

SALIENT

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Worker action stalls police state tactics

by Joris de Bres

Last week Minister of Immigration Colman proclaimed that night raids on Pacific Islanders to check "illegal immigrants" would be stopped forthwith. They were "alien to the NZ character" and "damaging to New Zealand's reputation overseas". A few days later, Mr Kirk told the South Pacific Forum that there hadn't been any "dawn raids", which must have come as a surprise to Tongans who were grabbed out of their beds by police and immigration officials at one and two o'clock in the morning.

Then last Friday night at about 10.30pm police arrested two Samoans having a fight and took their addresses. At 2am Saturday morning, two carloads of police rolled up at the address of one of the men in Grey Lynn, surrounded the house and entered from all sides. Seven Samoans inside were rudely woken, lined up and asked to produce their passports. One was found to be an illegal immigrant and he was arrested.

In a statement under pressure three days later, police said that two Samoans had been arrested

fighting late, so they went to Grey Lynn in the early hours to check the passport situation. While there, they said, another person was arrested.

The police's justification for the raid was that Colman "had only banned organised raids and this was not one."

Obviously then, Colman's statement is as meaningless as many suspected, and Government action has been merely to change the name of the evil instead of eliminating it. A skunk by any other name will smell as foul. If two carloads of police, forced entry, and a demand on all residents to produce their passports at 2am does not constitute an organised raid, then God help

us when the police get organised.

As long as police continue to have the right to demand passports off Polynesians when and where they please, NZ's position on South Africa will continue to be no more than hypocrisy. How can the NZ government condemn the pass laws in South Africa while Polynesians here are subjected to the same iniquitous laws?

Our immigration policy is developing lines structurally similar to South Africa's. The white population is being boosted by large-scale permanent migration from England, while the employer's labour needs are served by increasing the temporary unskilled Polynesian work force. New Zealand is exploiting the economic situation

in the Pacific Islands to its own advantage — no English worker would dream of coming here on a temporary work permit of six months with his fare paid in advance or docked from his wages. But with the economic and social situation being what it is in Tonga, for example, even the obviously exploitative three month permit seems superficially attractive.

Despite all attempts by the Auckland Harbour Board to stop leaflets being distributed about the deportation of 15 Tongans on the "Ocean Monarch" last Sunday, the crew of the ship were informed of the situation and thwarted the deportation by threatening not to work the ship if the Tongans were carried.

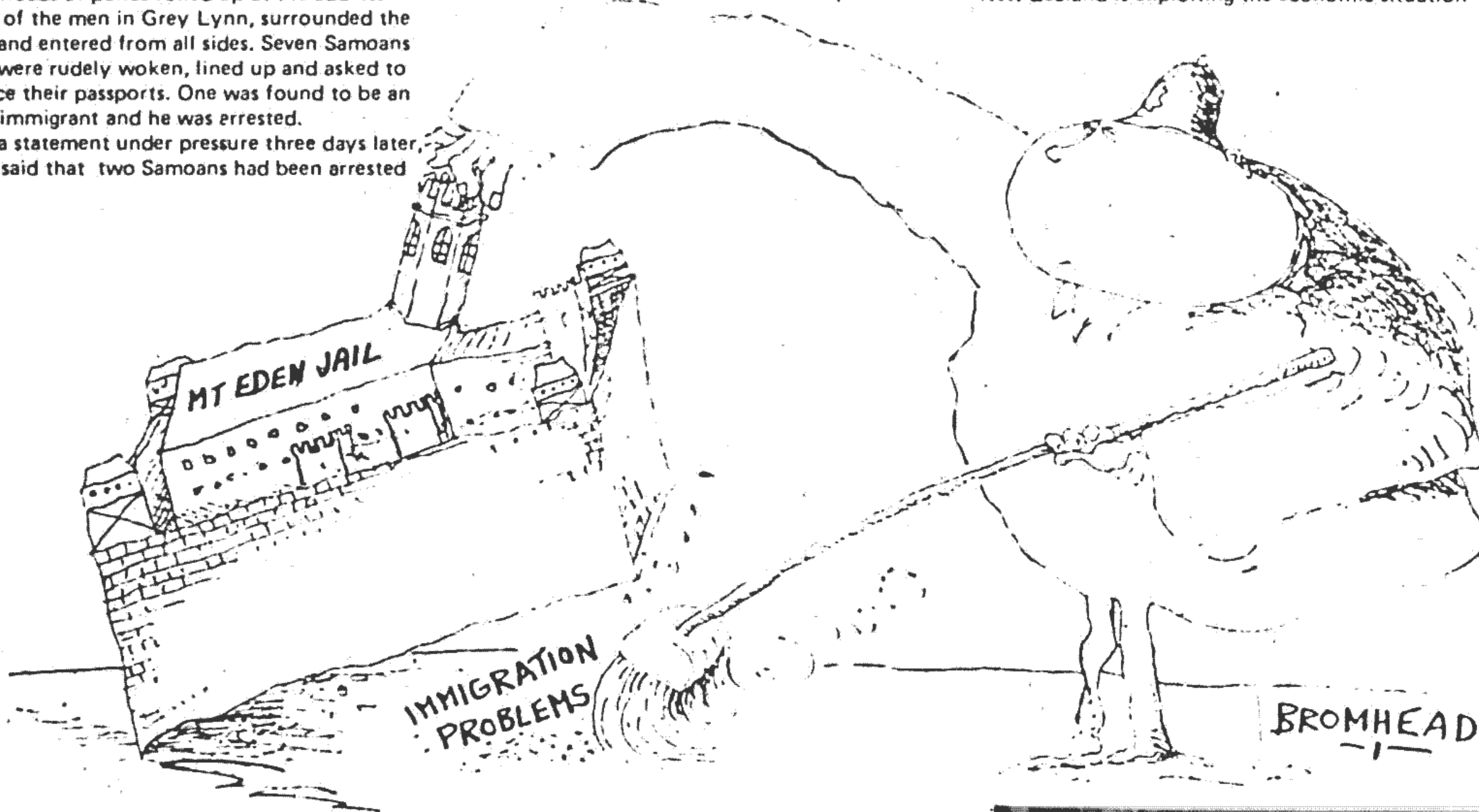
Whenever picketers from Auckland groups were caught distributing leaflets in the passage terminal on the wharf, they were escorted off by security guards. But unknown to the Harbour Board, the supply of 7,000 leaflets was actually on the roof of the terminal and new supplies were constantly available to new picketers. Crew members took bundles of leaflets on board, a crane driver hoisted some across to Auckland wharves who distributed them among the crew, and tourist bus drivers passed the leaflets back to their passengers.

A delegation went on board to speak to the crew's union delegate, and by 4.00pm, after eight hours of picketing and handing out about 4,000 leaflets, representatives of the crew came out to say that a large section of the crew had already decided to walk off the ship if the Tongans were taken on board, and a general meeting of the entire crew was planned before sailing.

The threat of the walk off was sufficient to scare the captain into ringing the police and immigration authorities, and after a hurried meeting in Auckland it was announced that the Tongans would not be put on board.

For fear of further worker's action against the deportation, the Tongans were flown out on Monday under conditions of strict secrecy and at short notice. They left New Zealand at 2.45pm on Monday from an airport swarming with police.

The example of British seamen will not be forgotten, and it is unlikely that any further deportation will succeed until the immigration law is purged of discrimination and super-exploitation. The international solidarity with the Tongan workers last Sunday was a victory which cannot be overshadowed by the deceitful and secretive actions of the police and the Immigration Department the next day.



Pensioners Protest



Over 100 members of the Pensioners and Beneficiaries Association met below the steps of Parliament last Friday afternoon. They were there to voice their discontent over the government's handling of pensioners and beneficiaries.

President of the Association, Mr McComish, said that this was the first time that pensioners had found it necessary to demonstrate. They wanted three things: (1) \$50 a week for married couples, \$30 a week for single persons. (2) Pensioners to get the amount paid to workers in general wage rises. (3) An investigation into the way that pensioners who claimed the telephone rebate had their supplementary benefits docked.

Pensioners were unhappy with both political parties. When National M.P. Adams-Schneider came out to speak he was met with a mixed response. He told the pensioners that pensions should be raised, but he was not sure how. This is not surprising considering his record as Minister of Social Welfare under National.

Later, Labour's Minister of Social Welfare, Norm King, arrived. He said he would see a small delegation. Labour had done a lot for pensioners, he said, and it would carry out its policies. There were cries of "We don't want Christmas bonuses. Bonuses on nothing equal nothing." The Minister did not have a satisfactory answer to the question of supplementary benefits being docked.

King gave the pensioners a poor hearing, not allowing any time to ask questions, merely turning his back and walking away. As Mr McComish said "Christ has spoken and Christ has departed".

Mr King's actions indicated that Labour has already forgotten its leader's election night claim that "we want to help the little people". Labour has not done much for the pensioners and by the result of this protest will continue to do nothing. As one pensioner said, "We have voted Labour all our lives, now we are very disillusioned."



Dental Nurses Besiege Parliament

600 dental nurses from all over the country marched on Parliament from a mass meeting in the Town Hall last Friday. Most bystanders thought they had good cause — more wages!

When the nurses reached Parliament they formed up in front of the steps. Muldoon came down, posing here and there for photographs. The nurses clapped him. What has National ever done for the nurses?

The delegation was allowed in Parliament but when a further group of nurses tried to take petitions to their individual M.P.'s they were refused entry by an officious old man and a policeman, both of whom insisted that "organised groups were not allowed in the house." When refused entry at the main door, the nurses proceeded to enter by every other possible door.

When M.P. Adam-Schneider took the nurse from his electorate into the House the other M.P.s passed such witty comments as "How come you get the pretty ones?" M.P. Gander when asked what he thought of the demonstration said, "It's marvellous, they're so neat and tidy."

When the delegation came out an hour and a half later, Tizard had given in and had signed a five clause agreement stating that the government would take an agreed case to the Wages Tribunal to restore relativity with Public Health nurses.

It is obvious from the reception that the nurses received that if you want your protest to succeed you are halfway there if you look neat and tidy.

Ecofreaks meet

"The AGM of Ecology Action was held on Tuesday, March 26, in the evening."

"So what?", you ask, "what the hell's this Ecology Action business. I've never heard of it."

"But the thing is, despite their not doing anything last year, they used to be a big noise in this environment business. They used to think they were active and that they used to do a lot of things to protect and defend the environment."

"What did they do?"

"Well, you see, it used to do all these really good things to protect the environment like organising beach clean-ups and sending cans back to the brewery and so on."

"But what's a few cans and the odd beach? That's neither here nor there."

"Well, you've got to start somewhere - but it's a good publicity gesture."

"Publicity for what, though? If that was all they ever did, is it any wonder that they crapped out?"

"Yeah, well that's actually what some of the members reckoned too. They did a



whole lot of moaning about how last year the organisation had been splintered before it started by dividing it up into a whole lot of irrelevant subgroups and so on. So this year they reckon they should be a bit more issue oriented. No more individualism - a bit of a movement towards mass action instead."

"But what issues have they chosen to get excited about?"

"They reckon they should have a go at seeing if they can do something about urban transportation; and perhaps a bit about urban waste disposal. And apparently some joker wants to stand for the Wellington Harbour Board on a policy of

filling the harbour in as the logical extension of the present policies of the Wellington Harbour Board."

"But isn't all this sort of stuff all rather narrow - I mean, who's going to get interested in it other than a few environmental cranks?"

"Well, that's a kind of tricky question, you know. Perhaps some of this ecology stuff is a bit remote. But another thing they want to do is to have a go at the whole business of energy resources."

"But if they want to be political about issues, why don't they go for something which means something to ordinary people. I mean, it's all very well to get excited over things, but what does the ordinary sort of working guy care for energy resources, or the issues of urban transportation. He uses a bus to go to work."

"That's precisely the point. They have to go to work by bus while all the rich from Karori and Khandallah and so on drive to town in their cars and cars and cause the urban transportation problem. If these Ecology Action people do their stuff right, they might have some issues that matter to people."

"But will they do that?"

"Aw, they might not. If someone doesn't give them a boot up the bum to remind them what to do, it might be another disaster."



Mr D.H. Steen, Chairman of the Board of Directors of the New Zealand Insurance Company.

Govt. can't stop insuring apartheid

Government has decided that it cannot take legal action under existing law to prevent New Zealand and South British Insurance Companies from operating in Rhodesia.

This was made clear in a letter to NZUSA from the acting Prime Minister, Mr Watt. The International Vice President of NZUSA, Alick Shaw, said that the Association had for some time been considering the possibility of private prosecution against the two companies. It now appeared that it would not force either of the companies to cease their operations even if it were successful. "Therefore we have decided that pressure on Government to strengthen UN sanctions and its own regulations might be more profitable."

Mr Watt's letter made it clear that Government, although unable to stop the companies under present regulations, was not happy with the continued involvement of the two companies in Rhodesia. He said, "I would prefer, for so long as the Rhodesian problem remains unsolved, that New Zealand companies refrained from participating in the Rhodesian economy."

Alick Shaw said that it was encouraging that Government was willing to go further than the regulations in this matter even though at this stage Government is merely voicing disapproval. "What is needed is an amendment to the regulations that makes continued involvement in Rhodesia impossible for New Zealand Companies," he said.

The big boys are scared

Alarm was sounded at the recent conference of company directors held in Wellington. The days of directors having a powerful hold over the national economy and complete licence in decision-making are coming to an end, the conference was told. Private enterprise overseas was learning to accept "the shackles" (what an emotive term!) being imposed on it. Now it was New Zealand's turn to face public control of big business. And this the directors feared.

As private enterprise was under widespread attack it was up to the company directors to answer. Sir Clifford Plimmer, New Zealand's company director extraordinaire, speaking at the conference of the New Zealand Institute of Directors told local branches of the Institute to get "gingered up" to play a more active role in publicising and defending private enterprise.

That capitalism did have an unacceptable face was admitted by Sir Walter Scott of the Australian Institute of Directors. "Private enterprise must retrace its steps and recognise present social realities if it is going to play its proper role," he said.

His suggestions as to how this was to be done are enlightening:

"We should be prepared to work with Governments or even with unions if need be." It's nice that they imply that they won't work against the government any more, but how condescending about unions!

The head of Victoria's University business administration department, Professor Fogelberg, was at the conference and had some advice (which was reprinted in Salient last week) for company directors. First directors should get a higher fee for each appointment they get to a board. Second, the function of a board of directors was no longer one of just serving the shareholders and making maximum profits. But will the second piece of advice get through to the consciences of men deeply engrained by the practice of getting the most out of the unprotected consumer? It's not likely.

As for worker representation on boards Professor Fogelberg said he did not believe that men off the floor could make a valid contribution in the board room. He favoured worker councils composed of directors, management and workers, which would let the directors still have final de-

cision making power.

In Germany and Sweden, the conference was told, the law insisted that workers be represented on the boards of larger companies. A similar proposal was being put to all member countries of the Eastern Economic Community. This move for workers to have a say in decision-making had met with a mixed reception in Sweden, but in Germany unions were certain the move had benefited them.

Judging from the statements of alarm and calls to go on the offensive that issued from the conference we are likely to see an extensive publicity campaign get underway. Especially when the Government soon introduces its Anti-Monopoly Bill will the marvels worked by private enterprise be exposed and impressed upon the public. No doubt the campaign will have a large measure of success, too. It's not said without reason that company directors are powerful people with many opportunities to exert powerful influence in the right places.

-Brendan Smith

POLICE & LANDLORDS GET HEAVY

Landlords are getting tough. Last Thursday one threatened to kick one of his tenants in the face if she didn't stop swearing at him.

His words might be excusable, you may think, in the heat of an argument. But the landlord had just threatened to set fire to the girl's gear if she didn't get out of his house immediately, so her swearing was more excusable. It was a blatant case of a landlord bullying and provoking powerless tenants.

The three tenants had been living peacefully in their Devon Street flat. Their rent had been paid on time, every Thursday up until last Thursday, when the landlords wife came around to collect it. But she came in the morning instead of the usual time at night, and the tenants didn't have the money ready. They said to come back later, but this wasn't good enough.

The landlord and his wife objected to the girls having friends to stay. They gave them instant notice (quite illegal - one month's notice must be given unless there is a written agreement stating otherwise) and called the police to help with the eviction.

The police came to help all right, and threw in their own harassment as well. The tenants were interrogated, asked if they

had jobs; why they weren't at work, how much money they had on them, and were threatened with arrest for being idle and disorderly (which they weren't).

So the tenants' gear went out on the street. If they had known their rights, they and their gear would have stayed in the flat and neither the landlord nor the police could have legally evicted them.

TPA was called into the picture too late, after the tenants had been expelled. TPA told them they were legally entitled to return, but the tenants by that stage were afraid of the police.

Dennis O'Reilly, TPA organiser, said that one of the most distressing aspects of the case apart from the landlord's threats of brutality, was the police involvement. It was a civil matter between landlord and tenant, said Dennis, and the police should have had no part of it.

Except maybe they should have arrested the landlord.

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OCTOBER CLUB: spreading socialism on campus

People went along to the inaugural AGM of the October Club last Wednesday with a variety of expectations. After all, the discussion and promotion of socialism is a rather general and broad-ranging heading. Ideas ranged from one person's insistence that the club should have a definite coherent political line on all issues, to the suggestion by another person that perhaps the club should have no political line on anything in case it put people off. Some people had come along to the meeting of an organisation which they thought was going to promote Marxist study groups for them to discuss and learn about the theory and practice of socialism. There were others who through last year had been bemoaning the lack of any political group on campus which they could adhere to.

But what emerged from the discussion was a rather different shape for the October Club to that which had been generally anticipated. However, despite criticisms which have been levelled at the group as having not fulfilled the objectives which these critics have determined for it, the structure and programme of the club are those that the majority of interested students want, and which will probably be the most useful to them in their attempt to reach the desired goals.

So what is the October Club going to do? It was agreed that the primary orientation of a student club should be with the university. In the past, most of the political activity on campus has been directed at activities taking place not only outside the university, but usually outside New Zealand as well. The big issues of the last five years have been those of apartheid and the Indo-China war, but nowadays neither of these attracts the massive attention that they once did.

There is an attitude of political apathy around the campus, which the Socialist Action League attributes to the detente between the United States and the "Stalinist Bureaucracies" (i.e. in their understanding, China, the Soviet Union and the Soviet Empire), but which most people attribute to the internal assessment system. As a wise old man once said, most students are "heads

down, bums up" in the library. But the obvious approach is to look at the problem that students face, and the role of the university. Maybe at that point you can relate these problems to other problems in the wider society.

Some of the activities that were suggested for the October Club included some moves towards an examination of the role of students within the university. There was a discussion of a possible sit-in in the library but nothing definite emerged. What did emerge, however, was a determination that university courses should be examined, subject by subject, to see why they were taught, what value they had for whom, and to examine some of the social and political preconceptions underlying them. People also wanted to see further encouragement for students within various departments to unite to combat all their problems of workloads, course content, etc. The whole programme is one of encouraging students to look at their surroundings, analysing them, and to attempt solutions to their problems.

All this seems rather remote from the supposed aim of the October Club - the discussion and promotion of socialism. And thus various other activities were discussed; getting Ben Matthews, the dismissed union delegate from the Gear Meat Company to come and speak. There are some films available in Wellington which would make interesting discussion material - a film of a strike in New Mexico called "Salt of the Earth", and some of Felix Greene's films on China.

And so now there is somewhere for the energies of left-wingers and potential left-wingers to be directed. Instead of a rather nebulous clique of self-styled "heavies" there is something more definite. The first actual activity as a specific part of the October Club's programme will be on Tuesday, April 9 - a discussion of the orientation programme adopted this year. The approach that was adopted was largely conciliatory, supporting the role of the university as an elitist institution. But was this the best course of action? Should these people have instead attacked the role of the university?

- David Tripe

At last: an election

Because of the resignation of the VUWSA President, Women Vice President and NZUSA Liaison Officer, there will be an election for these positions on April 23, Tuesday and April 24, Wednesday.

Unfortunately because of Easter and constitutional requirements, applications for the three positions close on Friday, April 5 (see official notice on students notice board).

Any VUWSA member can apply for one or more positions (but can only be elected

to one). Applications must be in writing and placed in the box in the Studass Office.

Salient will provide a special election issue and each candidate will be able to contribute. Deadline for copy will be Thursday, April 11.

Various motions at the VUWSA Annual General Meeting relating to unopposed elections and the existence of the NZUSA Liaison Officer may well effect conduct of the election. However this cannot be presumed and any decision will be in the hands of the Electoral Committee.

Any enquiries regarding any aspect of the election may be directed to the returning officer via the Studass Office.

Robert Lithgow
1974 Returning Officer

Salient Notes

At ten to ten on a Monday night the only thing right in the Salient Office is the clock. This applies both politically and in the ordinary sense. Although, ostensibly, the clock is a progressive force (always going forward) in fact it is reactionary for its liberal increments never extend the status quo and really cover up the intransigent face of capitalism with paper progress. Among the workers in Salient confusion reigns as the deadline approaches for sending copy up to the printers and perhaps only their politics could be said to be stable.

Whether left, right, or indifferent, French or Russian were Les Atkins, Gyles Beckford, Margot Bourke, Gordon Campbell, Don Carson, Graeme Collins, Mark Derby, Peter Franks, Grub, Christine Haggart, Stephen Hall, Jonathan Hughes, Paul Jackman, Allison MacKay, Patrick O'Hagan, Wiki Oman, Neil Pearce, Phillip Peters, Marty Pilot, Bruce Robinson, David Rutherford, Graeme Simpson, Brendan Smith, Claire Smith, Stella Thorp, David Tripe, David Waghorn, Anthony Ward, Lloyd Weeber, Audrey Young. The issue was edited by Roger Steele and photographs were taken by Keith Stewart.

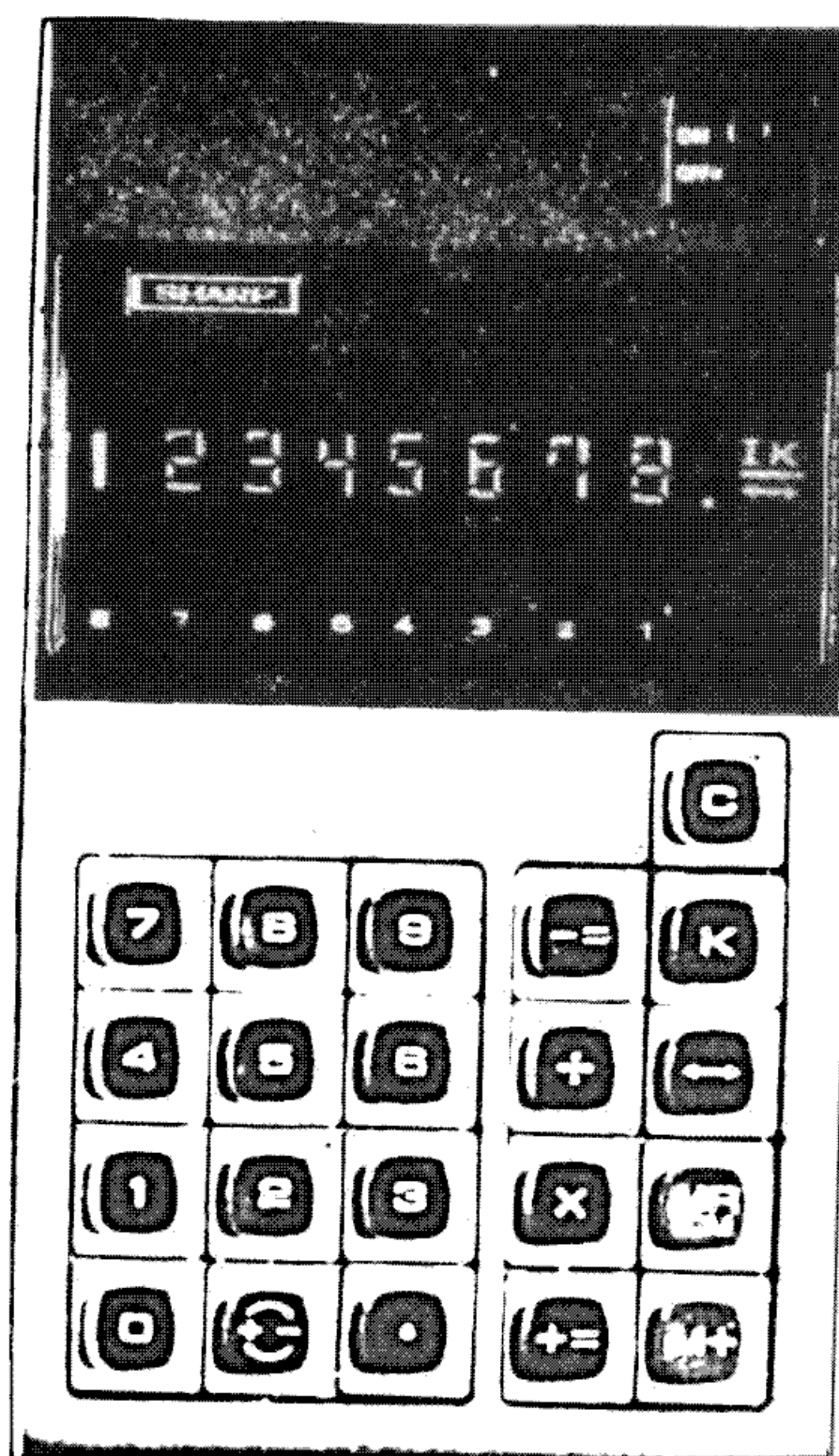
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THE INSIDE STORY ON VIETNAM

by Peter Franks

There are probably more political prisoners now in the areas of South Vietnam controlled by the Thieu administration than there were before the signing of the Vietnam Peace Agreement, according to Andre Menras, a former political prisoner in Saigon.

Menras, who was imprisoned for two and a half years, has just been visiting New Zealand as a guest of RAVPOC (Release All Vietnamese Prisoners of Conscience). He quoted an estimate by the president of the Committee to Reform the Detention System in Saigon that the number of political prisoners still held in South Vietnam is 202,000.

Menras stressed that the best way to work for the release of political prisoners in Thieu's jails was to demand the immediate implementation of the Vietnam Peace Agreement. He pointed out that the continued imprisonment of the prisoners was a gross violation of Article 4 of the agreement which stipulates that all civilian prisoners should be released within 90 days after the agreement was signed, i.e. by the beginning of May 1973.

Obstruction of Peace Agreement

Most of the political prisoners still in jail (and still being dragged into prison by the Thieu police) are neutralists, members of the Third Force in South Vietnam. Article 12 of the Peace Agreement states that the Third Force, along with the Provisional Revolutionary Government of South Vietnam and the Thieu administration, shall form a National Council of National Reconciliation and Concord. This council is meant to organise free and democratic elections throughout South Vietnam, which will be a crucial stage in determining the country's political future.

By suppressing democratic liberties in the areas of South Vietnam it still controls, and especially by imprisoning members of Third Force groups the Thieu administration is trying to prevent the implementation of the Peace Agreement.

Menras stressed that the Thieu government could not continue its policy of repression without the support of the United States government. He pointed out that the U.S. is financing 80% of the Thieu administration's budget, providing \$15,217,000 to run the Saigon prison system and to train the Thieu police (according to a June 1973 estimate by Senator Edward Kennedy) and providing millions of dollars of Military 'aid' (see box).

Some people try to explain away the repression in South Vietnam by saying that Asians are naturally cruel. But who taught them the techniques of torture, asked Menras — and he answered that it was the American government, the Japanese who occupied Vietnam during World War II, and the French who colonised the country. He mentioned that Chi Hoa gaol in Saigon where he was imprisoned was mainly built by the French and completed by the Japanese.

Prostitution of Vietnamese Youth

Menras went to South Vietnam in 1968 as a teacher as part of the French government's programme of "cultural assistance" to the Saigon government. He said he wasn't very politically aware when he arrived, but he was horrified by conditions in Saigon — the presence of hundreds of foreign troops pushing the local people around and the sight of young Vietnamese girls from the country forced into prostitution.

Sent to Da Nang to teach, Menras was able to observe firsthand the way in which the Americans destroyed villages in the countryside, as part of their policy of trying to isolate the National Liberation Front from the people. First he said, the villagers would be told to leave their villages because of an impending "Vietcong attack". Then planes would fly over and drop leaflets saying the "attack" was imminent and they would come again and bomb the village to rubble. The people would be taken away by Saigon troops to barbed wire camps around the big U.S. airbase at Da Nang.

Once they had been forced off their land the villagers became totally dependent on the U.S. military and the Saigon government for their livelihood. Menras emphasised that alongside the military destruction of Vietnam there was the bastardisation of the Vietnamese culture. Menras described a visit he made to a wretchedly poor family in Cholon, the Chinese town of Saigon. Outside the house was a brand-new Honda motorcycle. Hanging on a wall next to the family's ancestral shrine was a pinup from "Playboy".

US VIOLATIONS OF PARIS AGREEMENT

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

On February 4, the Nixon Administration sought Congress approval for \$US 1,450 million for fresh military supplies for the Thieu regime for fiscal year 1975. Between January 28, 1973 to January 25, 1974 the US sent 700,000 tons of ordinance and guns and 900 tanks and armoured cars to South Vietnam. Some 50 F-5Es will be sent to Thieu in 1974-75.

The US admits to an official presence of 5,104 men in the south, but the Vietnamese charged that there are 20,000 disguised military advisers. The US admits that these men service Thieu's army: in logistic backing, technical training, communications and running repairs on military equipment.

Torture in the "Movie Room"

Menras and another Frenchman, Jean Pierre Debris, were arrested for distributing leaflets calling for the U.S. to get out of South Vietnam and for raising the N.L.F. flag above a monument to the South Vietnamese marines in Saigon. After being beaten unconscious he was jailed in Chi Hoa prison.



Andre Menras showing how prisoners have to walk after years of being shackled.

Menras was not tortured while he was in prison. But he witnessed the torture of others being forced to drink soapy water and then being jumped on by prison guards and made to vomit it. Other tortures including applying electric shocks to prisoners' genitals and forcing coca-cola bottles up women's vaginas. Prisoners were also forced to salute the Saigon flag and to sing songs of the Saigon military. If they refused they were locked up in a special torture room in Chi Hoa prison — the "Movie Room".

Up to 300 prisoners were locked in this room at any one time shackled to an iron bar. They were fed meagre rations and forced to stand in their own excrement. Menras knew one prisoner who spent four months locked in this room. The prisoners called it the "Movie Room" because when visitors came to "inspect" the prison the room was cleaned out and used to show visitors movies about the wonderful work the prison authorities were doing in "rehabilitating" their "communist"

prisoners. Menras added that when the N.Z. Ambassador to the Saigon regime, General Thornton, toured some of the prisons he was accompanied by Nguyen Van Ve, the director of Chi Hoa gaol and nicknamed the "Father of the Tiger Cages", as interpreter.

The aim of the torture, said Menras, was to break the prisoners' spirits so they would never again be able to play a part in South Vietnamese political life. But despite the repression the prisoners didn't give in.

Unless you Struggle, you Die

Menras recalled that the prisoners in Chi Hoa gaol were able to listen to the N.L.F. radio, that every important date in the history of the Vietnamese people's struggle for independence (such as the anniversaries of the signing of the Geneva Agreement and the defeat of the French at Dien Bien Phu) was celebrated by the prisoners, and that at 5 a.m., one hour before the Saigon anthem was played, N.L.F. prisoners would sing the N.L.F. anthem.

Menras said that there was an underground network throughout the prison that was so strong that he and others were able to illegally teach the children in gaol to read and write. "They were the best pupils I ever had", he added. "These children had learned at a very young age that if you want to survive you have to struggle, if you don't struggle, you die."

Menras' visit was important in emphasising to New Zealanders that the Vietnamese people's struggle for national independence and freedom has not finished and that the key to the success of this struggle, the Paris Peace Agreement, has not yet been implemented. At his meetings up and down the country resolutions were carried calling on the Labour government to recognise the Provisional Revolutionary Government of South Vietnam, to organise a broad-based delegation of New Zealanders to investigate the conditions of the political prisoners held by the Thieu regime, and to cut off all aid to Thieu.

Ravpoc, the organisers of the Menras visit, is stepping up its campaign to work for the release of South Vietnamese political prisoners. Donations are urgently needed to help pay for Menras' tour and to finance Ravpoc's overall campaign.

Contact Ravpoc,
P.O. Box 9012,
Wellington.

Titman Exposed

Clark Titman, who thinks the Yanks won in Vietnam and is a proud member of the 'Friends of South Vietnam', has revealed himself. After a long absence from Wellington, Titman returned as vocal opponent of Andre Menras in his New Zealand tour.

Hauling out documentary evidence from his Pandora's Box suitcase, Titman attempted to take over both Menras' meetings at Victoria. When question time came, Titman stated that the NZBC would have nothing to do with Menras. But — "Radio Windy will have you, 9 till 11 tomorrow morning. There's just one catch: I'll be there to debate against you."

One could be excused for thinking that here was another Titman effort to have his voice reverberate throughout the capital. One could be wrong, however, Radio Windy's managing editor, Eddy Harris confirmed with Salient that Titman had never been in touch with him about any programme, let alone been given an appointment for a talk-back show. Harris said that Windy wouldn't have been interested in Titman anyway.

Men like Titman are very difficult to prove wrong when they talk of imaginary atrocities in the jungles of Vietnam, but when something such as this is provable then the rest of the Titman propaganda can be seen for the rubbish that it is.



PADDY'S BUTCHERY

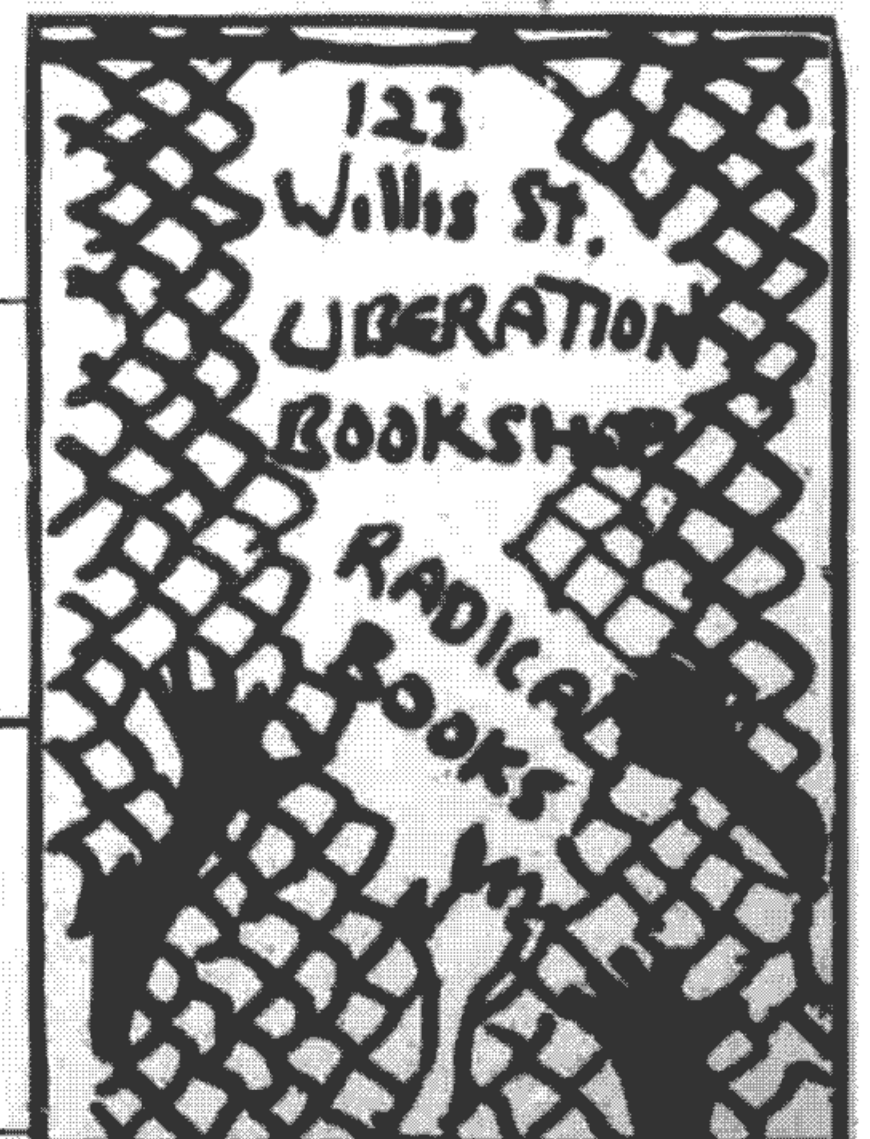
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Putting screws on student money

— STUDENT NEWS SERVICE

Student opposition has helped rebuff a National Party attempt to restrict the independence of technical institute students associations. An attempt by the Opposition to include restrictions on technical institute students associations' financial freedom in an amendment to the Education Act is likely to be rejected by the Labour Government.

At the time of writing the Education Amendment bills (Nos 1 and 2) have not been reported back to the House of Representatives for its second reading debate by the Statutes Revision Committee. But there will be a sharp clash over the bills when they are debated on the floor of the House.

At present there are two amendment bills. The first was introduced into Parliament by the Deputy Leader of the Opposition, R.D. Muldoon, as a result of problems at the Auckland Technical Institute over the legal power of the students association there to collect fees from students.

When a student at the ATI questioned the legality of paying students association fees, the institute administration had to freeze all students association fees, leaving the association without any money to operate on or to pay its staff. To overcome the problem the chairman of the ATI council, Sir Reginald Savory invited the Minister of Education and Auckland members of parliament to an urgent meeting to find out if legislation could be passed to empower the collection of students association fees.

Muldoon promised the meeting that if the Minister of Education was unable to introduce an amendment to the Education Act quickly, he would do so. On March 8, Muldoon introduced an amendment to the Education Act, and the first reading debate on this amendment took place on March 12.

There are three short sections to Muldoon's amendment bill. Section 94A empowers the governing body of technical institutes to impose and collect fees from students on behalf of students associations.

Section 94B states "Any fees collected in accordance with the preceding section shall be applied only for the benefit or welfare of the students of the technical institute or of any association or organisation of students, and for no other purpose."

Section 94C states "The payment of any fees collected in accordance with section 94A shall not imply, or be deemed to imply, membership of any association or organisation of students."

During the first reading debate on this bill the Opposition displayed inordinate haste in trying to get the bill passed. Muldoon wanted the second reading debate on the bill the next day, and when the Attorney-General Dr Finlay called for the bill to go to the Statutes Revision Committee to iron out drafting blemishes Muldoon objected that all of Finlay's amendments could be incorporated in "five minutes"

The Government resisted these attempts to railroad the bill through Parliament and had it referred to the Statutes Revision Committee. Backbencher Labour MP Mike Moore pointed out that technical institute students hadn't had the opportunity to discuss the bill, and that the NZ Technical Institute Students Association and NZUSA wanted to make submissions on the bill. But Moore's defence of students' rights to express their views on the bill wasn't supported by the National Party. The MP for Franklin,

Mr Birch, for example, argued that interested students could comment on the bill through their MPs. Would he have adopted such an offhanded approach to the democratic rights of interest groups if organisations like Federated Farmers or the Employers' Federation had been concerned about the bill?

In between the first reading debate on Muldoon's bill and the Statutes Revision Committee's sitting to hear submissions, the Minister of Education, Mr Amos, introduced his own amendment bill. This bill empowered the Governor-General by Order in Council to make regulations enabling the governing body of a technical institute to impose and collect from students of the institute such fees as the governing body considers reasonable, but not in any case exceeding a prescribed maximum amount for the benefit of any students association. The regulations may make provision for exemption from payment by any student on the grounds of hardship. A student is deemed to be a member of the students association unless he declares himself conscientiously opposed to membership of it.

Because Amos' amendment bill was introduced very late in the piece submissions presented to the Statutes Revision Committee concentrated on the Muldoon bill.

The NZ Technical Institute Students Association, NZUSA, the Canterbury University Students Association, and Christchurch City Councillor David Caygill presented similar submissions, despite differences about the

more technical aspects of the legislation. They welcomed the granting of the power to collect students association fees, but opposed the other two sections of the Muldoon bill, clause 94B in particular. The main points they made were:

1) The proposed restriction on the ways in which technical institute students associations could use their funds implied that technical institute students were immature and less responsible than university students associations which are not restricted by legislation in this way.

2) The inclusion of this restrictive clause in Muldoon's bill implied that university students associations have been irresponsible in the ways in which they have spent their money. Such an implication is completely unwarranted because the open democratic structure of students associations provides adequate machinery through which students can object to the way their associations' funds are spent.

3) It is entirely proper that students associations should have the power to grant funds for general charitable works in the community, as well as for political purposes. NZUSA pointed out in its submissions: "Students are traditionally concerned about their community and its environment and are frequently moved to grant sums of money to various organisations whose sources of finance are often limited. For instance, university students in the recent past have made donations to the Maori Research Centre at the University of Waikato and the Glenelg Health Camp School in Christchurch.... Further, it has to be borne in mind that the Students Associations are some of the very few incorporated societies in our community who have traditionally made a practice of considering donations to worthy projects."

During the Statutes Revision Committee's hearings Opposition MP Peter Wilkinson argued that it would be no great financial burden on students to raise money voluntarily for non-student purposes. David Caygill replied that this argument was quite true but that it evaded the point which was whether it was correct for students associations to make grants for political or charitable purposes.

4) The provision for conscientious objection to membership of students association was unnecessary, and could best be provided for by students associations themselves if the need arose. All that was needed was to give the governing body of Technical Institutes the power to exempt students from paying fees on the grounds of hardship.

The Auckland Technical Institute Students Association, supported by the chairman of the ATI Council, Sir Reginald Savory, argued that technical institute students associations should be restricted from granting money for political purposes. Students go to technical institutes to study, said Sir Reginald, not to join the "commie club" or to "make free love on the backstairs". It is not the function of students associations, he added, to send money for a statue to General Franco or for sheepskins in Russia. "I'm an old man," he continued, "and I'm against setting up contraceptive vending machines." "There's nothing like thinking young, Sir Reginald," quipped Government MP Mike Bassett.

However when questioned by Government MP Frank O'Flynn both Sir Reginald Savory and the secretary of the ATI Students Association Mr Guest agreed that clause 94B of the

Muldoon bill was unnecessary.

One important point that came out during the Statutes Revision Committee's hearing was that Muldoon hadn't mentioned clause 94B at the Auckland meeting called by Sir Reginald Savory, and that this clause had not been requested by the students, according to NZTISA president Newlands. Sir Reginald said that Muldoon had put clauses 94B and 94C in the bill off his own bat.

There was one other objector to the Education Amendment bills, an ATI student named R.W. Goldie. Mr Goldie opposed the principle of compulsory students association and had refused to pay students association fees at the ATI for several years. One year he had donated the equivalent to the students association fee to the RSA. He wanted "university Chancelleries and technical institute Councils to be responsible for ensuring that student activities are conducted in line with the principles of responsible democracy." What Mr Goldie meant by 'responsible democracy' was uncertain, but it was clear that he knew what he didn't like. Before he addressed the committee Mr Goldie flung a copy of 'Hart News' in front of the surprised MPs, and complained that this insidious paper had been distributed by the "compulsory students association".

"This minority group that controls the ATI compulsory students association," charged Mr Goldie, "have, through the student paper called 'Korero', provided a mouthpiece for what I consider to be nothing much more than hard-line communist propaganda. For example; pro Hanoi, anti America, anti South Africa, pro Black, anti democratic institutions and the like, the slating of public figures, misrepresentation of public officials, pro other extremist organisations, pro 'CARE' and 'HART'".

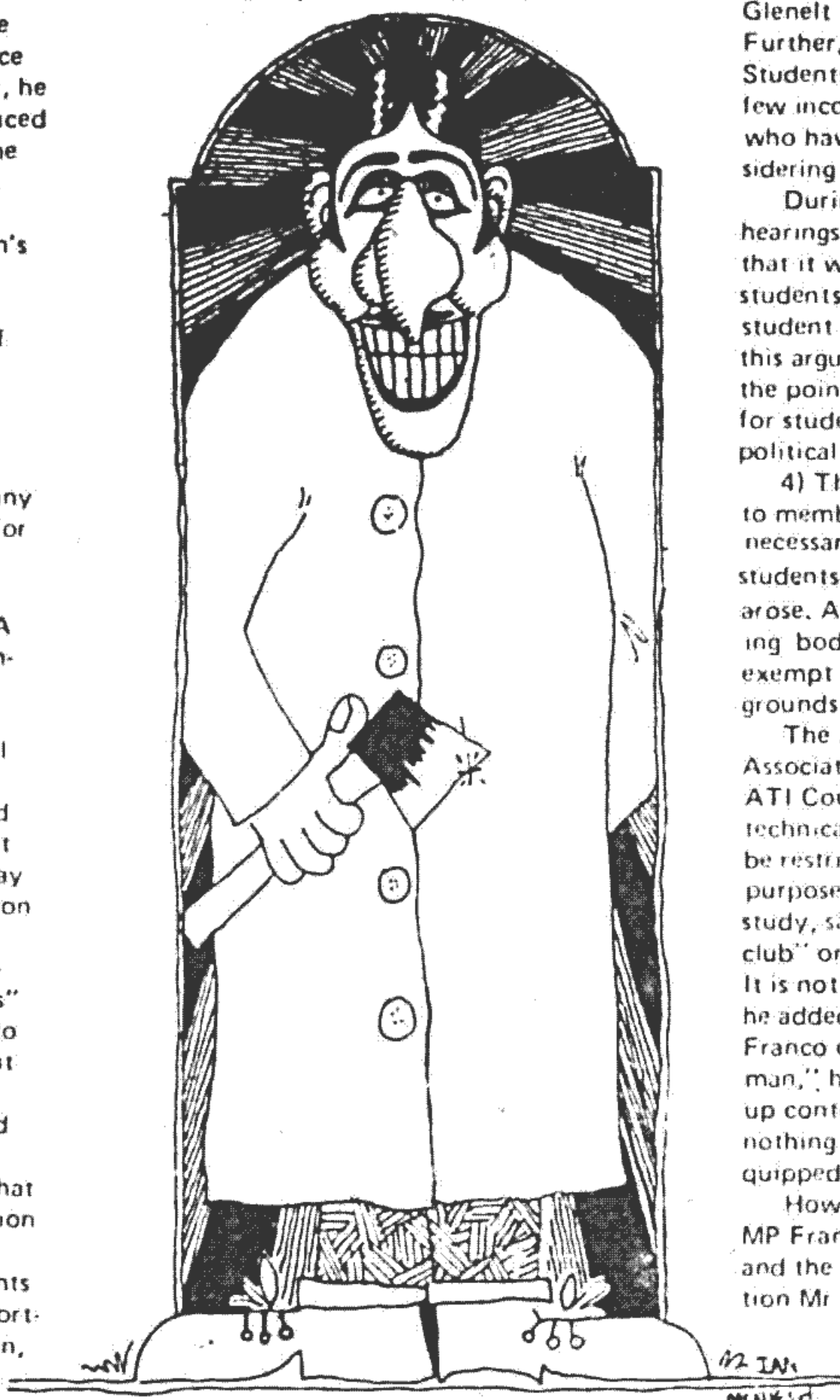
"Proliferation of compulsory organisations" warned Mr Goldie in another part of his submissions, "negates the appreciation of democratic values and encourages apathy. In allowing this to continue we are laying the groundwork for the day when a people's parliament could be quite ineffectual and perhaps be replaced by a non-democratic junta."

Mr Goldie said that these views were based on his experience of life. However persistent questioning from Frank O'Flynn revealed that Mr Goldie's experience was limited to a time as an apprentice carpenter and to some involvement with the Boy Scouts.

The Education Amendment Bill was finally reported back to Parliament on March 29. The Statutes Revision Committee dropped clause 94B of Muldoon's bill and gave technical institute councils the power to make bylaws providing for conscientious objection. In the committee stages of the bill the Minister of Education amended it to make the conscientious objection clause mandatory, on Muldoon's suggestion.

There was also a sharp clash between Muldoon and Frank O'Flynn about whether Muldoon had consulted Sir Reginald Savory and the President of the NZ Technical Institutes Association about clauses 94B and 94C of Muldoon's bill. Muldoon claimed he had consulted them, while O'Flynn repeated Sir Reginald's evidence to the Statutes Revision Committee (quoted above) that Muldoon had put these clauses in the bill off his own bat.

In the opinion of the NZTISA, NZUSA and others the inclusion of a provision for conscientious objection in the Education Amendment Bill is unnecessary. However the National Party's attempt to restrict the financial independence of students associations has been thwarted. The lesson of this controversy is that students must be vigilant in safeguarding their independence.



Working for Williams

Williams Development Holdings Ltd is a company which has grown dramatically in the last few years.

This company owned, managed, and run by British migrants has a large scale development project taking place at Plimmer's Steps in downtown Wellington.

The company already has a parking building on the site and it is in the process of building a hotel-office block complex through one of its related companies, Williams Construction.

This company is also run by Britishers and it differs from other construction firms in that it has few sub-contractors and just about all the work is done by people imported from England.

These workers are paid very good wages by Williams. They can afford good accommodation around town and leave whatever is left over to the poorer New Zealanders.

The one group Williams does not pay high wages to is labourers, and since few labourers will work under the conditions at Williams they consequently have trouble getting labourers. Two weeks ago Williams had only three full-time labourers and for a construction site employing more than 50 people that is not many. So they have to resort to employing students on a part-time basis at the weekend, for which they are paid at a flat rate of \$1.50 per hour. There is possibly an argument here on the basis of the award which provides that labourers who work over four hours on Saturday must be paid time and a half for the first hour and double time after that.

The highly enlightened staff of Williams Construction Co will also fill in an I.R.12 tax form for you and deduct tax from your wages without your permission or know-

ledge and without asking what tax category you come into. This is another infringement of your rights and although "this is the way we do it in England" prevails it is just not acceptable here.

The main problem with this company is that it was founded in Wellington but by using foreign management and workers it tries to push its alien ideas on any and everything that get in its way. One very important question arises out of this whole story for the average New Zealander. Are we benefiting in any way by having these foreigners come in and take over our industry and our skilled work and our housing? Are there any social, economic, political or other benefits?

—by Kevin Wright

THE FOOD CO-OP LIVES!

A public meeting to reform the Food Co-operative was held last Wednesday. It was so successful that the organisers were able to begin planning immediately, and first orders were taken for the following week.

Following the meeting, the market-day has been changed from Thursday, as food is considerably cheaper at the market on Wednesday. So take note, all those involved last year — the day for buying and distributing food is now Wednesday.

The co-operative works by taking orders by Tuesday night, buying in bulk from the market early on Wednesday morning and distributing from several depots later in the morning. Savings will be up to 35% of shop prices. A number of Newtown residents are taking part in the scheme, so these savings will also be going to people who really need them.

The membership fee is \$2.50 and you can recoup this from the saving on a week or two's purchases. Phone in to 759111 by Tuesday night and they can be collected and paid for at 144 Kelburn Parade. More depots will be used soon.

Handmaiden of the status quo

The classical manifestos of the purpose of a university tinkle unrealistically against the institution we knew. The great Newman, for instance, saw it as a kind of temple of pure knowledge dedicated to "the sovereignty of Truth", embracing "the loftiest subject of human thought and the richest fields of human inquiry", "pledged to admit, without fear, without prejudice, without compromise, all comers, if they come in the name of Truth... (and) to give full play to thought and erudition in their most original form, and their most intense expressions, and in their most ample circuit...."

Looming through the flowery prose there are some attractive ideals. Their deficiency lies in their utter detachment from the world outside the ivory walls. A rather more realistic restatement came five years ago from F.R. Leavis:

"The real university is a centre of consciousness and human responsibility for the civilised world; it is a creative centre of civilisation — for the living heritage on which meaning and humane intelligence depend can't, in our time, be maintained without a concentrated creativity somewhere."

The claim Leavis makes for the university may sound as enormous as Newman's but it is at once less verbally diffuse and more sensible of the pressures of the society in which the institution has to exist. At the high-flown level, it asserts the university's transcendent commitment to that awkward abstraction "civilisation", and suggests that this commitment is as much to the past and the future (between which it has certain values to transmit) as it is to the present. But it is clear-eyed in its implicit recognition that "in our time" society and civilisation are two different things.

The pressures which society has exerted on the university have been many and various, but overwhelmingly they have distorted the rich Newman-Leavis vision. "One might perhaps count on the fingers of one hand," says Theodore Roszak, "the eras in which the university has been anything better than the handmaiden of official society: the social club of ruling elites, the training school of whatever functionaries the status quo required."

The "temple of Truth" ideal blinked the tremendous social fact that the entrance ticket to the temple was an unacceptable index of social privilege. The ideal has been slowly modified by a more democratic tradition

of New World origin that demanded from the university a "social responsibility", both to serve society in the sense of returning the benefits of its research, and to maintain a sturdy independence from society which (in the words of Jefferson, outlining his plans for the University of Virginia) imposed an obligation to "unmask.... monopolies of honours, wealth, and power".

The latter role has fallen too often into the hands of shriller student groups, while the "service" bit seems frequently to have degenerated into a combination of vocationally orientated utilitarianism and Muldoonish prescriptions for university expenditure to be proportional to a discipline's relevance to the current problems of the national economy.

When the academic world seems to us "irrelevant" to society, we should consider whether perhaps the trouble is not rather that the current ethos of society is deplorably "irrelevant" to more humane values of the academic world. Academic values are (or should be) without fear or favour, whereas society is frequently governed by gangsters and charlatans with particular vested interests. The tension between the two has been continually apparent: why was Socrates put to death? or Galileo imprisoned? In our cottonwool society, the tension tends to be muffled, but we could fruitfully ponder in this context the turbulent history of "town-gown" relations in this city.

Our university has some healthy traditions. In the Parliamentary debate on the Act that established this institution in 1897, Premier Seddon talked about "a university college for the sons and daughters of poor men". Figures in the 1974 Student Handbook may make this faintly ironical, but the intention is on record. Since then, despite being wholly dependent on public funds, Victoria has often stood up forthrightly for its political independence from the establishment. Beaglehole's history of the College's first fifty years relates several such incidents — the disgraceful Von Zedlitz affair of 1916, the enlivening business of the graduate lady who sold seditious literature in 1921, the censoring of student publications in 1933...there are lots more, never adequately recounted. One recalls senior staff (as well as students) who were prepared to raise their voices effectively on public issues when it was politically important for them to do so, in 1939, in 1951, and in 1965, to name a few significant dates — which has given the university about the same popularity rating in respectable suburbia as that enjoyed by the waterfront.

The independence of the university is not merely a matter of politics in this narrower sense. It goes also to the stance of teachers in relation to their subjects. J.C. Beaglehole said elsewhere that "The social conscience of the university teacher will be chiefly evident when his attitude to learning is at once disinterested, sceptical and devout."

It sounds paradoxical to be simultaneously sceptical and devout. In fact it is (I think) dialectical. The devotion must be to the discipline (Eng. Lit., maths, the law of torts, or whatever), but as part of that, also to the tradition of questioning that goes back to Socrates and beyond. It shows no partiality in the kind of questions it asks, and demands the same rigour in confronting each. This is what Flaubert meant when he defined the scientific mind as "without hate, without fear, without pity, without love, and without God". The last two requirements may seem unduly harsh, but less so if one sees the commitment to academic impartiality as an aspect of one's commitment to humanity. And of course, one has permanently to attend to Camillo Torre's warning against "cowardice disguised as objectivity" which he found in such profusion in the universities of Europe and America.

A university where at least a substantial leavening of students and teachers keep such insights firmly in focus should be able to give a worthwhile account of its social role.

—Conrad Bollinger English Department

As part of Open Day we planned a supplement of views on the social role and objectives of the university. Letters to the heads of departments produced several contributions — notices and verbal requests none. It is not possible to print all the views received — for which we are very grateful — but we hope that those printed here will inspire discussion and more viewpoints which can be included in future issues, along with some we already have.



A duty to all taxpayers

The role of a university in society is far too often to provide a finishing school for the elite and to training lawyers, accountants etc. This is not to suggest that such functions can at present be removed — there is precious little chance of Parliament providing any finances without them — but universities can and should exercise and arouse considerable critical awareness.

Such ideas are often countered with the vision of the university as a liberal arts centre, as a haven of academic freedoms. This line would be more acceptable if it were closer to the facts. It is often used as a counter to radical arguments, while being conspicuously silent concerning such issues as ROTC presence on US campuses. Takeovers by fascist regimes such as Germany in the 1930s or in Brazil in the 1960s met with little academic protest — and acquiescence soon followed. Where was the delicate fabric of freedom then? This is not solely a foreign trait either — Holland's anti-communism and smashing of the watersiders in the early fifties were widely accepted.

Okay, its conceded, such excesses have existed in the past and elsewhere, but the idea is still valid here. That is not at all clear. The political stances of many on this campus have led to some intolerance of dissent (particularly Marxist) viewpoints. That in itself is perhaps to be expected, but becomes hypocritical when behind a mask of "objectivity". This bias towards conservatism and the status quo, while less pronounced than in other parts of the education system, and having notable exceptions, is still present and tends to foster both an uncritical attitude to external events and apathy toward social problems. External action, where present, is often conservative in tone and manner.

Such views are not restricted to one section of the campus — for example cries that Salient should be more a "student newspaper" and leave politics behind are from similar background. "No politics" — a point the National Party, among others, has not comprehended — is a tacit agreement with the politics of the status quo. In view of these considerations, it is perhaps asking too much that the university actively involve itself in changing society. Still there should be a responsibility to all taxpayers, not just the ruling strata.

Universities are to a certain extent distanced from the rest of society. They should use this distance to analyse more fully their surrounding and argue solutions to pressing problems, rather than to build better a conservative "ivory tower".

—Anthony Ward
Open Day Organiser

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AN IMAGINATIVE GRASP ON LIVING KNOWLEDGE..

Why do people go to university?.....to qualify for a status occupation, for social prestige, because friends are going there, for want of something else to do, to discover, to explore the mind, to learn to think, to find personal meaning, to find a suitable husband?

It is seldom any one of these reasons alone but there will usually be a dominant motive. J.J. Small of Canterbury University has found that vocational attitudes are wide-spread among New Zealand students. However, Mr Small discovered that there are many students who are hoping that the University will be able to help them find some personal meaning.

More than any other institution of learning, a university permits you to choose — in fact, it forces you to do just that. Universities themselves are involved in a fairly anguished process of choosing, at least in the West, because they are not sure about their purposes, functions and methods. Dr Metcalfe of Canterbury, writing in 1965, claimed that the aim of a university was to encourage learning and to increase knowledge. However, additions of a fundamental kind to knowledge are rare. The more pressing problem is the encouragement of learning: with the what and the how. Much of the energy of the 'student revolt' throughout the world is related to this issue. But always beyond this is the why: the need for purpose above self.

In spite of ferment and criticism, there remains the over-riding need to get a degree. A degree is a marketable commodity. While the pursuit of degrees and the process of learning are not mutually exclusive, it is significant that the market for degrees is buoyant and the market for knowledge is rather less so. Dr Metcalfe suggests that student clubs would be much better attended if every faculty included in its final examination such questions as "Compare and contrast the views frequently

expressed in the EU, the SCM and the Newman Society" or "Give the essentials of both sides of the argument in a recent university debate".

It is not altogether surprising that Dr Metcalfe is opposed to the present competitive examination system. He thinks that it defeats the main purpose of a university because students tend to concentrate on ends rather than means and to pace their work to the examination rather than to the year. If a major function of a university is the encouragement of learning, the examination system ought to be that which best achieves this end. As the argument continues universities appear to be moving towards a system of cumulative assessment which places less emphasis on a final examination and more on a variety of assessments throughout the year. One of the problems they face is those students who have been conditioned in their earlier schooling to external examinations and who have some reluctance in accepting responsibility for their own learning. Too many students have sponge-mentality, wanting to soak up pre-digested material and being less concerned with what they do with it and what it does to them.

Happily, some students have resisted this conditioning. In 1969, the World Student Christian Federation held a conference at Turku, Finland, on the purposes and means of university education. Amidst the many differing opinions, and attitudes represented, the following statement won general support:

"The academic community (is) a way of organising a set of personal relationships, of contriving an equilibrium of conflicts, so as to promote an imaginative grasp on living knowledge. Within such a community, learning is a joint and continuous process, ideally embodied in the tutorial or seminar group accompanied by individual study; and it presupposes the free-ranging and responsible play of intelligence, informed by passion, and moving always towards a critical comment. Within such a community, assessment should emerge out of self-assessment and conflict should be absorbed in a process of continuous evaluation and controlled change, which may not always be instant change."

This statement was supported by all sections and most strongly by radical students and most senior academics. Students who work in universities where conditions are inimical to this ideal often take direct action. When they don't take such action both students and universities are the losers. Such student action is part of a general search for a sense of commitment. This was what C. Wright Mills meant when he wrote of the need for commitment rather than objectivity in the face of the "noble but chilling ideal of the academic mind." This I take to be the significance of the "free-ranging and responsible play of intelligence informed by passion" of the Turku statement. It is also part of the motivation of the most radical and European and American students who see themselves as the sole remaining revolutionary element in their societies and go to the point of using University as a base for the transformation of society.

A further justification for radical action was stated at Turku:

"Universities today throughout much of the world have become, or are becoming, the agencies par excellence of Establishment....all present Establishments are bad they can only operate to drive the world farther and farther into violence in the last part of this century....Universities are the lead-dogs of the new imperialism...."

Hard words. But spoken in the belief that it is possible to do better. To the extent that this derives from a search for an ethical basis to public and international behaviour, it has much in common with the similar search for an ethical basis for education.

How to be committed to academic objectivity and also to worldly affairs is a nice problem. But if the universities are to avoid becoming part of the politics of destruction they must somehow shake themselves, or be shaken out of their present "postures to society". Universities will become either vital communities with a clear ethical purpose or mere factories in the productive chain. Yet, even at their worst, universities encourage and try to live by certain distinct values and qualities. To a greater or lesser degree, the following qualities and values infect those who spend time in a university:

- the ability to think clearly;
- the ability to grasp principles and concepts;
- the capacity to assess evidence;
- a certain intellectual curiosity;
- a continuing scepticism;
- a concern for accuracy;
- a regard for imagination;
- a sense of taste and discrimination.

Of these, the most important in my opinion are the ability to think clearly and to discriminate: in other words, the test is the degree to which a student learns to command his own mind — to know himself. A further test is the degree to which he uses his skills and learning for service rather than selfish purposes.

Should this be your wish you will no doubt find your way and also add to the quality of university and community life. If, however, you are intent exclusively on a degree as a qualification, you must be on your guard less the dangerous viruses carried in a university campus infect you. Learn to protect yourselves from those members of the staff who treat you as sentient beings rather than as sponges; keep clear of student clubs and societies; don't go to political meetings on campus; stay away from demonstrations; avoid visiting speakers; read only the set text-books. The University is a dangerous place. You can, however, take comfort from the fact that many students have managed to graduate without becoming committed to anything but themselves.

They, having avoided the "action and passion of their times", may in the words of Olliver Wendell Holmes be "judged not to have lived".

— By Jack Shallcross,
Senior Lecturer in Education at Victoria

Living on a tight budget is no bed of roses



So if you need a little help or advice on money matters while you're at varsity, see Errol Hanna at the Wellington Branch of the BNZ

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Call at the BNZ on-campus office and fix up a time for a chat with Errol Hanna or phone him direct at BNZ Wellington Branch, Cnr Lambton and Customhouse Quays, phone 44-070 Ext 823.

BANK OF NEW ZEALAND

'We Have Taken Too Much For Too Long'

Forum on Homosexuality

by Dianne Hooper

Four knowledgeable and concerned speakers were present at last Wednesday's Gay Liberation Forum. So also were a gathering of restless and uninterested students. It was like the converted rapping to the already converted; lacking in good gritty conflict, but also sadly lacking in solidarity.

Professor Robb spoke too briefly but managed to convey to perhaps a small number in the audience who had their ears instead of their mouths flapping, that the present law is unfair and unreasonable. The present law, he said, was also sexist. Homosexual behaviour is legal for women, but not for men. Robb stressed (too quietly) the need for change. The ruling which makes homosexual activity illegal should be removed.

David Swain, university chaplain, informed the multitudes that there were only 15 references to homosexuality in the Bible. The church, he said, was concerned about the quality of life (hooray). Further, he reminded the uninitiated that Jesus believed that "all action without love in its deepest sense is sin."

"We are neither male nor female, Jew nor Gentile," he quoted reverently. While David Swain saw homosexuality in a condescending light, he condemned incest and "exploitative" behaviour between individuals such as prostitution.

Rae Dellaca, peering from under a sinister Clockwork Orange hat, came close

to getting worked up. Antagonism towards, and discrimination against homosexuality was not fair, and had its origins in immaturity, insecurity, religious disgust and repressed envy. The legal aspects were considered (e.g. single tax is paid by two married lesbians bringing up children together.) It was no new thing to hear about pig harassment of Gay bars in Wellington. Aware people should know that the narks and pigs act under the most horrific states of repressed envy ever invented.

"We have accepted too much for too long," stressed Rae vehemently. And about 10% of the restless audience murmured silently.

Student Welfare Counsellor Mike Zapper lectured on the genetic approach and the behavioural approach. He denied that homosexuality ever has been, or is, a sickness. It was noted that the Medical Association lists homosexuality on its lists of disorders, and it seemed little wonder that a substantial proportion of people worry that they might be homosexual, rather than feeling able to accept it.

By the end of the forum it was obvious that the attitude of society at large would need to change in a hurry, or Gay Liberation would lead its own personal revolution. Most fully agreed. So why wasn't there any visible solidarity and support among those present? Perhaps because we are all so extravagantly bound up in our own mind minds, here on Intellect-Farm, that we no longer feel concern, anger, love, friendship, solidarity or otherwise. Long live indifference!

TE REO MAORI?

NOT IF THE EDUCATION DEPARTMENT HAS ITS WAY

Maori Language and the N.Z. Education Dept: Submissions written by Nga Tamatoa and C.A.R.E.

In 1972, a petition on Maori language signed by 33,000 people, was presented to Parliament by Mrs Hana Jackson of Nga Tamatoa. The petition stated that:

'We the undersigned, do humbly pray that courses in Maori language and aspects of Maori culture be offered in all those schools with large Maori rolls and that these same courses be offered as a gift to the Pakeha from the Maori in all other New Zealand schools as a positive effort to promote a more meaningful concept of integration.'



The main aim of this petition was to see Maori language offered in all schools as an integral part of the syllabus, beginning at primary school level. To implement this, Nga Tamatoa recommended that fluent Maori speakers be trained in teaching methodology at university and at training college, and that initially these people could be employed as visiting teachers until there were sufficient to have teachers of Maori language attached to every school in New Zealand.

Following the petition, Nga Tamatoa approached the Government with a view to running Te Reo Maori seminars to train fluent Maori speaking Maoris in the methods of teaching the Maori language. The Government refused to organise such seminars on the grounds of the expense involved, so Nga Tamatoa itself decided to run them. To date, five Te Reo Maori seminars have been held under their auspices. From these seminars it became clear:

- 1) That the seminars could be run on a very low budget.
- 2) That a large number of fluent Maori speaking Maoris were enthusiastic to participate in the programme.
- 3) That there were already trained teachers in schools who were qualified to teach Maori but who were employed to teach other subjects.
- 4) That there were many people with no formal training who were actively involved in teaching the language, and that some of these were actually being used by the Education Department to demonstrate their teaching methods.

Meanwhile, the Minister of Education assured Nga Tamatoa that courses would be set up 'wherever there was demand', provided the applicants were fluent speakers of Maori. However, the Education Department, acting in its usual independent manner, has produced a scheme of its own which runs counter to both Nga Tamatoa's proposals and the assurances of the Minister.

The Department has introduced a One Year Teachers' College Course for Teachers of Maori, which in its conception is inadequate, pakeha-oriented, and obviously designed to fail.

Requirements for Applicants

The Department has stipulated the following requirements for applicants for the course:

- Applicants must:
- i) Be over 20 years of age.
 - ii) Possess a good level of general education.
 - iii) Be fluent speakers of Maori and English (although no formal qualification in Maori language is required this would be helpful).
 - iv) Be especially interested in teaching Maori language and culture and have potential to teach other subjects of the curriculum.
 - v) Be mature adults with wide interests and willingness to enter fully into the life of the school as fully accredited members of the teaching profession.

'A good level of general education'

What is a 'good level of general education'? The Department no doubt refers to pakeha education qualifications like School Certificate and University Entrance, but such requirement effectively excludes many of the most highly qualified people in Maoridom. Obviously a pakeha criterion.

'Fluent speakers of Maori and English'

Who is judging fluency in Maori, and what criteria are being used. Why is it necessary for applicants to be fluent in English, when Maori was spoken in New Zealand long before English was ever heard, and is still spoken as a living language by many thousands of people? Many generations of New Zealanders have learnt the Maori language without reference to English where Maori has been taught orally and not as an academic second language to English. Obviously a pakeha criterion.

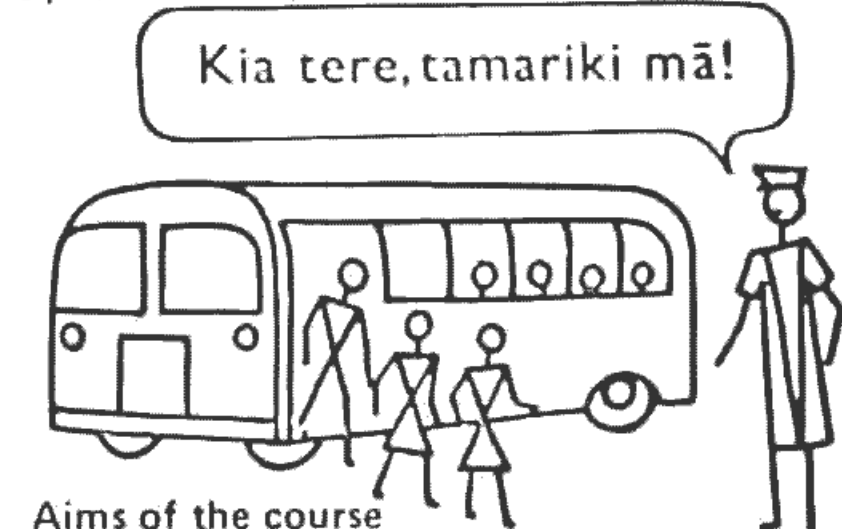
'Although no formal qualification in Maori language is required this would be helpful.'

Of what does a formal qualification in Maori language consist? In the eyes of the Education Department, obviously a pass in Maori at School Certificate, University Entrance, or at University. Hence, a formal qualification means one that is recognised by the pakeha educational system. But it has never occurred to the Education Department that the Maori people do not necessarily judge fluency in their language by a formal pass in Maori Studies III? Or that university Maori may not be the Maori spoken by the majority of Maori people? Obviously a pakeha criterion.

It is interesting to note that by implication, a formal qualification in English is included in the above requirement. Obviously a pakeha criterion.

'Potential to teach other subjects of the curriculum'

Given that this course aims to train teachers of Maori language for secondary schools (see below), and that these teachers are to receive a Specialist Teachers Certificate at the end of their training, this is a most unusual criterion. This requirement is not made for other specialist teachers, such as woodwork or art teachers. According to a spokesman from the Auckland Education Board, it has been included to ensure that the teachers of Maori will obtain a teaching position, as few schools may be prepared to employ a full-time teacher of Maori language. This demonstrates the hypocrisy underlying the whole course, for the teaching of Maori language in all schools must be given top priority and be made mandatory in all schools rather than being left to the whims of pakeha headmasters. Obviously a pakeha criterion.



Aims of the course

The Education Department has outlined the aims of the course as follows:

- i) To train teachers of Maori language for secondary schools.
- ii) To provide practical classroom experience under the guidance of experienced teachers.
- iii) To encourage students to further their studies.

'To train teachers of Maori language for secondary schools'

The aim of the 1972 petition was that Maori should be taught in all New Zealand schools, as an integral part of the syllabus beginning at primary school level. The course now arranged still makes no provision for training primary school teachers, and this leads us to believe that the intention is for Maori to be taught as a dead academic subject rather than as a living and spoken language. In fact, Maori is to be taught just like foreign languages such as Latin, German or French, and taught like them through the medium of English. If the teaching of Maori is to be restricted to the secondary schools as a foreign language or historical relic, then this undermines the whole intention of the exercise which, as we see it, is to introduce Maori language into schools as a medium of teaching and expression in its own right. For this to be achieved, Maori would have to be learnt as a natural process, beginning at the very start of primary school, in the way that English is taught now to Maori pupils. Apart from the blindness of many pakeha New Zealanders, there is no objective obstacle to the development of a bi-lingual education system, in which Maori is used as a teaching medium and not just as an incidental subject. The fact that the Education Department has chosen to establish a course only for secondary school teachers of Maori shows that they have rejected this concept, which would have required initial concentration on the training of fluent Maori speaking Maoris as primary school teachers.



'To encourage students to further their studies'

We thought that the aim of the course was to provide teachers of Maori language, who could immediately go into schools rather than continue with even further studies.

Outline of the Course

'1) Maori and English would be major components of the course and students would develop another teaching strength, e.g. social studies, music art, or physical education...'

We thought that the only component of the course was to be basic training in teaching methodology to enable people already fluent in the Maori language to pass on their knowledge. In other words, they would be acquainted with the methods of language teaching which have proved successful in New Zealand and overseas, and both within and outside the formal educational system.

As we have stated above, the other components of the course are completely irrelevant, and can only be construed as an attempt to recruit extra teachers under false pretences, or as cynicism as to the prospects of Maori language being taught at every school in New Zealand. In short, it is merely an exercise in abject tokenism.

Further Criticisms

Difficulty in getting information

Nga Tamatoa has from the very beginning been actively involved in attempting to have Maori language introduced into schools, and has actively encouraged people to apply for the present course.

However, towards the end of 1973 they experienced great difficulty in even finding out the full details of the course, obtaining application forms, finding out when applications closed, etc. After encouraging many people to apply, Nga Tamatoa have found that much of their work has been in vain:

- only a few days notice was given of the closing date for applications.
- late applicants were told they would have to pay \$20 if they wanted their applications to proceed.
- Many applications were never acknowledged.
- Some late applications were refused outright.
- Many people of outstanding calibre were turned down after being persuaded to apply.

Why were so many turned down

According to our information, more than a hundred applications were turned down, including a native speaker with School Certificate and teaching experience in voluntary classes, a trained Maori primary school teacher, and one of the most widely recognised Maori orators in New Zealand, again a person experienced in teaching Maori. Meanwhile, a number of pakehas have been accepted.

One of the Department's supposed reasons for introducing only a limited scheme has been that the facilities and tutors are not available. Such an explanation can only come from deliberate ignorance. If facilities are not available at teachers' colleges and universities, then there are still many other alternatives, like maraes, conference houses, etc, where pressure cooker courses could be held, followed by practical experience in the schools. If there are insufficient teachers on the staff of teachers' colleges to cope with larger numbers, then there are other experienced teachers of Maori language available. One example that comes to mind is that of a Maori lady who, with little 'formal education', has devised her own teaching methods, and to whom the Education Department already sends teachers to observe and learn. Perhaps the real shortage is of tutors who are capable in inculcating the pakeha method of teaching Maori as a written academic language, and the real obstacle the unwillingness of the Education Department to trust anyone else.

The Selection Panel

The selection panel is in our view unqualified to judge the applicants, for it is at least 50% pakeha. It should have been comprised solely of Maori elders, who are surely the people best qualified to test the fluency of applicants in Maori language and their suitability to teach both language and culture. The interviews should likewise have been conducted wholly in Maori.

The Application Form

In our opinion the application form does not highlight the qualities needed for the job, but concentrates on pakeha academic experience and achievement. Further more, we are amazed that the application form is in the English language, when the chief criterion must obviously be fluency in Maori. This is another example of the Education Department's refusal to make official use of New Zealand's only indigenous language, and along with the questions asked in the application form, this testifies to the exclusively monocultural bias of the Department.

Conclusion

The course now proposed by the Education Department is yet another example of tokenism, and as such is designed to fail.

As we have shown, the aims and requirements fail to give effect to the intentions of those presenting the petition to Parliament in 1972.

In fact, it is not surprising that the Education Department has come up with such an inadequate scheme, for it has always been reluctant to see Maori introduced into schools.

For what other language has it been necessary to present a petition signed by 33,000 people to Parliament? Latin, Greek, French and German were all introduced without any pressure from the public, and no mass movement was needed to have Japanese or Indonesian adopted as school subjects. The introduction of all these languages is the result of simple adherence to European academic traditions, or of concessions of the needs of overseas trade. But in the case of Maori, New Zealand's own language, the Department will only permit a 'pilot scheme', to be repeated only if 'public demand' requires it. It is obvious from this that the Education Department does not regard the teaching of languages other than English as a means of creating understanding between people. It is significant



that languages spoken by the main minority groups from overseas, e.g. Samoan, Tongan, Indian, Rarotongan, Niuean, Dutch, Dalmatian or Chinese, with the exception of the last, are not taught at any level within the New Zealand education system. This task is left entirely to voluntary groups who see the importance of language as a means towards developing cultural understanding and identity. The Education Department obviously does not see this as important, or it would have done something long ago.

It is for the same reason that the Department is unwilling to make any real effort to introduce Maori into schools, and no effort whatsoever to introduce it into primary schools, where it could be learnt as a living language.

What Should be Done?

- 1) The programme should be expanded to include training of teachers for primary schools.
- 2) In view of the large number of applicants, further facilities should be made available for training, if necessary through pressure cooker courses, especially in rural areas and on maraes.
- 3) The Minister should instruct his Department that the present course is not merely a pilot scheme, but will definitely be continued and expanded in the near future.
- 4) The methods of selection should be changed. This includes:
 - a) The selection panel should consist of Maori elders.
 - b) The application form should be revised.
 - c) The application form should be in Maori.
 - d) The interviews should be conducted solely in Maori.



SOUTHERN AFRICA SPECIAL

The National Anti-Apartheid Committee's two man delegation to Tanzania and Zambia returned to New Zealand in late January. Here are some of the articles they wrote as a result of their experiences.

The struggle for liberty

by Toby Truell

In Southern Africa there are about 38 million Africans who live under white minority Governments. They are to be found in the five countries of Southern Africa that have not yet attained independence, and in which the ruling colonial administrations steadfastly refuse to give political rights to the African majorities.

In these countries of the Republic of South Africa, Rhodesia, Namibia, Mozambique and Angola, there are now wars of liberation in progress, for despite every endeavour by the Africans for basic human and political rights, every petition, every demonstration and every strike has been met with ruthless oppression by the ruling authorities. For instance at Sharpeville in 1960 over 60 Africans were shot down when protesting. At Mueda, in Mozambique where Africans outnumber white Portuguese by 40 to 1, there was a massacre in 1961

when 600 Africans were shot by Portuguese troops. And so one could go on in each of the five territories.

Napalm, etc

Recently the writer visited Tanzania and Zambia, two independent African countries where exiled Africans, refugees from the oppression of the white regimes, are fighting back; fighting wars of national liberation to try to free their people as all their other efforts have been rejected. These Liberation Movements are facing some of the best equipped armies in the world. The Portuguese in Angola and Mozambique are using military supplies that are obtained by them under their NATO treaty; and the Africans have come up against the use of napalm, phosphorous, aerial bombing and chemical defoliants. The South Africans who are sending troops to assist the Portuguese in Mozambique, and to help Smith in Rhodesia are also supplied with aircraft and equipment given to them by Britain, France, and the USA. Only Sweden and the socialist countries have seen the moral justification of the war and aided the African liberation movements. Some western countries have however sent medical aid, notably Holland, and others have aided with food, clothing and funds for refugees and in the areas liberated by the freedom fighters, especially the Scandinavian countries and Canada.

The fact that over 50% of its borders are fronted by hostile regimes has placed Zambia, a land-locked country, in a difficult position. Under colonialism all its trade was directed in a southerly orientation through Rhodesia and Mozambique. Since Smith closed the border in January 1973, Zambia has had to re-orient her trade and is receiving help in this from many United Nations countries. But until the Tanzam railway now under construction from the Zambian copper belt to Dar Es Salaam in Tanzania, is completed, Zambia's economic position is in jeopardy.

found there shortages of many commodities which we accept as everyday shopping items, for example coffee was quite unobtainable when I was there prior to Christmas.

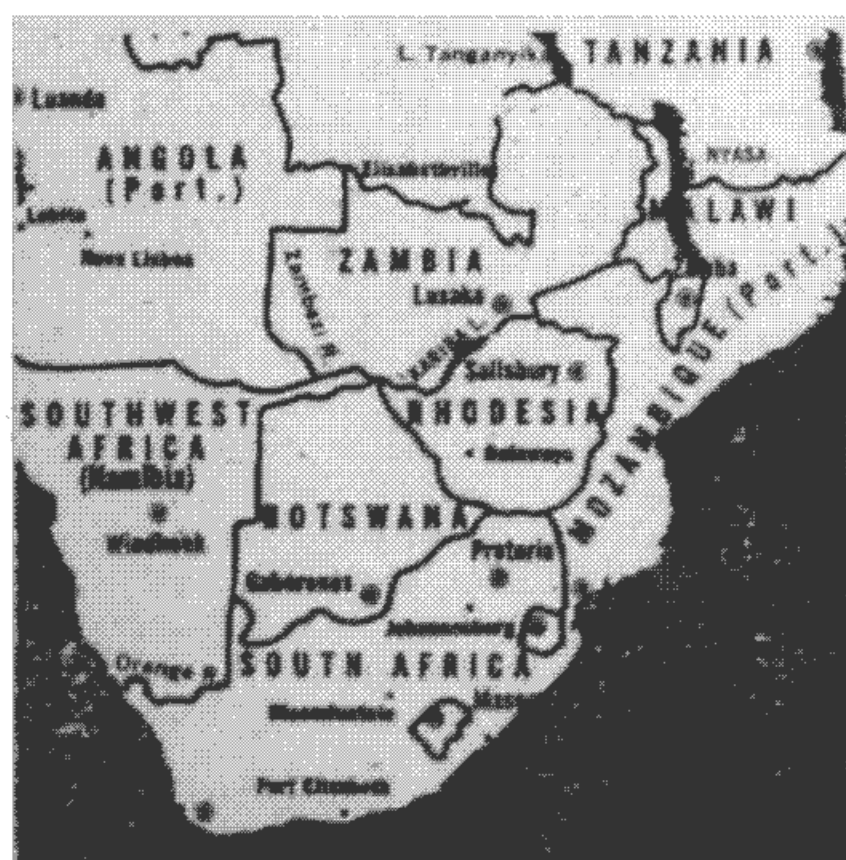
A worse problem concerning Zambia's border was the sabotage that is occurring. White South African and Rhodesian guerrillas cross the border and plant landmines inside Zambia and last year something like 53 Africans were killed by these inside their own country. What makes the Africans bitter, is that the whole world sees news headlines about two Canadians who were killed at Victoria Falls, but do not hear of the Zambians who are being killed every month. While I was in Zambia, two mines exploded

killing and maiming a number of Zambian villagers.

White Terrorists

I visited refugee camps, for Angolans and Mozambicans, driven out by war, and I saw children whose parents had been killed by massive Portuguese carpet-bombing of rural areas - bombing that is indiscriminate and aimed at terrorising the rural African population. I saw too, many who had been imprisoned in Rhodesia, South Africa or in the Portuguese territories, simply because they had refused to yield to pressures to betray friends who had belonged to 'illegal' political parties. I remember vividly talking to Jane, a woman of my own age, who had been confined to solitary isolation in a cell six foot long, with no bed, for over six years. At night she was given a blanket, and then buckets of water were thrown on the floor so that she could not lie down. She now permanently suffers from swollen feet and ankles, and she had to flee quickly from her homeland after her release, leaving two of her children behind, to avoid being re-arrested. There were many others, but I do not think that stories of inhumanity are really the answer to the problem.

The struggle for liberty in Southern Africa is one for the whole world, and it is a struggle between vested interests and cheap labour supplies for the white races on the one hand, and the dignity, liberty and human rights of Africans who desire self-determination, on the other. New Zealand can assist the Africans in so many ways, but above all by making it absolutely clear, without any reservations whatever, that we stand for human dignity, for the African right to self-determination, and that until such time as that is achieved, we will have nothing to do, neither in sport, trade nor in diplomacy with the racist regimes who are the cause of suffering to so many black Africans.



Shadow boxing won't hold Zimbabwe back

by Trevor Richards

In his New Year's message, Ian Smith told the (white) people of Rhodesia (Zimbabwe) that their country 'presented an inviting picture compared with Western countries'.

This was not just an exercise in flag waving. Neither was it merely an attempt to boost the flagging morale of the rebel colonies 250,000 white settlers. Both of these it undoubtedly was, but the remarks also represented the opening shots in the regime's campaign aimed at persuading a million white settlers to emigrate to Rhodesia in 1974.

The future for Ian Smith and his regime is bleak, and furthermore, Smith knows it. Over the past year there has been a number of factors which has put pressure on Smith. None of these factors gives the slightest suggestion of disappearing in the New Year. Among these factors must be included the political and military operations of the Zimbabwe liberation movements, the effects of the oil boycott and the Zambian border closure and the increasingly toughening attitude of some of Rhodesia's neighbours, especially Botswana.

The increasing effectiveness of the military operations of the liberation movements must be of paramount concern to Smith. Military activity in the country increased dramatically in 1973, especially in the North East of the country, where FRELIMO assistance to ZANU has resulted in the latter's penetrating deep into Rhodesia. (FRELIMO has taken ZANU freedom fighters into Mozambique and it is across the Mozambique border that ZANU's most effective military incursions have been launched.)

In the north and north-west of the country, ZAPU forces have been active. It is difficult to estimate how much of the country has been liberated, but it is certainly accurate to state that the military operations of the freedom fighters have turned the whole the north into an armed camp. (This has produced serious problems for Smith, and these shall be discussed later.)

Perhaps the most important single factor in the military campaign has been the working agreement between FRELIMO and ZANU. There are many observers who argue that overall, the activities of FRELIMO in Tete, and in the rest of Mozambique are the present military key to the future of Southern Africa. Rhodesia recognises this, and although her own forces are extended inside her own boundaries, Rhodesian troops are currently operating in Tete Province in an effort to block support for FRELIMO. South Africa and Rhodesia both recognise that Mozambique is the key to their own continued existence. Were Tete to fall to FRELIMO the Rhodesian situation would be critical because the borders across which guerrillas could infiltrate would not only have been greatly extended, but such a frontier would be much more difficult to control than the present Zambezi line.

FRELIMO launched their first attack on New Year's Eve on the railway which links the Port of Biera with Salisbury. This is a serious setback to Smith, as the railway is an important sanctions' breaking route for him. If pressure on the line can be sustained, Rhodesia may find her international trade seriously disrupted.

Under this kind of pressure, Rhodesia's army is beginning to wilt. Recent reports from Rhodesia have commented on the serious lack of discipline in the army. Black troops have openly rebelled and refused to fight, and white troops do not have their hearts in the fighting. The regular army is grossly overcommitted,



and if it is to be increased, will have to depend upon mercenaries and territorials. Every able-bodied man between 18-65 is involved in some way in the territorial army.

Smith's efforts to build up morale in the army and in the community have failed dismally. At first he would state that only black soldiers were being killed in skirmishes with the guerrillas. When this produced a backlash among black troops, Smith changed his tune and said whites were being killed. This produced a corresponding backlash in the white community.

Without the support of the South African military machine (which at present has, at a conservative estimate, 10,000 troops in the colony) Ian Smith would find the military situation beyond his capacity.

Rhodesia needs support from South Africa, and it needs support from Portugal, but in his own blundering kind of way, Smith has managed to antagonise both countries.



The closure of the border with Zambia was a major diplomatic faux pas. The ramifications have been serious, and their end is not yet in sight. Other than being humiliated and also suffering in a loss of prestige when Zambia refused to re-open the border (after Smith agreed that it should be re-opened), the southern states have lost a great deal economically. Since the border closure no Zambian goods have travelled south through Rhodesia and South Africa, and no goods have travelled north. The southern states have lost this revenue which they derived from freighting Zambian copper south, and at the same time have lost export markets in the north. Vorster is known to have been furious with Smith over his handling of the border closure.

The oil embargo on Rhodesia has begun to have effect. Several people I have spoken with who have been in Rhodesia recently have said there is substantial evidence throughout the country which shows the effectiveness of the sanctions - farm machinery lying idle because of lack of fuel, petrol rationing. FRELIMO's activities in Mozambique must also be worrying the rebel regime in this respect, for one of the sources of oil for the colony is through the Port of Biera.

Finally, the increasingly toughening attitude of Botswana to the illegal regime can be no source of comfort to Smith. - only last month it was the South Africans who singled out Botswana (together with Lesotho and New Zealand) as the three Governments from which the Republic had faced the strongest (and one suspects, most

unexpected) opposition.

Faced by this situation, Smith has responded in a number of ways - some predictable, some bizarre, but all in the long term of little consequence.

In September, reflecting Salisbury's increasing alarm at the worsening security situation, new laws were tabled. Their effect is to enforce the death penalty for harbouring freedom fighters, for failing to report their presence, for undergoing guerrilla training or for recruiting people for guerrilla training. The bill also increases the present penalties for terrorism or acts of sabotage from life imprisonment to death.

At another level, Smith has engaged in a round of talks with the ANC of Rhodesia - mainly with Bishop Abel Muzovera. Herbert Chitepo, Chairman of ZANU has labelled the talks 'shadow boxing'. Says Chitepo: "Smith is only talking to Muzovera now because of ZANU's activities over the past year. Smith is trying to pretend to the international community that he is not unreasonable, that he is prepared to sit down and talk with Africans, but he knows full well that the person he is speaking too is not relevant to the current situation."

Smith is making valiant efforts to restore the morale of the country. He does this in a number of ways, most of them relying on either distortion or open lies. For example, he constantly exaggerates the number of freedom fighters killed, while down-playing the losses in his own army.

He does this in a number of ways. The Government will declare a certain area banned. No one knows that it has been banned - no signs are put up, the regime just decides that it is to be a banned area (always because of guerrilla activity.) Any African who strays inside this banned area is shot, and Smith proudly claims to have killed a freedom fighter, when in effect what he has done is to have killed an innocent African whose only crime was not knowing that the government had banned the area.

Another trick used by Smith to distort figures is just as macabre as the one above - when villagers are killed by the Rhodesian army in reprisal raids (because they have been harbouring freedom fighters) all the villagers killed are added to the list of freedom fighters.

Listening to the news bulletins of the Rhodesian Broadcasting Corporation one gets the impression that the whole world is faced with devastating crises, but all is well in Rhodesia.

The evidence however would tend to indicate that the regime's efforts in morale boasting have not been very successful. Certainly this is the case if immigration figures are any sort of a guide. Immigration figures have been providing increasingly disturbing reading for the Smith regime. In November 1973 there was a net gain of only 74 white immigrants compared with 600 in November 1972. September was the worst month last year from Smith's point of view when 110 more whites left than arrived.

At the same time, ZAPU has reported that no African woman in Rhodesia can be permanently employed unless she agrees to use contraceptives. The measure is obviously designed to curb African population growth in the country. Although the government has officially denied that

such a policy exists, it has been known for some time that the regime has been looking into ways of curbing African population growth. At the annual congress of the Rhodesian Front, the party's chairman, Des Frost stated: "Trying to handle this problem (African population growth) with kid gloves is having a negative effect. We need a ministry dealing solely with this problem, a ministry with teeth that can dish out benefits to those who conform and penalties for those who fail to see the problems that they create for future generations."

In an effort to prevent contact between the freedom fighters and the villagers, Smith is now herding all the villagers in the north eastern districts and putting them in a compound surrounded by barbed wire fences "for their own protection".

Looking at the future, it is difficult to see any of Smith's solutions being effective in the long term. The situation can only get worse for the rebel regime.

Crucial to Rhodesia's future is the attitude which successive South African Governments will adopt. It is no secret that the present government is displeased with Smith over the border closure. Casualty figures among South African divisions in Rhodesia are not known, except that to state that South Africans are being killed and injured. No government likes to see "its boys" being killed on foreign soil. It is not inconceivable that South Africa may decide one day that Rhodesia is not worth the cost involved to the Republic (both in terms of economics and lives) to be kept white. Liberation movements have mentioned that, if Vorster could secure a non-aggression pact from African states to the north and an assurance that South Africa's territorial integrity would be respected, he may well decide to let Rhodesia go. It has been mentioned more than once that although Buthelezi's main mission on his recent African trip centred around the question of oil, he may well have been testing out the attitudes of black leaders to the question.

The attitude of Britain to the rebel colony is another factor which could significantly effect the future. Sir Alec Douglas Home is at retirement age, and it is well known that he would like to clear up the Rhodesian problem before he finally quits. He is due in east and central Africa early in the new year, and it is felt that Rhodesia will be one of the major topics under discussion when he meets Nyerere, Kaunda and others. There have been suggestions that ZANU's unexpected release of Gerald Hawksworth (made without any political capital being gained at a time when Smith is hanging freedom fighters) may be part of a deal which has been worked out with Britain. If this is so, the pay off is likely to surface when Douglas-Home arrives in Africa.

Whatever South Africa might do, and whatever Britain might do, the liberation movements are quite clear as to what they will be doing. Their armed struggle will continue. Ultimately, whatever the machinations of the great powers, of South Africa, or anybody else, it will be the activities of the liberation movements which will oust Smith and secure in Rhodesia a Government which represents the whole of the country, white and black.

Zambia hardening its line

by Toby Truell

Lusaka is the capital city of Zambia, a city of some 300,000 in a land-locked independent African state of 4½ million persons. It is a western-type city with its broad avenues lined with jacarandas and modern concrete and glass office blocks. Here in this fusion of African and European cultures on the plateau of Central Africa, there is one unifying point: the South.

Over 50% of Zambia's borders are bounded by hostile regimes of the white minority powers of Southern African states: Rhodesia, Namibia, Angola and Mozambique. Under the legacies of colonial rule when Zambia was North Rhodesia, all its trade was orientated to the South through Rhodesia, South Africa and Mozambique. Since the border closure of early 1973 by Ian Smith, a new orientation of trade is taking place, and from late 1974 the eastern flow of goods along the Tanzam railway to Dar Es Salaam will radically alter the interdependence of Zambia with its neighbours.

Aid from China

What are they saying about this in Lusaka? "This will make us independent of the illegal regime in Zimbabwe (Rhodesia)", "this will allow the freer flow of our copper exports to the world markets without putting freight rates into the pockets of our enemies, this will ease the shortages which Smith's border closure has presented us with." It has led to closer co-operation with Tanzania with whose help the railway is being built by China's massive overseas aid — the opening up of remote areas that had no major communications before the new railway. Perhaps the more significant effects of the railway and border closure will be the change of attitudes and activities that will emerge from this re-orientation of trade. Zambia will become more independent and thus perhaps take a harder line with the white regimes to the south — certainly this is what Lusaka is saying. What forms will a 'harder line' take? More support to the Liberation Movements that struggle for the liberation of their homelands, is one possible demonstration of harder line action, another might be the imposition of further economic embargoes on Portugal's colonial territories and the white settler regimes; Zambia after all is a major copper producer and a member of CEPEC (the association

of copper exporting countries). With 97% of its exports being copper it may follow the example of the oil producing states to put pressure on South Africa and her allies. To put pressure for example on those regimes which sell arms to South Africa and Portugal, which sell napalm and chemical defoliants to Portugal for use in Angola and Mozambique.

But there are other aspects of the situation which may change the picture when the 'Uhuru' railway is completed. Frelimo, the movement for the liberation of Mozambique, has deliberately stayed their hand in attacks on the Beira-Umtali railway that links Mozambique to Rhodesia, so that imports to Zambia etc can percolate through Beira and up through Malawi. This will not be necessary when the new trade route is available and Lusakans say that then Frelimo will step up its attacks and smash Mozambique's communications. Also by moving into these regions along the Mozambique-Umtali railway, the power lines that carry electricity from the Cabora Bassa Dam to the Republic of South Africa will be exposed to Frelimo's demolition teams.

Smith — a white egg

Other talking points concern prospects for the Smith regime in Salisbury. There are many who think that this will be 'the first white egg in the box of minority regimes to break'. Internal dissensions appear to be a very real problem for Smith. His defence forces stretched to their full capacity have had to seek help from the army of the Republic of South Africa. His blacks in the army are rebelling against the savagery of the detention camps into which their 'brothers' are being herded. The White Rhodesian officers are finding that it's not like world war two, and the 'good old days' of the Alamein campaign. Many whites are territorial and insufficiently trained or motivated to cope with the dedication of ZANU's and ZAPU's forces. There is also dissension between the South African troops and the Rhodesians. Rhodesians are less professional as soldiers, but it is the South Africans who are suffering most of the casualties along the borders. The arrogance of the Afrikaaner does not go down well with the arrogance of the white

Rhodesian settlers, the Rhodesians considering themselves a cut above the Boers socially.

Sanctions too are hurting the Smith regime, say the Lusakans. Rhodesia is in need of new agricultural machinery, and its mining equipment is worn and outmoded. The oil embargo is having a drastic effect on the economy. Smith must compromise. He is being pressured by all sides for compromise with Bishop Muzorewa. The British have a catastrophic economic problem on their hands and do not wish to bolster Smith any more: the South Africans have not forgiven him for the border closure without prior consultation with them, the Portuguese have many reservations about the operations of guerrilla parties of freedom fighters from inside Smith's borders. All the white regimes resent the spotlight that the border closure focused on Southern Africa, and on Kenneth Kaunda's methods to alleviate the situation. A calm face was a major effort of the South African Publicity and Propaganda Department.

Black faces in Parliament

What about compromise with Muzorewa? Even the Rhodesian press is speaking of the necessity to reach some sort of agreement and 'to put some more black faces in Parliament'. But whereas this might have worked three or four years ago, the situation is different now and political awareness and conscience have reached a stage now where the African will not be



caught napping. Too much hardship, and inhumanity have been caused to him and his brothers since the Pearce Commission episode for him to trust the white regime at all. Muzorewa will seek talks, but those talks will be aimed at creating a real policy of self-determination, not a facade to appease some white consciences.

REFUGEES' TALES OF HORROR

by Trevor Richards

Two hundred and twenty-five miles to the east of Lusaka and fifteen miles west of the Mozambique border, not far from Cabora Bassa, lies the small Zambian township of Nyimba. In 1965 the town's population expanded dramatically as a result of the Zambian Government's decision to establish the country's first refugee settlement there.

Today Nyimba is one of three refugee settlements established by the Zambian Government to deal with the problems created by the people who have fled to Zambia to escape from the racial oppression of the regimes to Zambia's south, east and west — Rhodesia, South Africa, Mozambique and Angola.

The refugees have provided the Zambian Government with a major headache. They arrive from across the border with no means of support — no money, no food, no clothes, no possessions. In many instances they come not in ones and twos, but as whole families. As a developing country which has yet to celebrate ten years of independence, the strain which such an influx creates is not inconsiderable.

Thousands flee racist terror

But the Zambian Government has long made it clear that it is prepared to put principles before expediency or economic interests, and as a result it refuses to return the refugees to the countries from which they came.

The government is assisted by the United Nations High Commission for Refugees and by several Christian agencies within the country. Twelve thousand refugees live in these settlements — 3,700 at Nyimba, 1128 at Mayukwayukwa, and 7361 at Maheba in the north, close to the Zaire and Angolan borders. Added to this the Zambian Government estimates that there are 25,000 refugees living inside Zambia close to the borders.

The refugee settlements are not open to inspection by any local people or tourists who feel like having a look. Permission has to be granted by the Commissioner for Refugees (a Zambian Government Civil Servant attached to the Ministry for Home Affairs) before the settlements can be either visited or photographed. This is no exercise in bureaucracy, and neither is it because the Zambian Government has anything to hide. It is chiefly because under a system where

anybody could visit the settlements, spies would run rife. It is also to prevent the insensitive tourist from turning a people's suffering into a sideshow.

Nothing hidden from NZers

Mr R. Munkuni, the Commissioner for Refugees viewed our request to visit a settlement with sympathy, stating that he hoped that such a visit would be informative, not only to us, but to our fellow New Zealanders.

For practical reasons (mainly concerned with time and finance) it was agreed that we should visit Nyimba. Mr Munkuni explained that this settlement was different from the ones at Mayeba and Mayukwayukwa because at Nyimba all the refugees live in the settlement, with farming done on an adjacent farm. Since the Nyimba settlement was created, Zambian Government policy has changed. Instead of all the refugees living close together within a confined space as they do at Nyimba, the other two settlements provide each refugee family with ten — twelve acres on which they build their dwellings and on which they farm. As a result, population density is much lower at the two more recently established settlements. This is a relatively new policy for any country to adopt, and in many respects it is regarded as a model of how refugee settlements should be run.

The Refugee Officer at Nyimba is Mr R. Mwanza, a civil servant attached to the Refugee section of the Ministry for Home Affairs. Although we arrived on a Saturday he was most co-operative, and for over two hours he discussed the life of the settlement with us. There was no where that we were not allowed to go, and nothing that he told us we were not allowed to photograph.

Brutal oppression by Portuguese

The refugees all had tales of hardship, brutality and suffering to tell. We spoke to several, and the stories were very similar.

Selifulaye Banda is a 56-year-old subsistence farmer from the Tete province of Mozambique. We asked him why he became a refugee. Through an interpreter he replied 'I left Mozambique because of the suffering caused by the Portuguese soldiers. A lot of my friends were killed by

(continued on next page)



Children of the struggle

by Trevor Richards

In New Zealand, 12-year-old boys go to school, join the Boy Scouts, build tree huts and play cops and robbers. In Angola, ten thousand miles away on the south-west coast of the African continent, Angolan children do the things that New Zealand children play at.

They join the Young Pioneers, the Youth Branch of the MPLA the liberation movement in Angola struggling to free their country from oppressive Portuguese rule.

If they are lucky, they will go to a Movement Populaire de Liberation d'Angola (MPLA) School. The only tree huts that they know are those that are used by their parents to spot the enemy Portuguese troops. The game of cops and robbers is real in Angola. What Boy Scouts in New Zealand learn for fun, Young Pioneers need to know to survive.

I discussed the work of the Young Pioneers with Paolo Jorge, the MPLA Secretary for information, in his offices at the Liberation Centre on the outskirts of Lusaka — a building provided free of charge by the Zambian Government for the liberation movements' offices.

Paolo Jorge is a slight, sensitive, middle-aged Angolan coloured. His capacity for hard work over an extended period of time is phenomenal. He speaks about the work of the Young Pioneers with obvious pride.

I asked him how committed the Young Pioneers were. For a man whose natural tendency is not to exaggerate but rather to play down, the example he gave is something I shall find hard ever to forget. What follows is the story of Pioneer Augusto Ngangula as told by Paolo Jorge.

"The Centre of Revolutionary Instruction (CIR) schools in the Third Politico-Military region were about to resume classes for the pioneers. Like all others, Pioneer Augusto Ngangula set out from his village to return to his school which was in one of the zones of the third region.

"The Portuguese colonialist troops were using all possible means to discover the whereabouts of the MPLA schools and bases, trying to take them by surprise, capture or kill the Pioneers, their teachers and the freedom fighters. But their attempts to get this information had failed.

"On December 1, 1968, Augusto



Ngangula, carrying his books, was cautiously covering the ten or so kilometers to his school. He was pleased to be returning to the MPLA school, where he had learned to read, know his country etc.

"However, helicoptered troops had just landed in the area of the school Augusto was attending and they saw him making his way to school. Taken by surprise by the hidden enemy, he was unable to escape from the Portuguese, and he was captured.

"They immediately started to interrogate him, asking him under threat of death to reveal the whereabouts of the CIR schools and the MPLA bases, but he refused to give any of the information demanded.

"His attitudes exasperated the Portuguese, who began to beat him brutally. Then the Young Pioneer tried to throw the enemy off the track and led them towards some cultivated plots in the hope of meeting up with one of the MPLA detachments.

"Later realising that they had been tricked, the Portuguese soldiers murdered Augusto with axe blows. Augusto was only twelve years old."

Paolo Jorge has heard of and has seen the barbarity of the Portuguese soldiers in Angola. The reports earlier this year of the massacres in Mozambique by Portuguese soldiers at Wirixanu surprises no one in the liberation movements. They have seen

evidence of it for years. At the refugee settlement at Nyimba, ten miles from the Mozambique border, we met refugees who had escaped to safety in Zambia — refugees who had been maimed by the Portuguese, and who had all the visible scars and signs to show it.

Paolo Jorge says that it is not only people that are massacred — recently the Portuguese have adopted a policy of trying to starve the freedom fighters out of the jungle and the local population into submission. They have napalmed and burnt hundreds of thousands of acres of cultivated land.

Why is Portugal so keen to hold on to Angola? And how is a country so poor and so underdeveloped able to fight colonial wars on three fronts (in Mozambique against FRELIMO and in Guinea Bissau against PAIGC) as well as in Angola?

Undoubtedly the reason for wishing to hold on to Angola is to be found under Angola's soil — in the diamonds and oil which the country has in abundance. No doubt reasons of glory and power are also important.

The cost of retaining her overseas 'provinces' is phenomenal to Portugal. Over half the Portuguese state budget is allocated to the armed forces. But even this is not enough. Portugal also gets aid from the United States and from NATO.

tered. It hung there, grotesque and useless: a symbol of Portuguese barbarity in Mozambique.

Back in his office Mr Mwanza discussed the logistics of caring for 3,700 displaced people. When refugees come they are provided with the materials necessary to construct a house. These are usually small unsophisticated huts made out of mud bricks with a thatched roof. Food is provided by the farm attached to the settlement. The 500 acres are looked after by the refugees, and this year, for the first time, the settlement is expected to be self-sufficient.

Health and educational services are provided by the Zambian Government. Two medical officers have been seconded from the Ministry of Health and work full-time at the settlement. There is a clinic a short distance away. Malaria and TB are the main health hazards. There is no malnutrition, and a sophisticated water supply ensures that there is neither cholera or typhoid. Football grounds are provided for recreational purposes.

The 455 children at the camp all receive education at the local Zambian state school. Uniforms are provided by the Government. This is done despite the fact that there are not enough places in Zambian schools for Zambian nationals.

I asked Mr Mwanza if there was any

strife or friction between the refugees and the Zambians in the village. He said there was none. As a general rule this was true of the three settlements, although this situation was particularly good at Nyimba because both the refugees and the local Zambians spoke the same language.

Refugees adjust well

There are no law-and-order problems in the settlement, despite the fact that while we were there we saw a beer party in full swing. The only real problem facing the settlement springs from the fact that it lies on the Great East Road. Refugees living in Zambian villages are taken to the settlement to live. Often they try to return to the village in which they were found. Refugees are not allowed into the villages. The Great East Road provides those who wish to leave the settlement and live in the villages with an easy exit route.

This rule is necessary for a number of reasons. With no possessions and no money, a refugee would quickly become an imposition on the local community if he lived outside the settlements provided for him. Although some countries integrate refugees into the general population, Zambia does not want to do this, chiefly for reasons of security and the one mentioned above.

Paolo Jorge produced photos of weapons captured by the MPLA from Portuguese soldiers. These include US helmets and parachutes, Belgian machine guns and British mortars.

In the months and years ahead, crucial to Portugal will be the amount of military aid she receives from the United States. Up until the present most of the aid has come from the US via NATO, but there are signs that NATO will not tolerate this for much longer — the Governments of several NATO powers, including those of Holland and Norway have long opposed Portugal's colonial wars, and it is thought likely that they will be able to force the issue within NATO and cut off the supply to Portugal.

That leaves the US in a position to help Portugal on a direct bi-lateral basis — and there is every indication that that type of assistance will be forthcoming. Already the two countries have come to a deal. In exchange for US rights to use the Azores as a military base, Portugal has been promised a supply of military hardware by the US.

The extent of US involvement could well determine the immediate future of the Portuguese colonies.

The MPLA has been waging armed struggle against the Portuguese for almost 14 years. But MPLA is more than an organisation which fights. In the words of Paolo Jorge:

"A revolution is a complex process involving two basic factors — destruction and construction. While on the one hand the colonial enemy and his economy must be defeated and the latter destroyed, on the other hand a start must be made on building a new life. Along side guerrilla activity — which was forced upon us by the complete absence of any genuine desire to give Angola her independence — there are three major tasks demanding the attention and efforts of nationalists: agriculture and handicraft productions, medical care, and the training of cadres.

"The National Union of Angolan Workers and the Organisation of Angolan Women and the political activists help action committees mobilise the people for production. Medical care and hygiene are the responsibility of the Medical Assistance Service, which already has doctors, nurses and nurses' assistants in the country working with the people. Finally, the CIR trains militants politically and militarily, and gives guidance to the primary schools. Textbooks have been prepared with a view to launching an assault on illiteracy.

"Vast regions where a doctor or a teacher have never been seen after five centuries of colonialism can now see the extent of the efforts made by the MPLA."

Of the future Paolo Jorge says simply "We will keep on struggling until victory is ours and the people are free. That victory will come, it is just a question of time."

For the Portuguese in Africa, time is running out.

(continued from previous page)

the Portuguese because they would not tell them anything about the freedom fighters. Those who were not killed had either their fingers or their hands cut off."

I asked him if his wife and family were with him in the settlement. He replied that they were, but that in many cases husbands had to flee — 'you just have to run from where you are and that's it' — leaving wives behind; 'The wives that were left behind have a terrible time. The soldiers in the Portuguese army would continually harass them. Sometimes they would kill them.'

'The soldiers would come every day and annoy us. Sometimes they would destroy the crops by burning. Other times they would bomb the crops. People die of malnutrition. They also die of TB, malaria and leprosy. There used to be a hospital but the Portuguese closed it down. The Portuguese live in the towns, not in the rural areas; they couldn't care what happened to us.'

Selifulaye Banda was lucky — he escaped with his life and in one piece. There are others in the settlement who bear the scars of Portuguese brutality. One girl we spoke to had lost her baby — shot by the Portuguese. Her own left arm was contorted and shat-

Surrounded for the most part by hostile powers, young and under-developed, Zambia is showing the world that she will not run away from her commitments and from her principles, whatever the cost.



The importance of understanding institutional racism

The submissions of the Maori Organisation on Human Rights to the Education Development Conference

Part III: Continued from issue 3.

In 1973 the NZ Prime Minister, Mr Kirk, in his speech to the United Nations Association of NZ described as "one of the great international issues — perhaps the greatest — of our time" —

"the fact that a vast gap exists between the rich nations and the poor and that it is widening, not narrowing... Couple it with the fact that the poverty line coincides largely with a colour line and you have a highly explosive situation....." (*Evening Post*, 2.4.73)

Some six months earlier, in October 1972, a NZ aspect of this issue was referred to by the Chairman of the Auckland District Maori Council —

"For many Polynesians the statements that "we are one people" and "we are all equal" are becoming more and more hollow as the gap between them and the Pakeha widens in the economic, educational, housing and welfare the major issue....." (Dr Pat Hohepa of the Auckland as voices of concern are raised, accusations of creating racial disharmony are made.

"Statistics indicate that Polynesians are not achieving parity with the Pakeha in realms of education, health, housing, occupational distribution, social and cultural pursuits enhancing the quality of life, respect for the law etc., with housing, in the past few months being the major issue....." (Dr Pat Hohepa of the Auckland University Anthropology Department, speaking at a Victoria University Seminar on "Crime in a Multi-Racial Society").

In mid-1973 the Social Welfare Department's Report on Juvenile Crime in NZ confirmed Dr Hohepa's fears —

"Crime seems to increase with an increase in affluence... (p.17) "...recorded crime is most prevalent amongst lower socio-economic groups in the community and.... these groups contain disproportionate numbers of Maoris. In other words, proportionately more Maoris than non-Maoris have low incomes, inadequate housing, unskilled jobs, and lower levels of education, and it is important to know the extent to which the high Maori offending rate is simply a consequence of these differences...." (pp.39-40) "If it were found that an increase in "Maoriness" paralleled an increase in the rate of crime, it would be reasonable to conclude that we indeed had a Maori crime problem. While the available evidence suggests that this is so, it is based on social workers'

evaluation of the degree of 'Maoriness' and without more precise research we cannot be completely confident about this conclusion....." (p.39)

This report concludes with a criticism of present (Pakeha) methods: "We are not holding delinquency in check, let alone curing it, by our present methods" (p.39). It opens with an introduction referring to what might be called "confused values" or double standards of parents and adults in general (p.7) and points out that "some of these offences are clearly more serious than a good deal of juvenile crime".

On 10.8.73 a *NZ Herald* Education feature arising from this report dealt only with Polynesians and unfortunately (however well-intentioned) gave its readers to understand that "Maori" crime is due to the "confused.. values" of Maori parents resulting in "double standards" among the young:

"There has been a recent resurgence of Maoritanga; a strengthening desire of Polynesians as a whole to identify more closely with their culture. The energy behind this movement is largely from young Polynesians, particularly young Maoris.

"From their parents they have received a confused set of values. But they should understand that the confused values of their parents were caused by an almost overnight transition from a rural to an urban environment.

"Confused values have led to double standards among the young....."

To counteract the negative effect of such public statements by this form of Pakeha paternalism, it is necessary to show that in addition to the confused values and double standards (mostly urban) referred to in the Introduction to the Report, institutional racism itself breeds a whole set of double standards and confused values which too many New Zealanders are at present dangerously unaware of.

(Compare Wards, pp. 390-393 on the effect of Sir George Grey's "policy of trickery and deceit", augmenting Maori resentment and reducing European understanding so that the latter were finally "faced with problems which, by precept and training, were beyond their powers of understanding.")

A. Definition by the Race Relations Conciliator

On 3.8.72 the Race Relations Conciliator wrote as follows to MOOHR:

"I do not believe that the NZ public is sufficiently understanding as yet to give objective consideration to what is meant or conveyed by the word 'racism'. Consequently, I am deliberately refraining from using this word.

"Most people believe that it has implications of malice and ill-will and that to be a racist one must have an evil intent. In my view this is not a correct interpretation of the word, but until it can be successfully removed from its emotional overtones, I do not propose to use it.

"Your letter is an indication that in New Zealand we suffer from institutional racism which represents a largely unconscious development of institutions and practices which in fact operate to prevent the full development of a multi-racial or multi-cultural society."

In his Annual Report (dated 30.4.73) the Conciliator states:

"The expression 'white racism' and 'white institutional racism' have also been used with reference to the NZ scene. I think this is a mistake. I think there is no or little racist intent in NZ, either among the citizens, or in the system, or in the way of life. I do not think

the institutions within the NZ system discriminate purposely against citizens upon the ground of their race or of colour....." (p.7)

Press reports after this Annual Report was tabled in Parliament, though generally sketchy, rather stressed this attitude of comfortable reassurance and the Conciliator issued a statement (published 20.6.73 by the *Evening Post* under the headline *Confusion over Race Relations*) that "he regretted that the statistics in his race relations report appeared to have confused some of the commentators...but the figures certainly gave no grounds for complacency".

This illustrates how, for some people (including probably most Pakehas), the word 'racism' is removed from its 'emotional overtones' by denying 'intent' — by denying the existence of racial discrimination if that discrimination is not done 'purposely'.

But such denials do not remove the 'emotional overtones' for the victims of racial discrimination or defamation. For them denials can intensify emotion and frustration by creating the climate in which "most victims of racial discrimination do not complain" (p.5 of the Report).

The Race Relations Act 1971, Section 25, requires proof of intent (to excite hostility or ill-will, etc) before



a citizen can prove racial discrimination and defend his reputation against racial defamation or insult. But NZ law on libel or defamation generally does not require the ordinary citizen to prove intent in order to defend his reputation.

The Conciliator's report (p.7) distinguishes between "stereotyping", 'racialism', 'racism' etc. But for the victims of racial discrimination the results are much the same whatever you call it (just as the results are much the same in what you may call the WC, lavatory, jerry, toilet or loo etc).

From the standpoint of the victims, or of those wishing to cure the outdated 19th century 'racism' disease, there is no basic difference between 'institutional racism' and 'white institutional racism', between 'deliberate discrimination' and 'unconscious discrimination'; the difference is one of emotional overtones.

The School Certificate English Course Plain Sailing, Ch. 3, 8, 10, 12 &c, instructs pupils how to deal with emotionalism in words and arguments, how to distinguish logical from faulty reasoning, how to test the difference between good and bad propaganda or advertising etc.

But secondary school pupils are shown that they cannot do this merely by juggling words. They must have facts on which to base their reasoning. Guided by facts they can give objective consideration to emotive or reference meaning of words (pp 34-36); emotive appeal, responsible or irresponsible, and fair or unfair advertisements etc (pp 102-104); clear thinking, faulty syllogisms, dishonest devices in argument etc (pp 131-135).

In the 1970s it is high time to include objective consideration of the term 'racism' in these studies — which means that it is also high time to equip teachers and

Tihei Mauriora!

Strange thing happened today
applied for a flat in Remuera
got knocked back
cause I'm a maori,
funny that!
Hell! I can't even speak the lingo
don't even know my maoritanga
whatever that is.
Once I spoke Maori
but the teacher strapped me
and made me learn pakeha so hard
and respect pakeha so hard
and be like a pakeha so hard,
I'm real good at it now
got papers to prove it to
yet I still couldn't get this flat
cause I'm a maori
funny that!
I should've bowled that landlord
but I'd have gone to Paremoro
buggar that!
that's where lots've maoris go.
Funny that!
I'd go back to my marae
If I knew where it was
and prove, I'm not
an Uncle Tom.

Aue!
I wish those pakehas
would make their minds up
about who I belong to
that's the worse of being half 'n' half,
the pakeha half is always
getting the maori half in trouble
funny that!
In my next reincarnation
I'm coming back
as a full blooded maori,
that'll scare the tutai
out of all those
pakeha staticians.
I'm going to Ponsonby tomorrow
gonna get another flat,
this time,
I'm gonna be a Samoan.
Tihei Mauriora!
whatever that means.

Na HENARE DEWES

BOOKS

The Kingdom, The Power, and The Glory

Lee Kuan Yew's Singapore: by T.J.S. George. Andre Deutsch, Lond. \$3.80. Reviewed by Krishna Menon.

There was a time not very long ago when this little island of only 224 square miles (227 when the tides ebbed) was no more than a tiny tropical colony that embodied the very quintessence of the mysterious and exotic Orient. And, like the Hong Kong of Somerset Maugham's novels, Singapore conjured up visions of incense rising from the altars of temples, mosques, of bustling markets and multicoloured streets and delicate oriental beauties gliding past.

Today, little remains of the substance of these romantic visions. The visitor to Singapore would probably be impressed. Most Singaporeans in the republic would appear to be very much happy and prosperous. All but the island on which it sits is man's creation. Despite the few natural resources and limited space, Singapore has become one of South East Asia's main manufacturing centres and may soon be the world's third biggest port. And as Singaporeans are fond of noting, the city is perhaps the greenest and cleanest in Asia.

The spectacular achievements of Singapore has, among other things, meant for its 2.1 million citizens, the region's highest standard of living. In the galaxy of third world countries, all newly independent ex-colonies, where many make their homes in tin huts or grass sheds, most Singaporeans reside in modern, government built high rise apartments and new ones are being built every half-hour.

Criticism of any sort, radical or otherwise is largely confined to a small group of students, journalists, and left-wingers many of whom reside in Lee's highly efficient political detention centres. However, gradually, a few dissenting views have been coming forth with from abroad and the book by T.J.S. George who is the political editor of the *Far Eastern Economic Review*, presents a well argued, polemical and damning picture that raises profoundly pertinent questions which bear thinking.

A toothy, translucent triangle

Although the book appears to have the episodic format of a novel at times, there's nothing fictional about its subject. The author weaves through plot, and sub-plot, up one cul de sac after another until the hero finally emerges cut off, as it were, from the ebb and flow of ideology. George holds back little, and his questions are to the point. 'Is what is known and cherished about Lee in the West seen in the perspective of present conditions in Singapore and of the geopolitical realities of South East Asia as a whole? Are Lee's obvious achievements their own complete justification or are there features in them which raise doubts about their ultimate worth? Is the political philosophy on which Lee has built tenable? What are the ultimate



Can you judge a man by his friends? Norman Kirk and his mate Lee Kuan Yew.

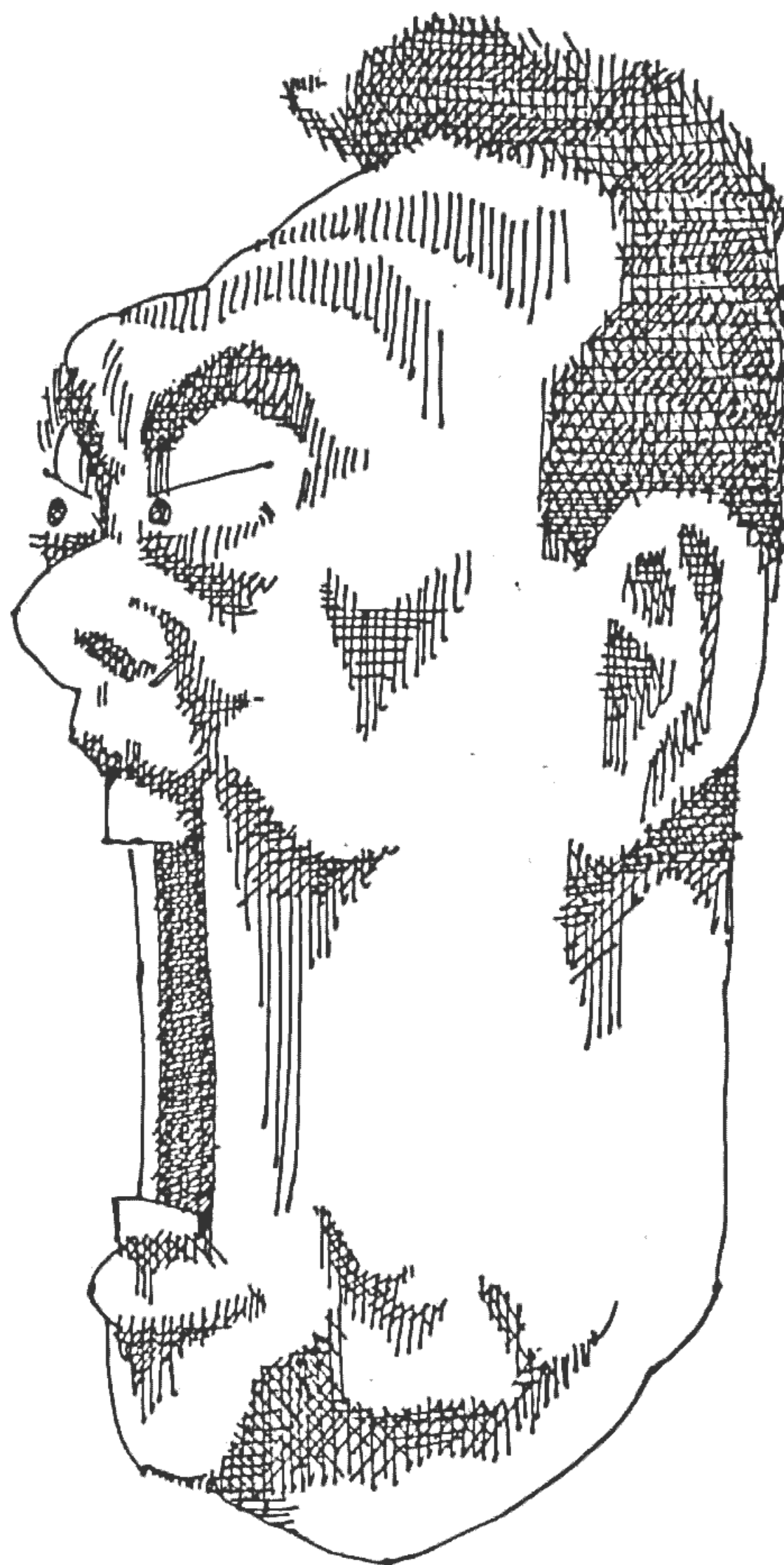
values he holds up for his people and what are their long term implications?

Lee emerges from the pages of the book as an arrogant, charismatic, puritanical and omnipresent figure. George's judgements on Lee the Man are very illuminating except perhaps to the eyes of his idolators, and are as exact as they are concise. As George puts it, 'when relaxed Lee is handsome.' When 'lighting-up time comes, and when he smiles, he transforms his forbidding countenance into a toothy, translucent triangle of charm under a canopy of dancing eyebrows.' The author cites several opinions of Lee. In one instance Prof. N. Parkinson, then lecturing at the University of Singapore wrote of Lee:

"Utterly without charm, his expression is one of barely concealed contempt for his opponents, for his followers, perhaps for himself. — one cannot imagine that he is even capable of friendship.

A religion of anti-communism

In short, George describes Lee as a man 'marked by the fact that he does not quite belong anywhere and has had to produce himself — his style and his attitudes — out of his own deep mind.' Inevitably, his concept of



'Singaporeanism' and of 'the rugged society' is only partly a political device 'to ensure Singapore's separate identity: partly it is a way of compensating for his alienation by making a society in his own image — the projection on to the national scene of an individual's complex psychological problems.'

A graduate of Cambridge, Lee's youthful idealism took root and found expression under the banners of the Malayan Forum in London. Even then, Lee had already begun to see his own path when he emphasised that in all the Asian countries which had achieved independence since the war, the returned students had led the nationalist movements. Lee was making clear too at this point, his own ideological base: 'Communism... is the biggest threat to the newly established governments of Asia. How far these governments can counter the appeal and force of communism will depend on how far they are bold enough to carry out social reforms in the teeth of their own vested interests — whether they can without the communist religion, do all that a communist state can do for the masses.' Ten years later, Lee was to become Prime Minister of Singapore and he set out to do exactly that, and 'in the process making a religion of anti-communism.'

In the 50's when Lee formed the Peoples Action Party, he coldly entered into an anticolonial alliance with the communists. One point of significance is the immense advantage that Lee was able to derive from British attempts to check local communist movements. At many points in his bid to win control over the Singapore political arena, Lee came very close to losing out to the communists within his own ranks. As soon as he was safely ensconced in power, he proceeded to crush his former allies with a vengeance.

Soon after coming into power, Lee proceeded to make it clear that he would have no second thoughts on abridging democratic rights, and of his reasons for doing so. From the very start, he made it clear that he believed 'in assuming all the power necessary to translate his ideals into reality.' And the PAP's emergence as a dominant party was initiated on the basis of the integrity and efficiency of Lee's administration. Lee's method of getting popular support was achieved through providing a 'palpably achievement-oriented government.'

1984

In referring to Singapore's highly creditable growth in GNP during the last few years, George cites Ian Buchanan's first ever Marxist analysis of Singapore's economy situation in his book 'Singapore in South East Asia'. The thesis quite simply showed that the kind of prosperity Singapore had achieved was strictly within colonial terms of reference, leaving the exploitative character and the serious imbalances in the economic system basically untouched. Buchanan referred to Singapore as 'a colonial metropolis' and as a corollary 'the Singapore leadership has to impose a certain political form on the island state...the establishment of a garrison state in which it is considered essential to regiment society and for the PAP to assume an authoritarian stance in domestic politics.'

The spectacular achievements of the PAP in providing cheap housing flats for a large number of the population were also, as George points out, a means of providing the government the means of destroying the slums which had been breeding grounds of political dissatisfaction. In this regard George cites an *Economist* report on a British businessman who was quoted as saying that the Toa Payoh (one of Singapore's biggest housing estates) was '1984 in concrete steel'.

Perhaps the most revealing chapter of the politics of Singapore is the one titled 'Strategy for Repression'. The author asserts that 'the rapidity of Singapore's apparent progress was matched equally by parallel developments in the political organisation of society' and Singapore was soon to become one of the most shining examples of 'capitalist totalitarianism' as opposed to communist totalitarianism. There was a time when Lee was the champion of the students in London, a nationalist, a champion of the workers rights, an advocate of popular causes etc. Things changed drastically however when Lee came into power. Some extracts from his speeches may prove particularly illuminating:

Speaking in London in 1962, 'At a time when you want harder work with less return and more capital investment, one man one vote produces just the opposite.'

'Government to be effective must at least give the impression of enduring, and a government which is open to the vagaries of the ballot box when the people who put their crosses in the ballot boxes are not illiterate but semi-literate, which is worse, is a government which is already weakened before it starts to govern... If I were in authority in Singapore indefinitely without having to ask those who are being governed whether they like what is being done, then I have not the slightest doubt that I could govern much more effectively in their own interests. This is a fact which the educated understand but we are all caught up in this system which the British export all over the place hoping that somewhere it will take root.'

And perhaps, even more startling, 'We have over a hundred political detainees, men against whom we are unable to place even an iota of evidence,' but as George cites, Lee claimed their detention was necessary to maintain normal standards of society.

Putting out fire

Among other things, the details of which are too harrowing and elaborate to deal with here, Lee introduced several bills in Parliament and these included the most fearsome of all, the Internal Security Act which gave the government unlimited powers to arrest any citizen and to hold him without trial initially for a period of two years; the abolishment of the Jury system which had been operative since its founding and of which no debate whatsoever was permitted as soon as the law was changed. To top it all, Lee initiated the total subjugation of the trade union movement which were often the base of powerful left-wing leaders in the PAP.

George often seems to me to write like a man trying to put out a fire with a hose that is too powerful for him. He rarely spares any punches as when he writes:

'Power did not make Lee Kuan Yew an autocrat. Instinct did. A child who invariably got what he wanted; a schoolboy who was idolised by his family into believing he was someone apart from the crowd; an undergraduate who impressed his mates as self-centred and domineering; a qualified barrister whose ability fostered an overwhelming contempt for others; a Chinese with instinctive faith in elitism and the theory that some are born to rule while others are born to be ruled; a man alienated by his upbringing; driven by a need to make a place for himself — Lee Kuan Yew was a natural authoritarian.'

Intellectual wheelchair

The book is certainly provocative to say the least. George's style is trenchant and he is not afraid to tread on corns. In a chapter titled 'Mould of Conformism' he skillfully builds a case deploring the intensive campaign of indoctrination initiated by the Government in an attempt to create a new kind of Singaporean who shares Lee's conviction that 'democracy is a dispensable virtue in a society which must put survival above everything else.' In keeping with this philosophy no doubt, Lee's favourite word when referring to Singaporean is characteristically 'digits'.

The result in the end has been, in the words of one journalist, the creation of a 'highly controlled situation. You can literally plug electroconvulsive waves to people's temples and get them to respond in a certain way by a few twists of the knobs. Every citizen is brought into a political address on an intellectual wheelchair.' Perhaps most frightening of all has been as George points out, Lee's claim for the need to expend the State's meagre resources on the needs preferably of the 'more than ordinarily endowed physically and mentally' in order to maintain and ensure Singapore's pre-eminent position in South East Asia. Inevitably, Lee was to state in Parliament that steps would have to be taken toward 'correcting a trend which can leave our society with a large number of the physically, intellectually and culturally anaemic.'

The other chapters in the book titled 'From Athens to Israel' and 'Under the Banyan Tree' provide fascinating glimpses into the whole methodology of Lee's benevolent dictatorship and are of particular interest to

(continued on next page)

are but a few examples.

Reading the book you soon realise that Maori music is much more than haka and action song. Songs were sung or recited – the division is European – to make tattooing easier, to accompany a string game or to present a view to visiting ministers as in the following example which has a mock solemn liturgical tune:

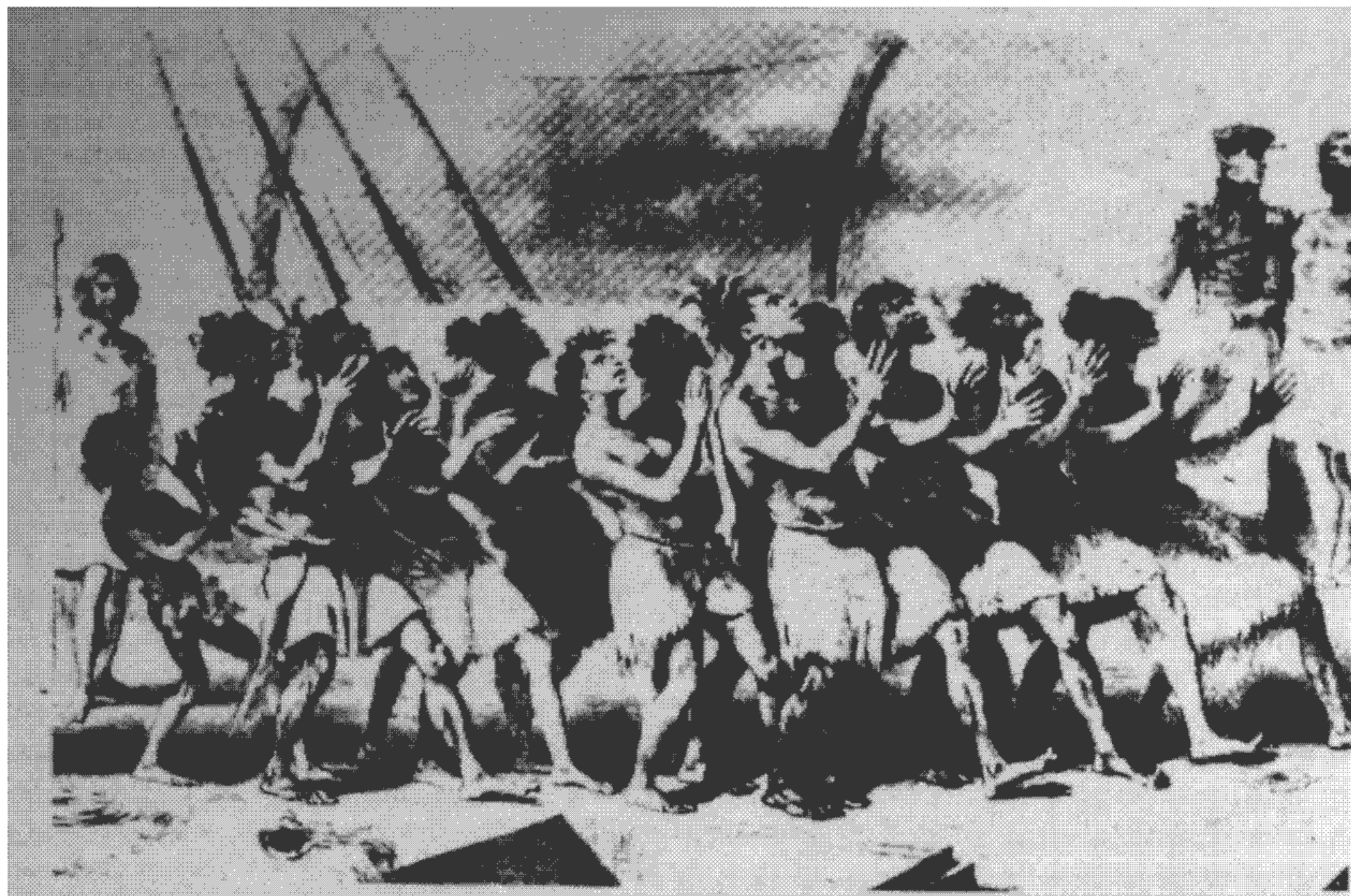
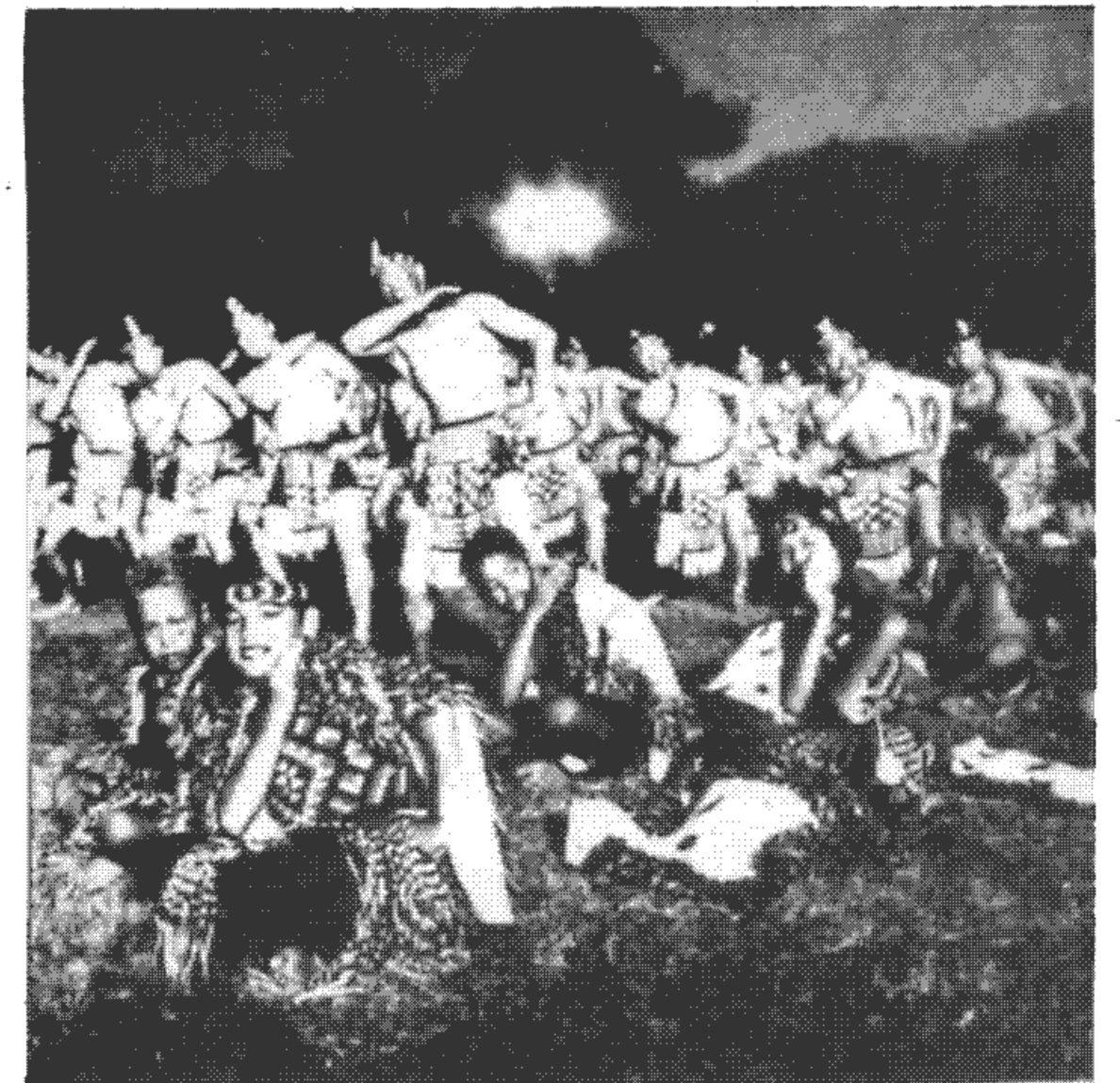
Ka Puta Mai He Minita

Ka puta mai he minita ka kauhau whakapono
Ka puta tana kupu ki te iwi Maori
Titiro ki te atua ka titiro he minita
Ki te papa o te whenua o Aotearoa
Muri atu i tena he pukapuka haina
Haina mai Maori ka ora koutou
Ka taipa tia mai ki te paraharahara
Ki te pa titi ki te paraikete whero
Ki te rori rino o te kawanatanga
Ka tere te moana e.

Behold a Minister, preaching the Faith,
Bringing the word to the Maori people
They look up to the Lord, the Minister looks down
To the land, the wealth of Aotearoa –
Sign here, Maori, give greetings to all
And you shall be given scraps and leavings
The jew's harp, the red blanket
And the iron guns of the Government –
The sea drifts on.

The poetry in these waiatas reflects a changing culture. The "karakia" or incantations are no more, but the work of modern composers struggling against commercialisation goes on. The life of waiata in change and constancy is captured in words and photographs as much as sound, movement, meaning and peoples lives can ever be.

In the waiata there is an answer to those who search for true New Zealand literature. Waiata are not only the literature of New Zealand but also the music. The book captures the vitality of past and present music and literature. Even if the book is not read to learn of New Zealand's literature and music that is the singing word it should be read for the poetry of the English translation. The poetry and the author's insight make "Maori Poetry" an important contribution to understanding.



Maori Poetry – the singing word: Barry Mitcalfe. Victoria University Press. Reviewed by Stephen Hall.

Maori song is more than "Hoki hoki tonu mai" and the school haka. In Barry Mitcalfe's new book the singing word is represented by one hundred varied waiata from a wide range of sources. Each song is followed by a translation and notes on the background of the waiata which often throws new light on questions of source or points of reference.

This book is more than a collection of waiata. There is a broadly informative introduction entitled "The Singing Word". Song composition is illustrated by six songs with music. The book is concluded with an essay "Changing Styles", a collection of photographs, and a glossary.

The proverb which heads the essay on changing styles: "Mauri noho, mauri mate; mauri tu, mauri ora" – "Adapt or Perish" is a theme that occurs throughout the book. Not only is the continuity of waiata or Maori song-poetry important but so is the change which the book amply shows.

The changes with the growth of Pakeha domination can be seen from the early references in song to missionaries through to the Hau Hau's mixture of Christianity and Maori nationalism. The growth of the millenarian movements show the attempts to reconcile the increasingly dominant European power with Maoritanga. Unfortunately, as is quoted from Te Whiti, "The grub didn't need to enter the pumpkin itself, but it ate the root and killed the plant."

Later, some waiata were used to advocate Pakeha means as a tool for economic survival in the twentieth century. Waiata based musically on popular songs became current.

A song with vastly different sentiments from the popular "waiata aroha" originated in Nuhaka in the 1940s and spread by word of mouth. This adaption of "kaioraora" or cursing song was directed against Hitler. So waiata related to what was going on and

yet had its roots in the past. Modern waiata tangi which are the past and the present conclude the waiata section of the book.

Waiata tangi has continued as a thread in the cloth of Maoritanga. The author has collected many waiata of sadness. There is expression of pain and suffering in the last stanza of He Tangi Na Te Turoro na Hine Tangikuku.

Tiro iho ai au ki ahau
Rinoi ra e te uaua
Te koha kore o te kai ki ahau
Heke rawaho i te kiri ora
Waiho au kia poaha ana
He rimu puka, kei te ahau

A Song of Sickness

I see myself, twisted sinew
Wasted flesh, the body I once knew
Has no substance, unsustainable
Is itself the sustenance of pain
I am dead weed cast upon the shore.

Flowing throughout the waiata are the expressions of Maoritanga. There is the beginning:

He Karakia: Tihei Mauri Ora

Tihei Mauri ora
Ki te ao marama
Ka mama ra tara ki uta
Ka mama ra tara ki tai
Ka mama ra kei ariki
Tihei, tohe ora.
An Incantation: Sneeze of Life

The first breath, sneeze of life
Greets the world of light
There is plenty inland
Plenty in the sea
Food for a chief and for thee –
sneeze living soul.

Waiatas express many emotions. In this book there is depth in the variety of waiata. "He waiata Whaiaipo", a song of yearning; "Ngeri", a song of derision; "Makakite", a vision and "Waiata Aroha", love songs

continued from previous page

anyone interested in appreciating the wholesome reality of Singapore today.

The importance of political biographies in the study of political situations cannot be over-emphasised and especially so in regard to the study of young independent nations. Such studies provide very valuable tools in attaining an understanding of political trends. In this respect, the last chapter is of particular interest.

George's own answers to the questions he put at the beginning of his book embody a very negative flavour. The picture he draws is an unduly pessimistic one. His main stress is that Singapore has to be seen in the perspective of fundamental human values and of South East Asian realities. In this respect, George concludes, Lee's record leaves much to be desired. 'Singapore' he notes, 'is led by a man whose subjective reactions are so forceful that he can turn a difference of opinion between nations which ought to be perfectly manageable into a potential war situation; who stifles the free exchange of ideas and the experimentation through which alone a society can improve its standing in the modern world; who casts a pall of conformity and caution over the lives of the people he controls.'

Lee's successes, George notes, are mostly municipal rather than of a kind to claim a considerable place in history whilst his failures are on a grander scale.'

It is not customary for a reviewer to shower unqualified encomiums on a piece of work in most cases. In this respect, I cannot but do so. George's book is a fascinating and highly readable piece of work, and in his pages, he brings out many different facets of a complex personality with superb skill.

Maori submissions: Continued from page 13

pupils more full with the facts and lessons of our country's history. Advertising is part of our daily life. And since World War II 'racism' has also been openly discussed as part of our daily life; and as part of what NZ's Prime Minister this year described as "perhaps the greatest international issue" of our time.

The facts and lessons of our history point to the dangers of continuing the old official policy of denying

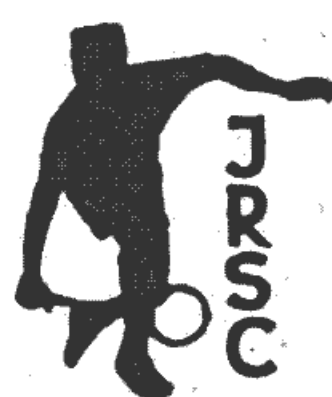
the existence of racial discrimination and thus blocking the channels for objective consideration with two-way communication on race relations.

Once in a while Maori frustration hits the headlines – as when the President of the NZ Maori Council this year declared that Maori-Pakeha integration in NZ has failed and "Pakehas cared little about it. If they did care about it, they would think about it and do something about it," he said. (NZPA, 12.7.73). More Pakehas might do more about it if they were allowed to realise how many young Maoris today say "All Pakehas are racist" – and how many are no longer prepared to just live and accept this.

The dangers of the old official negative policies can probably best be seen in historical perspective, for example:

"Except when he wished to terrify the colonial office into agreeing with him by holding forth the prospect of a national revolt, a prospect dismissed as alarmist (in 1847), Grey never ceased to represent the racial harmony, and the great increase by civilised habits among the Maoris.....

"True too, that by posing as a friend, by the judicious distribution of gifts by the ostensible admission of powerful chiefs to the counsels of government, he successfully persuaded the Maoris that he was acting in their permanent interests. Yet he was not proceeding upon fixed principles of equity but upon opportunism. His goal was the steady accumulation of land for European settlement.....Unfortunately, he did not give his sincere attention to the advance in civilisation, to the creation of a bi-racial society, that might have made such a policy successful...." (Wards, pp 392-292)



JOHN REIDS

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ART

Paintings by Jeffrey Harris: until April 6. Peter McLeavey Gallery, 147 Cuba Street. Reviewed by Martin Edmond.

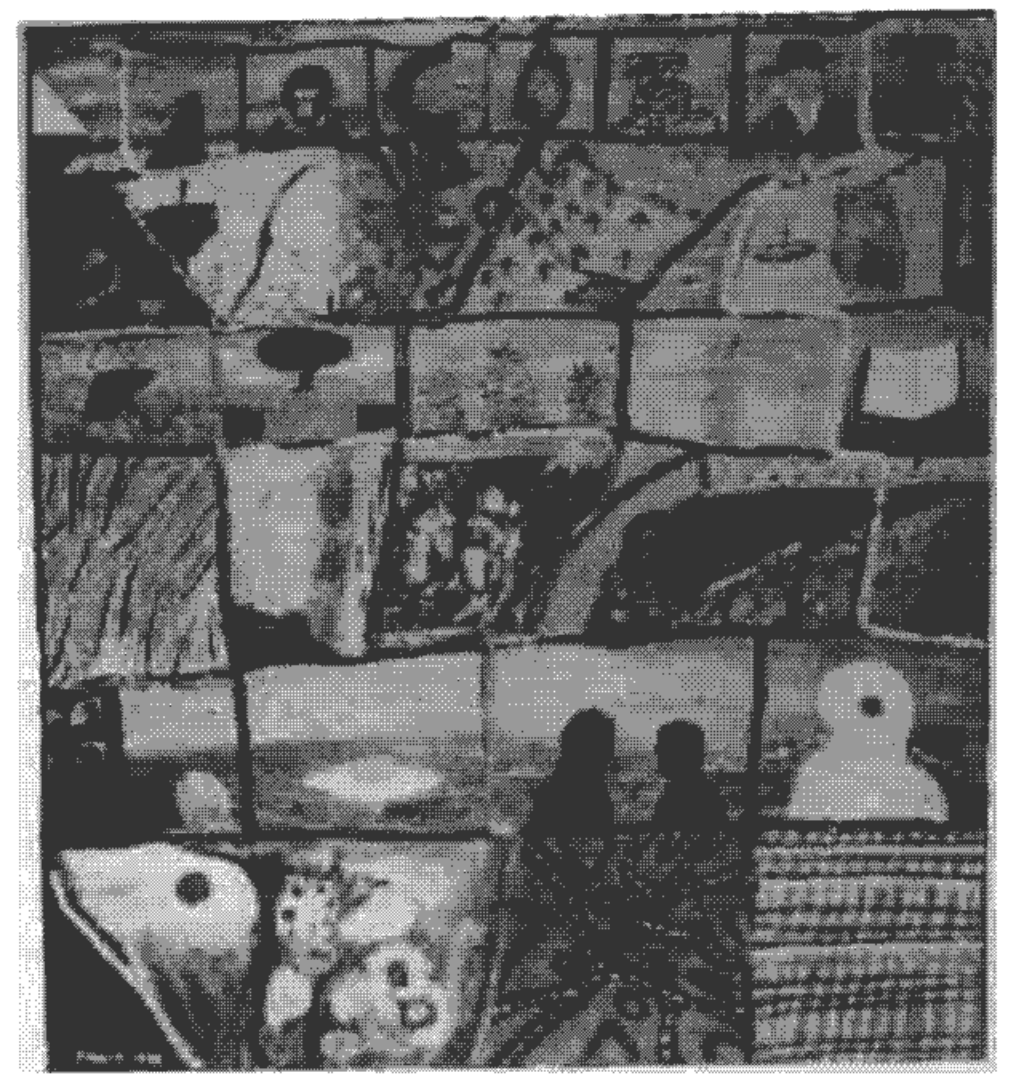
Jeffrey Harris is a young painter at present living out on Banks Peninsula near Christchurch. I first came across his drawing some years ago when he was working in Dunedin. A few works in various isolated places — group shows and the like — were all I'd seen. But each time I was impressed by the intensity of his work. Often I was reminded of Munch, seeing the faces staring out, the isolated, at times weirdly distorted figures, the tilting landscapes. There seemed to be some kind of religious obsession — its not too strong a word — running through it all, the crucified man, though I got no further than that. I wasn't quite prepared for what I found in this show. There is a greater variety both of subject and of presentation and overall, a gentler tone. Not that the intensity is gone; its as if the energy behind that obsessive quality is held somewhat in abeyance while the painter explores different ways of talking; or perhaps that as his control of medium and style grows, he can say more and different things in more satisfying ways.

There are only six paintings in the exhibition

apparently selected by Peter McLeavey out of 25 or so. How representative the selection is I don't know. Those chosen are arranged chronologically around the room to give a summary of development over the period of a year; one man's view of the development. All the talk about experimentation, progress and so on shouldn't obscure the fact that all these paintings stand up, as paintings, in their own right. Even a quick glance at the first will show you that. Its a fairly large painting, immediately striking in its brilliant colour. Three figures, a woman, a younger girl and a boy on a swing, stare out of the painting together yet isolated; behind is a field of grass, behind that a cardboard landscape blocked out in pastel colours. So much could be said of this — the red and blue of the clothes against the vivid emerald-green grass, the way the grass is painted in thick regular strokes contrasting with the flatter colours in the background, the faces themselves, particularly the pain of the younger woman.... The second painting also is figures in a landscape, two faces between which we see a Gauguin-like Christ on cross. Again the faces look out with a disconcerting, slightly appealing air. The colours are softer, more diffuse; the left face, perhaps garlanded, I found very beautiful.

Van Gogh's "Crows across a Wheatfield", the one he died painting, provides the inspiration for the two landscapes. The first, which I prefer, is perhaps only six inches high, eighteen inches long, richly painted, the paint squeezed from the tube rather than applied with a brush. To me it has more freedom, its power escapes outwards more than that of the other does. "Homage to Van Gogh" also has the incredibly bright squeezed yellows and blues and reds. Above all it is a painting about paint. Van Gogh's roads going nowhere desperately fast here become more rounded, more symmetrical; they wind back on themselves in figures of eight and it seems you never get off, spiralling round and round among those glittering colours. The paint is itself a landscape, at least an inch thick in parts, behind which the canvas can be seen.

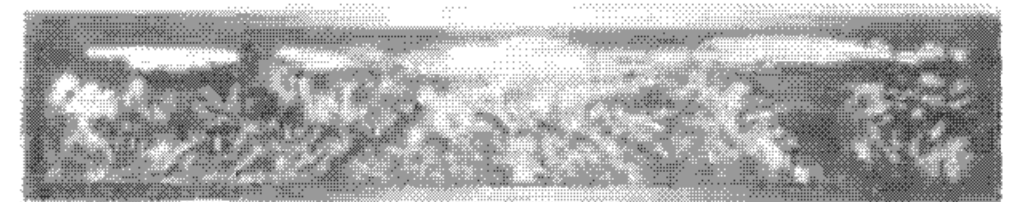
I bracket the last two paintings together also, the final terms in a series tending from the figurative to the non-figurative. The smaller one, 'a piece of myself', is



quite simply delightful — a little cartoon-strip, with umbrellas and moons and people and landscapes and much more, wound into frames with lines of colour. There's a lovely humour here, Jeffrey Harris taking a whimsical, an ironical look at himself and his work.

Finally, another large work, 'The other day I saw....', which remains something of a mystery to me. It seems as if the frames seen in the last painting are breaking and dissolving under some stress, that the inside world and the outside world are merging into a chaos of forms and colours — but I may be intellectualising. It's just that when I saw it the second time; there was a suggestion of a frame, like a window or the frame of a newspaper photograph, with the ribbons of colour twining through it and around it. But it can keep its mystery, as they all do. That is a characteristic of good paintings; its what leads you back to them.

I don't see the varying styles as necessarily mutually exclusive. Certain basic concerns are evident in all six paintings — it would be tedious to spell these out; the concern with paint, with the materials and the medium is an obvious example. And I haven't been talking much about 'meaning' or 'response' simply because, if the works are accessible, that side of things is up to the person who goes and looks. Jeffrey Harris has the energy, the ability, the dedication (which means he works hard and consistently) to paint more and better. His paintings are exciting things to come across. And they don't fade when you leave.



MAKING MUSIC GIVE

John Hopkins is in New Zealand at present as the guest conductor for the NZBC Symphony Orchestra. He has recently been appointed Dean of the School of Music of Victoria College of Arts — Melbourne. This college consists of four main 'schools' — music, drama, fine arts, ballet and dance and was established as a result of the Australian University Commission's decision in 1969, to stop financing the non-degree university courses. Christine Haggart interviewed John Hopkins for Salient.

SALIENT: What's your course all about?
HOPKINS: Basically the school of music is part of a general concept. The tuition is free and the students are full-time. This year the students are mainly instrumentalists. However, the policy is to give the students a broad training in as many aspects of music as possible. Also we want to train people who will in the end teach or lead music within the community. The school aims to prepare them for community leadership in music.

Do you feel a similar situation — with a separate school for performers — would be suited to New Zealand?

Yes, I think New Zealand needs something like this to help in the training of young performers.

So do you think New Zealand should have its own conservatorium?

That is maybe too isolated a situation. What is needed is a similar concept of a college of arts because the inter-relation of the arts is tremendously important.

Do you see this as a way of increasing musical appreciation?

Yes — when sending people into the community — the trend has got to be towards more people

participating in music-making. Audiences are necessary, but we also need a lot more musical activity within the community.

Do you think the previous remoteness of musicians from the lives of ordinary people is solely because there aren't enough musicians?

Definitely. In music education, for instance at the moment there are twice as many schools as there are trained music teachers for schools. Ideally I'd like to get back to the state where music meant much more to the community. Probably its a long way back in western society, — but if you go into an Asian country you are more aware of the music belonging to the community — and it is obvious the important part music does play in people's lives. This did happen long ago but now we have audiences just sitting in rows and rows of seats — it's just a piece of icing on top of the cake instead of part of the whole fibre of the community.

You said that music is now separate from the community. Do you think pop music is breaking down this separation?

Yes — I think that we in the classical area of music can learn a lot from what is happening in the pop field. In the Sydney and Melbourne prom series, I used pop groups, either on their



own or in the orchestra, in a performance called "Love 200".

It is necessary to bring the various forms of music together. To me its all music. I don't view classical as being distinct from pop.

Would you like to see these forms closer still?

Yes — certain composers such as Peter Maxwell Davis are blending the two. The sorts of things Jenny McLeod has done in "Earth and Sky" and "Children of the Sun" impressed me greatly, because this was something in which the community was involved — the community who made it. Audience participation is only part of it — rather its the idea of using all sorts of different areas of the community. Music has got a big role to play in this way.

I don't think the future is necessarily in more and more concerts — I think we've got to devise new ways of performance, doing different things. I've done workshops where I've opened the orchestra right out and let the children who play an instrument sit in among the same sections and watch what's happening. Also when young people are involved, I like to use the whole hall, putting brass in one area, the strings in another, so that the audience participation is not static.

So the aim of your school would be to encourage this active type of participation?

No, that's not the direct aim of the school. Rather

we have planned a course that is in three parts. The first part is practical, then there is music craft, which includes theory, all types of percussion, a wide scope in musical knowledge and also areas such as voice production. Thirdly there is a broad enrichment area in which the students can do courses in the other schools such as painting, sculpture, drama, dance. So that we aim to produce students all of whom can go out to the community and only by this sort of giving do artists grow.

Do you feel that artists should be in direct contact with the community?

Yes — I don't see our students as finally ending with a recital — to a few invited guests, preaching to the converted. Rather the students must learn to give and go out to the people and give.

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DRAMA

Adventures in the Skin Trade: Andrew Sinclair (adapted from the novel by Dylan Thomas). Victoria University Drama Society. Reviewed by Martin Edmond.

It's been said to me several times since I saw this production; it's been said many times before and I doubt if now I have heard the last of it: "But the language is so lovely...the language..." Which of course, it is. What I object to is the implication that such appreciation is reason for ignoring or discounting or refusing to criticise whatever else is going on and that the appreciation of the beauty of the sound is off in some realm the coarse world cannot touch.

The problem is found as often as Dylan Thomas is found — in this play as elsewhere. Although the text is adapted by Andrew Sinclair, I would say (going by the sound) much of it is Thomas himself. Also at various times through-out Thomas poems are read from the stage, and read rather well and not simply for sound-value. I mean, there are other and better reasons for going along; if you are one of the sound and fury school, you're better off sitting in your room all misty-eyed over a book.

Both the novel and the play are autobiographical. The story is of the young Sam Bennet from Cardiff who goes to London to seek his fortune. We see his first three years there, loosely structured in seven episodes, each representing one of the seven deadly sins — or skins, since the trade is in both. Various familiar Thomas motifs — the scissor-man and the tailor, the birth that is the beginning of death, poet as bard and namer and so on — appear in Sam's metamorphosis from an innocent young hopeful to the weary and naked singer we see at the end. The play is rich in suggestive metaphor

as any Thomas poem but, thankfully, this is fixed solidly enough in the ordinary event to make disentanglement less than necessary. In a way, a production like this can only succeed to the extent that it escapes the Thomas myth, to allow the humour, the self-parody and the satire through.

Much of the credit for the play's achievement must go to John Scones, who played Sam Bennet. The part is extremely difficult, I'd say — to play the man who spent his whole life having to play himself. He coped with this by underplaying the role, refusing to dramatise, refusing great rhetorical flights, by being as ordinary as possible — and paradoxically he won himself some authority by the play's end. Of course, Sam Bennet is acted on by events and people, he is not a mover. His assertions, when they are not poems, are refusals — "Leave me alone, why won't you leave me alone?" Those who act upon him are a strange and motley collection. First, his family, in the film-sequence which begins the play — where the poor quality of sound and of film gave a rather pleasant period flavour. All these people double up as Sam's London 'family', living dislocated lives among piles of old furniture and assorted bric-a-brac. Peter White gives a fine, if not entirely consistent portrayal of the lugubrious Mr Allington; Anne

Budd is rather more lively (perverse) as Polly; she has one lovely line, 'Oh I was only doing a depiction!' Also in this household is George Ring, played by Jim MacFarlane, outrageously camp, disgustingly sentimental. He had more 'stage presence', for want of a better term, than anyone else, and it was good to see the way he absented himself when the presence was unnecessary. One other character stands out, not so much for her acting as for her ability to command attention. This was Lucille (Gillian Skyrme) Sam's ideal and actual mistress — she was delectable.

I felt all the characters were somewhat underplayed however, though this may have been intentional. There's a great deal that is very funny in the play, which did not always come clear. And some of the humour was over-emphasised — the bottle that got stuck on Sam's finger stayed there too long, the joke got tedious. I got the feeling too that the play would come off much better if it was paced up somewhat. The extravagant and weighty sets, good as they were, stood in the way of the progress and the adventures. They also restricted the area of stage that could be used, particularly the depth of space. In fact, a play like this, with its sets, its heavy literary overtones, its tendency towards melodramatic

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rhetoric, even the set-piece poetry readings, puts a lot of obstacles in the way of a successful production. These were coped with rather than transcended; to enjoy the play I had to deliberately ignore some of what went on. I think the reason that the second part was much more absorbing was, that with its heavier, more serious overtones, it was more suitable to a slower treatment. Though even here the continued movement of large groups of people (in the Salvador Dali scene) is pointless and clumsy.

With all these disadvantages, which are obtrusive by their very nature, its odd how good the whole thing feels. Because, I think the direction managed to avoid perhaps less obvious dangers — like that of getting too involved in the music of the language, which is after all on one of the aspects of one of the mediums theatre has at its disposal. Or that of being weighty and significant at the end about art and the artist, of getting carried away with the literary and biographical myth. In short, its a production that never forgets that it is a piece of theatre, and though its by no means brilliant, its satisfying to see, working more with humour and pathos than with larger significances.



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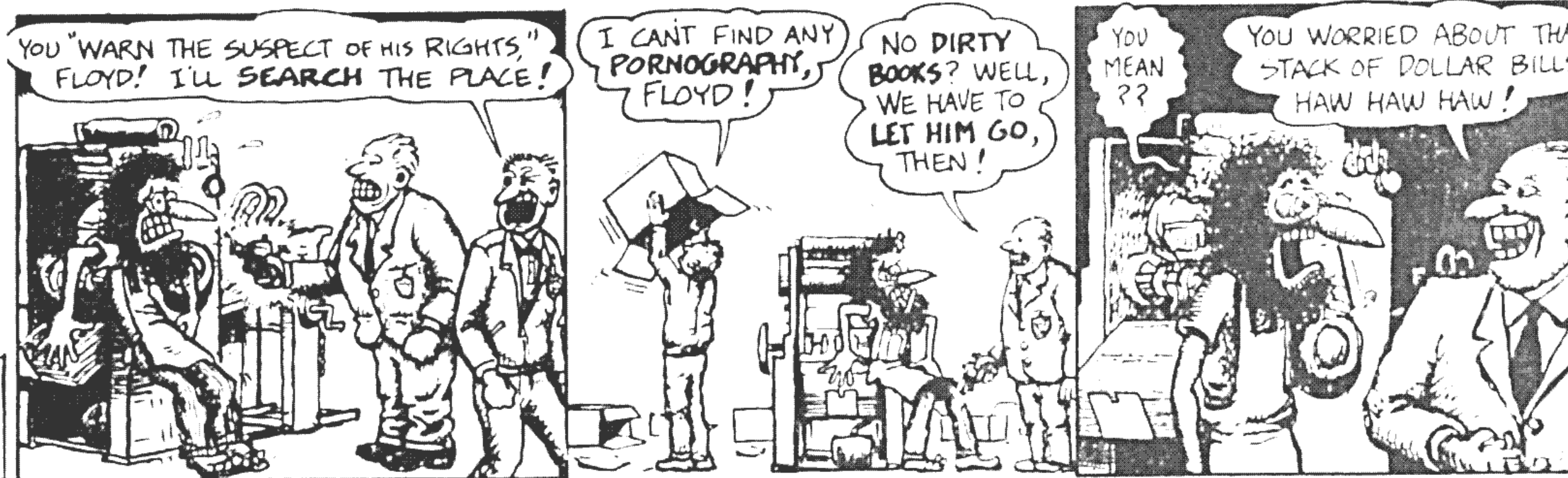
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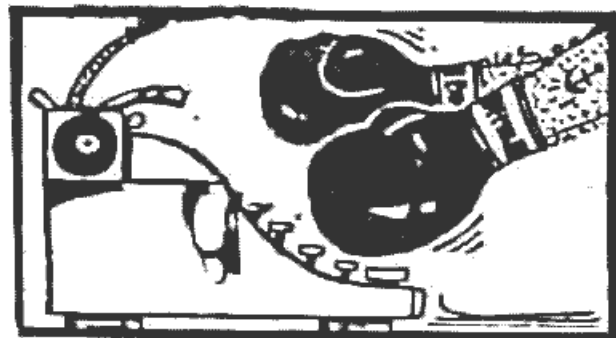
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LETTERS

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The emasculated family

Dear Sir,

I want to offer my support to Dianne Hooper who in last week's Salient attacked the economic pressures which destroy family life. The exploitation conducted by business powers in Western society cannot have anything but a destructive influence on healthy loving relationships.

While Dianne goes astray occasionally as when comparing a human relationship with that of the paradise duck — the former is in an altogether different order from the latter — the basic point of her article punched home just as it needed to be.

The emasculated family we have today could be supported by no one. But a reordered, regenerated family, freed from its present terrible pressures, is what we want. While all around people suffer from impermanence and superficiality we look to the family, widened at its base and outward oriented, for the human conditions ideal for growth, permanence and stability in relationships.

I too, attack the power of economic interests which make the family victims of created desires for prestige, possessions and prosperity and destroy the chance to maintain a developing and loving relationship.

Brendan Smith

Some guerillas give up

Dear Roger,

It is indeed heartening to learn that the first few issues of Salient are again stirring up political issues on Malaysia and no doubt prompting more letters.

Recent events in Sarawak, Malaysia must have been a blow to revolutionary die-hards at Vic. On October 18, 1973 a group of 482 men and women fighting in the jungles of Sarawak laid down their arms and withdrew from the jungle. This act of "surrender" was only made public on March 4 this year, and presumably, Wellington must have been informed.

Among those who came out from the fighting (these men and women have with their own hands taken quite a few lives) were Messrs Kong Kee Chok, Lau Mean Yaw, Pui Man Tui, Lee Thien Yong, Weng Lee Seng, Wang Kee Iliu, Lai Soon Tak, Chong Soon Chang and Mesdames Liaw Chin Fong and Hai Swee Ing, average ages 36 years. Such names are, I am sure, familiar to some students at Vic, especially to those from Kuching, Sibiu and Sareikei. The

Rajang students at Dunedin must also have heard of them. The Sarawak Government have openly declared a policy to accept these freedom fighters back into society and are providing protection to them for fear of reprisals from the remaining fighters in the jungle.

One question to be posed, Mr Editor, is whether one can label these genuine freedom fighters as 'running dogs'. Can we really? After all, they have sweated it out in the jungle at least for the past 10 years, living a life that no student at Vic or anywhere else in New Zealand have experienced before.

A further and more important question, one which I have discussed with your President many times before, is whether armed revolution is the only means to achieve social justice in a developing country.

Without doubt, much will have to depend on the Government in power. It seems there's not much point in shouting revolution when the Government in power is already committed to social justice and progress. Short of totalitarian government, a government coming to power by force has still to contend with such issues as poverty, hunger, illiteracy and so forth.

Paradoxically, if you like the Sarawak government is at the moment instigating a revolution in British Protected Brunei. Herein lies the crux and dilemma of politics in South East Asia — who and what should we be fighting for? Against foreign domination or for social progress and justice, or are the two objectives inseparable?

Hee Kiang,
Kuching,
Sarawak,
Malaysia.

An expert opinion

Dear Sir,

On coming to this university from Australia, I was shocked by the catering standard of the university union. I do not propose to moan but to offer suggestions.

The upstairs coffee lounge is my first complaint. A University such as VUW should boast a good cup of coffee, the providing of Nescafe and hot water in a quagmire of sugar is appalling. The small area of the bar needs reconstruction, especially in the production of milkshakes. An espresso coffee maker would undoubtedly improve the quality. Snacks could be left as they are — their quality is o.k.

Now for the 'cafe' downstairs. The present number of students places considerably strain the catering, however it is not helped by the design of the building. The 'cafe' should have been placed upstairs, and students would not congregate and cramp the area. In the long run, attempts should be made in duplicating of hot food areas, even at the expense of the cold buffet race.

An increase in staff, or employment of students as cleaners would also be advantageous. Unfortunately also I believe that an increase in Union fees would benefit the most.

A union 'ad hoc' committee on food should be quickly formed, as the bubble is to burst, or somebody is to drown in gravy.

Terry McClafferty
Member of University of NSW Union Management Committee, 1972.
Executive member, AUS, 1972.

amounts for annuities from the various pensioners at that time receiving a pension from the fund.

It will be by no means compulsory to belong to the Government fund. Legislation merely stipulates that other schemes must be at least as good as the Government scheme.

In theory this means that any Life Office which wants to can start a scheme to compete with the government one.

In practise however, full particulars of the government scheme have not yet been decided upon, much less released, so no company really knows what their scheme will have to be like to be a suitable alternative to the government scheme.

It is probably, that even in April 1975 when the money starts coming in, that the full particulars of the benefits of the scheme will still not be decided. However the other life offices do not share the privileges of the government and will be required to submit detailed accounts of how their contributions schemes will be run, before they are allowed to commence operation. A formidable task when you aren't told what



Mens Liberation

Dear Sir,

This time I think it inadvisable to submit my name.

It is a pity that NZ suffers from sex stereotyping of a particular virulent form. For thirty years I have been trying to get a teaching job and a library job and a science technician job and a lab technician job. All in vain because I am male.

The frustration for males must be a contributory cause to alcoholism, homosexuality and mental hospitals in NZ.

Speaking from experience, I had to get my degree in Library Science in India, because I couldn't get accepted by the New Zealand Library School. The NZ Library Association admits that its members are all women because in NZ and to a lesser extent in N. America, librarian is synonymous with female. Why?

"The day is coming for all that, for all that", when sexes will not be segregated into sex linked job opportunities any more. Why should temperamentally 'female' men be refused admission to jobs now carried on by women, and indifferently and without imagination at that? Many female librarians only work to get married, same with teaching, whereas most of the great advances are contributed by men, if they can get a foothold into a female stereo-typed profession.

Apart from that hurdle one has also to pass the red tape and restrictive practices exerted by the Education Dept. on prospective male teachers. And by the NZ unions and by the State Services Commission. When all these have erected their restrictive barriers, all that the reject (generally male) can do is to end up in a mental hospital or as a pensioner. . . .

What a waste! We all have our spark of creativity, male and female, and there should be no barriers to male creativity especially, as in spite of what Womens Lib say, it is generally greater in men than in women.

Why are the Modern Language Dept. of the NZ Universities patronized almost wholly by women along with the Library Schools and Hospital Ancillary staff training, while the men are supposed to be interested in 'male pursuits' such as rugby and process working stereo-typed as 'heavy weight lifters? Why should these men's brains, intellect go to pot?

As D.H. Lawrence said, "I will not be fully understood until about 100 years after my death", but he wrote, (and I am not being dirty as I quote from his texts "This will be the age of cocksure women and hensure men...")

M.A. Graduate.

Never mind, Dianne

Dear Dianne,

Congratulations on your super centre-page thing. Your phraseology was unspeakably "with-it". I guess it took you all of half an hour to amass that amount of negative generalisations.

Never mind luv, in a couple of years from now, with two kids and a "gloriously successful young man" "behind" you, there won't be much time for the coining and collecting of such trendy rubbish.

Sincerely,
Mrs Nuclear Power

to submit.

It is therefore evident, that at the start of the scheme, nearly all of New Zealand presently un-superannuated workers (75%) will go to the Government Scheme for lack of any alternative.

When a person in a non-government scheme retires, the company he is with can give him a pension which they must guarantee against inflation. But since no company will carry this risk, and a fixed proportion of the pension must be guaranteed against inflation, the company will use at least some of the pensioner's contribution to purchase an annuity from the government annuities fund, once again, for lack of any alternative.

All this is a cover to the real issue though. Although this scheme follows well-established principles, there is practically no experience of a scheme of this magnitude.

In this scheme there will be (for a start) \$350 million per annum paid in for (say) 30 years before anything is paid out. That is \$10,500 million at today's rates.

It is conceivable that the government could lend itself this money and pay the interest from tax.

In an idealised situation where the income from contributions plus return on investment was equal to the pensions being paid out, the pool to be invested would be constant.

To put it bluntly, the government could lend itself \$10,500 million from the scheme, and never have to repay it.

The contributions up to this point would then be taxation in the broadest sense. One of the alternatives to lending the money to itself is to lend it to other countries, a practise leading to incredibly low return on investment, since international lending rates are below even New Zealand internal rates, there is practically no chance of the government using funds to purchase overseas owned interests, since most of these are 'political' in any case. The final alternatives then desirable would be to lend the money within New Zealand, or to invest

Cable Car to the Cafe

Dear Salient,

Considering the number of Vic students who use the cable-car, it would seem appropriate if the cable-car terminus was the Vic cafeteria instead of the 'Sky-line' restaurant. Although the extra link might perhaps be a little costly to build, just think of the benefits to students, and especially to the cable-car operators who will then be able to buy their lunches at the cafe's 'reduced' prices. Yours, Sedge.

Moaners

People,

I have just finished reading "Letters to the Ed" as a sequel to the article on Page 2, "SRC Apathy"

Many of the letters contained various complaints of bad food in the cafe, dirty windows in the library, the dictatorship of the left (whatever that is!) et al.

If all the frantic writers to editors, and in that book in Studass Office, all complainers and moaners to all and sundry about every bloody thing they think is wrong in this place were to attend the SRC meetings, get off their big (or small) arses and offer themselves for the committees that work on these matters then perhaps there would be less to complain about. Perhaps the food would be better, the library windows clean and the alleged "dictatorship" of the left would be seen in its perspective. Of course it probably doesn't suit the moaners to have nothing to complain about which is why they don't do anything.

Kevin McKone -

They shoot Deputy-Managing Secretaries, don't they?

Dear Sir,

Why the hell must Victoria Students pay 50c to see a film here, while at Canterbury, students pay 40c and their guests, or they can make a yearly subscription of \$3, saving \$6 in doing so, to see a film once a week every week. What's Christchurch got that we haven't got?

P. O'Hagan

P.S. Are you listening Lindsey Rea?

The milk shakes

Sir,

So far this year I have grudgingly paid 20c in the Union snack bar for an unchilled mixture of milk and syrup. I say 'grudgingly' as at Auckland Uni last year our milkshakes cost 15c with ice-cream included.

Imagine my delight when on Monday I was asked to pay only 15c for my milkshake — same contents!!

But on Wednesday the price was back to 20c — although the contents still had not changed. When I informed the girl serving me about their previous price, she told me that, owing to the fact that they were using double flavour now, the price was back to 20c.

I for one would willingly pay 15c and be prepared to get my single flavour. I did not ask for a double flavour, and anyway, with the amount of milk they use it tastes worse than the single flavour.

J. Benjamin

SUPER SCHEME — a mass ripoff

Jim Delahunty, in his article on the New Zealand Superannuation Scheme, claims that the scheme is something hotched up by the Labour Government to deprive the old rather than tax those who have plenty now. The mere fact that the underlying feature of the scheme may be to accumulate vast sums of money cannot be contrived to imply that this scheme is not going to be run on theoretically sound bases.

The principles of superannuation lie basically in interest, yield on money invested, and mortality rates. It always has been, and must always be, sound practice that an average person (one who dies when predicted from previous experience) can get out of a fund only as much as he puts in, plus interest and yield on investments.

This principle is adhered to in the government scheme, where the income, or contributors to the fund will be handled in a contributor's account.

When a person retires, his contribution plus interest will be used to purchase an annuity from the annuity account.

Annuities are calculated as being the purchase amount, divided by the value of future payments discounted at some interest rate and adjusted by some factor to allow for inflation.

Once the pension has been determined, it must keep on rising at the rate of inflation. If the fund only assumed 6% inflation over the remaining years of the pensioner's life, and inflation one year is 11%, the pension must increase by 11%.

It must be emphasised that the Act specifies that pensions may not be paid from incoming contributions. They are paid from a separate account which comprises all the purchasing

in property within the country.

In New Zealand, most lending is done by the insurance companies. Insurance companies between them, can practically dictate the current mortgage rates for home finance. But by comparison with the new super scheme, the capital invested by the insurance companies will be chicken feed. The Government Life, NZ's second largest insurance company has a capital of around \$350 million. The new scheme will be investing that per annum for 30 years.

It appears that so much money available for mortgage must force interest rates down, unless an interest fixing racket emerges, contrary to the principle of a free market.

As we saw last June to December, when interest rates are low and money is easily got, it is inevitable that an excessive rate of inflation results, simply because there are more people wanting houses etc. than there are houses for sale.

If property prices increase, then rents increase and so we are back on the old inflationary spiral. And this argument obviously still holds if the money is invested industrially.

No worker is going to accept a drop in his standard of living as a result of this scheme. It has even been stated by the government that no-one's take home pay will drop as a result.

So if the worker gets an increase to cover the contributions, prices must go up to accommodate for this, and they must go up still further to accommodate for the boss's share.

This inflation thereby created will only serve to decrease the value of the worker's contribution and since a scheme of this size cannot earn sufficient interest to equal inflation, the worker must lose out.

Ultimately then, the scheme can be seen as a mass rip off, cheap pensions for most (but not enough), or a lot of bull about nothing. They're going to get the dough out of you somehow. Does it really make all that much difference how?

—Martin McKendry

RECORDS

Daltrey: Roger Daltrey. Track Records 2406 107. Reviewed by Graeme Simpson.

Roger Daltrey is vocalist with 'The Who', a group in the rock elite. So why has he recorded a solo album?

Why? Because he's found a buncha nice songs and he wants to record them outside the environment of a group, whose material is dominated by songs written by Peter Dinklage.

All but two of the tracks on this LP are the work of Dave Courtney and Leo Sayer (who is making a name for himself as a solo performer in Britain). They are uncomplicated melodies, with basic lyrics. Daltrey wrote none of the songs nor did he produce the album: this is an unpretentious LP. Daltrey is primarily a vocalist, and apart from some competent acoustic guitar, he knows it.

But by what criteria should this album be judged? Daltrey as Daltrey, or Daltrey as a member of The Who? As a debut album it has potential: Daltrey deserved the chance. But then there are many who deserve the chance and never even get close to a recording studio. The name Daltrey would have contributed to this album getting high in the British charts.

But compared to the work, recent or otherwise, of The Who this album does not make it. Daltrey's voice, so suited to accompanying Townshend's jarring guitar on the great numbers that have punctuated The Who's inconsistent, if long, career ('Magic Bus', 'My Generation', 'Pinball Wizard'), here, is weak in the context of these more mildly arranged songs. That is generalising though because Daltrey proves me

wrong on three tracks on Side Two: 'It's a Hard Life', 'Giving it All Away', (the best track and cheaper as a single) and 'Reasons'. However, these aren't sufficient to carry the remainder of the album.

Daltrey's got the money to gamble on this sort of experiment (it was recorded at his own studio, in Sussex). From all reports, it was financially a success. With a few exceptions, it is musically bland, commercial and uninspired.

Dory Previn Live at Carnegie Hall: (April 18, 1973, 8pm). Reviewed by Brian King.

I didn't like this album after listening to all of the four sides, what Billboard Magazine called her 'songs of neurotic grief' and 'comically despairing outlook' but I did like Dory Previn. She's a very funny lady who, like Randy Newman and President Nixon, write positively about the tragic and pathetic.

The songs on this album are a selection from her four studio releases: "Mythical Kings and Iguanas", "Reflections in a Mud Puddle", "Mary C. Brown and the Hollywood Sign", and "On My Way to Where" are all to do with modern society, the phobias, idiocies and prejudices of everyday life. In "Mary C. Brown" an unsuccessful actress leaps to fame (short-lived) and "The Veterans Big Parade" is really about our own RSA. One track, "Mythical Kings" is quietly fantastic and is easily the album's best song. Significantly perhaps, it's the only song on the album to deal imaginatively with human experience, and is not mere social comment.

Angel Flight the backing group, are nicely unobtrusive behind Ms Previn's voice and guitar. The audience is just wonderful and as a live album it's a real gem.

I didn't like it much though because the

songs all sound the same. I'll bet you science kids would dig "Moon-rock"; it's about how a moonrock feels about being taken away to earth, and it's easily the worst song on the album. Easily.

Welcome: Santana. CBS 474145. Reviewed by Ken George.

A very smooth album indeed. In fact, probably the first one that they have produced for a while that can be just plain old listened to. No blow your bass speaker out heavy metal thump, no dazzlingly brilliant extended solos where you are supposed to sit and admire the virtuosity of it all, no wonderfully intricate pieces of inspired musical composition, no avant garde free form adventures, in fact almost none of the things which have become musically fashionable but tend to be a bit boring after the first couple of listens.

Still unmistakably Santana, they have gone in this album further into jazz and latin-american types of music than on any earlier album. They have augmented their basic line-up, (presumably for the recording only), with a number of new sounds. The band itself is exactly the same as the one that toured New Zealand, including the negro jazz vocalist Leon Thomas, but with two female vocalists, Wendy Haas and Flora Purim, the latter sounding very much like Cleo Laine plus a wind and string section, among other things.

A nice full sound, with everybody playing all the time. As for the composing, almost everybody in the band contributed. Mahavishnu John McLaughlin, also plays on the album.

All in all a very tight crew, extremely competent, and memorable for its polish and professionalism. This album could well appeal to a much wider audience than any of their earlier ones, especially jazz fans. Some of the pieces are so smooth it's almost cabaret, and if you ever

wondered what Sergio Mendes and Brasil 66 would sound like with an electric guitarist, here's the answer.

For Everyman: Jackson Browne. Asylum Recording. Reviewed by Pat O'Dea.

Browne has been around for a long time, having his songs recorded by artists as disparate as the Nitty Gritty Dirt Band and Tom Rush as far back as 1968. His own delayed appearance on record in 1971 saved him from the unfortunate effects that over-exposure had on other solo artists with similar inclinations like Cat Stevens and James Taylor.

Browne has said that his voice is naturally plain bad. Judging by the vocals on "Everyman" he has been practising hard and has found out what works and what doesn't.

At first his songs appear pretty run of the mill, but subtle variations of timing and melody slipped in here and there work miracles of transformation: his music has the same unique qualities that you find in the Stones — it sounds so easy to do, but just let anyone else try to improve on them!

Listen, for example to his version of the tune that first cropped up on the Eagles' LP "Take it Easy", or the bittersweet, melancholic "I Thought I was a Child"; and the record's rocker is "Red Neck Friend".

Also, a word about the excellent musicianship of everybody involved on this album. Among the better-known names are Sneaky Pete, as brilliant as ever, Jim Keltner, Joni Mitchell, and singing harmonies, Glenn Frey. And, unlike so many of the records of 1973, issued with a flood of hype and forgotten after a dozen playings, this one is for keeps. Many LPs are a lot flashier than this one, but damn few are any better.

Making the beast with two backs

dear sir,
mr williams m.a. clearly shows his age for he should realise that copulation on a backless bench is much more a practical proposition than it is on the backed variety.

love,
mehitabel, b.a. (pending)

Art for arts sake

Dear Sir,
At last Salient has printed something that has no direct political message. I am referring to the story "The Moment of Freedom" in last week's issue. I feel it would greatly improve the appeal of Salient if there was a regular 'literary' section as, surprising though it may seem, not all students are only interested in the continuing propaganda war between the various political factions that exist.

Surely it would be possible for a couple of pages to be set aside each week where 'art for arts sake' would have a place.

Philip

Amnesty International

Amnesty International works for the release of prisoners of conscience wherever they are found — in the Eastern Block, in pro-Western or non-aligned countries.

Each AI group concentrates on three prisoners, one from each of the categories mentioned above. Names and details of prisoners are assigned by Amnesty's research division in London.

Groups attempt to improve the morale and wellbeing of prisoners while seeking their release.

Amnesty International also undertakes other projects. Last year, for example, a worldwide Campaign against Torture was mounted.

The Kelburn Group of Amnesty, one of several in New Zealand, is currently seeking new members. If you are concerned about the plight of people harassed and imprisoned for non-violent expression of their beliefs you are invited to attend our next meeting at 22 Kelburn Parade, at 7.30pm, Wednesday, April 3.

Today (Wednesday, April 3) Professor Taylor will make an address on Transsexualism in RB 821 (Stage I Psych. Lab.) 12-1pm.

An evening of French cuisine — escargots — fromages — vins — Tennis Pavilion 8pm, Tuesday, April 9. Tickets from Secretary, 32 Kelburn Parade. (VUW French Club).

Psychology Society Wine and Stein. Monday, April 8, 7.30-11.30pm. Lounge and Smoking Rooms. All welcome.

POEMS

I still think there is plenty of room for expansion as far as literature in Salient is concerned: more width and depth. The major issues are certainly the main function of this paper, but I would like to see a regular and even spread of all types of article. Also, the increased amount of original work presented in Salient this year could perhaps lead to deeper studies of art works which are more well known. But all this is totally useless if it doesn't come in, in the first place; and at the present rate of contributions we'll be back on the diet of politics and funnies before long. There's six thousand of us I hear, most with access to pen and paper at some stage in the day.

Salient wants short stories, poems, or any sort of original article you think of. Now, for instance.

Still on the same subject, it's always useful to be able to tell good writing from crap. That, after all, is what could be termed "literary appreciation" isn't it? You know, like they teach at school, or in literature courses here? Like 'ell. You'll be lucky to come across anything like "appreciation" — most of it is "literary adulation". They give you a piece that they think is good, that you know they think is good, and that you also know you won't get much in the way of marks from them if you tell them it's bad. I have only ever been in one literature paper (German, stage I, would you believe) where the lecturer had the gumption to go over some bad poetry with us. I hear there has been some vague attempt here. It is all very well teaching people how to understand literature, but when the only stuff you're given is from the all-time greats, you're not given any means of comparison when you're faced with the lesser works produced by us mere mortals.

—Marty

Soliloquy I

Now is this essay done, long overdue
Completed post-haste by the son of Cook
And all the books that overran my mind
In the deep shelves of the library buried.
Now is my brow wiped free of anxious sweat,
My battered pen aside for future plays

My lengthy labours cease to party pleasures
My pressured writing to restful pennings.
Grim-faced tutor has wiped his feverish brow
And now instead of marking late essays
That fright the souls of witless students
He flitters freely through a self-chosen work
To the lanagerous murrers of a tute.

—B. Cook.

that night the weather broke
up among the parts of the roof
rivers formed
dams of leaves and rust
burst upon
the cities of the poor
aphid and ant
and spider
were all swept away
listening to that rain
I watched you as you slept
your eyelids shook with so much dead
a hand moved up
but then fell back
I thought
I know you too well
down in the kitchen
the dog knew
his damp nose sought mine
in the dark
so much cold noise
his breath ran heavy
as I drank coffee
and we waited like survivors
for the first light
of morning
while you slept

D.S. Long Christchurch



Poor Maisie.
Her world just a blur
of faded colour —
Sterile, drab.
Intermingled, swimming colour,
like the hours of the day
that drift into night
—unmissed.
Time...slipping by...undetected
Minutes
Measured by the bite of the needle
and the time it takes
to climb higher than she'd ever been before
where the colours are music, shapes and sounds
and seconds can be heard and felt and seen
and the pain of her poisoned body
succumbs
to merciful numbness. — Anon

I Told You So

40 days and 40 nights
saw time kill green
and kettles rust
and holes appear
pock-marked paddocks everywhere
acorns ripe for birds and fowls
to eat with worms
red combs grey
blood turns hard
and feathers fall
to turn upright in ground
and pierce the sky
and children said
to make a pipe
like trees they grow
as oak and birch
not straight and fat
but tall and steel like pylon poles
wind to bend and rain to rattle.

II

Summertime will bring the sun
and men will hold
their hands above sons heads
in prayer to clouds
to drop their silvered coins
that melt to feed
the roots and grubs within
then man stands by
and shakes his brothers hand
that white up high has still got ears
to hear his prayers and children sing.

III

Tails in the fields
form behind the tedder
mice run wild
lost without their homes
to die beneath those cloven feet
that cannot feel
yellow burns all I see
skin goes pink to brown
while freckled blisters thrive
so happy on old dinnys back
for he forgets the pain
and goes to swim.

IV

The creek is shallow
Arms pretend and other
are you a crayfish
head beneath for a long long time
too scared to rise
he floats away
the eels grow fat on Friday night
and storms reel back
wash away the grass
and dinny too.

V

Time forgets and so does man
and mice regrow
acorns brown and earth goes mud
feathers fall to die
tea cups bang and kettle boils
healthy brown and all is drunk
cows lie down to chew their cud
and so does man.
— The sun does laugh.

— by Tom Ryan



RAISING THE SPIRITS OF THE DEAD

There will be a unique concert in the Memorial Theatre this Monday, April 7, at 5.30pm and 8.15pm. The New Zealand Students' Arts Council is presenting the Aboriginal Dance Group. This group is on a Pacific tour, commencing in New Zealand and ending in Hawaii. The Wellington concerts will be the first of the tour. This group enthralled audiences at the South Pacific Festival of the Arts in Suva (1972) and recently at the opening of the Sydney Opera House. Their dancing is considered to be the most dynamic in the world.

The tour is being sponsored by the Australian Department of Foreign Affairs and the Australian Council for the Arts. Through the Australian High Commission in New Zealand, the New Zealand Students' Arts Council has been asked to manage the concerts. Director Bruce Kirkland said he is pleased to present the group as a positive contribution to cultural enlightenment. "The Group are under the auspices of the Aboriginal Theatre Foundation in Darwin, which is a bona fide aboriginal body working for aboriginals," he said.

"Dance is at the very roots of their culture traditionally, and is also a contemporary medium for their current social situation. With this in mind, I can't see how we can ignore the statements that they have to make while in New Zealand. It is certainly not tourist brochure stuff."

The dancers come from two distinct cultural areas — the Yirrikala and Millingimbi in North-east Arnhem Land, and the Bamyili to the South. The southern group concentrate on the narrative approach while the northern aboriginals use a more stylistic method. They will present a cycle of dances about the Mukui (Spirits of the Dead).

The Group will be accompanied by a Didgeridoo and Clapsticks (percussion). Intricate body painting is also a feature of their performances. Aboriginals rarely perform outside of Australia. The opportunity to see them should not be missed. Because of the demand for seats, students are recommended to book early at the DIC — special price of \$1.60.

