

SALIENT

Victoria University Student Newspaper

Volume 37, No 10, May 22, 1974



RICOCHETS FROM THE PORTUGUESE COUP

On April 25-26 a military junta took over the administration in Portugal, displacing the extreme right-wing regime of Dr Caetano. How and why did this coup come about, and what does this portend for Portugal and for the African territories of Angola, Guinea Bissau and Mozambique?

Portugal has long been the one 'underdeveloped' nation in Western Europe; by 'underdeveloped' one refers to the low literacy levels (about 40% of the population are illiterate), the low per capital income (about 120 pounds sterling per annum), and the massive class of poverty-stricken landless peasants that make up the majority of the population. Alongside this situation there has been a regime that under Salazar and Caetano has spent about 51% of its annual budget in waging ruthless wars in Africa against freedom movements of African nationalists in the territories of Angola, Guinea-Bissau and Angola. For 13 years a savage war involving the use of napalm, carpet bombing, concentration camps and the torture of prisoners has been carried out in the name of 'Portuguese civilisation'. Thousands of young male Portuguese peasants have been conscripted to fight the African wars, and something like another 100,000 have left Portugal to exile themselves in other parts of Europe rather than be conscripted.

What sparked off the recent coup? For some time elements of the Portuguese army had been dissatisfied with the conduct of the war in Africa, and the publication of a book 'Portugal in the Future' in February this year brought matters to a head. The book, the work of the popular soldier, General Spino-

la, spoke of the drain on Portugal's resources by the war, of the isolation of Portugal by the rest of the world, and of the fact that it will take 30 years to bring the Portuguese economy into line with the EEC countries, its neighbours.

Spino-la called for self-determination for the African territories, and decried the myth of a civilising mission of Portugal in Africa. He called for an end to conscription and a more equitable distribution of Portugal's wealth and resources. No wonder such a book had such a bombshell effect.

Spino-la was dismissed from his post as deputy-chief of the armed forces, and his chief, General Gomes, was also dismissed at the same time. The book caused a furore among right-wing government ministers and among the ruling elites in Portugal's land-owning and business community. But the message was there and it received support from many disaffected members of the armed forces. At the end of December 1973 there was an unsuccessful coup against the Caetano regime, and it emerged that General Arriaga had led the right-wing groups that caused the coup to fail. Arriaga had formerly been commander in chief in Mozambique and was a brutal and ruthless opponent of aspirations for African liberation.

Then with the dismissal of Spino-la and Gomes there came another attempt by junior officers in the army to unseat the Caetano regime. These officers of the 5th Cavalry Regiment marched on Lisbon on March 16 but were intercepted and disarmed on the way by troops of the regime.

Now, again there has been a coup, and this time it appears to have been successful and a military junta led by Spino-la has assumed power. Caetano has been banished to Madeira along with other of his ministers, and the regional commissioners in both internal and African territories have been dismissed from their posts.

The ricochets are already being felt around Africa, and especially in the Republic of South Africa and Rhodesia. Spino-la has announced his intention to seek political, not military, solutions to the wars in the Portuguese territories, and this means that if he is able to accelerate self-rule for Mozambique and Angola, the longevity of white-minority rule in the Republic and Rhodesia will be seriously jeopardised. South Africa has always looked upon the Portuguese territories as buffers which protect her from the bases of the liberation movement in independent Africa. At present these liberation movements have no direct access to the Republic and thus there is no overt struggle being waged in that territory. If Mozambique should attain independence, then a corridor from Tanzania and Zambia would be opened to give direct access to the Northern Transvaal. And similarly another front would be opened up in Eastern Rhodesia.

If Angola should attain its independence there would be a greater access for liberation movements to cross into Namibia (now occupied by South Africa, illegally), and would expose South Africa to a vastly extended defence line. Vorster and Smith are already reacting to the news of the Portuguese coup and both realise that this could be a major threat to their capa-

bility of maintaining their minority regimes and the white supremacy of Southern Africa.

From the point of view of the liberation movements in Mozambique and Angola, (Frelimo in Mozambique, and the MPLA, FNLA and UNITA in Angola), it would seem that only complete internal self-government and independence will satisfy them. They have fought for this for 13 years against a vicious regime that has denied them any human rights and has persecuted every attempt to gain a more just society. They will not accept anything less than complete independence, and whether Spino-la will grant or be forced to concede that is not certain. What is certain is that with the present tide of opinion in Portugal and especially in the Portuguese armed forces, Spino-la will not be able to carry on the struggle in Mozambique, Angola and Bissau by armed might. The morale of Portuguese troops and settlers has been low and getting lower for months now, it cannot be re-generated to sustain a prolonged defence of these territories in the future. It may be months or even a year or so from now, but it seems that the gateways to independence in Southern Africa are being opened and unless they are to be sustained by the incursion of outside powers, or the movements of South African and Rhodesian troops in forward-defence positions, i.e. in Mozambique and Angola, then perhaps we are witnessing the beginning of the end for liberation of 38 million Africans in Southern Africa.

FROM THE COURTS

by Wiki Oman

A man, 29, was charged with frequenting a public place with criminal intent.

Because of a complaint, a police detective went to the Courtenay Place toilets. He noted the man had been in there an unusually long time so entered the cubicle next to him. The defendant glanced over the top. When questioned by the detective, he said he was homosexual (a crime in the eyes of the law) and possibly was waiting for a pick up.

Counsel said his client had entered the toilets to urinate. He'd only looked once at the complainant who exchanged no similar looks. The defendant gave no encouragement and didn't take it up any further when he realised the other person didn't have similar attitudes to himself.

Mr Hobbs convicted and fined the man \$50 and costs.

Again, such cases as this only punish the results of oppressive laws. Why should someone be driven to such behaviour? Cases such as this reinforce stereotypes of homosexuals without attempting to solve the injustices. Public attitudes towards homosexuality are affected by such cases in much the same way as bigots claim negroes must be a degenerate people because they live in slums.

A 23-year-old man pleaded guilty to a charge of theft and changed his plea from not guilty to guilty on a charge of attempted arson.

For stealing a cheque for \$52 sent to his de facto wife he was convicted and fined \$200.

Police prosecutor said that the defendant went to the pub one night after having numerous arguments with his wife. He was later met by her and some friends at the pub. They then went to a party. The woman went home by herself and when the defendant arrived home later he was given two bags and told to get out. He then went to the basement, got some petrol and poured it over parts of the house then lit a match, but did not ignite the petrol.

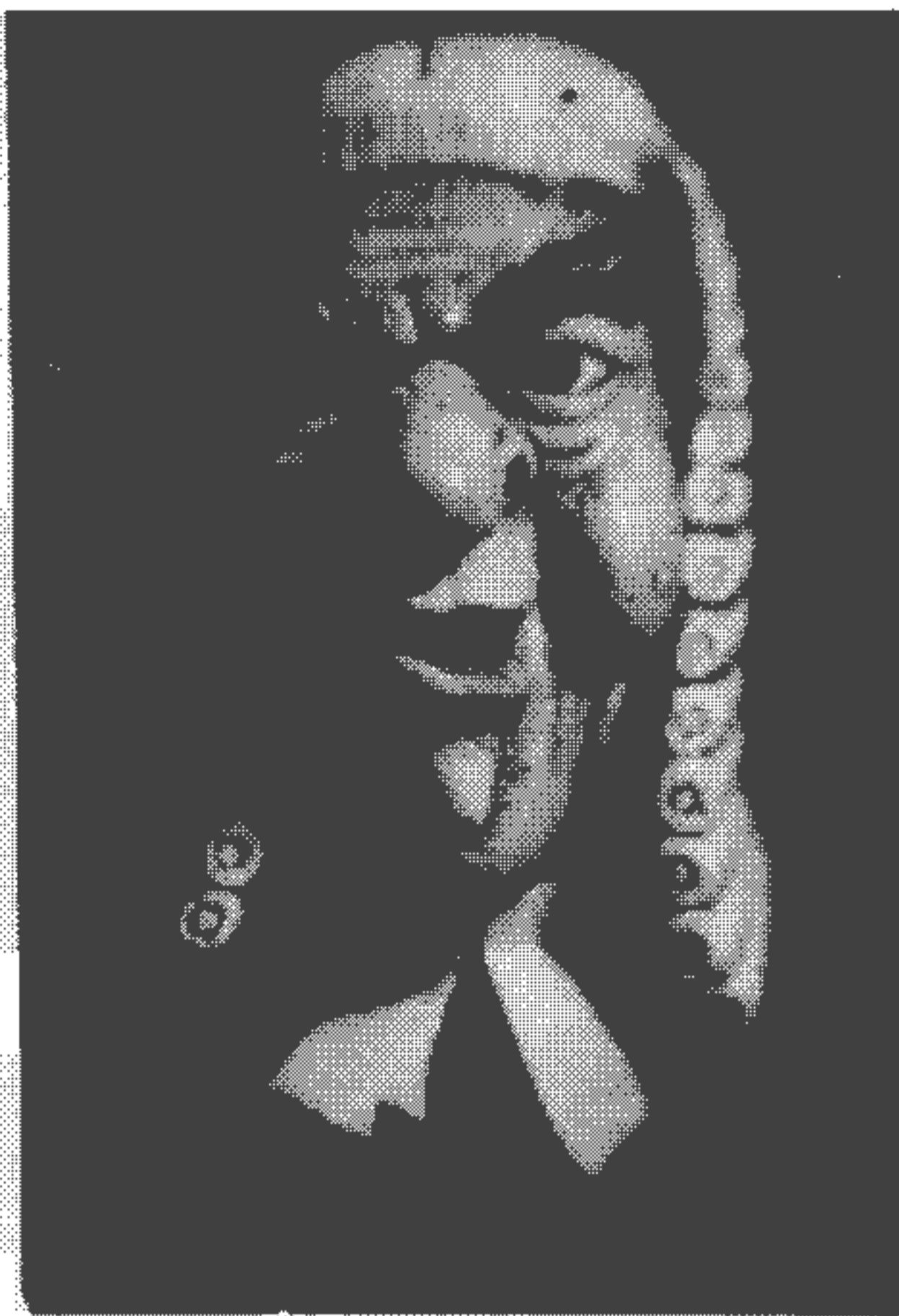
The defendant's lawyer said he's been kicked and abused by his wife and friends at the party and that the alcohol had made him lose control. He and his wife had been arguing all night and when he was told to leave he got angry and wanted to scare her. The defendant insists that he only wanted to scare her and did not attempt to set fire to the house.

At this point the magistrate interrupted and asked the lawyer "why is your client pleading guilty to attempted arson if you are saying the exact opposite in mitigation".

The lawyer repeated just what he'd said before. "The defendant said to me that he did not intend to set fire to the house, he only wanted to scare his de facto wife, who he is now reconciled with."

The defendant is now living with relatives in Porirua and has had regular employment over the last five years. He hadn't appeared in court since his last offence five years ago.

He was sentenced to six months adult periodic detention and ordered to pay restitution.



For the first court appearance several weeks ago the defendant did plead not guilty. The case was as a matter of course remanded because of the not guilty plea so the police could find more evidence for prosecution. He probably changed his plea the following week because of police harassment as they searched his home and pried into his personal life to find out more information and just wanted to get the whole case over with. He'd been remanded three times. The majority of people plead guilty in court so that they can have the case heard then and there and don't have to return to such a demoralising institution. They don't want to be hassled by cops either.

In the Wellington magistrate's court a youth was charged with having in his possession an offensive weapon.

Complaints had been made by people in a coffee bar who saw the defendant showing a knife to some companions.

Counsel for defence said there was no vicious intent involved at all. It was too wet a day to go to work so the youth and his mates had gone out para diving. The knife was used to get the para off the rocks. Back in town they went and had a few drinks then entered a coffee bar. When they were seated he pulled out his knife, showed it to his mates, put it back in its sheath and forgot about it, shortly after he was arrested.

He was convicted and fined \$40 and costs. While still in the dock, the defendant asked Mr Hobbs SM, who was in possession of the knife, if he could have it back. The magistrate refused.

A 17-year-old youth appeared for stealing 35c worth of petrol. He said his car had run out of petrol and he wanted to get it home. As the car was parked near a service station he took enough to get him home. He could have taken more but didn't.

The magistrate Mr Hobbs, noted the boy had been released on probation at the

beginning of this year and said that the court couldn't really afford to have him carrying on in this manner and sentenced him to four months juvenile detention. One could hardly describe the boy's activities as being criminal or threatening to society.

John Sutherland pleaded not guilty to distributing a document without the name of the publishers printed on it.

The leaflet was about the proprietor of a Porirua dairy, Charles Muncy, and alleged among other things that Muncy treated Polynesians in a discriminatory fashion. The point of the leaflet was to reach people who were dissatisfied with Muncy to see if anything could be done about their complaints.

Muncy and two other witnesses said that they had seen Sutherland distributing the leaflets. One of the witnesses had recognised Sutherland because she had previously met him when he was circulating a petition calling for better hospital facilities for Porirua.

Counsel for Sutherland established that Sutherland's leaflet did have a box number on it which was also the address of the Porirua branch of HART. He produced another pamphlet, issued for children in Porirua, which also had no printers or publishers name on it. The witness, a police constable admitted that the second pamphlet was produced by the New Zealand Police Department.

Sutherland's counsel said that the offence was failing to have a publishers name on the document. Sutherland had not known that this was a requirement of the law. The fact that the police had committed the same offence showed what an easy mistake it was to make.

The magistrate said that Sutherland's list of other offences proved he'd been indulging in this sort of activity for a considerable time. All of the offences proved that Sutherland was nothing but a pest, he said, and convicted him imposing a fine of \$20 plus court costs and witnesses expenses. He ignored the point that Sutherland's activities in the area of hospitals, for instance, showed that he was anything but a pest, and that the leaflet in question was similarly well intentioned.

Needless to say, no charges were brought against the police for their illegal publication.

To a charge of depositing dangerous litter without lawful excuse a youth pleaded not guilty in the magistrates court.

The complainant, a middle-aged, middle-class woman, said she saw a man on the back of a truck late one night and caught a glimpse of a hand going over the side of the truck and then a bottle falling and smashing on to the road near a group of people beside the truck.

The boy, who had no counsel, asked the complainant if the person on the back of the truck was lying down or sitting.

She replied that he was sitting, that she couldn't identify the person and that she didn't think there could have been another person on the back of the truck but she couldn't be sure because it was very dark.

A police constable was the second witness. He said he pulled up in his car beside the truck and advised the defendant that a complaint had been made. The youth admitted being on the back of the truck and saw the bottle roll

off. He didn't tell the driver to stop and pick it up but said he intended to do so after they'd dropped off a friend.

The defendant said he and his mates had come from a party in Miramar where he'd had very little to drink. He said he definitely wasn't drinking on the back of the truck and that the bottle had probably been on the back of the truck for some time.

The police prosecutor asked why he hadn't stopped and picked it up. The boy said they wanted to get his friend home first because he was pretty full and feeling sick.

Summing up, Mr Hobbs SM, said the defendant claimed he didn't drop the bottle over the side of the truck but there was no doubt that he was in the position of being able to stop the bottle from rolling off. The rest of the evidence (that of the police and the complainant) appeared to be against him. He was convicted and fined \$25 plus court costs.

The boy had pleaded not guilty and from his evidence it was obvious that he believed that he not committed the offence. He left the court totally frustrated as the case was decided by whose evidence the magistrate decided to believe.

Too many young people already plead guilty to offences they did not commit, just to 'get it over with' as they know they won't be believed. A number of this defendant's friends had come along to court to give him their moral support. Like the defendant, they will have left the court disillusioned with their chances before the law.

A 17-year-old boy who came from Blenheim to live in Wellington for the first time last February was sent to borstal on each of nine theft charges and one charge of assault.

The prosecuting sergeant read out the charges laid against the boy who pleaded guilty to each. Twice he had unlawfully taken motor vehicles and caused minor damage by driving round the city. Articles stolen (mainly from departmental stores) included jeans, one shirt, one tie, one pair of trousers, one jersey, one shopping bag, a gold plated chain and a mileage meter. The assault resulted from an unsuccessful attempt at snatching a lady's handbag. The boy hit her when she screamed causing her to fall to the ground, receiving minor injuries.

When arrested the boy admitted he'd been stealing from city shops for his basic requirements such as food and clothes.

Mr Hobbs SM said that the defendant had obviously been associating with undesirable elements in the city and that he agreed with the probation officer that the boy's attitude was one of indifference to the law. The fact that he only knew the boy for the few minutes he was in the dock did not cause him to hesitate in his sweeping judgement. Nor did he give consideration to the problems the boy must have faced in the city that caused him to commit his rash crimes. The boy, for his part, gave the appearance of not knowing what was going on. He did not appear to listen to the charges and contested none of them, whether he felt he was guilty or not. He just muttered 'yeah' at more or less appropriate intervals, obviously wanting to get the ceremony over with as soon as possible. "Indifference to the law" certainly, but why?

Students say:

Salient staff members asked students what they thought of university and what the big issues on campus were. Photographs not appearing are those of eight Malaysian students who, for political reasons, had no comment to make on the situation, and would not have their photos taken. They were not the only ones who wanted to remain anonymous though.



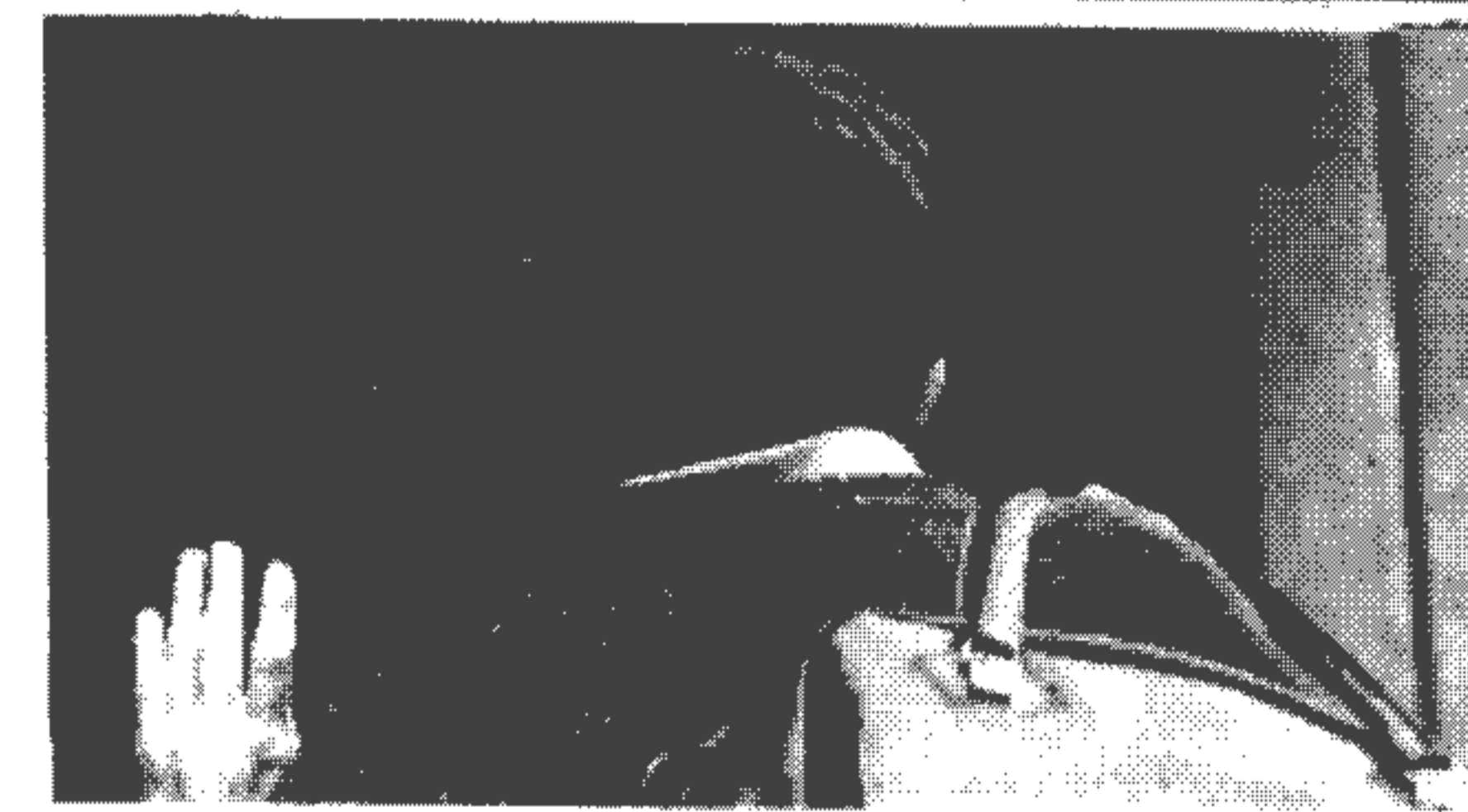
Fred Ziffell's friend: Four units is too much for an intermediate. I've got 14 hours a week in labs. Chemistry I is a piss-off.



R. Earp's friend: Food is the biggest bug on campus. There's not enough variety. The cafeteria should start putting charges on plates. It doesn't cost me anything to leave my dirty plate on a table. By the way, can Salient do anything about the weather?



R. Earp: Workload is the big issue. It takes up too much time.



Noel Yekstort: The caf has gone downhill over the years. The variety of food has deteriorated and the prices have gone up. Give it to private enterprise.



Pat Tuohy: The big issue for science students is that your constantly being concerned with things and not people. Perhaps the science faculty could introduce a compulsory humanities unit at stage one.



Marty: I'm pissed off with the editor of Salient.



Fred Smith: I'm not pissed off with this place. University is what you make it.



Sue Byrne: I like varsity but I think the workload for science students is pretty heavy. It's about time the heavies on the student exec exerted a bit more pressure in this direction. It's okay to be doing your thing for people way out yonder, but what about things closer to home.



Mary Jones: I think the caf's disgusting. We pay all that money at the beginning of the year in association fees and what do we get for it?



Myrtle Smith: The general question of assessment seems to be the key issue. There's too much work with too little time to do it in.

LABOUR'S BIGGEST FAILURE

Apart from women and youth groups who left the Labour Party Conference highly dissatisfied with the party, another group fed up with them is the Tenants' Protection Association. On the final evening of the conference TPA held a picket outside the Town Hall and handed out a leaflet which read as follows:

"Shortly before the last election, the current Minister of Housing, Mr Fraser, made this statement:

'New Zealanders are about to embark on the most imaginative housing policy this country has ever seen.'

But what has the Labour Government achieved since its wild promises before the last election?

As far as tenants are concerned, rents have continued to sky-rocket. The government set up rent appeal boards, which although they appeared at first to give help to tenants, have proved that they are nothing more than rubber stamps for the landlords.

Rents which should be assessed on the basis of a tenant's income are instead based on a "fair return to the landlord" and on the prevailing level of rack rents in the area. This from a Labour Government which pledged to end rack renting!

This same government has refused to give tenants any security of tenure by limiting the grounds for eviction; tenants can still be evicted for any and no reason. The iniquitous Distress and Replevin Act of 1908 still allows landlords to seize and

sell a tenants goods if they are as much as one day behind in their rent. Discrimination against families with children and Polynesians, on the grounds solely of their having children and their race, continues despite complaints to the Labour Department which administers the Rent Appeal Act.

Since the Labour Government was elected, the State Advances Corporation, well known for its callous and inhuman attitudes towards people in need of decent housing, has exceeded its reputation. People have rung TPA after having been told that if they could find an empty State house they could have it; but having found such a house, they are inevitably told that the house is for someone else. When TPA threatened to help people squat empty state houses the Labour Government put a 24 hour guard on these houses to avoid political embarrassment.

What is more, with the encouragement of the State Advances Corporation and the financial rulers of this country, prices of houses, and rents, have risen even more under this government than under previous ones. Price rises of 40% a year are certainly 'imaginative' housing policy, never occurring before in New Zealand's history.

Throughout its history the Labour Government has betrayed working people in the interest of big business. Its landlord friends have never had anything to fear from this 'Labour' Government.

Factual Corrections

An article in Salient of September 5, 1973 on the delegation of Kaiangaroa forest workers who saw Mr Moyle inferred that this activity was union-orientated.

This was reported in good faith on information from the delegation.

The Timber Workers Union, through its solicitor, has now sought a retraction and apology as it states it did not know of the delegation.

Salient agrees that the imputation that the union supported, condoned, or instigated what it calls "unilateral action" was incorrect.

Salient on March 6, 1974 in describing the actions of a Lower Hutt landlord Mr G.W. Quinn, stated "Quinn moved in with his men and took all their furniture and threw it on the street".

Mr Quinn through his solicitors states that the correct position is that he, with the assistance of one friend, removed the furniture, and placed it on the back lawn of the property under a tarpaulin.

Salient has made further enquiries and is satisfied that the furniture was removed twice, and in each case was stacked on the property.

This is published in clarification of the original reference.

STUDENT LEGAL REFERRAL

Have you a legal problem?

To show that we're not entirely isolated from the rest of the University and packed away into the depths of the Hunter Building, the law students offer to students of all faculties a legal referral service.

This scheme has been run most successfully in the past and has provided a service whereby the student with a legal problem of any magnitude is either given student advice or referred to a solicitor in practice who will be able to help them.

For all advice by students and staff members advice is free. Once practitioners are brought into the service a charge may be made, though the student may be eligible for state legal aid. It is up to the individual student to decide whether or not his cause is referred to a solicitor in practice.

We propose running the scheme every day Monday to Friday during term time from 12-2pm in the Boardroom UUB (Middle Floor), if student requirements do not warrant this we will limit ourselves to three days a week as in previous years.

Normal professional practice of treating any information as confidential will be observed by the law students, although obviously they reserve the right to disclose the information to staff members on the Law Faculty for the purpose of advice.

The service is operating now and is there for you to use. Please do so.

-Law Faculty Club

Salient Notes

Salient is haphazardly thrown together by Roger Steele, alleged to be the editor. Keith Stewart did all the work, as well as taking the photos. The following people refused to write the staff notes, or had their mystical efforts rejected:

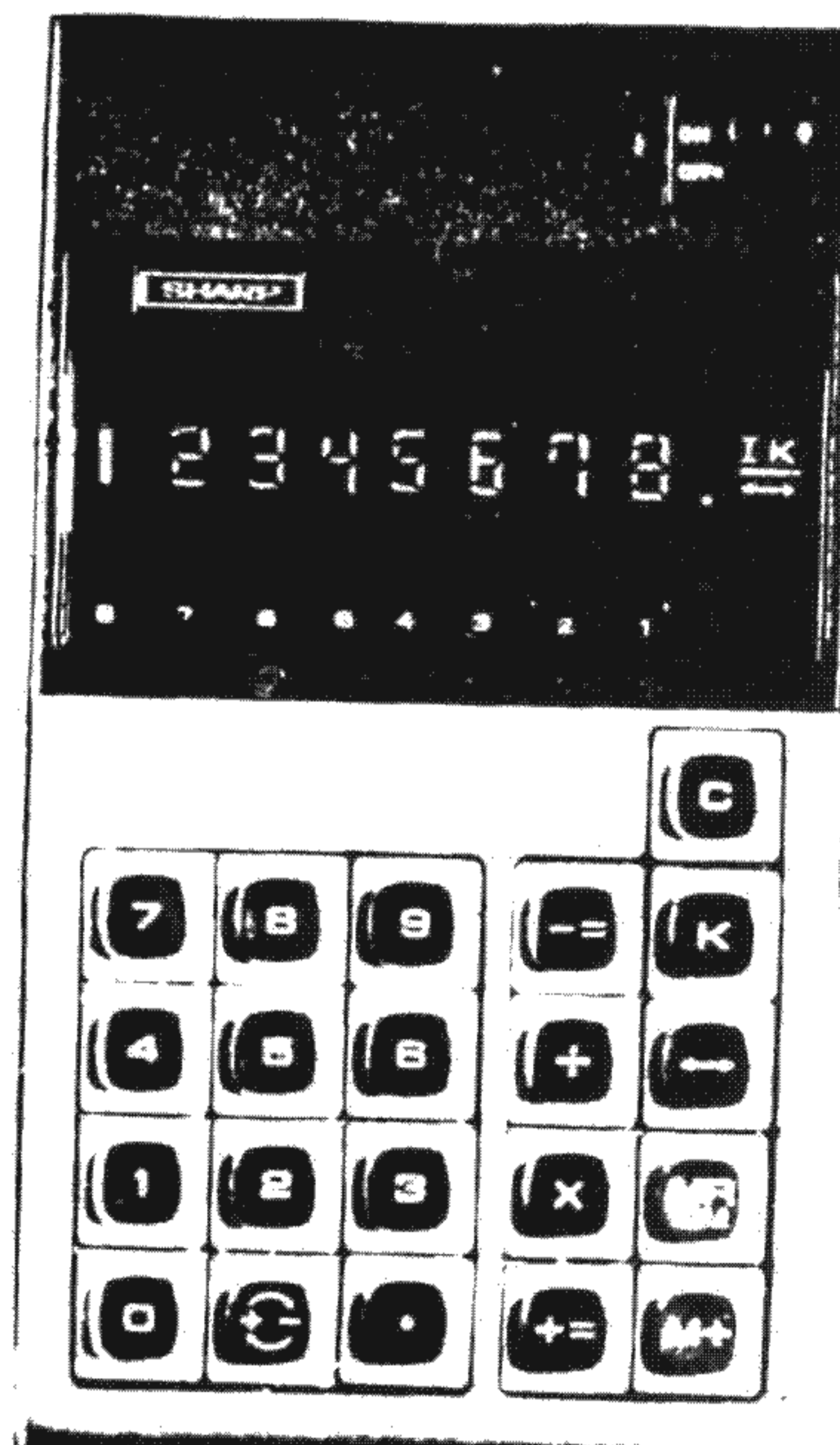
Audrey Young, John Ryall, Margot Bourke, David Waghorn, Ian S. Pilott, Dark Merby, Christine Haggart, David Tripe, Brendan Smith, Ahfo Wong, Thomas the Proctor, Stephen Hall, Wiki Oman, Graeme Simpson, Allison Mackay, David Rutherford, Lloyd Weeber, Gyles Beckford, Patrick O'Hagan, Krishna Menon, John Henderson and his mates Derek and Richard, Graeme Collins, Les Slater, Robert Pui, Claire Smith.



Advertising Manager: Chris MacKay (Home phone: 64-698).

Published by Victoria University of Wellington Students Association, Private Bag, Wellington and printed by Wanganui Newspapers Ltd, Drews Avenue, Wanganui.

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by Dianne Hooper

There are not all that many parents on campus, but the free availability of creches not only for the children of students but also for the whole community, is an issue that should concern everybody. The longer there are no free creche facilities the longer women will be chained to the role of unpaid baby minders and house-slaves. The longer there are no free creches the longer the right of the woman to participate in exactly the same way as the male in the means of production will be denied. As long as there are no free creches we are condoning an economic system that will always put profit above the needs of the community.

It looks like New Zealand will become one of the last countries in the world to recognise the need for the free community creches. Many other advanced countries see creches in the same light as we see primary schools. But because it is economically viable for western countries to maintain the nuclear family set up, the obvious need for creches will never become a priority for government until people demonstrate that need clearly and violently.

A woman's job?

This means firstly, a recognition by the male sector of our society that the raising of children is not solely a woman's responsibility. The raising of and fulltime caring for small children must be seen as a community responsibility where the men must participate equally with the woman. The biological function of women is to give birth to and suckle a child. But it has never been clear as to why many believe that it is also a woman's biological function to raise that child, almost entirely by herself, for the next fifteen years. In fact it should be realised that raising a child

beyond the small infant stage is not a women's biological function. It is rather a social tradition that is conveniently encouraged by an economic system whose profit motives supercede any concern for the well being of the community at large.

It is ironic that as this present time of labour shortage in New Zealand there exists a mass of housebound women who could participate in the work force if they so desired. But this rejected source of labour cannot become a part of this paid male-dominated work force while there is no adequate provision of child care centres. In time if the labour shortage becomes more acute, capitalist firms may attempt to set up their own creches in order to attract the housewife and mother. But the woman's position is not alleviated. She is, often, still the unpaid housewife and baby minder after hours. Further more, she is taking on a dual responsibility...that of taking part in the means of production as well as continuing to take the responsibility for finding care for her children while she works. It is a decadent economic structure which can only alleviate human needs within its own greedy definitions, and it is a decadent government that does not even seem interested in the alleviation of the child-care need, for all its possible economic advantages.

University endorses decadence

The university endorses wholeheartedly this decadence if it does not provide free creche facilities for the children of student-parents. As an institution it is clearly revealing that academic interest does not need to involve human interest. Academic philanthropy is shown to be hypocrisy when the university cannot recognise the simple but pressing needs of students who are

parents. A student-parent is the only member of society who cannot do a fulltime course at this university if he/she wishes.

At present there are creche facilities partly financed by the university at 67 Fairlie Terrace. Extensions are being planned, (and have basically been approved) into the house next door, but these will be delayed as long as the university continues to grumble that the house is 'not up to standard' and may require an expenditure of ten thousand dollars in improvements. This house is a sound structure and does not need such a massive expenditure in improvements.

Despite this new extension, Fairlie Terrace will remain an infeasible and token creche for student-parents. From the confusing amount of government 'welfare' regulations, it can be seen that a certain number of children are permitted to use the creche in any one hour. This means that the children are booked in by the hour, of which the total number of hours per week is recommended as being the tiny sum of six! Extra hours may be obtainable hereafter at an extra but minimal rate, but the stipulation remains as a harassment. The average student-parent, under this system, can do at the very most, only 18 credits, or half a fulltime course. Booking children in by the individual hour rather than for afternoons or mornings or full days at a time is frustrating and impractical. Student-parents must spend most of their time travelling to and from the university for the small number of hours the child may be booked in.

Students burden

The Fairlie Terrace creche is not a free creche. The charge is forty five dollars per year per child for the small and wrangling service it is able to provide. The redeeming features of Fairlie Terrace are an excellent staff, and a variety of good facilities.

The Students' Association operates a creche that is at present based in the Memorial Theatre Foyer. But although this is a free creche, and is centrally situated, (unlike Fairlie Terrace) it is fundamentally inadequate. Operation of the creche, owing to pressure from the union management and student activities in the theatre, can only take place for three hours a day, from nine am to twelve noon. Facilities are meagre, and the surroundings (e.g. top heavy display boards easily pulled down by children) are dangerous. No finance at all comes from the university for this creche. The Students Association is shouldering this cost that belongs with the university. The Memorial Theatre Foyer creche needs different premises, extended hours and should already have university finance. Even with the extensions to the Fairlie Terrace creche, this alternative creche will continue to serve as a needed addition for student-parents who can ill afford to pay the fees required of them by Fairlie Terrace. But even so, users of the theatre foyer creche cannot do a fulltime course and must have lectures in the mornings.

University male-dominated

Criticism has been levelled at the Students Association, for not providing a feasible free creche. The criticism is valid in that students who are parents cannot

make full use of the student union facilities that their association fees entitle them to, due to lack of creche facilities. However the mistake should not be made that it is the responsibility of the students to finance a creche within this university. The responsibility must come back to the university as a whole.

One suspects that the lack of sympathy for the need for child care centres stems in part from the male of the species who traditionally has never had to accept responsibility for the raising of children, and doesn't see why he should suddenly have to accept it now. It is unfortunate that most of the positions of responsibility in the university are held by men. However, the more creches and child-care centres are available, the more women will be able to acquire higher qualifications which will in turn enable them to pursue higher positions of responsibility in society.

At present there are two vacant houses on Kelburn Parade (numbers 26 and 28) which are to be demolished eventually to make way for the huge Von Zedlitz building. With the roll dropping, at this university it is obvious that the Von Zedlitz will be a wasteful and extravagant monstrosity if built. In the meanwhile 26 and 28 Kelburn Parade remain vacant in premature anticipation of the Von Zedlitz building. At least one of these vacant houses could be used as an extension of or alternative to the Memorial Theatre Foyer creche. The Assistant Principal of the university has been approached by two members of the executive as to the possible use of these houses for a creche but we have been fobbed off with the excuse that there are other 'more pressing' academic priorities, in the allocation of space.

The matter will be raised at a university council meeting on May 27. The students must consider whether or not they want a university that serves only the interests of academy which serves ultimately the profit motive in society at large, or whether it wants a university in tune to the pressing human needs of its students.

In pressing for a feasible free creche in the university and for free creches in the community at large, students can combat the omnipresent profit motive of our economy that coerces human beings into oppressive roles and has no regard for their real needs.

If 26 and 28 Kelburn Parade were made available as alternative premises for the creche that is now operating in the theatre foyer, extra finance will be necessary to cover increased running costs if the hours are extended. The university must be confronted. So far this year the university has made it known that more association money should be used to finance the university welfare services. This is an evasion of the university's responsibilities. The creche issue will enable this conflict to be exposed.

An all embracing Creche Forum will take place at 1pm this coming Monday (May 27) in the Union Hall to promote and determine student action. As many people (and children) as possible must come. An exciting mass adjournment to the University Council Conference will follow. Students must take a positive and concerned stand on such a symbolic and comprehensive matter.

All you can do when you can't persuade yourself that you have any thing significant say (hard enough at the best of times) is, to take recourse in chat. The trouble is that to chat you must have a fund of gossip and when I search back three rather empty weeks I find I have none, or none I could bear to repeat. I just don't know who's being doing what with whom and who thinks what about it; I'm not even sure if I knew what's what or who who is. All of you who care no doubt have adequate versions of your own already. At least I hope so - the thought that every one has been gazing at their assorted navels in assorted seedy rooms, the thought that that's what holidays are really about is too painful, too truly absurd, to be entertained for a moment.

However, I did manage to struggle out of my torpor on the odd occasion, to participate in what called by called, given a fairly elastic imagination, events. Crowds of slyly expectant faces and a Dominion review that was almost excited led me to 'A Streaker Named Desire', late in its most successful season. I should have known better than to trust the Dominion, especially when sniggering over student antics. I should have examined the faces of those leaving the theatre, the dirty little buggers with their sweaty giggles! I must admit though, despite my determined and self-righteous

melancholy, I was persuaded to laugh at some of the jokes I could hear; and that, like everyone else, I wished some of the streakers would slow down, so that we could examine them more critically. And the matter of the play? I quote a famous man, versed in the art of plain-speaking:

"I know you believe you understand what you think I said, but I am not sure you realise that what you heard is not what I mean" - I think I have it right, though it might be the other way round. Incidentally, a prize unspecified, is owing to whoever can guess who thinks he said that, providing they can prove they are who they say they think they are, or at least give a good impersonation. It's not Levi-strauss on cross-cultural communication, nor is it in Maori. My only other comment on the said Revue is, if I had had a petrol bomb handy and if I wasn't a coward, there would be five fewer people around pretending to be a band.

DRAMA

When I come to think of it, most of my current fantasies are somewhat murderous, which at least distinguishes me from Michael Wilson & Co, all they think of is sex. I think it began when all those guns and bombs went off on the Terrace and one night down there a man pointed a water-pistol at me from a second-story window. It's become a matter of getting them before they get me. I wanted to machine-gun the entire audience at Downstage the other night (not an uncommon response, I gather, among sensitive young folk in these troubled times), when I wasn't absorbed in The Sea or the girl in front, who looked like a heavy-weight Domonique Sandys. Quite a good production in some ways, but it's now finished its run. And Repertory wasn't giving complementaries for Boys in the Band. Imagine riding in on a big black horse or motor-bike or something and beating up on the little poofs.... The morals of today's theatre-goers being what they are - unhealthy, droolingly voyeuristic - the production was a total sell-out. It is also over.

Everything else on at the moment is strictly for the kiddies - I can't seriously recommend 'Toad of Toad Hall' to anyone but a budding pederast, so I suppose all other aging debauchees must entertain themselves or else go to the movies. If you don't like thinking

but do like paper-mache monsters and sweaty breasts, try 'The Golden Adventures of Sinbad'. Meantime, I'm back to hot chocolate, cold baths and a page or two of Pilgrims Progress before bed; it gets you through the term. And, who knows, come November you might see me at the other end of a bazooka on top of the James Cook, the star of the ultimate in Live Theatre.

Martin Edmond.

DOWNSTAGE THEATRE

Hannah Playhouse
Cnr Courtenay Place & Cambridge Terrace
Nightly at 8.15pm Dinner 6.45 pm

VICTIMS

by Joe Musaphia

Directed by Nonnita Rees. Designed by Peter Rider.

Are we really free?

Discussion about the merits of capitalism and socialism often centre around the restrictions placed on individual freedom of societies under the different systems. New Zealanders, like most people in western societies, cherish what they believe to be their extensive individual freedom. Sympathise as they may with socialist ideals, they nevertheless would not like to live in socialist countries because they believe they would be coerced, brainwashed, coaxed, re-educated or otherwise forced to do things that they as individuals, do not want to do.

Such are the misconceptions that surround the whole idea of freedom. Freedom itself, is a hazy ideal (that is) loosely defined and in reality, unattained in any society that has existed or exists today. Notions of freedom most often find their expression in the ideal of democracy, which although it too has never purely existed, has often been aimed

at by societies throughout history. It is very much culturally and historically defined in actual practice. Democracy in ancient Athens for instance, was actively practised by a small class of citizens, while the majority of the populace languished in slavery. While the style of democracy practised by the elite was pure and to an admirable degree, the society as a whole would not be considered democratic by today's standards.

This immediately leads to the question of just what today's standards are, which to be answered must be looked at in terms of how these standards arose, and what exactly it was that decided how democracy would be defined and expressed in our society. Democracy as we know it evolved with the rise of the bourgeois class, and arose as a guiding set of principles to safeguard and to sanction their rights. For instance, bourgeois claims to private property are reflected in the supposedly democratic idea that is a person's inalienable right to own private property. But of course, it is naive to suggest that everyone has equal access to property and wealth, therefore such ideas merely become apologies for the continued privileged access of one class of people to property and wealth. At the same time, they mask the fact that the majority of people are denied access, and so their freedom is in this sense, quite illusory.

The idea of classes is essential in understanding just who has the real freedom in our society. It is only because of their privileged position that members of the dominant classes can in fact enjoy freedom, a precondition being that such freedom is denied to the majority of people. For instance, students are only "free" to come to university and choose what courses they will do precisely because the mass of people in New Zealand are in one way or another denied that choice. Only a minority, a privileged few, can attend at any one time, and there are numerous safeguards and limitations to ensure that only this few exercise what is supposed to be a freedom for all — the right to a free education. Many of the freedoms we enjoy are of this type — they are based on the fact that only a select few can exercise them and the mass of people are unable to. When this exercise takes the form of petty self-indulgence that pursuit of trivial self-interests so often does, then the situation becomes even more exploitative and more unjust.

Our notions of freedom are usually of a "do your own thing" type, wherein people have complete freedom insofar as they do not impinge upon or deny the rights of others. This qualification, of being careful not to tread on other's toes, carries with it in an important implication. It implies that other people are somehow a restriction or hindrance, that they some-

how restrict one's own unbridled pursuit of freedom, happiness or whatever. As such the bourgeois democratic concept of freedom is essentially a negative one, because others are seen as obstructions rather than as necessary means to fulfillment.

It is often supposed that individual freedom and socialism are somehow directly opposed. This misconception arises out of the western method of philosophy that tends to separate out ideas, and to pit them one against the other. A dialectical approach however would show how the two concepts are in fact reciprocal and mutually incorporate each other. For instance the key to socialistic progress lies in giving wide scope to individual drives and talents. But here the objection is often raised that it is individuality expressed along narrowly defined lines, that one is free insofar as one conforms to the will of the majority. This is where it is important to realise in just what specific cultural and historical situations are these notions of socialism and democracy being expressed. In China for instance, a dictatorship has indeed been established, but it is unique in history in that for the first time the majority of people control the means of production and hence have the decisive power in the society in which they live. The restrictions that are imposed on people we tend to regard as somehow inimical to freedom. This view is however very ethnocentric, very much a reflection of our own cultural bias towards individualism. In a country such as China, with its stress throughout history on the collectivity and group action, this emphasis on individual rights and freedoms is somewhat meaningless.

Socialism acknowledges that individuals find their true realisation through others, and seeks to encourage this, hence there is far less emphasis on purely self-interested needs. Man is a social animal not only in that he needs the company of other men, but it is through this very company that he is created and transformed. Ultimate freedom can only ever come by realising and then utilising the potential for self-fulfillment, for liberation, that resides in others. Such a realisation will dispel the image that we tend to have of other people outside of and confronting us, objective and at times oppressive. Our society fosters such an image, and as such is at sharp variance with one that realises that the only avenue to true freedom is through and with others.

Patrick Martin



GYNAECOMNEMONICOTHANASIA

which means "memories of women die". The thoughts and activities of women of the past are suppressed or overlooked, — her story is neglected by history.

Of all the books available for purchase or loan to the readers in the United States in say 1970, less than one-fifth of one per cent were on the subject of women — and most of these (750 titles in all, six pages out of 3,320 in Subject Guide to Books in Print), were written after 1965.

Since the "re-birth of feminism" in the 1960's, women have become both newsworthy and scholarship-worthy. Women can now read about themselves as recorded and interpreted by themselves, and they can write about themselves at all sorts of levels. A great deal that is printed (or cyclostyled) is ephemeral and trifling. Publishers may put profit before quality of content; women's presses may thrive on propaganda; and most women's groups and cells disseminate written material of erratic quality. But excellent scholarly work is also being produced; and some valuable neglected writings are being re-issued or edited for the first time. And all the material, whatever the literary or academic standard, is worthy of preservation because it is all part of an historical phenomenon, — a unique phenomenon which is being uniquely reported and interpreted by participants acting, at varying degrees of sophistication, as participant-observers. This momentum of reporting and enquiry cannot be sustained and is not likely to recur. At the same time, inherent in this work is a fresh perspective, the value of which should not be under-estimated: it is a privilege not offered to many generations — to look out, to look around, and to look backwards at society from a novel look-out point, instead of viewing it only through the fixed window-frames of established and time-honoured edifices.

For this and other reasons "clearing-houses" for women-

oriented studies are springing up, for example, in the United States and Australia. Some of us are initiating one in Hamilton — for the storage and retrieval of New Zealand produced material on women, to collect in a central depot and make available all published and unpublished essays, dissertations, parliamentary submissions, reports, speeches, talks and articles. (What happens to all these at present?) Access to what has already been done will help speakers in various groups (women's groups receive many invitations to speak to other groups and to schools); it will be helpful to those who want to follow up what they have heard in talks and discussions; and, of course, it will be useful to students. Secondly, the potential for good second-generational material cannot be developed without a storehouse to make available what has already been done, for collation, comparison, and so forth. Comparison is a process that not only stimulates arguments and hypotheses, but does much towards creating worthwhile standards, thus avoiding the risk of not being able, because of scarcity of material, to distinguish the hackneyed, the peripheral, the shallow and one-sided, and the discredited.

Thirdly, the knowledge that essays and speeches can be preserved and made use of should encourage, say students, to write on women-centred or women-oriented topics. At present many students are deflected from this area by indifference or active discouragement (e.g. sneers, leers, jocularities). Fourthly, the store of tested data as well as the expressions of emotion, public objectification of rage and fears, should serve to steady emotional reactions, rebuke prejudice, and allow a wide and unimpassioned, or not over-impassioned, focus to topics, problems and arguments. Fifthly, the existence of such a collection should encourage formal implementation of studies of women in schools and universities throughout the country.

A clearing-house for New Zealand is a challenging undertaking, — and a start must be made immediately before the growing mass of material becomes too daunting to tackle.

We are appealing for material, expertise and labour; if you are interested please get in touch (C/- Sociology Department or Psychology Department), with one of the following:

UNIVERSITY OF WAIKATO:

Susan Ariell	Glenda Betts
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Lyndsey Cooke	Margaret Fretz
Phil Harington	Kay Larsen
Finola McGaughey	Margaret Oaten
Rosemary Seymour	Dorothy Wales

We aim to preserve the thoughts, activities and achievements of contemporary New Zealand women and girls, to search out and present what may be known of ourselves in the past — and thus give confidence and encourage our continuing enterprise now and in the future. Therefore, our name and motto is:

ABGYNAECOMNEMONICOTHANASIA: NZ

—Rosemary Seymour, April 1974.

Association of South Pacific Students
Stowaway Dance
University Cafeteria 8.30—2am. All welcome. Admission — \$1.50.

Labour youth soft on Japanese capital

One particularly interesting example of apologetics for the capitalist order which I happened upon recently was a seminar discussion run by a group called the International Union of Socialist Youth (IUSY).

This IUSY is an international organisation of the youth groups of various social-democratic and socialist parties around the world, and is represented in New Zealand by the youth groups of the Labour Party. The topic for the particular discussion to which I refer was "Japanese Economic Expansion in the Pacific".

The first speaker was a Mr Loo Choon Yong of Singapore, who started off with a reasonably fair description of the pattern of economic relations between Japan and the countries of South East Asia and the Pacific. He told his audience of the importation by Japan of raw materials, while Japan exports were mainly of manufactured capital goods — a typical pattern of trading relationships between colonies and their metropolis, although this Social-Democrat, of course, would not think of describing the relationship in this way. Loo Choon Yong proceeded to regurgitate volumes of figures on the precise nature of Japanese investment in the area, how it was increasing and so on. 35% of all Japanese foreign investment is directed to S E Asia; originally it was in the mining industries (to provide raw materials the Japanese needed for their industry) but now, as a result of tariff barriers, there is increased diversification into manufacturing.

We were also told about the foreign aid that the Japanese provide. In 1972, 62% of Japanese official development aid went to S E Asia, but this was hardly a gift to the countries concerned. In fact, the use of the word "aid" is very misleading, because what in fact this aid consists of is export supply credit—the recipient governments are obliged to pay the money back to the

Japanese, and the money lent must be spent on Japanese goods. This hardly allows for the countries of S E Asia to assert their independence from the Japanese neo-colonialist economic dominance. And what is more, the aid is directed to specific purposes in the complementary economies — building railways to make the supplies of mineral ores for the Japanese cheaper, or constructing oil pipelines so that the Japanese can get their oil at less cost. The aid is directed in such a way as to assist the Japanese to better exploit the people and natural resources of these S E Asian countries. But Loo Choon Yong did not ask for an end to Japanese exploitation of S E Asia, but only that it be done in a slightly less crude manner: he wanted more united aid, and more technological assistance.

In continuation of his theme that the Japanese should be rather less crude in their approach to S E Asia, Mr Loo went on to outline a programme for reforming the behaviour of the Japanese businessman. Criticism had been levelled at Japanese businessmen because they cut themselves off from local communities, ignored local customs, and could not communicate with the local people. The same ideas were expressed by Mr Tanaka, the Japanese Prime Minister, after he had been subjected to massive riots in Djakarta. But the point is that, regardless of how Japanese businessmen behave towards the local communities, the exploitation of these people continues in the same way. The colonial dominance in the international economic relations continues.

One of the current problems in S E Asia that Loo observed was that there was very little improvement in the standard of living taking place. The solution to this problem, as he saw it, was to encourage



An Indonesian student savagely attacked by police while demonstrating against Japanese imperialism earlier this year.

increased foreign investment, especially in a country's export industries. The poor man was apparently unaware that the concentrated expansion of the export industries of an underdeveloped country usually makes it worse off than before, rather than better off, because of the fall in price of the country's export commodity as a result of the increased supply of it. Loo has also advocated the development by host countries of an effective "countervailing power". The practical possibility of this when a country's economy is tied to the Japanese would appear to be virtually nil. But Loo Choon Yong finally displayed his concern for the continued exploitation of the people of S E Asia when he assured his audience that the Japanese had a bright future in the area (if they chose their business executives more carefully).

The person invited to comment on Loo's paper was Tony Haas, who insisted that the important thing to emphasise in respect of economic relations with Japan was the "mutuality of interest (with vigilance)". The precise meaning of this term is unclear, but it might mean that the ruling classes in the Japanese neo-colonies in S E Asia and the Pacific have the same interest in the exploitation of the working classes of these countries as do the Japanese multinational corporations. The other important arguments that Tony Haas emphasised was that the people such as New Zealanders who called for more control over the Japanese must not be too strident — it might deter Japanese investment. Moreover, if the Japanese were thwarted in their attempts to freely exploit the peoples of the region, they might once again turn to military methods, as they did in the 1930s and 1940s.

The point I want to make in respect of all this is that the options offered by Loo Choon Yong and Tony Haas for the development of S E Asia are no real solu-

tions at all. For as long as the Japanese have investments in the region, it is in their interests to keep these countries poor, so that they are more readily exploitable. It is of no use to apply the formal propositions of the economic theory of international trade to situations in which there is a colonial dominance relationship — where the countries participating are grossly unequal. The real solution to the development problems of S E Asia does not lie in a slight alteration of the form and shape of Japanese investment. The solution lies in allowing these countries to develop in such a way that the technology is relevant to their own experience. The countries of S E Asia must concentrate on producing the goods which they themselves need, and they must produce them according to a production process which is not beyond their understanding, and for which they are able to provide their own raw materials. Only in such a way can a country become independent and self-reliant. Loo Choon Yong argued that foreign investment introduced the people of S E Asia to technology, but as Mao Tse-Tung pointed out:

"There are two different attitudes towards learning from others. One is the dogmatic attitude of transplanting everything, whether or not it is suited to our conditions. This is no good. The other attitude is to use our heads and learn those things which suit our conditions, that is, to absorb whatever experience is useful to us. That is the attitude we should adopt."

But perhaps the best indication of where the speakers lacked appreciation was in the question of Loo Choon Yong as to what would happen if there was a left-wing government elected in Japan. He did not attempt to answer the question. My answer to the question is that nothing would happen: one cannot divorce a government from the economic base underlying it.

— by David Tripe

AUDITING

Two officers from the Audit Department will be visiting university as part of the employers visits programme on Thursday, May 30.

If you wish to find out about career prospects etc please phone the Careers Advisory Board at 44-447 and make an appointment.

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PORTUGAL Background to a putsch

The following is the first in a series of three articles on Portugal by Tom Appleton. The second will deal with the socio-political and historical situation of the country while the third will take a closer look at its colonial empire and the African liberation movements. This first instalment tries to shed some light on the most recent developments.

The place: Lisbon, Portugal.

The scene: Thousands of delirious people gathering on Lisbon's central Rossio Place to hoist the Portuguese flag and sing the national anthem. The entire population of the city seems to be gathering in the streets. Voices are singing and shouting, scanning the most beautiful verses: "Victory, victory, Freedom. De-mo-cra-cy. Down with Fascism. Free the political prisoners. Close Tarafal concentration camp."

The time: May 8, 1945, Victory Day.

But Portugal was not to shed its dictator, Salazar, yet. The western allies, never known to have minded a moderate fascist system, even fully re-established Salazar into power and allowed his country to join their ranks in Nato.

In 1966 Salazar celebrated his fortieth year in power, but only two years later he died of a brain hemorrhage. The man who took his place was Marcello Caetano.

His nomination was almost logical, even obligatory. A Catholic and originally a Monarchist, an embittered critic of democracy and parliamentarism, he was ideologically especially well prepared, to understand, assimilate and hail the military dictatorship.

He was a political empiricist and traveled extensively to Mussolini's Italy to receive his educative laurels there. Initially a dedicated advocate of "Lusitanian Integralism" — a kind of tight regime over the Portuguese African, Indian and Brazilian sphere of influence — he later abandoned these and other beliefs and ties, such as with the Monarchists. Hanging on tight to Salazar's band wagon he maneuvered himself into the position of Salazar's closest associate.

At this time Santos Delgado, one of Salazar's old associates and his representative with the armed forces, took steps to develop the regime into a monarchy. Caetano, who mind was more flexible, was opposed to this, seeing that such a move would seriously disturb Portugal's relationship with other European countries. Salazar solved the problem by deposing both of them.

From this time, 1958, dates Caetano's career in the political underground. Taking up a professorship at the University of Lisbon, he soon became its chancellor and returned in 1962. His image, which he worked at, was that of being a liberal.

At this time he sent a report to the overseas ministry suggesting a reappraisal and new regimentation of the colonies.

In this report Caetano stated that under the then circumstances any solution of the problem had to fulfill three conditions:

- 1) To allow the Portuguese diplomacy to change the international climate, especially towards friendly governments, favourably.
- 2) To not endanger national interests, particularly the lives and possessions of the Portuguese in Africa.
- 3) To be effective administratively.

He goes on to say that "the only constitutional change one might attempt would be to transform the present national unity state into a federal state." "The Portuguese community would then comprise three federal states, Portugal, Mocambique and Angola, and the provinces of Guinea-Bissau, Sao Tome, Macao and Timor. The Cape Verde Islands would receive the status of *ilhas adjacentes*."

In the international context of 1962 —

General de Gaulle was about to grant Algeria independence, and other European African colonies were rapidly gaining a similar status — this attempt of liberalisation was Caetano's main political trump.

His argumentation goes on to show just how far he was willing to go: "Firstly, this is a considerable step forward on the way to the two province's self-government. Secondly, this change gives the settlers a larger say in the administration and arouses a sense of responsibility. Thirdly, it demonstrates internationally our dedication to evolution. Fourthly, it reconciles the desires for self-government in the provinces and the pressures from outside in the direction of autonomy, with the necessity to leave the provinces under Portuguese influence and to hold them by all means. Finally, this change within the frame of a federal constitution allows for a strengthening of the financial autonomy so that the provinces would need no more than the senate's permission for foreign investment."

This means, in fact, by keeping as small as necessary a political and military involvement in the colonies, to allow for as great as possible a financial exploitation. In other words, all that was new, was to invite foreign capital from the western Nato allies, into the colonies so that there would be a massive common interest at stake, if the question of independence was raised.

Salazar was not the man to venture this very dicey project. He hoped to solve the problem by just sitting tight and hoping for the best.

As far back as 1951 Caetano had offered to replace Salazar. He learned to wait during those 17 years prior to his ascension to power, in 1968.

Forty years of Salazarism, political detention, censorship, and complete totalitarian strangulation had stifled and crushed all political opposition. There was no mobilisation, no global strategy, and except for Palme Inacio's "Revolutionary Unity and Action League" (a kind of political Dillinger organisation) all was quiet on the leftist front. Caetano had to do no more than quietly slip into the mould left behind by Salazar's death and take over. The ineffectiveness of the left can be seen from the fact that for ten days, after the old dictator's initial brain hemorrhage until his death, the government was all in disarray and immensely vulnerable.

In October 1968, just after Caetano had taken over the government with the blessings of the military, the church and the ruling oligarchy, he invited the exiled leader of the socialist opposition, Mario Soares back to Portugal, a move that was interpreted by the international press as a first sign of a more liberal rule.

In the following year, it was announced, elections were to be held. They were too, but no opposition member managed to win a seat in the national assembly. Caetano's victory was one hundred percent complete; no doubt not a very intelligent way to demonstrate even a semblance of democracy.

After that, the experiment at liberalisation came to an end. Even the 1963 draft of change of the colonies' status was not implemented. Caetano was forced to imitate Salazar, with the difference of having less influence (power) and having to be more hypocritical.

Under his dictatorship, onward of 1971 Portugal's military involvement in Africa grew

to enormous dimensions: 250,000 conscripts, 50 percent of the government budget put into defence, 100,000 draft dodgers and deserters, two million workers looking for work in other European countries (out of a population of 8.5 million, this is one third of the active population, more even, when one considers that these two million are predominantly men).

After 1971 the opposition began to reorganise. In October of last year, further farcical elections were held. By decree it was forbidden to even mention the colonies. Those who wanted to vote for opposition parties had to use ballots made of different paper. Opposition members were not told of the exact localities or time of the election, they were not allowed to make public statements or print election posters, they were harassed by the police, etc.

It was obvious, that with the incrustation of government inside and the victorious liberation movements in Africa the end of Caetano's government was drawing nearer.

Ironically, it was not brought about by the left, which had by now organised itself, but by the coup d'etat of an insider: General Antonio de Spinoza.

A year ago, another general was close to ousting Caetano: Kaulza de Arriaga, a nuclear physicist and reorganiser of the defence ministry. He believed that a short and triumphant stint in the colonies would boost his image enough to catapult his political career rapidly upward. His understanding of guerilla warfare was that "a guerilla is like a fish in the water...if you can't catch the fish, you take the plug out." This meant, discarding the statement's jocular



Salazar

overtones, a series of unparalleled massacres, the best known being that at Wiriamu in Mozambique, which the London Times blew in June last year, a week before Caetano's visit to London. A Portuguese My Lai.

Characteristically, Caetano's reaction to the thousands of progressive and outraged demonstrators that greeted him was: "That's a problem of your police, not mine."

However it meant the end of Arriaga's brilliant political career. Spinoza was, at that time, engaged in a campaign to "conquer the hearts" of the population of Guinea Bissau. If we understand, that Amilcar Cabral's Party for the Independence of Guinea and the Cape Verde Islands (PAIGC) was immensely successful and controlled almost 80 percent of the country. If we understand that Portugal was hanging on there at the end of its tether. If we understand that Cabral was murdered by members of his own party, to whom Lisbon had promised the independence of Guinea Bissau if the present leaders of the PAIGC were eliminated. If we understand that the Portuguese commander in Guinea Bissau at that time was Antonio de Spinoza, and that he according to 'Newsweek' was awarded his government's highest military medal, "for his consistent success in keeping Portugal's Black African rebels at bay" then there is no reason why — until conclusively proved to the contrary — we should not assume, that in General Spinoza we have before us the true murderer of Amilcar Cabral.

That fact alone should suffice to disperse all hopes for a coming democratisation of Portugal. Caetano, who knew that Spinoza "had been touted as a possible eventual successor to himself" ('Newsweek', March 25) tried to martyr his deposition less spectacularly than that of Arriaga's.

To understand how, we must understand the mechanics of censorship in Portugal. There is virtually no aspect of Portuguese political and public life which is not controlled by censorship. All news is pre-censored and changed with ad lib additions. The regime can prohibit the publication of certain information and comments, it also controls the length, headlines and placement of the news in newspapers and on radio. The censors control everything, even the style of the news.



Not celebrating, but demanding freedom.

And not only do they control the press, radio and tv, but also books, films, plays, even renditions of classical poetry and the lyrics of the famous Fado-songs. Also small ads, gossip columns, everything. The final decision lies with the "Prime Minister".

The education of the censors is generally of average and below average standard. Mostly they are priests and officers.

Certain books are banned, certain "subversive" words have been eliminated from the language, the names of certain persons may not be quoted under any circumstances. Speeches by the Pope, encyclicals, even certain interviews of the dictator himself did not escape the censors' scissors.

It remains a mystery how under such circumstances, Spinoza could have published "a slim new volume entitled 'Portugal and the Future', wherein he urged that Lisbon put an end to its costly colonial ward by granting the Africans partial independence." (Newsweek, March 11).

Is it anywhere near surprising that "right-wingers immediately began to lobby for Spinoza's dismissal"? (ibid) Or that "Marcello Caetano has ventured no reaction beyond a discreet silence"? (ibid)

Indeed, only with Caetano's previous permission could the booklet have been published, and only with intent of deposing Spinoza. Perhaps then, Caetano's speculation might have gone, he could himself have introduced some measure of change somewhere along Spinoza's lines.

After the conservatives' demand that Spinoza be fired, Caetano was only too happy to oblige. But Caetano obviously did not take into account that what had worked against him almost 20 years earlier, the firm entrenchment of the government, was no longer operative now to keep him in power. The government was sitting on a powder keg and Caetano tentatively had thrown the match himself.

Spinoza's putsch must be seen as the equivalent in terms of a fascist totalitarian state, of an ascension to power of a "progressive" party in a parliamentary society. It is the only way the ruling oligarchy can retain its power and it won't be long, before this is understood. There will be more bloodshed and unrest, because Spinoza's progressiveness will only go so far. It's the same tight collar with iron spikes inside, only one size bigger.

As for Portugal's colonies, Spinoza's programme has left no doubt: "The country would be reduced to a 'muted canton of Europe' and perhaps indeed absorbed by Spain," to add to that country's Basque problem; yet another one. In effect, Spinoza's suggestions are almost identical to those of Caetano's 12 years earlier.

But what was already a political straight jacket then is not likely to be accepted by the African leaders today, who have had a taste of freedom and won't rest until after 500 years of the Portuguese yoke has been shaken off.



Caetano



Spinoza in the jungle of Guinea-Bissau, shortly before the death of Amilcar Cabral

THE LONG MARCH AGAINST THE U.S.

by Ian Hendry, formerly a student at this university, now living in Perth.

It may be of interest to Salient readers to know more of the coming "Long March" to North West Cape, Western Australia and the current controversy surrounding the establishment of an allied naval base at Gorden Island, just south of Perth.

North West Cape

The Harold E. Holt US naval communications station is located just outside the town of Exmouth, 850 miles north of Perth. The establishment of this base was originally meant for the benefit of civil navigation. However, when one considers that over half of the world's nuclear missiles are aboard submerged submarines and that such submarines are dependent on very low frequency (VLF) radio facilities, then a sinister light is thrown upon such so-called "civil navigational aids".

It comes as no surprise to hear that the Harold E. Holt base at North West Cape is regarded as a small but important facet of US nuclear strategy. This communications base together with the proposed Omega Base (to be located within the Lake Pedder National Park, Tasmania) places Australia in a position of aiding and



Map showing some of the foreign military bases in Australia -

abetting US nuclear warfare. With the above in mind a group of dedicated protesters are making a 6,000 mile trek to North West Cape. On their journey across Australia the protesters are planning to do the usual handing out of leaflets, holding public meetings and performing street theatre. On arriving at the communications base, on the eve of the federal elections, plans have been made to "re-purchase" the 28 miles of aboriginal land on which the base stands. Efforts will also be made to chant out the all-American evil spirits that dwell within.

However, things may not be too rosy for the protesters. In a letter to the *West Australian* newspaper a spokesman for 121 residents of the support town of Exmouth has stated, "We wish it to be clearly understood that we shall allow the freedom of speech to anyone who persists in making the march. We intend to be equally free in withholding any form of hospitality, assistance, or charitable feeling." Apparently, the people of Exmouth feel that protesters who have travelled 6,000 odd miles will not be satisfied with just a token demonstration!

In the mean time the defence of the radio station has been the subject of much controversy. The newly elected Liberal State Government is not keen to defend the base. If the state police do not defend the base then it will be left to the 33 man strong WA division of the Commonwealth police. While the state and federal governments bicker over who is to defend North West Cape, journalists are speculating whether the 300 strong WA special police will be called in, or whether the army will be preferred to the police. No matter what is the final outcome of such negotiations it would appear that the protesters will be left holding the trump cards.

Cockburn Sound Naval Base

While the 1,000 odd expected protesters are storming the North West Cape radio station, Mrs Judy Forsyth will be standing for the Federal House of Representatives as the sole candidate representing the Indian Ocean Peace Zone Party. Mrs Forsyth is campaigning for the immediate closure of the 30-odd foreign military bases located on Australian soil and the establishment in the Indian Ocean.

More specifically, the Indian Ocean Peace Zone Party is concerned over the proposed establishment of a joint US-British naval station on Garden Island in the Cockburn Sound, a mere 20 miles from Perth. In a public letter to the Prime Minister, Mrs Forsyth pointed out that previous Liberal Party Defence

Ministers had made it clear that the Cockburn Sound development would be more than a naval support facility for allied fleets. Instead it would be a full scale base for the operation of a nuclear submarines.

Already work is well underway at Cockburn Sound. A ten million dollar causeway has been built linking Garden Island with the mainland and a few naval buildings are under construction.

People protesting against the Cockburn Sound development argue that the military nature of the naval facilities could instead be used beneficially for commercial use. Protestors also argue that access to Garden Island should not be restricted to the gifted few with the necessary causeway passes or boat landing passes. Instead, Garden Island should stay the highly popular holiday resort for low and middle income earners that it has been in the past.

As a final word, may I say that the New Zealand anti-war movement may have successfully removed the Omega hot potato from the shores of the "shaky isles". However, things in Western Australia are far from healthy. North West Cape, Cockburn Sound, Diego Garcia and the Ethiopian navigation base make the Indian Ocean far removed from a potential peace zone. There is a large group of Australians determined to abolish all foreign military bases from their country. New Zealanders can help this cause by either joining the "Long March" in May, or supplying any relevant information on the Mt John, Omega, Harewood-Weedons or other such demonstrations.



Map showing all the foreign military bases in the U.S.A.

Education for Y.S'ers

Over the May vacation the Young Socialists held a successful educational conference in the Lounge and Smoking Rooms of the Student Union Building. The Young Socialists plan to hold such conferences as an annual event at Victoria.

Sixty-five people gathered to discuss important political issues ranging from Watergate to Women's Liberation and Abortion to a critique of the Labour Governments in both New Zealand and Australia.

It was generally agreed that the highlights of the conference were the addresses by two guests from overseas (Dave Holmes from Australia and Jim Little from the USA): Holmes spoke on the Labour Government in Australia - what it has and has not done; and Little gave an extremely interesting account of the implications of the Watergate scandal and how this has shown the incredible corruption in American politics.

Little spoke of the police-state methods used by the government authorities in trying to suppress anti-war activities and demonstrations: the planting of "agent provocateurs" in the ranks of the anti-war movement who tried to get activists to go beyond the law and then they incur heavy repression from the police and courts; the delaying tactics of the city authorities in the granting of demonstration permits; and the general harassment by the FBI, CIA and local police of persons opposed to the war in Vietnam.

Little explained that this harassment and the overall governmental corruption was not confined to the Nixon administration. The Johnson and Kennedy administrations were also neck-deep in anti-democratic activities. In saying, "American politicians have utter contempt for democracy", Little effectively summed up the situation.

It became clear as Little's talk proceeded that "Watergating" was caused not by one or several corrupt administrations but that "the system itself leads directly to (events like) Watergate".

Little was of the opinion that "despite the police-state tactics used by the authorities the radicalisation in the US is rising", which shows that no matter how repressive the federal administration becomes American people will fight for the democracy which only true socialism can give.

Dave Holmes exposed the myth of the Australian Labour Government being a true socialist government. Although 'within hours

of taking power Australian advisors were recalled from Vietnam, South African sports teams were banned, and the 27 1/2% luxury tax on contraceptives was lifted", major issues have been left undecided or shelved by the Labour Government. For instance trade links were still retained with South Africa, the claims of the indigenous people of Australia to their land rights have been shelved, and foreign policy is just about the same as that of the former government, especially in relation to Australia's position with the military dictatorship in South East Asia. Thus Labour is "caught in the contradictory position of alienating itself from its labour or mass base by moderating its policies in order to get the support of Australian big business."

Immediately after Holme's talk Keith Locke, editor of Socialist Action, compared the New Zealand Labour Government to its Australian counterpart. The New Zealand Labour Government has used much the same tactics as the Australian Government especially in foreign policy and industrial matters. In all, Locke said, there was not "that much difference between the New Zealand and Australian Governments". Although both are traditionally workers' parties, they both have right-wing leaderships which try to appease big business at the expense of the workers which they purport to represent.

Another item on the agenda was a panel discussion entitled "How can women win their rights?" Speaking on this panel were women with a variety of views and backgrounds, consisting of Janet Roth of the Auckland Young Socialists, Claudia Mason of the Christchurch branch of the Socialist Action League, Deidre Milne from NOW, and Mary Bachelor a Christchurch MP who is also sitting on the Select Committee on Women's Rights. Out of this discussion came many interesting points and live participation from the floor added greatly to this.

George Jackson, national secretary of the Socialist Unity Party and Matt Robson of the Socialist Action League debated the question of the expulsion of Solzhenitsyn and the repression of dissidents in the Soviet Union. Basically Jackson took the position since Solzhenitsyn was against the principles of the Russian Revolution and the current Soviet Government he had "forfeited his right to (Soviet) citizenship."

Robson on the other hand stated that although Solzhenitsyn had renounced socialist principles, he still should have the democratic right to disagree with government policy, as citizens in fact have (albiet to a certain degree only) in

many capitalist countries. Robson also explained that Solzhenitsyn's renouncement of socialist ideals followed from the distorted view of these ideals perpetrated by the Soviet bureaucracy.

Rounding off the conference was a social combining with an informal talk by Fred MacComish, President of the Pensioners' Association and Secretary of the Unemployed Workers' Movement during the depression.

MacComish reminisced about prominent figures in the early Labour movement in this country. The main point of MacComish's talk was that the well-known figures of the early Labour movement such as Savage and John A. Lee were not the true labour militants. MacComish maintained that the true revolutionaries of the time were people who are not widely remembered - people who were the real builders of the union and labour movements.

James A. Winton
(Young Socialists)

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Argot copy deadlines and publishing dates for 1974

ISSUE	COPY	PUBLISHING
1		May 3
2	June 5	June 12
3	July 17	July 24
4	September 4	September 11

Editorial Address: C/o Auckland University,
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Left: Some members of the work party with tangata whenua, Koro Dewes seated centre. Below: Whareniui and the 'Tane' and 'Wahine' signs lovingly adorned by Koro Dewes. Bottom: Smoko.



Students in the heart of Ngati Porou

by Roger Steele

About 18 members of Te Reo Maori Society, the Victoria University language and culture group, spent a week of the May vacation at Tikitiki, a village about a hundred miles north of Gisborne on the East Coast. They stayed on the central marae in Tikitiki, but spent most of their time at Kaiwaka marae, about two miles north of the village. The purpose of their stay was to do renovation work on the Kaiwaka whareniui (meeting house) and wharekai (dining hall), not to mention the ramshackle wharepaku (grotts).

Kaiwaka has been given over by the local Ngati Porou people to the students of New Zealand. The offer was first made by master carver Pine Taiapa a few years ago, before he died. The paint mixer, organiser of the project and go-between of the students and local people is Victoria's

senior lecturer in Maori language, Koro Dewes, who is from Ngati Porou.

The marae has been little used in recent years, but has a long history and is in the heart of one of the richest areas of Maoritanga in the country. It was originally a Ringatu church marae, and while the buildings are distinctively marae-style, the only ornamentation in the whareniui is a carved upraised hand (ringa tu) on the poutokomanawa, the main support pole.

The whareniui could comfortably sleep 60 people if not a hundred, in marae style with mattresses jammed together on the floor, and people jammed together on the mattresses. The wharekai, which has a large kitchen attached, could equally cope with such numbers. More than an acre of flat land surrounds the buildings. A stream runs down behind the kitchen, and across the road is the Poroporo river. Not far away is the sea. The nearest shop is two

miles away, in Tikitiki.

To what use will the marae be put? When Pine Taiapa wrote to the Vice-Chancellor of this university he said "I am confident that the students will respond to take pride in having a marae they can call their own, while pursuing their studies. We will have teething obstacles, we will relish them and overcome them, for we will be first in the field of pooling our know-how to make our country a happy multi-racial one...."

Those words give a clue to the spirit behind the gift. Already the wishes of Ngati Porou are being realised. A work party in Easter of 1973, and now this latest party (more like an ohu than any of Kirk's kibbutzes, I reckon) have cleared and painted and fixed and painted so that the marae is just about ready for regular use. Two or three electric stoves are still required, as are cutlery, crockery, utensils, a fridge, a washing machine, and dozens of mattresses. Any donations would be welcomed and put to good use - see Salient or the Department of Anthropology and Maori.

It is envisaged that groups will find Kaiwaka ideal for conferences, longer seminars, teach-ins and the like. Obviously with the wealth of Ngati Porou living culture so close, it is likely that the use will be Maori oriented, but it need not be exclusively so. Workshops on aspects of

Maori Art such as kowhaiwhai (rafter patterns) or tukutuku (reed panelling wall decoration) are obvious possibilities, with the extra incentive that the buildings could be adorned at the same time.

Another possibility for music students and people who like singing is that they could stay at Kaiwaka and hear the songs of Ngati Porou, possibly the most musical people in New Zealand. One of the most pleasant aspects of the May work-party's stay was the session in front of the fire every night, listening, learning, and joining in to the incredible range of modern songs and waiata, a great number of them locally composed.

It was an honour to be taught action songs by the widow of one of Ngati Porou's greatest composers, Henare Waitoa. Auntie Minnie, Kuia, Rewiti, Paul, and all the others, your voices are with us still.

I could get very sentimental describing the stay in Tikitiki, and the pain we all felt when we had to leave. Our 'keeping the marae warm' gave some pleasure to the local people who showed their feelings with gifts of Maori bread, puha, and most important, their company. What we experienced and gained in our stay, and what the students of New Zealand stand to gain from Ngati Porou through the gift of Kaiwaka and through being accepted into the heart of Ngati Porou, we will take a long time paying back.



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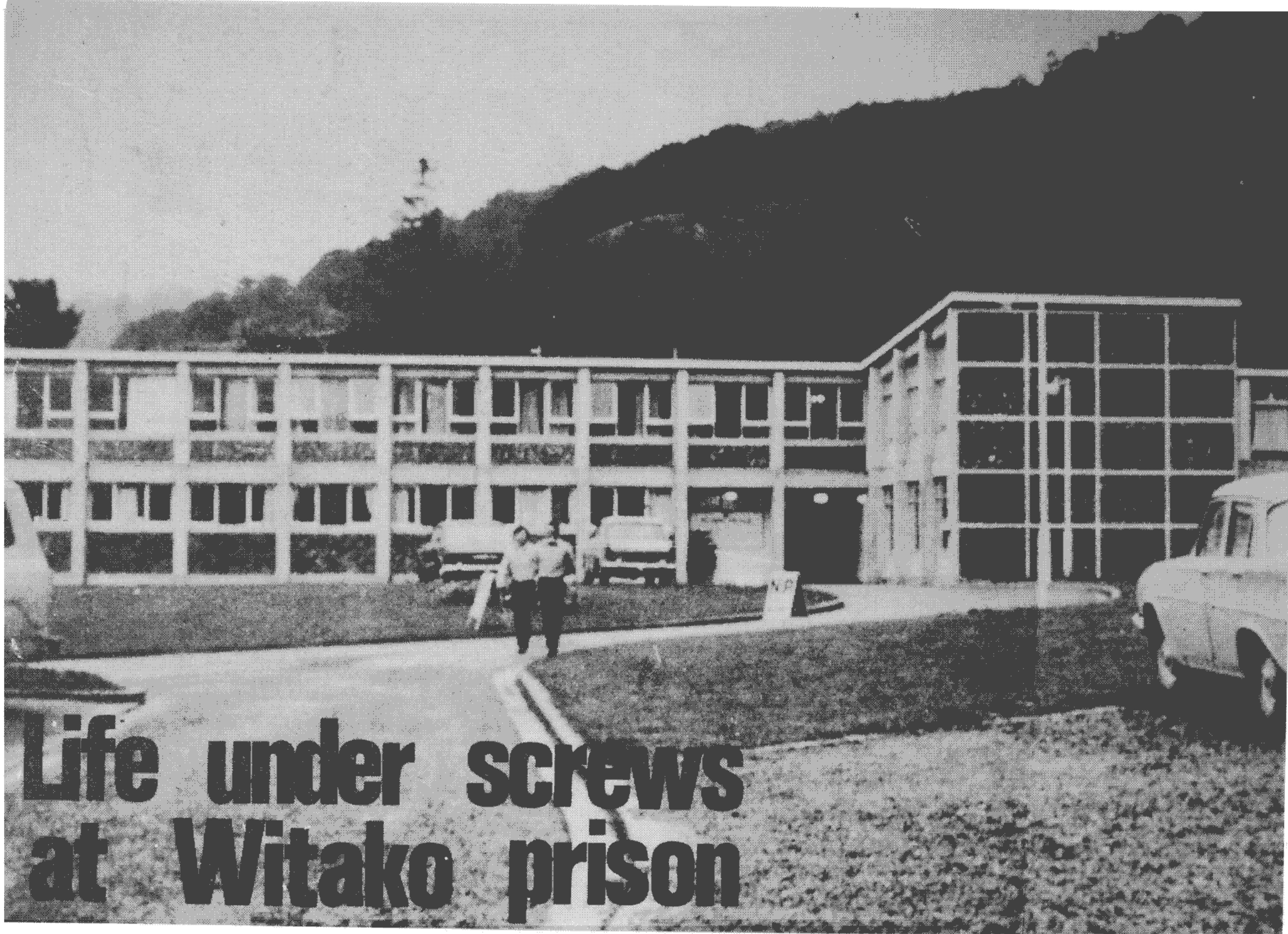
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Life under screws at Witako prison

The following article was compiled from notes by Stephen Gerald Smith, who recently completed a two year sentence for narcotics offences. Most of his lag was spent in Witako Prison, Trentham.

While much of what he says may strike sociology or criminology students as unscientific, Steve Smith's account has an authenticity far more closer to the bone than the sterile ravings from lecture halls.

Many of his notes we could not print because they were "defamatory". However as far as we are able we will continue to attack the numerous bad aspects of our prison system. Hopefully this article and others to follow will stimulate some discussion on prisons and justice. Around this university, for instance, there must be countless experts whose theories are just waiting to be aired or put into practice.....

Witako. A prison in the style of a farm, situated at the back of Trentham, secreted among the pinetrees. Home for between 130 and 180 convicts and their keepers, of which there are 40, including administration staff. An island that few know about and fewer visit.

Firstly, who are the inmates, the so-called criminals? I define criminal as one whose way of life is devoted to crime and into this category come compulsive rapists and murderers, professional burglars, compulsive frauders, kleptomaniacs, and persistent drug pushers (if there are any such people in NZ). These are people who do not care to conform to society and repeatedly commit offences against the law. This is often the only way of life known to them.

There are many who commit offences who are not like the above but are people who have been aroused to extremes of passion and have committed murders or rapes. Then there are those who perhaps burgle once or twice with friends for the sake of conformity, or who are brought on by the undulating pleasures of alcohol or other drugs. Or quiet drug lovers who are persistently hassled by undercover cops to supply dope and then arrested (the crime thus having been investigated by the police).

Inmates are generally poor people who could not afford lawyers to provide them with a good defence. Inmates tend not to have many genuinely caring friends. They are often people sick of being slaves to the capitalist entrepreneurs. They have found the long term effects of trying to raise their standard of living from the poor to the well off much too arduous and a waste of life. The only way open to them as far as they're concerned is to raise money in some fast easy manner.

This is especially so when they see the riches some people have and how easy life is for them. The only way to achieve wealth when you are an uneducated poor person sick of being a slave to the wealthy is through crime. The only way to rid society of crime is to distribute wealth and power equally and to devalue the worth of material possessions. Admittedly this is incredibly hard. Crimes of passion (murder, rape etc) may always be with us.

The biggest injustice in the courts today is the status of the criminal. White collar criminals (such as accountants, crooked cops, embezzlers) are invariably given lighter sentences than a poor Maori or Islander. They are able to afford the best lawyers, the court looks upon them as having made a slight mistake or error of judgement and usually convicts and dismisses the criminal or lets him pay a fine which however substantial never hurts the guy. This happens mainly because they are of the same social status as the judges and magistrates.

Crooked justice is what it amounts to. We have a so-called democracy with so-called equality before the law, but since justice was first handed out by the kings or lords of the court, a blind eye has been turned to the crime of the wealthy and powerful. Judges are on an equal footing with the higher echelons in society and being sometimes extremely dependent upon them for survival they do not wish to punish them. Would you punish your brother or best friend in such a manner? This is not true justice then and needs to be rectified. Maybe members of the poorer classes should sit in judgement of the rich. Admittedly this system would have its disadvantages but I feel it would be more just than what we have at present. The magistrates courts are police courts

and weigh heavily against the poorer people

Now to deal with emotional crimes. Murder is generally due to a person being over-wrought, an anger usually associated with psychological frustrations. Treatment should involve pacifying the person through education. Imprisonment just adds to the frustrations which on release might induce another murder or result in a maladjusted person.

Rape is similar to murder, in being a symptom of frustration, except the frustrations are sexual. Isolating people for five to ten years without female company doesn't seem to decrease these frustrations.

Nor does confinement with a total male population do anything to help sort out the child molesters.

For homosexuals confinement with a bunch of randy males is an absurd punishment.

Prisons then serve only as a place of isolation or exile. A place where people go through so much anxiety that on release they feel vengeful and very frustrated. Is it surprising then that such people often offend again and indeed many very soon after release? During 18 months in jail I've seen and heard of many people returning. The sad part is that it is usually

their friends who instigate the crimes, they being dragged along conforming to their friends actions and because they know no better.

Prison teaches very few lessons. The ones who don't reoffend are intelligent or have been imprisoned on their first occasion for such a long time that further offence would mean the rest of their life behind bars. Prison is just a living hell of frustrations and not being able to do what comes naturally. The result then is a lot of frustrated people released out into a hustling-bustling society. Although Witako is meant to be a reformatory prison very little reform in showing the inmates how to live an alternative way of life is given. Education, which is voluntary, is the only aid in this direction. Otherwise jail means wasted years or months of life.

Upon release you find your friends hard to talk to (especially with younger people who are changing constantly). They're in a different scene, doing and living different things - while you still feel the same as you were 18 months or however long ago when you first went in. This means the released inmate (especially unmarried youths) must start their lives anew, building up new friendships, building a career, etc.

This is a very hard task; many opt out and go back to crime, something which to them is continuous. Friends are hard to find for anyone in this world today, and with the psychological regression bought about by prison living, socialising becomes increasingly difficult as the lag grows longer.

**"A robot factory
run by robots"**

No wonder then that a long termer who makes good friends behind the walls either sticks with them on release, perhaps getting into trouble again. Or he just can't handle society and commits a crime so as to be back inside with his old buddies again.

This actually happens! And very often! A classic case came before my eyes just before my own sentence was up.

A 72-year-old man who had been in and out of jail more or less continuously since the 1930s was in on his seventh jail sentence (being 2½ years for using fraudulent cheques). The longest he had stayed out of prison for one time was two and a half months. He is a compulsive frauder and life on the outside means nothing to him. He has no friends, nothing to interest him except booze and horses, and no reason for living out there. Inside he is a good cook (by prison standards) and is highly respected by all the inmates, both young and old, and by the screws. He has security in the form of regular meals and a bed to sleep in which on the outside he would find hard to keep, being easily attracted to booze. Jail then has done nothing for him but destroy his life as a free willed human being.

What was called for was psychiatric help on his second or third sentencing if not on his first offence. To reoffend continuously must surely show something lacking in stability and to offer him no help is inhumane. Judges and magistrates destroy souls willingly. Perhaps judges and magistrates should live for a month or so as inmates in prisons around the country as part of their training prior to their being sworn in. They have never felt the humiliation of being behind bars yet with great pomp and splendour they commit people to a situation they know nothing about. And they do this with the belief that they are doing the right thing. The average inmate needs help by way of communication and friendship and help to get a footing in life. Prisons do exactly the opposite.

Next we regress to the screws. The bully boys of the place. Most (if not all) of the screws are uneducated. They have rarely been outside the Wellington (if even the Trentham) area, have childish dispositions (constantly "smacking" the inmates on the back of the hand in a dehumanising, demoralising and embarrassing fashion) and are just plain out of touch with the world. The kings of a repressive, oppressive island territory.

Often the inmate is more mature and intelligent than his jailer. All prisoners are restricted in their thoughts and actions by screws standing over them. This often causes neurotic withdrawal and in some cases, results in a breakdown of constructive thought because no outlet is available.

Criticism of the prison structure and system is frowned upon and can have severe repercussions in regard to the release date of an inmate and the special privileges he receives while inside. The prison aims to manufacture thought patterns parallel to those of the superintendent and his busy little workers who often arrive at work horribly drunk. What fine examples....A robot factory run by robots.

This is one of the biggest psychological hardships induced by prisons — the regulation of behaviour and thought. An individual who has a different (and to jailers a weird and undignified) approach to life has difficulty in expressing himself due to the scorn heaped upon him by the guards who do not understand his motivation. The goons often interrupt people in their studies or activities, thinking it is a great joke. Often I would be trying to meditate and a screw would rattle the wooden doors of the cell to disturb me. People doing yoga wanted a quiet atmosphere and would be subject to the laughs and insolent comments of passing guards. Sometimes screws wreak havoc among once tidy cells in search of "contraband" like coffee or biscuits.

The rancid odour of repression hangs over the prison. In a childish way the goons tease, belittle, and make the object of sarcasm and laughter anyone who is

slightly different in thought or of more intelligence than themselves. Mainly this is jealousy. These attitudes are representative of 80-90% of the screws at Wi tako, who out of the three other institutions I have been in, Mt Eden, Hautu and Paremoremo are the most childish, ignorant, bumbling, antagonistic screws I've known. They help to make the place a living hell not so much physically but psychologically. And psychological repression leaves a heavy mark on people upon their release: people finding it hard to adjust to an adult world of free thought. Mental blocks are created which are often impossible to rectify. Is this why people are sent to jail? To be hampered and embittered?

Given the standards of the Justice Department the officers in charge do their job well. But to the prisoners who they control the reality seems somewhat different.

Administration screws are often of the same stock as the prison officers described above. Wi Tako has at the moment a superintendent who is Victorian in his attitudes and outlook to life. A puritan. And a man who is afraid to act under any circumstances unless under jurisdiction of the Justice Department or when forced to by the threat of prisoners' actions. If life at Wi Tako has become any easier over the last year it is due to the Justice Department and not Mr Henry Wash (the present superintendent).

Wash takes weeks upon weeks to approve requests for such simple things as hobby items with a restrictive attitude towards any constructive or intelligent prisoners. Although he presents a facade of kindness, equality of inmates, fairness of judgements, non-bias, and being the patron of all people trying to better themselves. The truth is readily revealed at general meetings of inmates. These meetings, theoretically held once a month, but in practice usually occurring twice every three months are between the whole inmate population, the Superintendent and the welfare officer. Favourite comment by Mr Wash is "I'll think about it".

Hardly any decisions are made either one way or the other and he usually falls

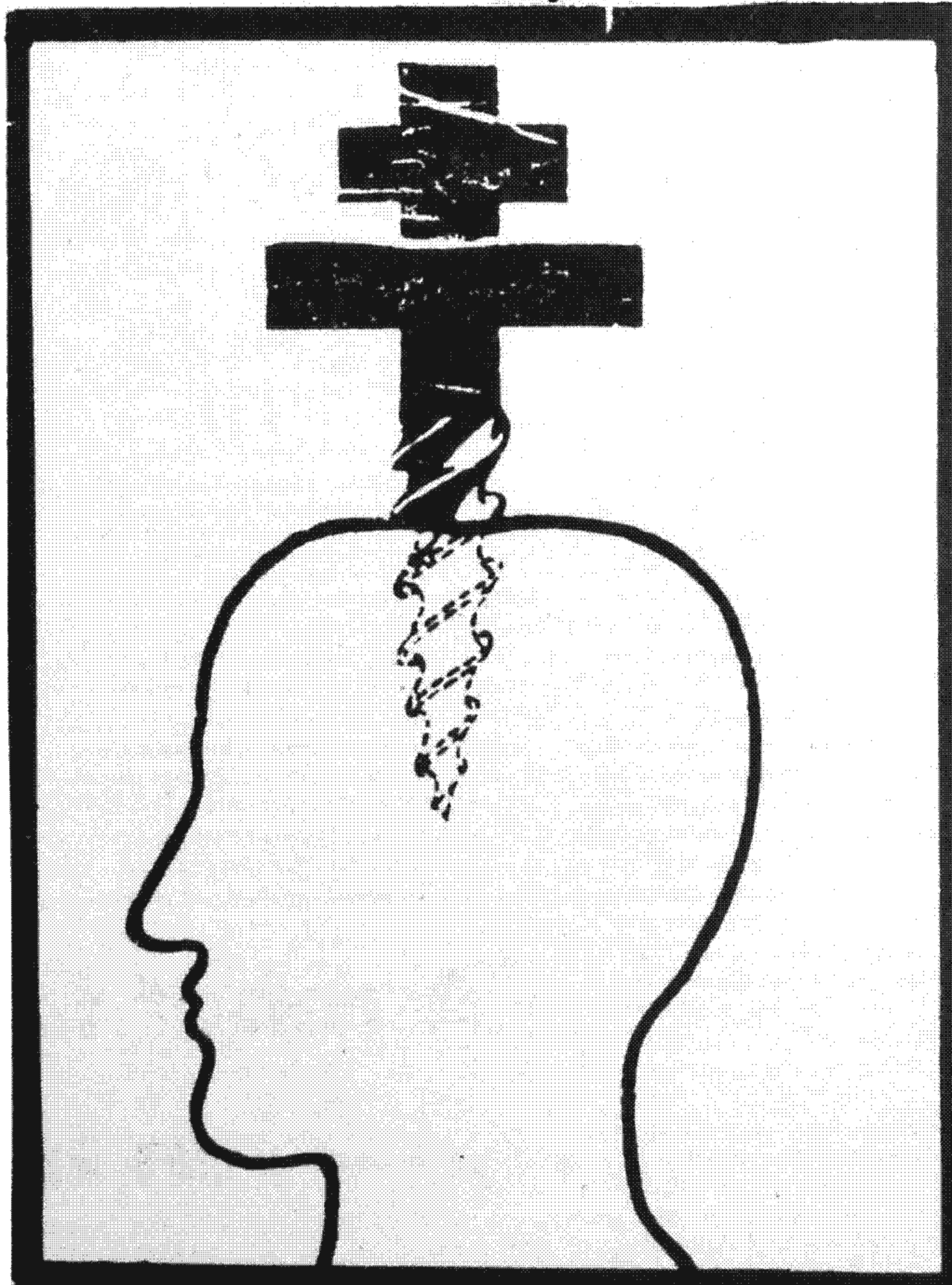
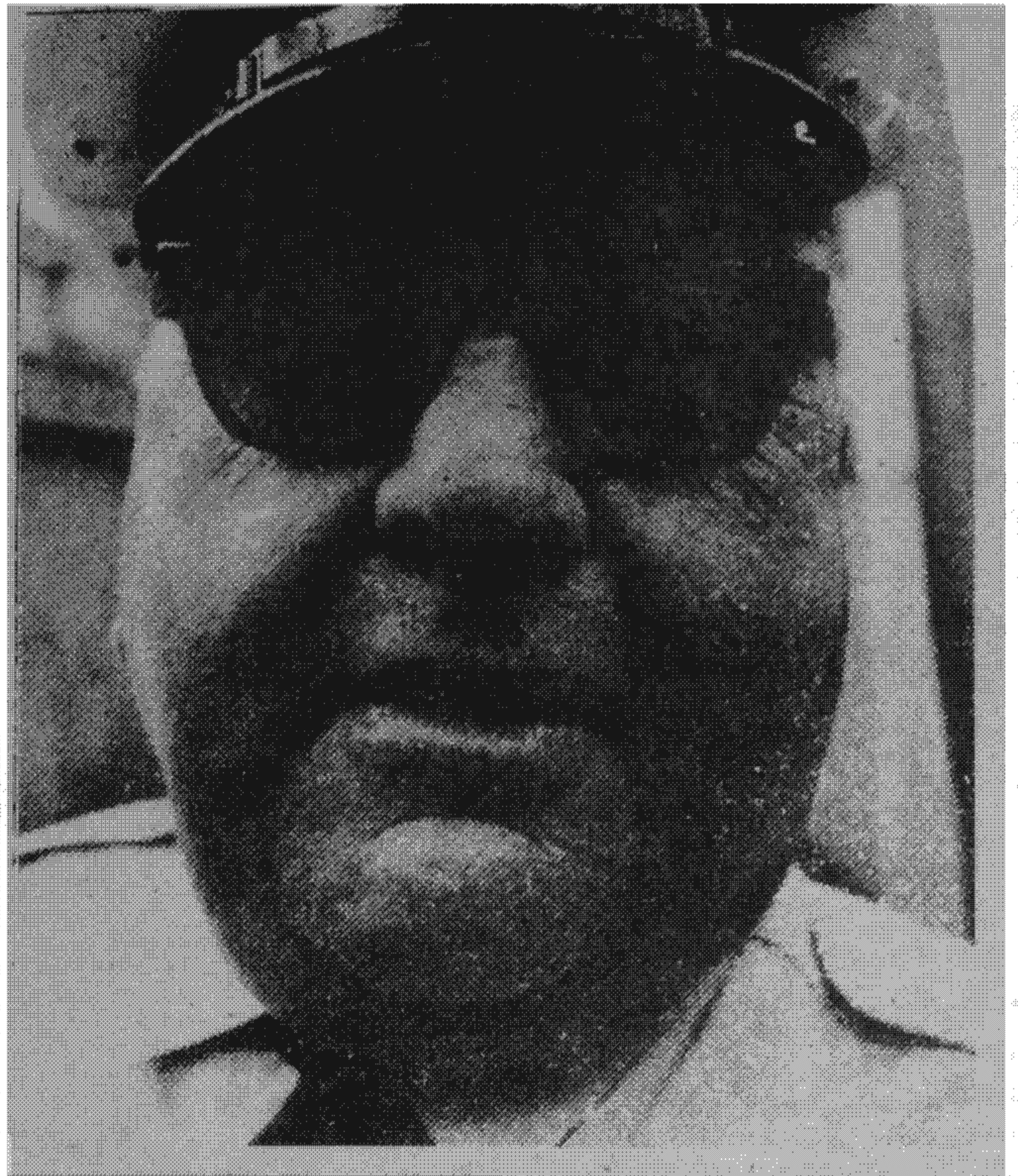
back on the excuse that the Justice Department must approve first. The results of his purported requests to the Justice Department are rarely heard. Usually because of lengthy discussions and unwillingness on Mr Wash's behalf to supply a decision half of the items on the agenda never get the chance of being discussed. Therefore they must be referred to the next meeting, by which time the items are no longer of interest or value.

Is it too much to ask Mr Wash with his lengthy speeches to visitors about how he is trying to help the inmates and rehabilitation programmes, to have a meeting every fortnight? And is it too much to ask the

Justice Department to pay the poor guy in some way for these hours (in the interests of helping fellow humans and their rehabilitation)?

Along with Mr Wash we have Mr Percival Anstiss, the Deputy Superintendent. Although a lot quieter now as he prepares himself for The Chair he still at times produces his old bullheaded presumptuous style. He is a very strict authoritarian, tough in his language and his actions. He even speaks harshly to his own officers. Because of his strict conventional attitudes he dislikes seeing people doing the extraordinary and unconventional while doing his best, using banal sarcasm, to belittle and ridicule those who are individuals. He likes to exert his power and show he's boss by ordering people around.

Both these men, with the help of their screws, exerting power over people who can't fight back, have made prisoners feel that Witako is a concentration camp. The abuse of power and the hindering of constructive thought and action do nothing to encourage the prisoners respect, let alone their rehabilitation.



"Prison teaches very few lessons"



Questions for Commerce students

Commerce students come in for a considerable amount of criticism simply because they have enrolled in a course that revolves around business studies. New Zealand is not a country where the business men enjoy the professional prestige that they do in America, for example. But there is nothing wrong with studying business practices as such — even many socialist countries need business managers, marketers and production managers and economists of a certain type.

To a certain extent management and production practice depend on the principles underlying the system within which they operate. But there are certain concepts in economics, mathematics, work-flow control etc that apply in all production systems. So to merely criticise the study of commerce because its commerce, is not enough.

Students should understand the principles underlying the business system which they are studying and must be given an opportunity to evaluate these principles in the light of various alternatives or reforms. Students and indeed everyone should relate such concepts to the status-quo and also to themselves. Very few commerce students are attempting to relate theories on the nature of man and society to the present orientation of business and associated business studies. As if that isn't bad enough many students have not felt a real need to analyse their motivation in terms of their origins and their likely consequences not only for themselves but for others who have different motivation and different opportunities.

Certainly there are many different types of commerce students, but a large number are motivated by the monetary rewards and even status they may gain from their studies. Regardless of what the business community sees as good value there is some real worth in studying business but too often the student is motivated merely to use certain skills for his own personal ends. This student is not therefore keen on trying to understand principles or why the business community does yearn for those imbued with certain skills and so on — but is merely interested in possessing these skills.

Some mention of the role of the university must be made. When the university was a place

for reflection and dialogue it catered for an intellectual and social elite. But, in the process of opening the doors to the less economically and even intellectually fortunate the study environment and approach has changed. The commerce department here illustrates this point. It is an organised machine sponsored by a government and business community who have generally inflexible ideas as to the sort of qualification that is of benefit to business and society. The whole system of assessment, evaluation and classification allows little scope for those tutors who want students to have time and initiative to seriously reflect on certain concepts.

Yet one can not be naive when one actually tries to formulate an education "system" that is independent, yet can relate to the rest of the community, egalitarian yet not wholly related to developing skills that will be of benefit to the individual and society. Certainly, in formulating an educational plan for modern man, one must seriously question the existence of a university such as we have here.

If we are not being anarchistic and accept that some sort of system is initially desirable then we must realise that there must be some sort of organisational stability and this presupposes a certain amount of conformity. Yet above this minimum conformity there is a tremendous amount of room for flexibility. Certainly there are parameters in terms of finance and so on but we can enhance what is a "system" within the existing parameters. However it is possible that sometimes the only way to achieve change of consequence is to change the basic constructs of the system.

Commerce students should have some sensitivity to areas of philosophy that relate to business practice. It is not a matter of anyone necessarily discovering answers but at least everyone should be asking themselves certain questions. BCA students should continually walk the tight rope of questioning and evaluating the ethics of the very system their studies are relating to. This is the meaning of being a student rather than someone who merely attends courses.

There are some students who view university

study as a hard slog that will reap rewards later in life. They are deaf to those who warn that if they are not enjoying studying how to use the skills then how can they meaningfully enjoy using them. So we have to look at the BCA degree not only in terms of its worth, which is admittedly a subjective judgement, but also its enjoyment.

There were several students who during orientation week gave brief talks to Stage I students on education and personal development at university. The talks were also more specifically related to the course the student was taking. They were certainly talking theoretically to an extent but much of what they said originated from gut feeling. They felt that there was something wrong when informal discussions on matters just previously raised in lectures were notoriously unsuccessful; when students more often talk about how easy or how hard a course is rather than how enjoyable or stimulating it is, or how boring and what they are going to do about it.

They also felt there was something wrong with a process of education that was incredibly devoid of academic reflection but riddled with competitive assessment methods. Not surprisingly the talks achieved very little although it is hard to gauge their effectiveness. But in the BCA course a group has developed which is studying various questions. They feel that if students are not willing to question the adequacy of the present degree structure, content and aims, they will scarcely be prepared to question the structure and aims of modern business practice. The main questions are:

- Is the commerce degree too narrow?
- Are all the core units necessary?
- Have the Accountancy and Business Administration Departments the right to require four units of their subject for a major?
- Is the semester system successful?
- Do the teaching methods prevent student interaction and participation?
- Are commerce students attempting to relate their skills not only to society as it is but to society as it ought to be? Should they?
- Are various staff members uncooperative and/or threatening?
- What is the place of the part-timer and what are their problems?
- Does the commerce faculty pander to the needs of the business community or are they realistically independent?
- Could the faculty encourage more women to take a BCA?
- Should the accountancy degree be in line with ACA requirements?

There are many other more specific questions. A recently formed group called the Commerce and Administration Students' Society (CASS) hopes to look into some of these questions. They are acutely aware of the need for change but do not want to be naive. They want to gather information on course regulations, student attitudes, assessment methods and so. They

must also consult staff members.

There are many ideas on methods of change. Whether to keep to a small group that purports to represent the 'best interests' of the majority or whether to broaden out and be open but also perhaps bogged down in trivia and basically inactive. What communication channels to be used, and how pressure is to be exerted must also be given a great deal of thought. Some will regard it as bad tactics to print this article in such a rag as Salient! But CASS wants members, it wants discussions but it also wants to form in each department small highly informed groups that see the staff and SRC representatives regularly.

This approach is successful to a certain degree — perhaps some more radical approach is called for but the group wants to be cohesive and accepted by students and staff. We are faced with many staff members who will listen to us to the extent that we develop communication channels but do not really want real change. We are faced with students who vote for more piss-drinking yet call SASRAC intellectual wanking and do not bother to try to confront staff over workloads. There are students who may help us cut down workload because they want the courses to be easier rather than more stimulating.

There are many students who feel something is wrong and want to at least delve into the problems and conflicts involved. There are problems peculiar to Stage I students and these must be considered but unfortunately not many Stage I students are forthcoming. One can hear them moaning but they just sit and suffer — they won't do anything.

CASS offers a support group. It costs 10c to join so watch for the subscription table. The society wants to undertake a questionnaire of all commerce students, it also wants to explore the possibilities of making CASS an organiser of social activities, and it wants to arrange various debates on topics of vital concern to commerce studies.

The society doesn't necessarily want to be always bogged down in "heavy" matters. This university is humourless enough without yet another group taking themselves and their aims so seriously that they appear interested only in increasing the anxiety and pressure of student life.

Yet it's main concern is to establish a group that gathers information, represents students, considers proposals and finally makes some demands. A group from CASS want to undertake a project that would find out all the courses running next year, who is taking them and would then a print a student evaluation of the course that would have a right of reply attacked for staff members.

One could hardly describe the atmosphere as optimistic but determined not to be superficial and rush things, and determined to be taken seriously. We need your help. You can join or get further information initially at CONTACT although other channels will be developed.

The views in this article are those of one person in the group although most would agree with many points raised. Whatever the ideology of those individuals in the group they are keen to get together to discuss what to do about what we agree is wrong with the BCA. We are prepared to listen to anyone and hope to hear many suggestions as well as complaints. It needs students who will be here for a few years as quite a few of the group will quite likely be leaving. CASS as yet is little more than a name but if commerce student do feel it can serve a purpose it will go some small way to making the study of commerce at a university worthwhile in a wide sense, and enjoyable.

—Peter Conway



A courtesy call on the Singapore High Comm.

On April 16 the President (David Tan), Vice-President (Kelvin Ratnam) and Secretary (Soh Yew Seng) of the Malaysian-Singapore Students' Association called on the newly appointed High Commissioner for Singapore to New Zealand, Mr Chan Keng Howe.

Owing to misunderstanding on the part of certain junior officers in the High Commission what was intended to be an interview with the High Commissioner to ascertain some of his views on various topics related to student politics in NZ and the politics of the Republic of Singapore in general, failed because the High Commissioner would entertain only casual conversation and no formal questions.

Mr Chan is married with two children and was educated at Raffles Institution and the University of Singapore before leaving for Britain after the war to spend a year at Oxford, majoring in English with honours. He then spent most of his time as a civil servant under various ministries before retiring from the civil service. Prior to being recalled to the Singapore Foreign Service to serve as High Commissioner to New Zealand, Mr Chan had gone into business.

Mr Chan expressed some regret that he was not met by any Singapore students on his arrival to New Zealand. Only the Malaysian High Commissioner Jack De Silva, (who incidentally is a very old friend of Mr Chan) and the Indonesian Ambassador were there to greet him.

My first question of Mr Chan was how he saw his role as a representative of the Singapore Government particularly in the context of Singapore nationals being involved in the area

of student politics in New Zealand. He looked quizzically at me and then answered, "I don't know what your student politics are, you tell me what they are and then maybe I'll be able to answer your question."

Seeing that he was new to student politics in New Zealand I thought it best to go on to the next question to which he could not really plead ignorance about. I asked "Supposing a situation arose like the Jack De Silva claims on the subversion of Malaysian students in late 1973, but this time with Singapore students and Singapore as the focus. What would your response and official stand be in this case?"

Almost instantly the High Commissioner's face turned red as a beetroot and he flew into a rage. He barked out, "You don't expect me to answer a hypothetical question of that nature do you?!"

He then turned around to his deputy and asked as to why he was misinformed about the nature of this meeting. He said, "I was told that this was to be an informal meeting with a group of Singapore students, but this seems to be a formal interview."

It was quite apparent that he did not like the idea of a Malaysian confronting him with such questions. What the High Commissioner did not realise was that we went to see him as representatives of a students group — the Malaysian-Singapore Students Association — not as Malaysians or Singaporeans. But unfortunately one's national identity was more important. Perhaps he was not aware that the MSSA is a group that seeks not to highlight any national creed.

David Tan said that he was quite sure that he informed the second secretary — Mr Lin —

that three members of the Executive Committee of the MSSA were coming to meet the High Commissioner. But Mr Lin was under the impression that it was not the MSSA but a group of Singapore students who wanted to meet the High Commissioner.

The High Commissioner then demanded an apology from the group for the manner in which they had conducted themselves. The atmosphere was tense in the office for a while but as the chit-chat session developed, mainly between David Tan and Mr Chan, the strained looks and sensations eased off.

Somewhere in the midst, MSSA's secretary dauntlessly posed the question whether the Singapore Government opposed the idea of Malaysians and Singaporeans associating among themselves through the MSSA.

The High Commissioner replied that as far as he was concerned his first duty was to represent the national interest of Singapore in New Zealand. The role of student interests and activities was secondary to this and as such the High Commission would not disapprove of Singaporeans in the MSSA if they so wished to unite themselves with the Malaysians on campus.

However, he also emphasised that Singaporean students should call on their High Commission and make themselves known. Even if they did not wish to meet the High Commissioner they should at least sign the visitor's book. Signing the visitors books, he said is (i) a very symbolic act which carried a lot of meaning, and (ii) is a very good British custom.

After about one and half hours of chit-chatting with the High Commissioner we finally left, not particularly impressed.

—Kelvin J. Ratnam

Voice from an empty room

The Editor
Salient.

Dear Sir,

These poems were given to me to read by a young patient at Porirua Hospital named Sue Nathan. I think some of them are very valuable statements about how people attempt to find meaning in life, sometimes finding it and often, not: and how people react to the institutions our society places them in.

I think the readers of Salient (well some of them) might be able to identify with some of the feelings that Sue has had although they have never been in that particular institution.

I tried to get Sue to fill in some biographical details but she wouldn't — the poems really don't need much preamble other than what I have given you.

Wellington
Wednesday, May 1

John Hull

I'm Lonely

I sit alone
In an empty room,
Listening to different sounds
That echo beyond these walls,
A lonely feeling rushes through me,
The echoing noises start to fade,
I'm left all alone,
In an empty room,
I look around me,
See nothing but a prison wall,
The shadow of darkness,
Creeps up on me,
My soul rests in peace
But as the dawn breaks
I wake and I find
Myself alone again.

Locked

I sit alone,
All day
With nothing on my mind,
But the thought
Of locked doors.
Why do they lock us up?
Does it satisfy them?
To see someone locked up?
All day
And every day.
Sometimes I wonder

Why

Why is it
That people have to fight
In this world?
Why can't there be peace?
What we need in this society,
Is more love,
And less hate.
But I suppose there would be no world,
If there was nothing just love.
It would do you good
If some people paid more attention,
To others than themselves

I'm Lost

I'm lost
Nowhere to go
No-one to care
I'm lost in a world of my own
No-one can help
Cause I've been lost for so long.

A Wave During a Storm

The thunder and lightning's very strong,
The rain is pouring down,
I feel so helpless
With a big storm over me,
And I'm just a little wave
Compared to the lightning —
Thunder and big raindrops —
Then all of a sudden,
Everything stops,
And is quiet again.

Freedom

It is a cold and windy night
I'm in my room
Listening to the raindrops.
That are rolling down my window,
Pitter — patter — pitter — patter —
I feel all lonely inside
And I think and think,
Of the outside world,
Wondering when I'll get out,
Of the place —
That has been a prison to me
Since my stay.
I long for freedom
But what is freedom?
Do we honestly know what it is,
Is it just to be by yourself?
Or out of locked doors?
No....
Freedom is something that we can
Individually enjoy —
Freedom is my wish



FLICKS



Notwithstanding its unequalled commercial success, Arthur Hiller's 'Love Story' managed to attract almost every epithet of scorn known to the modern film critic: rather surprisingly, the film industry has seemed more impressed by these critical objections than by the box office receipts. Since the release of Hiller's blockbusting syrup opera there have been remarkably few following in its footsteps, and, more important, these show every sign of having been made with an eye out for avoiding the mistakes of the former. No longer is love enough: a tangibly grim backdrop is needed to set off the kiss and cuddle crap. A pass isn't made in a social vacuum nowadays, or so say the new progenitors of old-time stork stuff.

'The Way We Were' is one such new-look much movie, and the social side shows vindicate their inclusion from beginning to end. American Marxism a la thirties, World War II, Hollywood in the forties, and McCarthyism in the fifties are all there for those who interest in matters of the heart begins to wane. Admittedly, there is no real discussion of these co-incidental phenomena, and they never look like overwhelming the principal action; but their own reason for being around is quite unquestionable. At least the characters can talk about society and respond to it with a background of some substance, and not, as is the case in love for love's sake movies, be reduced to talking about ice-cream flavours and wearing out their gums at overpriced New York restaurants. Real issues do give the characters something to live off: and, in turn, they enable the protagonists, in particular, to give value for money when the time comes for coughing up the goods.

And, certainly, Mr Redford and Ms Striesand relish not having to 'get a little sentimental' every five minutes. Redford, relieved of the burden of having to project a continual cool, deigns to act, and this he does rather well. It is unfortunate, however, that his achievement is belittled by Striesand's. An actress known for her comic bent, she barnstorms the movie with a performance of great depth and phenomenal range. To see such vigour from a young American actress is very rare; not since the better days of Katy Hepburn has there been a display of similar virtuosity. And it is all the more remarkable for

her having only a boy meets girl, boy marries girl, boy leaves girl, and lives unhappily ever after plot on which to display such a variety of passions. That the passions are more often universal than not in no way negates her achievement....the lucidity and apparent novelty of treatment with which she infects them enhances both the passions themselves and her portrayal of them. And it does not require the viewer to be au fait with the Downstage coterie to appreciate what she is doing. She is, after all, what is called a star.

This, coupled with Sydney's Pollacks patient direction, and the rapport between his set designer, costumer, and cameraman make it a memorable film. If you don't like the cinema to wax sentimental then it will, more than likely be memorably awful. If you do like the cinema to wax sentimental, then the memories will be housed nearer the heart than the stomach. There is no likelihood of either faction consigning to the brain, however. No matter....thinking is one of the plagues of the cinema.

Those familiar with the work of Mike Nichols (Who's Afraid of Virginia Woolf, The Graduate, Catch 22 and Carnal Knowledge) will be surprised if they venture out to see his latest film, 'The Day of the Dolphin'. It is unlikely to remind them of the psych-oncuro-scream-blah material he has favoured hitherto. A rather slight and rather silly film, it tells the heart rending tale of two talking dolphins stolen from a less cerebral John C. Lilly and used by some jet-aged Machiavellis to plant mines on the Presidential luxury launch. Fantastic stuff, and taken quite seriously, as is the moral of dolphins fulfilling the traditional role of the noble savage and being exploited like their literary precursor. It's a film that may appeal to children, because its adult pretensions are sufficiently laughable to escape the notice of an ordinary child: to a viewer making more aesthetic demands it cannot fail to have him cringing. Even the staunch efforts of George C. Scott and a talented photographer fail to save the whole affair from the charge of being asinine. For asses, or dolphin freaks only.

—Jeremy LittleJohn

Basketball Club

The varsity basketball club is having its best success this year. After completing most of the first round in league and participating in three national tournaments the team has emerged with an impressive 16-4 record and the opportunity to play for the national club championship in Christchurch. The team qualified for the club championship by defeating their Wellington rival Marist which gave them a clean sweep of all entries at the qualifying tourney in Hastings a few weeks ago. Since that time both Coca-Cola (Auckland) and YMCA (Christchurch) have fallen to varsity.

The key to their success is their new coach, L. Sanders, an American, from California. He has given the team added dimension, necessary for winning. The club has also picked up three new players with considerable talent. J. Fairweather, a New Zealand rep, stand 6'5" and holds down a forward position. T. Hyde a 6' guard from New York and M. Dunleavy, formerly with Nelson Athletic, provide good backcourt balance. Good performances have also been turned in by other regulars. They are J. Saker, also a New Zealand rep, a centre, forwards J. Zohrab, M. Zind and P. Sewell and J. Fouhy, another guard. Other team members are "Easy Ed" McGratten and G. Holdaway. The club meets Marist again in a big match at Newtown Stadium, Saturday at 3pm. They have also planned a stir on Tuesday night. Included for \$1.50 are beer, wine, films and music. The event is being held in the Union Coffee Room at 8pm.

UNION FILMS

Thursday, May 23 2pm — MACBETH. Director Roman Polanski; Producer Andrew Braunsberg; Stars John Finch, Francesca Annis.

Tuesday, May 28 2pm — MCCABE AND MRS MILLER. Many people regretted that they missed this film owing to its short run in the city. Many will want to see it again.

NOTE: Admission to Union Films is by Amenities Ticket only. Attendance is restricted to students and staff of Victoria University.

DEUTSCH-ROCK.



I discovered German rock music some two years ago, taking a chance on an intriguing review in 'Melody Maker', and was surprised to find that Germany has a large and flourishing underground rock scene. Granted, most German groups are second-rate imitations of British and American rock, but the best are unmistakably 'Germanic' in a way that is hard to describe. Some characteristics are the large amount of importance placed on the drumming (most lead from the front with loud, explosive drumming), and a surprisingly mature use of electronic sound, used to complement the overall sound, rather than the gimmicky British groups indulge in.

Most top German bands are Marxist-oriented to a greater or lesser degree. What this means in musical terms, is that they are very single-minded, and refuse any compromises to more 'commercial' and financially lucrative music. All have been slogging away for years, building a cult following, but without capturing the public's imagination in any major way.

The best known underground band is Can, a five piece group from Cologne. They reject the planned, structured pieces of English groups like Yes and Floyd as "bourgeois". A lot of German bands fail badly in the vocal department because they attempt to express sociologically meaningful lyrics in stilted, text-book English. Can have got around that. Their lead singer (who has just left) Damo Suzuki is Japanese and knows very little German or English. He piles on jumbles of syllabic sounds in a particularly doom-laden voice which helps give the group its 'alien', Gothic aura. Organist Schmidt studied under Stockhausen and Berio (two noted electronic composers) and conducted symphony orchestras. Bassist Czukai also studied under Stockhausen. The influence shows. Yet this direction seems hard to reconcile with the pounding, battering drumming. As well as extending the new music, Can are also pushing back its frontiers to primeval beginnings. Their music is a Kaleidoscopic mixture of soaring organ motifs, splinters of electronic sound, piercing/jagged/spidery/chip-chop guitar and concussive bass riffs.

The music bulges in hypnotic spasms....the effect is powerfully sexual. I have two of their albums, the brilliant double, 'Tago Mago' and 'Ege Bamyasi'. Apparently their latest 'Future Days', just released in England is a little more subtle.

Amon Duul II are the most assured and polished. They are also the least 'alien' sounding, to the extent that they invite comparison with Jefferson Airplane, although their music still retains that unusual 'Germanic' feel. Original Amon Duul II were brash and raw, characterised by harsh violin and double-drumming. It was one step to 'Yeti' - German acid rock - and two steps to 'Dance of the Lemmings' - sophisticated psychedelic rock/Germany's answer to Pink Floyd. The latest LP I have heard, 'Carnival in Babylon' is very melodic and pastoral, with some beautiful wailing guitar. Most of their music is developed from repetitive, but highly effective bass riffs.

Guru Guru is a conventional format, three piece group from Hamburg. Their one LP I have heard, their third, 'Kan-guru' is a strangely mechanical and emotionless sound. They go in for long, loosely-structured pieces with ambition and often subtle electric drumming, very fluent bass and simple guitar work, which delves into strange musical progressions.

Tangerine Dream is a three-piece group from Berlin with two keyboard players. They play 'space music' and make no concessions to rock form whatsoever. One side of their second LP 'Alpha Centauri', the title track, is comprised entirely of electronic sound. They invite comparison with earlier Pink Floyd, but to my mind their efforts are fuller more developed and more ambitious. Their attitude is very reverent as they feel their way through long organ chords. Tangerine Dream's music is Germanic in the sense that it has a heavy, brooding, melancholy awe about it.

Other bands which apparently warrant attention are Kraftwerk (a heavier, more powerful version of Guru Guru) and Annexus Quam. None of the groups are available in NZ (except for the brief entry of 'Ege Bamyasi') and except Can and Amon Duul, all are released by small, specialised record companies. Albums can be obtained through the English importing firms advertised in 'Melody Maker'. So if you're bored with the technical sterility of Yes, the commercial compromise of Pink Floyd, and the sheer tastelessness of Emerson, Lake and Palmer, then fill your head with German rock.

-David Buxton

RECORDS

Tubular Bells: Mike Oldfield.
Reviewed by Ken George.

First, a bit of background info. Mike Oldfield is to us out here in NZ - a relatively unknown personage, seems to have done a fair bit of studio work, and playing on other people's albums, (Kevin Ayres - Whatever she brings wearing), but apart from that and associations with some of the earlier English bands like Soft Machine and others of similar ilk, that seems to be all that is known of him.

From what I have heard Tubular Bells was something he did off his own bat, without getting a record company to back him and set the recording up and all the rest, and when he had finished recording it, (almost every instrument played by Mike Oldfield himself), he took the tapes around a large number of record companies who it seems had never heard of him and didn't want to know about it.

Finally the guy who owns the chain of discount record shops in England by the name of Virgin Records must have either heard about it or been approached, and hey presto - Tubular Bells on the Virgin Records label (the label's first release I believe).

If you've been reading your Melody Maker you'll know the rest. The album rocketed up the charts scattering the most incredible reviews of it as it went - this was it, this was the big one, that was THE album everybody had been waiting for, the album of the decade, a true work of art, pure classicism in rock, and all the rest of the fervour that went with it. On its being released in the States, more or less the same thing happened, even now it is still No 1 in the American album charts.

Anyway, the album.

Well, it's certainly different. One of those "spacey" ones that will sound bloody incredible if you are in that "certain state".

It's one long piece, just Tubular Bells side one and two, and almost entirely instrumental, the only vocal being Viv (Bonzo Dog) Stanhall introducing a series of instruments on side one, and Mike Oldfield making quote "Pitdown Man" noises on the second side, plus the odd choral bits here and there.

On the first listening it sounds familiar, the reason being that it sounds as if he has taken really good sections of melody from hundreds of old singles, albums, and classical pieces, and put them all together. There is a large number of faintly recognisable pieces in it, I'd even swear there is a bit of that hymn "Glorious

Things Of Thee Are Spoken" in there. Maybe it's just my imagination.

Incidentally, I have an ugly black sticker on the front of my American copy which says "Now the Original Theme from the Warner Bros Movie 'The Exorcist' ". Thought you might like to know.

It's a hell of a nice LP, but I certainly wouldn't describe it as the "album of the decade" etc. It takes quite a few listens to get used to, and even more to get to like it, there is in many ways no real melody in it, just a series of instruments continually faded in and out, each playing a very simple piece, but in combination and interrelation with others giving overall a very complex sound-picture. Interesting stuff, and if you dug "Lord of the Rings" (the album), you'll get into this in a very big way. It's not exactly free-form, because it's obviously planned; flowing is about the best way to describe it.

In fact the album is really too elusive to write a review of, because it's going to be so much a matter of personal taste; I think most people will like it, because it's nice and pleasant and "airy" not nearly as heavy as Bo Hansson's "Lord of the Rings", which is about the closest thing that I've heard to it, and even then they're quite different.

A sad note to end on - the album was released nearly a year ago in England, but because Virgin Records is such a new label, none of the local companies here obtained the contract to release the record in this country. And since production time for a new LP is about three months, you won't be seeing "Tubular Bells" in your local record shop before August at the earliest.

Selling England by the Pound: Genesis (Charisma) Reviewed by Phillip Hay.

In a musical world where direction and creativity seem to be lacking for the moment, one group which emerges from the languor is Genesis, containing five very experienced musicians whose equipment ranges from electric sitars to VCS 3 synthesizers. Another English group which has a great deal in common with Genesis is Strawbs. Both sets of musicians play similar instruments, their vocalists Peter Gabriel and David Cousins have identical styles, and their music is a tight, well balanced portrayal of expertise. "Selling England by the Pound" completes a collection of three previous albums,

some of which were recorded and produced as early as 1968, but held back by the over-zealous, money-grabbing producers until a time when the music would be appreciated and bought. Had the music been released early, the effects on contemporary style might have been devastating as to put parasitic virtuosos as Keith Emmerson and pseudo-avant-gardes as Hawkwind out of the business permanently.

This album is a satire on the English middle-class which, by its stability and rigid morality, is stifling the nation with the need for indiscriminate progress and supra-commercialism. The lyrics present situations where "the sands of time were eroded by the river of constant change". The older people in England feel disorientated and incredulous at the way their country is losing its dignity for avarice. "I don't belong here, said Olde Tessa out loud, easy love, there's the safe way home, still alone in o-hello-o - see the deadly nightshade grow."

The group actually feel their music, putting their sensitivity and creativity forward in an effort to capture that elusive quality that good music has. For this, they should be respected.

The compositions fall favourably on the ear, being soft and at the same time remarkably mercurial, a quality which sonorous bass and wailing lead guitars can never achieve. I strongly recommend that this album should be heard for its sensitivity and creativity.

Full Sail: Loggins and Messina.
CBS SBP474152. Reviewed by Lonesome Rhodes.

"God knows I live my music
Ain't never gonna change my tune."

That's Kenny and Jim making it perfectly clear about what you can expect on this, their third Columbia album. It's the usual well played country rock with the odd touch of schmaltz. All in all, it's not quite as strong as their fine first LP "Sittin' In" but certainly a whole lot better than the second. The trouble is there's so little real growth in evidence that I doubt whether "Full Sail" will win them much new support.

The ratio of good to bad material is about what you can expect these days, five good to five mediocre tracks. And the trouble seems to lie this time round with Jim Messina. Like many another old hand in the business Jim seems to be running short on new ideas. For most of the tracks that don't work on this album, "Lahaina", "You Need A Man" and "Coming To You" all sound like rewrites of songs on their previous albums. And the big track "Pathway to Glory" just wanders, saying not very much and going nowhere.

The better tracks mainly feature Loggins and are much more relaxed. "Sailin' the Wind" is a fine song and equal to anything they've done before. Pleasant vocals, a very pretty guitar, and Messina's usually excellent production. Messina, right from the early days with Buffalo Springfield has always stood out as one of the finest arrangers and producers in the business, and his qualities in this area lift the better tracks right up. So in sum the problem with Loggins and Messina is the same one that's dogging a lot of otherwise talented musicians: a shortage of good songs. What is good here is done well, but there's not enough to carry the weaker material and lift the album above the merely pleasanter. "Full Sail"? Well, in places, but let's hope they can catch the winds of change.

Silverbird: Leo Sayer (Chrysalis).
Reviewed by Richard Best.

On the unspoken supposition that rampant paranoia stalks more in the sane ego than lunatic asylums (though the word most decent folk use is 'sensitive'), Leo Sayer is the most embarrassing saleable commodity to hit psychiatry since encounter groups.

Blushers don't shy when there's tact in the air and paranoids can rest easy in the company of mutes. But try Leo - who never heard of subtlety or delicacy - in a sensitivity session and the flimsy concept of 'sane' collapses.

Probably you've already heard "Silverbird" - its most scaredy-cat track, "The Show Must Go On", with that distressing falsetto verse and final guffaw into sick bliss. Already covered by Three Dog Night (and a nifty version at that), it's one of those nervous sociological abstractions: like Sidney Socialism working in Dollar City and all strung out and bushed because of it, there's Sayer in the circus screaming "I won't let the show go on" with his cohorts screeching show-business' compulsory maxim, "oh, but the show MUST go on", in the wings.

If you're interested, you'll also find an alarming number called "Oh, Wat A Life" where Sayer bellows just that half-a-dozen times and finishes with two lines, repeated twice: "The next number we do is called Paranoia/it's the story of my life".

"Silverbird" might be 1974's Best LP from A Newcomer and the strangest thing about the whole deal is that brilliance doesn't come into it. Leo Sayer is simply new and fresh amid a bunch of googies. And if all this musical persecution and cris de coeur spells Put-On, it's maybe the finest ride I've been taken for.

Purchase now for guaranteed anguish.

Willie Dixon

DIRECT FROM CHICAGO

by Gordon Campbell

I noticed when I was down at the DIC the other day booking for Osibisa that hardly anyone has booked yet for Willie Dixon. Which is a shame. It's nice to think that there are places left like New Zealand where these old guys can still earn a little bread. God knows Willie Dixon deserves it; he's written some of the finest songs of the rock era: 'Spoonful', 'Back Door Man', 'Bring it on Home to Me', 'Little Red Rooster' and dozens more. So how come there is so little response at this stage to Dixon's visit?

I think some of the answer lies hidden at the bottom of the promotional guff Barry Coburn sent to Salient. Hidden among the usual raves is an important statement; "Willie Dixon is back on the road for the first time since the 1940s". Get that straight, Dixon is famous as a songwriter, not as a performer. You may like to keep that in mind before you lay down your money for the show. No one questions the man's contributions to the blues, but I think enough people have been scared stiff by our lack of knowledge of just how well Dixon can cut it as a performer of his own songs. I mean, how much would you pay to go and see Bernie Taupin?

If Willie Dixon does finally bomb at the box office it may teach promoters that the NZ blues audience is a little more discriminating than anyone would have thought from past efforts. It will show perhaps that you can't grab just any old black performer cheap and push him out in front of a local audience with your return guaranteed. In the past that formula has worked out of a combination of musical starvation, curiosity, ignorance and a sense of duty. That could be ending.

But from the start it was a little strange. Could anything be further removed from the living contexts of the blues than the stage of the Wellington Opera House? That's quite a way from the clubs, the small crowded rooms where dancing was done to the clatter of bottles and a hum of con-

versation so loud that the singer had to shout to make himself heard. In short, the music and the performer were treated pretty casually as one ingredient in an atmosphere of people getting together to have a good time.

How different things become when these guys perform for a white audience. They personally meet a respectful, almost reverent welcome, and their performance is received with an indiscriminating admiration that must stifle any real contact between the musician and the audience. The whole setup reeks of the tomb. And it's a sign of how dead the blues really is. Soul music took the black audience away from the blues nearly 20 years ago. And among white people it's become a cultural artifact, just like those Australian aboriginal dances, something to be pored over by scholars, admired and preserved, but kept "alive" only through the desire of white liberals to dip their toes in a little lusty folk simplicity every now and then. As 78-year-old bluesman Furry Lewis put it "Our time done been, won't be no more".

So if you can accept the terms, the Willie Dixon show could be a good night out. As a cultural slum it will probably entertain you more than those pathetic Aborigines. And whatever misgivings there are about the star attraction, he is bringing with him a pretty solid backing group. I suppose Carey Bell Harrington on harp is the same Carey Bell who's put down some fine albums for Delmark. Bell will probably emerge as the star of the show; he's been described by *Rolling Stone* as having 'control, a warmth of feeling and inventive wit which have been absent from blues harp since the death of Little Walter Jacobs.'

The rest of the band is Freddie Dixon (electric bass), Lafayette Leeké (piano), Buster Benton (guitar) and Clifton James (drums) According to my information Willie Dixon will be playing the Opera House on May 29, but the local newspaper ads have been mentioning June 19. The early date sounds more likely.



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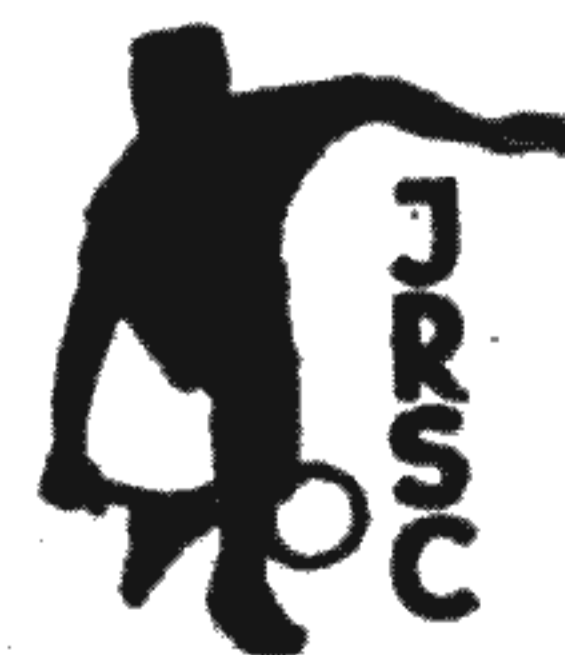
We look forward to discussing your future career plans with you and for this purpose please contact the University Appointments Board at Phone 44-447 for an appointment on Tuesday May 28, or us directly:

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PEOPLE

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+ FIGURES

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= ACTION

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Wellington
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LETTERS

Where's the abortion

Dear Roger,
I am starting to get rather tired of all these letter etc you are always getting from the Trotskyist abortionists, Kay Goodger and Jacqueline McCluggage. Despite their association with the "Socialist" Action League, the policies that they propose for the women's movement, with primary emphasis being placed on the abortion issue can only be described as anti-Socialist and anti-Marxist.

Let me illustrate with a reference to Kay Goodger's letter in your May 1 issue. She attacks the Catholic Church as being a pillar of support for the establishment. I will admit that this may be true in a country like Spain or Portugal, but it is hardly true of the world as a whole. All through Latin America, the Catholic Church is probably one of the main progressive movements for social change. In New Zealand, the Catholic Church is probably the strongest church among the working classes. Yet because of one small point of difference, the abortion issue, these Trotskyists persist in trying to split a large group of exploited working-class women from the women's liberation movement. A better approach that a Marxist might adopt is to unite with these women, temporarily ignoring the differences until problems of women's rights in other spheres have been resolved. I would recommend a reading of Lenin's pamphlet "Two tactics of social democracy in the democratic revolution".

I could, at this stage, proceed to a discussion of the problem that is frequently raised: that of the direction to be adopted by the women's movement once abortion is legalised. However I suspect that they would be wasted words. In the meantime, I suggest that the Trotskyist's support for what is primarily a movement among middle-class women for abortions is anti-working class, because of its paternalistic approach to working class women. Because the orientation given to the women's emphasizes religious divisions rather than class divisions, the approach is un-Marxist. In their emphasis on abortion, they imagine the Catholic Church to be a single unitary entity, and are hence undialectical. And finally, because these Trotskyist women are advocating reformist policies, they are showing themselves to be anti-socialist.

I am now awaiting the usual attempts at character assassination, because I am a male writing on the subject of abortion — but I support abortion. I also expect to be attacked as un-Marxist in my support for the Catholic Church, although I am an atheist. It is merely because I do not subscribe to any inane ultra-leftist line such as that which follows from the Trotskyist theory of Permanent Revolution.

David Tripe

Tol-keen

Dear Sir,
Somebody told us that Marty had written an article on Tolkien's "Lord of the Ring", but that you didn't want to publish it because people would not be interested? Don't you mean you're not interested? We would have thought that the most obvious facet of a good editor would be to recognise a cult and cash in. Tolkien is a cult (indubitably a good one, as only those who have dabbled in it will know), and we think you would be pleasantly surprised at the reaction to such an article if you care to print it, instead of yet another another spiel on Vietnam, China, abortion, or the like.

Bilbo & Gollum & Niggle

[Despite my personal objections to Tolkien I would be quite prepared to run an article on him or his works. The article in question, however, I decided not to run because it was very narrow in scope concerning itself only with "the use of magic". It was written in a stuffy academic style and had nothing new or particularly interesting to say. I am happy to run articles of literary topics if they are likely to interest and stimulate enough readers. Marty's article (I wonder who told you about it!!!) was fit only for a staid journal for doddering literary buffs and eccentrics. May it rest in peace — Ed.]

A letter from the former poetry editor — ruthlessly deposed

Dear people,
I had intended welcoming everyone into the second term by presenting several of what I consider to be sensitive and skilful poems. However, I have been given a new editorial directive: that all works at present submitted to Salient are of low quality, that they are the works of "literary wankers", and therefore not fit for publication. Henceforth, any submissions to Salient will be judged by the resident expert, Roger Steele, possessor of the Witi Ihimaera seal of approval. His opinion alone will decide the merits of any work. As a rough guideline, submissions which do not present constructive criticism of society will be unwelcome; and poems which are designed simply to express some emotion rather than to provide an analysis of the inequalities of control of the means of production will be categorised as "literary wanking" and treated as such.

From time to time I have made the ill-informed statement that Salient is interested in printing original submissions. It was made in good faith; but as Salient now equals R. Steele it is utter nonsense and I retract it.

Poems of high quality, technically sound, describing the merits of the revolution, the achievements of Communist China, the furtherance of the workers' cause or well-reasoned social criticism will be most acceptable. In other words, keep your emotions out of literature and stick to politics.

Marty

[There's an element of truth in what Marty says about my criteria, but he is using that old literary warhorse, hyperbole, rather (self) indulgently. I do not expect or wish contributors to conform to "the line" whatever that may be — I wish I knew myself.

However, I have rejected a number of 'poems' on the grounds that they exist merely to express some highly personal emotion or other, and make a bad job of it, failing even to communicate. Just by the way, politics is pretty emotional stuff too. — Ed.]

Poetry fans.....

Dear Sir,
There's been this thing worrying me over the past few months — namely: is your paper meant to represent the general student mob on campus, or is it a voice for radical political ideas, etc? It's just that there are some things happening around this university which could be helped/stopped/ or otherwise by getting publicity in Salient, only experience has shown that no amount of pushing can get you guys to show any interest above political expediency (or otherwise).

Sure, the politics has its place in a student newspaper, but I have noticed that with increasingly monotonous regularity your political articles have been seeping into the spaces previously set aside for such things as the arts, music and film reviews, and more particularly the poetry section (inside information tells me that the latter is the last section to be considered before each copy goes to press). Even though it mightn't be your ideal cup of tea, there are plenty of us who would rather read poetry written by fellow students, and articles directly related to campus life and problems. If you could only realise the important role you could play in breaking down the growing impersonalisation of the University.....

Thank god you still seem to enjoy the letters to the editor.

Poetry Fan

[There's been this thing worrying me over the past few months — namely the poetry fans who think I've got it in for them, and go bleating to each other and in their letters like a lot of poor lost Solzhenitsyns. Let's get this straight: I am quite prepared to print poetry and other creative writing, I have done in the past and will continue to do so. But there's this thing called standards, you see, and I'm here to try and keep them up. Most of the poetry we've been getting has been junk. Sensitive, sincere, and very pretty, but still junk. We've printed some of it and the response has confirmed my own opinion — for every person saying its been good we've had ten who have been unimpressed, if not disappointed. So its not my own opinion. If you want to read about the moon in June and the breeze rustling the leaves on the trees you'll waste your time hunting for it in Salient. And you're hardly likely to twist my arm by telling me you're sick of politics and want to seek refuge in the lyrical lines of mute campus Miltons. I'll only accept the implicit criticism and try to produce better political articles.

As far as your saying political articles have been 'seeping into the spaces previously set aside' for culture, I have only one reply — 'bullshit'. I have never denied space to reviews, etc, in favour of more directly political articles, and never will. If they have dropped off, which I doubt, then its because people haven't been writing them, despite my encouragement.

You say 'no amount of pushing can get you guys to show any interest above political expediency' — bullshit again. We are acutely aware of what you call 'the growing impersonalisation of the university' — we've got a few other names for it as well — and I am prepared to fill 16 pages out of 16 or 20 out of 20 if only you wankers will write it. Write it! — Ed.]

Taste in pop music a social problem

Dear Sir,

I would first like to congratulate whoever wrote the story on rock music (using my name) in last week's Salient. I feel the importance of taste in pop music is an important social problem and not yet properly investigated. I would like to bring up several points about the article.

1) The possibility that lower class children have less opportunity to hear rock music than that on the radio (i.e. rich kids parents have a decent stereo, the poor kids have the juke box at the hamburger bar). The source of appreciation would definitely colour the selection of music. Top twenty and Reggae is little distorted by playing upon transistor radios, while full appreciation of progressive artists such as Yes and ELP requires a good hi-fi.

2) If you think English folk music is alien to rock you obviously haven't been to a Fairport Convention concert.

3) There seems to be significantly more appreciation of progressive artists by older rock enthusiasts. Perhaps the reason upper-class seeking teenagers like progressive rock is that they have more contact with older people in circumstances where rock is involved (e.g. kids who intend to go to university may attend more university rock concerts).

4) If revolutionary movements can't use rock music to their advantage at least as a neutral medium involving youth, then the revolutionary movement probably hasn't got the organisation to 'build a paper bag, and probably hasn't got the correct mass line for youth anyway.

Leslie Wall

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Concentration Camps

Dear Sir,
The letter written by Suara Ra'ayat is the greatest masterpiece indeed to quote William Chang's words.

I agree with Suara Ra'ayat that the articles "To be and not to be" and "Bed Time Story" are racist articles insulting the working people of being stupid and having no guts to fight injustice even though they are oppressed. This is irrelevant to reality. The author forgets that every year many people from all races are thrown into concentration camps for opposing injustice in Malaysia. Recently the bosses of MCA like Tun Tan, Michael Chen etc. were calling for the Chinese to unite together to fight for their own rights and UMNO bosses are echoing the same thing. The UMNO bosses even accused the Chinese of controlling the economy. MCA bosses cooperate with the UMNO bosses in calling the Chinese to unite, but unite against whom, surely not against Michael Chen or Tun Tan or other Government heads, but against the other races. The point I want to stress is if the bosses really care for the welfare of the people, they should call for the races to unite rather than peddling racist lines.

In the letters to Salient criticising Suara Ra'ayat none of them dare clarify or deny this central issue, but only challenged him on minor points.

S.C. Lim

T

Dear Sir,
If the serving of tampon tea in the cafe is going to be continued next term, couldn't we at least have the string left on.

Tony

Gays not armed.....yet

Dear Sir,
It's a pity you chose to write an editorial about something you obviously know nothing about. Humblest thanks to thee, sir, for graciously allowing an article about us to appear in your paper. Spouting stalinist dogma does not increase the validity of your statements. Homosexuality and the ability to love your own sex is part of the human condition — not a disorientation caused by capitalism. We are not "a case study" of anything, thank you. Liberation is a process of freeing from oppression, and the sexual field is as valid as any other. True, our struggle has not yet reached the intensity of armed combat — but do not fear, it will, if the oppression continues. Quoting Engels isn't going to do much good either as Engels in fact knew very little about sexuality, especially female sexuality. If one reads the quotation carefully it is obvious that he still sees the process of male desire and female "surrender" occurring after the revolution. This is because he no doubt thinks it is natural. All he says is it will be for love, not power prestige etc. This is good, but not good enough. Your crude economic materialistic interpretation of society is only one part of the story, mate.

Janet Robin
P.S. The "cause" of gayness, is love.

A soggy state of affairs

Mr Steele,
I would like to complain in the strongest possible terms about the wastefulness in the Union Building conveniences. Why can't we dry our hands on proper cloth from towel dispensers like of which are found in buildings such as Kirk. It takes about half a dozen papers to dry a wet pair of hands whereas with a towel dispenser one pull will do the trick and no wastage occurs as the towels are washed and sterilised etc and used again. If nothing is done about this sorry state of affairs within the next four weeks my cronies and I by dubious means will forcibly open the paper dispensers and replace the used papers so that in a few days there will be a soggy mass pulp in them. Please give this your serious consideration.

Graffiti

Some burning questions

Dear Roger,
Perhaps the investigatory powers of the Salient staff might be directed towards finding out the answers to some questions which concern the affairs of the Students' Association:—

- 1) Is the President continuing with his work load of four law units?
- 2) Did the President take his place on the selection panel to interview and represent Vic students for the trip to China?
- 3) Is the anarchist David Tripe helping him write his correspondence?
- 4) Is John McDonald failing to turn up at executive meetings?

Dyana Forde

The young gnat

Dear Roger,
I think the best summation of what John McDonald's presidency is going to mean is the congratulatory advertisement sent by the Wellington Central Young Nats. The suggestion that he will represent the true feelings of students followed by "clean out Salient and what it stands for" (he means you) gave promise of the fascist things to come. This is borne out by the thugs who threatened you in the Salient Office. It seems that McDonald will represent all students except those who disagree with him. So watch out Roger, because should you and your Red mates climb out from under the bed, John will be ready to bash you. The question is, will 1016 others?

For McDonald has already displayed that he doesn't give a damn for decisions made by the SRC but rather he will decide what students want himself. With a bit of luck (and even common sense) he may find at the next election that people don't give a damn about him.

Andrew

Seminar on recent French elections. Informal discussion. Latest figures available. All conservatives, liberals, leftists and anyone else welcome. Saturday, May 25 - 2pm. Lounge and Smoking Room.

Getting worked up

Dear Mr Editor,
Like, your paper is okay, but how come there isn't a regular poetry section, 'coz some of us cat get worked up by things like that more'n we do by politics — 'tis more artistical.

Love,
Mehitabel
P.S. I'm sure it's not for lack of material????

Roger Stalin

Dear Roger,
To us homosexuals your editorial "Not so Gay" (April 24, p.3) started off sounding encouraging. You support our movement because we are discriminated against and abused by the law, the police and the "bourgeois-value-dominated society". And you support us too because our oppression stands as proof that behind the friendly, freedom-loving mask of the bourgeois state lies a brutal face. Excellent! But from the on it's all prejudice and distortion until Engels' bit of sense at the end.

We have heard your line before. It is roughly the party line of the pro-Moscow and Peking Communist Parties. "Gay Liberation is essentially a diversion... We are opposed to the repression of homosexuals on the basis of their being homosexuals... But it is a psychological problem... It's based on all kinds of pressures in the crisis and oppression and exploitation in society with people distorted and so on." That comes from a pamphlet put out by the youth section of the American Communist Party. (Janis Tynner "Build the Youth Front" published YWLL 25c).

First you slate us for devaluing the word 'gay'. We like 'gay' because it has positive connotations unlike "homosexuality" which sounds as if it were a clinical condition like 'claustrophobia'. And we like it because the gay population has used it for over a century as an antidote to 'poofter', 'dyke', 'queer' etc. In your view we 'cheapen' the name of liberation movements. Fighting off the shackles of class, race or imperialism (you left out sexism — a mistake?). We are fighting against the shackles of gay oppression, another of the iniquities spawned by class society. Our struggle for full acceptance as equal human beings with the same rights and dignities accorded others is no less legitimate than similar struggles of other oppressed sectors of humanity.

Your suspicions that our movement is the darling of the liberal bourgeoisie verge on paranoia. McGovern, the arch-representative of that strata refused to include gay rights in his party platform during the last US presidential elections and the liberals in the New York state legislature have, since 1972, consistently refused to pass a bill granting gays their civil rights in housing and employment.

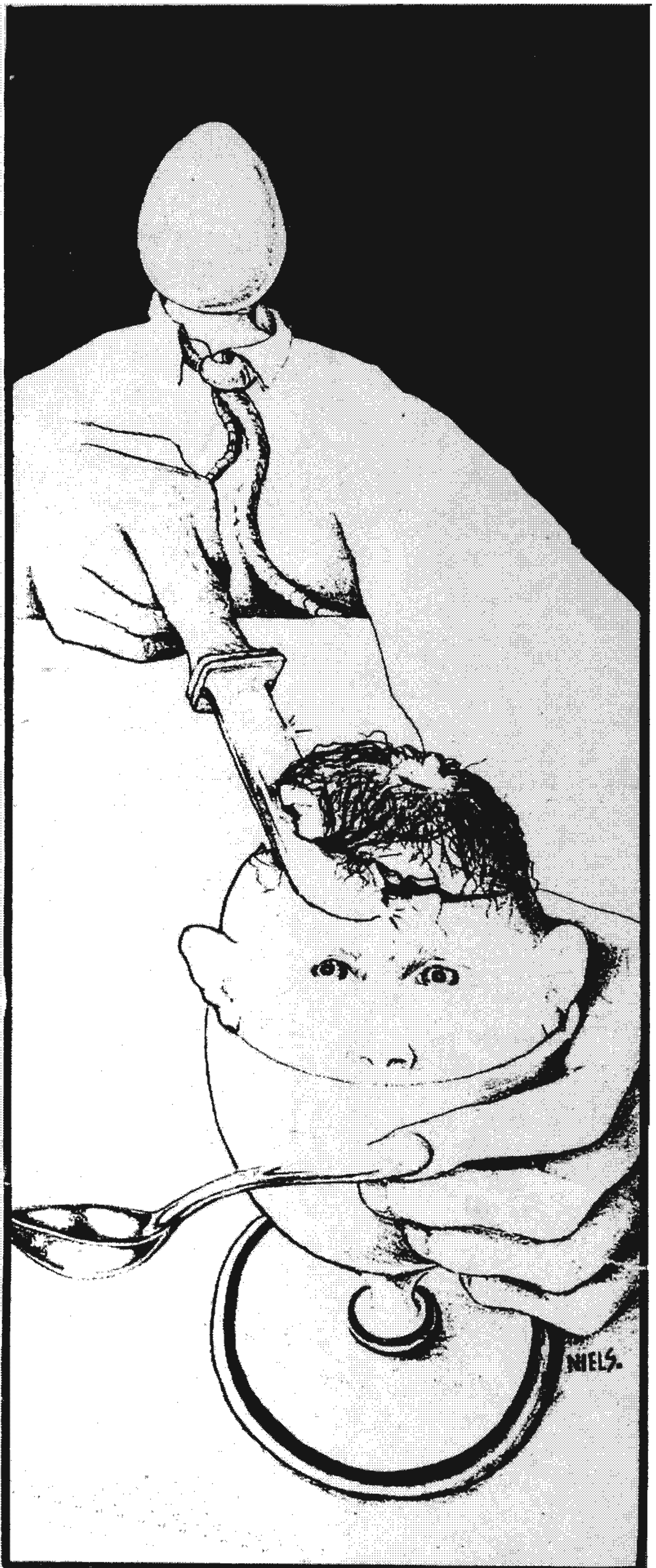
As you say the Young Socialists have taken up the cause of gay liberation. Among all the political groups in the country they alone have given us their full and unconditional support. They correctly see that the struggle of gays for our rights is directed against the capitalist government and bourgeois morality and is in the interests of socialism. Like gay activists the Young Socialists ignore the 'cause' of homosexuality just as they ignore the cause of heterosexuality. As socialists they are scientific and endorse the scientific view that homosexuality occurs quite frequently among infra-human primates and all lower mammals as well as in almost every human society in the past and present. The anthropologist Frank Beach and the psychologist Clellan Ford in their book 'Patterns of Sexual Behaviour' (Harper & Bros 1951) conclude that homosexuality is "the product of the fundamental mammalian heritage of general sexual responsiveness as modified under the impact of experience." (op. cit p.263)

So much then for your theory that homosexuality is a 'disorientation' resulting from the distorted social relations which prevail under capitalism. It is pure fiction. It is also an insult since it assumes we have become disorientated from what is normal and natural i.e. heterosexuality and that we are therefore abnormal and unnatural. Your views, strangely enough, are close not only to those of the Stalinist Communist Parties but also to those of the learned bourgeoisie. The American Psychiatric Association also classifies gayness as a "sexual...disorientation" Could you be specific about the "social relations" which produce homosexuals. How about 'dominant mother', 'fear of the opposite sex', 'arrested development at puberty'? You distort our slogan 'Gay is Good' to mean 'the gay life is the good life' Our slogan is aimed to give gays a sense of pride in our orientation in place of the shame and disgust Bourgeois society teaches us to feel, not to convert straights — a pointless effort anyway. Your urge that we 'make the best of it and fight repression' is no more than a rehash of the liberal attitude "the poor dears, I pity them really" with a cheery bit of "keep up the struggle" thrown in.

Gay liberation is a part of the class struggle. The capitalists keep people in line with their sexual morality as well as with their police force and low wages. Sexual repression, as Reich said, is "one of the cardinal ideological means used by the ruling class to subjugate the working population". Gay liberation challenges some important bourgeois myths i.e. that sex is for procreation within marriage, and that sex roles are biologically determined.

As well the essence of official morality, the anti-gay aspect of which is codified in the sodomy and indecency laws, is that it discourages people from making decisions about 'their own lives. When a sector of oppressed people start asserting their right to determine their own future and demand that the capitalist government grant that right the effect is contagious. It spurs on other sectors of the oppressed to a new combativeness for their own liberation. The development of the gay movement which grew out of and was inspired by the feminist movement bears this out. Since the majority of gays are workers the pride and combativity they develop because of the gay movement will tend to make them active in other areas of the class struggle.

A gay movement will be necessary (after the revolution) to fight oppression hanging over from the capitalist era until we win full equality. The absence of a gay movement in the revolutions which created the workers states in China, Russia, Cuba etc is one reason why gays have it so bad there. Although the Bolsheviks scrapped the Czarist laws against homosexuality within months of taking power Stalin reinstated similar laws in 1934. Myths about homosexuality being "the fascist perversion" and a sign of



capitalist degeneration were cultivated and are flourishing to this day. Roger Steele has a 40-year tradition of Stalinist anti-gay libel to back him up.

M.J. McAllister
(Auckland University Gay Liberation)

Crack in the Mangle

To people who use laundromats:
I would like to write a new advertisement for the Mangle Laundromat — one that not only describes the facilities there but describes them accurately.

True, there are many washers. But only five driers. One is reserved for the use of the laundromat staff who do laundry left by customers. At the time I was there two were broken. So that left two driers to do the laundry shared by the multitude of people who were using the multitude of washers.

There were no cards, no chess sets, but a collection of ragged magazines of some vintage did exist, and the tv was classically set near the ceiling to ensure the lack of any attempt at a congenial, casual atmosphere.

The candy machine was also broken. The beverage machine did work. There were no tables for folding the laundry. One had to improvise using the chairs if one was lucky enough to be vacant. And last but not least in the corner was an ironing board (acceptable conditions) and an iron (unacceptable condition). The iron had a lovely black and brown design on the bottom, an accumulation of various burnt

substances, and did not work efficiently. And one had to pay for the convenience of using this iron.

Since there are few laundromats in this vicinity, most of us have little choice. If you do not mind walking a few more blocks, there is a laundromat on Cuba Street. They do not have all those extra facilities of The Mangle anyway. So why not give them a try.

The concept of The Mangle is excellent. It would be nice if they could put that concept into action.

Christine Masters

CONDOMS

Contraceptives — best and cheapest — approved by health service. 50 cents for 2 packets. On sale in Studass Office.

PHILOSOPHICAL SOCIETY

Dr E. Jacoby will address the society on "From Philosophy to Sociology?" on Wednesday, May 22 at 8pm at 34 Kelburn Parade. Supper. Visitors welcome.

Sarawak Government will wipe off blood-spitters (?-Ed)

Dear Roger,

There is a time for criticism and another for praise. If 'Patriot' (Salient No. 9) had read my letter without being so highly emotionally charged he would have realised that I did not deny the inflation problem in Sarawak (and throughout the world for that matter), and indeed it was agreed on this point. My stress was on the fact that a developing country like Sarawak could match well with even developed countries like New Zealand. Putting aside as to what is meant by his vague phrase "ordinary workers", there has been, paralleling with or crossing the admitted inflation, a general increase in wages for all - ranging from domestic servants through to workers, labourers, gardeners, to public servants and what not.

As I have pointed out previously, Sarawak has an immense area of undeveloped land and it is obvious that the trees therein, not being Christmas trees, do not need electricity and the orang utangs toilet seats! In the sparsely inhabited areas, the people have found it more rewarding to shit into the rivers where fishes are ready beneficiaries and the splashes of such 'bombs' most melodical to the ears (stereo effects too!). If 'Patriot' who seems to like figures and percentages, could tell me how many families do not possess a car, I would be happy to enlighten him with the number of those who do own one. So, please do some investigations himself first. And friend, get the fact straight: there are no such souls by the names of Lim Pang Siew, Wong Kee Hui, and Yacob. Apart from a coincidence of three typing errors, it indicates that he is anything but well versed in affairs of my state. With due respects, his statements purporting to be factual on the costs rising by 100%, 150% and 250% is all a cock and bull story.

Oh! So the struggle has been going on for 12 years in Sarawak. No doubt there will be 12 more and 12 more...perhaps here I am putting too much confidence that it could last that long. When will those disillusioned guerrillas put on their 1974 glasses and see that theirs is a futile exercise? If they had the people's support, why is this struggle taking so long to achieve victory? 'Patriot' wonders if three million communist supporters form the majority of the people in Indonesia. My conclusion is that he is either blind or can't even count properly. Why not try adding one plus one for over 140 million times. It is with much amusement that he refers me to an article in Salient No. 6. No doubt the opinions expressed there will carry much weight in the Privy Council: the last last word. He says tens of thousands were massacred and still thousands are being inhumanly tortured in the prisons in Chile and Indonesia. But he chose not to mention the inhuman acts of the terrorists in Sarawak who did not even allow the corpse of a police detective to rest in peace. Instead after digging up his coffin they let him rest in pieces. Nor the slayings of civilians. It makes one wonder whether the guerrillas are fighting for the people or against the people.

I respect differing opinions and welcome disagreement. No doubt 'Patriot' and myself differ in our approaches to achieving social progress. That is the price we pay for being humans, not machines.

Reference is also made to the letter "Only government spokesmen can sign their names", where the writer expressed the windy opinion that I can only speak for the government. That virgin and immature confused mind first agrees with one person; then he suddenly finds another's contrary view more convincing. In short, he cannot even think or speak for himself. Hence he is ashamed to use his own name. He might as well not have one. I agree he is but a first year BCA student.

Goh

A reply to Pip Desmond

In Salient April 24 Pip Desmond made a number of debaters points against the case for legalised abortion. But the issue deserves more serious consideration than this for the anti-abortionists take high ground. Setting aside "merely" humane or pragmatic considerations they claim to speak for the "right to life". The essence of their case is that a division of life into pre-natal and post-natal is arbitrary, and therefore to terminate a pregnancy is synonymous with murder. They muster all the emotional devices they can to reinforce this association, and insist that advocates of abortion are by implication, harpies and murderers, reversing all the conventional priorities of female nature by perpetrating violence upon helpless victims. As such advocates of abortion are made to fit into the conventional picture of feminists as aggressive, castrating women, devoid of the 'charm' that makes women 'safe'. The invocation of these deep fears of women, and their exploitation by the pro-life advocates is one reason why the issue is so emotionally charged, not to mention paranoid.

The reply to these charges is that the position is itself arbitrary. We do in fact distinguish between a child and a foetus. If we say that a foetus must be treated as a human being because it has a potential to become one, then we must treat a sperm or an ova with the same respect; rejecting birth control and taking steps to ensure that each sperm of ova will eventually in a person. If we treated cells in terms of their potential every menstruating woman, or priest who jerked off would be a "murderer". To be consistent we would have to argue that the "life" of a sperm begins when it leaves the scrotum. Clearly we do not do this, despite the fact that both ova and sperm have a potential for life, we do not give them a "right to life" because we make arbitrary and pragmatic judgements about these differences. Arguments about when "life" begins are therefore unanswerable and pointless, the definition of "life" therefore depends on moral decisions which are properly the province of

Individual choice not group coercion or legislative control.

You can not legalise morality. Since it is not logical, the credibility of the anti-abortionist argument depends heavily upon the portrayal of the advocates of legalised abortion as immoral antagonists of helpless childhood. This characterisation as child haters rests I believe on considerable hypocrisy. Opposition to abortion comes generally from socially conservative groups whose claim to care deeply about the sanctity of human life must be evaluated in the light of their inactivity in doing anything to actually improve it. Neither the two thirds of New Zealand MPs, who belong to SPUC, nor the Church was voluble in opposition to New Zealand's participation in killing Vietnamese children. Their right to life was less clear. The Church bans the pill but not napalm.

Clearly men who fail to speak against bombing children with anti-tank bombs from six miles up in the air have a poor claim to speak for the right to life. But the full inconsistency of their argument did not become clear to me until I faced the situation myself. Faced with an unwanted pregnancy due to contraceptive failure I 'chose' to risk my life with an abortion not because I am hostile to children or indifferent to the value of human life, but on the contrary because I live in a society which values children so little that it penalises women for having them. Society does not concede, let alone guarantee, their right to life except in the specific situation in which the mother is, or is forced to become, a dependant. Social conformity is the actual price of the 'right to life'.

Of course no one is advocating abortion as a positive good. It is a pragmatic solution to immediate problems. Of course I would rather live in a society where we could approach our bodies and accept our sexuality directly, and therefore seek contraception in a forthright way, and where children are so valued that their birth need not be avoided, or women penalised, ostracised, or damaged for life by the sin of giving birth. But alas, we live now in a society where a woman's life can be ruined, married or not, by an unwanted pregnancy. She and she alone will carry the burden and bear the damage. All we are seeking is a humane and less destructive option to this social barbarism. This is the same way to deal with a social problem.

Allowing abortion is part of rationalising our attitude to conception. Reliable (accurate within 3%) figures tell us that there are 2½ million cases of child battery a year in the US. (No similar figures exist for New Zealand). This means that one child in ten suffers gross physical abuse. Most of these pregnancies are planned, but we encourage pregnancy for all kinds of reasons other than concern with children. The infertile are made to feel less than human. Fertility is consistently confused with virility, and conception is celebrated as an achievement a personal affirmation which in its egotism has little indeed to do with respecting the right to life of any other being. A 'proof' of fertility is seen as an essential affirmation of sexual identity. Our society, quite irrationally, makes the person who does not bear children less than real, and the refusal of abortion is one of these pressures toward pregnancy. To allow it would be in my opinion a step toward making pregnancy a matter of deliberate choice, undertaken not from egotism, but as a step toward an appreciation of the full meaning of the right to life.

The aspect of the anti-abortion position that I most dislike, apart from the obvious distortion of abortion advocates, is its punitive tone. Far from being concerned with the quality of human life they totally dismiss the welfare of the people involved to insist that sexual sin must be paid for. Dr Dunn, SPUC's founder and leading light insists that any woman desiring contraception is neurotic. He is of course being consistent, every ova and sperm must be given its 'right'. Dunn may be an embarrassment to Ms Desmond, with his hostility to sex education and birth control, but what he shows so clearly is the fear of separating sexuality from its 'natural' function - and penalty. Having an abortion is seen as an escape from the just price that society inflicts on the unmarried mother. The anti-abortionists concentrate on this immorality, rather than on the situation of the married women, who, as experience in countries where abortion is legal shows, are the people most affected by unwanted pregnancy. There seems to be an unspoken concern that if abortion is allowed women will escape their penalty and there will be no sanction, and therefore no control of morality. It is this desire to enforce morality which I find particularly objectionable. To refuse women the ability to control their own bodies is to try and coerce morality, and hence denies the very foundation of moral choice.

It is, I think, this vindictiveness which gives the key to the virulence of the emotions which the issue arouses. This coercive quality gives the clue as to why the most repressive persons should be the most worked up over the issue. The view of sexual morality they seek to defend is manifestly out of line with social behaviour. We live in a society where 53% of all first births are conceived before marriage, and in which 31% of all brides have children within seven months of marriage. In the younger age group pregnancy is the normal precipitant of marriage. It is I think this disparity between belief and practice which explains the hysteria the question evokes. The attempt to insist upon a totally different pattern of sexual morality is an attempt to deny this reality. We live in a society which makes sexuality a cause of guilt, and it is this unease which drives people to the impassioned denial. Hence the paradox that it is the most coercive and conservative sections of the population, and the most repressed who oppose abortion.

This, perhaps more than consistency, is my strongest reason for rejecting the anti-abortionist position. I see the denial of control of one's body as part of a sexual repression which teaches women to feel guilty about their sexuality. To feel that their bodies are a source of shame, which have to be hidden, disguised, made-up, compressed, enlarged, deodorised, denied, and eventually paid for. Female sexuality has persistently been seen as a disruptive force and its control as vital to social stability. I see this legislation therefore as a punitive attempt at social manipulation, a totally illegitimate form of social control.

To suggest that I made any kind of moral choice when I had an abortion is to make a mockery of choice. My choice was neither moral nor immoral because I risked my life, I can assure you, from hard necessity not from depraved preference.

P. Bunkle

Shindig

Dear Sir,

In connection with 'Shindig' held on April 20 1974, we would like to state the following:-

'The Shindig was organised with two main objectives in mind. To provide social entertainment for members and to raise funds to finance the 'Pan NZ Photo Culture Exhibition' to be staged in the latter part of May.

The article in the last issue of Salient over magnified the situation as did the letter by Revolutionary Culture.

Briefly, over 300 people attended the function. Four doormen were employed for door-collection and they were given strict instructions not to allow bottled-drinks to be brought into the hall. It became apparent that they did not live up to our expectation, as bottles of beer were later found to be in the possession of some people in the hall.

The main cause of the trouble at the Shindig was largely due to the poor co-ordination of the Apeak which was responsible for the set up of the musical instruments for the two bands in attendance on that night. Undue delay led to throwing of empty beer cans (not bottles as alleged). This was soon stopped temporarily by the organisers. However at about 1am, two distinctive groups whose presence was obviously to create trouble initiated disturbance. This resulted in the police being called to prevent any further serious incident. There was no truth whatsoever in allegations like widespread fightings or smashed windows.

Referring to Revolutionary Culture's misinformed letter (one wonders if he was even at the function), we would like to emphasise that the present Executive Committee believes in organising functions primarily for the interest of its members and is completely unconcerned with profit motives. Revolutionary Culture and others may wish to know that Wellington MSSA has so far assisted in well over 40 students in finding suitable accommodation. Also, much time was spent last year in correspondence to intending students from Malaysia and Singapore. Our programmes for this year do not consist of just 'dances or rock music' as generalised by Revolutionary Culture. Our programmes include a ski trip down Queenstown during the August vacation, excursion trips to Napier and other places of interest, coffee evenings cum cultural nights where film shows depicting scenes and other cultural back-home interests will be shown. We hope by the revelation of these programmes, Revolutionary Culture will realise that the present MSSA Executive Committee is not having a lop-sided programme for this year.

To sum up, I would like to apologise on behalf of the Executive Committee to all present at our function for the seeming lack of organisation which could be attributed to breach of agreement by the artists hired for the evening.

David Tan,
President,
Wellington MSSA.



Poetry lover sick of politics - typical!

Dear Roger,

I'm getting very sick of politics. Being inundated with the need for solidarity with the working classes/the oppressed Maoris-Polynesians-South African blacks/Ugandan Asians etc/the most recent crimes of the middle-class capitalist bourgeois society etc etc. My heart is breaking under the strain of carrying the burdens of responsibility toward the ideal society.

Ah for some light relief, a breath of optimism! Something to read that will delight the soul, not oppress it! Occasionally a ray of inspirational sunlight peeps through the pages of Salient - but all too rarely, I crave more.

Surely with 6000 on campus there must be some writers of prose or poetry who could contribute to the cause of raising my morale with gems of wisdom, pearls of profundity, sparkles of Austenian wit...Why have they not appeared in Salient? Please let us poor wearied hungry souls see something of these mute inglorious Miltons...

Love from Prometheus

"We defend Solzhenitsyn's civil rights not his politics"

Dear Sir,

When I first spoke out (through the pages of Salient) against the exile of Solzhenitsyn from the Soviet Union, I predicted that a rash of slanders about "Trotskyite counter-revolutionaries" would most likely follow. And they did. Through letters to the editor by Terry Auld, Don Franks, and Peter Franks, students were treated to a disgusting display of fabrication, along with the usual apologies for the repressive politics of Stalin, Brezhnev, and Mao. I will deal with a few of the major points here, and take up some of the others in future letters.

1) All the letters which attacked the Young Socialists' defence of Solzhenitsyn had a common thread running through them: They all implied or suggested that the Young Socialists not only defended Solzhenitsyn against forcible exile from the Soviet Union, but also defended his politics. It is commonly known that Solzhenitsyn has rejected socialism and Marxism, hence Auld and company have been doing their utmost to link the Young Socialists to his right wing political ideas.

The fact is, of course, that we defended Solzhenitsyn's civil rights, not his politics; and we clearly explained all this in our activities at the time of his expulsion.

So why must Auld and company deliberately confuse this point? When people are defending the repression in the Soviet Union and China it is only by these methods of falsification that they can hope to manufacture a "credible" case.

2) One of the most disgusting spectacles in this debate has been the attempt by Auld and company at using quotes by Marx and Lenin as a cover for their "justifications" of the bureaucratic regimes in the Soviet Union and China.

Marx and Lenin explained that the establishment of a workers state does not in itself abolish the class struggle and the influence of bourgeois ideology in society. The working class and its allies must constantly struggle against these forces in defence of their state and their ultimate goal of socialism.

But Auld and company twist these facts to their own purpose. By their "logic", any disagreement with the dictates and policies of Stalin, Brezhnev, or Mao, is automatically an expression of 'alien class forces', which must obviously be suppressed. These "Marxists" thereby condemn, in advance all dissent and critical thought in the Soviet Union and China. To them, it is all simply a reflection of the continuing influence of bourgeois ideology.

Stalin used this "rationale" when he annihilated all his political opponents in the late 1920s and 1930s, among them almost all the leaders of the Bolshevik Party which led the Russian revolution of 1917. And Auld and company employ the same formula when talking about the repression of dissidents in the Soviet Union.

Peter Rotherham
for the Young Socialists.

Perks

The New Zealand Students Arts Council is pleased to inform constituents of the following discounts obtained under the new National Discount Scheme, which will enable all financial members of SAC to secure concessions using the ISIC card. The scheme enables any student from any part of the country to obtain discounts wherever they are offered, further with the use of the ISIC card, groups presenting "cultural" activities have been more willing to provide discounts as the card has a photograph of the bearer and consequently should eliminate abuse of the system.

The following includes those offering students discount, so check the name of the promoter on a show, and coming attractions with discounts offered to SAC members.

AMALGAMATED THEATRES

Top price seat in the theatre, for the next price down. One membership card can purchase two tickets. The discount is applicable at all times except Saturdays, Sundays and public holidays.

BENNY LEVIN PROMOTIONS

Will be presenting "Osibisa" in Wellington on May 27. Concession offered \$6.10 for \$5.10. Also Benny Levin will be presenting the "Supremes" in Wellington on June 20. Concession offered: \$5.10 seats for \$4.10.

Later on this year Benny Levin Promotions in association with Robert Raymond will be presenting: The D'Oyley Certe Opera Company, Ivan Rebhoff, John Mayall, Lulu, Tony Christie.

COBURN ARTISTS

Will be presenting: Willie Dixon and His Chicago Blues All Stars in Wellington on Wednesday May 29 in the Opera House. Discount offered: \$4.60 seats for \$3.60.

Also Coburn Artists are presenting a series of jazz concerts featuring some of the very best jazz performers in the world today. The first on ... concerts will feature Ralph Towner and Gary Burton Quartet. Later in the year the ... will feature Turk Murphys Ragtime Band, Dave Brubeck and Roland Kirk.

DOWNSTAGE

Student concession: \$1.25 for coffee and play. Normal prices are \$2 for members and \$3 for non-members.

NZBC SYMPHONY

Offers a student booking concession.

PRESTIGE PROMOTIONS

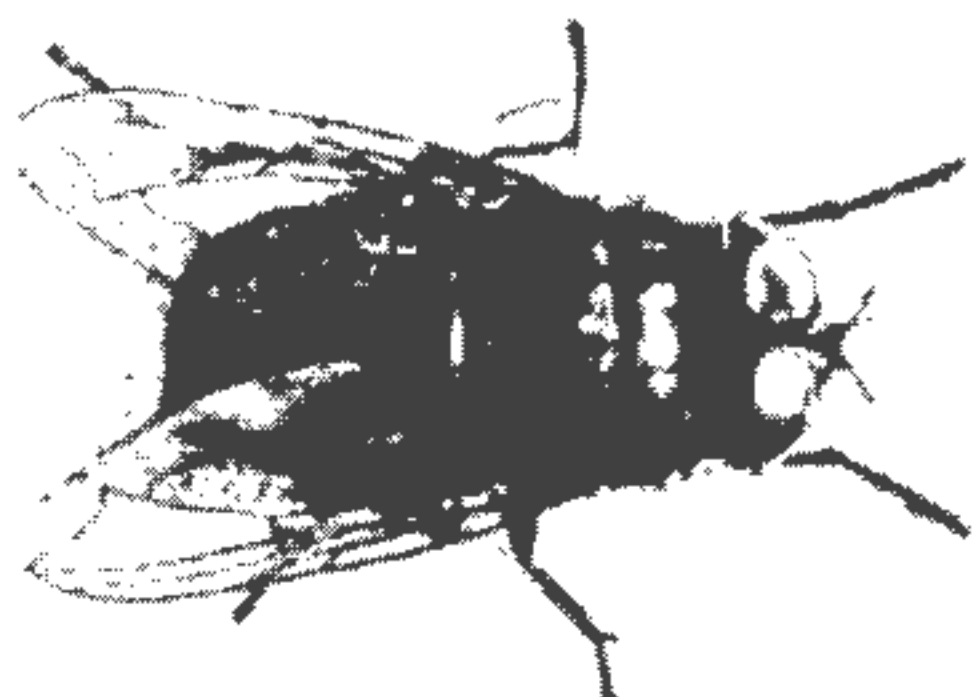
Will offer discounts on activities.

J.C. WILLIAMSONS THEATRES LTD

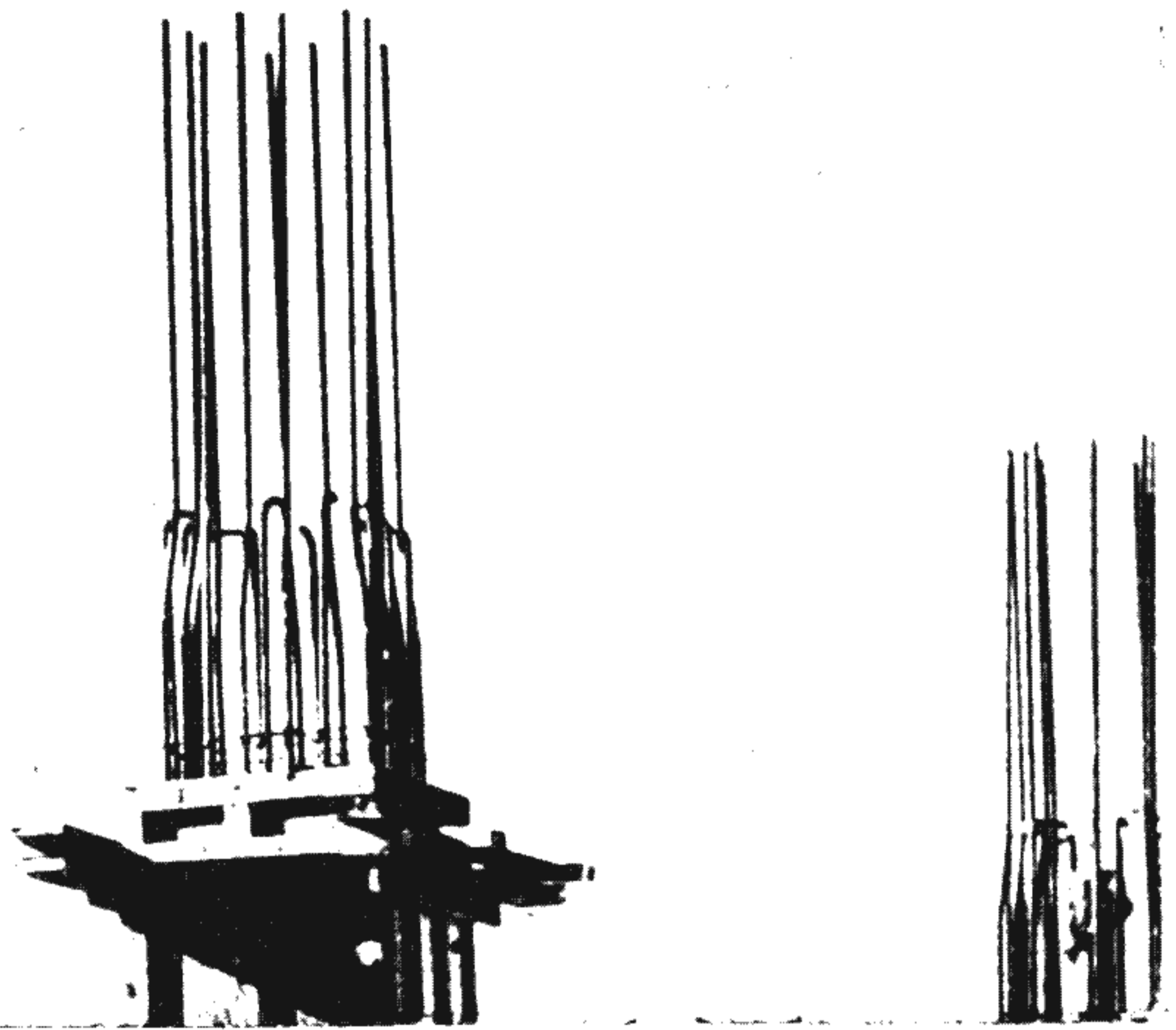
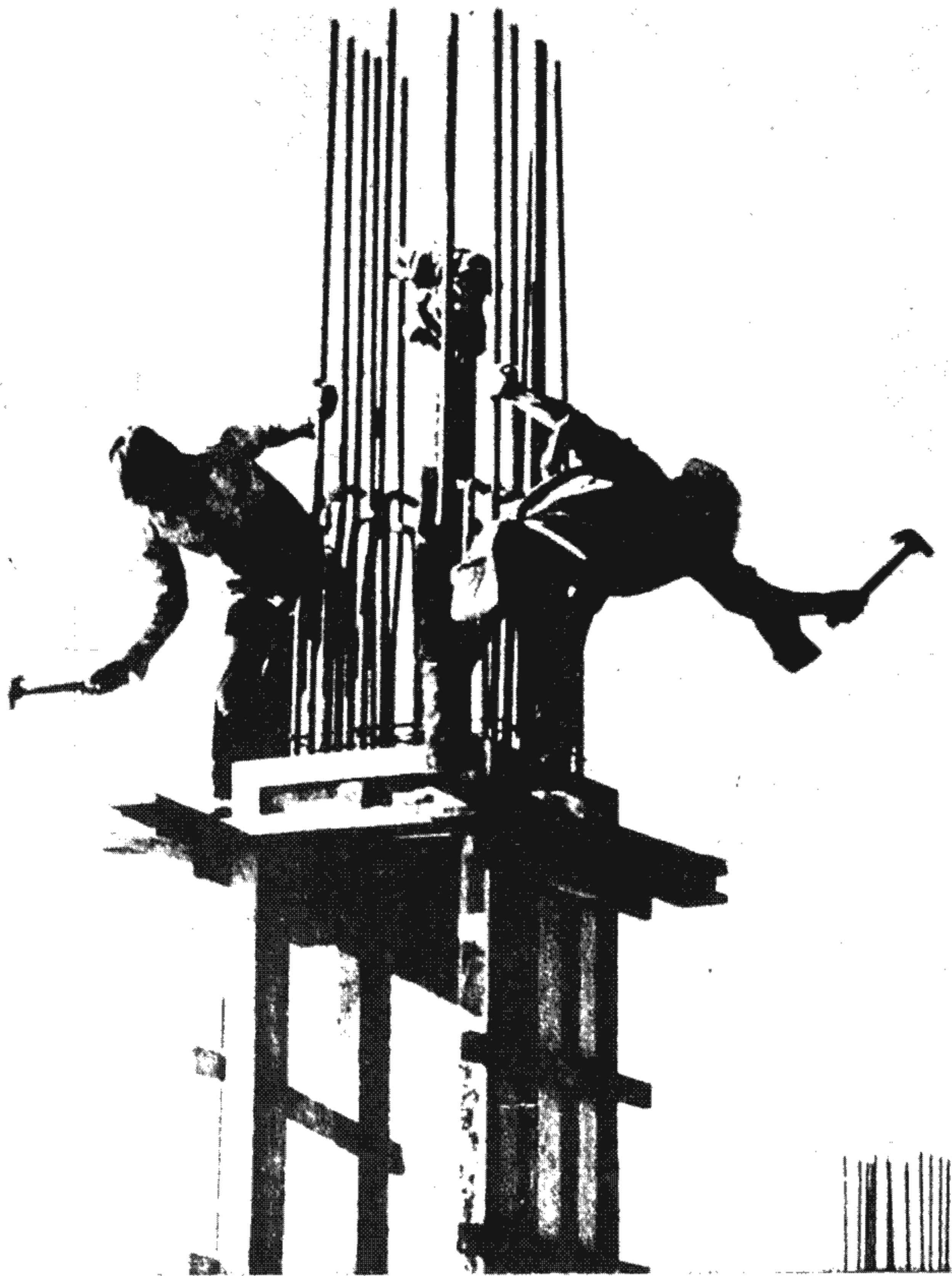
Offer a discount of \$1.50 off top price seats. The discount would not apply to any performances on a Saturday. Williamsons hold the right to suspend discounts for any attraction if they feel it necessary. One ticket per card.

DEBATE/FORUM

Friday, May 24, 12-2pm Union Hall
"Jesus Christ - Superstar or Supermyth?"
Prof Geering, Prof Munz, Prof Pouwer,
Mr Jorns.



pan-nz photo-cultural exhibition



Everybody is cordially invited to an exhibition of photographs from Malaysia and Singapore in the Memorial Theatre. The exhibition is organised by the Auckland Malaysia-Singapore Students Association in conjunction with the Wellington MSSA.

Hours of viewing are Monday - Friday, 12 noon - 5pm; Saturday 9am - 5pm. The exhibition will begin on May 27 and will run to June 7.

Over the years, Malaysian and Singaporean students in New Zealand have played an active cultural role both on and off campus; from the least publicised speeches given at Rotarian meetings, to the most controversial but much misunderstood Eastern Cultural Concert. True to say that, although this group of students constitute by far the largest of all overseas student groups, its presence is not always well appreciated. It was with this in mind that the Auckland MSSA set out, early last year, to organise this nationwide photo-cultural exhibition. Among other things, we are hopeful that this exhibition will provide a basis for deeper understanding between our students and the people of New Zealand.

The photographs in this exhibition do not encompass the whole spectrum of our cultural environment, especially with the regrettable absence of exhibits from the East Malaysian states - namely Sabah and Sarawak. Nonetheless we hope that this exhibition will give you a glimpse of the cultural life of the varied communities within Malaysia and Singapore. In addition, we hope that perhaps some kind of cultural exchange through the medium of photography may be established between local photographic societies and those in Malaysia and Singapore.

Finally, this exhibition will most certainly not be the last, but rather the beginning of many more and colourful ones to come.

