

A telegram from the University of Malaya Students Union:

HISHAMUDDIN RAIS SEC-GENERAL AND ONE STUDENT LEADER ARRESTED BY POLICE MALAYSIA 19-9-74 3.15 AM SEEK YOUR SUPPORT PRESIDENT UMSU

Only a few days after Hishammuddin Rais contacted NZUSA to say that he was coming to New Zealand and Australia for a speaking tour, he was arrested. Hisham, the secretary general of the University of Malaya Students Union was arrested in Kuala Lumpur at 3.15am on the morning of Thursday, September 19. He and another student leader arrested with him have joined more than 4,000 other prisoners in the jails of the Malaysian fascist regime.

Hisham was arrested while supporting a group of peasants in their fight for a place to live.

In early September over 300 families were squatting on uncultivated land near Johore Bahru. On September 8 the government sent them all eviction notices. The families then attempted to see the Sultan of Johore and the chief minister. At all stages they were refused the opportunity to see either of these people. On September 15 and 16 the Malaysian government began demolition and 200 houses were demolished. One hundred and thirty four of the squatters left because they had somewhere else to go. Sixty-eight families were desperate and had no-where to go, so they moved to camp outside the State Secretariat in Johore. At the same time they contacted the University of Malaya Students' Union to ask for assistance and Hisham and many other students joined them. They camped six days outside the secretariat in very primitive conditions and on Thursday they were flooded by the rains. Two babies contracted a very high fever and almost died. Hisham and four other people were arrested at 3.15 on Thursday morning. The next day two and a half thousand students from the University of Malaya demonstrated in support of the squatters and their demands. On Saturday, September 21, two thousand other students from other institutions demonstrated. Riot police broke up both demonstrations and there were more arrests.

The same day riot police moved in against the squatters themselves outside the sec-

retariat. Eighty of them were arrested.

During the camp outside the secretariat, it had been made clear to the UMSU that the squatters did not wish to fight if there was a peaceful alternative. All they were seeking was somewhere to live. Every night a prayer session and speeches were held. On Sunday morning five truckloads of riot police broke the camp, everyone was loaded into trucks, handcuffed, and taken away. On the morning of September 22 the people of Johore Bahru had a spontaneous demonstration against the arrest of the squatters. Fifty people began at one end of the town and marched to the court house. By the time they arrived they had been joined by 1000 others.

Most of the women and children have now been bailed, but the male squatters and students remain in prison. Bail has been set at \$(M)1000 cash, plus the support of \$(M)40,000 worth of land or property.

September 17 marks the beginning of Ramadan (Muslim week of fasting). By the time these people had their camp broken by the police therefore, they had been five days without food during daylight, and were rather weak. Rumours have been circulating that these people were not bona fide squatters but were simply trouble makers. Yet no one would force their family to live outside for six days, particularly when they were weak through lack of food. Nor would they risk prison for themselves and their families if they had any alternative.

—Peter Franks

A patriot jailed

NZUSA first invited Hisham to visit New Zealand for the national conference on Malaysia held in Wellington on August 31. Unfortunately he was unable to turn up. NZUSA learnt after the conference that telephone calls and letters had not reached Hisham, and that the air tickets for his trip had been held for several days in the Quantas office in Kuala Lumpur without Quantas informing him that they were there. It all seemed a strange coincidence, but now the explanation for these 'coincidences' is obvious.

The arrest of Hishammuddin Rais shows that the Malaysian Government is becoming desperate in its attempts to stamp out its political opposition. Hisham is a Malay. One of the Malaysian Government's main tactics in its attempts to divide and rule the exploited masses in Malaysia has been to make out that it is working in the interests of

Malays by suppressing the Chinese and Indians. For that reason the government has had to be very careful in clamping down on progressive Malays. By arresting Hisham, a well-known Malay student leader, the Malaysian Government has admitted to Malaysians and to the world that its talk of democracy and of working to further the interests of the Malays is a complete sham.

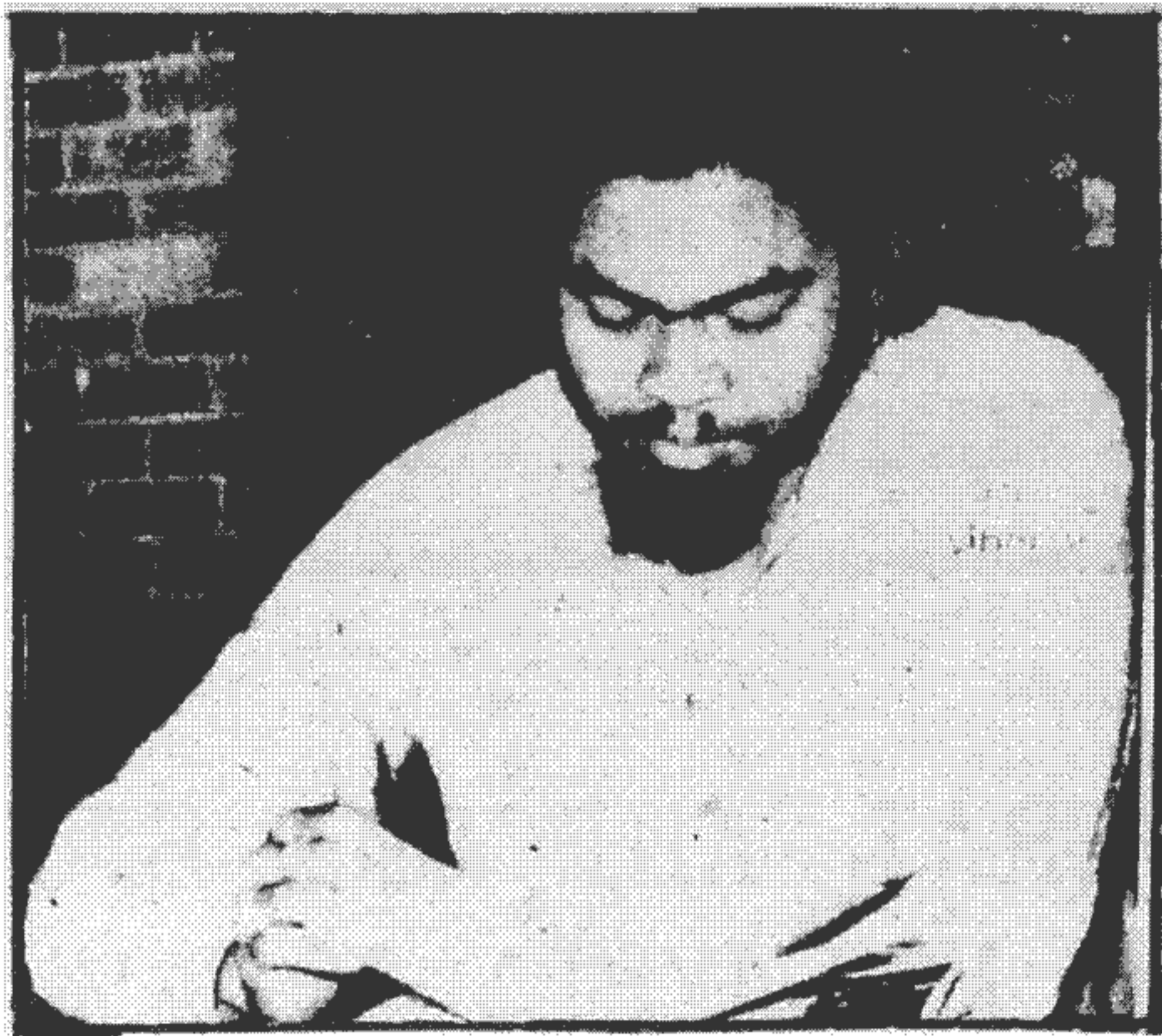
Last month the Malaysian Government held national elections. Not surprisingly the ruling National Front was easily re-elected — most of the opposition parties had been incorporated in the Front or their leaders had been locked up. Unlike the 1969 election there were no riots or inter-racial strife. Many political commentators said after the elections that Prime Minister Tun Razak was firmly in control.

(Continued on next page)



Continued
from
previous
page

Hishammuddin Rais



But Hisham's arrest shows that the Malaysian Government is so uncertain about its control over the people that it has to step up political repression and lock up Malay student leaders.

Another reason for Hisham's arrest is that he had embarrassed the Razak government by speaking out against its political repression and its subservience to Anglo-American imperialism overseas. Hisham attended the Asian Students Association biennial conference in Melbourne in July as part of the delegation from the National Union of Malaysian Students (PKPM), and spoke on several Australian campuses before he returned home. Then he went to another international conference of youth and students in Japan.

It's fairly obvious why the Razak government didn't want Hisham to come to New Zealand and Australia. It has become very worried about the growing opposition among Malaysian students in New Zealand and Australia to its fascist policies at home and its attempts to practise these policies on Malaysian students abroad.

Hisham's visit would have helped to develop the united front of Malaysian students inside and outside Malaysia, and New Zealand and Australian students in opposing the fascist Razak regime. Razak himself had planned to visit New Zealand and Australia this month. He called the trip off because he was afraid that demonstrations of Malaysian students and their supporters against him would dent his government's reputation.

As one of the NZUSA representatives at the Asian Students Association conference in Melbourne I had the privilege of meeting Hishammuddin Rais and hearing him speak. No doubt the Malaysian Special Branch (secret police) will accuse him of being an "anti-national element" and a "subversive". Razak's representatives in New Zealand will try to weaken the unity between New Zealand and Malaysian students in this country by attacking NZUSA for protesting at Hisham's arrest.

It is ironic to think that Hisham will be labelled an "anti-national element" because he spoke out strongly against Anglo-American and Japanese domination of the

Malaysian economy, and the continuing presence of British, Australian and New Zealand troops in his country and in Singapore. When he spoke against neo-colonialism in Malaysia he spoke as a true patriot, supporting the aspirations of all the people of Malaysia to control their own affairs.

It is also ironic to think that Hisham will be labelled a "subversive". When he spoke against the Malaysian Government's attempts to smash the student movement in Malaysia and the efforts of the Malay ruling class to divide the people on racial lines he spoke as a democrat, defending the rights of all Malaysians to take part freely in political life.

And as Neil McLean, the president of the Australian Union of Students pointed out in a statement on September 20, the Malaysian High Commission in Canberra recently cited Hisham's statements critici-

sing the Malaysian Government as proof that Malaysia is a democratic country.

"If one student leader is suppressed," Hisham said while he was in Malaysia in July, "it means also that the ideals of all students have been suppressed." Hisham's arrest is an attack not only on the Malaysian student movement in Malaysia, Australia and New Zealand but also on the Australian and New Zealand student movement as a whole. It is another attempt to intimidate us into silence. There can only be one way to reply to this attack. We must strengthen our efforts to defend the democratic rights of Malaysian students in this country and in Malaysia and serve notice on Razak's fascists that they will never succeed in their attempts to crush democracy in Malaysia or anywhere else.

-Peter Franks

Solidarity at Vic forum

At a forum on Monday September 23, in the Union Hall, Alick Shaw, Peter Franks, and Robert Pui outlined the facts about Hisham's arrest and called for the strengthening of the campaign for democratic rights in Malaysia. John Chin, on behalf of the MSA executive said that they would make a statement in Salient regretting Hisham's detention. However before they took further action MSA would write to both the Malaysian Government and UMSU to satisfy themselves of the facts surrounding the case. Alick Shaw pointed out that the attitudes of the progressive UMSU executive had already been obtained as they were contained in the telegram sent to NZUSA.

The meeting concluded with the text of a telegram to be sent to UMSU, receiving overwhelming support from the audience.

The text reads - "Strongly support your struggle against arrest of friend and patriot Hishammuddin Rais. 200 students attended meeting at Victoria University. VUWSA is opposed to any attempt to silence student movement for democracy and justice. Solidarity. VUWSA."

Incombentence

by David Rutherford

Ken 'Landslide' Comber-Holyoake, put his 27 vote majority on the line when he decided to speak to the thirty students who turned up for his meeting last week. He lost it.

It is amazing that a man like this can get into Parliament and is an indictment of the people of Wellington who elected him. He



recites all the good old National Party prejudices, taught him by his father-in-law, Keith Holyoake. "The salary and wage earner must be prepared to do something to stop inflation" he said but when questioned on how the breweries and oil companies are doing their bit he couldn't answer. When told of Sir Clifford Plimmer's recent increase in salary from \$22,000 to \$50,000 at the same time as making statements similar to Comber's on salary and wage earners he looked sheepish and quickly changed the subject. Competition and free-enterprise were two more areas on which he attempted to speak. He claimed the government was not allowing free enterprise and made smears on Matai Industries and regional development.

"Politics in sport" was one of the old choruses that Comber pulled out. He said he supported the Springboks tour and resented government interference in "independent sporting bodies", whatever they are. One of the funniest moments of the meeting was when he said he was spokesman on recreation and sport. It would seem that the National Party recognises the need for some form of government interference in sport after all.

Comber's true colours were revealed when he agreed with his leader's racist remarks on sending Maori and Polynesian offenders back to the country.

Comber has very strange ideas about democracy. A member of the audience outlined the situation whereby students have no real power on university council and hence the demolition of Hunter, prefabs on the Hunter lawn and Von Zedlitz can be bulldozed through without student opinion being heeded. His comment on this was "that's democracy". He resents other parties cornering the environmental cause - "the National Party has vital interest in the environment" he said. Funny coming from a man who thinks the concrete canyon, we call the Terrace, is an achievement.

The only value of Comber's speech was in once more showing up the farce of our parliamentary system. It would be a mistake to think that he is merely one of its worst products - there are many more like him in the Tory party, and for that matter quite a number in that conservative party called Labour.

A STAKE IN HUNTER

Once again the men who run the administration of this university have ignored the wishes and ideas of students in their latest decision concerning the proposed demolition of the Hunter Building. At the last University Council meeting on Monday, Council narrowly voted to go ahead with the building of prefabs on the Hunter lawn to allow the evacuation of Hunter to begin.

The prefabs are needed to house the Economics Department, at present operating from the sixth floor of Rankine Brown. This floor will be needed for the Law Library, as it appears to be the only possible site.

The Committee on Site and Building prepared a report some time ago listing several possible sites for the prefabs. These included the Salamanca Road tennis courts, the Boyd-Wilson field, the Wai-te-ata road car park and the Hunter lawn. The committee felt that all things considered the Hunter lawn was the best. If a building permit is granted the erection of these prefabs will begin on October 7.

When the report came up before the university council on Monday it met with considerable opposition from student and staff representatives. A staff representative moved "that no buildings be erected on Hunter lawn." He was supported by the students and some staff but the motion was defeated 7 votes to 10. Since this move, student reaction has been strong and a motion was passed at SRC on Tuesday, by a large majority, VUWSA declares its total

opposition to building the prefabs on the front lawn and supports all reasonable moves including non-violent disruption to halt their construction.

The reasons against the Hunter lawn site are aesthetic. The students feel that this is the only decent area of lawn left to enjoy. Rows of prefabs will successfully ruin the appearance of the Hunter building even if its facade is preserved.

This is particularly important since the prefabs are certain to be in position for several years. Although the council insists that they are only temporary accommodation, student reps feel sure that they will remain in use almost indefinitely. Do you ever see a prefab pulled down at your school?

The possibility of using the carpark at Wai-te-ata road or the Boyd Wilson field have certainly not been closely investigated. A new proposal came up at the SRC to look at the idea of siting these prefabs on the Skyline Restaurant site at the top of the cable car. It may be possible to lease the restaurant, which has been making a loss for several years. Time is another vital factor in the decision. These prefabs have to be built very soon so the Law Library can open at the start of next year. So the council has rushed through a decision on the site of the prefabs without making any attempt to gauge student opinion. Lisa Saksen, student rep on the council spoke strongly against the decision, saying that the administration could expect violence once construction began.

Yet the first time most students learnt of the decision was at SRC on Tuesday, the day after the decision was made. Anyway there are only two students on a committee of 17, and only one on the site and building committee. It is impossible at present for students to take a proper part in decisions which directly concern them and their education. The only answer is to take direct action against the undemocratic processes of council, who have tried to despoil the Hunter lawn out of bureaucratic expediency.

THE CAFE PERIL

by Mark Derby

Last Wednesday morning, two senior inspectors from the Health Department paid a surprise visit to the University cafeteria. They checked carefully through the downstairs kitchen and the middle floor restaurant studying the general standard of hygiene. Then they threatened to close them both down immediately. Eventually, they were persuaded to come back at 10 o'clock the next morning, to give the caterers a chance to improve the place. All afternoon and Wednesday night, catering and cleaning staff worked to clean up the kitchens, and they were able to stay open the next day.

Graham Jordan, the catering manager probably knew such a visit was coming, yet very few students had any idea of the real condition of the cafeteria. Practically no information has come from the executive, who employ the catering staff. The only

mention of the cafeteria in SRC minutes concerned the recent food price-rises. Jordan was even reluctant to let the news of the threatened closing-down be made public.

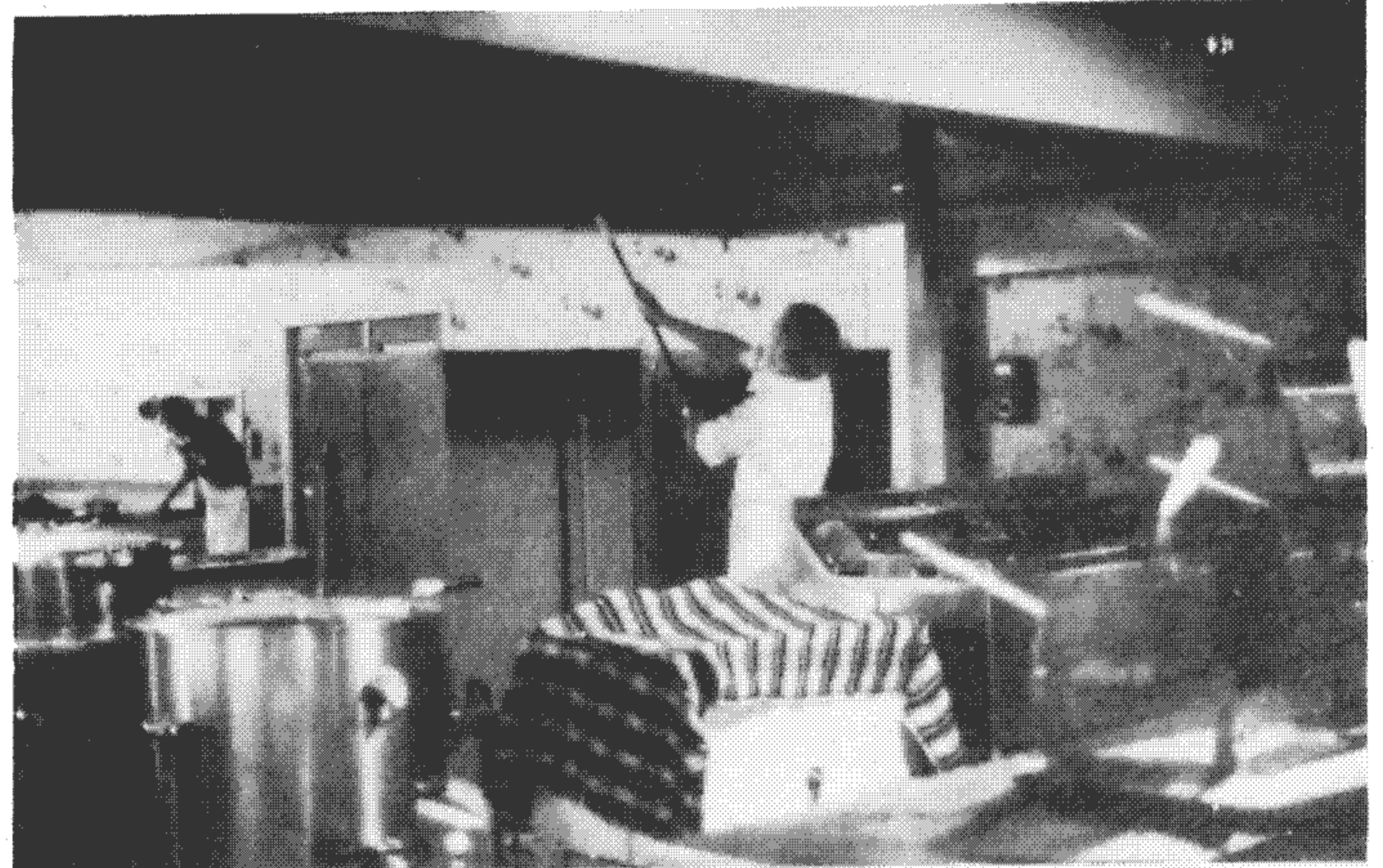
The questions the executive must answer are: how did the cafeteria reach its present condition, why weren't students kept properly informed of this, and what will the executive do about it?

To make the present situation clearer it's worthwhile going into the history of the cafeteria's downfall.

The running of all catering facilities is the responsibility of the Union Management Committee through their catering sub-committee. This is chaired ex-officio by the studass president, and includes the managing secretary Byron Buick-Constable, the catering manager, Graham Jordan, and



Students cleaning up the down-stairs kitchen.



Graham Jordan cleaning up his mess, Wednesday morning.

a majority of student members.

This year, the frequent meetings of the committee have been pre-occupied with the fact that the university catering facilities have been incurring an ever-increasing overall loss, amounting to about \$20,000 in the first six months.

This money has to come out of the Building Fund, and is therefore hampering the building of new student amenities such as the gym extension. It is not necessary to run an essential service like the cafeteria at a profit, but a loss as large as this is far more than the students' association can afford.

The loss is accounted for on a superficial level by the 50% drop in overall turnover from catering since 1972. The committee blames this drop partly on a mysterious "change in student eating habits". There is a little truth in this attitude however, since it appears more students live at home or prefer to spend a little more and run down town to a pub for lunch.

Buick-Constable's solution has been to continually cut-back staff and services. Early in the year he employed 18 full-time staff. This has now been reduced to seven. The coffee bar has been closed down indefinitely, the cafeteria has stopped selling hot food and drinks, and the restaurant has reduced its opening hours.

Yet these measures have not been effective in reducing the losses. Fewer and fewer students are now regularly eating in the cafeteria or the restaurant. The complaints book is full of objections to prices and quality of the food, and the general con-

dition of the place. These complaints have been levelled at the cafeteria for years, and there seems no way round them. But Jordan's belt-tightening measures seem to have heightened the problem. The recent cleaning crisis is another result of the cut-backs since the smaller number of staff have not had time for proper cleaning.

Jordan himself works hard, (60-80 hours a week) to keep the service operating, but the staff shortage at the beginning of the year meant he was forced to spend much of his time on ordinary cleaning and cooking duties. He could not pay enough attention to the administration, and consequently did not have a clear idea of cafeteria finances. The size of the loss was only determined in the last few months when cut-backs came too late to be effective.

Byron Buick-Constable had ordered these changes without being sufficiently aware of the staff situation. However, next year he seems prepared to spend a larger proportion of the union budget — half of which comes from the university and half from the students' association — on the catering services.

For years, student meals have been produced at a loss. Lately the loss has been too great to be covered by profits from the shop and outside catering. The only solution is for a fund to be made available, perhaps a subsidy from student fees, to enable major changes in the equipment, design, and organisation of catering facilities.

MALAYSIAN STUDENTS AND MCE EXAMINATION

In a report to the Professorial Board the Acting Director of Student Welfare Services, Mr Allan Laidler, reported on discussions he has had with staff in the Departments of Foreign Affairs and Labour. The report pointed out that a pass in the Malay Language has been necessary since 1971 for students wishing to enter Form VI in Peninsular Malaysia. Only rarely have entry permits been granted to Malaysians for study in New Zealand below the level of Form VI, and this situation is unlikely to change in the near future. The changes recently announced apply only to students from Peninsula Malaysia (and not to the Borneo States of Sarawak and Sabah), they do not take effect until 1976, and those few cases where problems occur will, Mr Laidler was assured, be considered with flexibility and "on their merits"

EXAMINATIONS

It is drawn to the attention of students that the University endeavours to provide special examination facilities for those with physical disabilities and for others in exceptional circumstances during the October/November degree examinations. Students who wish to make use of such facilities should contact either the Examinations Officer in the Robert Stout Building,

or one of the Student Welfare Service staff members.

Students are advised to read the aegrotat regulations in the University Calendar. If in doubt about whether to submit an aegrotat application, enquiries should be directed to the Liaison Officers or staff members mentioned above.

JURGEN CLAUS (Germany)

Multi-media artist and writer will visit this university and give an illustrated talk (in English) on: ART AND THE ENVIRONMENT at 8pm, on Wednesday, October 9, in the Conference Room, Easterfield Building (sixth floor). Jurgen Claus, born 1935, will present unusual and unconventional aspects of his subject. He has for instance, slides taken during the hanging of Christo's valley curtain in Colorado, and of the inflatable rainbow show at the Olympic Games in Munich. He has recently been devoting his imagination and energy to the search for a human environment under water. This lecture (illustrated by slides) is sponsored by the Wellington Goethe Society and the Departments of University Extension, Music and German, in cooperation with the Goethe Institute (Melbourne). To ensure adequate seating please let us know if you are coming. Ring Mrs Skrzynski any day after 1pm on 758-155.

Living on a tight budget is no bed of roses



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

Errol knows the sort of money problems you're going to be involved with as a student, and he'll be pleased to give you all the assistance and advice that's possible.



Just apart from BNZ services like cheque and savings accounts, travellers' cheques, and so on, there are two particular BNZ services that a lot of students have found very useful.

BNZ Educational Loans

The great thing about these is their flexibility. You can take one out for a few days, to tide you over a rough spot till the end of term, or you can borrow on the long-term, and plan things out over the years you're at varsity.

BNZ Consulting Service

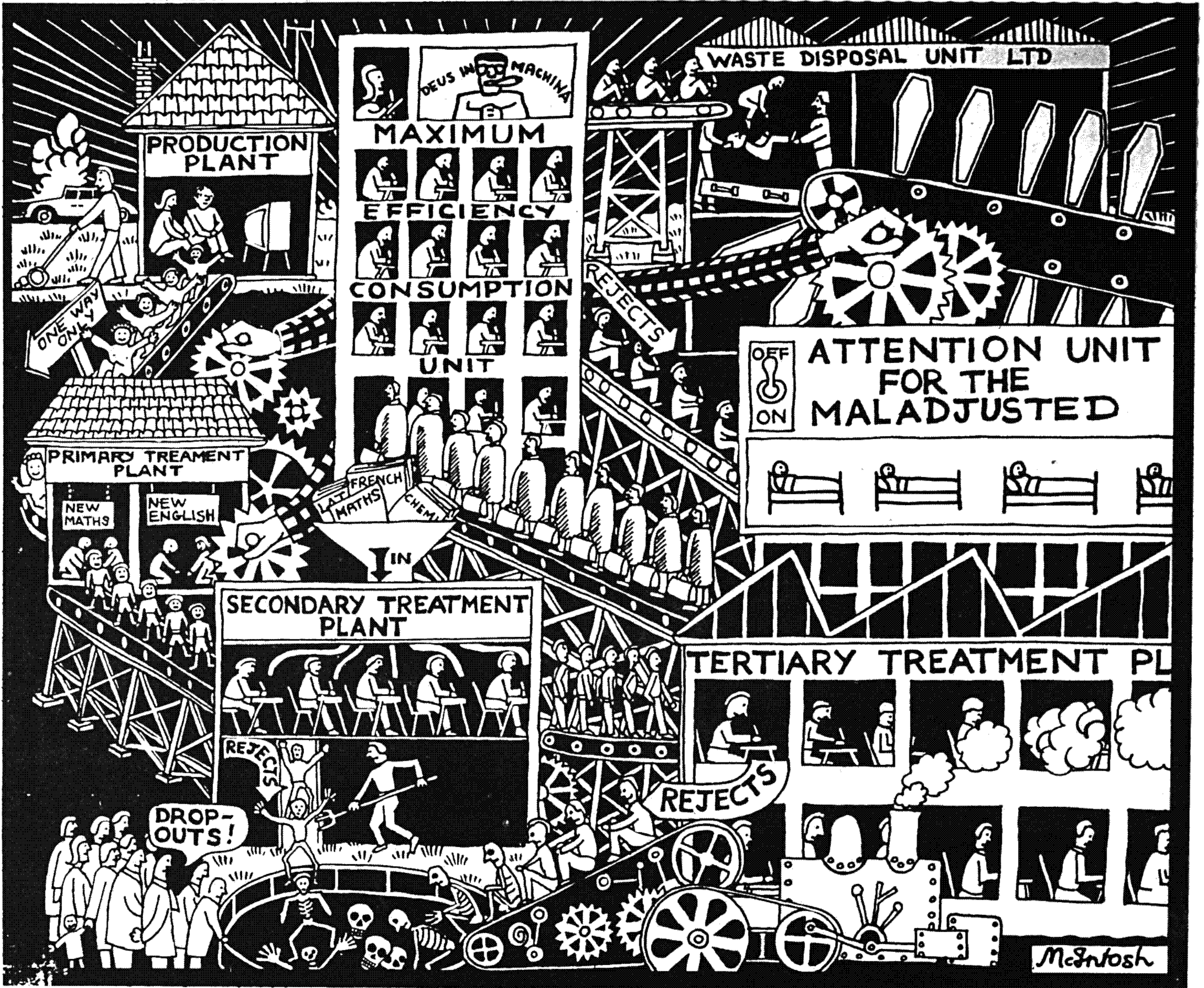
Free, helpful advice on practically any financial matter, from people who understand money and how it works

And just by the way, there's another good reason for banking with the Bank of New Zealand—it's the only trading bank wholly owned by the people of New Zealand.

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



BANK OF NEW ZEALAND



A BREAK IN THE EDUCATION FACTORY

Moved Ward/

"That to combat academic elitism and encourage awareness of economic oppression VUWSA urges a mandatory year's break between the leaving of secondary school and the entry to any tertiary educational institution."

This motion, to be discussed at the next SRC, requires a little explanation. This will centre firstly on the problem then on the ideas behind the motion and the compulsory aspect of it.

The Problem

A major objection to the present NZ educational outlook in general and university schema in particular is the idea that these institutions are somehow separate from the rest of society. In practice, this leads to a peculiar elitism, pretending that "intellectuals" (which the system is geared to producing) have no obligations to anything but academic integrity. We all know where that attitude in science got us — into the atom bomb era. While less dramatic in its consequences, and less observable, a similar attitude throughout academia has disturbing results. Critical energies that could be directed towards solving the multitude of problems in society become diverted towards esoteric and irrelevant research topics (of course, this is not universally true, but it is a predominant trend, and one which must be opposed).

Again, an isolationist stance by intellectuals, supposedly impartial, directly supports the status quo by refusing to exercise the criticism and suggestion that should be forthcoming from all members of society. The vast amounts that are poured into university are well worth it for the government and business interests — their higher functionaries are turned out with a minimum of disruption and fuss, and see no responsibility to the people they are to be bossing.

Lastly, the university's highly competitive nature and reluctance to accept social responsibility create a highly individualistic emphasis — an emphasis that can be seen in many critics of the system. The response of many is also individualistic — "dropping out" or similar actions. There is a lack of movement towards the social involvement and solidarity needed to fight the situation.

So much for the "successes" — how about the "failures"? The rejects of the system have, in most cases, learnt the vital things they have to learn: that there is someone else who knows more than they do, whose experience is more valid than theirs. In short, they become conditioned to accept the status quo also — witness the recent large working class opposition to the protests against injunctions. As John Hold argues (*How Children Fail, The Underachieving School*), the major function of schools, especially towards working class children, is to destroy their faith in their own creativity and to condition them to accept their "failure". There is also an emphasis on individuality here — surveys taken in the States during the Depression showed that many of the unemployed (mostly from the working class) saw their lack of work not as a failure of the system, but as their own failure to get a good education in the twenties; an individual rather than a collective response. The propaganda of the conservative parties — from Muldoon's "fair deal for the honest bloke" to Nixon's "black capitalism", continually stresses that the way to success is through the established paths,

hiding the obvious fact that in an exploitive arrangement there must be a large number of exploited for every one of the exploiters, that is "successes".

What can be done to remedy this situation? What measures can be taken to ensure that rampant individualism is severely limited in its potential for causing social pollution of all sorts? The present parties in Parliament do little — National pretends there is no problem, while Labour hopes to persuade everyone by papering over the cracks that everything is beautiful. Insofar as this is merely an extension of the "someone knows better than you what you want" philosophy outlined above, it is doomed to make no real reforms and in its ultimate (represented by Sweden) create massive social alienation. There is a real need for an education that will stress the power of the people, that will accept everyone's experiences as valid, not create extremely dubious distinctions in favour of "intellectuals".

It is futile to expect that these reforms can be fully implemented under capitalism but it is equally wrong to argue that absolutely nothing can be done. In creating links between people divided by our society — employers and workers, Pakehas and Polynesians, male and female, the nature and causes of division and exploitation can be studied and solutions (and there is *no* one 'correct' solution) attempted. As there is no one solution, there is no one method of raising consciousness. One method I would suggest is contained in the motion.

The idea

What would a year's furlough from academic study (assuming that is what students actually do) achieve? Firstly, it would mean that students would have to find something to do. While most students do come from wealthy or middle class backgrounds, there are few whose parents could afford to have them living at home without earning for a year. Consequently most would probably get jobs of one sort or another. But prescribing too clearly what should or should not be done is to establish another set of

student action for student welfare

A motion calling for the establishment of a paid, fulltime NZUSA Welfare Vice President has been put forward by SRC Welfare Officer, Peter Aagaard. Here he explains why he thinks the position is necessary.

When one looks at the work carried out by NZUSA, it is very noticeable that in the fields of welfare and accommodation, very little has been achieved.

This has been due to the fact that NZUSA, i.e. 35,000 students and their national officers, have in the past been more concerned with the overt political functions of the organisation, and until now, welfare and accommodation have been relegated as relatively minor concerns. This can be seen when one looks at the work carried out by the national officers.

To give a brief summary: Most of the president's time is spent on discussing projects and policy, acting with other officers, dealing with correspondence, visiting other campuses, and generally acting as an overseer and dogsbody.

The International Vice President is concerned with overseas students (Khoo Ee Liam case), anti-apartheid campaign (NZI, South British) organising speakers and delegations (PRG, China Trip, Mr Perkins - Australian Assistant Secretary for Aboriginal Affairs) and other general matters relating to international affairs.

The Education Vice President deals mainly with government especially the Education Department, the University Grants Committee - with regard to bursaries etc, and with the more structured and academic side of university life (workloads, assessment, the Education Development Council).

The Education Research Officer deals mainly with international and educational research (types of assessment, problems

of migrant workers) and also helps organise seminars and delegations.

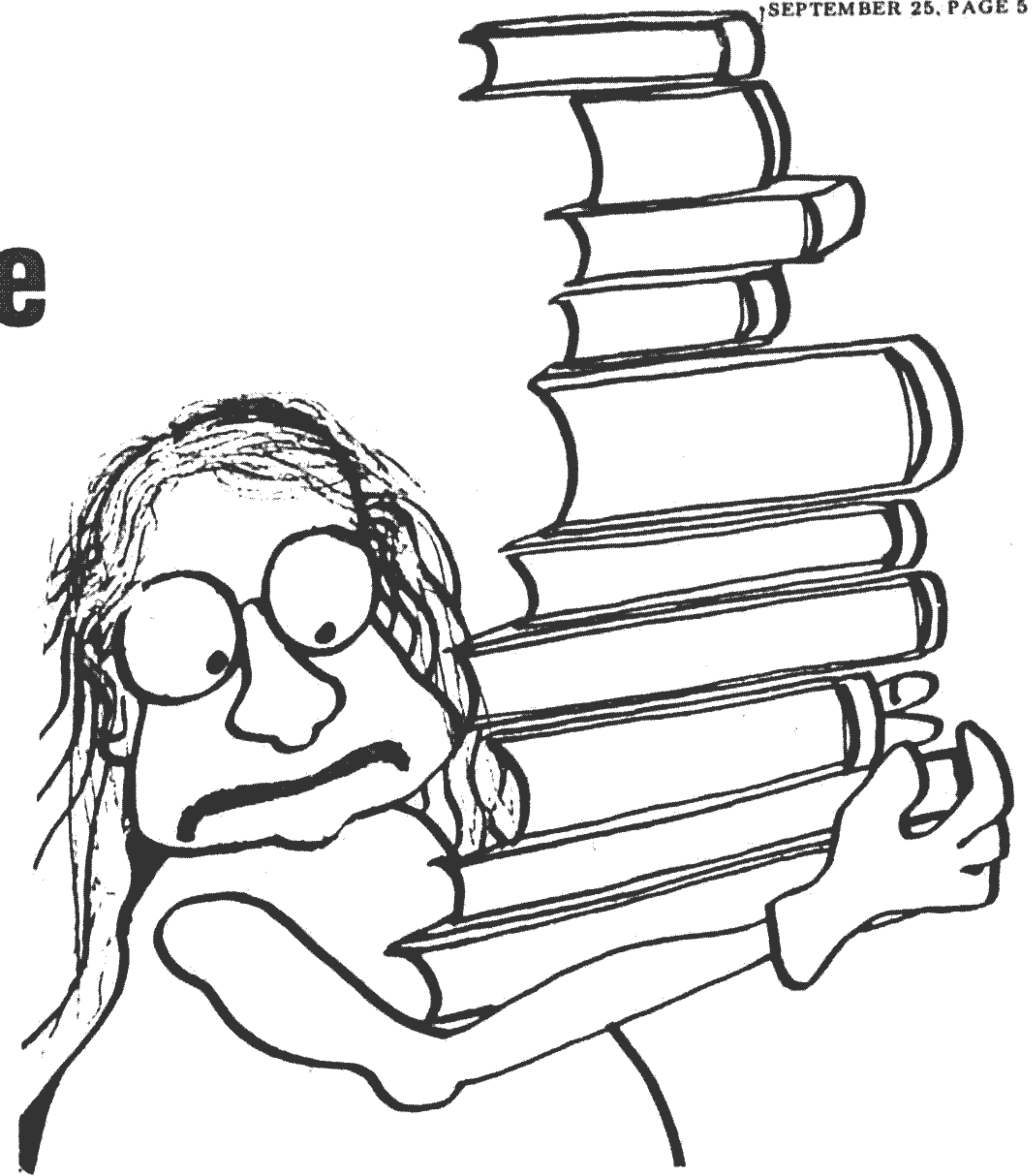
The General Vice President is mainly concerned with actioning national policies, particularly in regard to submissions (to select committee on women's rights, drugs bill, superannuation bill, etc) and some areas of accommodation (tenancy booklet).

The direct benefit to students from most of this work has been small, and by its very nature, must continue to be so. One cannot expect submissions to bring immediate results for students, nor can one expect research material to effect immediate change. This factor, however, should not obscure the importance of such work. NZUSA's submissions on the Drugs Bill made a very favourable impression thus helping to update an iniquitous piece of legislation. Also students representatives find some of NZUSA's research material invaluable in actioning our own policies like the lessening of workloads.

Thus the current areas are vitally necessary for continuing the influence NZUSA has, both as a student pressure group and as a research and liaison centre; it is highly undesirable to curtail the work being carried out in these fields.

However, there are many important matters which are not being acted upon. These include the adaption of the sex kit to NZ conditions, the report on student-run flatting schemes, pressure on government for finance for accommodation, the report on university accommodation services, pressure on government for specific funds for welfare services, revision of the Dental Health Act, national physical welfare submissions, national creche submissions.

As can be seen, items like the revision of the Dental Health Act, which would



allow universities to employ dentists, are or should be, of paramount importance. The sex kit is also required for a comprehensive sex education course, both at university and secondary schools.

Although there are differences between campuses in the standard of welfare services, most campuses face similar difficulties. For example, the accommodation shortages. Auckland's and Massey's schemes could be instrumental in helping Victoria overcome its housing shortage. This, and many other matters involving co-ordination between the campuses, would be helped by having a central clearing house

with someone who had an overall view of the general welfare field (something sadly lacking at the moment).

A welfare vice president would be able to fulfill this need while at the same time carrying out the urgently required action in the welfare and accommodation fields.

In conclusion, I give my full support and strongly urge that all members of VUWSA do likewise, to the motion "That the NZUSA levy be increased by 20c to provide for the establishment of a paid, fulltime, welfare vice president."

-Peter Aagaard, SRC Welfare Officer

(Continued from previous page)

approved experiences to replace the old ones. Assuming that a job is being sought, it is unlikely (given the fact that the person is only going to have it for a year) to be an enormously exciting one. Some may argue that in fact students get a good idea what the working environment is like by working during the holidays. There are two replies to this, the idea is to gain an appreciation of what the situation really is, and a year is a completely different time scale for this to occur in. Beyond the effects on the people concerned, there are also many salutary effects expected in the educational system.

Clearly, if the students have a greater knowledge and appreciation of workers conditions it is more difficult to persuade them that the workers' experience is completely invalid. Also, there will have to be a restructuring of the secondary school. They will have to accept the fact that there is no natural progression from school to university. They will also have to accept that a person can be judged on criteria other than an artificial three hours exam after weeks of unusual stress. Incidentally, the University Grants Committee recognises in its report this year that some change in this way is necessary at the moment, with a declining proportion of seventh formers going directly to university, but this suggestion is more wide-ranging than theirs. I am not for one moment suggesting that this will stamp out elitist or class-based attitudes - these go far deeper than the education system - but it is a step along the way.

The necessity for compulsion

Most societies decide that education is a "good thing" for their children. While one can argue that the identification of education with schooling is narrow and restrictive, there can surely be little doubt as to the benefits of education. After all, in its widest (and most accurate) sense, education consists of learning from experience, practical and theoretical. As has been pointed out above, the schooling system in New Zealand at the moment is heavily biased toward the intellectual and academic (a bias which is compulsory for students to accept if they wish to "succeed"). Introducing some sort of,

albeit minor, rectification to this imbalance between intellectual and manual labour must also, unfortunately, be compulsory. The inculcation of pro-intellectual schema in this society is such that any alternative proposal is liable to have a long road in front of it. Examples are easy to find - so many senior school pupils tell a teacher that they don't intend going to university, and get the reply that they are wasting their talents. No question of what they wanted to do, no possibility of alternatives being acceptable - if you don't go to university you're wasting your talents. Hopefully, by injecting a years break to the scheme, alternatives may be raised for most students, and some criticism of taught values and ideas can take place. Despite its professed belief in the rights of the individual, our society steps in in many places to protect individuals from themselves. Safety belts in cars, or regulations against hard drugs are two examples - given the benefits envisaged from this scheme, there is no real ground for opposing its compulsory nature.

Conclusion

There may be some comment that this plan foists a scheme on people in the name of ending the forcing of schemes on people. This is a misreading of the situation - society necessarily "foists" things upon its members - one can only attempt to ensure that the measures (and implicitly the society) are as open ended and non-exploitive as possible. By requiring a break in the headlong rush to get a degree for our "best" (however defined) students, we can only increase the amount of criticism of the established goals, and the sympathy for other members of society, their problems and experiences. Insofar as many of those taking part in the scheme will in future be required to manage what they themselves have come through, one can hope that the management will be somewhat more humane, and more importantly that the inherent contradictions in social wealth privately owned will become more obvious. I think this proposal, if implemented, will be one small step toward a better society.

-Anthony Ward

REMEMBER THE MSSA AGM THURS 7.30

Apply now for study awards in
ACCOUNTANCY ECONOMICS
Next year you could be paid \$400 as well as
your University or Technical Institute bursary.

Post this coupon to: THE EDUCATION OFFICER,
STATE SERVICES COMMISSION,
PRIVATE BAG,
WELLINGTON.

Please send me information on study awards in

ACCOUNTANCY ECONOMICS

Name

Address

APPLICATIONS CLOSE 8 NOVEMBER 1974

Catholic propaganda

These are two examples of the tactics used by elements in the Catholic Church to stir up feelings on the Hospitals' Amendment Bill. The letter below, which has been reprinted in an Auckland paper is about as clear a piece of evidence possible, short of taking a tape recorder into church, of religious intimidation. We have printed the priest's comments, and leave readers to judge whose account is fairest. The circular letter on the right came into our hands yesterday. It was sent to members of the league with a lettercard enclosed to encourage action. It's nice to have such archaic, fanatic views on record, but it is incredible that they still exist today, in 1974, and are the basis of support for Wall's repressive bill.

Below: A letter received by a member of the Auckland Medical Aid Centre trustee board.

Auckland Medical Aid Centre,
Remuera.

Dear Sir,

I was most surprised to hear the Priest tell the congregation that we were to write to the Prime Minister to say we objected to the Remuera abortion clinic. He added it was our duty as Catholics to do so. He told us how to word the letter of protest and where to post it. He repeated the details three times. And told us when we came to Mass the following Sunday we would have it on our consciences if we did not write this letter to the Prime Minister, to Mike Moore, and to Mr Faulkner.

I would never want to object to the Abortion Clinic as I am certain it is necessary. But I think it is dreadful for Catholics to feel something is on their consciences if they do not obey a parish priest's request to object. This occurred at Three Kings Church on Sunday, August 25th.

Yours respectfully
(name supplied)

Father J.W. Rodgers, priest at Three Kings Church, claimed he had not told his congregation to write about the clinic.

"I suggested that they write to Mr Faulkner and Mr Moore in favour of the private member's bill restricting the performance of abortions to public hospitals.

"I did mention that there was a clinic here, which is perfectly true and is public knowledge. I suggested that they also write a letter to the Prime Minister, but in their own words."

CATHOLIC WOMEN'S LEAGUE - ISLAND BAY BRANCH

Dear Fellow Parishoner,

Have you written to any Member of Parliament asking him:

To vote in FAVOUR of the HOSPITALS AMENDMENT BILL which is a Bill now before Parliament to permanently close the Abortion Clinic (Medical Aid Centre) in Auckland and so prevent any further private clinics being opened for abortion.

To oppose any FUTURE amendment to the present law on abortion.

To vote AGAINST the proposed change in the Police Offences Act which will give CHILDREN UNDER 16 legal access to contraceptives.

If you have not written, enclosed is a letter card for your use and to help, here are a few thoughts:

Easy abortion encourages general promiscuity and causes a rapid rise in Venereal Disease.

Apart from the moral side of killing the unborn which I consider as murder, the psychological effects are often traumatic and can make a girl unfit for marriage.

Contraceptives for children encourage precocious and promiscuous sex with the danger of V.D. It will damage psychologically for life and for future marriage.

Many of our sons who wish and try to be chaste will find it much harder if young girls solicit them with the statement that they are "on the Pill".

Women on the Pill often have to switch from one kind to another dodging morbid side-effects. Youngsters won't bother.

The agitation for easy abortion, "pills for kids", legally acceptable sodomy, erosion of censorship, universal compulsory sex-education are attacks on the Family. Family life, based on durable marriage is the only safeguard for an orderly society.

If our Members of Parliament are not confronted with the wishes of the "man in the street" who is raising the New Zealander of today and tomorrow, we will have only ourselves to blame. HELP THEM TO HELP US.....WRITE NOW ADDRESS IT TO:

Hon.MP
Parliament Buildings
Wellington

(The MP for Island Bay is Mr J.G. O'Brien)
Don't forget your own name and address



nzusa



Student Travel Bureau

Victoria University, Private Bag, Wellington 1, New Zealand
Telephone 70-319

Summer Flights Programme 1974-1975

New Zealand to Australia	\$127.20 return
Australia to Kuala Lumpur	\$173.00 one way
to Bangkok	\$214.00 one way

with student flight connections to Singapore, Jakarta, Hong Kong, Tokyo, Calcutta and Kathmandu.

STB also urges any student interested in participating in this summer's EVP scheme to the USA (and possibly Canada) to book now. Return fare New Zealand to the USA and Canada \$532 return.

Remember STB also has tours this summer to the Pacific, in Europe, in North and South America, to S.E. Asia and New Zealand - for example a three week all inclusive tour to South East Asia from \$745.

IMPORTANT REMINDER

All students who have paid a deposit on charter flights are reminded that the balance for these is due as at September 15. Failure to comply with this condition will result in cancellation of such booking and forfeiture of \$10.

Editorial

The hysterical campaign of the so-called 'pro-life' movement

The nearest I have heard to an accurate description of the so-called "pro-life rally" of the anti-abortionists said that it looked and sounded like a cross between a Nazi rally and a Republican Party Convention. I couldn't agree more. I have seen a large number of rallies and demonstrations, including a number of right wing gatherings, but never before have I been so disturbed by such a gathering as I was at the rally of the Society for the Protection of the Unborn Child in Wellington last Friday night. The atmosphere of hysteria would have made an impression on anybody present, whether pro or anti-abortion. The holier-than-thou demeanour of those in support of the rally, the look in the eyes of the middle-aged men I saw cheer-leading groups of similarly transfixed school children, the glazed-eyed change that had come over Catholic friends I talked to on the night, could not fail to disturb anyone who holds sanity in high regard.

To have a religious ceremony after the rally for such people was appropriate, and it certainly reinforced their feelings. I stood outside as they filed out of the cathedral, the conservative members of the middle classes of NZ. Fathers, almost every one of them a bureaucrat, chins firm, eyes looking fixedly ahead and upwards. Mothers, every one of them well fed and comfortable, so secure, so slightly out of touch with reality. Later, I walked Lambton Quay, and immediately noticed the change. Normal people look around them as they walk, sway their head a bit, have a far more casual demeanour than the SPUC rallyists.

There were a large number of young people in the rally. How many pre-teens, and how many teenagers, can make a reasoned decision about a subject like abortion? How many adults, for that matter? One group of youths, lounging by the doors were certainly uncertain. "Sucked," I heard one say to another after it was all over. "Yeah," replied the other, "sucked." Then they went back to bullying their girlfriends while they waited for their mate with a car. A few minutes passed, then a school-teacherly adult passed them and said: "You did a great job - thanks boys, well done" - and then he was gone. Earlier in the day a woman had rung a talkback show with evidence of Catholic teachers putting pressure on pupils to attend.

Throughout the service and after it, a lone woman stood outside the church, picketing. Her placard read "Who am I to condemn my sister to a back street abortion?" Few of the people filing past turned their holy heads to look at her or the placard. Those that did looked quickly away. I wonder how many of them genuinely searched their souls with that question - "who am I?"

The distortion of language and the use of ultra emotive propaganda is a revealing feature of the SPUC campaign. The very name "Pro-Life Rally" is a twister, implying that anyone who doesn't support the rally is

by R. W. Steele



anti-life. It also reinforces the illusion that participants genuinely are pro-life, of course. They aren't, but I'll come to that later.

It was a garish display of emotionalism that got the 'pro-lifers' along to the rally in the first place. In the *Post* the previous Thursday night a full page SPUC ad pictured a pretty little boy, and asked "Never to laugh or love.....nor taste the summertime?" Sob. Retch.

The ad begins with a choice piece of rhetoric, linking the pro-abortionists with killers of the aged and the maimed, dragging out the old 'vocal minority' bugbear and hinting at communists. Then the ad lies about the arguments of pro-abortionists, saying they regard the foetus as 'not really human', saying they avoid the word 'kill' and use 'terminated'. Unlike the anti's the fact is that pro-abortionists do not have to resort to verbal deceit to get their point across.

"Clear thinking people have banded together to fight back" intones the ad, making a fresh change from 'right thinking people'. And that is what SPUC is, a rallying point for various shades of reactionary opinion and prejudice.

Are the so-called pro-lifers really any more pro-life than the pro-abortionists? It must be realised that no one actually likes abortion, not even the keenest advocate of the right of the mother to have an abortion if she needs it. The fight for the repeal of the abortion laws merely recognises that unwanted pregnancies and babies are still a fact of life, and something has to be done about it. What is being done isn't satisfactory - back-street abortions or self-inflicted abortions for the poor, flights to Australia for the not-so-poor.

The hysteria engendered by the 'pro-life' movement has hopelessly clouded and polarised understanding. Phillida Bunkle sorted matters out a little in *Salient* earlier this year when she argued that debates about when life begins are unanswerable and pointless, and the definition of 'life' depends on moral decisions which are in the province of individual choice, not group coercion or legislative control.

She went on: "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 abolition comes generally from socially conservative groups whose claim to care deeply about the sanity 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 belongs 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."

And this sums up the recent propagandising of the anti-abortionists and their hypocritical parade last Friday. What are they really doing to build what we all want, a society where abortion is unnecessary? It has been well said, not only by women's liberationists but also by some enlightened sections of the anti-abortion movement, that often the motivation for a woman wanting an abortion is not health but due to social and economic factors. These factors were spelt out by Pip Desmond in *Salient* of April 24 this year. She pointed out "society must treat demand for abortion as a symptom of its own sickness and not as an individual problem to be solved in individual cases."

She went on to state the case that society must provide free and reliable contraception to all women. Secondly, society must give all the financial and personal assistance necessary for a (pregnant) woman to be able to make a real decision. Further, "Society must learn to accept illegitimate children and unmarried mothers, providing alternatives for those unable to keep their children, and realistic assistance for all solo parents." Perhaps the most important point:

"Husbands must be educated to accept equal responsibility for the care and upbringing of their children; high-standard creche facilities and day-care centres must be established; equal pay and equal opportunity must become a reality."

The campaign to repeal the abortion laws is a prominent part of the movement for women's rights and women's liberation. This movement is actively doing something to remove the physical, mental, social and economic motivations that compel so many women to desperately seek abortion. As such, it is a progressive movement, and should be supported and built. It will take us all forward, unlike the current campaign of SPUC, which a grave and disturbing step backwards.

by R. W. Steele

Ben and Janet M. are a happily married couple who live in Wellington. They're in their middle thirties and have two children. There's only one problem that sometimes crops up, and that's Janet's unstable mental health. She is a sensitive, intelligent woman, has a science degree, and plenty to occupy her time. But occasionally she suffers from schizophrenia, and is susceptible to mental breakdown.

One such breakdown occurred earlier this year, when her father died. She was extremely close emotionally to her father, and became very upset when she heard of his death. She went up north to the family home and stayed there for some time, but couldn't adjust to suddenly having no father. As if to escape from reality, she broke down mentally. She would wake up in the middle of the night, wake her children up, and talk gibberish to them. She wouldn't eat, and it became harder and harder to communicate with her.

Eventually the family could stand it no longer and rang Mr M. in Wellington, where he had returned to work. He flew up and got her, then brought her back down to Wellington. On the plane and at the airport she would hang onto him, afraid that people were trying to kill her.

She didn't improve back in Wellington, couldn't speak, lived in fear, so she was

taken to the family doctor. He recommended that she be admitted into the psychiatric unit of the hospital, which she duly was.

The psychiatrist diagnosed affective schizophrenia and gave her electro-convulsive treatment - shock treatment. It seemed to work initially, and she began to recover fairly quickly. Soon she was allowed out, and began to resume her normal life. Then she began to get spells of vomiting. When she went to the family doctor to find out why, she found she was pregnant.

She didn't want another baby. She and her husband had enough on their hands with two children, and they realised that pregnancy and the eventual baby would be just the thing to make her regress into mental breakdown again.

In fact, that is what she started to do. With her mental condition worsening, she and her husband went to the family doctor. They had made up their minds that she had to have an abortion. The doctor must have agreed, because he suggested that she could go to the Auckland Clinic and present her case to them.

A suitable case for treatment?

At about the same time, Mrs M returned to Wellington Hospital for a check-up. There she made it clear to the doctor that she wanted an abortion, desperately. He refused to give his assent to this, claiming that if she had an abortion she might regress.

Never mind the fact that she was regressing already, and would get worse the more pregnant she got. Never mind the fact that once she had the baby the pressures on her would be likely to be more than she could bear.

Not only did this doctor refuse to recommend her for an abortion, he also told her that if she did decide to go through with it and have an abortion and if she did regress, she was not to come back to Wellington Hospital and she was not to see him.

Needless to say Mrs M. and her husband were extremely upset by the doctor's attitude. They considered that his remarks about her not being able to come back to the hospital constituted a threat. And, of course, it was an assault on their right to choose whether or not they wanted and felt able to have the baby.

Mr and Mrs M. believe that this man, this doctor, who happens to be a Catholic, is forcing his own moral prejudices on them. They believe this because they have had extensive experience of him, and because he could not produce real reasons for denying the abortion, only prejudice. Their opinion has been confirmed by other members of the medical profession. They are very upset that a professional man, and for that matter a 'public servant' can be so poisoned by his religious principles to do other than recommend an abortion on purely therapeutic grounds. This doctor has gone further than this of course, and threatened to deny Mrs M. access to the public hospital system.

She wanted the abortion enough to keep trying. She saw an obstetrician and gynaecologist who confirmed she had a good case. But when a committee finally met to decide her case they turned her down. Partly on grounds that on the particular day she saw them, her mental health wasn't too bad, but mainly it was on the grounds that by the time they got round to seeing her, it was too late to perform the abortion safely.

Now she has only herself and her husband to turn to. They have to face a pregnancy, and eventually a baby that will bring on pressures they may very well be not able to cope with.

IS THE WORLD OVERPOPULATED?

YES. — THERE ARE TOO MANY CAPITALISTS.

Neo-Malthusianism — the bourgeois theory that the main danger in the world today is "Overpopulation" — was dealt a heavy blow at the UN-sponsored World Population Conference in Bucharest, Rumania. The leading role at the conference was played by the developing and third world countries. Totally isolating the US "overpopulation" alarmists, they made the conference theme the scars of forced underdevelopment and the uneven distribution of the world's resources.

This report is abridged from "The Guardian"

Most countries emphatically agreed, and in addition blasted the attempts of outside countries, particularly the superpowers, to regulate their populations. President Nicolae Ceausescu of Rumania, the host country, said that every government "has the sovereign right to promote those demographic policies and measures that it considers most suitable and consonant with its national interests, without any outside interference."

Antonio Carillo Flores, a Mexican lawyer and secretary general of the conference noted that while many countries want to reduce their birth rates, "it is also understandable that several nations in Europe, Africa and Latin America, where the objectives and situations are different, look at the problem in a different way."

The Washington delegation appeared at the world's first international population conference with a declaration containing all the outworn calculations, theories and warnings of neo-Malthusianism and wanted them included in the final draft declaration that is to be approved at the coming United Nations General Assembly this fall.

But the developing countries—which outnumber the industrialized by better than two to one—easily succeeded in reversing the original draft statement.

Instead of discussing "overpopulation" and its alleged dire consequences for humankind, the revised text stands virtually neutral on whether there is over or underpopulation in the world.

Instead it stresses the importance of the economic and social development of a country as primary in implementing any population policy. As Ali Oubouzar of the Algerian delegation put it: "The underdeveloped countries want to restore the paramountcy of development over the matter of negatively influencing fertility rates."

Virtually all the U.S. proposals were rejected. Instead of calling on all countries to adhere to a single birth control plan, the document says: "Countries which consider their birth rates detrimental to their national purpose are invited to consider setting quantitative goals." But, the declaration stresses, "Nothing herein should interfere with the sovereignty of any government to adopt such quantitative goals."

The conference rejected outright the U.S. statement that there is "overpopulation." For this clearly implies placing the burden of action on the third world countries, whose population in the last few decades have been expanding rapidly—after centuries of imperialist and colonialist plunder and decimation. Instead, the declaration puts much of the blame for the world's problems on the industrialized countries which consume a disproportionate amount of the world's resources.

"Recognizing that per capita use of world resources is much higher in the more developed than in the developing countries, the developed countries are urged to adopt

appropriate policies in population consumption and investment, bearing in mind the need for fundamental improvement in international equity," the declaration said.

INTER-RELATIONSHIP STRESSED

Instead of asserting, as the U.S. would have had it, that population is a phenomenon that can be regulated in isolation from other factors in a country, the declaration notes "the inter-relationship of demographic and socio-economic factors in development." It adds: "It is imperative that all countries and within them all social sectors should adapt themselves to more rational utilization of natural resources, without excess, so that some are not deprived of what others waste."

Instead of denying the right of families to bear children, the draft states: "It is strongly recommended that national policies be formulated and implemented without violating... universally accepted standards of human rights."

The document also contains a special section calling for promotion of the rights of women and noting the importance of their role in determining the birth rate. As long as women are oppressed and cannot take part in the social and economic life of their countries on an equal footing, the document suggests, they will not be able, on a mass scale, to consciously and willingly regulate their families according to their own or their country's needs.

A "general objective" of the conference is "to promote the status of women and the expansion of their role in the full participation of women in the formulation and implementation of socio-economic policy, including population policies, and the creation of awareness among all women of their current and potential roles in national life."

The declaration notes also that the death rate must be lowered in most countries, that child labor and child abuse must be abolished, that maternal and infant care programs must be expanded and the like.

The U.S. proposal by contrast was undiluted Malthusianism. A U.S. State Department policy memorandum, for example, put forth the notion that overpopulation was the root cause of nearly all the world's ills:

"Excessive global population growth widens the gap between rich and poor nations; distorts international trade; increases the likelihood of famine in the relatively near future; adds to environmental problems; produces unemployment; enlarges the danger of civil unrest and promotes aggressions endangering peace."

CHINA'S POSITION

One of the best retorts to this notion, which was echoed indirectly by the USSR, was the speech by Huang Shu-tse of the Peoples Republic of China. He said, in part:



Imperialism—not the "population bomb" or the weather—causes starvation in the third world.

"The third world now has a population of nearly 3 billion, which is more than 70 percent of the world's population. How to see this fact in a correct light is the first thing we must be clear about. One superpower asserts outright that there is a 'population explosion' in Asia, Africa and Latin America and that a 'catastrophe to mankind' is imminent.

"The other superpower, while pretending at some conferences to be against Malthusianism, makes the propaganda blast that 'rapid population growth is a millstone around the neck of the developing countries.' If (these fallacies are) not refuted, there will be no correct point of departure in any discussion on the world population. . . .

"Is it owing to overpopulation that unemployment and poverty exist in many countries of the world today? No, absolutely not. It is mainly due to aggression, plunder and exploitation by the imperialists, particularly the superpowers. . . . What a mass of figures they have calculated in order to prove that population is too large, the food supply too small and natural resources insufficient!

"But they never calculate the amount of natural resources they have plundered, the social wealth they have grabbed and the superprofits they have extorted from Asia, Africa and Latin America. If an account were made of their exploitation, the truth with regard to population problems would at once be out. Their multitude of population statistics will not help them a bit either.

"The average population to a square kilometer is only 12 in Africa and 15 in Latin America. Although population density in the developing countries of Asia is a bit higher, it is nonetheless lower than that in the developed countries of Western Europe.

"How can it be said then that the have-not countries are poor because of overpopulation? They claim that poverty can be overcome by reducing the rate of population growth. If so, why are there still so many jobless and underfed people in the two superpower countries where the rate of population growth is relatively low and the population density fairly small?"

Huang Shu-tse added: "Social imperialism asserts that 'only economic development with my aid can solve your population problem.' This is a ruse. It goes without saying that economic development is necessary for a country to emerge from poverty and solve its population problems. The point is that what social-imperialism calls 'economic development' . . . can only mean intensified control and plunder of the third world countries, with the consequent aggravation of their unemployment and poverty."

The USSR received so much criticism that, according to the Associated Press, when Soviet Premier Aleksei Kosygin talked with Russell Peterson, chairman of the President's Council on Environmental Quality, "the two men bantered about which of their countries was receiving more 'battering' at the hands of the developing nations represented at the UN World Population Conference."

Altogether some 3000 delegates representing nearly every country in the world attended the conference. The final draft declaration represents a victory for the world's peoples. In essence, it calls for bettering people's lives rather than for less lives.



Peoples Republic of China conquered its hunger problem with socialist revolution.

Secrecy in the university

At the recent conference of NZ University administrators NZUSA put forward a resolution calling for universities to review the amount of information they hold confidential and to make public the findings of such a review. No one spoke against the motion, but it was still lost.

Last week, Carl Gordon of Waikato University spoke at a forum on "Confidentiality and the student". Carl's campaign against secrecy in the university administration goes back to November 1973 when as President of the Waikato University Students' Association he had an injunction imposed on him. This prevented him from attending the University Council meetings, and was sought by the Waikato University Council because he would not promise to respect the confidentiality of the private section of council meetings and confidential documents. He believes that individuals have a responsibility to breach confidentiality in the public interest if unacceptable activities are being pursued in secret.

After the forum, Salient interviewed Carl to find out what his position is in the Battle of Waikato.

SALIENT: What do you hope to achieve regarding confidentiality and the student?

CARL: Specifically we hope to achieve rights of access to all university documents, to attend all meetings of all university committees and to have the right to breach confidence and make public confidential documents when decisions are made in bad faith and contrary to the public interest.

In your speech you mentioned the Public Bodies Meetings Act of 1962. What does this entail? This act has been generally used by public bodies to suppress information unnecessarily, to exclude the public and therefore to pursue undemocratic policies and procedures. This has partly been a result of a rather extreme interpretation of the act — something which

the news media, particularly newspapers, have been unhappy about.

Has the media publicly denounced the act? The Waikato Times and the Manawatu Evening Standard have both been conducting campaigns over some months now against unnecessary secrecy in public bodies. Many other papers have also commented on the problem.

How have they conducted these campaigns? They have carried articles on the struggle within public bodies for greater openness and have criticised attempts to conduct the majority of business of public bodies behind closed doors. The weakness in these campaigns, however, is that they do not challenge the necessarily undemocratic structures and functions of public bodies.

What advantage is it to students if confidential documents are made open to them to read? For students at large, the advantages in having greater access to information are that they can be in a better position to influence university policies and to expose instances of incompetence and malpractice.

Do you feel that every administration suffers from incompetence and malpractice?

It may be that some administrations have very little in fact to hide. Lindsay Wright, for one, states that this is the case at Victoria.

Why do you feel that there is this secrecy as far as documents and discussions at the council are concerned?

The emphasis on secrecy seems to partly result from a desire to seem to be doing important things and that if the vast majority of discussions and decisions were public then students would realise that they too were just as competent to run the universities as their overpaid administrators.

Do you feel that the student body seems concerned about matters that involve themselves? Where most of the confidential information is of a trivial nature and where there is no particular evidence of the sorts of double-dealings so common at Waikato it is probable that the student body is both generally uninformed and politically apathetic about university affairs. On the other hand where students are challenging the power of university administrators and asking searching questions both academic and administrative it is common that in the attempts to keep students in their place multifarious subterfuges are resorted to and these are exposed, progressively more underhand tactics are resorted to by university hierarchies.

Is any of this sort of happening evident at the moment?

This sort of vicious circle is currently evident at Waikato where the administrators increasingly sees and admits that the sources of its authority are wearing very thin and are in acute danger of being completely exposed.

How do the students feel about your court case? Some students are uneasy about the forthcoming action in the Supreme Court at Waikato on the grounds that relations between them and their university administrators may be jeopardised. This seems to reflect an uncritical attitude towards such administration and lack of awareness of the necessary functions of universities in contemporary capitalist society.

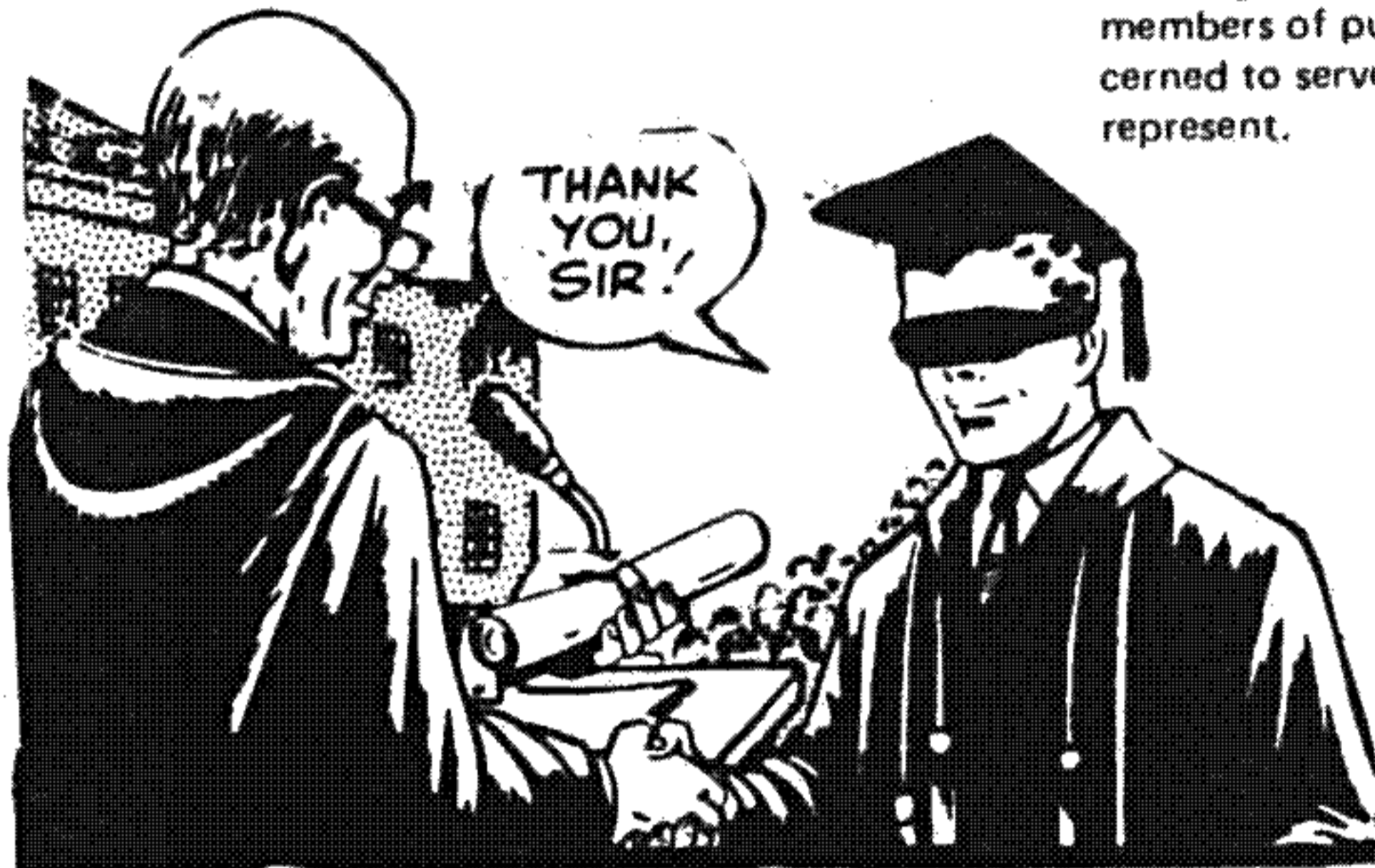
The positive component of this possibility is that more students are likely to be able to see behind the liberal facade perpetuated by this integral part of our education system, in other words, students can begin to question the institution which purports to teach them how to question and in so doing gain a clearer understanding of their world. This sort of approach is an attempt to practice the democratic ideas which are so frequently and vaguely discussed yet unable to be practised in our form of society.

How do you feel about the interim injunction on yourself?

I hope that the interim injunction which currently rests on me will have been narrowed by the end of the year.

If this happens what will you do?

I will resign from the university council, having, with the help of a great many students achieved a small advance in securing greater rights for students on university councils and for all those members of public bodies who really are concerned to serve the people they are supposed to represent.



Tenants gain little from bill

Like the Rent Appeal Act, the recently introduced Property Law Amendment Bill appears to be a greater advance in the rights of tenants than it really is. The Rent Appeal Act is supposed to keep rents at an "equitable" level, and the Property Law Amendment Bill is supposed to provide a way in which the condition of rental housing in New Zealand can be brought to a better level.

Unfortunately both pieces of legislation suffer from the same fundamental fault. They rely on an initiative being taken by people who are mostly unaware of their rights, and who, even if they know of their rights, are too ill-educated or too frightened of the forces of bureaucracy or, at least in the case of the Property Law Amendment Bill, who are too poor to exercise their rights.

No seizure of tenants' possessions

The new Bill makes four major changes in the law relating to landlord and tenant. First it heeds the repeated calls by the Wellington Tenants Protection Association for the abolition of the landlord's right to seize tenants' possessions for rent. In introducing this clause the Minister of Justice made specific mention of the Rama rent strike, and said that the right of the landlord to levy distress only added fuel to an already inflammatory situation. This statement comes as the first public

recognition by a minister of the tenants' right to strike, and although the legislation falls far short of making rent strikes legal, the minister's statement may open the way for further moves towards recognition of this fundamental right.

Repairs to accommodation

Second, the Bill provides for a method by which tenants can force landlords to do repairs to houses to bring them up to a minimum habitable standard. If the rented property is considered by the tenant to be substandard in certain respects he can serve notice giving the landlord a minimum of a month to effect repairs. If the landlord does nothing within the period given, the tenant may have the repairs done and deduct the cost from his rent. If however the landlord gives notice that he contests the necessity for the repairs, the tenant must take the landlord to the Magistrates Court to force him to do so.

Since most landlords are likely to fight tenants' attempts to have their homes upgraded, this reference to the Magistrates Court may be necessary in most cases, and this will deter many tenants from taking advantage of it. Despite the legal aid system, going to law costs tenants money, if only in time lost from work, and also involves people in worry and suspense that many are unwilling to face.

This problem could be avoided at least in part if the power to enforce repairs were put in the hands of a less formidable body than a court, and the government were to provide enforcement officers to represent tenants in such proceedings.

The third change in the law is to provide a method for landlords to enforce their rights against tenants in respect of care of their premises, in a manner similar to that in which the tenant can enforce his rights against the landlord. Unfortunately it is expected that this system is likely to be more effective in the hands of landlords than of tenants, simply because tenants generally have less access to legal advice than landlords. However the rights given to landlords under the Bill, even if they may be more easily enforced than before, are considerably less than exist at present.

Eviction limited

Fourth, the Bill protects the tenant against eviction by a landlord because he has made an attempt to force the landlord to do necessary repairs. If at any time within six months of the tenant applying to have repairs done the landlord wishes to evict him, the landlord must prove that he is taking this action for a reason other than that the tenant has asked to have his home upgraded.

For organised tenants, this Bill will mean a great opportunity to force land-

lords to upgrade houses, where formerly there was no easy way by which this could be done. But it falls far short of solving the fundamental problems of the rental house area.

The Bill provides for no more control on rents than there is at present, and in fact any repairs forced on a landlord under its provisions would give the landlord a right to a rent increase under the Rent Appeal Act.

But landlords can still evict

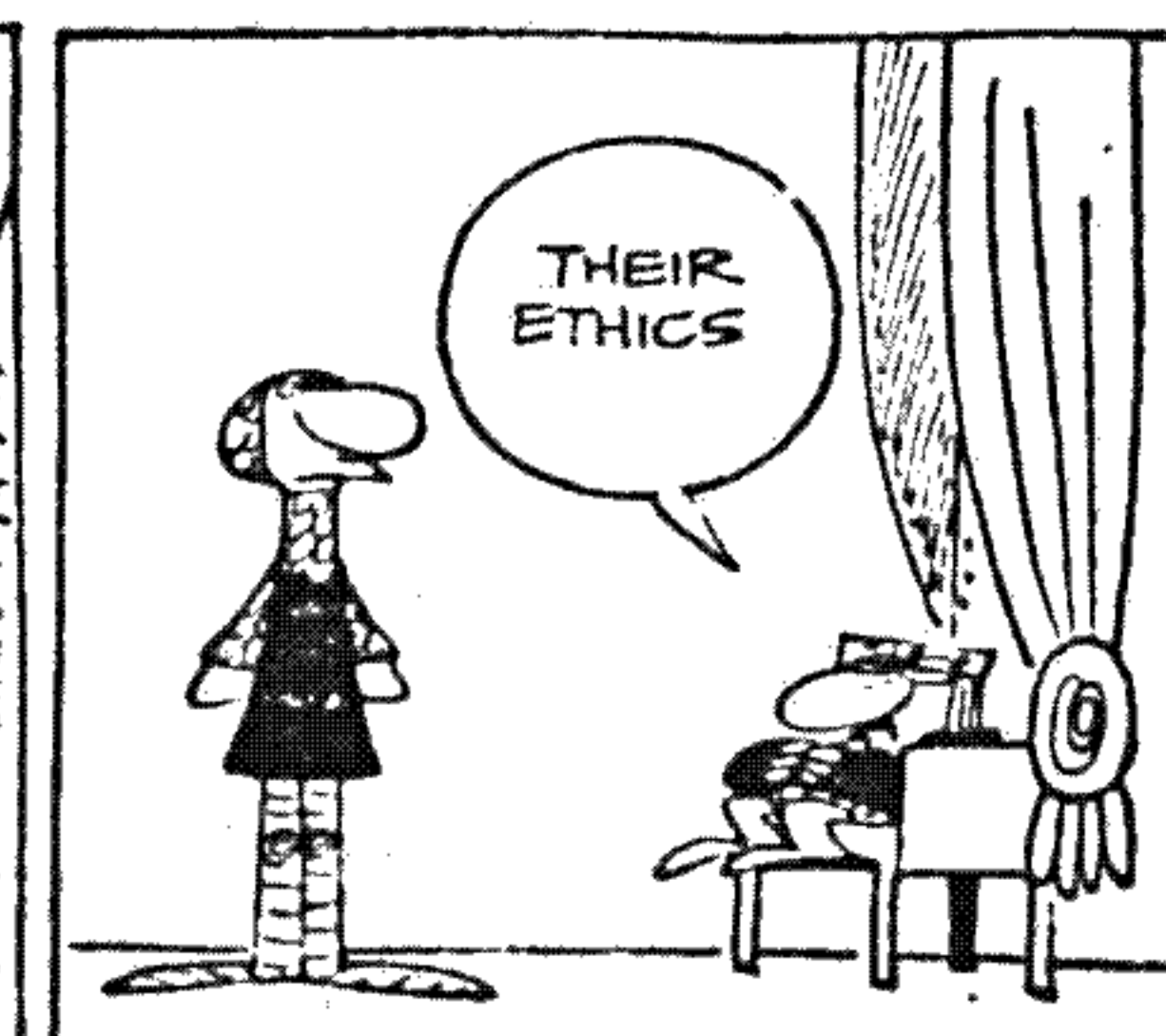
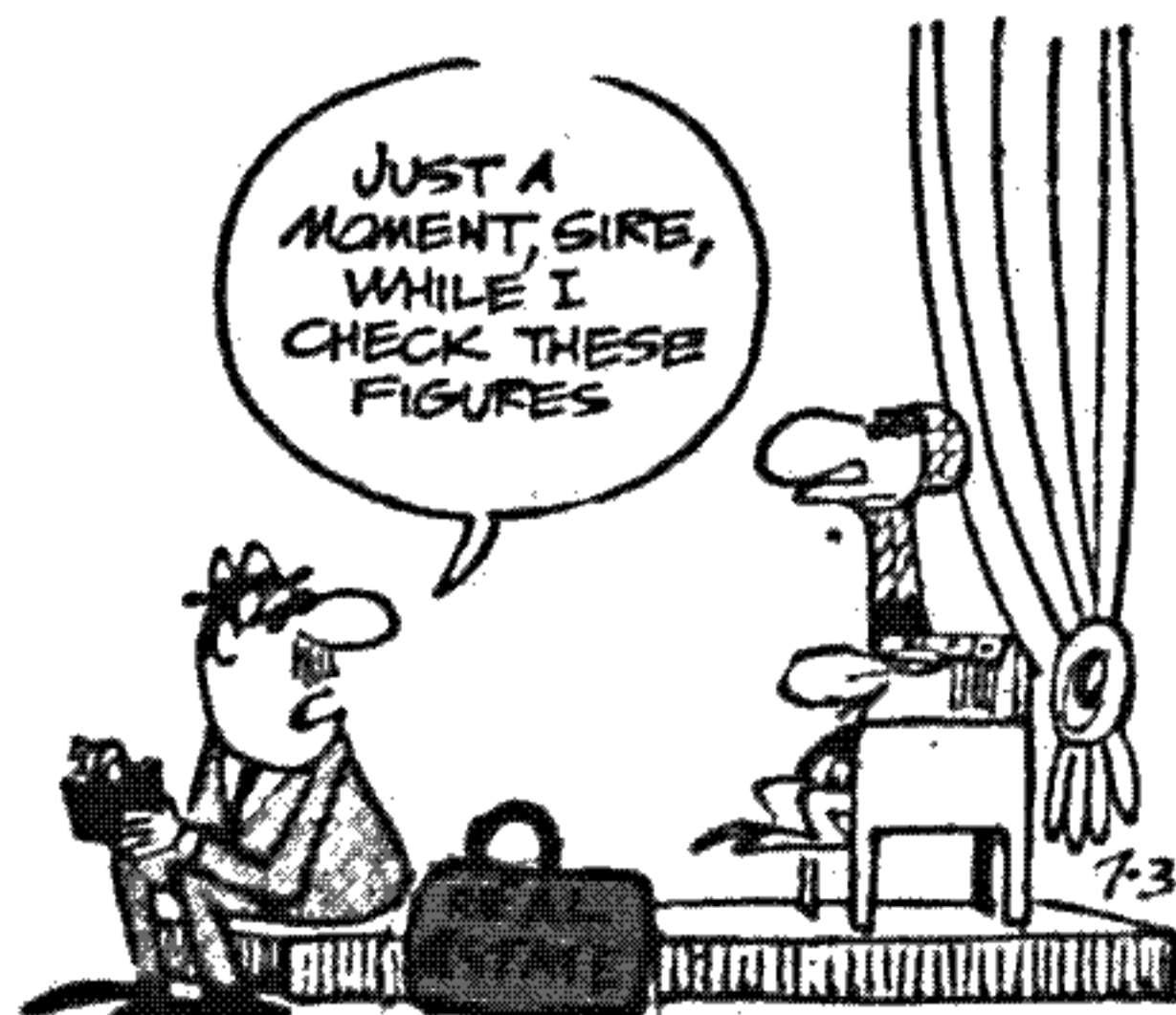
Even more fundamentally the Bill still places no restrictions on the landlord's right to evict for any reason he desires. As long as any tenant can be evicted at one month's notice simply because the landlord wants to sell the property or put up the rent, or, as happens all too often because he does not like the tenants, any legislation to protect the tenant is unlikely to have much effect.

What tenant is going to go to all the trouble of a protracted Court battle, when he knows he can be put on the street for any reason other than that he has enforced his rights? There is no penal sanction against the landlord-bully who "persuades" a tenant to leave through strong arm tactics or harassment.

Abolish landlords

Some of the more militant landlords, led by the Wellington Landlords Association have threatened to bulldoze their houses rather than be forced to upgrade them under these new provisions. They claim that the profitability of their business is threatened. While this claim is farcical under present conditions of enormous capital gain, it points to the only real answer to the problems of tenants.

As long as profit is the main purpose behind the housing of people, no reform can really improve conditions. The government should react to the landlords' threat by moving immediately to nationalise all rented property, thereby recognising that, like health and education services, housing is the responsibility of the State and should be provided on an equal basis for all without any element of profit



UJAMAA

A fresh perspective on the sharing of wealth



Ujamaa: Essays by President Nyerere of Tanzania. Published by Oxford University Press, Dar Es Salaam, 1973. Distributed by Corso. Price — \$2. Reviewed by Brendan Smith.

When President Nyerere visited New Zealand just a few months ago many realised that here was a man with a fresh perspective. Nyerere was seen as having definite principles, a personally developed political and social philosophy. But for those who were attracted by what Nyerere said in New Zealand the application of his ideas in the conditions of Tanzania was left vague. 'Ujamaa' a collection of major statements made by Nyerere over the last ten years successfully provides the necessary clarification.

The essays examine the manner in which the people of Tanzania can best contribute to the national welfare. The main thrust throughout is that this welfare of all, in the context of national development, can best be achieved by socialism. By socialism, however, Nyerere does not mean the rigid adherence to a standard political pattern. Rather, he means the commitment to a particular attitude of mind, that of service of one's fellow beings.

It is this attitude of cooperation which is so very important. Such an attitude distinguishes the socialist from the non-socialist. Destitute people can still be potential capitalists — described by Nyerere as exploiters of their fellow human beings. A millionaire, though it's unlikely, can equally well be a socialist, he may value his wealth only because it can be used in the service of others.

However, I suppose, through having an attitude of mind which above all values cooperation, certain new structures in society will emerge. The society will then be seen to be socialist rather than capitalist. The difference, will not be signified by the methods of producing wealth, but by the way the wealth is distributed.

Traditionally, African society effectively

prevented parasitism where wealth was accumulated for the use of a few individuals. African society saw to it that wealth was shared, that all had security. The society as a whole look after a person's needs in times of difficulty so there was no need to accumulate wealth as a personal safeguard. Natural catastrophe brought famine, but it brought famine to everybody. Nobody starved, either of food or of human dignity, because he lacked personal wealth; he could depend on the wealth possessed by the society of which he was a member. That was traditional socialism. That is the socialism that Tanzania is attempting to revive. It is an attempt to be more just in the distribution of wealth than were the capitalist practices implanted by the colonialists.

Defenders of capitalism, Nyerere suggests, will claim that the rich man's wealth is the just reward for his ability or enterprise. But this claim is not borne out by the facts. The wealth of the rich man depends as little on his enterprise or abilities as the power of a feudal king depended on his own efforts. The power of the feudal monarch arose from his position in that society. The wealth of

the rich man almost invariably grows through his use of the opportunities that open up because of his position in society and the conditions provided by that society.

Even with an exceptionally intelligent and hard working rich man, Nyerere argues, the difference between his enterprise and hard work and that of other members of society, cannot possibly be proportionate to the difference between their 'rewards'. There must be something wrong in a society where one man, however hardworking he maybe, can acquire as great a 'reward' as a hundred of his fellows can acquire between them.

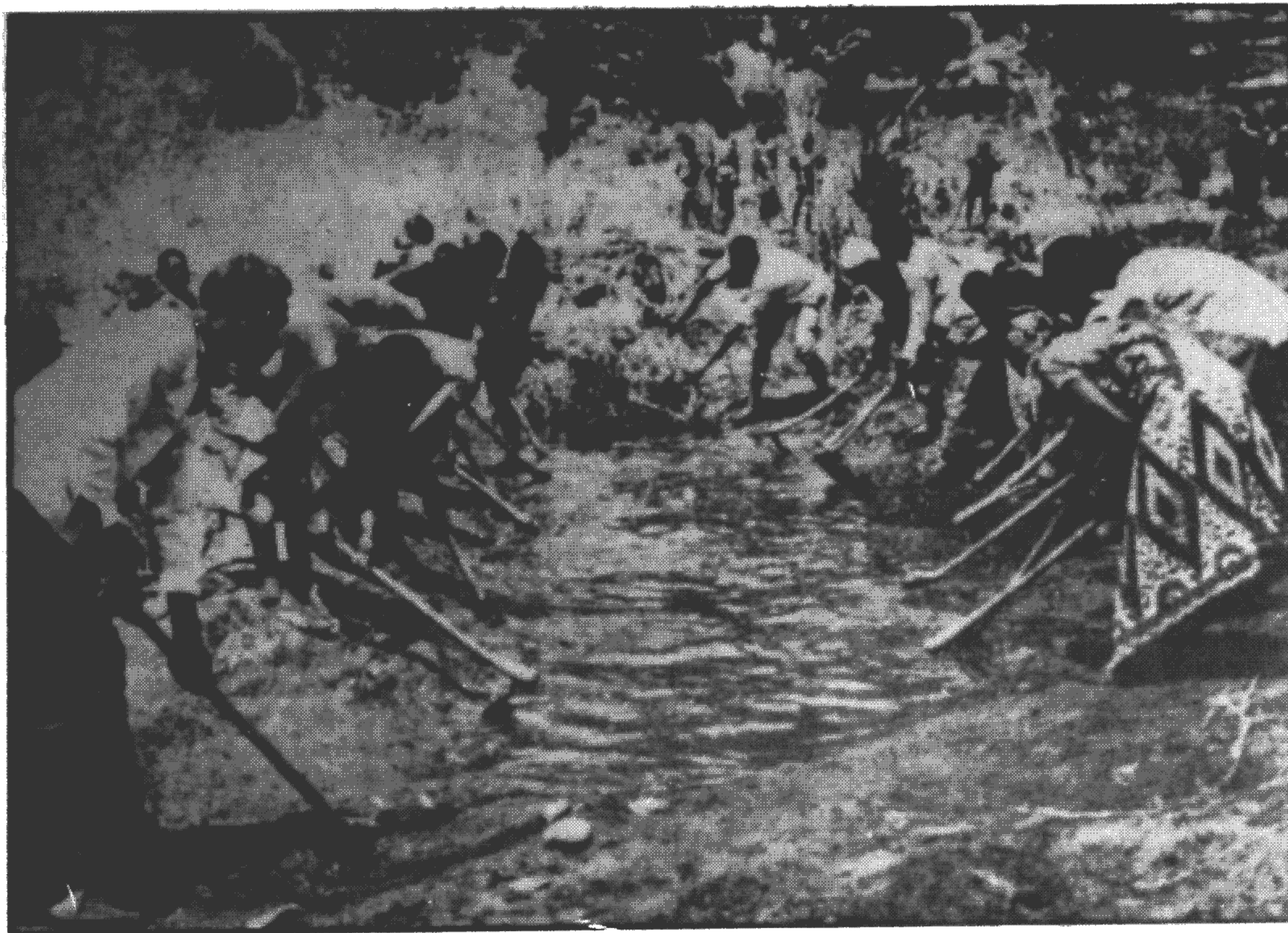
To counter the parasitic acquisitiveness for personal power and prestige, Tanzania is renewing itself according to the social forms and attitudes that are part of its heritage. Where the African social system had everyone work hard to contribute a fair share to the production of the society's wealth, so, once again, prosperity and hardship are to be shared, with wealth accumulated and held by the community.

Nyerere is reviving the traditional form of African socialism. Its foundation is the extended family. 'Ujamaa' or 'familyhood', described Tanzanian socialism. It is a concept of universal brotherhood — all others are members of a person's ever extending family. Within this family there is complete sharing and cooperation.

In this way African socialism breaks from capitalism — which seeks to build a happy society by each person profiting by what he/she gets out of another person; and breaks also from doctrinaire socialism which seeks to build its happy society on a philosophy of inevitable class conflict.

This emphasis on sharing, on cooperation, on a more equitable distribution of society's wealth, provides New Zealand with a vision difficult, perhaps dangerous

**"NYERERE
IS
REVIVING
THE
TRADITIONAL
FORM
OF
AFRICAN
SOCIALISM"**



to ignore. Maoris will find African socialism close to their own traditional socialism just as progressive thinkers in the Pacific have seen this socialism as closely related to theirs.

The second essay, the Arusha Declaration, produced in 1967, develops the features necessary for a nation devoted to solidarity and cooperation.

First and foremost for a nation's welfare is the absence of exploitation. Society cannot be divided up into classes; all are to work for the benefit of others. Every worker gets a just return for the labour he performs; the incomes derived from different types of work are not grossly divergent.

To prevent exploitation the major means of production and exchange are controlled and owned by the community.

Concomitant with these features is that of the people having more say in affairs, a greater participation in every facet of national endeavour, starting from village level.

Self-reliance is at the head of Nyerere's policies for the development of new Tanzania. He calls on the people not to rely on gifts and loans from overseas for development. He says: "How can we depend upon foreign governments and companies for the major part of our development without giving to those governments and countries a great part of our freedom to act as we please?"

A plea is therefore sounded not to choose money as the main instrument of development. The use of Tanzania's own resources can be substituted with great success. The conditions for developments, says Nyerere, are hard work, the use of one's intelligence; the nation's greatest resources being land and the abilities of the people. Nyerere recognises that Tanzania's future lies with agriculture and, with courage, proceeds from that basis in formulating a development plan. Thus the Tanzania model applies closely to the Pacific Islands as to the manner of development.

Tanzania also provides a model for New Zealand. As in Tanzania, if New Zealanders had greater control over the systems of pro-

duction, if greater participation in industry were possible, people generally would have more opportunities to ensure that industry served the people not that people served industry. Also the whole nation could benefit from industry, not just the present few.

Likewise, with a greater degree of self-reliance, with more faith in our own abilities, we could prevent foreign interests, in alliance with NZ industrialists, consuming and profiting by the nation's resources. Such groups excuse this rape by saying that by their activities they raise the material standard of living or monetary incomes of the people — which they equate with public welfare. But they disregard the social costs borne by this nation because of their exploitative activities.

Improved education, re-education and social change, the growth of new structures and the demise of old, the renunciation of personal comfort, the facing up to major challenges, Nyerere states, are all required on the building of a society in which all people can treat others on terms of complete equality and in a spirit of free cooperation.

Ujamaa socialism will not be arrived at until the village-level community is practised

at decision-making of a down-to-earth, local kind while being at the same time compatible with the larger aims and interests of the society as a whole. When all sectors of society, whether local agricultural advisers, government officials or politicians are making the necessary sacrifices for the national good, the goal will be near.

However, the goal will be reached, declares President Nyerere, by persuasion not force, by step-by-step transformation. Progress may be slow, but the willingness to cooperate will be all the more deeply-rooted.

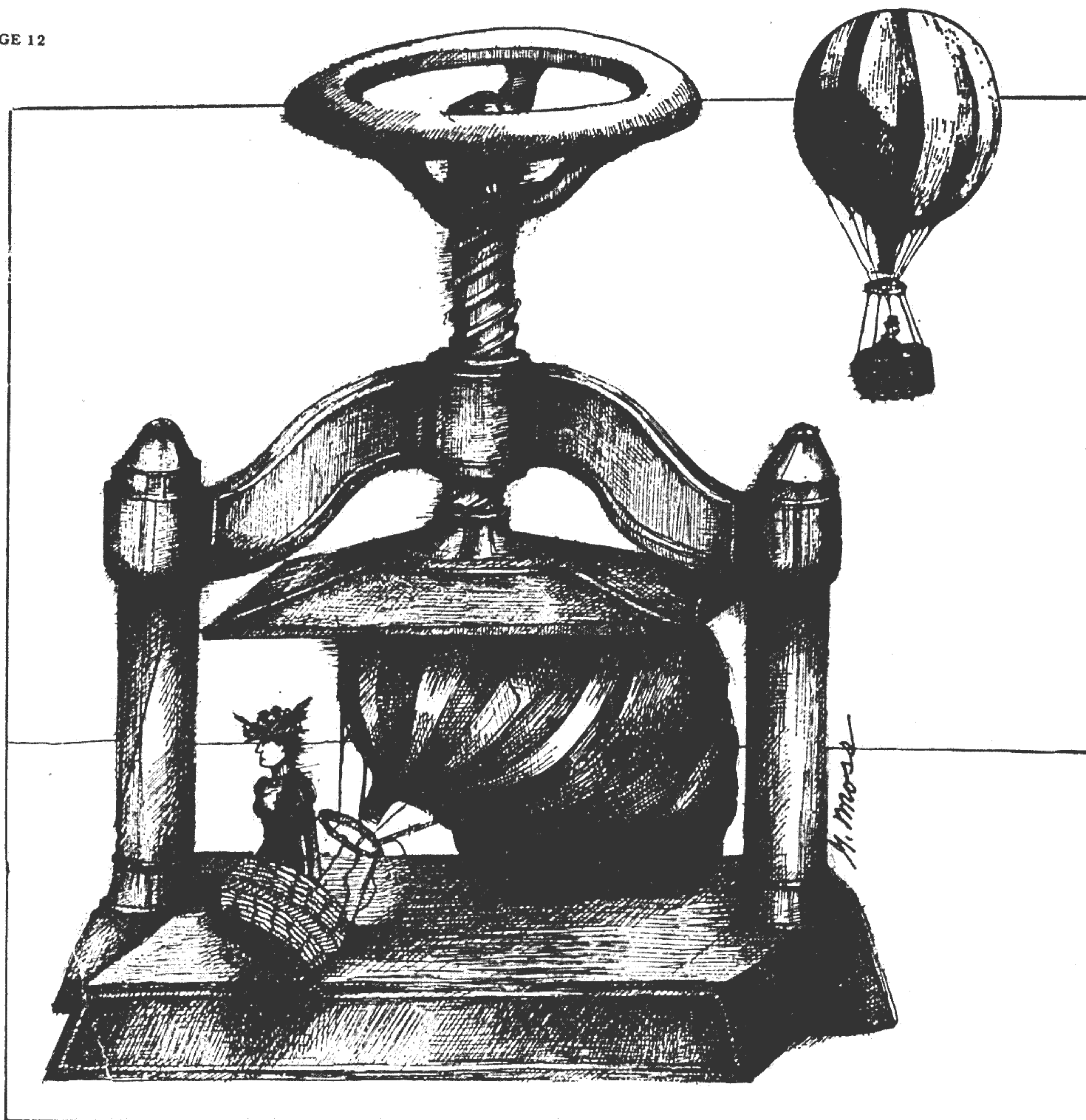
In this collection of essays President Nyerere describes in a clear and detailed way the means by which Tanzania will strive for liberation from its undeveloped condition. These documents from President Nyerere provide a valuable model for the development of the Pacific, an alternative to the present plan which entails certain islands selling themselves to the tourist industry or mining companies and the like.

'Ujamaa' by President Nyerere, is also impelling reading for New Zealanders, for the statements it contains offer this nation goals and guidelines which would enable us to break out of the present social shambles. The political and social principles upon which our society is said to be based have gone through such irrevocable changes that their reality is quite other than that which the nation hoped to attain.

New Zealand is bankrupt of theory in the political and social spheres and is in need of new sources of inspiration. Nyerere's essays could be of great service to this nation. Like China, Tanzania can become a working model with great relevance for New Zealand. In this way Nyerere in 'Ujamaa' offers us much that is valuable, including this statement:

"The important thing for us is the extent to which we succeed in preventing the exploitation of one man by another, and in spreading the concept of working together cooperatively for the common good instead of competitively for individual private gain."

"TANZANIA ALSO PROVIDES A MODEL FOR NEW ZEALAND"



The Rise and Fall of Romantic Love

Brian King reports on Dr Juliet Mitchell's Chancellor's Lecture "The Rise and Fall of Romantic Love".

The rise and fall of romantic love...now, how was that again? I've been re-reading Keats for finals and enjoying it! Yes: and *Troilus and Criseyde*, and listening to Elton John and...oh, that's right, I see that *The Great Gatsby* is in town at last. It all rather attests, to, if not a continued rise, then at least a sustained interest in romantic love. But that isn't what the lecture was about exactly, I know: yet by the lecture's end it had not been made clear how romantic love had fallen. Juliet Mitchell gave us the pleasure of witnessing the feminist movement at its articulate best, but if she was striking out for feminism it was only a glancing blow; a blow weakened by the incredible diversity of her polemic.

The lecture began with a feminist perspective of 'romantic love; a brief synopsis of the twentieth century feminist reaction against the typical view of women entrapping men. Romantic love is, rather, an artificial institution, and romanticism a cultivated tool of male power. Cultivated by whom? In the twentieth century, especially, by writers of romantic fiction who pose the question: can woman attain the lover she adores? Juliet Mitchell's question was more to the point: can we separate love in its essence from its particular place in unegalitarian societies?

Her review of feminist writers ranged from Firestone, who sees love as the pivot of women's aggression, to de Beauvoir and Greer. In her chapter on love (which Mitchell considers the best part of the book) Greer sees romantic love as a perversion of vocal love, and accounts for it in social class terms. Greer also gives an analysis of an important historical change around 1500 where romantic love, from being 'adulterous', becomes harnessed as a means to marriage. Thus, said Mitchell, in the nineteenth century romantic love had become an eloquent ideology for reinforcing the status quo.

The major work on romantic love, she considered,

was written by Dennis de Rougemont in 1940. In this book he traces romantic love back to a twelfth century heresy where it occurs, in epic and lyric forms, as an anti-sexual, anti-procreation, anti-marriage convention: mystical, in its search to go beyond the self, and associated with death. She then quoted Maucusse who described romantic love as a feminine subversion with its origins in the twelfth century when women broke through into the literature, in particular that dealing with courtly love.

In the twelfth and thirteenth centuries, said Mitchell the male was the subject of passion. After 1500 women became the object of romantic fiction, and in the twentieth century romantic love has shifted to become the opiate of the trapped sexual object, and woman is asked to identify with the sexual object.

This in turn introduced the subject of psychoanalytic theory which was, she explained in part a repetition of her previous lecture. Borrowing from the work of Freud, she talked of the bisexual pre-Oedipal child, and of how romantic love is about the self, and is erotic. Thus (it followed from the lecture) Eros and the 'death drive' are closely intertwined in the literary treatment of of romantic love, and that for a woman — unlike a man — romantic love does not end in death.

Next came an ingenious exercise in scholarship — an examination of ideas as they present themselves in *Wuthering Heights*. Essentially about romantic love,

this book posits for once, woman as romantic lover.

Catherine loves Heathcliff with the passion of a romantic lover, and as the romantic half of herself — the subject. But Catherine slips into the fate of romantic fiction, and has to marry. Thus, the first half of the book looks forward to the twentieth century debasement in popular fiction — the conventional happy ending — whereby both man and woman are object; and the second half looks back in time — to man and woman as subject — and looks towards death. In *Wuthering Heights* we have, thus, a juxtaposition of two types of romantic love. Why is there this distinction? Because of roles given to male and female. A girl must become lovable for her father, and tries to repeat this pattern when she meets another man (i.e. the narcissism of becoming a sexual object). The boy, too, takes his mother as love object, but comes to imitate his father, and so does not have to re-use his early narcissism.

In conclusion she said: "Since the idea that men and women were equal came in towards the end of the 16th and the beginning of the 17th century, there have I think then been two types of romantic love afloat in the world. The original one of man's idealistic search for the eternal feminine part of his bisexuality that can only be completed in death, and the other version, the modern version of a woman's realistic romantic search for a mortal husband.

"Emily Bronte reminds us that if women cannot be lovers as subjects of their own search for self, then in any true sense if we are going to pretend equality men cannot be so either. The end of the dramatic novel is some form of emasculation of the mind. A false equality, which is what we have, has introduced romantic fiction that ends in marriage; romantic fiction that makes woman the sexual object makes also man sexual object. In the now popular romantic novels of today nobody is romantic subject. A false equality, I think can only equalise downwards."

Downwards? I suppose so...but only if you're a feminist. For male chauvinists romantic love has risen to new heights! And let us not forget what romantic love has offered us through the centuries: for every knight a lady; for the shepherd a fair shepherdess; and for every Juliet a Romeo:

Ah, dear Juliet,
Why art thou yet so fair? Shall I believe
That unsubstantial death is amorous;
And that the lean abhorred monster keeps
Thee here in dark to be his paramour?
For fear of that I will stay with thee,
And never from this palace of dim night
Depart again.



Dr Juliet Mitchell, women's liberationist

DEATH ON THE ROADS

In Salient, July 3, we reproduced a table from the NZ Yearbook which gave Maori and non-Maori accident rates for 1971. When expressed as rates per million of population (Non-Maoris: crude rate — Maoris: adjusted rate), these figures indicated that the number of Maori deaths on the road was more than twice that of the non-Maori population: a pattern which has occurred throughout the history of accident statistics. The Maori rate was 6.8 compared to the European rate of 3.69 per 10,000 of population. This two-fold risk of 1964-1971 is, however, an improvement on the threefold risk which applied from 1954-1958.

The reasons for the highly disproportionate Maori/non-Maori rates may be obvious — possibly greater abuse of alcohol, older cars, lighter Maori passenger ratio, statistically younger population etc — but apart from the coroner's report on the direct cause of death, the indirect social factors are not listed in any Department of Health or Ministry of Transport publication. The only material that is available is contained in a purely technical statistical statement issued by the Ministry of Transport, entitled: "Motor Accidents in NZ". This statement (hardly a study) contains information about classification and cause of accidents, but does not distinguish between Maori and non-Maori populations.

Research is inhibited by political sensitivity: both Maori and Island Affairs and Ministry of Transport Departments are not at liberty to undertake accurate and exhaustive studies because they are not officially permitted to make separate Maori/non-Maori classification on questionnaires. Amazing — and the calendar reads 1974. Now it would be naive to imagine that the attitudes held by the man-on-the-street are different to those held by the bureaucrats (or that they are in fact not one and the same) and there isn't space to launch into a tirade on the gross transparency of the egalitarian myth or of our Victoria attitude to race, but the fact remains: there are twice as many Maoris dying on the roads as non-Maoris. Is this equality? Is this right?

Are the powers that be alarmed at this discrepancy? What is being done? In 1973 the Ministry of Transport initiated a marae education programme, courses on traffic education have been held on the Te Poho and Manganuka maraes, and a further course is planned for Waihi this summer.

Other activities included a visit by officers to Te Aute College; a sociological study of a housing area in Otara in order to compare accident rates with other state and private housing areas; work on a thesis at Canterbury University — "Relationship of Traffic Education and the Maori Adolescent"; surveys to determine, among other things, accident involvement of different ethnic groups — whether certain groups are over-involved, and what is being done.

Despite the fact that traffic accident statistics have been compiled for several decades, and rates per million of population tables have been published for each year since 1960 (non-Maori — 131; Maori —

498) this programme has been underway for less than a year. And it is still too soon to assess results say the Ministry of Transport spokesmen.

In the Maori and Island Affairs Department work is done on housing, land development, special training courses, island affairs and social welfare. Today the department has 108 staff in its social welfare division. Basically, their work is to serve as a link between the department and its clients and to encourage progress in health, employment, housing and especially education. Welfare officers advise the department and other-state and private agencies on the social welfare of the Maori community. This extends to such subjects as budgeting advice and crime prevention. They are expected to take an active part in the preservation and development of traditional culture.

In the Wellington branch there is only one man who is involved with research: his desk is littered with paper and he has neither time nor inclination to look deeply into the officially unrecognised issue of Maoris and fatalities. Besides said a spokeswoman, even when they attempted to obtain information requiring separate Maori/non-Maori classifications they met with an emphatic no! From whom, department heads? The Government Printer? To find out we sent the following letter to Matiu Rata, Ministry of Maori Affairs.

"Dear Sir,

The NZ Yearbook contains statistics which indicate a highly disproportionate number of road traffic fatalities for Maoris as compared with those of non-Maoris. Figures given on page 103 of the 1973 Yearbook for rates per million of population give a reading of 585 for Maoris and 219 for non-Maoris. Also, the Department of Health table giving Maori-European comparisons in mortality states:

(Article 61) The Maori is twice as likely to be involved in a fatal motor accident than is the European.

We wish to establish: (1) whether this situation is of concern to the authorities — whether they consider it as being worthy of study and if so, what is being done about it. (2) Who these authorities are.

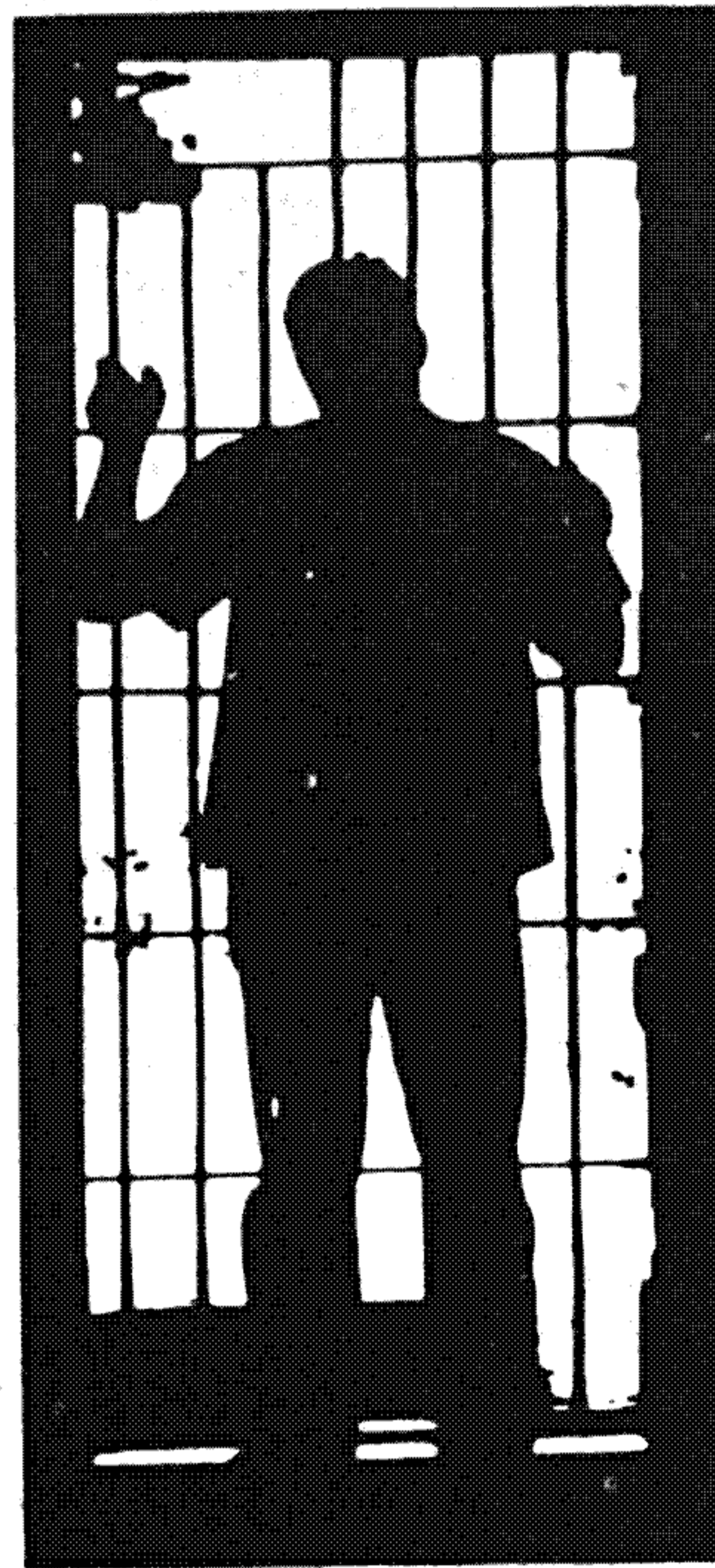
Furthermore, there is an additional problem regarding race classification. Sources in both the Ministry of Transport and the Maori and Island Affairs Department claim that, as this is a 'politically sensitive area', their research is often inhibited by a reluctance to make distinctions between Maori and non-Maoris on survey sheets, questionnaires (etc). Thus, even if there were attempts to determine the facts behind the discrepancy in traffic accident figures there is the suggestion that these attempts would be thwarted by official policy.

Our questions, sir, are:

- 1) Is this particular situation of personal concern to yourself; should it be given priority status; and if so, by whom?
- 2) What is the Government's position regarding classification by race?"

After many weeks there has been no reply.

— Brian King



Prisoner victimised

From the Polynesian Panther Party
Newsletter

An example of victimization of prisoners is the case of brother Wayne Wattie who was an inmate at Ohura Prison. While playing a game of darts one hit a



The Wharewananga (University) Committee of the Maori Council recommends:

Mr Apa Watene, September 19, 1974
Chairman Wellington District
Maori Council,
Petone.

Dear Apa,

Our Wharewananga Committee has met and here are our recommendations:

- 1) That we congratulate Mr W.E. Rowling on his election as the new Prime Minister of our country, and Mr R.J. Tizard as Deputy Prime Minister.
- 2) That we ask the Government through the Prime Minister that Mrs Kirk's widow's pension be increased.
- 3) That the Maori Affairs Amendment Bill 1974 be introduced to Parliament immediately.
- 4) That the singing of the Maori Anthem 'Piko Nei te matenga' as the climax to the Cathedral Service for the late Prime Minister, Mr Norman Kirk, be recorded and that the recording be sold at the discretion of Ngati-Poneke, Rangatahi, Mawai Hakona, Wainuiomata or others involved and the proceeds in the form of royalties be donated to the widow of Mr Kirk or as the council thinks fit.
- 5) That any Maori Committee matter can be sent direct to the Minister of Maori Affairs or to any member of Parliament concerned if that committee so wishes without consultation with the District Maori Council or the NZ Maori Council.
- 6) That the portfolio of publicity be kept by the Prime Minister or handed over to Hon. Mr Watt who has only one portfolio and hardly anything to do.
- 7) That the nurses' salaries be increased by 10% in consultation with the Hospital Board and the Minister of Health.

Kia ora
Hemi Potatau
Chairman of the Wharewananga Committee

He Kupu Tapiri: Moe iho au i te po o te Ratoru o te marama te tekau o nga ra, o tuaiwa o te tau Kotahi Mano e Iwa Rau e whitu tekau ma wha, ka kite au i te ngeru (poti) raua ko tetahi ngarara

window and made a small hole. Wayne was charged with wilful damage. He was unjustly accused of deliberately making a hole in the window with a glasscutter, and so he stood a chance of losing his remission (two months). Wayne made an appeal and as a result arrangements were made for Wayne to be represented by a lawyer when he was due to appear in front of a visiting justice, only to discover that he can only be represented by the Super of the Prison. But, the ironic thing is that the Super is the man who is formally charging him. In other words a prisoner is accused, charged and represented by the Superintendent. You can't tell us that's justice!

The P.P.P. Legal Adviser notified the Superintendent that arrangements were being made for expert witnesses to appear on Wayne's behalf on May 25, the date set as his appeal day. However, without adequate notification (about two hours) Wayne was notified that he was appearing on the evening of the 24th. Hence he was unable to present witnesses for his defence. Again, like many other Polynesians Wayne was confronted with a one-sided situation. Everything was stacked against him, culturally, and 'legally' according to NZ law.

Letters were sent to the Minister of Injustice by the P.P.P. fellow inmates and Wattie pointing out the need for prisoners to be represented by lawyers in court. After all it takes a lawyer about five years to learn how to perform in court, and this is confirmed by the recent Duty Solicitor Scheme. Typically the Minister of Injustice replied that there was no country in the world that has such a right for prisoners. We say that's no excuse!

Wayne inevitably lost his appeal, had to pay damages and lost nineteen days remission.

The P.P.P. called on the news media for publicity of this injustice only to be told 'no, we need more cases!'

Throughout New Zealand, over 50% of the prison population are Polynesians and the media says 'more cases!'

penei i te katipo nei te ahua, engari he rahi ake e whawhai ana. Ko te ngarara kei raro e tamia atu ana e nga waewae me te tinana o te ngeru. E rua nga pihoroa o te ngarara nei. Katahi ka ngaua atu e te ngeru nei tetahi o nga pihui whati rawa; ka huri ake ia ki te ngau i te pihui tuarua, whati rawa. Ka hemo te ngarara nei, hemo rawa. Katahi te ngeru nei ka huri whakamuri, ara e tu ana tetahi kararehe penei i te pea nei. Katahi ka rere atu ka kai haere i te ihu o te kararehe. Kaore he aha a te kararehe nei, kaore he aha. Kei te kai haere tonu te ngeru nei i te ihu o te kararehe nei ka oho au.

Taku Whakamarama: Katahi tonu ka mutu atu taku panui i te pukapuka ahua paku mo te Pirimia mo Nomane Kake katahi tonu nei ka mate atu, ka moe nei au i taku moemoea. Na konei pea au i maemoea penei ai. Heoi, anei taku nei whakamarama. Ko te ngeru nei ko te Kawanatanga Repa. Ko te ngarara ra ko te 'inflation' e korerotia ake nei e nga matauranga ara, ko te piki poka noa o te maha o nga moni i te nui o nga kai. Ka patua tera e te Kawangatanga ka mate. Te huringa ake ara ko te pea o te mate kai. Na reira ki a au nei kia kahe tatau te iwi ki te ono kai — parareka (taewa), kumara, kapeti, riki, kareti, taro, kaanga, me etahi atu kai o te oncone. E rua nga pihui o te ngarara ra. Ko te ahua nei e rua nga tau o taua mate kai ka mutu, ka pai ano. Na reira kia kaha ki te whakatipu kai tatau katoa mo te rua tau. Ahakoa he paku whenua e watea au onongia he kai. Mehemea he nui te kai kei tetahi awhinatia nga mea kaore he whenua; ka tuku ranei i nga kai pukahu ki Bangladesh. Kia kaha te whakatete ia koutou kau, mo te waiukau, mo te pata, mo te waiukau paura; te tiaki i a koutou hipi, kau, poaka, nanenane, pikaokao, me etahi, atu huarahi kai e tika ana.

Kia ora koutou
Ma Te Atua tatau katoa e manaaki
Na Hemi Potatau

Land struggle in the north

TE KARANGA A TE KOTUKU: Some records of the land struggle of Saana Murray and her people of the north of New Zealand. Published by the Maori Organisation On Human Rights. Available in the shops for \$3, at Resistance for \$2.50 or at Salient for \$2.



Land is concerning more and more people. Many want to return to the land and grow on their own piece of earth. *Te Karanga a Te Kotuku* records the current struggle of Maoris in the far north of New Zealand to keep their land. Many people think the great grab of Maori land stopped last century, but in fact it is still going on. The introduction, letters and poems in this book speak of the "turangawaewae" of Saana Murray and her people of Te Hapua, their place to stand, their home-ground, a place that has meaning far deeper than connotated by the Pakeha word "land".

The struggle in the Te Hapua area of the Far North is for the right of the local people to develop their own land for the benefit of all the Maori owners and their children. This battle is shown through the persistent correspondence of Saana. Her perseverance shows that control of what is rightfully yours is possible but the difficulties are also clearly seen.

Chapters 12 and 16 focus on some difficulties. The Maori Land Court is an important factor in Maori control of Maori things. The reports of these land courts with Pakeha judges and consulting lawyers' letters give a clue to how the law operates and for whom it works. A mineral development company has little trouble obtaining access to tribal land, yet the Te Hapua Incorporations Management Committee has difficulty in getting an elected member accepted by the court. Although the detail in some of the legal correspondence is dense you can see examples of how the economic and social

set-up is enforced.

Paternalism in Maori land control is not too harsh a charge when a judge states "the jurisdiction exercised by the Maori Land Court has been of the nature of that of a guardian...consistent with the Court's quasi-parental jurisdiction." A Land Court judge's decision destroys the legitimate viewpoint of Incorporation shareholders' by removing a democratically elected committee member. The appendix on the Maori Land Court draws conclusions that can be seen as you get into the book.

The book does not focus just on land and the courts. The letters reveal how the owners plans and wishes for their land arose as a response to inadequate consultation. The rejection of the Crown proposals for Te Hapua and the desire for a self sufficient community are documented. There are contrasts between media reports and other sources. For what the press writes up as lost progress Te Hapua people saw differently. Saana writes "the general argument between shareholders is the possible repetition of Te Paki's 100 year old lease, which ended in the sale of our Tupuna's land with no records of compensation for the descendants who are now in grave danger of losing the land to the Crown for another 100 year lease, because of lack of finance, despite the fact that Te Paki was sold for \$240,000."

The real feeling over land and the differences between Te Hapua people over Crown proposals is captured in a simple yet effective poem "Prelude to a Feud". The Crown's proposals started many changes. From 1969 to 1972 Saana kept up correspondence about change in Te Hapua. Her stubborn belief in the people's ability to control their own land is matched by the uniformity of Governmental replies. Her strong beliefs, based in her Ratana religion, can be contrasted with many monotonous answers. Throughout her letters there runs a thread of aroha, a concern for people above things. Her concern began with family land, a love that is different from a nuclear family and their land. Then "somehow I've had the feeling that my mothers

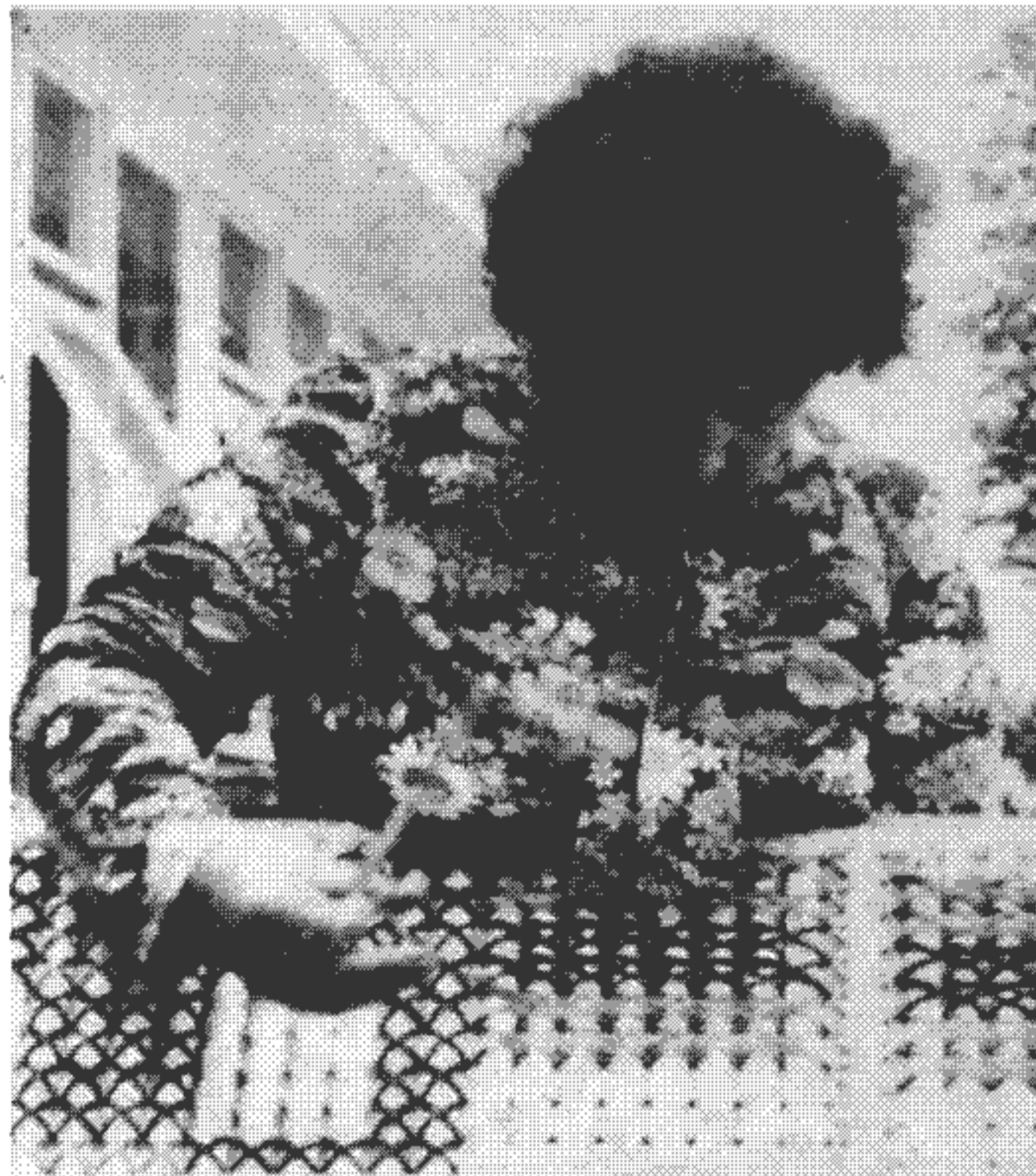
dying vows," (to preserve the land of her past and present) "meant more than uniting my family for I had to unite my people before we could dissolve the Crown proposal."

Through her letter writing campaigns, which included utilising resources such as lawyers and townplanners, there seems to be a growing belief in 'grass-roots action'. "It's up to the people, who are the community of New Zealand to make known its communal laws to benefit its people." In later letters Saana's interest and concern centres on apartheid, young people, overseas ownership and the rawa kore, the needy. Governmental response to the Maori land questions is like its response to many other issues. "I was so involved in fighting for Te Hapua, I was unaware that my problems would lead to a national concern, if not the whole world." One letter to Matiu Rata contained a poem which had a verse:

When you fight
Believing its right
You're branded a Social-ite
or a Commo-ite
Be a Capitalist
and get some kicks
out of human risk.

A curt reply from Jack Marshall prompted a letter to Tama Te Kapua Poata. The letter was on Maori land control as were many before and many after. "They say just so much because it's a subject that will change the whole way of life in this country. Guess it's a matter of who's moulding who's destiny, but we were here first so we'll lead our own people and set up our own establishment."

Maori control of Maori land and Maori



Saana Murray

things is stressed in letters. It is not stressed in newspaper reports or official replies. For Saana Maori control of land is based in tradition and yet is realistic for now. The preface by Tama Te Kapua Poata, Secretary of the Maori Organisation on Human Rights, makes a strong case for Maori control of Maori land. The letters and documents in the book speak for themselves on this central issue. After all whose land is it?

This question is raised frequently. The Treaty of Waitangi is discussed. The poem 'Take the Lead' in chapter 11 is a clear statement of this issue. The correspondence and a part of the appendix "Conflicting Views on the Treaty of Waitangi" tell it like the school history teacher never did.

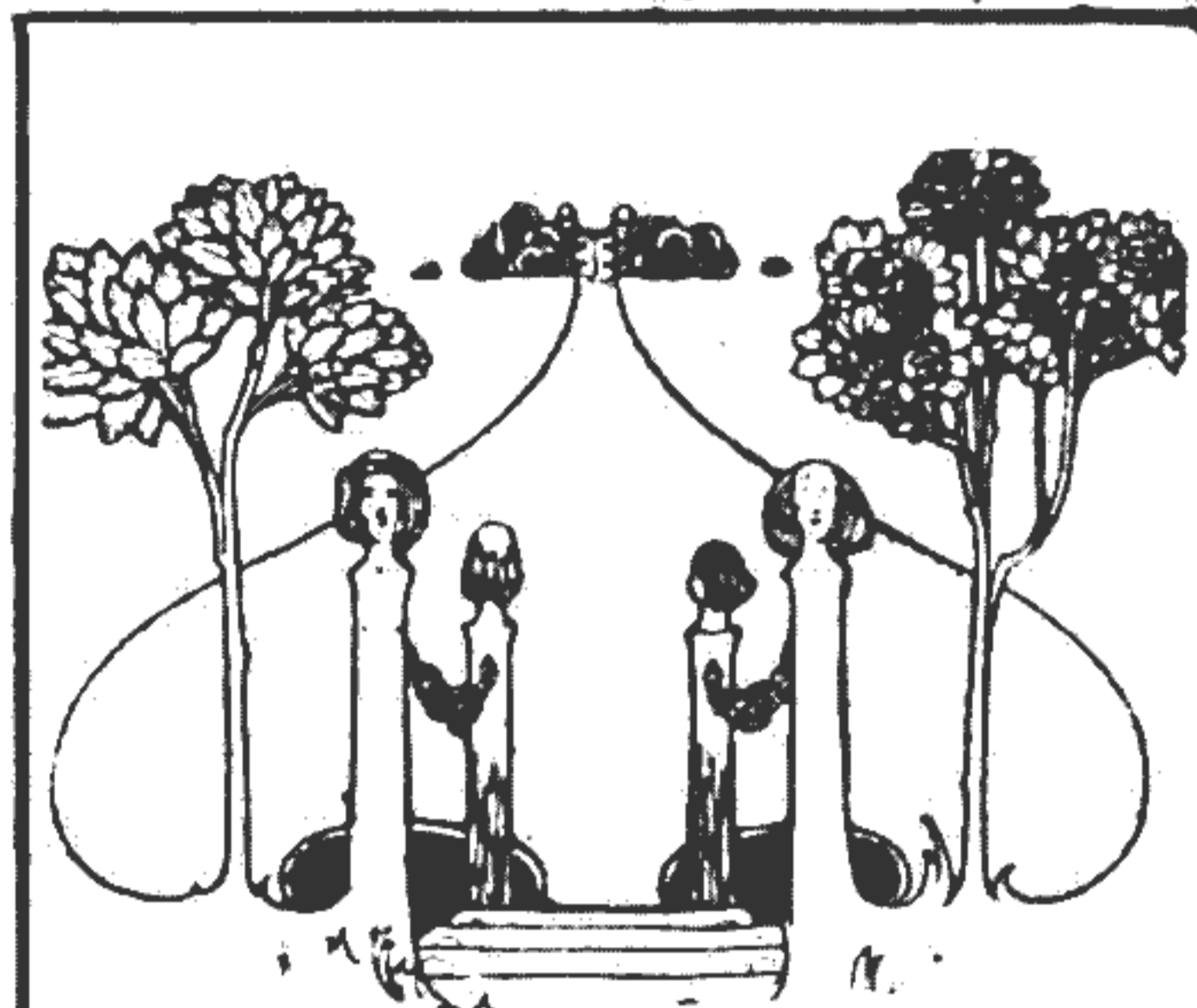
The Treaty is where it all began. The relationships between Maori land and Pakeha power has changed since then. There is a continuity and that is the Europeanisation that was and is forced on Maoris. There is no need for the book to preach this view. It simply presents the letters, which are often chatty, sometimes formal and we judge. The book follows the often intricate problems and again we judge and see Europeanisation at work. The struggle of Saana and the Te Hapua owners is a reaction to this Europeanisation. The book shows the problems of Pakeha legislation and land and illuminates positive alternatives.

The 220 pages that this book comprises are something of a milestone. The book has been independently produced with voluntary labour, the only expense being the cost

of printing and paper. It justifies its existence as a recording of present and past history and as a symbol of the action that any person or group of people can take to struggle against injustice. As well as documenting an ongoing land struggle it provides a rare insight into the way Maoris feel about Pakehas and Pakeha institutions. Finally, it is a book with a direction — it shows the desire of people for a more just and rewarding society, and shows at least some small part of the way people can fight for their beliefs.

The call of the white heron is a positive call. The call of hope when so many people and so much land is alienated can be heard. The land, the culture and the people of a part of NZ speak through the poems, photographs, graphics and words of *Te Karanga a te Kotuku*.

—Stephen Hall



Let your road end at:

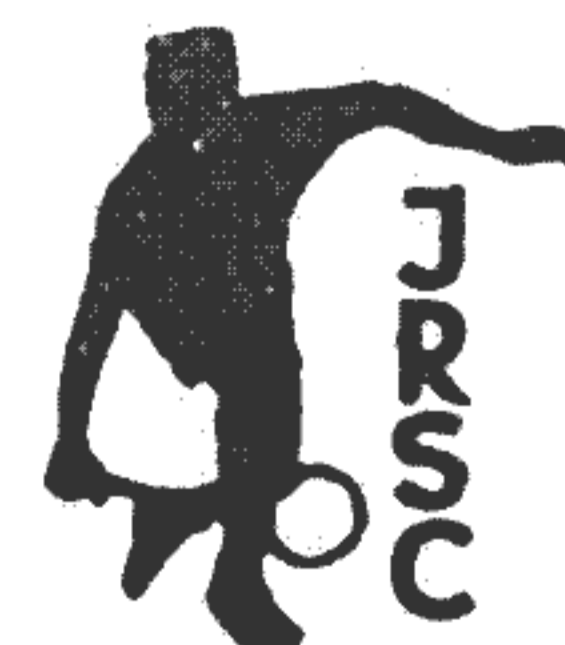
RESISTANCE

154 WILLIS STREET

MONSTER: Poems by Robin Morgan — Herstory Press \$1
PSYCHEDELIC CHEMISTRY: Smith — Rip-off Press \$4.95
JAMES CONNALLY: Selected writing \$1.70
OVER CHINA'S HILLS OF BLUE: Rewi Alley \$2.50
SOMETHING NOTHING: Hone Tuwhare \$1.80
MADE OVER: Ian Wedde — Assoc. Orientally Flavoured Syndics Publication \$1.50
TE KARANGA A TE KOTUKU: Saana Murray \$2.50 or at Salient \$2
WOMEN WITH A CAUSE: Sutch — second edition \$3.90

Plus — secondhand records, comix, posters, magazines, political books, etc

JOHN REIDS SQUASH CENTRE



STUDENTS CONCESSIONS

SQUASH : 40c per half hour
(normally 75c)

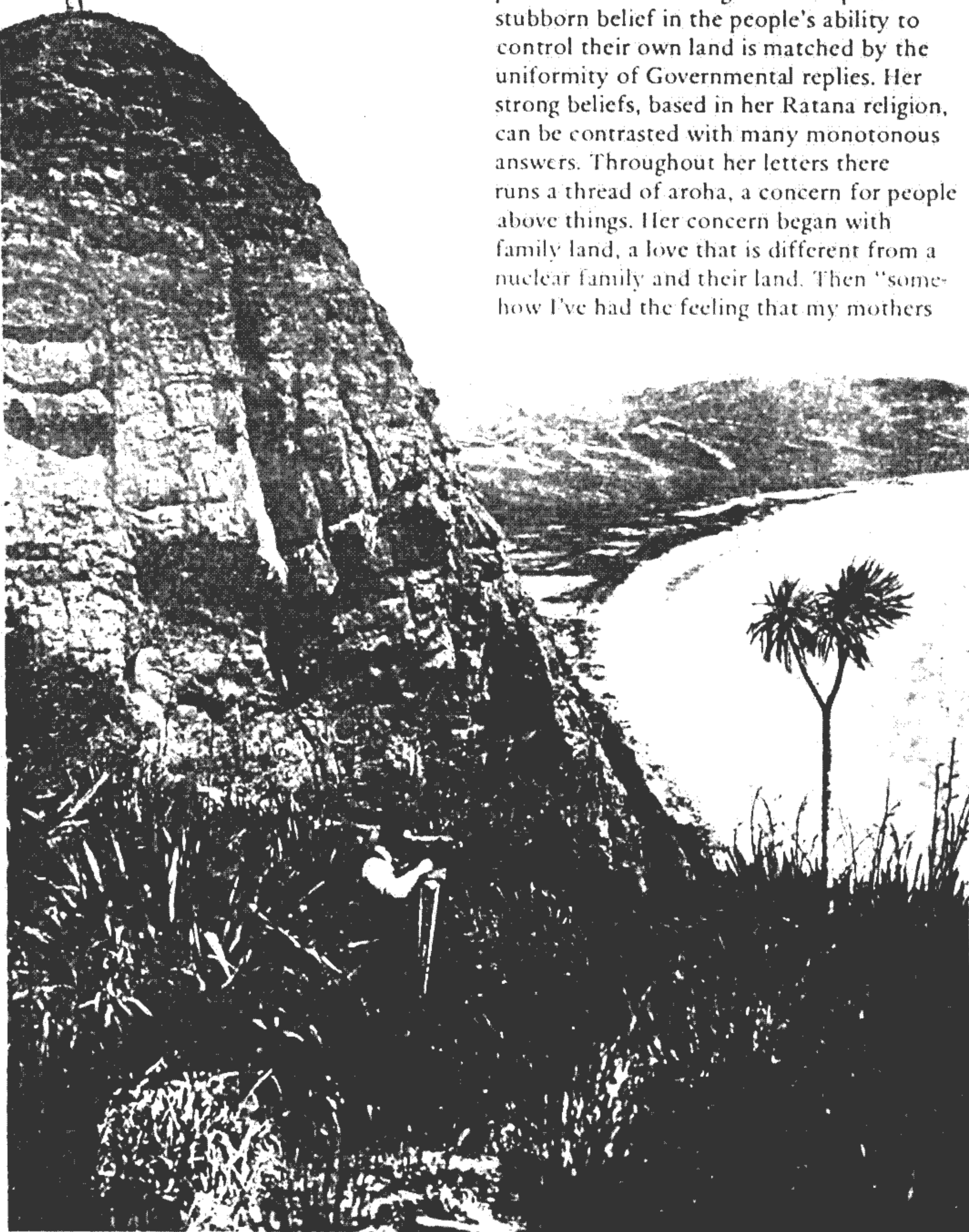
Rackets half normal hire.

GOLF : 50c Bucket of balls

CONCESSION HOURS

9 — 12 and 2 — 5

Weekdays



Mangapiko in Takapaukara — the great rock look-out in Tom Bowling Bay

Between Two Worlds

A critical re-appraisal of Donald Duck as contemporary Western Myth-figure.

from *Westerly* magazine No 2, June 1974

In seeing Donald Duck as a valid social and literary symbol of the dilemma presently confronting Western Man, I believe him to be the valid contemporary expression of the perennial Western tragedy of the Divided Nature. This is, of course, implicit in his very name,¹ but some deeper aspect of it is revealed in nearly all those situational contexts in which the theme may obtrude itself.

As originally conceived, Donald Duck is obviously the classical American myth-figure hewn to heroic proportions. His three nephews, Huey, Dewey and Louie are so plainly the three enigmatic officers of Captain Ahab—Starbuck, Stubb and Flask, the demi-urgic figures at once voices of sanity and acceptance and codified indices of powerlessness in the face of their master's Promethian quest.

(The primacy of Donald Duck's claim to the role of contemporary symbol-hero is most clearly seen when contrasted to the altogether shallower creation of Daffy Duck, who, far less involved in the agonies of inculcated anthropocentrism, is still unashamedly able to fly with his hand-wings, and is chiefly concerned with obtaining groceries, in a cargo cult-like manner, from the eunuchoid Elmer Fudd, a spokesman for the Western liberal conscience.)

Ahab has been mutilated by the loss of his leg. Donald Duck, however, has achieved an even more obvious and less symbolised castration of his nature: (i.e. his innate, Duck, nature, overshadowed and ultimately crushed by human cultural imperialism) The tensions built up by his internal role-conflict drive him, not only into frequent quacking frenzied rages, but also into a continuous, incessant act of self-exposure. Never without his sailor-suit jacket,² he continually refuses to wear pants, thrusting, as it were, upon a complacent social context, the reality of his avian, but also quite possible literally and physically castrated, self.³

The secondary symbol of castration is, of course, the fact that he has only three fingers on each hand (this links him with Ahab's obvious and enigmatically sinister

alter-ego, Captain Hook, who has suffered a somewhat similar amputation). The fact that Donald Duck has, however, developed hands (appropriately, imperfect ones), rather than wings, points to a further aspect of the divided Self. He can no longer fly,⁴ and when fishing uses a rod and line—human inventions—since his super ego will, in the present role-conflict situation, no longer permit him to scabble through reeds and mud with his beak. Indeed, in a recent, and highly significant publication,⁵ he is actually shown going to shoot other ducks! In this dark night of the soul, he has apparently achieved the final betrayal of his avian nature, and has become, at least outwardly, a contented consumer of the products of the U.S. Military-Industrial complex.

The failure to use his beak as a food-gathering organ⁶ has further resulted in/caused its progressive atrophy, his face having become, on the surface at least, steadily more human, as he has assimilated more of the ontological uncertainties now assailing contemporary Western Man, enmeshed, like Ahab to his whale, or *Voss* to his desert⁷ in the flat, stale, weary and unprofitable boredom to which Western technology has condemned him. And Donald Duck is, quite literally, a one-dimensional figure.

In this contemporary Western society, however, so desperately in need, as I believe is the trend of what Professor F. R. Leavis is trying to say, of codification and organisation of values around literary archetypes,⁸ the Duck factor in the equation of Donald Duck's being stubbornly continues to persist.⁹ Note, for example, his unending conflicts with Uncle Scrooge, the paradigm of the Western Capitalist ethic, a basically anti-life force.¹⁰ For his even deeper betrayal of his Duck nature, however, Uncle Scrooge has paid a correspondingly deeper price.¹¹ His sexual life is virtually non-existent, achieving not even the level of Donald's fundamentally unsatisfactory relationship with Daisy Duck, in whom similar role-conflicts have obviously induced total frigidity. Daisy, in common with all these essentially tragic duck-humans, has made too deep a commitment to the Contemporary Western Man's bitch-goddess of material success, symbolised by the hand-bag she carries. Even Gladstone Gander, to some extent a life-force, is also a guilt-ridden social parasite, plagued with inner conflict whenever his 'luck' (Manifest Destiny) is seen to desert him.

The charting of these ontological uncertainties involves a perilous voyage, perhaps, appropriately enough, not unlike Ahab's. It may be objected that there is the distinct social danger of the role-confusion being perpetuated here through a medium which merely seeks to portray it, but this seeks to beg the question, since the charting and codifying of these ontological uncertainties is the major function to which a contemporary writer in the West can aspire.

¹ I refer, of course, to the words "Donald Duck"—even no more than a moderately close reading of the text will reveal the significance here: "Donald" is a human, anthropocentric name, symbolising a man. "Duck", on the other hand, is an avian name, symbolising a duck—a lucid and elegant statement of the two conflicting sides of his nature. Donald Duck is at once established in the ranks of the maimed, the self-questioning. He is, in fact, Western Man.

² The wearing of a (significantly incomplete) sailor suit casts Donald Duck, of course, in the highly symbolic role of a sailor—linking him not only to Ahab and Commander Lowell in Robert Lowell's *Life Studies*, as well as the same poet's apocalyptic "Quaker Graveyard in Nantucket", but also to the archetypal quest-figure of Ulysses.

³ A highly significant linking of these converging symbols was brought forcibly home to me when I was told by a Petty Officer in the Naval Reserve Cadets (in his role as a meaningful variation of the Ahab figure) some years ago that a squad of New Entries drilled like "bloody castrated ducks" (!).

⁴ He is, for example, acutely terrorised by the prospect of falling from high buildings.

⁵ *Huey, Dewey and Louie and the Junior Woodchucks* (G549, Walt Disney Publications, 1973, p. 32).

⁶ *Ibid.*

⁷ Patrick White, *Voss* (pp. 113-202).

⁸ I am indebted to Professor Leavis and Q. D. Leavis for their influence in sentence construction here.

⁹ I am further indebted to numerous commentators on literature and the English language for their instruction by example in the use of tautology.

¹⁰ Uncle Scrooge is certainly a symbol of those arch-reactionaries who have attacked what they term over-generous endowments for faculties of English, Education, Social Sciences and the humanities studies generally, on the ridiculous grounds of alleged wastage of money.

¹¹ I believe Uncle Scrooge represents a deeper betrayal for two reasons—not only his obvious embracing of the contemporary Western Capitalist, profit ethic, but also because his name, Scrooge McDuck, implies a renunciation of an intrinsically Celtic, rather than WASP, heritage.



MALAYSIA-SINGAPORE STUDENTS' ASSOCIATION – Annual General Meeting
September 26, 1974 – 7.30pm. All members please attend. Supporters welcome.

PADDY'S BUTCHERY
Prime cuts for prime customers
i.e. students
Kelburn Butchery
95 Upland Road
Kelburn

**INCOME PROTECTION
FAMILY PROTECTION
SECURE INVESTMENT**

Use your tax subsidy

For all investment and insurance needs

DAVID GEORGE representing
GOVERNMENT LIFE and STATE INSURANCE Co's

Business ph. 43813 — Private ph. 58546

74' ROCK REVIVAL

Prestige Promotions with
Cajoni Pty Ltd and the NZ B.C.
proudly presents

STARRING
BO DIDDLEY
WITH
COOKIE VEE SHANE & ROADSHOW
FEATURING
JIMMY HILL
GEORGE BARRIS
DAVE RUSSELL

Wellington: Town Hall, Wednesday October 9

Showtime: 8.30pm

Prices: \$4.90 – \$3.90 – \$2.90

Parties: Best seats \$3.90 plus one free seat to
organiser of 12 or more

Book at: DIC Ltd – phone 43-992

Bookings now open. Book early for this live
rock show.

Salient Notes

VUW SALIENT BUNKER SITUATION
REPORT ON LINES INSPECTION 24.9.74
ATTN NZUSA DIV CDR

1400 hrs: Entered bunker of sector VUW most forward Salient intersecting enemy front line. Col. Steele (6th Rotorua Reprisers) greeted my arrival from HQ. "Compliments of the day, old boy, (ex-RHS of course!) Wouldn't be asking too much of you to mention the garrison in despatches, eh?" "Give it a military flavour" interjected 2Lt Graeme Simpson. (Note – insubordinate subaltern, strip him of his pips). "Jawohl!" chorused a platoon of civilians, commissioned-for-the-duration-or-four-years (Note – must send them over the top), but their ill-discipline hardly likely to effect morale since they were inaudible over the incessant staccato stammer of the main HMG, used with devastating effect by WO2 Claire Smith (seconded from the Volgograd Volunteers), and serviced by Pte I.B. Machines who, as he promised when signing on, still presents arms and leaps to attention whenever the HMG jams. Enfilading fire over observable enemy concentrations kept up by S/Sgt David Tripe and L/Cpl Christine Haggart from north bank, and from position manned by Lt Allison Mackay and Pte Cunningham at knoll on S.E. parapet. Ordnance provided by Pvts Mark Derby and O'Hagan, under Sgt Siegert. Newly issued pvc ¼ F.S. 50 cal. DB AAG handled competently by Lt Vikkers, Sgt Lynn Peck with ammunition feed by Pte Hughes. This item placed at bratticework, of bound old editions of garrison files and reports, soundly constructed by Sapper Audrey Young.

1700 hrs: Skirmishing party, from 3 Co. Waiteata Expendables, go over top singing "if you want to know where the old battalion is, if you want to know where they are, I'll tell you where the old battalion is – they're hanging on the old barbed wire."

1855 hrs: Transport OIC Lt Lloyd Weeber, having specialised in getting in the road observes everyone gone to mess and does likewise.

General comments: Sector charts laid out and defined for HQ map revisions by Lts R. Pui and drawn by Peter McIntosh.

Forward fire control by WO1 Lionel Klee. Intelligence reports compiled by Lt Alick Shaw and Salient photographer Keith Stewart. Padre Feslier AWOL (note – cashier and return to Vatican).

Signed, Inspecting Officer (LM Slater) Brigade Cdr, 5th Field Judiciary.

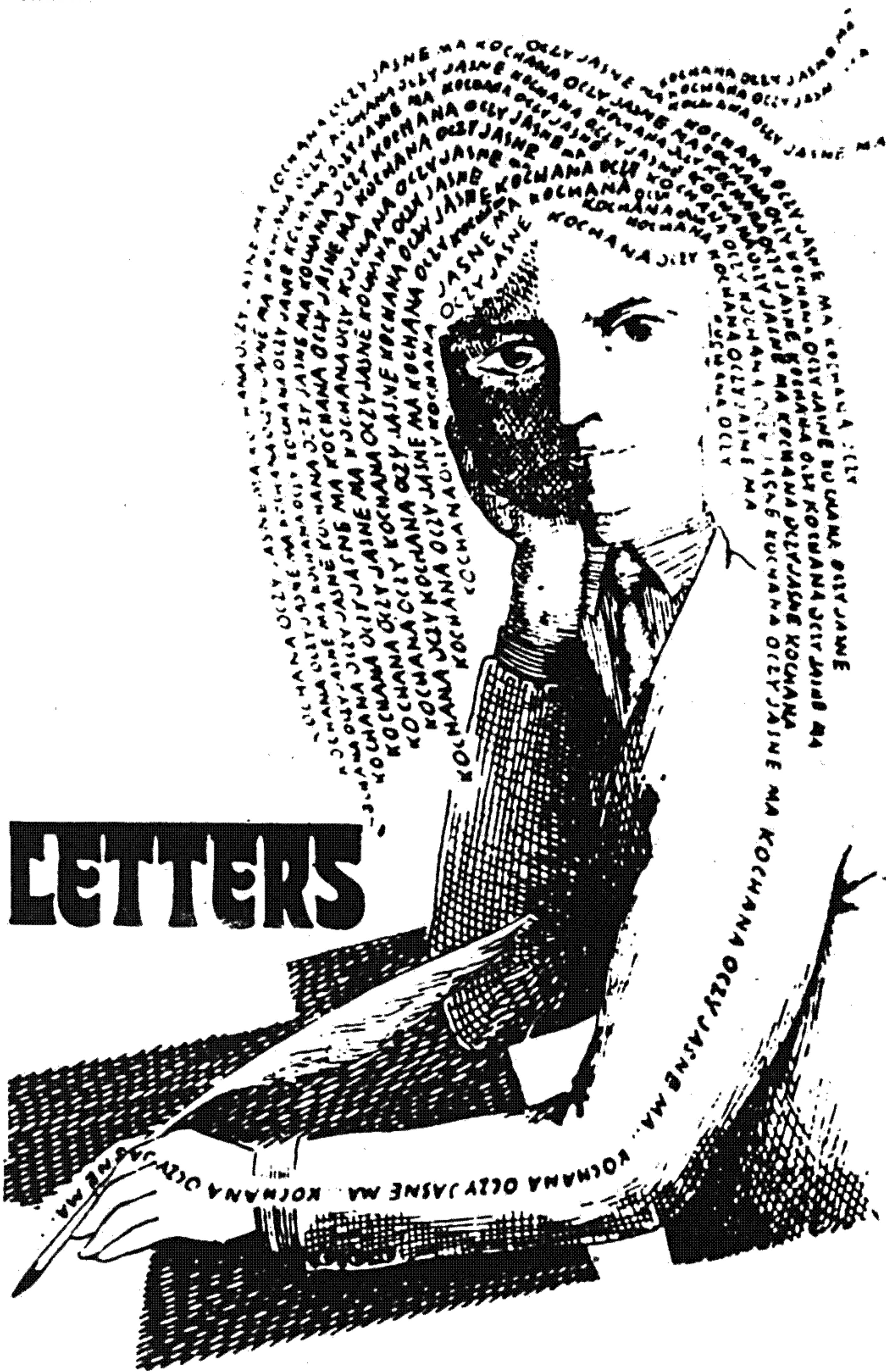
Next week's Salient is the last issue for the year. Copy deadline is on Friday though late contributions will be accepted on Monday. This is your last chance to get your views in for 1974 so be quick.

ADVERTISING MANAGER: Chris MacKay (home phone 664-698).

PUBLISHED BY Victoria University of Wellington Students' Association, Private Bag, Wellington.

PRINTED BY Wanganui Newspapers Ltd, Drews Lane, Wanganui. The SALIENT OFFICE is on the Middle Floor, University Union Building, phone 70-319. The address is P.O. Box 1347.

LETTERS



Not only Hunter

Dear Salient,

It appears that not only are we likely to have the Hunter Building pulled down before our very eyes, it seems that we are in danger of losing the only aesthetically pleasing area of lawn on campus as well. I am referring to that sacred patch of turf which slopes away from Hunter towards Kelburn Park.

I was shocked yesterday to discover two administrative employees measuring up the grass and hammering in bloody great marker pegs. When I enquired the purpose of the pegs I was rudely informed that they were initial measurements for prefabs which were to be built.

No doubt these prefabs will be occupied by those evacuated from Hunter at the end of the year. What we must ask ourselves is whether or not we are prepared to lose such an important bit of nature which reduces the drab tones of our architectural monstrosities.

No doubt we will be told that these are only temporary measures but I would question this. The time it takes to evacuate Hunter, demolish it, and build something in its place is hardly temporary. Perhaps the administrators feel that in five years time everyone will have forgotten that the lawn ever existed and they will find no opposition when they propose a multi-story tower block to replace the prefabs. Not only must we back the SRC motion to, rightly or wrongly, save the Hunter Building but we should also ensure that the lawn beside it is left for student enjoyment.

J.E. Barr
P.S. I notice the pegs in the lawn appear to have been torn out, if so, this is a step in the right direction. We cannot let the administrators dictate to the students.

Mirror, mirror

Dear Salient,

Will the person who took a VW side mirror last Wednesday from the Wai-te-ata Road Car Park please return it through the Salient office. It can be left anonymously in or on the letter-box just outside the office. May the person be reminded that he was seen taking off and his vehicle number was noted. Half of his number can be quoted here to convince him. It is "CU 60..." Drastic measures will be taken if the mirror is not returned in due course.

E.W.

Indignation the only thing to swallow

Dear Salient,

I am angry and bitter about the catering services offered in the university union. Here is the record of my last five evening visits to the middle floor restaurant:

- 1) Thursday, July 18. I arrived with a friend at 6.30 and was told that the restaurant was closed; it had ceased taking orders at 6.20. Astonishment that there could exist a restaurant anywhere which closed down before the time most people want to begin their meal, and that a university with 6,000 students could not offer a meal anywhere after 6.20, I nevertheless swallowed my anger, and:
- 2) I turned up with my wife at 6.00 and found the restaurant was again closed: this time because it was Friday night. Astonished that a restaurant should regularly close down on the night when many people want to eat out (because of late shopping, films, concerts), we swallowed our annoyance, and:
- 3) My wife and I turned up at 6.00 on a Thursday night, and again found the restaurant closed: this time because of "staff sickness". However we swallowed our irritation, and:
- 4) I arrived at the restaurant on a Thursday night at 6.00 and was astonished to find it open. I ordered a porterhouse steak: the vegetables which came with it were potato, cold pea salad, and hot peas. This meant that half of the dish consisted of peas. Astonished that a trained cook could serve heaps of both hot and cold peas on one plate, I nevertheless swallowed both the peas and my indignation, and:
- 5) On Thursday September 18 my wife and I turned up at 6.00 and found the restaurant yet again closed: the notice on the door gave no apology, nor any explanation why, or for how long.

Now who is going to patronise a restaurant if he has only one in five chances of getting a meal there, and if the meal is poor anyway? And how can anyone wonder that the catering services lose money?

Peter Russell

Malaysia-Singapore Students Association
Annual General Meeting
September 26 at 7.30pm
All members please attend
Supporters welcome

Baltic States sigh at Labour hypocrisy

Dear Salient,

Another example of blatant Labour hypocrisy has recently been evidenced with the late Prime Minister's formal recognition of Russian sovereignty over the Baltic states of Latvia, Lithuania, and Estonia. These states were deprived of their natural liberty after the second world war by Russia's cruel and calculating expansionist policy. Baltic culture, and language still survives proudly, and the people who foster Latvian, Estonian, and Lithuanian life are physical manifestations of a deep rooted hope and need for freedom.

The Labour Party can stop rugby tours from South Africa, as a demonstration of their abhorrence for the inequalities which exist in that country. However the shackles which bound the Baltic people, are forgotten by our freedom fighting labourmen, as they coldly smile and accept Soviet despotism.

E. Salem

Chongs constitution

Dear Salient,

Ex-secretary Chong was undesirably arrogant and sarcastic to thank last minute membership applicants at the previous AGM of MSA. He should realise that there was then no provision against last minute admission. Perhaps he was so detached from the members that it was the first time they came into contact, which resulted in people obtaining and exercising their right to vote. Was Mustapha Chong scared that his favourites might lose the election if all members voted?

That glory seeking Sabahan chose to glorify the self-styled revised constitution which he fruitlessly attempted to push through the AGM. But as some members have revealed, the additional provisions reflect the nature of the ex-secretary who hailed from K.K., Sabah. We must indeed watch out for mustaphas!

Freedom Fighter

On indulgence

Dear Salient,

K.K. Chong's cynical letter in the recent issue of Salient singling out his personal gratitude (very much unwanted!) to the 60 students who joined MSA on Sep 14 reflects not only poorly of himself and his ex-colleagues in MSA but also his glaring and unforgiving malicious intent. It leaves no doubt that Chong's prime objective was to instil provocation among MSA members, resulting in unnecessary conflict and frustration. The question is, is it necessary at all, for Chong to issue that statement (smeared with hypocrisy) thanking these 60 odd members?

It is indeed sad that student leaders like Chong should choose such an outlet to reveal his short-sightedness and immaturity. One would expect Chong to display a reasonable sense of responsibility, in view of the position he held in the 1973/74 MSA executive. Surely Chong's indulgence in this instance, issuing irresponsible impulsive outbursts of unwarranted statements should not go without criticism.

David Tan

Correct results

Dear Roger,

Last week's report on the MSA election results was incorrect. The figures should read: Steven Oh - 98, Robert Pui - 97, David Chung - 10, L. Poh - 3.

A Malay R. Pui supporter

We print it

Dear Editor,

Please print this - If you've got the guts. Remember, Salient is "the Voice of the Students"

IN DEFENCE OF BIG NORM - GOD REST HIS SOUL

Dear Readers,

Once again that pseudo-intellectual editor of Salient - I forget his name, but you will all agree with me that it is not worth remembering - has despoiled the pages of our student newspaper with the crap that comes out of his arse (oops! I mean his brain). I am, of course, referring to last week's pitiful editorial. It was a piece of shit that was not appreciated, I'm sure, by many on campus.

Big Norm was a GREAT MAN, and he knew more about ordinary people than that little insignificant editor of Salient, who has managed to self-style himself the protector of "the homeless, the undernourished, the homosexual, the drug users, those desperately needing abortion, the suffering", will ever know.

Those few lines really got to me Pog - how's that, I've remembered your name.

Roberto Muldoonio
P.S. Your editorial, Pog, made some really good bog paper.

Ward replies

Dear Roger,

Peter J. Tait-Jamieson's letter of the last issue calls for some reply.

The figure of \$75 per square foot for the interior rebuilding (not strengthening) of Hunter I quoted I "attained" from the Assistant-Principal, Dr Culliford. I stressed this was only a very rough costing - it is good to see that more concrete costing are to be made. Costs may be "surely irrelevant" in Peter's letter, but they are vital to any serious analysis of the situation. Whatever one's personal aesthetic tastes towards Hunter, the costs of different proposals are of considerable importance, especially since someone (eg Government) is going to be asked to foot a higher bill.

I agree with Peter's comments on the architectural delights of Kirk, Easterfield and the Waikato campus; but would suggest that more is to be gained from pressuring to avoid a repeat performance rather than pretending Hunter has architectural or aesthetic merit. If, as Peter suggests, the identity, character and sanity of this campus are represented by Hunter, it is high time for a restructuring of these values to take some account of the students here.

I am a little mystified what Peter means by the "thinly disguised middle class bureaucratic attitude" I am supposed to have. At the SRC discussion on Hunter I outlined what I saw as the political realities of the situation, and reported what I had learnt as a representative of students. As with any SRC decision, all members of exec are now bound to oppose the demolition of Hunter. I have no intention of shirking this obligation. If this is bureaucratism, could Peter Tait-Jamieson please tell me what correct representation is?

As I have stressed throughout my time on exec, criticism is very welcome as it provides the best way to find out what students are thinking and whether I am representing them properly or not. However, comments such as these are not particularly helpful as they don't present any concrete plan of action. Peter in his first line claims I am "selling out again", implying I have a habit of such actions. If there is anything he can point to, I would be very grateful. If not this becomes a meaningless rhetorical flourish. I entirely agree that I was not elected to sell out students interests, and as far as I can see I have not done so. I suggest Peter Tait-Jamieson reconsider.

Anthony Ward

Baltic boob

Dear Sir,

It has probably escaped the attention of most students that the NZ government recently stated its formal legal recognition of the Union of Soviet Socialist Republics' takeover of the Baltic states. This move was probably given little coverage by the press because, after all - who's heard of Latvia, Estonia, and Lithuania anyway (except of course for some paltry 1500 Baltic refugees who escaped the horrors of foreign occupation in the second world war to come to NZ) - and who cares!

The Baltic states have been occupied by both USSR and Germany in the past few decades and the people suffered all the atrocities normally associated only with Nazi-ism. Germany was purged after the war and her ringleaders annihilated but the Russian leaders, whose acts were no better but just less publicised in the west, are still in power today, and are forcing their political ideologies down the throats of smaller helpless countries such as the Baltic states.

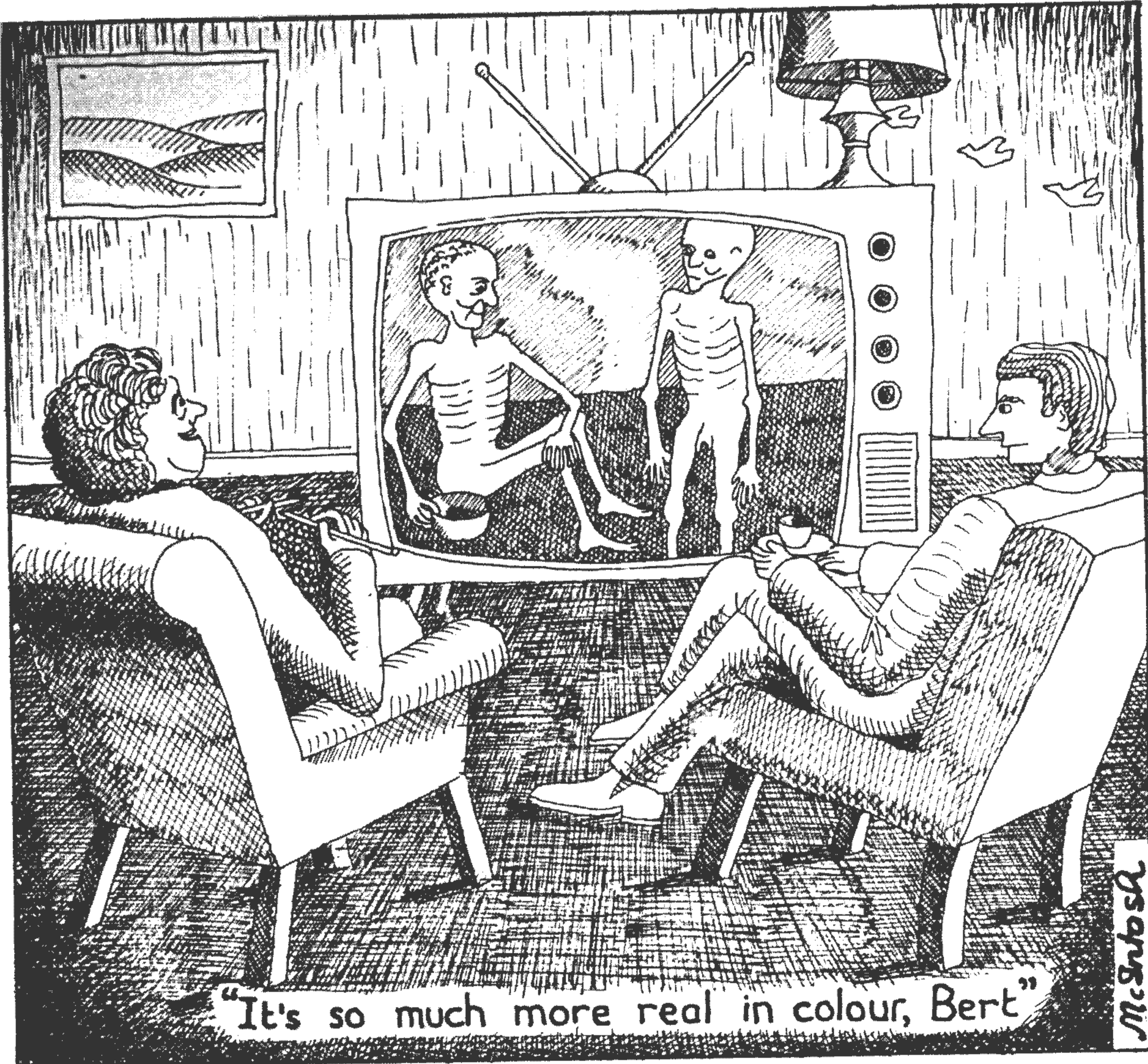
This is not only a gross deprivation of freedom but a stifling of one of the oldest surviving cultures. Latvian culture is studied throughout the world as its roots stretch far into antiquity - its language with its own alphabet is unique.

How the NZ government can possibly even consider accepting such Soviet actions is a mystery but the fact that Australia made the same move a few days before NZ gives us a clue. Although it is necessary to have Soviet/Western harmony it is surely not necessary to go this far. Other western powers such as UK and USA have made no such move, realising the atrocities that Russia meets out to these countries and I would suggest that NZ is blatantly sucking up to the Soviet Union's ass in a grossly immoral manner.

I consider that it is a contradiction for NZ to accept this takeover by the USSR when at the same time it does not accept the relatively minor South African situation. Anyone who thinks this is an exaggeration only needs to read Sol or else go and ask any NZ Baltic citizen about his war experiences or the present ones of his relatives and friends who remain in their stricken home country.

In Australia, Baltic citizens staged widespread protests but obviously this is not enough. If NZ continues to follow Australia in such matters without any consideration of her moral obligations and if NZ students apathetically accept this, then I just hope we don't go self-righteously pointing the finger at other international atrocities.

A Latvian Student



Liaison with the High Com

Dear Sir,

In the last issue of Salient there is repeated charges that the former WMSA executive added an additional clause of 'maintain liaison with the Malaysian High Commission' into the MSA constitution. If Rob Pui and company would bother to check it out, this clause was in the constitution of WMSA since the association was founded.

A motion moved by Rob Pui to get rid of this so-called 'new clause' was defeated heavily. In his election speech Pui changed his mind and agreed that there is nothing wrong with the clause; presumably this change in attitude was to try to gain votes. Now that he has lost the election, he turned sour and attacked this clause once again. Last year, when WMSA sought affiliation to VUWSA Rob Pui was at the meeting to express his stand against the move because he claimed it would mean WMSA losing its independence, he even pointed out this 'liaison with High Comm' clause in the old constitution to the VUW Student Exec. in the hope that MSA would not be affiliated. I'm disappointed that Pui should have such a bad memory and indulge in this sort of double talk.

The 'demonstration issue' was brought up on the night before the demonstration. There is a desire to put up a joint statement on this matter and hence I would have to make a judgement of WMSA members opinion because the time factor does not allow me to call for a MSA special general meeting even if I wanted to.

At the AGM the "Demonstration Statement" was rejected by a vote of 72-45. But, included in those who voted against the statement are over 50 last minute members. As these people were never before members of WMSA, at the time when I made the statement I would definitely not take into consideration the opinion of these non-members. I did not speak for them and do not pretend to speak for them as they were not members of WMSA then! Hence I do not believe that I made a wrong analysis of members opinion at that time.

The motion condemning the past executive of WMSA for their so-called secretive manner of forming the NZMSEC was defeated despite the support of the last-minute members. The council formed is not a controlling body but an informal one and there is certainly nothing secretive about it, we have informed the members of the intention by our newsletter which is sent out to all financial members. If people like L.C. Goh do not choose to read it, don't blame us. The most ironical thing is again that the over 50 last-minute members should also vote to condemn us, being non-members surely they don't expect us to inform them of our actions or to seek their worthy opinion on it? Furthermore, I feel that it is pointless to talk about 'democratic rights' if people choose to deny the executive the simple right of holding meetings with fellow Malaysian student bodies.

Robert Pui's claim of an attempt to exclude him from the meeting is simply not true. Here is a clarification sought as to who should be welcomed at such a meeting simply because if the numbers attending such a meeting gets to large, the meeting could well drag on for a much longer time than intended. Pui however thinks that we are trying to bar him and claims his right to attend on the grounds: firstly, he is a member of WMSA, secondly WMSA being affiliated to VUWMSA is under the jurisdiction of the latter, and he, being the coming year secretary makes it 'doubly sure' of his right to attend.

Pui's second reason was rejected and the CMSA President made it clear to him we dislike the way he tried to throw his weight around by his 'coming year secretary of VUWMSA' title. We welcomed Pui to the meeting because he was a member of WMSA and he was even given full speaking rights.

Lastly, I would like to comment that there are a lot of people who keep shouting for unity but make no genuine attempt to unite the people or to consider others viewpoint. Their notion of unity simply means follow them, endorse their actions. Well, if that is the meaning of unity, I would rather not be united.

WMSA must not be a puppet of the Malaysian High Commission nor be manipulated by NZUSA. Best wishes to all Malaysians in their coming exams.

Ken Lim

Overworked: Statistics

Dear Salient,

I thought you would be interested to know that by the end of this week I will have completed during the past three years 52 essays, 10 seminar papers, two research papers, nine term tests and 20 finals examinations; and if I pass my final two examinations at the end of this year, I shall have 108 credits.

During the past three years I should have attended approximately 552 lecture hours, 306 tutorial/seminar hours and 39 laboratory hours. Of the 17 different courses I have undertaken, six courses have had in-term assessment; of the overall maximum total of 1700 marks 325 would have been for internally assessed work.

Hope to see you all at the graduation parade.

48261

Asbestos Production

The Editor,

Your article on the development and possible repercussions of asbestos mining in Westland clearly outlined the marked environmental changes that occur as part of any extractive industry but neglected to mention that asbestos production, in particular, is now recognised and regulated as a potential health hazard in a number of countries.

As an air pollutant, microscopic asbestos fibrils are well known for their effect on human lungs. A disease, called asbestosis (in some ways similar to the more common silicosis) results from the inhalation of asbestos fibres 20 to 50 microns in length and less than one micron in diameter — the sort of dust produced during the mining and processing stages of asbestos production. However, the symptoms develop only after many years of prolonged occupational exposure and range from a type of crippling asthma to bronchogenic carcinoma. The general public, according to an American National Academy of Science report, have no risk from asbestos pollution unless they are living in the immediate vicinity of the asbestos source and even then the actual risk is poorly defined. Nevertheless, the United States National Air Pollution Control Administration (NAPCA) continues to measure asbestos levels in the atmosphere as part of its regular monitoring programme, and stringent emission controls (5 fibres per cc of air) are now mandatory in the industry.

A neglected aspect of asbestos pollution has been its potential concentration by natural drainage systems — something which may be in time of relevance to any industry set up in Westland where vegetation and ground surfaces are washed by rainfall in excess of 5000 mm per annum. It was, therefore, interesting to note in a recent issue of the University Council on Water Resources Newsletter (US) that an asbestos mining company plant on the Great Lakes had been shut down by a court order because of the potential health hazard from asbestos waste entering the water supply.

There appears to be a substantial literature on the topic of asbestos production as an environmental hazard as well as a number of research and legislative precedents — all of which could be usefully examined in the process of deciding whether we want this sort of industry in New Zealand.

M.J. Crozier

The Totara

Kia ora, e Roger ma,

Despite Norman Kirk's supposed failings as a politician, he was great as a man. I say this from personal experience because I will never forget the impression he made when he conducted a class on a visit around Parliament. His policy was patience. It was not too much trouble to listen to the small man.

I agree that sentiment, especially of the false kind, can be carried too far. Let us not forget that the news media hounded Mr Kirk almost until the day he died.

Apart from the petit blanc, there is a considerable sector of the community who is bourgeois and whose interests have to be catered for. Failure to do this alienates this sector as the Labour Government in Britain have, in the past, found to their cost.

On the Malaysian issue, Mr Kirk was justified in minding his own business. It is too easy to be an armchair critic without knowing the facts especially if your own country is democratic. Other countries have enough barriers to economic progress without the addition of dissenting political factions.

Na Ani

NZ student reaction?

Dear Salient,

Khoo Ee Liam has made quite an impact on our campus. Now we hear that Hishammuddin is also in prison.

I suggest that all Malaysian students who feel strongly against the above imprisonments, should start on a hunger strike. I will be interested to see if some of these mongoloid people are willing to sacrifice their 'chop suey' for their cause.

If they cannot do that then they should close their mouths and swallow what their government has dished out for them.

Fed Up

WMSA regrets.....

Dear Sir,

The executive committee of WMSA regrets to hear of the arrest and detention of Hishammuddin Rais, Secretary General of UMSU.

We have written to the Malaysian Government and the UMSU to obtain more information about the matter and hope to inform students who are concerned in due course.

Halim Saad
Secretary of WMSA

The welfare of MSA

Dear Sir,

Last week's Salient raised some doubt about Steven Oh's sincerity when he promised to look after the 'political welfare' of MSA members. To remove this doubt, he must issue a press statement saying that a motion has been passed by the members at the AGM that the MSA disassociates itself from the 'NZMSA's executive council's' press statement.

MSA should not be run by opportunists but by people who are sincere. It is more than one week since the motion was passed and nothing has been done by the new executive. It should be plain to this group of people that their duties should not be taken lightly and an SGM can be easily called as the election figures show, to pass a vote of no confidence to kick out any new committee, no matter who they are.

Being one of those who disagreed with the amendment of the constitution I also remind the executive that if they do not act in the interests of the members they can be expelled.

If members wish to dissolve MSA we can do so by a simple majority. So don't rest on your clouds my friends or else you will get a bad let down when it rains.

Malaysian Student

God bless Steve

Dear Editor,

As a Christian, I am disturbed by the attitude of a certain group of people who claim to be "Christians" and yet are hiding in the shadow of Christ when the occasion arises for them to speak out against injustice.

As a Malaysian I am ashamed of this group of people who navigate on a sea of false calm and soothing words that God does not mean us to stand up to fight repression at home. Did not Christ speak out and die for what he believed — that he is the Son of God? If we Christians don't follow the steps of Christ we are no more than a pack of hypocrites glorifying in the word of the Lord. In other words we are just "Bible wankers". Christ would agree.

As the new president of the MSA and a Christian, Steven Oh now has the important task to work for justice here and in heaven no less. As a person I believe that he was sincere in promising to work for the welfare of MSA members. He will not let us down and I hope that he will issue a press statement of the motion passed by the last MSA meeting to disassociate itself from the statement of the MSA Executive Council. May God bless him.

Steven Oh Supporter

Dear Editor,
Yes T. Auld did meet my criteria for a Maoist as the quality was of no importance. But after reading his reply as to why the Chinese attended the Malaysian national day celebrations I must admit my thoughts on the need for quality have changed somewhat.
As though to avoid my question Auld invented a new one. He asked whether China should have diplomatic relations with Malaysia at all, then devoted half his letter to answering that. I have no objections to China gaining diplomatic relations with capitalist and imperialist countries. In fact I fully welcome them. But what I do object to is the overt friendliness of these relations. It is one thing to exchange smiles, handshakes and toasts along with a noncritical silence.
The only mention that Auld does give to my question is to say that "It is normal practice for two countries with diplomatic relations to attend the other's national day celebrations". Normal?! Normal for whom? Normal practice implies an average; a practice carried out by most embassies. But most of the embassies are from the capitalist and imperialist countries. They attend these functions not because it is 'normal' but because they approve of the repressive Malaysian regime.
And China? Does China also approve? Its noncritical silence suggests so.
G.M. Cookson.

Anti-Tribute

Kiss the coffin, somber grey
Suits in cars
Police, and braid:
Their Great Man, their leader
Had suddenly gone.
Their Nation mourned.
And the rain came down, drifting
In dismal shrouds....
Days of words, Solemn words
In a long slime of eulogies.
Wreath under wreath
A garland of lies
Consumed off the newstands
The packaging of bitten lips:
Then the wheezing notes
Of a church organ;
The measured shuffle
Of pall-bearers, priests;
The live telecast,
The pageant
Of instant tragi-drama....
The last acts funnelled down
In gentle colours,
And a peaking slither
Of words.
A simple Man epic,
In the news-flash grieving
Of manipulated spontaneity.
And the rain splashed in,
With an appropriate pall,
On the final scenes....
Thousands bowed; prayed;
Huddled the streets
Bought the heart-rending merchandise,
Believed their lines.
In a deluge,
Forgot the lying politician;
Mourned some different man
With prompts,
Some profile.
Of some folksy Robin Hood.
And so the real tragedy:
Jostling to stare, mute
At a flag-draped box.
So a greater fury
One day
At those fictions raps
Hollow dreams
On the real world.
And the rain drizzled cold,
As yet another cadaver swayed
Hocuspocus
Into another oblong hole.....

Dichotomies Rationalised

Dear Salient,
Following the exchange of shouting at the huge anti-abortion rally last Friday evening it is clear that two poles of thought have been established.
On the one hand is the concern for the life of the mother, on the other hand there is concern for the life of the child.
The pro-abortion group maintain that they also do not want abortion but sometimes it is necessary. This attitude highlights the position of the anti-abortion group who try to uphold a person's (in this case the foetus's) absolute right to life.
The former group have a limited regard for the life of the foetus. But the anti-abortion supporters show that there is an absolute right to life at stake here, and the absolute is that an innocent, I repeat, innocent, person has a right to life. They show that it is on this basis that cannibals are stopped in continuing traditional practices, slaves are freed and freedom is demanded for prisoners in Theiu's and Park's prisons. Because the people are innocent, life is their right.
Since abortion became a public issue the anti-abortionists have set up a group (in addition to the Christian organisations already working in this sphere) to help mothers, married or unmarried, who are pregnant and facing difficulties.
Have the pro-abortionists made a similar move to protect the foetus say by the spread of values which hold the foetal life in respect?
The two poles of the abortion question should be able to come together with a meshing of concern for the mother with concern for the life of the child.

As yet the pro-abortionists seem to regard the foetus as a foreign animal, a lump of flesh, or an organ of the mothers. Its small size is taken as a measure of its significance in decision-making.
However the foetus, being the product of humans, is human life. It is certainly small but it is quite distinct from its host in that its genes, bodily features and temperament (all of which can be observed early on in pregnancy) are markedly different from either mother (or father).
Certainly the foetus is not yet separate from its host but its personality is beginning to develop under the stimuli of sound, taste, and discomfort. Even in the womb the foetus sets the scene as to when and how much it feeds off the mother, how much it upsets the mother by moving about, when the time is right for birth.
In the future we hope that there will be a very definite movement together of the policies of the abortion issue. The concern for the welfare of the mother must merge with concern for the welfare of the foetus.

Clive Garrod

Difficult circumstances

Dear Salient,
Surely the anti-abortion rally last Friday night showed that abortion cannot be taken as a form of birth control, even as a form reserved as a last resort.
Abortion stands at a gigantic distance from contraception. In abortion human life is killed. With contraception human organs are disturbed in their regular functioning with resultant effect on a person's personality.
The conflict over abortion is clearly between those who attach great importance to the fact that life begins at fertilization and those who confer personhood only when the foetus is loved or valued as capable of some kind of achievement.
The latter position is obviously very dangerous for us all, because your worth lies in someone else's acceptance of you and not in yourself as you are. Surely the question of when human life begins should be assessed genetically not in relation to other living beings necessarily more developed.
To think that human life, which so many have battled to safeguard in the past, and which in this case is so innocent and unprotected, is destroyed sometimes because of admittedly difficult circumstances but usually (if we go by overseas experience) because the baby is inconvenient or the mother doesn't want it — is horrible, mind-blowing.
I hope myself to maintain an attitude towards human life where I will willingly forego my life to preserve another's.
Jenny Firth

A piece of criticism, apparently

Dear Salient,
But especially Roger Steele. After reading 'Death of a Baby' (sept 11) I know that you could get a good job with the "Sunday News" etc anytime, kid.
Edna MacDonald
[My first reaction was to miss this letter as an unsubstantial jibe. But on reflection it disturbs me. The story was written not to sell papers but to convey the appalling facts of the baby's death and hint at the possible reasons. Perhaps I should have spelled out the political 'moral' more bluntly, but I sometimes try to avoid ramming conclusions down readers' throats. I am sorry that this reader did not read deeply enough to get the point. If she had, she wouldn't be making unsubstantial jibes. I accept the criticism. — RWS]



LYDIA, DAUGHTER OF HAakon, NO LONGER AVOIDS HIM, AND UNDER HER TENDER CARE, CONFINEMENT IS BEARABLE.

SPUD democracy

Dear Salient,
While SPUC endeavours to save the unwanted foetus it aids in the abortion of our unborn democracy.
Save and Protect the Unborn Democracy.
SPUD.
F.Z.

Die, women!

Dear Salient,
The punishment for murder should be death. That is why I don't care how many women die in an effort to kill their own unborn children. So close the Auckland abortion clinic!
God bless SPUC!
Mildred O'Donoghue

Abortion truth?

Dear Salient,
The cry 'A woman's right to choose!' is an effective slogan but it has never been a convincing one. It is even less convincing now that I have seen how the Pigeon Park abortion protest was conducted. There was a great deal of hysteria in the air and not much of the rationality upon which a choice should be based.
I previously accepted the fact that ignorance of many pro-abortionists in matters such as the nature of foetal life or the Church's historically consistent stand against abortion as being understandable lack of knowledge.
But after their ravings at now two rallies on the abortion issue I wonder how much regard the pro-abortion group has for the truth of the matter.
Certainly the American Supreme Court, in its decision on abortion, is a good example of bias and illogicality. Apparently relying on a single law review article the court concluded that abortion was never established as a common law crime. The court based its claim on the safety of abortion on six sources — all written by people who have been open advocates for abortion on demand. In considering viability Justice Blackmun cited for support a medical text which never mentioned the court's definition of a 24 week viability. It is obvious that the supreme court also chose to ignore the consensus that foetal life is human life from fertilisation. Further, the court simply assumed, without analysis, that the abortion decision is to be part of the right to privacy.
In fact, the court's decision is unsupported in law and unexplained by any reasoning process, is blatant judicial legislation and is to be regretted from the standpoint of fairness, intellectual honesty, logic and judicial craftsmanship.
I think this disregard for truth is becoming more apparent in the pro-abortion camp in New Zealand also. This disregard for truth or for the pursuit of truth extends from the pulling down of posters around varsity to the prohibiting of anti-abortion material in the news media.

Kay McIntosh

Dramatic replies

Dear Aunty Sal,
I realise that replies to replies are always going to contain a certain amount of the 'But you said that I said that you said that I said that you said in order to say what I said instead' type of nonsense and general pin-pricking. And its all part of the fun (?) of indulging in this type of anonmouse (sic) serialised debate (I hope); so to start off with just a point here and there to maintain the honourable tradition. If you've got to write a reply to something, don't end up by saying that you're not going to take any account of what the other guy has said — in the light of The Reply you've just written, it diminishes your argument. And if Martin Edmond looks up Salient Volume 27, Number 6, page 12, April 10th 1974, he will find contrary to expectation and belief, a 'theatre manifesto' and 'review' of the play 'Waiting for Godot' written by himself — or are we talking about two different Martin Edmonds? — oh, and there's the small matter of the 'complimentary diatribe' — sorry, bad joke.
I can't help feeling however, despite the above comments, that this has got a little out of proportion. I am aware that I am entitled to write my own reviews, as is any other person, and in part of my letter was just that — an alternate review. I did not say the production was bad (if by good you mean something that says nothing well) nor did I dismiss it out of hand. Of its type (for argument's sake, period production in drag) it was fairly proficient, but all things considered, disappointing. No production should be considered merely on what is presented to the audience. The reviewer is in a position to ask; 'Why was this play produced?', 'Why in this manner?' even 'Why did these actors chose to act in this play?' If the contemporary relevance had been 'overstated', what was it that validated the performance? Moliere wrote this play as relevant to his own age; a product of his own society — middle class, bourgeois and elitist.
No critic can ever be above the criticism of those he professes to criticise for. You, for instance, glossed over the extravagant nature of the production, speaking of it only in theatrical terms — as a set and costumes — and not in actual terms of capital cost. There is no need to demand how and why the money was spent. You saw the play and the expensive window-dressing that adorned it; that should be answer enough. My assertion that the money was misused was not a misinformed one. Drama Soc. 1) never had the funds to put the play on in the first place and should have acted within its financial limitations, 2) is now 'bankrupt' and the Students' Association will have to pay the balance owing its creditors. If I made a mistake about the reasons behind the cancellation of the student plays, I apologise, but that does not alter the fact that student funds have been misused for something most students had nothing to do with.
You admit that most if not all NZ theatre is bourgeois and elitist (and later on in your letter say that the use of such terms is irresponsible...? oh well.) but you don't seem through your criticisms to be doing much to remedy the situation. There is a type of criticism that will foster 'fur-coat' theatre, just as there is a type that will help foster something more meaningful. Drama Soc. has a bad enough reputation amongst students in particular as it is so that when a play like 'The Ecstasy of Rita Joe' is staged, no one is going to risk coming to see it because according to the reviewers, most of the productions are 'second-best' and 'stand-ins for the real thing'. Instead of these negative comments it would have been better to have given credit where credit was due rather than to have dismissed the good along with the bad.
A different kind of theatre does exist, and it isn't just waiting in the wings — its acting there. The potential for alternate theatre exists wherever there are people. Children you will find, of all social backgrounds appreciate and enjoy theatre written and performed for them. But most grow up distrusting and disliking it. Is this because they have lost their taste for drama — or because they have lost their taste for the particular type of drama prevalent; the type that Downstage and 'Misanthrope' represent?
I hope of people are actually taking any notice of these pontificating harangues (Concise Oxford 5th ed. p. 558) they might gain an increased awareness of the possibilities that drama has, other than for entertainment. Not all plays are pretentious ego-centric celebrations of technical finesse. Some actually have something to say in either a humorous or serious way. Drama Soc. I'll admit has done a lot to deserve its bad name. Too many 'period pieces' and not enough guts. If any of you do feel like going along to see any productions next year, remember that the student actors, producers and playwrights are students and not professional experts. This is because they lack experience and this can only be gained by performing before an audience and responding to its constructive criticisms. If you feel that you can do better than Drama Soc's 'hollywood hopefuls' there's nothing to stop you.
R. Mays

**HUTT OLD BOYS
RUGBY CLUB**
FOR ALL YOUR BODILY NEEDS — WINTER 1975.

Tale of a Trotskyist photo

Dear Mr Steele,

In its latest issue (September 11) Salient ran two pictures of the Ford Lockout which had been solicited from the Socialist Action photographer, Graeme Cookson. Socialist Action was happy to oblige, and these are not the first Socialist Action photos Salient has used this year.

However, when it comes to reciprocating Roger Steele puts his foot down. On September 17 I asked him if Socialist Action could purchase photographs taken by Salient's Keith Stewart on Friday's abortion march. Steele refused.

This problem has not always existed. For a long time we had an amicable commercial relationship with Keith Stewart, purchasing the occasional photo from him. (Salient also sells photos to papers like the Sunday Times). But in June this year Steele became very upset about Keith Stewart selling us a photo of the first Khoo demonstration, which we ran on our front page. Now we are guilty of wanting to use a Salient photo to help the campaign in defence of the Auckland abortion clinic.

When I pointed out that Salient had just solicited and published two of our photos, Steele blamed his subordinates, and said he had not been aware the photos were "Trotskyist". His error is understandable: I must confess I find it hard to distinguish a "Trotskyist" photo from a "Maoist" or a "bourgeois" one. Roger Steele's factional hostility towards the Socialist Action League is becoming rather absurd. Students who don't like him acting in this way in their name could perhaps bring it to his attention.

Keith Locke
Editor
Socialist Action

[Salient is grateful to Mr Locke for providing this original example of the work of the Trotskyist school of falsification of history. Unfortunately Mr Locke's piece borders on the trivial, but it still shows the means by which the likes of Locke and the old Trot before him distort a story to paint themselves as martyrs.

First, let's sort out the facts. No photographs were ever 'solicited' from the socialist action photographer, Graeme Cookson. Use of the photographs was discussed between Cookson in his capacity as a worker at Fords, and the writer of our story. Actually, Locke's letter is the first time I had ever heard Cookson described as 'the Socialist Action photographer' - very convenient for you, Mr Locke.

Second falsification - "in June this year Steele became very upset..." In fact, my unease about Salient photos being sold to Socialist Action had been growing for some time, but I never got 'upset' about it, the only time I ever get upset at the Trots is when they tell lies.

Third, I did not "blame my subordinates". I said to Locke over the telephone that the arrangement for the photos was made without my knowledge by the writer of the Ford story and the Ford worker, Cookson. When Cookson asked, via the writer, to use our darkroom and facilities I acceded, as Cookson seemed keen to present the photos.

I do not recall describing the photos as 'Trotskyist' - certainly that would be a little absurd, unless it was a conversational abbreviation for 'taken by a photographer from a Trotskyist newspaper'.

Finally, even if all Mr Locke's points about the 'soliciting' etc of the photos were accurate (which they are not) they still do not necessitate a reciprocal relationship. I decided to no longer allow Salient photographs to be used by Socialist Action because I regarded that paper as a distortion of reality which I wanted no part of, and Mr Locke's latest actions give me no cause to change my mind. - Ed.]

Observing MSA?

Dear Salient,
I made a few observations on the recent WMSA AGM.

1) Surprise move by left-wingers to take over WMSA had failed.

2) The 60 Maoists who joined WMSA seconds before the AGM have never participated in any of WMSA's activities, nor do they consider themselves Malaysians. Have they at last, recognised WMSA as their representative body?

3) Pui is getting arrogant - all that he says on a number of motions is "we should support the motion". Obviously he knew his group of last minute sheep will just vote according to his instruction. A real demonstration of unity!

4) There are a great number of Malaysians who do not contribute anything to WMSA's activities throughout the year except to turn up at the AGM to criticise or condemn executive actions. They ought to be ashamed of themselves.

5) The former WMSA executive acted correctly in speaking out against demonstrations. Most of those who voted against the 'demo-statement' are last minute members. The executive are not speaking on their behalf anyway.

6) L.C. Goh is just a publicity seeking twit. His motion of condemning the executive's secretive action is deplorable, especially when he can't even say how it is secretive. I suppose his objection is because he was not invited to attend the meeting.

7) The presidential candidates were called up to the bench for the recount of votes. No objection was raised by them, not motion was subsequently passed on the matter. Why then all the fuss now?

8) Most members of WMSA are not christian fanatics but they rather vote for a christian fanatic than Robert Pui.

9) The former executive of WMSA are real suckers, working hard throughout the year in good faith but get only criticism in return.

In conclusion, I would like to thank the past committee for the job they have done.

Malaysian Observer

MSA Constitution

Dear Sir,

A point of clarification to Robert Pui regarding the availability of the 'revised' MSA constitution to me the night before the AGM. Like Pui and many others, I would have been completely in the dark had I not happened to call at the secretary's place. It is most regrettable that the constitution was not made available earlier to those who might be expected to know its implications.

I believe it was in the interest of the association that attention be focused on what I regarded as unnecessary or vague clauses. But my quest for clarity was at times met with such rebuking answers as "typing mistakes". With respect, if they were indeed typing errors they should have been notified before a motion was moved seeking the AGM to approve the constitution *in toto* (and the errors with it!) That such a fore-warning was necessary can be seen in the report and letters in last week's Salient regarding the "liaison with the High Commission" clause, which was totally missed out by the typist from the former constitution but was included in the amended constitution. Hence members were misled to believe that it was a new clause.

Even at the expense of losing some friends for reasons best known to themselves, I stand by my comments made at the meeting.

L.C. Goh

Psychic flagellation

Dear Salient,

That Robert Love sure has a talent for insulting people. So far he's called me "musically ingenuous" (who, me?) "catatonic" (duh) and "deaf"; accuses me of "public defecation" (aw shit) of repeatedly "embarrassing myself in public" and of writing "ill-tempered", "obnoxious", "inadequate" and downright "egregious" reviews. I mean who does he think I am, Bruce Mason? The worst bit was saying that I profess "knowledge" of "social science". That really hurt.

In reply, I merely said this was (a) unprovoked (b) personal (c) abuse. Mr Love sulkily adds now that his attacks were "far from un-

provoked". Now look mate, I don't even know you, right? So if sometime 'way back I beat you to a seat in the cable car or dated your best girl well.....just don't take it so hard. You say you "can't be bothered hating" me. Well you're bothering yourself about something, and if just doesn't seem wise to keep it a secret between you and your shrink any longer. In the meantime, for variation try ringing the Good Doctor next time you feel twitchy.

Hey, but it's not really funny. Robert Love is attacking me because he feels I made a similar attack on "Valdramar". I think the shrinks call this "projection" - you attribute your own faults to someone else then attack them on that basis. That way you appease your own guilt and can continue with your own vice with conscience satisfied. Sort of a psychic flagellation.

So in the interests of straightening out his head, I'm going to go into these accusations at some length. Sure, its irresponsible to do so when important things like the raid on the abortion clinic are happening.

First, he says I'm misquoting him all the time. "I did not assert that the show was remarkable" he says, and on this slender base launches an all out attack, saying this is typical of my "inattention" and invites me to re-read his letter. I did. And I'm right, the actual quote is "few.....will have been able to avoid the conclusion that Valdramar is really a remarkable show - and almost certainly so not only in virtue of having provoked" such a review from me. To me, that terribly constructed sentence still says that the show is remarkable, partly because of my review and partly in Loves own opinion. Actually "Valdramar" is remarkable. Remarkably bad. And that's why my review was hostile. See the connection?

2) Similarly, he says I misquote him about the spite and blind aggression. Now if I write a review and someone in response accuses me of things like that, then I naturally figure they're talking about the review. My mistake. He was actually talking about the footnote to the review! But of course!

3) Mr Love feels that it is "obnoxious" of me to say that the relationship between Downstage and the Cockburn/Banas gang is "incestuous". I gave reasons for this, that I won't repeat. But maybe "incest" is the wrong word; I mean how am I to know whether they actually fuck? Bruce Mason says in his Listener review (Sept. 14) that whatever Mr Banas asks for at Downstage he seems to get. And that bothers me, too.

4) Mr Love takes it on himself to lecture me about the nature of criticism. Besides being wrong, his lecture is also irrelevant. May I repeat for the third time that the various cited ineptitudes of "Valdramar" meant that I decided not to play the constructive critic. A critic, by the way, is not required to indulge the pretensions of the work under review, and judge it solely on its "own terms". Provided he gives reason, he can reject the terms altogether. In this case I saw no reason to spend more effort writing the review than the Cockburns had spent in writing the show. And of course I know the genre, Robert. How else do you think I recognised the plagiarism?

5) Without citing any examples Mr Love accuses me of "embarrassing myself in public, again". I denied this, and this denial is now cited as evidence of my "apparent gross insensitivity". Shucks. I could say I'm embarrassed for your sake, Robert, but you'd probably feel I was being patronising. And where in my review do I complain about my dinner and seat? Or is that another "subtle irony"?

6) More importantly he slanders Salient reviewers in general; he accuses them of a pretence at informed and informative criticism. Obviously this whole tedious business requires Robert Love to show us how it should be done, not privately but publicly. Do a review of "Valdramar". Show us these "obvious musical merits"; if they are "demonstrable" then demonstrate them, and not, please, with unsupported opinion that this or that harmony is "inventive". And what are these "other qualities" besides the music that I am supposed to be insensitive too? It'll be good therapy, Robert, and I'm confident that it'll make damn good reading. Go to it.

Gordon Campbell

BEWARE THE SHAH OF IRAN

Dear Salient,

Just a few short and hurried lines that may not be of much use but thought I'd mention. To my anger, I saw recently that the Gov. General (ponder, ponder, what's his bloody name anyway?) has invited respected and beloved Shah of Iran to visit Godzone.

What you already know is that this man is an absolute dictator ranking with Hussan of Morocco

perhaps you don't know that among his considerable riches, he now includes a 25.4% stake in Krupps!! (My source financial pages "Evening News" - London - September 9, 1974. This was a recent coup and the paper said that he (or Iran as they describe him!!) has decided on further large capital investment in West German industry. Furthermore (I haven't got the specific date but it was mid 1974) Iran loaned the Wilson government 500 million pounds to help tide over the UK payments crisis. France also does fairly well too: an unholy alliance developing over supply of nuclear power capabilities to both Iran and the Vorster Government!! S.A. imports much of her crude oil from Iran and the National Iranian Oil company has a partnership with South African Development Corp (further information 48 Grafton Way, London W1 - The Africa Bureau). This came from the "Guardian" - 7.8.74. With the so-called oil crisis being blamed for world capitalist ills most of the world powers are ready to eat humble pie before the Shah. He is currently aiding Britain in the Sultanate of Oman (Sultan Qabus) and current estimates of Iranian troop levels run to near four thousand plus support aircraft. His internal repression within Iran is a by-word of course!

I wish I could provide a pile of information about this particular beast, whose influence on the world scene is growing day by day - however I'm surrounded by piles of unsorted papers etc and am very tired to boot. Perhaps when I get all the filing sorted out, I will be able to provide a large dossier!! I'll leave you with a charming quote from the Shah himself (as seen by me on British TV 1.10.73 - verbatim in case you are doing a hurried leaflet).

"There is every freedom within our laws...." and on the subject of British economic ills "you will have to change. You can't move up...because of your lack of discipline." Will his son wield absolute power? "I wish that he will have the power to save the country....and never use it!" NB: Iranian student protesters here in UK wear large masks when leafletting fellow Iranian residents in UK. Enough said!!

Fight on comrades.

Graham Rua
London September 18

SPUC nicked

Dear Salient,

It is interesting to note the reaction of some people around varsity to the publicity given to the pro life march last Friday evening.

Salient's attitude, or rather your own as editor, is well known and needs no further comment.

However, there were also notices posted on all the notice boards around university. Did you see any? You would have had to be quick to see most of them. It seem that as fast as they were put up, various students took the liberty of removing them again.

Their motives for this action, we can't really tell. The only ones that struck me are these:

Are these people completely intolerant of the views of others so that while demanding freedom to express their own views, they refuse the same liberty to their opponents?

Or possibly they were afraid that if too many students saw these notices, even more students would have turned out in support of the pro life cause. It might be noted that many were there despite all attempts to quash publicity.

Oh, by the way, if you don't believe me that this happened, ask around, you will find several got caught in the act. I'll leave it up to your imagination to guess who they were. Hint, at least one is on the student exec.

T.J.M.

Only 1 issue left -
Get your news, stories
LETTERS in quick!!

Quik~Spot Laundrette

20% discount on "Do it yourself" washing and drying - and while you wash - relax - enjoy a "cuppa", watch colour TV. Other services include - Dry Cleaning (Dentice/Trucleen), Drop-in, Pick-up Laundry. Sales of Cigarettes, Ties, Socks, Shirts, Panty Hose. OPEN 7 DAYS - 7.30am-10.30pm Weekdays. 9am - 10pm Weekends. Concession cards available from counter. "See you soon" at QUIK-SPOT.

20%

STUDENT CONCESSIONS

20%

92-94 Karori Road, Karori. Phone 769-728

What would it take to interest you in Secondary Teaching?

Money?

If you're a student somewhere, anywhere on the way to a degree or a diploma in fine arts, or home science . . . consider secondary teaching.

On a secondary teacher's studentship you're paid all through your studying years . . . or for what's left of them if you're nearing graduation. There are plenty of sound reasons for a career in secondary education. People-involvement. Variety and scope for initiative. The chance to

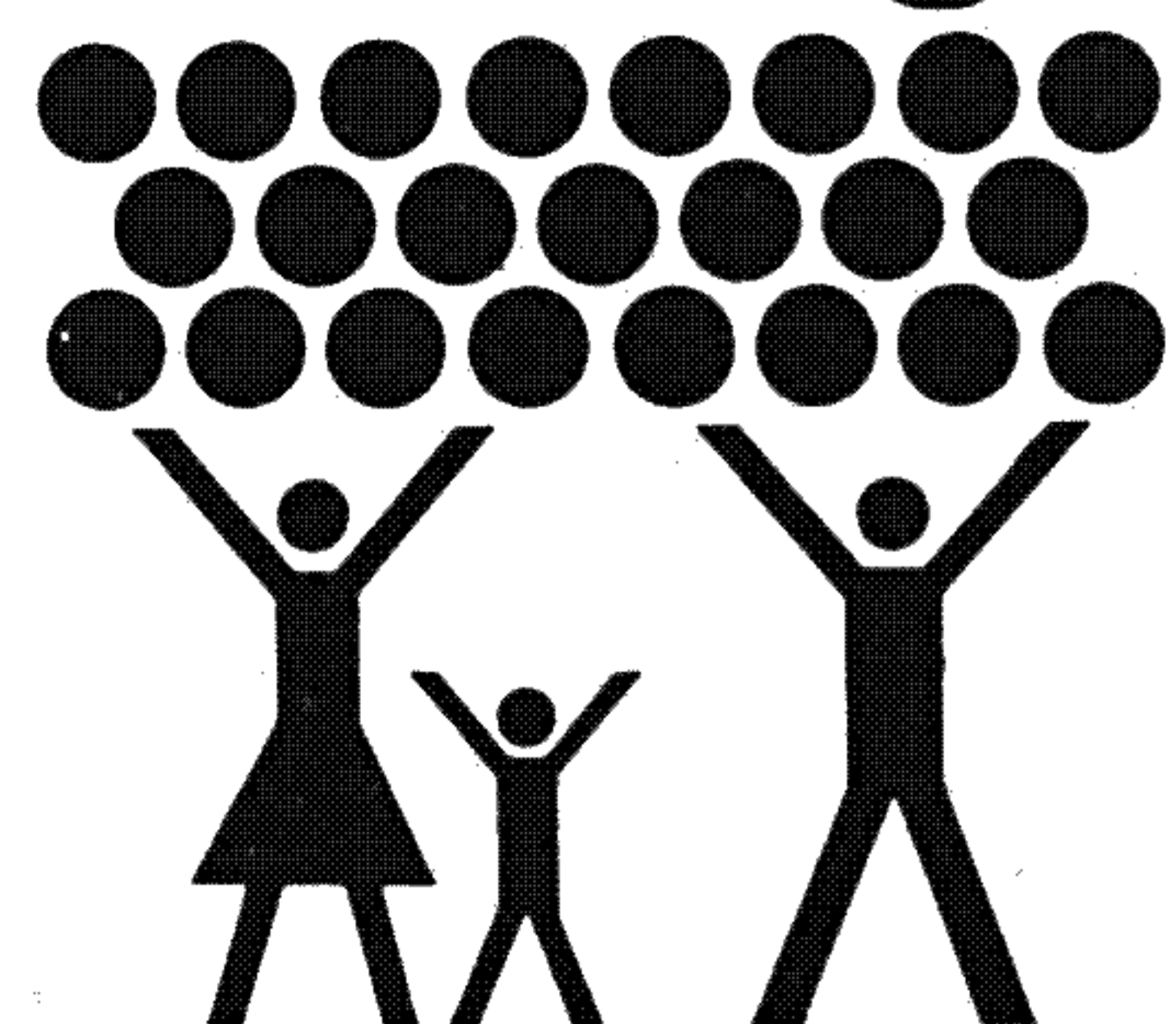
develop special interests in academic, cultural or sporting fields. A role in a service that's vitally important for the future.

Long holidays and generous salary scales. This reason's sound too. And it's tangible. Money, *now*.

It will certainly make life easier on the way to a degree, it may enable you to proceed to a master's degree.

Information and application forms from: Education Boards or Department of Education. Applications close on: **20 November** — later applications may be considered.

Come Secondary Teaching



DEPARTMENT OF EDUCATION

STUDENTSHIP DETAILS

Allowances:

First study year	\$ 897
Second study year	\$1,130
Third study year	\$1,366
Fourth study year	\$1,577

Enquire about a studentship for Secondary Teaching, whether you're one, two, or three years away from graduation.