Stop the Tour!

Whether or not the government should intervene and stop the 1973 Springbok rugby tour is a question which is on many people's minds at the moment and ought to be on everybody's.

The New Zealand people are divided and the government's problem is whether to be progressive and lead the people by stopping the tour, or whether to act in the interests of the ruling class and let the tour go on.

The government must take a moral stand, a stand for once influenced not by parochial vested interest but by international opinion which has been stated so clearly in particular by leaders of Black African countries and in general by the United Nations. The moral, international point of view is unequivocal: the tour must not go on.

It cannot be stressed too much that despite the threat to Law and Order, and despite the threat to the Commonwealth Games, the tour must be cancelled because this will be instrumental in the struggle for the liberation of the African people. As long as the white supremacists in Southern Africa can secure their power and prestige by playing ball games with other nations, the voice of the oppressed Africans will not be heard and their lives will continue to be disadvantaged and miserable.

It does not matter for what reasons the tour is stopped. We can only echo Bob Scott, who when recently in South Africa, told the Africans that he thought the tour would be stopped, but for the wrong reasons. Scott reports "Doesn't matter"; they say, "Just stop it".

It does matter, however, that we vociferously support the African Liberation movements, and that we continue to highlight the barbarous conditions the blacks live under, which result from the same political condition of Apartheid that dictates the selection of the white supremacist Springbok team.

And when the tour is stopped, it will be the responsibility of the government, the free press and progressive people, particularly the students, to educate the New Zealand public about conditions in Southern Africa, and to show the ways in which New Zealanders can take action to ensure that political power and economic wealth are restored to the masses of Africa.
A day or so before enrolment started the staff held a seminar which talked, for two days, about the university as a ‘community’. Apparently the only real result of the meeting was to send everyone away feeling a lot more depressed than they had been before they went to it.

No doubt the debate will go on about the purpose of the university in society, how the university can become a ‘community’ and the relations between various groups inside it. Of course while the soul searching goes on we can also entice students, will carry on regardless. Students, after all, come to university to find out how they can get the most highly paid (and highly regarded) jobs in society. They have to learn to rule the masses outside who, ironically enough, pay for the students’ education. And students certainly do not come to university to talk earnestly about how the university can become a ‘community’.

We are quite willing to see debate in the columns of Salient about the nature and purpose of the university. We intend to encourage and provoke such discussion. Those who govern the university, like the people who govern society at large, are far too secretive about the things that are going on at this level. For example the Vice-Chancellor, the University Council and the Professors Board did not encourage open debate last year on either the Dale report on the University Administration (outside in Salient 7, 1972) or the report of Professor I.D. Campbell on the student demonstrations at the P.I.E.C. conference at Victoria in May 1972. The silence of those who run this university doesn’t inspire us to spend all our time rushing around trying to promote ‘dialogue’ among students, staff and the administration.

But even if people were willing to talk openly about the purpose of the university, even if they were to take up the suggestion made by one lecturer a couple of years ago and close the whole place down for a year in order to devote everyone’s time to debating these matters, we do not think a great deal would have been achieved. The relations between the university and the society outside it are far more worthy of discussion and action than the relations between the different groups within the university. Change in the university will only come once real changes have begun to take place in the community outside.

The most important changes in the relations between the university and society in recent years have been in the developing links between the university and the business world. More money and time are being spent on training students to serve big business interests, not only in training future executives in fields like marketing, but also in training people to help profit by minimising industrial conflict through the Industrial Relations Centre. These growing links are making the university increasingly more a part of the problem in society and less a part of the solution.

The only way staff, students, and administrators at this university can make any real contribution to changing it is to get out and work for change in society at large. This is not to say that the responsibility of questioning the purpose of the university should be neglected, but time devoted largely to worrying whether or not there is a feeling of community in the university is time lost in the far more important job of questioning the nature of our present society. It’s far easier to take action on the increases of prices in the cafe than it is to take action on increasing prices of basic commodities for housewives. A splendid cricket pavilion at Kelburn Park isn’t too difficult to get. Decent recreational facilities in working class suburbs are. The bureaucracy of the Students’ Association can be overthrown and destroyed with a lot less effort than it takes to get rid of parasitic trade union officials who are serve to the bosses.

We think that people who talk a lot about changing the university have a responsibility to get out and try to help change society first. For that reason Salient this year will try to focus more on what is going on outside the university far more than we will be concerned with what is going on inside it. We feel we have a responsibility to provoke debate inside the university but we believe that things like the people’s and the Government’s ignorance of, or failure to act on, matters of international concern, and inequitable social conditions at home, and the failure of local newspapers to serve their readers, for example, are becoming more important to report and discuss.

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THE FILLUPS FILE

Walked into the Salient office the other day, where I found Roger Steele pondering over the use of the ablative absolute in a piece by Peter Franks. Roger and Peter are supposed to be the editors of the paper, although I noticed that gorgeous Freih Jennings and (lissome) Cheryl Diodon were doing all the work. Immediately to hand was a cup of tea was cub reporter Gyles Beckford, who accidently upset a pile of letters on the way. This piece of clumsiness provoked a flurry of oaths from graph ics artist Royal Abbott, while the comics editor, Ted Shelnut, nonchalantly continued reading Mr Natural in the corner. Suddenly the door burst open and in strode ace publishing consultant Gremne Collies, chewing gum as usual. In and out of the room marched photographers Bob Good, H. T. Lee and Grub, each cursing the others’ mixing techniques under their breath. Around the corner in Committee Room Three sat cat reporter Don Franka, idly throwing darts at a picture of the late and lamented Leon Trotsky. I wandered down the corridor and found petite typist Irene Kennedy belting out the copy at 84 words a minute. Next door a har ased Peter Wilson was on the receiving end of an irate telephone call from the printer George Mead of Waigana. Newspapers. Peter has the odious responsibility of being President of the Students’ Association, which publishes Salient. As they showed me to the door Roger and Peter confided that many more hands are needed on the Salient ship. So just sign on at their office on the first floor of the University Union Building, or phone them on 70.219 (ext. 76 or 81). If you can’t get up there send your contributions to P.O.Box 1347, Wellington, New Zealand.

Cheerio till next week!

—— Jenny Fillups

SALIENT’s genial editors, Peter Franks and Roger Steele. Come and tell them your burning ambitions.
YOU'VE REALLY RUN US OFF OUR FEET THIS WEEK

BUT

WE'RE STILL HERE AND SO ARE LARGE STOCKS OF YOUR TEXTBOOKS

PLUS

LARGE STOCKS ARRIVING DAILY

THEREFORE

COME AND SEE IF WE CAN HELP YOU

P.S. BARRY MCKENZIE IS NOW IN STOCK.
AN OPEN LETTER TO THE CHIEF JUSTICE SIR RICHARD WILD.

Dear Sir,

Recently while pursuing a matter of personal research, I found myself drifting in the direction of the Supreme Court building and took a moment to study the entrance. The building is a fine example of Victorian architecture, with its grand columns and ornate detail. The chief justice, Sir Richard, is one of those rare individuals who commands respect and admiration from all who know him. His wisdom and fairness are legendary, and his decisions are always well-reasoned and just.

As a member of the Bar, I feel compelled to bring to your attention an issue that has been troubling me for some time. The recent decision in the matter of [case name] has raised significant concerns among the legal community. The decision seemed to be based on a misinterpretation of the law, and it has serious implications for the legal profession and the administration of justice.

I believe that we must work together to ensure that justice is served and that our legal system remains fair and just. The chief justice has a unique position in society and I urge you to take a lead in addressing these concerns. Thank you for your consideration.

Yours sincerely,

[Signature]

WHERE ARE THE WEATHERMEN?

Sir,

The four lions loom large over the heads of excelling students in the national university landscape. Their influence is undeniable and their status unchangeable. The question is: where are the weathermen? This was the topic of discussion at the recent conference on university politics.

The conference was held at the University of [city] and was attended by representatives from all the major universities in the country. The keynote address was delivered by [famous person], who spoke on the role of universities in society and the challenges they face.

The discussion that followed was lively and engaging, with participants sharing their views on a range of topics, including funding, academic freedom, and the role of universities in the modern world.

I believe that universities have a unique role to play in society and that it is important that we continue to invest in them. The conference was a step in the right direction and I look forward to seeing the results of this investment.

Yours sincerely,

[Signature]

SALIENT

This year, many active university clubs have been excluded from the Orientation Handbook, such as the Ecology Action group and the University Feminist Alliance. These organizations, and their pupils, Clubs. Were not informed of the deadline for submissions to the production of the Handbook has past. This has been considerable consideration and discussion during the production of the Handbook. The representations of the students, in response, inquiries about the deadline, were far from the actual deadline, which was effectively removed from many campus organizations, The opportunity to publish themselves, Student Union Organizations, which should be open to all groups, whatever their views.

Yours sincerely,

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The quality of the Handbook leaves much to be desired. For example, the cover design is very striking, and the printing of the Student Union policy is to appear sparse and does not extend to support violent demolition of rugby matches.

Some of the articles in the Handbook are of little informative to new student students. The contributions of the Labour Clubs make no mention of activities that the Student Union, the Labour Clubs have no perspective for any activities during the year. And yet they have been given space in the Handbook while clubs which are going to be involved in university life, are excluded!

Yours sincerely,

[Signature]

SALIENT

The Handbook is a vital tool for new students to understand the opportunities available to them. It is disappointing that this year's Handbook has been so disappointing. I urge the Student Union to take steps to improve the quality of the Handbook and to ensure that all clubs, whether large or small, are given the opportunity to be included.

Yours sincerely,

[Signature]

HOPEFUL

It is pleasing to read the article by the Salient editors in this year's Orientation Handbook. I would like to congratulate the editors on their dedication to follow the principles established by the first Salient" editor. It is, of course, of the utmost importance that the contents of the articles be of high quality. The expression of views in the paper and the absence of any priority viewpoints in the paper during the year is concerning. I encourage the Student Union to take steps to address this issue.

Yours sincerely,

[Signature]

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Yours sincerely,

[Signature]
MUSIC PLAYERS 70 CONCERT
Memorial Theatre 1.10 - 2p. Thurs March 1.

Music Players 70 are already up in 73. The Thursdays at 1.10p. Barry Morgan (Piano), Alex Lindsay (violin), Wilfred Simenauer (cello) and Frank Gurr (clarinet) will perform Mussorgsky's "Quartet for the End of Time" in the Memorial Theatre.

The group will be by now familiar to Vic audiences who have always been enthusiastic over their choice of works and their presentation.

The "Quartet for the End of Time" was written and first performed in 1941 during Mussorgsky's captivity at Stalingrad and is scored for violin, cello, clarinet and piano, the only instruments available to him at that time. Inspired by a quotation from the Apocalypse, its music is essentially spiritual and Catholic. It is a moving testament to Man's ability to triumph over adversity.

The programme starts sharp at 1.10p. and admission costs 50 cents at the door.

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Fight Capital With a Co-op

A food co-operative is an institution, that attempts to provide for its members produce at cheaper rates than are possible through normal commercial channels.

One has functioned in this University for the last two years. It has functioned with varying degrees of effectiveness, vaguely proportional to the efforts put in by the participants. The major difficulty involved in running a Co-op is getting the people to co-operate. In the past the organisation has functioned through the unifying efforts of a few. Overcoming this problem is difficult while people regard the Co-op as just a cheap place to shop. For the Co-operative to function the most effectively all must play their part and not have to be hectored, threatened or cajoled into doing things.

THE PROBLEM OF SIZE

Part of the problem with the University Co-op could be its size about 210 members - which makes the handling of produce a major task. This is balanced by the fact that such a size gives a much greater buying power, and enables a greater range of products to be stocked. To overcome this problem I would suggest that people, instead of joining the University Co-op, form their own neighbourhood co-operative with 5 to 10 flats or houses in it, and then come together in a larger organisation which could do the purchasing and distribution of bulk lots. This system would entail the employment of one or two people, but would be much more efficient than the present system.

The neighbourhood co-operative is desirable from another point of view. It will bring that into its scope not only student's who are part of a privileged class anyway, but also families, pensioners and the more needy members of our community. The University Co-op will function again this year, but I don't envisage it as being as far as last year, as hopefully students will provide the nucleus about which neighbourhood Co-ops will form.

Previously co-ops have been concerned with foodstuffs that can be purchased from the produce markets, which has been causing mainly problems that we have not had suitable premises that are up to Health Department standards. If we had suitable premises we could sell other forms of food and household goods. If anyone knows of anywhere suitable please get in contact with Food Co-op through Salient or Study- Adv. Office.

OTHER PROJECTS

A co-operative project that could be worth investigating is the establishment of a laundry. It would not have to be very complex, a second hand washing machine and drier, with an iron and ironing table. The cost of running such a service need not be expensive. It is an attack on the present wasteful nature of our society, which de mands that each family or flat group consume a washing machine and a drier correctly and normally a drier as well, each of which is used for only a small part of each week.

The co-operative mode of living is a people thing, but for it to work to the best advantage every member must participate in something, time or effort, because if they don't they tend to exploit the few who do work. Hopefully a smaller Co-op would be more personal, and people will enter into the spirit of it and not exploit and rip off their fellow men. Talking of rip offs, the University Co-op lost about $250 last year, and it wasn't all bad management.

By Peter Kendall pictured.

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Community Service

The fish, once used as a symbol by the early Christians, is now being used as a symbol by groups of volunteers in Wellington and overseas who want to give practical help in their community. 4000 households...

Restaurant Attacked

The middle floor Restaurant is reported to be recovering well after prolonged attacks from men who have cut holes in its walls during the holidays. The idea apparently is to provide two new quick food services a grill and a take-away bar.

The Take-Away Bar will sell hamburgers, chips, hot dogs, coffee and other tid bits which the Grill Bar will specialise in type of delicacies such as steaks (and veg. and roll and coffee for $1), chicken (midnight and sandwiches (not for the well indigent).

The Take-Away Bar will open from 10am to 10pm Mon. to Thurs. with a break from 2.30 to 3.30pm. On Fridays it will close early at 6.10pm and will operate on Saturdays from 10.0am to 3.30pm. The Grill Bar will open Mon. to Fri. 11.10am to 3pm and 4pm-6pm-10pm

in the area bounded by The Terrace, the Basin Reserve and Mount Victoria, has received bright red fish shaped telephone book markers bearing the legend: "For practical help in emergency--telephone FIS 552 500"

To Wellington FISH commenced offering help in August 1972 with three volunteers manning the telephone six days a week and over 100 helpers. A large proportion of the FISH helpers are students who are so aware of social needs. Many students help on Saturdays cleaning up gardens whose owners have become too frail to cope, or with housework or laundry for old people who have lived in inner Wellington thirty years or more and have seen the buildings around them pulled down or fallen into disrepair and their neighbours disappear. On work days each comes from some parent who may need a baby sitter urgently or from a doctor whose patients, old and alone cannot get out to collect prescriptions or shop for themselves. Many outpatients have difficulty in travelling for treatment. FISH helps with the car to provide transport. FISH does not offer advice or counselling.

FISH has been receiving a steady flow of calls for help and every month helpers make 50 visits or more. Quite a number of homes have regular helpers who have become dear to them, all free of charge. More helpers are constantly needed. Other areas of Wellington have similar schemes. They would be interested to know more or would like to help them please "Telephone FIS 552 5000".

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Money... when you haven't got much of it how you handle it counts

Maybe John Macfarlane of the BNZ can help you to sort it out

John understands the sort of mind splitting financial problems students face. He can explain BNZ services like cheque and savings accounts, travellers cheques and so on, as well as specific BNZ services a lot of students have found useful.

1. BNZ Education Loans
   Short-term to kids you ever for several years.
   These loans are personally tailored to fit your needs.

2. BNZ Consulting Service
   Free, helpful, financial advice from people who understand money and how it works.
   Call at the BNZ on campus agency and fix up a time for a chat with John Macfarlane or phone him direct at BNZ Wellington Branch, Cm Lambton and Customhouse Quays. Phone 44-070 Ex 823

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Bank of New Zealand
The only trading bank wholly owned by the people of New Zealand.

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VICTORIA MARKET

is where you buy handcrafts and clothes

Farmers Lane, Access from Lambton Quay or The Terrace.

Fridays only 9 a.m. - 9 p.m.
RENT APPEAL FARCE
LABOUR'S HOUSING FAILURE

A Report from the Tenants Protection Association

Many Tenants were conned into voting Labour last November by the promises of gib politicians. Kirk promised immediate and effective action against rack renting landlords and Fraser made noble and heartwarming speeches about the exploitation of tenants. Since Labour's victory, Kirk and his cronies have shown such infidility to the plight of the tenants it pledged to assist. Rent review regulations have been introduced which are not only weak but farcical. They are worded so ambiguously and obscurely that even the bureaucrats in the Labour Department cannot agree on their interpretation.

For example, the regulations state that it is an offence for a landlord "to demand or accept in advance, or by way of ‘bond’, any amount which is equivalent to one month's rent". According to a Labour Department official, the rent office means this a landlord can charge one month's rent in advance, PLUS a bond. His counterpart at the Wellington office interprets the regulations to mean that the bond and rent combined cannot exceed one month's rent. It is four or half weeks rent in advance, and the tenants don't cover "administration fees" or key money. A landlord can charge $500 and be within the law. (If a tenant is silly enough to pay $500 key money he deserves every thing he gets," said the Hutt Labour Department spokesman, "think of it as an admission fee—for a sports club—you've got to consider the landlord too.")

LOOPHOLES FOR LANDLORDS

The regulations provide that in any case where the rent has been increased since March 31 1972 the tenant or someone on his behalf may apply to the rent review authority for a determination as to whether the increase has been justified. But the landlord gets over this by evicting the old tenant and renting up for the new tenant who has no way of checking what the old tenant was paid.

There have been only 208 appeals to the authority since they were introduced and most of them have been instigated by members of TPA. Of those appeals lodged, many have been rejected, there have been no prosecutions and only 50 have been determined.

EASY VICTIMS

Maoris and Islanders are easy victims for unscrupulous landlords. They are charged huge rents and often have little knowledge of their legal rights. One family in Newtown (Samoans who have been in NZ six months) rented a three bedroom unfurnished house for $38 per week. They signed a three page lease that included two clauses giving the landlord power to throw them out within seven days if they got one day behind in the rent. This clause also gave the right to seize their belongings. This family has little English, no knowledge of the law and didn't understand what they were signing. The landlord extorted from them $174 before they could move out. They were $50 short for the bond so they are paying it off at $10 a week.

Is this what Kirk meant when he said on election night "We will look after the little people"?

The "little people" are getting very angry, Mr Kirk.

Student Funds for Houses

The Executive of the Students' Association have finally come up with some progressive ideas about how best to use their accumulated funds. The following article, written by Treasurer, Bryan Cutten, explains where the Students' Association has, and the best use for this money.

(1) WHERE YOUR FEES GO

Every student at Victoria is required to pay a fee of $24 to the Students' Asso. The effective split-up of that $24 is as follows:

(a) Association General Account
(b) NZUSA
(c) Union Building Extension Trust
(d) Publications Board
(e) Union Building Fund
(f) Union Maintenance Account

The entire Association General Account is spent every year. This $6 provides the revenue from which the following expenditures are made: Accountancy and Audit, Elections and Newsheet, Executive Activities, Honoraria, Legal Fees, Lists, Office Expenses, Stationery, Wages, Sports and Cultural Grants, Orientation, Touraments and Capitulation.

Obviously there must be a careful planned allocation of money amongst these activities. This is done in the budget which is a vague document setting out the amounts of money which are to be spent in the coming year. As the money is received it is limited, an increase in the amount allocated to a certain trust accordingly result in some other area receiving less. Sectionist interests often mean that the budget is a failure, being the AGM held in March. Make sure you come and observe the fireworks this year.

(b) The $1 levy collected for NZUSA is absorbed into the bureaucratic machinery with seemingly few benefits (except travel) accruing to the average student. NZUSA had better be careful it doesn't become canonical like the top which are never referred to the students themselves.

(c) The $1 levy for the Trust fund is foreward to the two trustees of the Association who invest the money as they see fit. For some reason it has always been thought that the students cannot touch this fund. This is incorrect. The Executive has a man dedicated to this fund and it's like, incidentally, the current balance in this fund is around $3000.

(2) Would you believe that the $1 for Publications is the very money that went to support the publication of the student newspaper you are now perusing but (probably not reading)? The money is forwarded to the Publications Board who spend it where they think it will bring the greatest benefit (fun, better etc.).

(d) The Union Building Fund is an excuse animal which no student has yet sighted. It reportedly lives somewhere within the Stout Building. The money is collected by VUV and "looked after" until we find a new building to erect (e.g. the Union Tower Block—to be erected in approx. 1976). The current balance in this fund is about $14000.

(1) The Union Maintenance levy is also administered by the University, and used to pay the wages of Union staff, the catering service, and the general running expenses of the Union.

WHAT MONEY WE HAVE

There are therefore 3 areas where large amounts of money have been accumulated:

(a) The purchase of land in Wellington is a worthwhile investment as the land speculator's know and would ultimately provide a capital profit on our money far exceeding shares or interest bearing securities.

(b) The Exec. is unanimous in their opinion that shares must be sold and houses bought. It only remains now to find the right properties.

THE UNIVERSITY COULD DO

The $14000 sitting in the Union Building Fund will be used in about 3 4 years on the proposed Tower Block. At present however it is only earning about 3% interest per annum. This money could be used to finance the purchase of houses around Kelburn for the purpose of student accommodation and at the same low interest rate which the money is currently earning, the rents charged on these houses would be very low as compared with the buildings financed by a first mortgage (8%). I would like to see this idea brought up at Council and the idea actioned if possible.

As a closing note, if you're a reformed land speculator and you want to sell a few houses cheap to change your conscience—we might be interested.

THE GRAND HOTEL

Rheinbeck Lager
Wakaito Draught
On Red Band
On Tap

SERENITY CONCERT

A night of singing, dancing and merriment to end Orientation week with:
BILTRA
Billy T. K.
Truck
Light Show

The proceeds are to help pay off the loan made on last year's Serenity Arts Festival. Tea and orange juice served. Come in your gorilla suit or other fancy dress.

SUNDAY MARCH 3RD 6PM-12PM
STUDENT UNION HALL

ACCOMMODATION

Guest Sydney dropout desperately needs room anywhere. Phone, 553-056 (Harry Room 5).
REWI ALLEY IN NEW ZEALAND

"If China Succeeds Capital hasn't got a Snowball's Chance in Hell!"

New Zealand recognition of China means that there will be closer contacts between the two countries than has previously existed, Rewi Alley told SALIENT in an interview in early February.

Mr Alley is at present on a lecture tour of Australia and he visited New Zealand briefly to see his family and friends. While in Wellington he received the Honorary Doctorate of Literature conferred on him by Victoria University last year.

Having lived and worked in China for nearly fifty years, Rewi Alley is the best person to make an objective assessment of the prospects for New Zealand-China relations. He said he hoped that increasing contacts with China would lead to a greater awareness among New Zealanders of what is going on in China.

PAROCHIAL NEW ZEALANDERS

"People would know more, they need to know more. You only have to look at the parochial way people in New Zealand look at world politics. For example there is the New Zealand Rugby Union which says the Springbok Tour is not political. It's a highly political thing, leading to very drastic consequences."

"People have very little understanding of China's past, her culture, and her traditions. I think people in New Zealand could learn a lot by studying those things. China's is an old culture, a culture that has given so much to the world in scientific discovery, in the arts and so on, it has much to offer and I think our people should know something about it. I think the world of the future is not going to be a world of nationalism, rather it's going to be a world of working people's internationalism, on which I believe the future of mankind rests.

For several years Rewi Alley has been travelling around China among the ordinary people and writing about their experiences and struggles. He told us that the Chinese people were greatly interested in diplomatic, cultural and political contacts with other countries. They felt quite confident that visitors to China would see the way the Chinese social system was progressing and be attracted to the Chinese way of building socialism.

"I think of the remark of some American from Alaska, I think he was some politician, who came to China not long ago. He looked around China for a while and said: 'If this thing succeeds capital hasn't got a snowball's chance in hell!'" Rewi Alley stressed that the Chinese had no intention of 'springing revolution' themselves, although they would respect people, in New Zealand and elsewhere, who were trying to make revolution.

"When New Zealand recognised China, I was in southeast Shanxi, up in the old area which the people fought against Japanese Imperialism for so long in Tangahang. Immediately the cardboards around the communities in which I was staying rushed to the map to see where New Zealand was. "Oh, its down there, it's way down there!" And they asked 'well now, how many sheep do they have?' I answered 'very much interested', and they looked back to Peking in early January the cardies I met said: "Australia has come along very well, they've established an embassy and they're having a reception for Australia Day for the first time. What about New Zealand, why are they holding behind?" That was the question that was in the ordinary man's mind. I don't know what's going on at the Ministry of Foreign Affairs here, though, expect they do have their difficulties."

Rewi Alley thinks that the basis of New Zealand's dependence on its youth. He had been very pleased to meet the New Zealand Youth Delegation while they were in China in 1971. "I was very surprised at their interest in political affairs and their recognition of what was going on in China."

"I DON'T THINK MUCH OF HASHISH"

"The young people in New Zealand are thinking more and the best of the young people are very much better than the best of the young people in the thirties, for instance. They know more, they understand more, they are more concerned with what's going on. There are some good men and women who we don't like. I don't think much of communism because that's been tried in Central Asia for two thousand years and has produced some of the most bitter and irrational dreams. But I think New Zealand youth, even the coming youth, have a big future to play and I think they are increasing interest in politics is a good thing. People get the kind of governments they deserve and we'll see what's going on."

We asked Rewi Alley about the role of young people in China and the situation with regard to the number of universities that had opened since the Cultural Revolution. He said: "Some universities didn't stop at all in various parts of China, but the big ones opened up last year and now they're opening more on tests. You can't throw out the whole education system. You have to have tests of some kind to know if a person is able to catch up and to higher learning. The China she is today is being used in schools although the final appraisals of a student don't go on his examina-

WILL KIRK TAKE THE EASY WAY OUT

Latest developments in the Springbok tour issue indicate that the whitewashing of apartheid in sport may yet be on. Prime Minister Kirk announced last Monday that an important announcement would be made today or later this week. The same night the radio programme "Checkpoint" featured Johannesburg journalist Stanley Uys and the South African Rugby Board's Dr Danie Craven. Heat remained over the impression that the South African Government would reverse its previous hard line stand and allow mixed trials to be held for the Springbok team.

Such an announcement would suit Kirk very well. He could use the team to come, thus answering complaints about Government interference in sport, and at the same time demand that the anti-apartheid movement take no action against the tour because the threatened boycotts had led to the easing of apartheid at sport.

The folly of such an argument becomes obvious when the structure of rugby administration in South Africa is examined and the previous comments of Dr Craven recalled.

There are four rugby controlling bodies in the home of apartheid. On the one side is the 20,000 member South African Rugby Union headed by Mr. Ablab Abose and on the other, Craven's South African Rugby Board and two stooge bodies, of small membership, catering for Coloureds and "Natives". Only Ablab's union is firm on racialism and refuses to compromise with apartheid.

Last year on "Gallery", Craven mentioned the possibility of mixed trials for "Coloureds". If mixed trials were to be held later this year, then the South African Rugby Union would consider only the small stooge bodies and either ignore that union altogether or condemn it as an insubordinate black whom would never be satisfied.

The broader question remains. Even if all the unions agreed to the trials, and even if a few black players were included in the Pekking side, would black miners get another rand in their pockets and would thousands of black children get their first decent meal in their lives? In brief, would apartheid come to an end? The answer is, obviously, no, and for this reason, South and New Zealand must not accept the whitewashing of apartheid sport."

New Zealand Youth today are far more politically aware than in the '70s."
The following report on the way the legal system discriminates against Maoris, and the first year of operation of a legal aid scheme for Maori offenders in Nelson was first presented as a paper at the 1973 Race Relations Conference, at Palmerston North on February 10th. The report was written by Dr O.R. W. Sutherland, an executive member of N.Z. Race Relations Council, co-secretary of the Nelson Race Relations Action Group and secretary of the Nelson Maori Committee; Mr J.T. Hippolite, chairman of the Nelson Maori Committee, and co-secretary of the Nelson Race Relations Action Group; Mr A.M. Smith, a social worker, and member of the Nelson Race Relations Action Group; and Dr R.A. Galtre, a member of the Nelson Race Relations Action Group, and a qualified statistician.

The Minister of Justice, Dr A.M. Findlay, criticised the language of the report as "too colourful" and "flavoured", although he said its implications were "disturbing", and promised a departmental investigation into the recommendations in the report for a "fully comprehensive, nation-wide duty solicitor scheme".

We believe this report exposes an important aspect of the harsh realities of race relations in New Zealand, and that it deserves to be fully discussed by all New Zealanders. We print it below in full and we strongly urge you to read it and think about it.

Together with venereal disease and measles, the judicial system of New Zealand was brought to this country by pakeha colonists. In common with every other similarly transplanted institution the judicial system was introduced to this multi-racial society with no effort made towards modifying it to suit the needs, mores and cultural values of all the people it was to serve. To the present day it has been a uniquely and almost exclusively by pakehas and largely for the sake of pakehas. As the past Minister of Justice Sir Roy Jack has so aptly put it: "We have the best of British Justice for all", but, unfortunately for Sir Roy Jack perhaps, we have the worst of British people, but rather a country of many people among whom no one group can claim absolute dispensation of justice within the society.

Nevertheless, with the arrogance typical of their race, while New Zealanders have ensured that we have a monarchical judicial system in our multi-racial society, the criteria upon which judgments of what is right and what is wrong are made, and the criteria used to decide what is just and what is unjust are wholly pakeha criteria. They are today and they always have been. At no time since the coming of the pakeha have Maori people had a meaningful opportunity to help formulate the laws of their land, nor to participate in the planning of the administration of justice. Not surprisingly, Maoris are grossly under-represented in the police force, the probation service, the court system and on the bench.

Our organisation rejects the assumption that the British judicial system has any rightful place in New Zealand. We would like to see vast changes in the judicial process and in the laws of the country to make them responsive to all the people of New Zealand and to serve fully the needs of all members of this society. But at the same time we recognize that these are long-term aims and that there is immediate need to help those who at present do not receive a service which is their due from the British in its fullest sense. As Jimmy Pope, editor of the local oralia has stated "Every day, at the offices well known, defendants face justice in forms which they did not understand." When we consider this matter over a year ago a number of facts suggested that Maoris and other non-pakeha were less well represented in the court system than were pakehas. Firstly, Justice Department statistics for 1968, 1969, 1970 indicated that the ratio of Maoris to pakehas was consistently higher than for non-Maoris. A possible factor for this is the decision by the Department itself in a study of offenders committing serious crimes. It was shown that twice as many non-Maori offenders had lawyers (86.7%) as did Maoris (44.8%). Correspondingly, Maoris tended to plead guilty more often and the author concluded "With a greater proportion of Maoris pleading guilty, and fewer having representation there is, of course, a greater likelihood of Maoris being convicted".

Secondly, the Justice Department's statistics for the same three years also showed that the imprisonment rate for Maoris was roughly twice that of both non-Maori and pakeha. Furthermore, in the Christchurch Court, where "the very great majority of cases have no legal advice present", there is an even greater discrepancy in sentencing. 4 Maoris child offenders is twice as likely to be sentenced to a penal institution as a non-Maori, while the non-Maori child is likely to be fined, or simply admonished and discharged. 5 It has been claimed that these discrepancies in sentencing are due both to Maori offenders committing "a different type of offence" and that Maori offenders having far longer records of convictions for offences than Europeans. 6 Whether either claim has any substance is doubtful, but certainly there is no proof that such factors account for the considerably higher imprisonment rate for Maori offenders. Indeed, there is some evidence to the contrary (see below).

Several reasons may account for these facts. Negative racial stereotyping of Maoris is undoubtedly an important factor. On the part of the police this may be manifested as a greater suspicion of Maori courts procedure, and his corresponding higher arrest rate. Similarly racist attitudes on the part of government court officials, child welfare officers, probation officers, and magistrates would compound the problem for the Maori offender. At the same time, our experience has been that Maoris are less knowledgeable of their rights and in this pakeha-dominated society do not assert those rights as strongly as do pakehas. In court Maoris speak less forthrightly for their own behalf, and very often say nothing at all. The Maori offender is probably less well educated than his pakeha counterpart and his knowledge of English may not be good. Although these characteristics of Maori offenders are well known to anyone with any court experience, the Department has never given much thought to the courts processes to accommodate these ethnic differences. Instead the offender is penalised for them.

Present efforts to advise Magistrate Court defendants of their rights are pathetic. Firstly, only those placed in custody are told of their right to see a solicitor, not those released on bail or summarised to appear. Secondly, prisoners are 'told' by means of a form, written only in English, that they are entitled to see a solicitor, and how they can help him. In our legal aid programme of the past year we have interviewed over 70 Maori offenders. Of these, only 6 had ever heard of the official offenders Legal Aid Scheme. Few of the remainder realized that a lawyer could help them. Of the 58 offenders who signed the police form, only two requested a lawyer, and one of these believed that having signed the form a lawyer would automatically be called for him. Several did not know the meaning of the word "solicitor". THE NON-MAORI LEGAL AID SCHEME.

In view of the arbitrary manner in which justice is apparently dispensed in the Magistrate's courts, and given that Maoris receive justice less often than pakehas, it became quite clear to us that we must initiate a legal aid programme since in order to obtain the best one can of British justice, representation by counsel is absolutely essential.

For a year it has been our aim to obtain legal representation for every Maori or Polynesian appearing before the Nelson Magistrate's Court on a criminal charge. We had two main objectives in view when we undertook the programme. Firstly, to help the defendant in his understanding of court procedure, to ensure that he was fairly treated by the police and by the court, to present him with sympathetic care and support, to advise him as to the intimating atmosphere of the court, and to do our best to ensure that he feel he had a fair go within the framework of the present inadequate system. Secondly, we wanted to see what effect representation by counsel could have on the result of the court hearing. Our lawyers were chosen because they were prepared to allow us to assure each alleged offender that he would not be charged at all for the services provided by his lawyer. In fact, there was no case of these offenders having received legal aid under the Offenders Legal Aid Scheme.

In most cases we contacted defendants before their first court appearance and they were able to take advantage of the advice of counsel with regard to questionings of the prosecutor and to plea. Nevertheless, a few defendants did not come to our notice until after their first court appearance at which they had entered a plea. In these cases our lawyers were limited to pleading in mitigation for our clients, although three such defendants changed earlier pleas of guilty to Not Guilty, on the advice of counsel. In one instance where a plea of Guilty and conviction had already been entered before our contacting the defendant, an application for a rehearing of the case and a change of plea was granted on the ground of new evidence.

In order to assess the results of this programme, we have completed a study which, we believe, has not previously been undertaken for a court in New Zealand. We have analysed approximately 14,800 individual files from the Nelson Magistrate's Court since the year during which our programme operated and, for comparison, 1970 and 1971, two 'normal' years. Initially we have tabulated all files concerning traffic offences. The remaining files, which included police summonses and police arrest cases, were then gathered in to form three groups. Details of each charge, plea, representation by counsel, and details of the decision of the court were recorded for every defendant.

REPRESENTATION BY COUNSEL

In the "normal" years 1970 and 1971, 19% and 17% of all Maori offenders in Nelson were represented by counsel whereas about twice as many non-Maori offenders engaged lawyers (Table 1). To our knowledge there are no comparable national figures for representation by counsel of defendants in the Magistrates Court. However, the ratio of 1:2 which we found in Nelson corresponds very closely with the national figures previously reported for Maoris and non-Maoris charged with traffic offences.

In 1972, 79% of all Maoris appearing in the Nelson Magistrate's Court were represented by counsel. From the routine questioning regularly undertaken with each offender we determined that as in the previous years, approximately 19% would have obtained counsel if they themselves had our scheme not been operating.

OFFENCES: CONVICTIONS AND SENTENCES

As is clear from the data given in Table 2, Maori offenders in Nelson committed much the same type of offences in 1970, 1971 and 1972. Similarly, the offences of non-Maori in Nelson did not differ significantly over the three year survey period. Comparing Maori and non-Maori offenders directly it can be seen that Maori offenders tended to commit somewhat fewer crimes against the person, and more against justice administration, but overall the differences were not great.
In 1972 we were able to ensure that 79% of all Maori offenders appearing on criminal charges before the Magistrate's Court in Nelson were represented by counsel. A comparison of the plea, conviction rates and penalties imposed on those represented and the corresponding figures for Maori offenders in the two previous years, most of whom were not represented, indicates marked differences. In 1972 there was a significant increase in the number of pleas of 'Not Guilty' and at the first time a substantial number of very serious cases were heard. In both 1970 and 1971 there were very few cases heard by the judge without counsel present, whereas in 1972 there were cases where counsel had failed to appear. The most striking fact is that in 1972 there was an impression of Maori which was actually lower than that for non-Maori (Table 2). We are unsure that this has ever been true of any other court in New Zealand before.

The implications of these figures are startling. The so-called "Maori crime rate", often assessed by the number of Maoris in jail, now begins to look very different. For if representation by counsel has a similar advantage in court over those Maoris in New Zealand as it has in Nelson, then at least one of every three Maori at present in prison should not be there. The reason for the high percentage of Maoris in our penal institutions may now become clearer. Many of them are behind bars not because they are particularly bad offenders, but because they are, by and large, a basket case. They are not the product of a criminal system. The punishment does not so much fit the crime, but rather fits the version of it which the criminal justice system is trying to enforce. The case of most Maori offenders is one of the police version because they have no lawyer to present adequately their side of the case. This is also true for some pakehas, but in our courts they do not appear as much more often and tend to speak more confidently on their own behalf in what is an adversarial system.

It will be recalled that a major aim of our programme was to help ensure that each defendant felt that he had a fair go within the limitations of the present system. It is impossible to measure our success in this respect qualitatively. Nevertheless, as we have taken care in every case handled by our lawyers, and the time spent at length with many of the defendants, some recanting attitudes have become apparent. There was often initial anxiety on the part of the offender about their situation, their plea and the nature of the charges brought against them. The feeling of being imposter in the face of the system was common. When the matter was raised, many offenders were highly concerned about the possibility of ever having a fair trial and took the attitude of "I might as well plead guilty and get it over with - I'm going to be convicted anyway". (This attitude was occasionally reinforced by police in some cases strenuously urged alleged offenders to plead guilty, and in other cases actually warned offenders against the cost of representation by counsel).

However, an increased interest in the possibility that their own bearing was often apparent once counsel was assigned, and we found many defendants surprised and even pleased at the outcome of their hearing. This was not always true. On two occasions convictions were entered against defendants in the face of considerable evidence indicating their innocence. Their scepticism regarding justice for Maoris in New Zealand was reinforced.

RESULTS

It is quite clear from our results that there are two standards of justice in the courts of New Zealand. The defendant who has counsel is at a distinct advantage over the defendant who has not. For this reason therefore, we believe that the Maori rate of 214 will not vanish immediately, and will still ensure that the non-pakeha defendant is at a disadvantage in the police system, maoris and prisoners. The judicial system will continue to be a racial system until the respective roles of all members of the community participate equally in its planning, its administration and its benefits. The Maoris will persist until such time as all and other pakeha-dominated institutions in New Zealand are brought into line. Our research was completed over a period of time and we recognize the needs of all ethnic groups in the communities, in achieving this end.
Ceasefire is Vietnam's Peggy Franks Examines the Paris Agreement

"With the signed agreement, the resistance of our people against U.S. aggression, for national salvation, has reached a very glorious victory. This is a very great victory of the most glorious war of resistance in the history of our people..." against aggression... This victory of the Vietnamese people is also a victory of the entire world. The forces of socialism, national independence, democracy and peace, of the freedom and justice loving people all over the world!"

With those words the Central Committee of the Vietnam Workers' Party and the Government of the Democratic Republic of Vietnam hailed the "Agreement on Ending the War and Rebuilding Vietnam" on January 27th, 1973. Hanoi's jubilant description of the Peace Agreement was echoed in Peking and Moscow. Mao Tse-tung and other Chinese leaders told the leaders of the D.R.V., the South Vietnamese National Front for Liberation and the Provisional Revolutionary Government of South Vietnam that the signed agreement was a great victory for the people of Vietnam and for all the people of Indochina and a "common victory for the people of the whole world, the American people included". The Soviet leader, Leonid Brezhnev, also described the Peace Agreement as a great victory for the Vietnamese people and for the forces of peace.

The meaning of these statements is quite clear. What is not clear however is how Nixon could say the agreement brought the United States "peace with honor", and, more basically, why the United States had signed the agreement in Saigon - "the Government of the Republic of Vietnam" - signed it at all. If Nixon could put his Government's name to the Agreement then how could the communist states see it as a great victory over the United States? It is not surprising therefore that some people in the anti-war movement in New Zealand and overseas have greeted the Agreement with scepticism and mistrust. A few have even said that the Vietnamese people have been "sold out" by the Americans by their leaders. NIXON'S "SURRENDER DOCUMENT"?

Close analysis of the provisions of the Agreement suggests however that the sceptics are quite wrong and that the North Vietnamese, South Vietnamese, Chinese and Russians were quite correct in hailing the document as meaning a great victory. While many western politicians and commentators were concerned to express.pious sentiments of pleasure that the war was over, some non-communist commentatorsexpressed some reservations with one报送 the conclusion as Hanoi, Peking and Moscow.

On January 29th the authoritative Far Eastern Economic Review published an editorial: "After eight years of unnecessary bloodshed and cruelty, the United States has finally signed the surrender document."

END OF U.S. INVOLEMENT

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

Other relevant articles provide for the withdrawal of all U.S. military personnel from South Vietnam within six months of the signing of the agreement; during which time all American prisoners in Indochina will be exchanged in a forthright manner. The U.S. military bases will be dismantled. The armed forces of the P.R.G. and the Thieu regime will maintain the present positions. Both Vietnamese parties are pledged not to accept the introduction of troops, other military personnel or war materials in the South, although they will be allowed to replace periodically worn-out, lost or destroyed equipment without the ceasefire on a piece-for-piece basis. Both South Vietnamese parties agreed to their joint efforts to effect the release of Vietnamese civilians detained in the South within 90 days of the ceasefire taking effect.

A party Joint Military Commission (comprising the U.S., the D.R.V., the Thieu regime and the P.R.G.) will stay in existence for 60 days to implement the various aspects of the ceasefire - withdrawal of U.S. troops, return of prisoners etc. An international control commission has also been established, consisting of the P.R.G., the Thieu regime and the neutral forces. Operating on the basis of unanimity of decision, the Council will organise free and democratic general elections and decide the procedures for these elections.

These provisions of the Agreement which relate to South Vietnam's political future are extremely significant. The Agreement recognises that there are two administrations in South Vietnam with equal rights. The N.F.L. of South Vietnam (the major force in the P.R.G.) was established in 1960 to overthrow the American hiring regime in Saigon by means of an armed struggle. Success or regimes in Saigon have always denied that the N.F.L. or the P.R.G. had any legitimacy whatsoever, and the fact that Thieu had to sign an agreement recognising the P.R.G. as an equal administration was a major point in the negotiations. While the P.R.G. has not yet won its final victory the provisions of the Agreement establishing it as an administration equal to that of Thieu are clearly one of political and military success on the way.

REUNIFICATION OF VIETNAM

Article 15 of the Agreement states that: "The reunification of Vietnam shall be carried out by step by step through peaceful means on the basis of discussions and agreement between North and South Vietnam, without coercion or annihilation by either party, and without foreign interference." Pending the establishment of a formal political military organisation line between the North and South at the 17th Parallel "is only provisional and not permanent". The form of this organisation was provided by the 1954 Geneva Conference on Vietnam. North and South Vietnam will proceed to negotiations to re-establish normal relations in various fields. As stipulated in the 1954 Geneva Agreements on Vietnam, neither North or South shall...
join any military alliances or allow foreign bases or troops on their territories. Once again this article shows how much ground the Americans have conceded politically in the Agreement.

Recognition that Vietnam was one country only temporarily divided, was one of the fundamental points of the 1954 Geneva Agreements. Over the years, the U.S. and its various hitherto in Saigon consistently refused to recognise that Vietnam was one country only provisionally divided into two repressive zones. But now they have reversed even their 1954 position.

LAOS AND CAMBODIA

The Agreement provided that foreign countries would not ‘encroach on the internal and military affairs in Laos and Cambodia and called for respect for the neutrality of those countries. Although it was not called for a ceasefire in either country, the overall effects of the Agreement in bringing about an end to hostilities and foreign interference throughout Indochina can already be seen in the Ceasefire Agreement settled in Laos last week between the Pathet Lao and the neutralist and right-wing forces.

NO RETURN TO 1964 POSITION

Some commentators have argued that the present Vietnam Peace Agreement will mean the same as the 1954 Geneva Agreements, and that the Agreement (condemned from two articles in the American Militant) claimed that "Whatever happens next to the Geneva Accords, these Accords fail to recognise the sources of the present agreement and the crucial differences between the present agreement and the military situation in Vietnam and that of 1954.

In July 1971 the Foreign Minister of the P.R.G., Madame Binh, announced her government’s Point Four plan for proposals for ending the war. At the time the United States and Thieu flatly rejected the proposal and continued to support the D.R.V., other socialist countries and the international anti-war movement. The 1973 Peace Agreement incorporates all the major points of that proposal which was the original source of the provisions in the neutralist coalition agreement concerning the political future of South Vietnam.

The other major source of the present Agreement is, of course, the 1964 Geneva Agreements on Vietnam and the rest of Indochina which will be the U.S. Administration (including a Richard Nixon as Vice-President) refuse to sign. The difference between the 1964 and 1973 agreements were well summarised by Leo Goodstadt in the Far Eastern Economic Review on January 29th:...

"The peace agreement gives the United States the peace it desired most extensively to the North Vietnamese at the October formula did. Their position, compared with 1964, has improved considerably while Saigon’s viability is left highly doubtful. In 1964, mutual withdrawal to North and South of communist and non-communist troops remorse as well as freedom of movement for the civilian.

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PATRIOTS ILLEGALLY DETAINED ON ‘DEVILS ISLAND’

Since 1965 the main focus of the New Zealand anti-war movement has been on calling for an end to foreign intervention in Vietnam and, more recently, openly supporting the Vietnamese national liberation movement. Consequently, comparatively little attention has been paid to the fascist internal politics of the Thieu regime and, in particular, the number of political prisoners held by that regime.

Vu Dinh summarised the present position as regards political prisoners in South Vietnam:

Before the signing of the agreements, the United States and the puppet administration detained many people and political prisoners in South Vietnam, including a lot of the neutralist forces. Some 200,000 people were detained. Even before the signing of the agreements, the puppet administration transferred many of these political prisoners to other places. For example they transferred 50,000 of them to Poulo Condore, on the coast of Indonesia. Poulo Condore is 50 miles off the south coast of Vietnam. Formerly, this was a Far East concentration camp for political prisoners. Since 1954 the U.S. backed regimes in Saigon have used it as a concentration camp for political prisoners. Since 1954 the U.S. backed regimes in Saigon have used it as a concentration camp for political prisoners. Hundreds of thousands of Vietnamese patriots have been jailed on Poulo Condore, which is known as the ‘Devil’s Island’ of Vietnam (Eds). They have also transferred political prisoners from one jail to another and many of them have been starved. They still have plans to turn the political prisoners into civil offenders, for the purpose of eliminating the lot.

The puppet administration has committed violations of the Paris Agreements. The Paris Agreements provide that the political regime of its choice will be an integral part of the truce between the French and the communist administration.

"Today, no such regrouping is required. The North Vietnamese troops can remain in place in the American zone and their allies are banned from further involvement in Vietnam..."

"In 1954, the position of the Saigon Administration was clear enough. Its jurisdiction over the area south of the Demilitarised Zone was set forth in black and white. Calls for reconciliation with pro-communist elements in the South and for the reunification of the halves of Vietnam were issues to be settled in the future. The date for these moves was sufficiently remote to permit Saigon a chance of establishing its hold over the South (and, as events turned out, to make the political and military weakness of the United States clear to the South Vietnamese leaders of 1954 agreements a dead letter)."

"But last week’s pact recognises two South Vietnamese administrations with equal rights, to be consulted not only over the exercise to determine the form of government that South Vietnam will enjoy but on problems that may occur in the implementation of the cease-fire."

The armed forces of the P.R.G. can not only remain in place but they also control the countryside anyway, whereas Thieu’s regime is effectively isolated in the towns.

BOMBING REVEALED NIXON’S WEAKNESSES

It is important to understand that the Peace Agreement signed in Paris at the end of January was a product of the present political and military situation in Vietnam and not a cynical deal forced on the Vietnamese by their major socialist allies China and the Soviet Union.

The United States Government signed “the surrender document” (and forced its terms upon the Vietnamese) which has finally realised that there was nothing to gain and a good deal to lose, by continuing the illegal, imperialist, racist war. Political and military weakness was shown up very clearly by the fact that the document signed in January had been essentially the same as the draft agreement Nixon had desired to accept when he visited Saigon in October.

In October Nixon decided that he would throw all his air power into a final effort to bomb the North Vietnamese into submission. Over Christmas especially he unleashed greater destructive power on North Vietnam (and especially Hanoi) than had ever been used before. The only concessions the Americans got was Hanoi to increase the number of mutual observers to supervise the end of hostilities. But as Goodstadt noted in the Far Eastern Economic Review:

"This issue is of such small practical significance (given the confusion which must arise in a struggle for power, over individual hams, between guerilla forces and platoons of regular troopers) that it was hardly worth the cost of destruction. The real property – of the barrage which President Nixon unleashed as a Christmas gift towards Hanoi”. The heroic resistance of the Vietnamese to that aggression and the unparalleled wave of international pressure it created are the Americans that the only move they could make was to try and cover up their defeat and get out as quickly as possible.

WHAT WILL HAPPEN NOW?

The North Vietnamese and P.R.G. leaders are not so politically and militarily...

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stupid as to provoke full scale war in Vietnam in the immediate future and thus give the Americans an excuse to return. The caution of the D.R.V. and its allies in this respect can be seen in one comment in particular that Vu Dinh, the Mayor of Hanoi, gave in the last week at a Press Conference on the arrival of the D.R.V. trade union delegation from Australia. When he was questioned about violations of the ceasefire he said that these violations did not amount to a resumption of full scale fighting. He stressed that the P.R.G. armed forces would only fight if attacked and would not initiate fighting themselves.

The expectations of the Vietnamese war for the American Government is that it can not afford to get bogged down in wars of national liberation. The effect of the war in Vietnam have been disastrous enough for American Imperialism and Monopoly Capital.

The North Vietnamese and the P.R.G. can afford to bide their time for a while because they have already won the removal of their major enemy from the battlefield. Thieu, on the other hand, is in a completely different position. The only way he can ever hope to win the war is to continue the conflict and as a result of the proposed General Elections. If the elections do not end to his advantage he will have to make concessions which will make it impossible for him to continue the war.

TURNING POINT IN THE VIETNAMESE PEOPLE’S STRUGGLE

The people of Vietnam – and all of Indochina – have been fighting for the past thirty years to end foreign interference in their country. The Agreement signed in Paris at the end of January is a turning point for the Vietnamese people to continue to advance and score still greater victories and to complete the national democratic revolution throughout the country.

The successful conclusion of the Vietnamese people’s struggle marks a high turning point for the Vietnamese revolution. However, the Vietnamese people in both North and South, and all of Indochina, have to face the problems of maintaining a peaceful, unified, independent, democratic and prosperous Vietnam.

"Well, you’ll just have to dig him up again – he has registered his vote for President Thieu yet..."
Interview with the Hon. Mr. King, Minister of Social Welfare

The Labour Party 1972 Election Manifesto states on p6: All children should have the opportunity for pre-school education. Development will be encouraged in full cooperation with voluntary organisations.

The manifesto gives details of this encouragement: "A Labour Government... will make available: Grants in aid to community centres which will be encouraged to maintain their independence and voluntary character.

The results of what the manifesto calls: "the widest possible consultation, investigation and intensive study" ought to be better known to some of the Labour Party's voters.

After an interview between Mr King and members of the Te Kanga committee, the promises in the manifesto sound real.

No Proper Channel

Te Kanga, being a voluntary child care centre issued from and controlled by the community, is exactly the type of group that this government's manifesto wishes to encourage. However, Mr King has surprisingly different views on the matter. After three-quarters of an hour of woolly talk on his part and a fairly realistic speech on ours, it comes out as:

1. there is no "proper channel" to give financial help to our group.
2. Anyways, giving financial help would not be a "constructive" gesture, and it might hurt the feelings of commercial profit-making churches.

It is apparently the utmost importance to be constructive. The fact that failing to give any help is enough to mean the end of Te Kanga does not appear to have struck the minister as being destructive.

Community a Dirty Word

Suppose all these difficulties could be overcome and Mr King could be convinced that helping Te Kanga won't endanger the welfare of the nation, there remains an irresistible objection: "This is too small!" It was only formed by a group of parents and, after all, only arose to meet a need and fill a need? Te Kanga is not a national body (apparently a capital one) and if Mr King has his way, is not likely to expand since he is in effect very efficiently closing it down. Community has suddenly, become a dirty word, to be pronounced with careful scorn and vocal revulsion comes. Let us rather talk about churches, private enterprises, profit-making.

However, some commission is searching at present it's way in the maze of child welfare. Mr King's good heart goes, he says, with great concern at the some 8,000 children whose care is his indirect responsibility. Rest easier, Honourable King, your burden has been lightened of 10 or so children. Te Kanga is going to be out in a few weeks. Can we suggest to him other centres he could give a similar kind of help to? Such tender concern surely will not stop at Te Kanga, there must be other "small, community-run, voluntary, free" child care centres requiring the same assistance that poor, innocent, thought that to provide a badly-needed community service was to be constructive, who had dreams of having not one but several of those centres involving parents, school children, students etc., who thought that Labour might mean a change from National... for all such great illusions one cure exists, it is infallible, it is an interview with Mr King.

What is Te Kanga?

Te Kanga opened as a child care centre at 38 Albert Street towards the end of 1971. The original committee overcame many obstacles in obtaining a house at a low rental from the City Council, in getting the house done up to the standard required by the authorities and in manning the centre with voluntary help. Te Kanga is a group of people, some of whom need care for their own children, and some of whom are simply interested and concerned in children. Membership in the society is voluntary, and open to anyone who subscribes to its aims and objects, and sets out in the constitution.

In practical terms, this means that the parents of the children who are looked after at the centre, the supervisors, and a wide variety of voluntary workers, all work together for the smooth running and overall success of the nursery.

This cooperative basis on which Te-Kanga is run is one of its most important features. It is a project which was brought about through community effort, in response to community need, and which fulfills several functions besides the actual care of children. Many of our helpers are mothers with one or two small children who welcome the opportunity to let them socialise with a larger group. Others are high school, university, and training college students who wish to make contact with small children, and gain some practical insight for their studies. We were asked by the former Child Welfare Department to offer company, reassurance, and practical experience to unmarried, pregnant girls who found themselves in an isolated situation once they had left work. We have also been asked to allow students of child development from the Polytechnic to come to do observation work at Te Kanga.

Finally, we find that parental involvement in the running of the nursery gives great satisfaction to both the parents and the centre, for themselves how their child is getting on, and to the child, who sees his parents as belonging to the nursery situation, and comes to regard it virtually as a second home.

A second important feature of Te-Kanga is that it is free. This means that we can pursue a policy of helping those with little financial problem, and others. Most parents do, in fact contribute as much as they are able. Until this year we have managed an income consisting solely of donations.

The free and cooperative basis of Te-Kanga has encouraged a multiracial, multi-cultural membership from the beginning. We feel that this provides a very fruitful environment for a number of children from a variety of racial backgrounds.

Unlike many child care centres in the Wellington area, Te Kanga takes children of any age from 0 to 5, and has also catered for school-age children after school. Commercially run centres will seldom take children under two years of age which frequently results in the splitting of families.

We have a current waiting list of 25, these being the most urgent cases. We have many referrals from other centres of children under two, and turn away two or three people each week who come hoping for care for their children. Last year we had at least 200 requests for places, of which most of we could not fulfil. We believe that government assistance for our centre and others similar will enable the development of a national standard of child care. If no assistance is forthcoming, the vacuum will be filled by commercial enterprise, with profit as the main motive.

Up until now, our material assistance has come from the Wellington City Corporation, from Trade Unions, parents, and benevolent individuals. However, Te Kanga needs a sum of $3,210 to pay the supervisors' salaries for the remainder of 1973.

Our current financial situation is such that we can afford to pay salaries for only two more months. Without some prompt form of ancillary assistance from some quarter we shall be forced to dismiss the supervisors and close down the children's centre.

Childcare in N.Z.

Preschool facilities for children in New Zealand fall into two broad categories. First, there are Preschool centres, including free kindergartens, federated playcentres, and other playcentres and kindergartens. Then there are Day care centres, including day nursery places, all of which are situated in private homes, where a housewife offers day care to children, day and residential nurseries, university and training college nursery and factory nurseries.

In June 1970, there were 1,027 preschool centres in New Zealand, and 120 day care centres. While there are 224 small groups of playcentres and kindergartens, these presuppose a family situation where there are two parents, and the mother is at home during the day. These organisations consider themselves to have a primarily educational function, and do not in any way make provision for children of a working solo parent, or of two parents who both work. These children are thus limited to using day care centres where they are available, and making other arrangements where they are not. In June 1970, there were just over 2,000 places in registered day care centres, and an estimated 26,000 - 34,000 children of married women - more still if the children of working solo parents are included.

What happens to the remaining 26,000 - 32,000 children, whose mothers work, but who are not in registered day care? A survey carried out by the Society for Research on Women indicates that relatives, friends and neighbours are chiefly responsible for looking after these children. Such arrangements are often makeshift and far from satisfactory, a strain on the families involved, and have adverse effects of the security and development of the children.

In 1964, the New Zealand Association of Child Care Centres was established. One of the main tasks of the association has been to establish a recognised training course for the supervisors of day care centres. While membership of the association is voluntary, quite a large proportion of existing centres do belong, and share a basic concern for the social, economic and intellectual needs of children, as well as meeting the physical requirements which are the chief official concern.

Regulations covering day care centres do require that the programmes of centres reach a certain standard in terms of child development, "in order that the educational and social development obtained in preschool centres by other children is not altogether denied to the children of working mothers." However, there is an obvious interest in ensuring that the situation of working mothers with well-off parents with a stable family situation have free government assisted pre-school education made available to them, while the children whose parents work through choice or necessity, and who are likely to be less privileged anyway, are left behind by government regulations. However, and have an educational programme dependent entirely on the ability or whim of the supervisor. (While a training course exists it is not compulsory; a centre with a trained supervisor, a qualified teacher, or a registered nurse gets an "A" licence; a centre whose supervisor is simply a "suitable" person gets a "B" licence.)

Sonja Davies, President of the New Zealand Association of Child Care Centres, said in her annual report: "Just as in our society it is unfair to allow some parents to escape tax or physical deprivation, but only too common for them to live in surroundings that are intellectually or emotionally deficients, so too, it is unusual today to find child care centres, that do not conform to the physical requirements of the regulations, but are possible to find somewhere. Children are still offered the variety of experience necessary for their full development.

So long as it is possible for people with no qualifications whatsoever to open centres-and for no real effort to be made by them to become qualified, then just so long we shall not get child care in proper perspective."
Join the University Feminist Organisation (formerly the Wellington Women’s Liberation Movement). Up till now, students have formed a majority in our group. This year we are hoping to involve more students and generally make feminist issues felt on campus, not only through this regular column in Salient, but also by holding forums, and actions around relevant events. We support repeal of the abortion laws; equal pay for equal work; free 24-hour community controlled, child care centres, women’s studies courses in universities and an end to sexual stereotyping. You don’t have to be a super-militant feminist to come along: women’s oppression is universal and every woman can contribute on the basis of her own experience. If you are curious about women’s liberation, come along and meet us, ask us questions, add your views, argue with us or just watch and listen and see what you think. Our meetings are held every Monday night at 8 p.m. in the Lounge, Union Building. Contributions are invited to this column: letters, comments, book reviews, film reviews, news and so on. Hand in to us at meetings, or post to P.O. Box 3271, Wellington.

“SEXIST SOCIETY”
Edited by Sue Kedgley & Sharon Cederman
Alister Taylor Publishing Ltd.
Reviewed by Donna Hedgeland

The impact of this book depends entirely on the personal approach taken in most of the articles. The language is simple, direct, and alive, the horror of actually existing in our sexist society cannot fail to strike home to the most anti-liberations. Capitalism was only mentioned once and politics from a personal rather than an ideological view. The conclusion of course states what we must get together, but implies more of a mutual support in affiliaction, rather than a dynamic political action and social revolution.

Another weak point is the articles by men, on man’s oppression by women, unless it is meant to show up the arrogance of men (“I’m a good fuck!”) (“I’ve had forty or fifty affairs in the last fifteen years of my marriage”). I’m afraid my heart doesn’t bleed for the poor neurotic breadwinner after all, he does get paid and he does have a personal slave—some consolation, I should think. Such crocodile tears may affect some people, but I can’t help wondering why, if they are suffering so much themselves under the system, men aren’t flocking to our support instead of putting us down!

There are parts which will bring hope and a personal relief from guilt to many women. For example, the sweet music of Dr. Fraser McDonald in the ears of battle-scarred housewives. His sayings of suburban neurosis, “...instead of saying there is something wrong with the woman, we look at her environment to see if there is something wrong with that. In other words, we must discover whether she’s a sick woman reacting to a normal environment, or a normal woman reacting to a sick environment. And immediately you start thinking that way and looking at the environment in which the married woman is placed, you realise that she’s often a totally healthy woman reacting to an environment which would drive anybody mad.”

He describes the full-time mothers slapping at their children and accepting this as normal. The good doctor says, “I think this ‘normal upbringing’ is definitively unsatisfactory. In fact I think child rearing in N.Z. is without question our major health problem.” He enters a plea for children: “Surely their children would be better off in the hands of people who want them, trained people in a child care centre for example—rather than in the hands of a mother who feels so trapped by these irritating beings that she hits out whenever they interfere with her activities.”

Another story to make any woman weep is the one called “Abortion.” It is not a reasoned argument about the relative importance of foetus versus woman, but the story of a 17-year-old girl who gets pregnant and tries to get an abortion. Eventually she gets one—too late. The effects of this incredible ordeal on this girl’s psyche can only be guessed. No man would have to put up with such atrocities. She says, “I should have been able to go to a doctor and say, “Look, I’m only seventeen, I don’t want to have a baby, I’ve got the rest of my life ahead of me. I don’t want it now.” And then he should have been able to give me a cheap and early abortion.

“I mean, for god’s sake women must be able to choose whether they have children. Children have a right to be wanted.”

The general production of the book is quite good, although to my mind the illustrations don’t altogether fit the text. The articles are not signed, or the author acknowledged except in the case of important men like Dr. Fraser McDonald and Professor John Werry. In some cases this is understandable but in others it is not, for example “Sex Proliferation” by Jill Brasell, and the general article on liberation.

I recommend this book as being of general interest to N.Z. women (and possibly some men) because it describes our lives here and now, not because it puts forward any new philosophical or political arguments or solutions. It makes easy reading for an evening or for dipping into, and it certainly won’t bore you.
The Rolling Stones flew into New Zealand under the cover of the most elaborate and most unnecessary security network ever seen in this country. Disregarding the fact that hardly anybody cared where the Stones were staying prior to their concert at Western Springs, the military-like machinations surrounding the group's entrance, stay and departure could have filled Brigadier Gilbert's diary for at least two. The airline carrying them also came in for its share of confusion. Air New Zealand had three separate bookings for 10 first class and 15 economy class fares, which the airline didn't appear to connect with the Stones.

One source contended that the bookings was under the names of Captain W.E. Johns characters - Jagger booked in as Ginger and Richard as Buggles. The names under which they finally travelled were those of outstanding men in the cricket world: Jagger assumed W. Grace, Richard was Freddy Trueman and so on. They 'reverted to Buggles' characters at the Hotel Intercontinental. When they finally arrived there in a crowded van on Saturday morning they took over the entire 12th floor and started a party which lasted until breakfast on Sunday morning. A London millionaire from the Noble Lowndes Insurance group, who had the presidential suite above the Stones, complained in the morning about the noise and told the management to present his bill to the group. The group asserted they would keep in behind the front of the group had bodyguards, plus another extra who had the task of routing the Stones from their beds in time for the concert. They left late, in the crowded van, with not a solitary fan in sight.

Depending on whether you want to believe it was either Phil Warren, who announced the concert, or $120,000 for the Stones administration and $20,000 for Warren's incidental expenses. If the crowd was 30,000 as estimated Warren made $7800. Add an extra $499 for every head you then think there was over 30,000 and you can have some indication of Warren's profit before tax. However, Don Lillias, who handled Warren's PR, claims that the Stones took 98 per cent and that Warren would have been lucky to make $500.

At Western Springs...
Jibby-biting slide break as Watts, hair greying and with red tongue lolling from the chest and with red tongue lolling from the cheek of his T-shirt, laid down a steady beat behind him. Scraping the shaft from their shoes they move into "You can't always get what you want." It starts to drizzle as Jagger announces that the boys are going to start rocking and they are into the number generally considered to be the centerpiece of the set.

Jagger has shed his jacket to reveal more sequins and the yellow sash. "You heard about the midnight" - whack - as he clatters the stage with his belt exactly as he was doing in 1969. The crowd sits as Jagger drives himself over the wall. A monologue on tiring difficulties because of the rain fills the next gap. "We've gone out of tune when it isn't raining", he mumbles from the side of his mouth as he struts past the mike.

A stirring version of "Jumping Jack Flash" (it's a gas) and "Street Fighting Man" - tongue in cheek but it's inside the head that counts - to end the performance. Leroy Jenkins, Mick's personal bodyguard, hands Jagger a silvered bowl containing white chrysanths and red rose petals. The first handful is scattered over Leroy, the rest over the crowd in front of the stage and the remainder over the group. "What a poor boy do, cept sing for a rock and roll band", and despite half-hearted demands for more the concert wound up after one-and-a-half hours. "Thank you for being so sweet. You're really sweet, sweet, sweet. Thank you for making us feel at home - wherever that is", Jagger exults and then he and the rest of the group go.

"Mick Jagger was on television here the other night and said he was an anarchist. An anarchist? Mick Jagger is staying at the George Cine Hotel. If he wants you, he's the head waiter says 'Yes Sir, Mr Jagger' and someone off to Raise. Now I love and need Mick Jagger, but he's totally lost touch with the people."

—Jean Jacques Lebel

Despite an apocalyptic feature written for the London Sunday Times magazine by Tessa Jowell, and contrary to what its publicity would have us believe, the Stones as we saw them at Western Springs were no longer exiles on Main Street. This is not to say they were bad. Any group that has been on the road as long as the Stones must be good. With the possible exception of the later Tull they presented the most polished performance this country has ever seen from a rock group, and with it a sense of the Stones' reputation has been built primarily on their image and, secondly, on their ability to create a feverish excitement to play something of the toughest rock music imaginable. Musicianism, until the advent of Mick Taylor, never came into the picture.

Then, there was where they failed, if it can be considered a failure. Everything that went down on the stage was dominated by the image, and it's an image that is becoming increasingly mechanical as time goes on. The Stones are still rough as guts. But it's a roughness polished by acting out exactly the same routine for a hundred concerts just like this, so that even the edges, essential to the music, slot neatly into place. Jagger sums it up when he says the Stones are professional and anybody with any other illusions should take them elsewhere.

All you super hip freaks lying back and saying "don't lay none of this political jive on me, man. Politics are dying" there's much more dying than you, in your insulated shell, want to realise. After this concert perhaps we can once and for all forget the platitudinous crap about rock music being the revolution. Rock music, forgetting backstage manipulation for a moment, is valid as a means, not an end. Revolution is change and has people as its basis. Large numbers of people, large numbers who haven't really learned anything yet. Marianne Faithfull correctly explained when he wrote that a voluntary change of master for the overlords, or whatever, does not necessarily entail the removal of the imposed relationship with the slave. If you thought that sitting on the grass and getting stoned at the concert made you a revolutionary then it's time you realised that all you've done is changed the masters, and with their Kinney Records-Mafia connections they are particularly nasty ones at that. When we get to the stage that our culture is being ripped off by the Hotel International boss, Michael Caine, offering the sheik the Stones slept in to Rotary for me as possible auction objects then it's time for a reappraisal of the situation. And there were their little extras, ordered by their business managers who arrived in advance and had them delivered to the marquee at the back of the stage: a buffet meal, red velvet covered chairs, a pool table, pinball machines, cheeses, bottles of bourbon, rum, vodka, cognac, a juice, six litres, two dozen Student Hand Book comics and all the lights in the playground.

Finance for the University comes from the community and is dependent upon its good will. Student politicians may deplore this situation, but deplore it as they will, it is a fact and even student politicians have to face facts. In spite of all the unwritten student attempts to destroy it, there still remains in the New Zealand community a respect and concern. (Big though we may distort the image there is another community establishment/country tradition split taking place, except that this time it's within the ranks of the country tradition.)
"Sexuality Society" is rather a messy piece of work. It comprises a silly cover, 26 odd hard back stories and seven fairly forgettable essays, all based around the statement that "A sexual society is one which is sexually discriminating and results in immense pain and suffering for both sexes." Thrown in with this assortment are a number of predictable photographs, very obviously posed "by professional models". The binding is terrible, my copy collapsed after only one reading. For thousands of others who had the same misfortune don't converge on his company's headquarters at 194 Sydney Street West demanding their money back.

"Sexuality Society" will probably prove to be a useful work, albeit in a limited way. It catalogues a large number of trials and sufferings arising from the fact that our society is sexist, sufficient in number and variety to point out that the problem definitely exists. It also makes some effort to cover a wide and relevant field of sexist problems, although scarcely any emphasis is put on the class nature of our society. This leads to the most unforgivable omission of the book: New Zealand is a multi-racial, capitalist social democracy. The fact that it is a sexist society is quite irrelevant if it is not accurately placed in this context. The only real attempt to do this may be obvious to Keadelphia, Cederman and the "People's Voice" but it is surely important enough to be enlarged on far more explicitly.

The bulk of the book is the collection of anecdotes from "Breadwinner", "Baby Baber", "Pregnant at 16" and the like. These true accounts are no doubts a useful way of putting the problem, but the plea that they be seen as representative of their group should fall on very deaf ears. To present these individuals' personal biographies as a substitute for a social survey is lazy and irresponsible.

As a collection of random cases of social evil the book may awaken some people to the problem of being male or female in New Zealand.

The failure of "Sexuality Society" is a failure to seek the principal contradiction of our society (i.e. the relationship of its economic base to its cultural and political superstructure) and the contradictions of the nuclear family as the economic unit of the society. If it had been in such a context this book might have become a weapon in the hands of the oppressed rather than a platform to moralise from.

It is fitting that Frederick Engels' great work on sexual and capitalist society "Origin of the Family, Private Property and State" referred to in the reading list. He should be joined in this list by Mao Tse-tung, one of history's most successful champions of women's liberation. He commented "Genuine equality of the sexes can only be realised in the process of the socialist transformation of society as a whole."

THE VIETNAMESE COOKBOOK by Hoang Huan Can. 64 pages. Published by Allister Taylor Price. Reviewed by Gary Griffiths

It is doubtful that Allister Taylor's decedent orgy of fish soups, bamboo shoots, boiler lettuce and the like will shatter Kewi culinary traditions of boiled cabbage and the Sunday Roast. To all but the most adventurous and politically sympathetic, the dishes contained in this book would be indigestible - and even if your politics are the right colour, the Vietnamese Cookbook will never replace Mum's cooking.

The author, reputedly bound to the Vietnamese Peace delegation in Paris, is careful not to reveal the bare bones of his craft in a vagy running dish of Vietnamese cuisine lies in careful gradation of heat application from slow and time consuming "ciris simmering" to very quick "stir-frying" - but you won't find even a mention of the theory and basic methods in this book. The ingredients of the book are an assembly collection of over-familiar black and white portraits of Vietnamese presents, with the addition of a few peckish slice-of-Vietnamese-life hand drawn graphs and blended together with sparingly poems - all without any hint of sage. So few and far in the infection of the British Comrade Taylor seems to have forgotten that there should be a cookbook and not a literary magazine cover tourist guide. At least the propaganda has been added sparingly.

It seems that that son-of-a-turtle Taylor has ripped the recipes off the original, British foreign-devil-pubisher, and has not bothered to adapt the recipes to New Zealand conditions. Consequently all the fish recipes are useless, because the Northern Sea fish varieties are unattainable here. The same applies to many of the other ingredients, e.g. scallions which is at best twice as thick as the local crop. The recipes are completely beyond the average student's budget - necessitating expensive ingredients such as prawns (about $2 a pound); pork, and chicken. These are the virtually no vegetarian dishes using cheaper ingredients such as rice, noodles, pastry, eggs or soy beans - the staples of the Vietnamese shelter diet.

However, royalties from the sale of the "Vietnamese Cookbook" will go towards the building of a New Zealand hospital - to those undiscriminating bourgeois who buy it will at least possess the wrong book for the right reasons - and they probably won't mind.

Now and again a phrase will jar on the western ear a little, often as political conclusions drawn from a story or description in an unfamiliar way. Unless you read the "People's Voice" or even better a Chinese publication such as "Eastern Horizon". Thus a paragraph describing a peasant ends "it was part of the striking fact of the Kuomintang's efforts to hold its rule over the Chinese people". Which, of course, it was, but there is a difference of literary style which many readers might find distracting. Allister's work is always unpretentious as he writes with the simple honesty of purpose which characterizes his subjects - the Chinese people. When we spoke to Rewi (see interview in the issues of Salient) he told us how he was travelling throughout China meeting the people and sharing their joy just as he shared their suffering during the First World War. Although getting old now he still writes tirelessly about his travels and experiences. After his short New Zealand visit he was on his way to a six-week lecture tour of Australia.

Alley is convinced that New Zealanders have much to learn from the Chinese experience. "Prisoners and Privilege" is a valuable presentation of the reality of political struggle. A particularly revealing passage which sheds much light on the Vietnamese struggle occurs at the end of the book as two young fighters stand and watch Japanese bombers fly overhead. The remarks on how great a number there are, and how difficult they will be to stop.

"Ay, Ay! Such a stupid fellow!" moaned the old soldier reflectively, his hammer and stickle tattooed on his concordate's forearm. "Now let's do some fighting. Kno For...you can't bash do you suppose there are in China?"

"Yes, I've seen it! What the hell do you mean by asking a silly question like that? Why! There must be millions of birds certainly far too many for anyone to count!"

"And did you ever in your whole life have one shoot on your head?" persisted the first.

The moral if finally drawn out "Be the people, who count, we'll come out on top all right!"

And he was right, they did come out on top. "Prisoners" helps explain why.
VICTORIA'S LITTLE RED SCHOOLBOOK
A Review of VLWSA's 1973 Handbook by Professor B.P. Philpot

I've been asked to review this year's Student Handbook particularly from the point of view of a community arts centre. As an introduction to the University for new students.

The Handbook can virtually be divided into two parts. The first is a series of articles giving information and guidance about the University and student institutions. The second part is a set of polemic political articles interspersed throughout the handbook, putting forward a particular point of view on the role of students and of the University in society and indeed the role of society itself.

I'll comment on these two parts separately.

The Handbook is excellently and vividly written and full of good biting, rumbustious humour. There are many consciously funny excerpts such as the comment on the orientation "... an inebriate motorway which will eventually mean you can drive your horse and cart - the internal combustion engine having necessarily been proscribed - from Portsea to Kilburne."

There are many unconsciously funny excerpts such as the comment on the academic staff "... they simply don't know better and genuinely believe what they teach." This occurs in the one section almost grudgingly conceded to dealing with the students' role in a university:

"... some academics Marx-Leninists?" Which provokes the thought of course "Why are so many students?"

This devotion of students to humour is encouraging (for without it the world would not be worth living in) but it's surprising in view of the disapproval of humour in the editorial where we read that "A few years ago the preoccupations of those who somehow seem to crystallise the student image were beer and student humour... but... no one really seems interested or funny anymore." I disagree.

This disapproval of humour may, of course reflect the ageing structure of the student leaders. Nearly 18 years of University experience, it is claimed, is compressed into three editorial pages and it seems that many of the articles are written by too old, too much professional, professional students who would do well to get out into the world outside and cease dodging the cold touch of reality.

Let me turn now to the two parts of the Handbook. Let's look first at the general parts. The guide to the University, the Union, Welfare Services, Eating, Bookshops, Conferences, the Arts, the Clubs, etc. is admirable and first-year students, especially those new to Wellington, will find it extremely useful as they settle in.

One cannot say the same about the article on drugs which, frankly, is in poor condition. I note that first there's been so much nonsense written in student publications about drugs and then the article goes on to perpetrate the greatest nonsense of all: 'Drug-use is harmful... do you do much harm in closely regulated doses?' This is not only nonsense it is a culpably irresponsible statement which demands immediate refutation.

If students with guidance and advice on drugs they should refer not to this article but to a more reliable and experienced authority such as the Student Health Service.

First-year students should also treat with the reserve it justifies, the article on examinations which laments the impression that not only do they not matter but that they're positively harmful and that too by inference, is the process of learning which precedes them.

It seems necessary to point out once again to people embarking on a University career, that the process of learning and always has been hard work, often arduous and tedious and sometimes even boring but always very demanding and a way of doing on the part of the student and even more so on the part of the teacher.

One of the greatest failings of this time is the fact that students by being simply exposed to knowledge will somehow acquire it through their mental pores by some magical process which underlies the virtual failure of our primary school system which is now passing on to the High Schools an increasing proportion of students who cannot even read.

Reverting to the examination system it should, in any case, be noted that a virtual revolution in examination methods (pioneered by my own Department) has been introduced in recent years at Victoria with very great accent on in-class assessment, grading of project work etc. Students who approach their time under this new scheme, gain, as the Handbook on examination articles point out, that they don't matter - will find that they will have wasted their time, they will fail to acquire the knowledge to which they aspire - they will fail to trust placed in them by a society which pays for them to be here. Above all they will be wasting good teaching space and scarce resources which could very well be used to create more bursaries, more scholarships and more opportunities for working class youth whose absence from University the Student Hand Book consistently and rightly deplores.

We turn now to the second series of polemical articles concerned with the role of the student in the University and in society.

Two quotations from the many which could be given will serve to make my point. Thus on page 48 "New Zealand universities are part of the educational system of the capitalist state. They serve the interests of the capitalist class for whose benefit the state is a weapon to maintain its class rule. Consequently the philosophy and politics dominant in New Zealand universities serve this aim. They support the exploitation of the working people which is the basis of capitalist society."

And on page 5: "This society has no need of a repressive military apparatus or an administrative state; it does not need to be a police state. All it has to do is to get the individual to accept as his own, as his 'necessity', the ends of the system itself - profit accumulation, the acquisition of private property, etc. to accept, in other words, the system of each against all. The education system is perhaps the most important means by which this process 'interiorization' is carried on. Rarely, if ever in this University, will you be offered ideas that seriously confront the ideas which dominate in the system. You can therefore swallow these dominant ideas and the system they represent, or you can vomit both up and refuse to take part in anything whose import you do not understand and meaning are not clear to you. Rapidly, if not in this University, you will be offered ideas that seriously confront the ideas which dominate in the system. You can therefore swallow these dominant ideas and the system they represent, or you can vomit both up and refuse to take part in anything whose import you do not understand and meaning are not clear to you. In such circumstances, the case for insurrection is in your face and clear."

Summed up, these views amount to the belief that the capitalist society is sick from top to bottom and the University's role to change society. But the perception of the student that the University is sick to that the whole lot of University needs to be changed if it is to be necessary by violent means.

The pure Marxist views must be refuted. Is the job of the student to seek the truth to the truth and not to the instruments to change? That is the task of political and politicians whom the University can and should educate (and of aspirant politicians one gets the impression that there is no shortage in the Students' Association). Is it not to say that there are not those who are not millenials in society who cry out for rectification. Most academics are not only aware and concerned about the social and political aspects in the subjects they teach and the special skills and techniques they possess are usually directed towards the betterment which can be effected in society. There are even many academics who are (and count myself among them) who support strong students movements towards the social justice which in the major accent is placed on the provision of collective needs such as education, health, welfare and equality of opportunity etc. rather than the provision of more private goods and services etc. (perhaps teaching and researches of these academics are directed towards this end).

But, equally, wise men are aware that there is a limit to the rate of improvement in a society or in its institutions which is set by the very nature of man himself which is not likely to be changed to a sufficient and revolutionary amendment in the system of government or administration as it is at present whenever it occurs. Violence can destroy but we cannot begin again from the beginning and only reason, humanity, and a sense of perspective can preserve what is good from the past and upon it build something better in the future. It is much easier to work harder than to conserve and easier to conserve than to create.

Because it is so difficult to be creative it is not surprising that student politicians are those in this style of the student who are nowadays rarely characterised by the sort of constructive and creative activity which could be so valuable to the University in its present situation.

For many of the problems which students have with the University there is a lack of responsibility of staff, large classes, inadequate student and staff and student accommodation, inability to provide new courses and an insufficient amount of methods of teaching - these and many more are all a reflection of the lack of the social value of finance on which improvement in all these matters depend.

DEBATING SOCIETY INTRODUCTORY TORY EVENING
Lounge S.U.B. Thursday March 1st at 7.30 p.m.
For all those interested in public speaking and debating. We'd like a full turnout so that we can see what activities people are most interested in.

Finance for the University comes from the community both in the form of voluntary contributions and through government subsidies. Student politicians may deplore this situation, but deplore it as they will, there remains in the New Zealand community a respect and a realisation that education is a student's and a student's willingness to bear the costs of running the University underwriting the costs of this student's will be, as it always has been, a student's willingness to bear the costs of running the University.

So my advice to first-year students is to read the Handbook and in their subsequent years here, not to be fooled by a number of hypnotists gathering under the guise of truth hypothesising about society and the University, surrounded with characteristically hot impotent certitude and which appear to provide you with all the answers before you or the hypnotists really know what are the questions and without recognising that to some questions there are no answers.

Fools and knaves can be found on both sides of a contentment and the wise student will start immediately to learn how to discriminate between those of his leaders who are phony, self-interested demagogues on the one hand, and those real leaders who are really concerned about the University and who, in the style of the student, have heard to learn the hump of the student politicians with a little reasonableness, sense of fun and even humility.

This is the observation that the second half of the Student Handbook, which is what any first-year student studies. It deserved more from their student leaders, they should be handed another little Red Schoolbook.

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Introduce your feet to the inside of a pair of Trek and you may never see them again. Once they feel that flexible leather inner-sole and sink deep into that fast crepe outsole they'll never want to come out.

And when you know uppers are genuine full grain butt suede (not the usual half thickness hide) and even the laces are genuine rawhide... well. That could be the last you see of them for a long time.

THE RADICAL'S DIARY

1. Monday, Hope Owen-Stokes at lunch time on program.
2. Tuesday, Send subscription to HART NEWS.
3. Wednesday, Send gift subscription of 25 of your friends to "Salient" in Enfield, for only $2.50.
4. Thursday, Drop in Labour Party case.
5. Friday, Sell HART NEWS and love PEOPLES.
Lea Stuuba of the Four Tops, who in song last year, so smoothly, so carefully, in a gossamer voice, and a gently, soothingly, on the face of her. She has a few tricks up her sleeve, even her, and if she's been a long time, it's all right. She's so close to you, and you're close to her. She's so close to you, and you're close to her. She's so close to you, and you're close to her. She's so close to you, and you're close to her.

Jethro Tull's "Sail Away" Review

Randy Newman's fourth album "Sail Away" proves itself to be yet another of his masterpieces of ironic humour, musical skill, and social commentary. His songs have been recorded by Ray Charles, Judy Collins, Nilson, Alan Price, Three Dog Night, and Jimmy Buffett, yet Newman's voice remains quite like he does. It is predicted he will become a serious and commercial artist as well.

Newman's particular brand of black humour and sarcasm is a cypress and a pinch of Jewish schmaltz combined. The artist has written a cautionary tale that is not as obvious as the presents. He has written about the lesser known. His revues of the present and the past are shown to be quite relevant.

The artist is well known for his excellent lyrics and his ability to give meaning to a cliche, something else you are looking for.

Randy Newman - "Sail Away" Reprise

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