bars — you could pick them up easily; \$20, \$30, \$100 types — as well as the ships coming and going, often drew them back into the good life of easy living, of drugs and alcohol. In an atmosphere like that you become hardened, you lose hope; you have to be tough to survive in a world where violence is the last word.

The entrance of a customer is always obvious. He is nervous, often drunk. The girls and queens laugh at him and treat him with scorn.

He enters from the side door, stumbling. He is respectable, bespectacled and tipsy. He asks for a short time and is informed that he's off duty. She takes him to another girl, an Islander who laughs and doesn't understand much. They drink for half an hour until in desperation he asks her "how much?"

"Sorry, I'm sick of the moon."

He doesn't understand, "She's come in the books, stupid," says the queen. He doesn't understand.

"Monthly periodicals, ever heard of them duckie?" He flushes and

gets angry, goes to the next table and asks how much to the meanest girl. She says he'll get a glass in his face if he doesn't fuck off. Out he goes, mumbling threats. The girls crowd round the queen who is holding up his wallet and now opens it. "A lousy three bucks. What a bum sugardaddy."

They treat their customers with scorn, a strange kind of moral superiority but with each other they are very close though split into different cliques. They are hemmed in by police and prison experience with usually a broken and unhappy family background behind them, a future that is dismal and grey. They are not a very good advertisement of our society and how our justice system works.

They fight society because society fights them. But they don't always hate the police and sometimes get on with them; the police aren't their real enemies, only the myrmidons of society. They are proud of their identity and have their own languages, some pig-latin or mixed Maori and English slang. A fairy and a butch are the female and male in a lesbian relationship. A bumbandit is an impolite name for a drag-queen. To bomb someone out is to tell them you've finished with them. With two guys you can bomb the other into drag by turning into 'bitch' i.e. reversing the roles. To crack is what butch and fairy do. To crack it is to fuck for money. To commit sideways is suicide. To go mincing or shipping means you're off to Tima Street (the wharves). Other words you may have been mystified by: beating the fleet — running from the screws; AC/DC — bisexual; come in the book — monthly period; sugardaddy — an older guy who treats you well.



Graphic by Steve Smith



Graphic by Steve Smith



Strangers feet mark your brow like pastille highways
 Blinking, sleepy eyes gaze watchful.
 Face, an apricot in shape. Tanned fenced with deep corn hair
 Beauty that strikes and withdraws. Arms smooth like a snake
 Marred by blurred scars of longgone tattoos.
 Like your body they are stained and worn
 By the misuse of the years, attempts and attacks
 By unfriendly men.
 Your body lies in ruins while your mind flies low
 - Drifting on the gin and lemon.
 You are urgent, dull, seeking shelter
 Tiredly fighting both hope and despair.
 Even when they cage you my pretty one
 You'll have your freedom -
 More than they'll ever know.

What Women Writers?

The New Zealand Literary Press
As one of the last bastions of Male Chauvinism

Ms Robin Johnson is a lecturer in modern poetry and literature in the extension studies department at UCLA. According to a report from a friend who recently showed her some recent copies of *Edge* she found that magazine particularly impressive but felt compelled to add that it was typical of contemporary literary publications for its discrimination against women contributors. According to Ms Johnson, even the very best women writers and poets find it difficult to get into the major literary magazines and presses: and that they are, in short, one of the last bastions of male chauvinism.

My first reaction was crap! My second has been to find out just what the facts are before I shoot my mouth off too much — so let's do that first.

For group A, I have taken all currently operating New Zealand literary magazines known to the Committee of Small Magazine Editors and Publishers Australasia (COSMEPA), an organisation which is roughly to the literary press what the FOL is to trade unions. Within this group I've looked at their most recent three issues of this writing. With group B I've listed those literary magazines which, though no longer active as such, operated since 1970 or in 1970.

For all issues surveyed I have given the sex of the editors involved in all issues of any one magazine surveyed (business managers and layout editors counted in here also.) Then I've obtained a ratio simply by adding up male and female contributors (it is not a true ratio by the number of unsexed contributors but this could be expressed as a range of adding the unsexed contributors to both columns of sexed contributors.)

New Zealand literary magazines active as of August 1973 (most recent three issues): *Arena* (one male editor); ratio — 37:10. *Cave* (six male editors spread over the last three issues); ratio — 82:11. *Edge* (seven male editors over the last three issues); ratio — 99:9. *Island* (one male editor); ratio — 67:4. *Landfall* (two male editors); ratio — 39:11. *Lipsync* (one male editor); ratio 37:4. *Mate* (two male editors over the last three issues); ratio — 48:5.

New Zealand literary magazine active between 1970 and August 1973: *Argot/New Argot* (over Argot 28–29/New Argot 1 five male editors and two female editors); ratio — 68:4. *Fragments* (two male editors) ratio — 23:5. *Freed at Last* (a final fifth issue that was released in the 70's, one male editor plus one male design editor); ratio — 8:1. *Orpheus* (also a final fifth issue that was released in the 70's, staff of two males and two females); ratio — 14:3. *Our Very Own poetry and Prose* (an ill-fated one issue. One male editor); ratio 5:5 (but a high rate of contributors whose sex I was unsure of).

The average ratio for these 11 magazines is in fact 38.9:5.5 or something like 8 male contributors for each one female contributor. If we look at only the six at present operating literary magazines the ratio is 51.6:7.5 or something like 7 or 8 male contributors for every one female contributor: a figure not dissimilar from that of the total group. This is not, of course, a figure that corresponds to the ratio of men and women in the wider population which is much more closer to 1:1.

Interestingly enough if we turn to recent anthologies the ration becomes more like 3:1, for

instance refer to: *Poetry in New Zealand 1* (one male editor); ratio — 30:9. *Poet* (One NZ female editor); ratio — 18:7. *NZ Universities Arts Festival Literary Yearbook* (four male editors); ratio — 65:7.

I said the ratio in anthologies becomes more like 3:1 except for combined university students' association literary anthologies where the ratio is closer to 9:1 which is worse than the countries' literary magazines!

OK — so clearly both when it comes to editorships and to contributors males enjoy a distinct advantage against women. But why? Is it really male chauvinism? Let's start with the editorships first. No editor at present does it full time. The usual story is someone starting up a literary magazine or press as an after work occupation. In New Zealand it appears that men have the guts it takes to do this (or, at least, the inclination to) but women do not, with the exception of Helen Shaw and Merlene Young (who ran the literary press Kosmik Studios). Except for Merlene no woman has yet assumed the final editorship of a press or literary magazine. Perhaps one also needs to add the name of Helen M. Hogan to the female editor short list for she has put out two anthologies of poetry (for the classroom market).

In fact Hogan's most recent *My Poem is a Bubble*, an anthology of poems by secondary school children, is a good place to start looking for an answer to my second question. (We should also look at the same time at the Caveman's

E Pakeha ma! Akona te reo Maori i tenei ra!
Inaianei! Kei mahue koe i te tataritanga.
Are you still there Whitey! Learn the Maori language today! Now! Lest you get left behind in the sifting process.

Press's *Young Dunedin Poets* — a collection of the winning poems by school children in the poetry competition run jointly by the Dunedin Public Library and Radio Otago.

My Poem is a Bubble (Whitcoulls, 1973, one female editor); ratio — 27:87. *Young Dunedin Poets* (Caveman, 1972, no listed editors or judges); ratio — 3:7.

This confirms another popular theory: that girls reveal and publish more poetry than boys. A clue as to when the ratio (of serious publication) reverses itself can be found in Hogan's introduction.

"One strong impression I got, however, was that it was easier for younger children to write freshly about simple things than for senior pupils who felt it necessary to take a more philosophic approach but were not yet thinking clearly enough at this level to be free from dreary platitudes. Whether this reduced creativity is the result of examination-oriented teaching (or learning) or is inherent in the growth of the pupil at this stage is a debatable point. One principal put it another way. She wrote: "My particular disappointment is that the sixth and seventh form girls have little to offer. Their emotional involvement with life seems to inhibit language; interesting ideas are shrouded with dull words."

There may be another interesting point here — or two related ones. Reading in schools and running poetry workshops in them, the girls are generally more interested — the boys may even take some convincing that "poetry" is not to be ranked with cooking and sewing... that it's not a sissy thing to do. A lot depends on the way their teachers present poetry to them, of course. Conversely I sometimes begin to suspect that a lot of our rising generation (and even our established one) of poets find it necessary to be overly male because they are poets.....is this a partial explanation for hard drinking, good time fucking and a tendency to wear shirts well open at the chest — or am I imagining things. And what about Allen Curnow coming on stage in black shoes, pants and shirt with that big flowing pink or white handkerchief on full show: is he admitting some kind of West Side Story homosexuality or merely telling the rest of us that in the end we are nothing but a lot of riming couplet queers? Interesting to speculate that North American literary publishing is often considered the bastion of Jewish homosexuality.

If the truth be known though — aside from obvious AC-DC exceptions — most NZ male poets get on a needle/bottle, get into a bin/divorce court, get bloody desperate half the time because of the pressure created by trying to be a full-time poet in a country where that pays at best about \$150 a year.

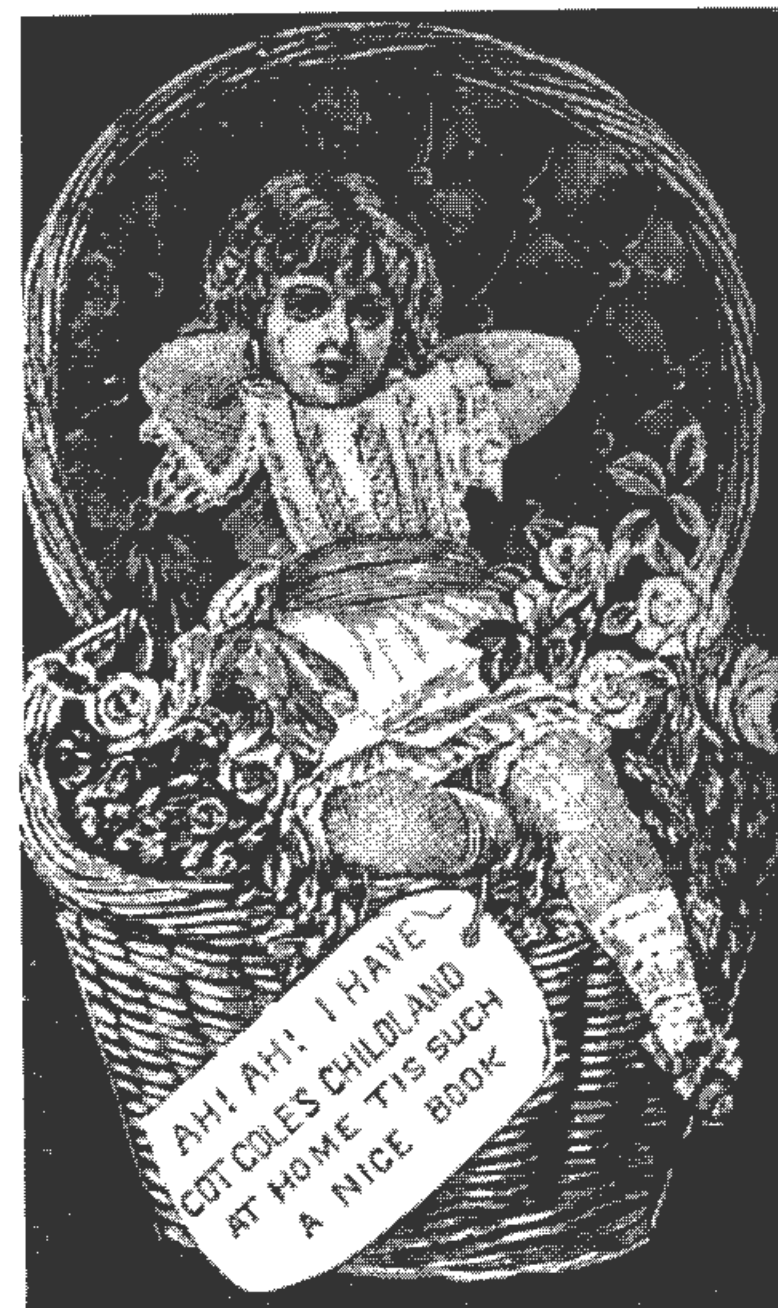
Because we have been using an editorial panel, *Edge* has had to keep a record of all submissions as they come in and go out (so that we know when someone has lost

something). Looking back over these records one thing stands out: very few women submit and when they do they probably stand a better chance of getting accepted (statistically anyway). Now, I have no way of knowing whether this is generally the case but it must be part of the answer. I know that Arthur Baysting faced a similar situation in preparing the 1970 NZ Universities' Arts Festival Literary Yearbook because in his introductory notes he writes:

"The absence of female contributors needs some comment. It's difficult to explain this scarcity although other editors assure me they have similar problems. Of the four young women who submitted material, one sent a slightly reworked Emily Dickinson poem and none of the others justified inclusion, even on a token basis. Such timidity among women writers is difficult to understand."

And there lies another problem because you might as well accuse New Zealand editors of being racist given the ratio between work by Maori and work by Pakeha contributors, but here lies perhaps another clue. Next February *Edge* is teaming up with the English magazine *Modern Poetry in Translation* to do a combined issue devoted to poetry in translation from Australasia and the South Pacific, I got some poems in Maori today for that issue — and the poet wrote that he had written many at one time but with nowhere except *Te Ao Hou* to publish them in, he had gradually given up and our doing this issue had got him going again (needless to say after that *Edge* at least will in future no longer be a solely English language literary publication if we can help it.) So there can be a kind of vicious circle: no outlets, therefore less work, less work therefore fewer outlets still etc ad infinitum. Doe female writing face (or feel that it faces) a similar problem?

At higher levels the problem, of course, compounds itself. 1972 was a real boom year in



And enough excuses too. I think a lot of us editors are biased. My wife showed me this when she asked me for my reactions to submissions by people of the following names: "Myrtle Alice Smith", "Pearl Jane Smith". It is, of course, only the first names that grate, and I also find it extraordinary difficult to calmly appraise submissions by Jr.'s, III's, and Gober's. Still, there you go, there are a number of female names which somehow don't sound like great writers to me: it's irrational but it's there — and you can bloody well bet I'm not the only one (the lesson being, of course, to send your stuff under only your initials and last name with a contributor's note that doesn't let on either).

Or we can get really technical. I quote in full the section titled *Sex Differences in Creativity* (page 203) from John Nash's *Developmental Psychology: A Psychological Approach* (1970):

"Reference has already been made to the observation that males are more favourably recognised for creativity in the arts and other fields than women are. The idea that this is a real difference and not a culturally imposed one is provided by a few studies of creativity or non-conventional thinking that show it to appear in children. Torrence (1962) has reported that elementary schoolboys are consistently superior to girls in the ability to produce inventive or creative ideas. Smith (1962) found that pre-adolescent boys of high IQ show more divergent thinking on a battery of Guilford-type tests than girls of similar intelligence do. Mendel (1965) has reported young boys to prefer novelty (in a toy array experimental situation) markedly more often than girls do. The cultural theory can, of course, be applied, but the same counter-arguments are also apposite (see Nash Chapter 16).

One study (Rivlin, 1959) has reported large differences in IQ between high school boys rated as creative by teachers and those rated able but non-creative. Little difference in scores was found in girls. Whether this tells us something about boys and girls or about the teacher is an open question.

Sex differences in creative problem solving were found by Gall and Mendelsohn (1967) in a study of the effects of facilitating techniques (notably incubation) and subject-exerciser interaction on the process. Females to a marked extent were influenced by social factors (ie experimenter participation), whereas for males this influence was negligible, and we may have here a clue to one measure that might improve the creative output of women. This pointer would be worth following up and might have important educational implications."

OK — so where does all this leave us. Well, for a start it wouldn't hurt to remind our editors that issue number so-and-so was bloody well damn near all male. Make us sweat a little bit. Secondly write and submit (editors are, after all, restricted to what comes in). But maybe most importantly of all women should start literary magazines and presses themselves. It seems likely to me that the more outlets you create the more material gets written. (In fact — we need more fiction magazines, more non-English language ones, and more female editors: create the outlets and I bet people will reveal and create the material to go in them.)

So to that end, look in the communications section of the *First New Zealand Whole Earth Catalogue* where it tells you how to start up and break even with a press or magazine (check the Supplements for more and recent updatings.) Write to COSMEP (P.O. Box 703, San Francisco CA 94101, USA) for a free copy of their *The Small Publisher's Book*. Write to COSMEPA (66 Preston Rd Christchurch) and use their free advice system for new publishers and editors (include stamped self-addressed envelopes for return replies). Take over the literary editorships of the University student association newspapers and write some replies to this article. If the editor sends me a copy I'll reply at least.

Peace and Good Living
Don Long



BOOKS

Women with a cause

Women with a Cause: by Dr W.B. Sutch Casebound, with wrapper — \$7. Paperback — \$3.90. Published by Price Milburn and Co. Ltd for New Zealand University Press. Reviewed by Kate Clark.

The main puzzlement I experienced as I finished reading this book was why this skilled man is holding such positions as business consultant and Chairman of the Queen Elizabeth Arts Council at present, instead of continuing his role as advocate of the immense social and economic changes outlined in his book. However I suppose the answer lies within the book, in his description and analysis of present day New Zealand society and that it would go something like Lenin's dictum, that you cannot live in a capitalist society and be free of its contradictions.

Women with a Cause comes at a very opportune time, when the New Zealand women's liberation movement is unsure of which way to turn. A large section of this movement has so far concentrated on the sexist roles which men and women hold in New Zealand and on specific single issues such as abortion. Both orientations stem from the interests of mainly middle class women, who are often young students. This orientation has led these groups to produce criticism of a psychological or socio-psychological nature: it is concerned with the implications of our sexist society for the individual (usually the woman, rarely the man), without placing her within a family, work, educational or social context. A most blatant example of this is the slogan used by groups advocating reform of the abortion laws. "Every child a wanted child" is used to advocate freely available abortion for unwanted pregnancies but there has been no adequate discussion of what type of society defines children as wanted or unwanted, and why it does this. Nor have women attempted to outline the conditions needed to ensure that a wanted pregnancy does indeed become a wanted child, teenager and adult. A more serious fault in the women's liberation movement has occurred when spokeswomen such as Sue Kedgley have attempted to shock the complacent middle class, rather than discussing women's liberation in a way which invites identification.

Sutch claims his book is about "the struggle of women for equality.....it illustrates how men and women have differing roles in different societies and that these roles change as the needs of society change."

He begins by discussing Freud's and then anthropological and sociological

writing on the physical and social determinants of the behaviour of men and women, using these works mainly to illustrate the relativity and flexibility of the types of human behaviour seen in men and women of different cultures.

In the next chapter Sutch discards cultural relativism and states "the state of women has historically been closely related to the preservation of the economic system." He adopts a simplistic theory of economic determinism to explain the status of women in various feudal, pre-capitalist and capitalist societies. And he concludes, "this is not an original thought — that the newly arrived capitalism carried within it the seeds of its own decay."

Sutch's coverage of past conditions in chapters 2 and 3 is scanty and perhaps does not allow enough for cultural differences in the definition of sex roles. Beginning in the 19th century he begins to analyse the women's movement in Britain more carefully, and he says of the activity here that "working class women became articulate and active in agitation before the majority of able middle class women made their impact on public opinion." Because of the nature of the society in which such historical data is collected, recorded and preserved, however, Sutch can provide far more comprehensive material on middle class agitation as in the Suffrage movement and Ladies Circles, and more recently in Simone de Beauvoir's through to Germaine Greer's writing. He identifies within this movement the trend both to work within the existing political and economic framework and "the trend to overthrow the capitalist system," but is unable to identify the differing characteristics of either trend. This is a regrettable omission as it is only through such an attempt that we can begin to discuss why the women's movement has so far failed to achieve one or both of its aims; that is, to achieve full women's rights and to achieve a socialistic society.

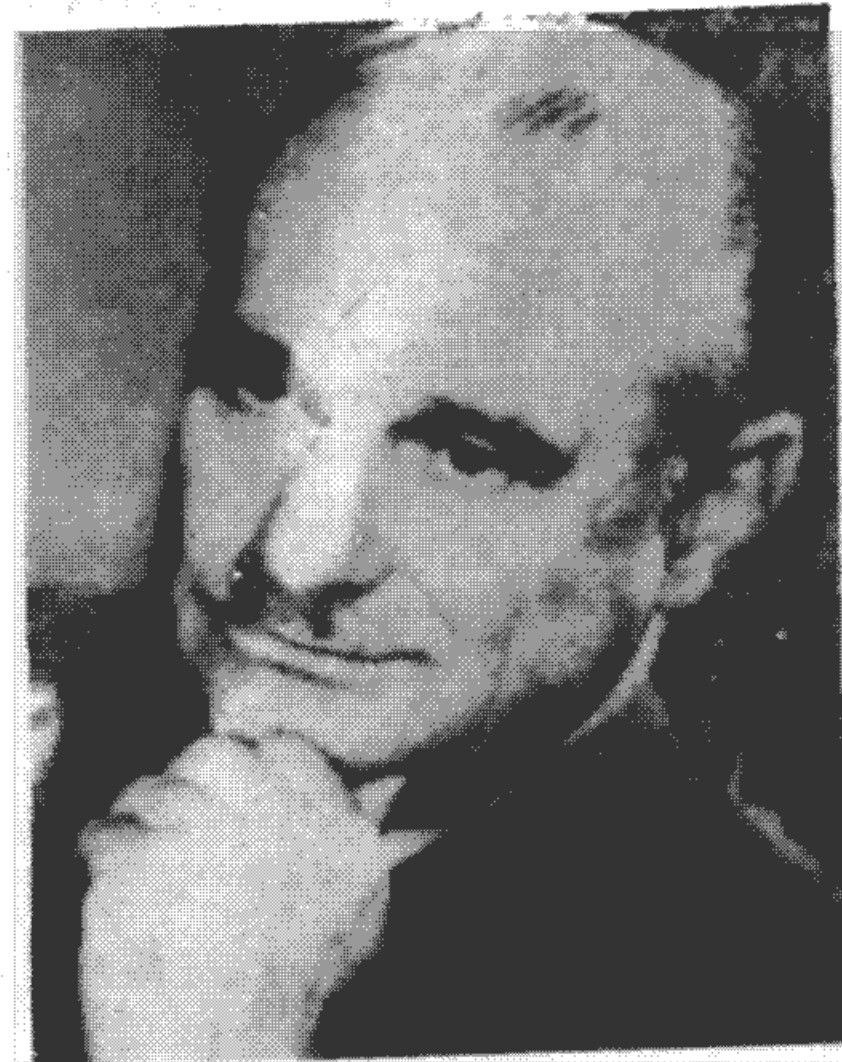
The fourth chapter on "The Contribution of Irish Women" is a further attempt to place the NZ movement within a historical context. The description of the fiery, turbulent, Irish women with their interests in politics, the labour movement, care of the poor and even insurrection, contrasts greatly with the description of New Zealanders Grace Neill and Ettie Rout with their interests in nursing, St Helen's hospitals and prophylactic prevention against V.D. for NZ boys overseas!

So having given a historical, social and academic background to the struggle of women, Sutch begins to look at women in New Zealand. I am sure some will be surprised and/or annoyed at his compre-

hensive coverage, ranging from discussions of women's activity in such organisations as N.C.W., P.S.A., the Housewives Union to a study of child care, equal pay and discrimination against women in the law. Sutch focuses the need for change on different areas to those advocated by the small groups at present trying to promote the cause of women's liberation. So far as I can remember abortion is not mentioned as an issue and the psychological and mental cruelty which men and women inflict on each other because of their sex roles, is only discussed as a result of social and economic inequalities. Demonstrations and other student-type activities are not mentioned in the chapters on more far-reaching topics such as the family, employment of women, child care and equal pay. Briefly, Sutch defines the topic of women with a cause, more widely than some would attempt to do, although he does not include such movements as Plunket, social security benefits and State housing, which directly had an impact on women's lives in New Zealand. Neither does he mention such new women's organisations as the Society for Research on Women in NZ, or the National Organisation of Women.

Sutch uses sociological and overseas comparative data well to give an outline of the problem he is describing. A far more accurate description of NZ life is given than is seen at least one of the most recent sociology text books published. Once more someone outside the university academic world produces the most stimulating coverage of some aspect of NZ life (the most worthy other book in this category is *Urban Women*, SKWNZ).

Sutch sees change for women emerging



Dr Sutch

from the movement to provide pre-school educational and social facilities, and from the fight for equal opportunity and equal pay within the industrial world. His policy programme in the final chapter comprises reforms which will improve living standards for the whole population; children, the sick, parents, women, workers. Even though his suggestions are not radical (and he admits this), he has taken a commendable universalist approach to a specific problem — a far cry from some women's liberationists today who will not even hold discussions with men present.

Sutch's approach to this subject is imaginative and informative. The book is published, printed and bound in Wellington and one wonders whether local production is responsible for this book being moderately priced. A blue-print for revolution is impossible. But Sutch has made a contribution by giving us the historical context and a description of sexual inequality in NZ. He recognises the importance of economic independence for women in capitalist society and concludes, (one suspects rather regretfully), "It begins to look as though emancipation does involve a social and economic revolution."



The National Council of Women, Christchurch, 1896.



"Disguise our bondage as we will,
'Tis woman, woman rules us still."

The prophecy of the military

Intensity Operations: Frank Kitson. Faber and Faber, London, £7.1. Reviewed by David Los.

Brigadier Frank Kitson, M.C. (with Bar), by most criteria, an extraordinary individual. He was born in 1926 into a family imbued with service traditions. His father was an admiral, his grandfather was in the Indian Army, and an uncle was a posthumous V.C. in the First World War. He married a colonel's daughter.

Since joining the British Army in 1946 he has seen service in Kenya (where he won one military cross), Malaya (where he won the other), Cyprus, Aden, and Ulster — where he recently commanded the 39th Brigade. He is now the new Commandant of the School of Infantry at Warminster in Wiltshire, a significant posting because virtually every general in the British Army has held this position.

With such an impressive background it is not surprising to learn that Brigadier Kitson is Britain's leading counter-insurgency expert. This information is partly confirmed by reading his *Low Intensity Operations*. The book encapsulates a breadth of knowledge of the tactics and ideologies of such diverse revolutionaries as Grivas, Giap, Kenyatta and Ben-Bella, as to render the

pontifications of Salient and other infantile revolutionaries that the mass-media keeps belching out rather sterile and feeble-minded in comparison.

Brigadier Kitson's theme is that for various reasons — a growing contempt for authority, improving techniques for influencing opinion, the wide range of opportunity that exists under the nuclear umbrella for quite minor powers to assail all and sundry — there is an increasing swing in the world of power politics towards the lower end of the spectrum of conflict, whether as a part of actual warfare or as a substitute for it. His counsel of perfection is that governments should recognise subversion for what it is before it has a chance of taking root, and act accordingly. But he also recognises the difficulty of reconciling the steps that might be appropriate with the normal process of democratic government. Subversion therefore starts with a lead over the forces that are eventually required to contain it. Nevertheless Kitson is emphatic that even at the very earliest stages of governmental awareness military advice should be sought although the measures under discussion are political, economic or social rather than concerned with law and order.

Great emphasis is placed on the import-

ance of background information (i.e. low-level intelligence) and the scope that this gives battalion and company commanders for "tactical ingenuity". Such information will only be forthcoming in adequate quantity if subversion has been arrested before it has had time to complete its conquest of heart and mind, by terror as well as persuasion.

What is implicit in the whole book, and I hope in the brief out-line above, is Kitson believes that Ulster-like situations will spread throughout Britain (and presumably Western Europe and North America) over the next decade. The Army must subsequently redefine its role to cope with these developments.

Copies of this book are not to be found on closed reserve in the study hall, in fact the only two copies in New Zealand libraries, according to the union catalogue are in the National Library and the General Assembly Library. This is rather sad when it is considered that this small book was one of the most controversial in Britain last year with numerous irate Labour MP's asking questions in the House of Commons about its contents. Brigadier Kitson has subsequently become an object of cult-hatred on the further left while becoming a guru to ambitious young officers who

wonder what is to become of their profession if large-scale war is impossible.

The implications of the last point are interesting. In 1966 the British Government refused to use the British Army against "kith and kin" in Rhodesia on the grounds that commissioned officers would resign en masse and the other ranks would mutiny. This of course was before the present Ulster carnage. Perhaps it can be argued that the Irish are not "kith and kin" to Englishmen, Scotsmen and Welshmen — how, it is difficult to imagine. For me and obviously for Brigadier Kitson, it has demonstrated that the British Army could be used without major problems and within a "democratic" framework in Liverpool, Glasgow or Cardiff — and equally, the New Zealand Army could be used in Auckland, Wellington or Taihape.

By way of a footnote as we sink into the slime of what George Steiner has termed a "post culture", it is worth commenting on the role of Oxford University in the publication of this work. The university has certainly travelled a long way from its monastic scholasticism to support of the new barbarism. Its internal contradictions are implicit in its role in this publication (and all it stands for) contrasted with the impeccable manners of Brigadier Kitson in the book's acknowledgements: "I should like to start by expressing my most sincere thanks to the Masters and Fellows of University College, Oxford for allowing me to live amongst them as a member of their Senior Common Room for the year in which I have been writing the book." Dominus Illuminatio Mea.

RECORDS

Carmina Burana: Carl Orff Leipzig Radio Symphony Orchestra. Polyphone Recordin. Reviewed by Gordon Campbell.

This doesn't sound too promising. So who really needs 700 year old poems set to music in 1937 by a German music teacher? You'd be surprised, this is one of the most exciting, colourful works in the classical repertoire. Its so strong, rhythmically, and this together with Orff's dissonant counterpoint effects make it immediately accessible to a rock audience. All too often traditional orchestral music sounds bland to ears raised on rock dissonances; the string sections especially often seem just too full and mushy. It doesn't happen with "Carmina Burana", as anyone lucky enough to catch the Town Hall performance a few months back would agree.

The lyrics are pretty interesting too. They were written in the 12th century by the "gollards", bands of wandering dropout monks and students who had taken to the life of the tavern and open road. The songs begin and end on the theme that life is short, morality and justice arbitrary conventions, with death the only certainty. So these medieval yuppies advocated that you ramble round, booze and screw as much as you can while waiting for the end.

This version is the only one currently available, though Delta plans to release Orff's officially endorsed version fairly soon. But like some of the other good things on Polyphone this version is a real bargain at \$3.99. Check it out if you're sick of your rock collection and want something a little different.

Anthology Album: Jan and Dean. United Artists Double LP. Reviewed by Gordon Campbell.

Fabian is by now about the only fifties rock performer who hasn't somehow turned out to have been significant. At least not yet.



Its Andy Warhol in reverse. He figured that at the current turnover rate in celebrities everyone soon would have a chance to be world famous — for fifteen minutes. Finding out that schmucks like Jan and Dean were really socially significant is kind of a similar experience.

According to the liner notes, Jimi Hendrix needn't have been so snotty about surf music. It was all a put-on, an excuse to put rock and roll back on its feet after the deaths of Buddy Holly and Ritchie Valens. They say surf music and hot rod music cut to the heart of rock which afterwards got lost by all those "namby-pamby folksingers and their nasal whines about their incipient neuroses".

So Jan and Dean just maybe were the fathers of the Turtles and the Mothers of Invention, the first in that style of sending themselves up as they put everyone else on.

Remember "Surf City"? Where there are "two girls for every boy"? Or what about the absolute cruncher "Dead Man's Curve" that was banned by the NZBC and is alone worth the price of this whole album: the ultimate challenge: I'll go ya one better if you got the nerve/ Let's race all the way to Dead Man's Curve. And we know what that sort of thing leads to: Well the last thing I remember Doc/ I started to swerve/ And then I saw the Jag go into the curve. What a saga! What liner notes! Yeah, Jan and Dean were all right. And there are 32 tracks of them on this record. So hang tough, don't be no ho-dad.

The Best of Status Quo: Status Quo (polydor NSPL 18402). Reviewed by Richard Best.

I reckon if you asked these guys about John McLaughlin, they'd just shake their heads and boogie on. See, they don't want to know about white clap-trap like short-hair-for-God and 25 and yer heartfelt Brautigan.

This lp ain't really the BEST of Status Quo but its half an hour of fucking good bang. Like one song played 11 times and nothing you're going to actually listen to. You won't want to listen to it cos there's nothing there except some dumb lyrics and a ton of riffs.

It isn't good music cos boogie's never good music. Boogie just frots and if you aren't a snob you've got to trot with it.

Best boogie 'n bullshit lp in 1973.

White Witch: White Witch (Warner Bros CPX 0107).

Silverhead: Silverhead (Purple TPSA 7506) Reviewed by Richard Best.

Now if Cashbox was giving this White Witch and Silverhead the run-down, they'd be nice and succinct: "Young group from WB/Purple records wear make-up but the music's staid and fairly obvious". And if Jan Wenner was doing it, he'd write four thousand words about how it's time to get the make-up remover out and cut the cackle.

OK you've bin had before but who wants to get taken by a bunch of teenage yanks with blue tear-drops and star stud eyes who sound alternately like The Rascals circa 1969 and a low-down Deep Purple?

White Witch is American and the cover looks edible. They do the right thing and start with a nervous piece of Moog ("Parabrahm Greeting"). Then Pop and its not even contrived — just three minute groggy soporifics and worst of all they swing like The Rascals and that's calumny. If I tell you there's a song here called "It's So Nice to be Stoned", will you understand?

Silverhead look queerer than White Witch but they're just heavier and not much better for it. If you want to buy, wait half a year and you'll get it for two bucks in the Bin.

And we're still waiting for a band that'll teach us something about how mascara makes them better.

Paris 1919: John Cale (Reprise RS 2131). Reviewed by Richard Best.

Paris 1919 is the best Gracious Rock Album since I don't know when and that's no lie. Nor do I know if its brilliance or plagiarised Procol Harum but that doesn't matter.

Lou Reed knew John Cale in 1966 and that's how he got (sort of) famous with a band called The Velvet Underground. Now they were "the darlings of the New York underground" and they did vicious songs like "heroin" and they had a German chick called Nico. And this Nico was the weirdest you ever heard.

Paris 1919 is far removed from all that. The cover's delicately camp and inside you'll find a lyric sheet that'd have Keith Reid confused, and a record. Like A Salty Dog should have been without the bum tracks or Grand Hotel's sister.

You're having tea with Graham Greene/In a coloured costume of your own choice/And you'll be held in high esteem/If you're seen in between/ Stiffly holding umbrellas....

A spiffing lp. It's also beautiful and zany as half a dozen Lou Reeds in the other direction. Music for tea-drinkers who don't dunk their gingersnuts.

DRAMA

Major Barbara: George Bernard Shaw. At Unity Theatre. Reviewed by Cathy Wylie.

Somewhat a drama critic has to strike a balance between an academic and a spectator's appreciation of a play, between the play in print and its performance. Unity's current production of Bernard Shaw's *Major Barbara* rams the dilemma home. As a 'discussion' play which is how Shaw described several of his pieces, it works quite well. The contemporary audience takes a while to warm up to the Shavian wit, which is mostly the kind of word-play indulged in by logicians, rather than James Joyce. In short, the definition of abstracts is really how the play proceeds: feelings are altered, religion shattered merely by redefinition. Shaw does not deal so much in characters as he does in the finesse of discourse, so that his characters all end up glossed with the same veneer. Sardonic observations come to one and all, seemingly without discrimination. Hot words are caught in asbestos mitts, making the passions by which plays usually proceed a little too structured to be credible. We are watching clever-people tinker with clever words, which does very little to open up debate in our own minds. Admiration goes to the character who weaves the most impenetrable thicket of words; if Shaw set out to portray moral dilemma, his very verbal skill betrays his aim.

There are further difficulties for today's audience. Shaw's tale concerns an upper-class convert to the Salvation Army who has risen to

the lofty height of 'major' and her realisation that the Salvation Army, backed as it is by distilleries and her father's munitions plant, will do nothing other than patch social seams. What really hurts her, however, is not this, but that her converts come for the meagre pieces of bread and treacle she doles out, that it is not her own strength and powers of conviction and persuasion that 'saves' them. The working class down and outs, then, are found to be beneath her dignity. She and her fiance end up learning how to run Daddy's munitions factory, telling themselves that you must face the world, including its evil aspect, and that she can only convert the powerful by wielding great power herself. Shaw argues in very liberal terms, making the whole exercise unreal, even gentle. It ends up a better portrayal of how Shaw relates to the class structure in the England of 1905 than a tale of moral dilemma. James K. Baxter dealt far more effectively and movingly with the Sallies than the dry, slightly condescending wit of Shaw. While I don't think every play should be judged on its 'relevance' (a conveniently nebulous term) — it does strike me that *Major Barbara* will be enjoyed for very different reasons, some of them nostalgic, today than when it was first produced. A play is not just a script or an assembled group of players; the audience is also necessary.

Bill Juliff's production brings out Shaw's wit while playing down the 'morals' or 'politics' — a wise choice. Unfortunately his cast are very uneven, and they are not helped by the length of the play — two and a half hours. The second act set in Major Barbara's Sally kitchen, and filled with 'the lower classes' is by far the most effective. Shaw here abandons his 'discussion' for confrontation of a far more physical sort. The minor characters are played with strength and ease, showing up the less assured acting of some of the main characters. There is a certain stilted feeling about the whole performance, which may have something to do with dealing with a different pattern of conversation than we are used to.

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Malaysia and Hee Kiang

Dear Editors,

Many Malaysians, including me, do not agree with what Hee Kiang said in Salient two weeks ago in regards to Malaysian problems and the special position of the Malays. But first of all, for the sake of those Malaysians and those Kiwis who do not know who Hee Kiang is, may I point out that he was the president of MSA in 1971. This shows how cowardly Hee Kiang is trying to practically conceal his full identity and yet tries to show that he is a Malaysian Chinese. This Hee Kiang is an extremely selfish person. He tries to defend the privileged position of the Malays and the wrongful attitudes of the Malaysian Government in perpetuating the political, social and economic problems in such a way that he has shown himself to be all out against the Malaysian Chinese. (in his article in Salient he said "the so-called Chinese or Indians"). He is a Malaysian Chinese himself. I am sure the Malaysian High Commission officials will doubt Hee Kiang's sincerity in condemning the Malaysian Chinese without some personal motive. Perhaps, one can understand his attitudes better if one is informed that he comes from a family background which ardently supports the ruling party of the Malaysian Government — the Alliance Party. And this explains why he is one of the few privileged Malaysian Chinese to be awarded a scholarship to study in New Zealand.

Regrettably, much NZ money is wasted on educating a person who has learnt to be selfish only. I haven't spoken to Hee Kiang myself even though I have been here for about 6 years. But I've been told that he contradicts himself a lot and always indulges in much verbal gamesmanship and the use of legal terms to impress others, like most law students.

Hee Kiang thinks that he has done his part to provide solutions to the Malaysian problem; in fact, he has created more confusion because his suggestions were framed in such a way that his personal interests would not be prejudiced — some high government or political posts are in store for him in his Malaysian paradise. This explains why he is in favour of the privileged positions of the Malays and is so scared of a revolution in Malaysia.

His talk about the Malaysian Constitution and the Malays privileged position sounds very superfluous and unrealistic. This very fact was a cause of the bloody May 13 riot in 1969 and many non-Malays do not favour such a guarantee for the Malays as they realise, but not Hee Kiang, the dangers and prejudices caused to them when the Malays are being spoonfed. After 16 years, of fruitless spoon feeding, Hee Kiang worships the constitution and the guarantee it gives to the Malays. Hee Kiang must be either mad or very self-centred in his reasoning. Surely, a law student will not hero worship a constitution which is 'defective'. Even a commerce student like myself knows this.

So what else can the non-Malay races hope in Hee Kiang. Already, his term of office as President of MSA in 1971, has done much to blacken the image of MSA as being an extension of the Malaysian High Commission. This was true and yet he has the bastards courage to speak out on behalf of the Malaysian students again and to blacken the image of the Chinese, even though he is one himself. He is not the spokesman for the Malaysians. He speaks for his selfish interest only. Mr Editors, no Malaysian with the right frame of mind has respect for Hee Kiang and his nonsensical talks and suggestions, except for a timid souls who are inspired by this "opportunist charismatic leadership." Hee Kiang, is an opportunist, an opportunist of the highest degree and if an opinion poll can be organised, few Malaysians would vote to prove this fact.

All the talks of Hee Kiang are purposeless and airy fairy. If only he has the Malaysian interests at heart, he would have done something to rebuke A. Rimbaud's racist attacks on Asians (especially Malaysian students) on campus. Sensing that this racist attack does not effect him directly, he decides to keep quiet and concentrate his attention in writing about Malaysian problems (as if the racist attacks on Asians are not Malaysian problems) to project his good image in the eyes of the Malaysian High Commission officials and those Malaysian spies on campus.

Mr Editors, I am very sad because of the existence of Hee Kiang on campus. The sooner Michael Lim Hee Kiang leaves the campus the better, for he is wrong but will always deny it in his many letters yet to be published in Salient. His true worth is shown, and will be shown again in his ability to contradict himself and to trespass upon the weak. For all these reasons the longer he stays the more Malaysians will become "ill".

A True Malaysian Chinese
P.S. Perhaps Kiwis and Malaysians have to think about the 'timidity' of MSA again. MSA starting from this year is becoming a thorn to the flesh of the Malaysian High Commission. And MSA is no longer Hee Kiang and Hee Kiang can't become MSA.

Like a Child

Dear Sir,

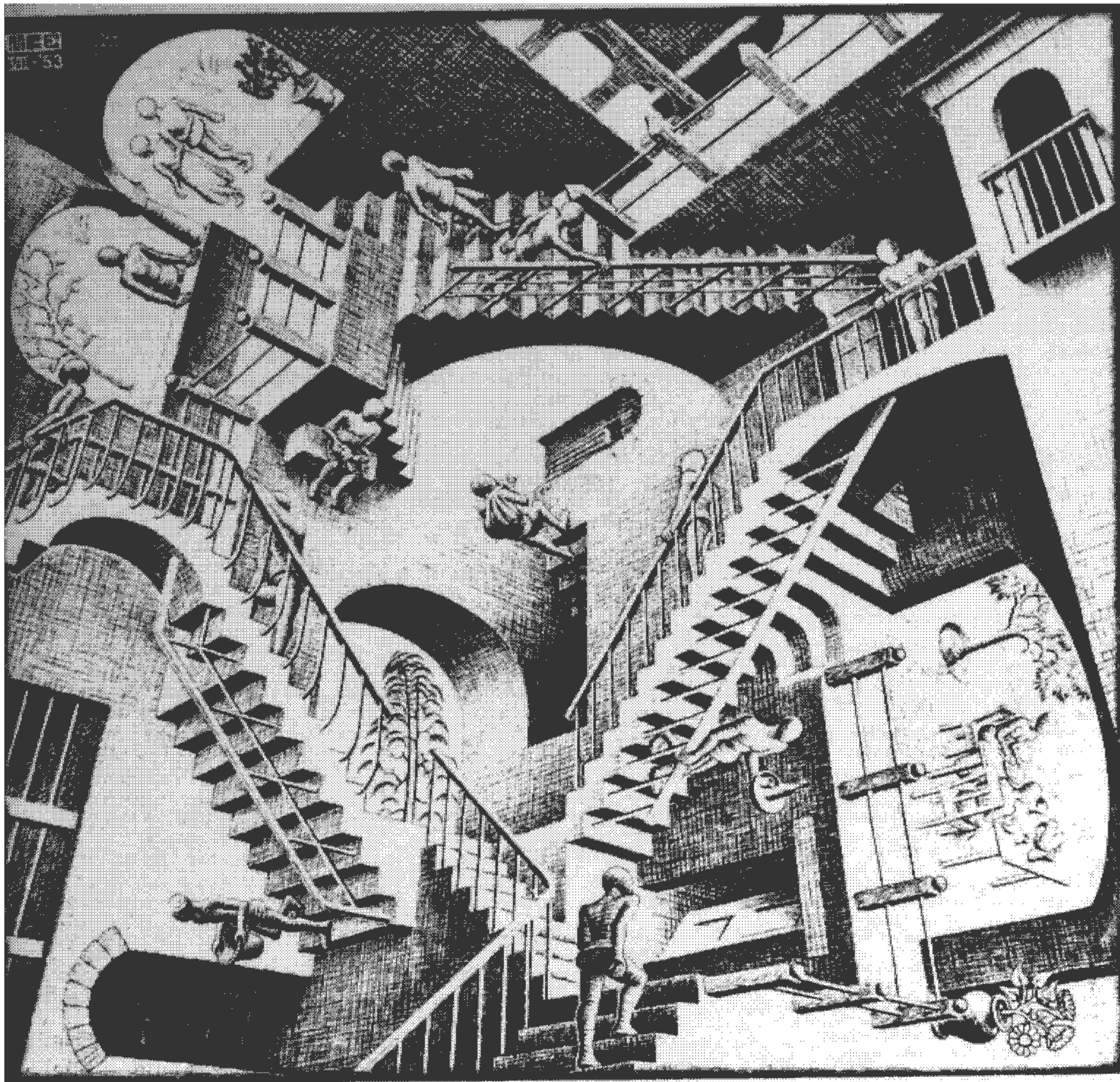
I doesn't take long for a big fool to behave in a big way, namely, our honourable Malaysia's chief representative, Mr Jack De Silva.

In our culture it is often said that whatever manner a child behaves in, it clearly reflects the total condition of his family. A child who loves his family must think three times before he moves a step.

Whom does Jack love? Or does the saying hold a grain of truth?

Malaysian M.

P.S. Sorry I can't sign. I fear the power of my signature.



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, Wellington.

Revolution in Malaysia

Dear Sirs,

Malaysia is on the brink of revolution against the capitalist ruling class. Malaysian students are true revolutionists and are ready to return to Malaysia to overthrow a sick, greedy, corrupt, capitalist government that insults all Malaysian workers.

People like Wilson, Masing (MSA Sports officer), Prof Campbell, Chan are very quick to deny communist influence, why? Because they are afraid that it is true!

James Masing's article (Salient) is a typical piece of "sticking one's head in the sand" attitude. If he thinks the discontented are in the minority, then he is a fool. All the workers are getting ready for revolution and people like Masing etc, who try to support the crumbling capitalist-bureaucratic government and thus try to hide the coming revolution will be swept away under the new enlightened people's republic.

Long live the revolution.

Yours sincerely,
Revolutionists

Censorship

Dear Sirs,

In Salient — Number 22, September 12, the article — "ANZUS — a Pact with the Devil", stated that during the 1951 Waterfront Lockout; "...the press, refused to print anything critical of the Government." That was not the case. The National Party Government of Holland acting "in council" — that is a meeting solely of cabinet ministers — passed a decree (which the government was able to do as a state of emergency (sic) had been declared) which censored the Press. It was illegal to publish articles either criticising the government's actions or sympathetic to the strikers. A penalty of imprisonment was imposed on anyone who printed or distributed notices advertising meetings of the strikers or any other action the watersiders projected — marches etc.

The same censorship exists today. This time not under the protection of government decree but by more 'subtle' means. For example police harassment of "Ferret" and "Itch" plus Mr Brian McClelland's attempts to stifle "Cock" with criminal libel charges.

Big Brother is watching you.

Subversive Malaysian High Commissioner

Dear Sirs,

I am surprised to hear in "Checkpoint" (Sept. 11) that Mr Jack De Silva, the Malaysian High Commissioner in NZ has a large stock of commo literature in his "private library". From what I gather through some Malaysian students here, publications like the Works of Ho Chih Minh and General Giap are banned in Malaysia. Those who are found in possession with these subversive publications are committing a serious offence under the Malaysian Constitution and are liable to capital sentences. Furthermore, he openly admitted that he encourages Malaysian students to read this literature and attend communist lectures at the Russian and Chinese embassies. With these activities, he is surely subverting the Malaysian students in NZ with Communist propaganda. I am sure his actions are contrary to the interest of the Malaysian Government. If a cultural show can be regarded as "subversive" (according to his definition) shouldn't he be charged as a 'super' subversive element.

F. Thomson.

Referendum?

Dear Kind Sirs,

I learned with great interest that a referendum will be held on September 13 (called for by one individual student of this honourable institution of learning). Needless to say the results of the referendum would be of the greatest interests to the gentleman of Plunket Street whom I believe is one of the "big guns" of student politics.

There is an issue which to me is of the greatest importance. I have always wondered whether the students of this fine institution would mind my taking off my shoes in the library. Inspired by the example set by our "politician" friend, I am also considering calling forth a referendum on this sensitive (in more ways than one) issue. Please look out for further information on notice boards and if I play my cards right, in the Evening Post.

To Mr Plunket my sincerest gratitude for germinating the seed of idea in my considerably less fertile mind and to the editors of Salient many thanks for publishing this letter.

Yours truly,
Wondering.

Is Human Life Overvalued?

Dear Sirs,

I am in favour of abortion because human life for far too long has been overvalued. Hardly anyone thinks twice about killing an animal but when that animal is man suddenly it's life is held in peculiar reverence. There is no logical reason why such a distinction should be made.

Yours sincerely,
Abortion Advocate.

Prisoner

c/o T. Newnham

Editor

Whitcombe & Tombs Ltd

Queen Street

Auckland 1

11th September, 1973

To the Editor,
Salient.

I have just received from my publishers a copy of the reviews of my book "Prisoner". I feel that the first, by a current inmate at Wi Tako deserves comment.

He refers to the 'limitations' of the book. In fairness to him I feel I should make the following points:

- (1) I wrote the book partly while at Wi Tako and finished it when I was released.
- (2) I then had to hold on to it for 12 months while on probation so that I was out of the hands of the Justice Department.
- (3) I had to get permission of all the people I wrote about to put their cases in my book; most wanted me to write the book but very few wanted to be, understandably, included.
- (4) I had to make as sure as I could that nothing that was written would worsen the situation of the prisoners I left behind.
- (5) I then had to find a publisher who would publish such a book.
- (6) Publication from the moment of acceptance to release date can be anything from 15 to 24 months. Whitcombes by-passed many of the usual procedures and managed it in 13 months.
- (7) Case histories, as such, were just not possible.
- (8) I used verse to try to convey feelings I found impossible to convey in prose. Whether or not I succeeded I don't know.
- (9) After my first month at Wi Tako I was not classed as a 'kid-fucker' by any of the inmates so the question of 'luck' did not arise. Kangaroo Courts were held while I was there and I found that any 'kid-fucker' who was victim of any assault invariably brought it upon himself.

(10) I did not and would not advocate the increase in the salaries of screws. I feel they are well overpaid as it is for what they 'do'. What I did advocate was the turning of the prisons into psychiatric centres and upgrading the salaries of psychiatrists, psychologists and psychiatric nurses who would run the institutions.

Finally I did warn about work parole. It seems heaven when you haven't got it, but after the first couple of months you'll find it the hardest time you'll spend in prison. The only way it seems to work is in the 'open hostel' system as in Auckland.

Regarding the "review" by Don Franks. It seems that his only concern is that I have offended dear old Mother Russia! And, by the way, who mentioned 'little boys'! Tut! Tut! Mr Franks; guilt complex? Or perhaps I'm 'dabbling' again in psychology!

John Justin
Auckland

Watch for Instigators

Sirs,
 Professor Campbell cannot be more right when he said "that overseas and New Zealand students alike will be exposed, in our Universities to political views of all shades". I believe that every Malaysian in this university and other academic institutions throughout New Zealand appreciates the atmosphere of freedom as such. However, while breathing under the sanctuary of freedom let us not forget about the reality we as Malaysians are going to face. Let us not forget while having the privilege of being bombarded by "political views of all shades" that ideology minus reality is at best crippled and at its worst the root of dissension. Let us remember that it is Malaysia not New Zealand that will be our final home.

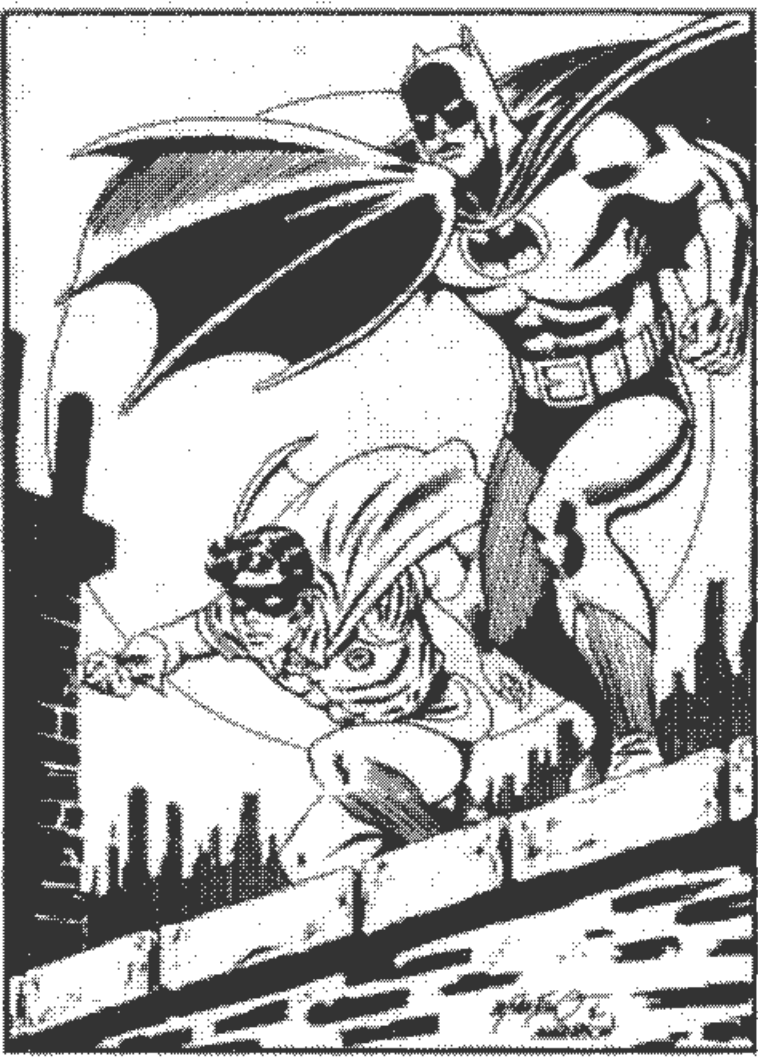
Subversive ideologies and political views are not quite tolerated in Malaysia at the moment, and the advocator of such is likely to suffer severe reprimand. Let us, therefore, think beyond the realm of ideology and the scope of our discontent into something more peaceful and less threatening, solution more practical and less idealistic. I appreciate, understand and do feel what it is like to be discontented, but surely revolution and subversion are not the only ways of getting rid of our discontent. Probably Jack De Silva (despite his faults) was right when he said that let us use the "ballot box" instead of the "gun barrel" in demanding our wants. Malaysia might not be as free as New Zealand but we still have the secret ballot.

It is all very well for non-Malaysians who live thousands of miles away to say "why don't you rise and revolt; overthrow the capitalist; kick the feudal lords etc" for they are not going to be there to suffer and endure the consequences while that happens. While we are killing and hacking at each other they would just sit and watch, saying things like; "You see, I was right!" or "I know that would happen" and so on. People like that are a clique of frustrated intellectuals who through their boredom turn to be instigators and armchair revolutionaries.

They are worse than the worst dictator because they create trouble then watch while you suffer.

This letter is not a threat, nor is it a warning and not even a piece of advice, but just a reminder of the things that each and every one of us Malaysians already know.

Yours sincerely
 James Masing.



Free Speech

Dear Sirs,
 These things are an abomination to right-thinking members of society who attempt to live their lives according to the conventions and conditions which they feel are all-important to the ordered continuation of the world as it stands, and has stood for many years, since well before most of you were born. As president of our league, I feel it is my duty to lodge with you our strongest disapproval of these things, which we can only construe as a serious affront to those members of the established order, who have long been instrumental in preserving certain moral standards, which are acceptable in far wider circles than this sort of thing, which can only be seen, I am afraid, as narrow-minded and bigotted, aimed at destroying the bastions of a society rich in cultural and moral ethical codes, which, we strongly contend, are not to be treated lightly by the kind of thing which these people seem to be continually throwing in the path of the properly ordered and structured society of which we are proud to be active and privileged members.

This kind of attitude is what has come about because of a break-down in our fine moral codes caused by similar acts of thoughtless depravity which have occurred in past years as a result of like attitudes.

With this kind of thing going on, we, the guardians of our country's morals, cannot feel safe, in our position, in the streets of our cities, indeed in our very beds at night.

The validity of the established order of things is evident in the great successes of the past. Can we afford to throw all this away? The aim of our group is to see that these types of things do not, under any circumstances, make inroads on our safe and secure system of living.

Order! This is the ultimately desirable face in the life of any normal person, the sort of person who puts his right shoe on first, and who exercises full and proper care in all matters. The kind of thing to which I have referred, must not be permitted to run riot.

Thank you sirs, for the right to expression of free speech.

I remain, Sirs, Yours,
 R.S.V, Plate (Mrs)

MSA Criticises De Silva

Dear Sir,
 Wellington Malaysian Students Association strongly criticise the gratuitous action of the Malaysian High Commissioner in making informal complaints to the NZ Government about possible foreign backed communist subversion of Malaysian students in NZ universities.

Such action merely manifests a blatant disregard for the Malaysian student and his fundamental prerogative of exercising free will in an environment which condones diverse political practices and ideologies.

We strongly urge the Malaysian High Commissioner to withdraw the complaints and to refrain from making further intimidations to Malaysian students in order to restore the good faith which they have had in this office.

Yours faithfully,
 Steven Oh
 President WMSA.

Menstrual Extraction

Dear Sirs,
 How lucky it was for Peter Wilson that my column in "Socialist Action" provided him with a further justification, somewhat belated, of his vote against NZUSA sponsorship of the Lorraine Rothman tour. If, as he says in last week's letter, he had previously "little or no knowledge" of the way women's self-help operated in the US, then it must be assumed that his vote was based solely on his criticisms of the feminist movement's concern with problems associated with women's reproductive functions.

Although it is true that there are no "self-help" clinics in this country, the organisation of the Rothman tour is an indication of the interest there is in promoting them here. In attempting to evaluate the worth of such schemes and the many other ideas raised within the US feminist movement, feminists in this country could do no better than to read the publications of the Socialist Worker's Party. In particular, I recommend its newspaper, "The Militant" (which as Peter Wilson has pointed out, provides me with some excellent ideas) and the "International Socialist Review" (available in the Periodicals Department of the Library). Both can be bought at Resistance Bookshop, Willis Street.

Wilson misinterprets the feminist movement if he thinks it considers women's biological function to be oppressive in and of itself. On this point the movement has made it clear that what women are seeking is the decision-making control over that functioning, control which has been withheld from us in order to uphold the patriarchal family and the monogamous marriage institution. This in itself involves a criticism of the social relations prevailing under capitalism, in that the patriarchal family is basic to the maintenance of the system.

It is entirely consistent, and essential, for those who regard themselves as socialists to support the struggle of women for reforms which will release them from the burdens of unwanted pregnancy. The right to control one's own body, to end the imposition of motherhood by church and state laws, is an elementary democratic right which should be championed by socialists before, during and after a socialist revolution. Because women are currently fighting for this right, and being attacked by the most reactionary sections of society, it assumes even more importance for those interested in ending a social system based on exploitation and oppression.

As a socialist, I consider that the "self-help" trend will hinder the women's movement if it means detracting energies from the campaign to win control of our bodies from those who want to maintain women's oppression.

On the other hand, a feminist need not be a socialist to realise that "opting out" and setting up alternative medical schemes takes the pressure off the government to provide cheap, quality birth control measures from a sympathetic medical service, which women are demanding as of right. Unless it is won for all women, that right becomes a privilege for a few, and there does nothing to improve the status of the female sex as a whole.

How Peter Wilson views the transition from capitalism to socialism is anybody's guess - he it still working on it, I believe. The latest signs on his road to revolutionary wisdom show that he is beginning to reject not only the current campaigns of the women's liberation movement, but the movement itself, as a "divisive element in the class struggle." It is already obvious that he places no importance on the role of women, organising against their oppression as a sex, in the process of social change.

It is in this respect that Wilson is like those male "revolutionaries" in the US whose attitudes towards women's issues prompted the beginning of the independent women's liberation movement there.

Kay Goodger.

Fascist Club

Dear Sirs,
 Communist and Jewish propagandists have made Fascism a disreputable political philosophy but if you have not been deceived, and are interested in forming a Fascist Club, there will be a meeting in the Old Kirk Building in K309 on September 27 at 6pm.

Yours sincerely,
 E.Moss, A.Rimbaud, Pauline Collins, C. Duncan, S. King.



Malaysian Masses not ready for Revolution

Dear Sirs,
 I am not convinced that Verity Jones or Realist has offered any solution to the two problems I raised with respect to Malaysia. The only solution that clearly came through in their letter is Revolution. But, may I ask, at the cost of how much suffering? Coming from the State of Sarawak where a revolution is at present being waged, I know what its like to live in fear and terror. I suppose you would be able to understand the atmosphere if you compare the situation at present being waged in Northern Ireland. A revolution in Malaysia at present simply can't succeed without the cost of many lives. The plain fact is, as Marxists or Maoists would tell you, the masses in Malaysia are simply not tuned in for revolution.

But I suppose Verity and Realist would say we must teach the masses to revolt. We must instill into their minds revolutionary ideas. Well, if this is your stand, best of luck to you. We differ fundamentally in approach. I foresee a long battle between you and me when we return.

Hee Kiang

Right On Sisters?

Sir,
 When I see other activities of the feminists associated with equal pay and the elimination of discriminatory sexist practices from our society I am with them and join in that perhaps passe saying: Right On Sisters!

But the stance taken on that euphemistically phrased issue "A Woman's Right to Choose" - puzzles me in the light of the struggle for liberation outlined by Kate Millet in "Sexual Politics". Then, women were fighting for a right signaling their positions as autonomous individuals able to stand alone as citizens. It is ironic that the very group claiming links with the courageous past should now, in the name of freedom, become an instrument of oppression of the rights of another minority group - unable to speak for itself - the unborn.

The movement would probably go a long way toward a more representative view of womenkind and thereby improve its public relations if it would concentrate on other pernicious obstacles to women's fight for freedom. For example: the greater provision of more challenging jobs for women, counter-advertising in the mass media to combat exploitation, and the education of women to a much wider view of their role in society.

Joanne Cunningham.

Blue Arrow Challenged

Dear Sirs,
 May I congratulate W. Brown on his outstanding effort (surely worthy of a degree ~~honoris causa~~). Send him on a scholarship to the University of Singapore fast, he deserves it. Secondly can you suggest any readily available poison that would speed the obnoxious Sandy King to the land of his fathers. Thirdly "Blue Arrow" is hereby challenged to ride fast over seven furlongs at Te Rapa this summer. Then we will find out if the dumb ~~bum~~ is worth wasting newsprint on. I guarantee that if he doesn't fall of his own accord in the first furlong, he will soon after.

If "Blue Arrow" wishes to shoot without a quiver, he can through you advise such.

Yours,
 Wha Taro Ot
 I.D. supplied on request.

A True Picture

Dear Sirs,
 Otago University Chinese Language Club's Eastern Cultural Concert revealed the Malaysian society at its worst - that of the rich exploiting the poor. That's the bad side of Malaysia. MSA's Cultural Exhibition, on the other hand, showed nothing but the progressive side of Malaysia.

I would have thought that together they painted one true picture of my nation. Each standing alone would have been insufficient. So, what is all the fuss at campus? Both the Chinese Language Club and MSA have earned much criticism. MSSA, the running dog of Peter Wilson and the puppet of Singapore High Commission, escaped criticism by doing nothing cultural. Is this what the Malaysians and Kiwi want? The politics of "nothingness"?

Yours sincerely,
 Middle-class Malaysian

Message From Above

Dear Sir,
 Who in fuckin' HELL is this Hugh Buchanan and his PUKESome admirers.

Yours, again, in heaven,
 Joseph Smith.
 P.S. Do I qualify for that dirtiest letter prize? "

MSSA Fiasco

Dear Sir,
 At the AGM of the Malaysian-Singapore Students' Association held on September 15, something phenomenal happened which must be recorded.
 A motion was moved to dissolve the association. While the mover of this motion was speaking on it, he was interrupted by the chairman who said he had something important to tell the meeting. The Chairman then proceeded to read a letter by the Secretary of the VUWSA Exec addressed to the mover of the motion to dissolve the association. The purport of the letter was that the mover of the motion is in the process of being "expelled" by the exec.
 Now, sir, it bewilders me that such a letter should be read in the AGM. What was its purpose? In my opinion, it was a sheer act of intimidation of the mover of the motion was exercising his right to move a motion of dissolution. Further, it was a message to all members present at the AGM that if they vote for the dissolution motion, they would face expulsion by the exec. In my opinion, therefore, the reading of the intimidatory letter renders the voting on the dissolution motion null and void. The voting was too much tinged with fraud.
 Further, sir, the letter was addressed by the secretary of the exec to the mover of the motion. As such it seems to me to be a strictly confidential communication between the secretary and the mover concerned. Why was it handed to somebody else? Why was the mover of the motion not given the original or even a copy of the letter? Who authorised the letter to be published to someone other than the individual concerned?

Bloody Balls Up.

The Silent Majority Stirs....

Dear Sir,
 The time has come for one of the student proletariat to make his conservative miserable objections heard. Start with a bloody great knife into Cunningham (this week reported giving away thousands).
 That I got elected on utterances like: "I will just generally liaise," and keep the students in contact with the goings on at NZUSA. The only liaising of his that I recall at all was a very shitty four lines appended to a letter of similar complaint (different author) in a back issue of some time ago which mentioned certain activities going on at the time. All were a complete surprise to many readers, myself included.
 I would very much like to be surprised again Cunningham, by full news, of agenda and discussions, and general guff from the annual NZUSA wank organised for each August vacation meeting. Gleanings from Critic and Canta have partly illuminated my darkness - but all from the south are revisionists, running dogs, imperialists or bureaucrats; Stephen Chan being all of them at once, so I want the correct (Maoist) interpretation from Salient and/or Cunningham as long as the varsity newspaper maintains some pretence of being the official organ of information. It is still commonly accepted that the co-editors are organs.
 An NZUSA International Affairs Officer (even when a union won't have him as a secretary) gets 2500 good NZUSA dollars, he may get more; Cunningham might also liaise and tell us if it is time that for 2500 we get an article and three photographs on the Portuguese atrocities in Angola and Mozambique. Nice work if you can get away with it, but you wouldn't unless you had the right friends. Well done Aleck I'm a Hutt Old Boy Shaw. Liaise on that one Cunningham.
 The subscription for the Student Association is forcibly extracted from us and we are not enrolled on the understanding that it is used to pay the building upkeep, newspaper, NZUSA levy, and subsidise (hardly even that) or pay for cultural and sporting activities around the place. Every time you so generously give out one cent for your particular worthy political cause of the moment you are in breach of the trust put in you and fellow executives members at the point of extraction.
 Up Yours (if necessary)
 Jonathan Livingston Owl.

On Being Sent Up

Dear Editor,
 This is to inform students (and other interested persons) of a new scheme which is now in operation in the New Kirk Biology Building.
 At a recent Academic Staff Meeting it was brought to the attention of the distinguished assemblage that there was a general shortage of animal specimens for dissection purposes. Hence a new scheme has been put into operation in an attempt to rectify the situation.
 The scheme involves the use of the lifts in the New Kirk Building in the procurement of human bodies. It works like this, the prospective cadaver simply steps into one of the lifts (the certificate of fitness of at least two of these being out-of-date - one by over six months) and rides up and down until such time as the cable snaps (all lifts have been fitted with a special device, imported from Japan, so they stop on at least three different floors every time a single button is pressed). He is then swiftly gravitated earthwards to his death (this is relatively painless). There is an extra safeguard in case the specimen changes his mind after entering the lift - an alarm bell has never been connected.
 Cadavers obtained in this way would suffer from a fair amount of impact bruising, and the mouth would be locked in a wide-open position due to instinctive cries for help - but they would be perfectly adequate for use in the first year laboratories.
 Persons wishing to take part in the scheme (which is non-profit making and strictly for teaching purposes) are advised to enter a lift during busy hours when the cable has the highest probability of parting.
 Yours Diuretically
 Harry Stottle
 (Reprinted from "The Gazette")

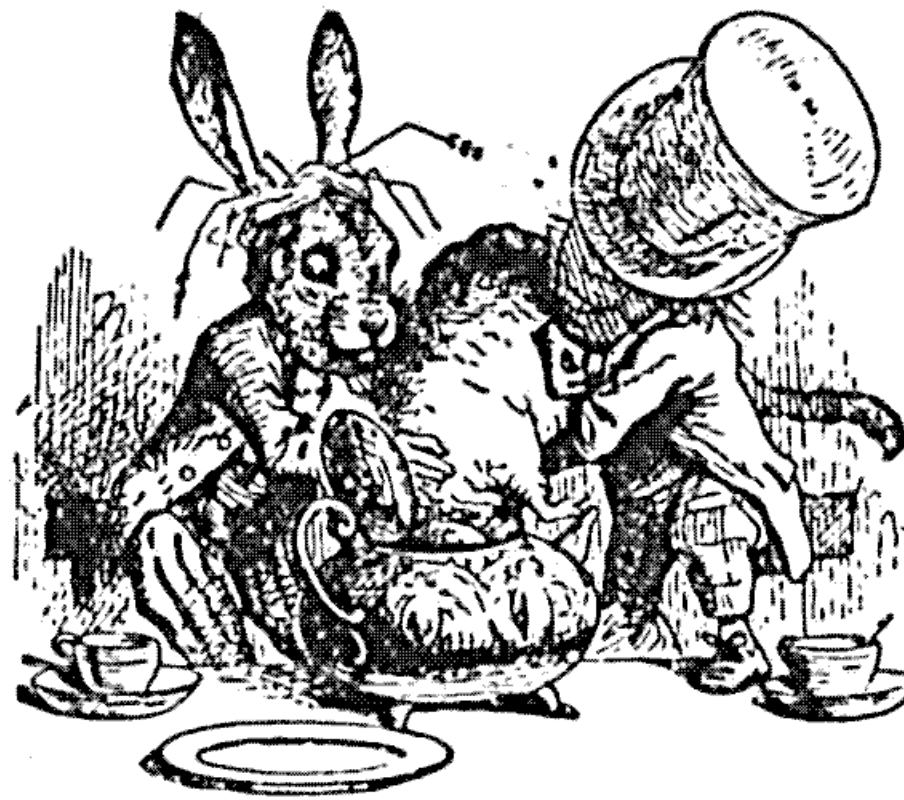
MSA - MSSA Referendum

Dear Sirs,
 Please allow me to voice my utter disappointment over the high-handed and inefficient manner in which Mr Goh Leng Chua (who is he anyway?) went about attempting to hold a referendum on the MSA-MSSA issue.
 It is however, heartening to note that our learned L.C. Goh has now decided to postpone the referendum, claiming it is due to circumstances beyond his control. What utter rubbish! I speak as a Malaysian, one that does not take sides with MSA or MSSA. Right from the beginning, the idea of the referendum has not been well responded to by the majority of Malaysians. It was only the group (presumably L.C. Goh's clique) that really seemed to be supporting it. Hence, I'll assume that the postponement of the 'referendum' (or 'opinion poll' as our learned L.C. Goh, managed to re-term it after checking through his Law books I suppose) is due primarily in the fact that not enough support was obtained from the Malaysians and not otherwise.
 Further, would L.C. Goh please elaborate on who are the people taking advantage of our petty squabble. This is a very serious malicious remark and unless proved to be true, L.C. Goh must publicly withdraw this unjustified remark of his.
 In conclusion, my request for all fellow Malaysians is "let us not be fooled or influenced by anyone in respect of which association (MSA or MSSA) we should join."
 The decision to join MSA or MSSA is ours alone. It's an individual's choice. In addition, may I express my disgust over the group of 'loyal MSA supporters' who approached me to join MSSA and help to dissolve it by joining the 'suicide squad'. As a Malaysian, I feel this form of 'dirty political tactic' is to be condemned and not to be responded to.
 To MSSA leaders, may I wish them 'good luck' in their efforts to uphold the aims of their association.

A. Lim

HANDBOOK COPY

Cultural and Sports clubs are advised that they should be in the process of writing or have written a short description etc. of their club for Handbook '74. Copy can be given to the C.A.O. or S.A.O. or left in the Salient office.



English Impasse

Dear Sir,
 The protracted 'dialogue' between staff and students in the English Department remains at an ignominious impasse. Despite numerous meetings, representations, discussions and requests, the English Department remains firm in its commitment to a 'canon' of English literature and the group of students seeking change becomes increasingly frustrated and upset. The real cause of this unhappy state of affairs is, as Gordon Campbell pointed out in his Salient article of August 29, that "a basic conflict exists over what an English major is for." It seems to me unfortunate that, while the department has proffered its views on this matter, no member of the student group has yet made a coherent case from a 'radical' perspective. Even Gordon Campbell's perspicacity seems limited to a statement of the problem, rather than an attempt to resolve it.
 I am sure that both staff and students would agree that, in examining the purpose and function of an English major, we are necessarily required to investigate the purpose and function of literature, indeed of art, as a whole. And art's major function, surely, (if I may be permitted to oversimplify) is to give us some sort of 'awareness', an 'awareness' which has significance beyond the immediate present, an 'awareness' which, through a unique exploitation of imaginative and concrete, both reveals (?) the nature of the human condition to us, and in a sense, frees us from the restrictions which that condition involves. To quote Hegel: "For in human Art we are not merely dealing with playthings, however useful or pleasant they may be, but with the liberation of the human spirit from the substance and forms of finite condition." Any study of art, then must surely be designed, at the very least, to make the student aware of the powers of art and the importance of artistic experience.

It follows that if one is committed to English literature as a means of arriving at that level of perception which art incites and requires, then one will structure the English major so that that goal may (hopefully) be realised. And it is the department's fear, justifiable in my opinion, that the goal will not be realised by pandering to student predilections for Bellow and Kesey. It is not a question of denying students the right to be interested in, or to value, a particular literary genre. It is rather a belief that the 'awareness' which the study of literature can yield will be atrophied by allowing a student (who claims to be an English major) the opportunity to narrow his vision to one or two genres, or one or two periods.

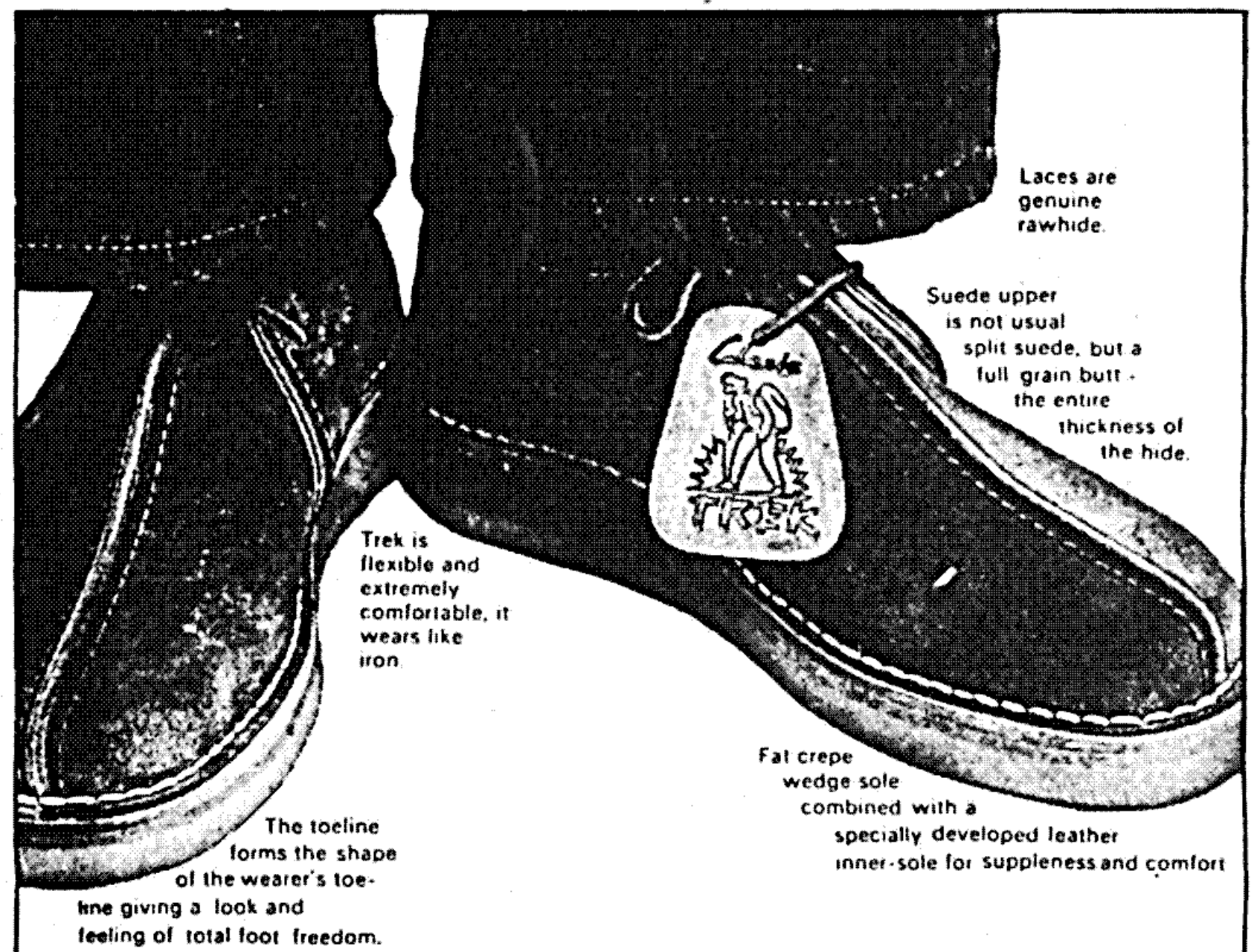
But I don't wish to whitewash the department. Indeed, in order to palliate the guilt I feel at revealing these pro-establishment tendencies at so tender an age, I must express my complete agreement with the student group regards such serious anomalies as the language requirement, the retention of which is patently absurd. But I would suggest that, until the student group succeeds in undermining the nature or form of the department's commitment, their energies would be more usefully directed to remedying this sort of defect, rather than to attack the underlying creed.

Yours
 D.R. Cotterall

Gordon Campbell replies: - I would have thought it was the Department, not the student body who have failed to make a "coherent case". Rather than "simply restate the problem" we have offered these constructive, workable suggestions.

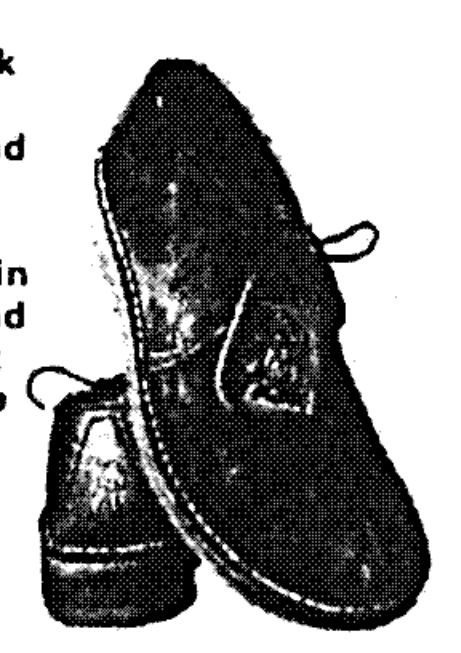
- (a) a 36 credit general major
- (b) failing that, a two tier degree structure providing for both the general and specialist conceptions of an English major in conflict here
- (c) placing the language requirement on the same footing as other potentially useful supplements to an English degree.

So we have never simply "attacked" the Department. We recognise their commitment, have even articulated it for them - the point is whether it should over-ride our equally valid idea of the degree, especially when our view at least leaves room for the specialist student. And no one's knocking the "canon" - the debate is about whether its best served by galloping through the whole field, or by in depth study of particular related periods. Finally, the request for postwar writing is not "pandering"; it was never sought as an alternative to the English canon - our claims is that it holds an important place, in that canon. Your pro-Department views don't bother me; its your inability to grasp the issues and present them fairly that gets me down.



Right on!
 from the very beginning.

Introduce your feet to the inside of a pair of Trek and you may never see them again. Once they feel that flexible leather inner-sole and sink deep into that fat crepe outer they'll never want to come out. And when you know uppers are genuine full grain suede (not the usual half thickness hide) and even the laces are genuine rawhide... well. That could be the last you see of them for a long time



TREK Clarks

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 Thursday September 27th - 8pm
 Wellington Library Lecture Hall

Rob Campbell will lead a discussion on the future concerns of the New Zealand Protest Movement. This is the first of our open discussions on subjects of importance to New Zealand activists. All interested groups and individuals are welcome. Come and tell us how it is and what it ought to be.



Reply to Jack Silva

Dear Sir,
The newly elected Committee of the Wellington Malaysia-Singapore Students' Association finds it utterly abhorrent that Mr Jack De Silva, the Malaysian High Commissioner to New Zealand, should accuse Malaysian students in New Zealand of being backed by a 'foreign power' and being subverted with communist propaganda. His statement being based on flimsy circumstantial evidence - not fact.

Mr De Silva must realise that this Association views his fallacious remarks as a serious form of intimidation of Malaysian students. Mr De Silva should in future, 'digest' his facts first before committing himself to such unfounded-cum-fanatic charges.

Further, at the Annual General Meeting of the Association on 15/9/73, the following motion was adopted by the 150 odd members present with only one dissent.

"That this Association deplores the actions of the High Commissioner of Malaysia in respect of his blatant intimidation of Malaysian students studying in New Zealand universities. Further, that the Association fully backs the VUW Students' Association stand relating to the activities of the said party."

In the interest of the Malaysian students represented by this Association, it is only proper that Mr De Silva withdraw or substantiate his statement immediately.

David Tan,
President
Wellington Malaysia-Singapore Students Association.

Are Blacks Stupid?

Dear Sirs,
Salient publishes articles which create a false impression of the true situation in South Africa. The writers inevitably mistake separate development for racism. If the standard of living of the Africans is lower it is not the result of racial prejudice but is because their lower intelligence has prevented them from developing separately at the same rate as the whites.

Yours sincerely,
S.K.

Open Letter to the Rt Hon Norman Kirk, Prime Minister of New Zealand

Dear Sir,
In view of the extremist threats of El Fatah and other Palestinian Freedom Fighters, I would like to know what protection New Zealand will be offering the Israeli athletes at the Commonwealth Games in 1974.

Yours faithfully,
A Concerned Student



A Grizzle

Dear Eds,
In reply to Doug Conrad's letter in Salient (Te Ao-Marama) No. 22, who has attacked the small harmless personal shit-stirring letters such as sent in by P.U.K.E. These letters provide a light entertainment in reading our very political centred paper, and good discussions arise from such letters. H. Buchanan has a good point, but if these groups which are supposed to be suppressed, sent in sensible articles they would be published (correct me if I'm wrong eds). Doug Conrad should take more notice of the letter "Not that I'm prejudice", and he would discover that this is the sort of person the campus does not need. Asian students are in this country to study, not to become Kiwis. They find friendship among other Asians. Also there are many "Wog" students, as they were called do integrate. One does not see groups of Italians or Greeks wandering around the campus does one?

A note to the new ed. of Cappicade for '74. As it has been noted by the Publications Board, that Cappicade did not make a large profit. Gyles get your arse into gear and produce a mag that everybody will want to buy, do not drag up yesterday's sick jokes.

Yours
A. Barriball.

English Dept Forum - Reflection on the University

Dear Sirs,
As I sat listening to the goings-on at the English forum last Monday, certain points occurred to me, which seemed to be relevant not only to the English Department but also to other departments. One of these points concerned the way in which English is taught: there is a discipline of English literature which must be taught as a historical sequence from ancient times to the present day.

The majority of graduates in English from VUW end up drifting into teaching careers, there being nothing else for them. Yet what they learn at varsity is of little or no relevance for the teaching of English: at schools they can manage Shakespeare and a certain amount of modern writing only. What school pupil relishes Milton, Pope, Dryden or Swift? Yet this is what students get shoved into them here, rather than being allowed a general course in English, which would include modern writing (something which is not at present taught). But I would suggest that there is a very good reason why we observe this phenomenon.

The basis of the problem is that all the present teachers of English at this university appear to have studied English themselves as a part of the process of historical development. The orthodox approach is to start with Chaucer and end the study of English literature at the year 1900 so why should it not be continued? The graduates of the system are only capable of teaching English as literature according to the same patten, as a process of historical development.

Thus English literature is a continuing study, with the literature being the basis of English teaching from school pupil, to university student, to teacher, who imparts the same material to the pupil to begin the cycle all over again.

Obviously the cycle continues because there is no-one with enough courage to step-in and stop it. English literature continues to be studied, but it achieves nothing: the cycle is rather like the case of a cat chasing its tail - running round in circles and never getting anywhere. But I wonder where else this phenomenon may be observed in this university - the phenomenon of the orthodox approach to a subject being continued, regardless of whether it is realistic or worthwhile, purely because it is the orthodox approach?

There is no doubt that students of economics will be able to recognise an example - Econ 201, a course which with a 60% failure-rate (in 1973) acts as a particularly effective bottleneck for students. The justification for the material in this course is that it is orthodox economics theory - in fact that it produces a patiently unrealistic model on the basis of some ludicrously unrealistic assumptions is not important.

Under these circumstances, is it any surprise that universities continue to be elite institutions? Courses are taught, for little or no real point, with material that is of little practical significant, purely so that the next generation of teachers will be able, in turn, to teach it to the next generation of students. Some people decline to accept such rubbish, yet it appears as a justification for a sizeable proportion of what passes as education. Acceptance of the orthodox approach can be, in many cases, a precondition of advancement in a subject, yet all too often the orthodox approach is pointless, stupid, irrelevant, or quite devoid of meaningful content.

Yours,
E. Fenton.

P.U.K.E. Replies

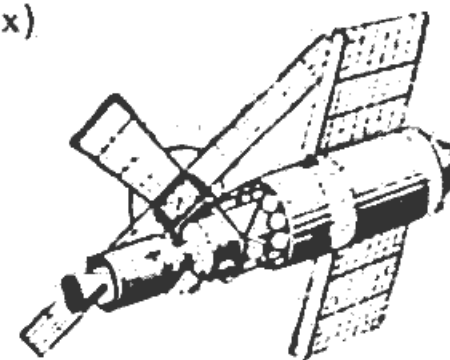
Dear Editors,
In reply to Comrade Conrad, the cardboard cut-out hero of the enlightened (sic) minds on campus I would like to point out that he has in fact written a "shit letter" of the type which he has condemned.

Puke is not a "pseudo-intellectual fuck-wits" and I confine my crap to the receptacles provided throughout the university - especially the cafe.

Not being satisfied with this alone, he comes on in his mature paternal tones to level a "personal criticism" at the writers of personal criticism. But I must give my comrade credit for being able to decipher the grammatical "shit" which H.D.B. displayed all in his letter "Give us a Fair go Mate".

Comrade Conrad is also right about H.D.B.'s letter going further than a moral or Christian outlook, but how far it does go and what it does look at remains a mystery, except to H.D.B. and Comrade Conrad. Perhaps they could enlighten us. Perhaps they are one and the same..... Whata mind-fucker.

Yours
P.U.K.E.
(Jimi Fordux)



New Dance - The Plight of the Individual

Giddy Roger,
Your review of New Dance drifted in here and I thought it was not bad for Salient, it was at least half right. Largish hunks of New Dance were puerile. But having lived with the bastards while doing their publicity I'm still impressed by Jack Body's pieces (and if you missed the first half you missed half of Jack).

Unlike most of the dancers Jack was getting into extremes...exploring human limits if you like. For a bourgeois company that 'destruction and orgy' sequence was a great leap forward (or backwards but SOMEWHERE).

The whole thing was politically blind but Jack Body was having a good look at the plight of the individual. The orgy went a lot further than the Eliot poem you dredged up. Eliot talks of "hollow men, stuffed men".....Body removed men altogether. There were only hands, arms, masks, and violence. And if you'd been looking more acutely you'd have noticed that it wasn't an orgy...when hands touched by accident they recoiled in instant repulsion. Somehow this was a little commentary on the rest of the show.. just like yours but you missed it.

Oh yeah. It would've been nice if other items had, as you put it, "inspired people to enjoy their own and other people's bodies better and more". It was lack of this dimension, rather than lack of content, which was wrong with the show.

And you might forgive a few of the puerile items which, to appease various wealthy donors, were expedients - just the same as the ads for Mobil, Borthwicks, Ford, National Mutual and Shell which Salient published in the pages following your review.

Cheers
John Milne.

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Women can't wait for the Millennium

Dear Sirs,
Although not all women are Marxists, all women are women: this may seem self-evident but needs to be pointed out to Peter Wilson. Not all women toe the "Marxist" line where self-help clinics are involved. The basic difference between the attitude of the women's movement as a whole and the "wait-till-the-revolution" attitude is that, as a white middle-class male, Wilson can afford to sit back and wait till the revolution. However, women who have unwanted pregnancies right now aren't prepared to wait till the Millennium for their abortions. All women aren't going to continue to suffer under sexist doctors, state-paid or not, until the revolution arrives, when they could be seeing sympathetic pro-women voluntary doctors and helping themselves and each other.

This is what Rothman's visit is about. Wilson's attitude is typical of male-dominated political groups that are so caught up in ideology that they have shut off their feelings and perception to the suffering of women that is going on right now, under their noses. Far from 'posing questions of biology of women's physiology in abstraction from the existing social order', Rothman's orientation is aimed at equipping women with the necessary knowledge and confidence to assert themselves in one of the most oppressive of the social relationships: that between them and the medical welfare system.

This consciousness raising effort operates in three overlapping areas. a) The relationship between a woman and her anti-woman doctor; (b) Setting up self-help clinics to meet women's medical and psychological needs right now - a revolutionary example; c) The political struggle for state-supplied non-sexist medical welfare services in the context of the ongoing (ie that word!) struggle for radical social change by the women's movement in general.

Perhaps it is because the women's movement springs directly from the experience and needs of women right now and attempts to answer them on both a short-term and a long-term basis, that it has had such far-reaching and profound effect on women's consciousness (Marxist or no) in the few years it has been operating.

Although we appreciate that Wilson's "attitude" was "struck" in response to Jill Basher's letter, we feel that his reply shows him up to be "struck" from present social realities, especially where women are concerned. His uncomfortable and premature defence against charges of male chauvinism" give us some hope that he will eventually see the error of his ways and stop trying to use his position to impede the politics of the women's movement - he can't win!

Meanwhile, we remain "United with struggle against Peter Wilson"
Dobie Jones & Linda Evans

Jack's Library

Dear Editors,
It is shocking to hear that that crap by the name of Jack De Silva has the cheek to claim (Checkpoint, September 11) that he has a better collection of revolutionary literature in his private library than the library in Victoria University. ("It is better than anything you have in Victoria University, my private library.") I could advise that that come along to have a look at Rankine Brown before he opens his bloody mouth again, to insult all the staff and students of Victoria University.

Jace Oslen.

De Silva Fried

Dear Sirs,
Talking about Kentucky Fried Chicken, we have a big Malaysian chicken here in Wellington. Who else but the High Commissioner Jack De Silva!

In making stupid accusations about the Malaysian students here is damn bloody childish and this goes to show how ignorant the Malaysian Government is in sending goons like Jack to NZ. I'm quite sure all Malaysians will agree with me that he is just a 'pain in the arse'. It is good to read that Professor Campbell and the Victoria Students have strongly criticised such allegations. Perhaps all the Malaysian students all sectors of VUW should point out to the Malaysian Government not to send people like Jack De Silva abroad until they have attained political maturity. What makes him a real chicken is for turning down an interview on Gallery. It is typical of Malaysian politicians in making incredible accusations and chickening out when being pressured.

Perhaps he is scared of being 'fried' during interviews on Gallery. That would really be something to look for - Malaysia's own fried chicken!!

Finally, as a Malaysian, I hope that the University would press for an apology by Jack De Silva to the foreign powers whom he claimed 'shit-stirring' the Malaysian students. I, for one, find it hard to believe.

Sincerely,
Pissed-Off Malaysian.

Malaysian Students Forbidden to Talk Politics

Dear Editors,
Most of the New Zealanders find it hard to understand that why most of the Malaysian students are passive to the political affairs. They seldom take part in any activities such as demonstrations against the Vietnam War, etc. They don't even bother to ask why there are MSSA and JMSA both in a same varsity, each trying to claim to represent the Malaysian students. To understand this, the New Zealanders must understand that we do not have the same freedom as you Kiwi students have in NZ. Right from primary school to secondary/high school,

we are told that: "Students are not allowed to talk about politics!" Politics are for the politicians. We are reminded time and time that the task of the students is to study and nothing else. Why keep politics away? Because there are "professional teachers" and "professional students" who go around the schools/universities to collect information of those who criticize the government. If a teacher or students gave some bad comments on the government, then his name will be in the Black List and he will be in great trouble so will be the school. The "security laws" in our country are the most powerful laws in the world. With these "security laws" in hands, they can arrest any one and put into political prison without trial. For how long? God knows!

The New Zealanders may ask now that you are in NZ, you can do what you like, can't you? The answer is no! We are still under the constant "watch" through some of the Malaysian students in Victoria University. Most of the Malaysian students know this damned fact. As can be seen from the recent allegations by the Malaysian High Commissioner, Mr De Silva, on the "Eastern Cultural Concert". This shows us clearly that he, the representative of Malaysian Government can't even tolerate such an entertaining concert, not to mention any political studies as he told the interviewer in the radio programme "Checkpoint" on last Tuesday night.

Mr De Silva's intimidation on the members of the east of "Eastern Cultural Concert" is not a surprising move to most of the Malaysian students. When I walked out of the Memorial Theatre after the concert, I had the same question as my Malaysian flatmates had in their minds: "Won't they get into trouble if the High Com knows of it?" I'm greatly moved by the courage and the determination of the students who put on such a concert. I pay great respect to them! For those who smear the "Eastern Cultural Concert", they are just cowards without conscience.

For my own protection, I remain anonymous.
A Malaysian CP Student



Sin/Capitalism

Dear Eds,
I did not suggest to Prof Geering that 'Marxism is a set of historical predictions' as Bruce Robinson says in his Salient report last week, since I consider that statement to be anti-Marxist. What I suggested was that as society's level of productive activity increased, implying an ever-increasing appropriation of nature, so people's understanding of nature and of society (or themselves) advances. This is, as I understand it, the basis for the Marxist theory of knowledge which asserts that things can only be known in the degree to which they are changed or altered. To know the taste of a pear one must change the pear by biting it. Since productive activity (changing things) is an iron necessity for human society (as opposed to the specifically capitalist form of productive activity) people's knowledge necessarily advances also, thus rendering obsolete older modes of understanding. Dominant among the latter is religion in which human societies have sought refuge from their own lack of self-knowledge and in which they have represented their subordination to blind (because its not understood) necessity - "God's will".

I am still unsure how Professor Geering deduced from these remarks of mine that "what I call capitalism, religious people call sin", as Bruce Robinson correctly reports him as doing. However to equate an historical stage in the development of society-capitalism - with an empty, arbitrary concept like "sin" is patently absurd. The only purpose such a reduction can serve is to bullshit people that capitalism and sin being the same thing and sin being a permanent fact of human existence, therefore capitalism too is a permanent fact of human existence. Would it be unfair or inaccurate to describe this view as reactionary in the extreme?

Peter Wilson

What the Right is on about

Dear Sir,
The following passage taken from "The Little White Book" serves to illustrate clearly the capitalists' obsessive fear of communism and readiness to grasp at any excuse to blame the latter for their own failures and frustrations. Note the similarity this stupid statement has with Mr Jack de Silva's recent ravings about subversion....

"At the moment many of you are exposed to a strange influence from the Orient. It can begin with music and colours, bare feet and the way you sit on straw mats, yoga and rice, together with strange words and pictures. But there is much more to it. On the surface it looks like a mild influence, but it is overpowering and often based on a Communist philosophy. This means your thoughts and inner being become bound so you can no longer do what you want. You become pawns in a plot that threatens our country. Some of you have already played so long with the forces of the Orient that you have lost your freedom.

"From the Orient you have learned to become 'tolerant'. From the Orient you have been taught that there are many outlooks on life, many different philosophies and that you should be big enough to contain them all.

"What you have learnt from the Orient is not completely devoid of the truth. But this is the dangerous thing about it."

Yours
A Red Malay.

Inflation - A Solution

Dear Sir,
I am sick and tired of the Labour Government's attempts to try and curb inflation. Under the National Government last year prices rose overall by about 5%, halving the previous year's rate of price increase, thanks to their stabilisation measures. However, even 5% is an excessive rate of price increase.

The Labour Party said that, if elected, they would better the National Party's record in fighting inflation. This was what they promised in November last year. What happened? They got elected, got rid of the National Party's stabilisation system, and attempted to deal with the situation piecemeal, treating the effects, not the cause. Prices are expected to rise by about 15% this year - this is worse than the worst year of the National administration.

However, even National was not without fault. In 1970 and 1971, prices rose by about 10% in each year, under National.

This shows that the whole financial system requires reorganising. The system carried out under both of the main parties in NZ today can do nothing to halve price rises, only slow them down a little. In this respect there is very little difference between the parties, except National was a little more successful than what Labour has been so far.

Monetary reform is required. The use of reserve bank credit, and making use of the special IMF drawing rights will help to stabilise the situation. It's time for a change - a change from inflation to stability - a change to Social Credit.

Yours,
Vaughn U. Westmoreland.

Formation of a new Association

Dear Sirs,
Please publish the following urgent matter in Salient as soon as possible.
Notice is hereby given to all students of Victoria University that a meeting to form (Singaporean Students Association) will be held at RB104 on Friday September 28, commencing at 8pm.
Membership is open to all. Malaysians with leadership potential would be most welcome to serve in this new dynamic Singaporean association. Kiwis would also be welcome to come and vote.

Guiding principle: To uphold the right of association under any arbitrary name.

- Proposed objectives:
- 1) To cleanse our society of all dirty politics.
 - 2) To foster better relationship between arm-chair critics of all backgrounds.
 - 3) To combat against apathy, evil and all parasites.
 - 4) To promote Singaporean interests and condemn all anti-Singaporean elements.
 - 5) To encourage the principle that all students should keep short hair.
 - 6) To be the watch-dog of oppressed students against all interfering High Commissioners.

Special note: This association will only claim to represent its members and not necessarily Singaporeans. Join SSA.

Crew-cut Fanatic

The Logic of the Anti-Abortionists

Dear Sirs,
Anti-abortionists on campus seem to dislike being associated with the most extreme advocate of their views: H.P. Dunn, senior obstetrician and gynaecologist at National Women's Hospital in Auckland. Yet they sell his amazing pamphlet, "What's Wrong With Abortion?" on their literature tables.

For those who have yet to come across this collection of ravings, here is a sample: Dunn "says that a consequence of legal abortion is that "The sexual revolution will have finally succeeded. Pregnancy is the only event that stands in the way of complete sexual freedom. At present there is in society a peak incidence of fornication, adultery, divorce, sterilisation, contraception, homosexuality and related perversions." (My emphasis.)

There are 46 pages of such revelations in this pamphlet. I can warmly recommend it to those who would like some light relief from study. But when you've stopped laughing, please remember the power that this man has over women's bodies, as a gynaecologist, and the influence of his kind in preventing the removal of laws against contraception and abortion.

As I said, Dunn's student allies are embarrassed by his ultra-reactionary views, particularly those on sexual freedom. But I wonder if they are not in fact basically in agreement with him? I am sure that many of those opposed to abortion - even the so-called liberals - see sex outside marriage, or sex for enjoyment, as something wrong for which one should fully expect to be punished. For that reason, they not only abstain from sex themselves (which is their right), but do their utmost to spoil it for others - in particular; by trying to prevent women from freeing themselves from unwanted pregnancies.

Kay Goodger.

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