The NZUSA student delegation returned on Monday from 3 weeks in the Peoples Republic of China. Wellington members will be taking part in a discussion and question session in the Union Hall from 12-2.30 on Thursday August 2nd. Pictured Above left - A pagoda being carried out in a school to cure short sightedness. It works. Above right - The entrance to the Forbidden City in Peking. Immediately above - Cheryl Dimond and Rangiwhata Takaparau on their return. Middle right - Anne Gilbert. Lower right - Taku on a stone camel at the entrance to the Ming Tombs.

The Victoria University Students' Association held its annual general meeting on Tuesday night.

Peter Wither, who presented the motion attacking NZUSA as a bureaucracy which had too many officials and spent too much money ($25,000), said: "The association is not fulfilling its primary purpose of providing services to the students."

The motion was defeated by a vote of 11-1. The mover, John Allan, said the association was not fulfilling its primary purpose of providing services to the students. However, the motion was defeated by a vote of 11-1. The mover, John Allan, said: "I am glad to see that the association is not fulfilling its primary purpose of providing services to the students."

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Peter Wither took the point and explained that NZUSA policy was made by the constituent associations, not the officials. Despite this, the motion lost by a vote of 11-1.

Sargent Collins said the demand for a deal from NZUSA reflected a lack of understanding about NZUSA's activities, but also a lack of interest on the part of students. However, the motion was defeated by a vote of 11-1.

The SGM also decided to raise the NZUSA fee for 1974 by $1.50. The motion was defeated by a vote of 11-1. The mover, John Allan, said: "I am glad to see that the association is not fulfilling its primary purpose of providing services to the students."

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SGM: FEES GO UP WE STAY WITH NZUSA

In This Issue:
2.) An Answer to Norm Kirk
3.) Universities produce suicides
4.5) Aid Appeal Week
7.) Gay Pride on Campus
8.) Class use of drug addiction
9.) Education Development Conference
10.)13) Industry in China
12.)13) Ghetto Paranoia
14.)15) Promisers Promises??
The PRG: An Answer to Kirk

A Report by Joris de Bres, of the Auckland Indochina Day Committee

Carl Thayer, who is touring New Zealand at the invitation of the Auckland Indochina Day Committee and the Wellington Committee on Vietnam, has studied the Vietnamese situation for the last ten years. He has taught in Vietnam and visited the country as recently as last year. He is currently collecting the results of his studies on the Social Revolutionary Government of South Vietnam for a doctoral dissertation at the Australian National University in Canberra. The excerpts printed below are from his address to the Auckland Indochina Day held at Auckland University on July 14.

Why Doesn’t the PRG Have a Capitol?

Why no capital? Immediately that a ceasefire in Vietnam was to go into effect the PRG was to name its delegate to the four-party Joint Military Commission. They were to name the places where they were to be met by representatives of the United States, the Democratic Republic of Vietnam and the Saigon Administration to form this four-party Joint Military Commission. And when they did so and flew their flag and named their places they got bombed by the Saigon Government. I think I have indicated above before that the dangers of peace like the time immediately after the 1954 Geneva agreements to a government in the liberated areas that does not continue to shield itself with military forces. If a capital were to be declared in an area, I wonder how long it would be before the Saigon government physically went in and occupied it.

I’ve got two theories as to where a capital will be declared, but it will be declared only when the outside countries of the world have recognised both the PRG and the Thieu government and do all they can, through this representation, through this recognition, to force the Saigon parties to continue to work together and not to give any kind of aid to encourage one or the other to operate against the balance and the structure of peace that should be emerging in South Vietnam.

Such a recognition can only be achieved, except for the military occupation by American troops in ’66, have remained liberated territories since 1945. The last use of a government declared the location of its own capital and will have formally staffed itself. The only stumbling block I can see on the horizon is that the conflict and turmoil in Cambodia must first be ended before it can coordinate a very vital factor influencing all development, all trust, between the two parties in Vietnam.

I’m happy to see my own government finally standing up to the President after so many years, and asserting what they should have done a long time ago – the process of the pure – to have him call off the bombing in Cambodia. Perhaps it will hasten the end of the Laos conflict and with it a solution to the Cambodian problem, and then by reverse effect maybe we can have a solution to the problem in Vietnam itself. But until the Cambodian situation is solved I can see little hope for encouraging a real mutual trust between the two parties in South Vietnam.

Does the PRG Control Any Territory?

First, there are liberated areas of Vietnam which, except for the military occupation by American troops in ’66, have remained liberated territories since 1945. These areas are the Far East Economic Review has shown them. If you go back and look at General Lo Dinh Chu. Dinh Chu, he produces a map of the military situation at the end of the battle of Diemen, a map that shows the liberated territories of South Vietnam. These spots, these leftover spots that he’s got on his map of 1954, perhaps those spots which appear on the maps today. These are areas where the Saigon administration has never had in its control. There’s been over 20 years of liberated control in these areas, so there is territory.

The second thing is that the real threat has been to take Vietnam off the roll as an undeveloped country in terms of statistics of being a rural country and has urbanised it fantastically by bombing the people into the cities, and I think these people constitute, if not a territorial base, then a popular base of support for the PRG. When these people are allowed to return to the free zones, which after all were their homes, then the enlargement of leftover spots of PRG controlled territory will increase.

Recognise the PRG

I would not press for recognition of the Thieu regime. I think that the countries that recognise it now should recognise the PRG and, using these contacts, pressure both those people to agree to follow and implement strictly the terms of the Paris Agreements and get on with the business of solving the problem, but not interfere in any other way.

The Paris Peace Agreement calls for non-interference, they limit quite strictly the kind of aid that can be given. If the United States-Government would stop its military aid to the Saigon government, if it would not help replace part or part each item on their military lists, the Thieu regime would in all probability collapse very, very quickly. The people would desert it. That’s certainly true.

Therefore, I would think that part of the way of applying pressure on the United States is to isolate its own position by recognising the PRG and showing the United States that the world, that the international system itself, can constitute a counter-balance.

A report of actions in the international system recognising the PRG constitutes a setback for the United States in its plan to keep the Thieu regime as the only one that is observed in the world.

CAMPBELLFREEDOM MILITARY ACTIVITIES IN NEW ZEALAND

CAFMANZ has existed under various names since the Woodbourne campaign of early 1971. Until now it has been an action-based organisation, and has staged major demonstrations at all three US military bases in NZ, one of which has now closed, and another of which has in all time to a reasonable degree removed. Obviously the campaign so far has been successful – all New Zealanders are now aware of the US military presence. However, it has become apparent that CAFMANZ needs broader support for its objectives. To gain the popular support which we feel will generate the powerful threat necessary for a successful political movement, CAFMANZ intends to develop itself as an educational and lobbying organisation, while at the same time strengthening its work on the action front.

The usual channels of lobbying politicians have already been followed to some extent, although we intend to pursue this further.

National speaking tours by Owen Wilkes and others have been proposed and persistent harassment of the base at Waiouru is continuing.

One of our first moves in the educational field will be the publication of a regular CAFMANZ journal, as yet unnamed, which is intended to publish the results of our research into the continuing advance of foreign military and economic influence in New Zealand. The journal will print both selected and unsolicited material of a high standard. To finance its publication we hope to attract a large number of subscribers. The cost of a ten-issue subscription will be $2. The journal will be printed and produced, will be of eight-12 pages and published on a regular monthly or bi-monthly basis. We ask you to enter your subscription now so that work on the first issue can begin.

The first issue will include an account of Owen Wilkes’ very significant visit to Australia and his discussions with anti-imperialist organisations there. Donations to the CAFMANZ general fund are always desperately needed for printing, travelling finance for speakers and as a long term proposition, to engage a full-time research officer. All donations will be acknowledged. Please send them to CAFMANZ General Fund, P.O. Box 2558, Christchurch.

1973 GAY LIBERATION NATIONAL CONFERENCE

Christchurch August 25 – 26
Student Union Building, Ilam Road

PROGRAMME

Workshops
Policy Discussions
Social
Gay Public Forum (Sunday afternoon)

REGISTRATION FEE

$1.50 before Aug. 3
$2 thereafter
half-price for High School Students

FURTHER INFORMATION:
The secretary Gay Liberation P.O. Box 968 Wellington

PUBLIC LECTURES

Professor R. L. Wain

"World Population and World Food Supplies"

Wednesday, 1st August at 8.15 p.m.
Lecture Theatre 1.

Professor Solomon B. Levine

"Developments in American Labour-Management Relations"

Monday, 30 July, at 8.15 p.m.
Lecture Theatre 2.
Student Suicides?

By Graeme Clarke

The denial of the existence of student suicides by Waikato University administration is another example of how lightly these people deal with students’ lives. In the Waikato Times (July 5) the Registrar said that to his knowledge and that of the Vice-Chancellor and university medical staff, there were no suicides at the university in 1972. In the Dominion (July 6) they admitted to one suicide. The Students’ Association has confirmed that there were definitely two and claim there were possibly another six.

It appears that the administration does not know what is going on inside its own universe. They have attempted to stop anyone else finding out and talking about it. The day after Dr. Frey, a lecturer in History at Waikato, disclosed to the Students’ Association the suspected suicide rate at Waikato University, he was summoned to a meeting with the Registrar and Vice-Chancellor and bailed out of his job for daring to tell the students that they were the most exploited he had met in eight years of university teaching and further, relating the information on suicides in this context. He has been asked to appear before the University Council to justify his statement to the students. Whatever happened to the freedom of speech that is meant to exist in the university?

Peter Ford, President of the Students’ Association and a co-opted member of the council has been denied access to university documents because he will not undertake to respect their confidentiality. This has been excluded from all confidential business of the Council. The students at Waikato have no access to information that is vital to their interests.

Students at Waikato University are victims of paternalistic and dictatorial Council and Professorial Board. Dr. Frey claimed the workload of Waikato students must be partly responsible for student suicides and alienation. A survey at Otago University in 1970 showed that workloads and stress were major factors in students’ problems. He said that the responsibility for the situation lay with the Administration. The Registrar said that students’ workloads were not the responsibility of the administration. “This is left to staff and students,” (Waikato Times, July 5).

The Waikato University Act states the contrary. The Act says it is the function of the Professorial Board to “prescribe from time to time the content of any subject in any course, and the extent and nature of any practical work.” The final responsibility for the scope of the course and workloads therefore lies with the administration.

In a situation where the university authorities so obviously and cynically act against student interests, students must have access to all information. The only way for students to safeguard their interests is to have more than a token representation in the administration.

At Victoria University workloads are very high. What is the recorded suicide rate here? What has been the effect of heavy workloads? Some information gathered by the Welfare Service on the subject was given to the Professorial Board last month. But this is not enough. The University Administration has a duty to ensure that workload effect on student health is carefully and comprehensively studied and acted on. Any report dealing with this topic must be openly available, not just to the Administration. As an indicator of workload effect, the suicide rate amongst students at Victoria University is most relevant.

Jobs for the Boys (Girls)

On Monday July 23 a notice went up on the notice board outside the Students’ Association calling for applications for the positions of Salient Caxonde and the Orientation Handbook. Also required are a Treasurer for the Publications Board and advertising managers for all VUWSA publications. At the moment it seems that the prospects of getting something in these positions is bleak.

Its about time that some new blood applied for the editorships, especially that of Salient. If no one comes forward it seems that the jobs will remain in the hands of the present Salient clique (to use a YS cliché), and once again students will mean that they don’t have a newspaper that reflects student opinion or allows all groups to adequately express their point of view.

If no one applies before August 27 then this will certainly be the case and students who have complained about the content of this year’s paper will have nobody but themselves to blame if they get the same type of material to read again next year.

All applications must be in writing and will close on Monday, August 27. They must give an outline of the applicants proposed course of study for 1974, their year at university, and an account of the experience that the applicant has had in business management or editorial work.

Applicants will be interviewed at a public meeting of the Publications Board, the Students’ Association body which has control of all business concerning publications.

Anybody requiring information about any of the positions is invited to contact the Publications Officer, Peter Bosher, or the editors of Salient.
Medical Aid Appeal Week

Last week an appeal was held on campus to raise funds for medical aid and reconstruction in Vietnam. Students responded magnificently and over £500 was raised. The struggle to rebuild a devastated country continues and more donations would be welcomed.

STATEMENT BY THE YOUNG SOCIALISTS ON THE “MALE CHAUVINIST PIG COMPETITION”.

Most students will be aware of the ‘male chauvinist pig competition’ which was advertised on campus as part of the Vietnam Medical Aid Appeal. The Young Socialists strongly oppose this competition, and believe it has a responsibility to explain why.

We strongly condemn the organisations of this competition believing it was both a progressive and radical action. In reality, however, the manner in which the whole competition was conducted indicated an incredible lack of understanding of what the feminist movement is all about (and) or a total failure to think through the real implications of this competition.

The competition was conducted in an entirely frivolous manner, with many people randomly nominating friends, political enemies, and in some cases even women! The atmosphere of hilarity which surrounded the voting table throughout the competition (and this came from those staffing the table, as well as from passers-by), gave the whole venture the overtone of a jingoist stunt.

To any feminist, or any man who fully supports the feminist movement, male chauvinism is not something to joke about; and any venture which tends to treat sexism in such a manner deserves to be vigorously condemned. Of course it is no longer acceptable to joke and laugh about racism, but it appears that some people are still too politically backward to joke about sexism.

The Young Socialists does not condone such competitions in principle. A competition aimed at male chauvinism, and organised by women in the feminist movement, could be a valid method of explaining the ideas of the movement and raising people’s consciousness as to how disgusting sexism really is. The competition in question, however, did very little in this direction. In fact, from our observations the majority of the organisers and participants in this competition were men, a point which compels us to indicate how farcical it would be for white people to claim (and in a joking manner at that) that they could legitimately select the ‘racist pig of the year’.

There are even indications that some people are so unscrupulous as to use this competition as a means of furthering their personal ends. Some unscrupulous ‘front’ barbers, for example, appear to have been having a field day nominating leaders of the Young Socialists and Socialist Action League as the ‘male chauvinist pig’ of the year. This really is a condemnation of their own infantile politics, and their ignorance in relation to the feminist movement, rather than the ‘exposure’ of any outstanding male chauvinists among the leadership of these two socialist organisations. Nevertheless, the use of this competition by some people as a means of furthering their factional interests, should be roundly condemned by all supporters of the feminist movement. Those who try to use this competition as a vehicle for their petty factionalism, have nothing in common with the aims and purposes of the feminist movement.

The ‘justification’ for this competition was that it helped raise money for the Medical Aid Appeal. But this is a pretty flimsy ‘rationalisation’. To raise money for the Appeal by means which make a joke out of sexism, and therefore indirectly ridicule the whole feminist movement, is hardly a very enlightened way to go about things. The Appeal is supposed to raise money by appealing to peoples humanistic instincts, and, according to the organisers, help the process of raising people’s consciousness about the war in Indochina and the plight of the Indochinese peoples. But what ‘justification’ can be found for a competition which, while raising money, ridicules one of the movements which is fighting for social change. There is nothing ‘progressive’ in a competition which appeals to people’s most backward prejudices by making a joke out of male chauvinism.

Bridget Muirman for the Young Socialists

STATEMENT BY THE VW RATIONALIST SOCIETY ON THE “MALE CHAUVINIST PIG COMPETITION”.

The “Male Chauvinist Pig Competition” recently held to raise money for the Vietnam Medical Aid Appeal was warmly welcomed and supported by the VWU Rationalist Society. It is our unshakeable conviction that any cause which has as its aim the relief of those suffering from the atrocities of imperialist war is worthy of support by all humanitarian minded people.

The horrors of war - death in all its forms, starvation, infantile and disease are little known to us in peaceful New Zealand. And the Vietnam War has become "old news" to many people, a boring topic of discussion and a much misunderstood sequence of human events. It is with great enthusiasm therefore, that we greet such efforts as the "Male Chauvinist Pig Competition". A reminder to us all that the struggle in Indochina is still to be resolved and a material expression of solidarity with our South-East Asian brothers and sisters.

But the "VWU Chauvinist Pig Competition" has managed to kill (or at least, severely maim) two birds with one stone. It has provided a voice on this University campus for a little recognised group to air their views on a question of great importance to all students. An opportunity for the undoubtedly exploited women of this campus to express the more chauvinistic among their oppressors. By means of the competition rules (i.e. secret ballot votes) even the most timid of women (and those men among us with a conscience) were able to register their complete abhorrence and rejection of male chauvinism.

The VWU Rationalist Society was gratified to see that none of its members were present in the black “finalists” list of men contemptuous of the opposite sex.

The Society accepts this verdict of fellow students with some pride, but without any degree of complacency. We will continue to fight, as we have fought in the past against the odious manifestations of sexism in that society. In pursuing this rational course we take the opportunity to point out the fact that those who have pulled high in the competition would do well to enter into serious self-criticism of their chauvinistic behaviour. The Rationalist Society takes note of the fact that a prominent member of the Young Socialist’s club appears to have excelled himself in the field of male chauvinism.

It has long been our view that the Young Socialists, (campus front for the Socialist Action League), is a thoroughly male dominated body as is its parent organisation. Female Young Socialist members appear to have no say in the decision making process of the Young Socialist club. The policies of the Young Socialists mirror exactly the policies of the Socialist Action League, which is itself a small Trotskyist Party where women are prominent only in the field of feminism. At meetings about other important issues such as antiwar and antiapartheid it is invariably the men who speak. The official organ of the SAI ("Socialist Action") is almost entirely written by men. Such women who do contribute to this journal appear to be limited almost solely to the subjects of abortion and feminism. The Rationalist Society has at one of its main aims the continuation of friendly relations with all student clubs. We offer the Young Socialists friendly criticism rather than hostility. However we stress that male chauvinism must be combated wherever it ever appears, and that the rights of all women should be upheld. It is for this reason that we support such activities as "Male Chauvinist Pig Competition" to be playing a progressive and farsighted role.
"Came home" — Don and Pete.

Last Wednesday saw the lunch time crowd in the Union Hall asked for more as they entered. Their "What next?" was answered by master of ceremonies Peter Bostock, ZUPA's Public Relations Officer proclaiming "Now for your pleasure and the Vietnam Aid Appeal, we present the first ever "Everton Revue"!"

Obviously with such an appealing choice of cast not much could be hoped for. The first number was Don Franks’ (Galah’s) philosophy number which placed Peter Wilson’s acrobatic voice through some jive numbers and an amusing finish with plants which climaxed the audience that if the revolution was no more than song and dance it would be tomorrow.

Back came Peter Bostock, more "sinister" than ever, with a succession of shills — "How to handle a demonstrator," a portrayal of "Oberfell and the Four-Char Mother" and the "Test of the Week Competition" (modelled on "Opportunity, knock!). A final moving chorus led by Peter Wilson (he does look suspiciously like Rotherham!) of "Dead Fred in the Middle of the Road" finished it off.

The society amateur production featured various executors members plus Lindsay, Max, Gitte, Berkshire, Celia Porter and Don Franks adapting old lines in light of local conditions proving along the way that you can still get away with a simple gag and a nod and a wink.

About $60 was raised for the Medical Aid Appeal as a result of the performance. And of course Pete Rotherham and the Young Emotionalists song "A song for the Revolution" — ying long ying yang tiddy tiddy yang long ying yang tiddy tiddy tiddy — at least I suppose I would have it — "And so it goes."

RHODESIA IS ZIMBABWE

The man at the head of the struggle is 50-year-old lawyer and former director of Public Prosecutions in Tanzania, Herbert Chitepo, Commander-in-Chief of the Zimbabwe Liberation Army.

He has been in the struggle for more than twenty years. He tried to bring about reforms under the ANC in the fifties but could not get well from the whites.

He tried constitutional negotiations in 1961 only to be frustrated by settler intransigence and British connivance.

He tried limited sabotage and arson accompanied by mass strikes and demonstrations to bring the settlers to the negotiating table only to be confronted with UDI in 1965.

No fewer than six African nationalist parties were outlawed in as many years!

Chitepo is thus a man who has tried everything under the sun to bring about African rule to Zimbabwe. Everything else has failed. He is now embarked on the only course open to him and the African people — revolution and war.

Herbert Chitepo will be in New Zealand in early August. He will, during his tour request that the Government and people —

(i) deal directly with the Zimbabwe Liberation Movement on all matters concerning Southern Rhodesia;
(ii) fully recognise and support the right of the people of Zimbabwe to use all appropriate means, including armed struggle, to achieve their liberation;
(iii) provide financial and material assistance directly to the Zimbabwe Liberation Movement;
(iv) mobilise public opinion in New Zealand in support of the Zimbabwe Liberation Movement;
(v) recognise that the people of Zimbabwe have been forced to embark on armed struggle because of the intransigence and brutality of the illegal Smith regime in Rhodesia.

Speaking at a Public Meeting, 8 p.m., August 1st, Union Hall, Admission 50 cents.
Gay Pride Week
“A Change in Attitude”

Gay Pride Week was held in New Zealand during the week June 24–30. It is in part a commemoration of the Stonewall riots on June 29, 1969 in New York. In the Stonewall Inn in Greenwich Village homosexuals decided to fight back during a regular police raid which was allegedly made to check an “infringement” of the liquor laws. On this particular evening the clientele decided that the true reason lay elsewhere, i.e. that it was because Stonewall Inn was a well known homosexual dance bar. Tired of what they viewed as a form of social oppression, they resorted to physical resistance. Thus began the gay liberation movement and groups sprang up all over the United States.

New Zealand gay liberation movements in Auckland, Wellington and Christchurch most of which were founded in 1970. They also have chosen this week as an opportunity to increase self-awareness and more importantly, public awareness. In Wellington the programme was arranged mainly by the Wellington Gay Liberation Front with invaluable assistance from the Psychology Department, the Homosexual Law Reform Society and various individuals.

Gay Pride Week in Wellington began on the Tuesday when a table was set up in the foyer of the Student Union Building offering both free pamphlets and other moderately priced literature. A background board displayed articles, pamphlets etc. about homosexuality.

Sidelong Glances

Reactions to both the table and the board were very interesting and probably showed attitudes towards homosexuality. Most students passing by gave a sidelong glance to see what it was all about, blushed, then hurried past. Some bolder individuals glanced at the table with a friend and perhaps purchased a pamphlet while others were preoccupied with their own lives. This may be a valid point about the majority of students that were not interested in the table, a small profit was made on sales.

To members of the recently inaugurated Gay Liberation (VUW), the differing attitude towards homosexuality was an interesting experience. The atmosphere was obviously regarded the table, a small profit was made on sales.

Q: Why do we do it?

A: Why don’t you?

Changing Attitudes

Professor Taylor mentioned some psychological factors which have been advanced to explain the homosexual condition, concluding that these were largely irrelevant — the homosexual should no longer be deprived of social and legal justice.

Bodies still crammed tightly together, Mr Ransom — representing the NZ Homosexual Law Reform Society — took the floor. His talk centred around the attempts to introduce law reform in New Zealand which organizations, churches etc. support.

Support appears is quite considerable. Presbyterian and Methodist churches, Society of Friends, Associated Churches of Christ, some Anglican dioceses are all favourable. As far as the secular scene is concerned further support comes from the Jaycees, National Council of Women, the Howard League for Penal Reform, NZUSA, and the Council for Civil Liberties.

Other sources of support: magazines such as Thursday and the NZ Women’s Weekly are sympathetic; the Auckland press and local papers are helping us come out of hiding and the national conferences of both the Labour and National parties voted in favour of this long overdue reform. We are slow in joining the trend. In recent years 26 countries and 48 states of the USA have amended their laws to allow homosexual acts between consenting adults.

There is hope! A bill is being drafted, submissions prepared, with the probability of it being a Private Member’s bill with a free vote.

Police Harassment

The air was growing yet thinner. Paul Kells of the NZUSA rose to speak on the topics of oppression and discrimination. Both go further than the legal aspect: we gays are subject to police harassment, discrimination from employers, landlords, medical and religious sources, assault even blackmail. For this there is no logical
basis. Some gays fearful of their homosexual tendencies seek to suppress them, frequently resulting in psychological and even physical harassment. "Oppression," he continued, "is a political and economic expedient. To end oppression not only is a law reform necessary but also a total change in society."  

Here the president of the Wellington Gay Liberation Front spoke briefly on the various aspects of the Wellington Gay Liberation Front; found- led in 1972, it is part of the movement that has sprung up in a number of activities: functions such as dances, parties very informal; Sunday afternoon discussions; wear and change evening groups which are held to provide a meeting ground for homosexuals and often also for heterosexuals. In the extended form, the welfare cell is responsible for the Gay Aid group. The group has been extensively used since its inauguration, finally there is a public education cell which is responsible for keeping the public informed as to what is happening within the movement and along with the university movement seeking to "infiltrate society."  

Finally, just before the lack of oxygen became too great, he said that the hierarchies of the NZHLRS, spoke on the religious origins of the prejudice we gays must experience. The Judeo-Christian religions have been strong in influencing this prejudice, as stated at the last meeting in the Old Testament stories such as that of Sodom and Gomorrah led to early beliefs that homosexual practices have to do with dishonourable consequences. Current experts doubt the importance of the homoerotic representations of such tales or place it in a context which sheds new light on the matter. For instance some hold that these stories were aimed generally at purifying the Jewish people and religion from other hostile societies.  

2) Until quite recent centuries the Church placed women in a very inferior status. Homosexuality was regarded with derision for "adulcatory" their male status.  

3) The establishment of Christianity in the Roman Empire coincided with its downgrading of the homosexuality of ancient cities causing earthquakes and similar disasters, i.e. homosexuals were "undermining" the whole status of society.  

4) All condemnation of homosexuals caused such tales or place it in a context which sheds new light on the matter. For instance some hold that these stories were aimed generally at purifying the Jewish people and religion from other hostile societies.  

We all have to accept the fact that we are all homosexuals... we are all bisexuals in one way or another.  

Objectives  
Mr. Parkin concluded by pointing out that churches and churchmen have more recently been lending their support to the elimination of the homosexual dilemma. In particular, in 1970, the Methodist Conference voted to permit church approval of this being six years before the first submission was received by Parliament.  

On Thursday, December 13, 1973 the same venue was used for the inaugural meeting of Gay Wellington. A president, secretary, and treasurer were elected, and the group settled down to decide its main objectives. More details of this later - however those present decided that Gay Wellington should be politically oriented - a movement which will move out and educate the public thereby reducing the level of homophobia and social attitudes. One observation - there are more than one or two female homosexuals or "lesbians" - who have been showed with a great deal of discrimination and have been prevented from joining in our cause but support from more women would also be welcome.  

The concluding event of Gay Pride Week was the closing day held in our well-established den - the smoking room. It was once again a "say what?" event, but this year was much more enjoyable for our mixed population of heterosexuals and homosexuals.  

The occasion was both a celebration of our existence in Wellington and the beginning of a new life for many homosexuals who have been ignored by the larger community. Some of the more visible and active individuals who have been active in the community will not be mentioned by name but who will be identified by their initials.  

The closing event was a function held in the Wellington Town Hall. It was an evening of music, dancing, and socializing with like-minded people. It was a great success and a reminder of the importance of continuing to support the gay community.
Drugs hit black community hardest:
Heroin addiction or decline?

BY STEPHEN TORGOFF

Heroin addiction, according to the Nixon administration, has begun to recede. Can it be that this phenomenon is attributed to the war against what President Nixon called “public enemy number one”? But the statistics are not quite as limited as the answers seem to be. There are three ways that the great unknown enemy can be counted when they get arrested, die or surrender themselves for rehabilitation.

The statistical count of addicts in the first two categories is shrinking.

But while the number of heroin addicts is said to be decreasing, the number of people addicted to other drugs is increasing. Like quicksilver, the problems caused by heroin are beginning to escape by reappearing in other forms.

Drug addiction is not new in the U.S. Morpheine was so widely used during the Civil War that drug addiction was called “morpheine fever.” The Civil War to about 140,000 among whites.

In any case, the heroin epidemic was already decimated many in urban black communities.

There are very good reasons to believe that the eradication of heroin is really decreasing it has little to do with the efforts of federal, state or local officials. Attempts to keep heroin out of the U.S. and to remove drugs, pushers from circulation, are failures even by the government’s own standards.

The amount of heroin seized by police last year—about 600 pounds—was only a small percentage of the 12,000 to 14,000 pounds believed to have entered the U.S. Much of the seized heroin ends up in the pockets of policemen who have made the resale of confiscated heroin a profitable business.

The real role of the police seems to have been to protect drug traffickers. For example, police recently shot and killed Mark Bethune, a young black man reportedly involved in trafficking in the black community. Bonnie Hardy, organizer of a black community group in Cincinnati, was framed on a burglary charge after he was released a list of city officials, businessmen and politicians who had to local traffic. Los Tres Del Barrio, three young Chicanos from Los Angeles, are a similar case. The most famous cases is that of H. Tap Brown and three other men jailed for allegedly holding up a New York City bank which is a repeated front for the Harlem narcotics trade.

On a smaller scale, a dozen of efforts to remove drugs from black and Latin communities or to truly rehabilitate addicts, has had little to no effect. In many areas, rehabilitation programs were set up only after fierce community struggle, such as the Long Beach, California programs. In New York City, which was the result of a sit-in at the hospital.

What, then, is responsible for the recent optimistic figures on declining heroin addicts?

Part of the answer, of course, is simple electoral maneuvering. Last March, Nixon announced “this administration has declared all-out global war on the drug menace.” Since the President’s own official had been saying for some time that heroin addiction was no longer on the rise, it was certainly Nixon’s advantage to declare a war on drugs could be won.

Another part of the answer is that the officials have an alternative—Western is the problem of existence. If heroin and only heroin is considered, then the problem seems to be under control. This is illegal consumption of barbiturates, cocaine and the latest “hit” drug—methaqualone at a record high. All of these are as destructive as heroin and barbiturates are considerably more addictive. Barbiturate deaths are soaring. Exact national statistics have not yet appeared but there are, at least, 5000 deaths a year. And of the 6000 juvenile and high school students in Kansas City, 30% of the students used barbiturates. The New York Post, reporting city public school drug counselors, found that barbiturates are fast replacing heroin.

Inexpensive trap

Why is heroin so popular among law enforcement officials? First, it is the cheapest method of “treatment” practiced in the U.S. Treatment in a therapeutic hospital costs about $5000 a year per addict. Costs about the same. An addict on methadone, however, containing only $2000 worth of the drug an

Inoutpatient nationwide-pickers for this

Coming Friday, July 27, the National Mobilization Committee Out of Southeast Asia Now has issued a call to arm all inmate bodies throughout NZ and other action on that day. A press release issued recently by the NMC reads in part: The National Mobilization Committee is calling on all antinomic groups to participate in this picket, under whatever demands they may come together in united action against the war.

This release was issued following a meeting of the organization from the Australian Civil and Christian Mobilization Committees in Auckland on July 15, and has been mailed to many antinomic groups throughout the U.S. In Wellington, where the antinomic movement is more clearly divided than anywhere else in the country (between the Wellington Mobilization Committee, which is also known as “Out of Southeast Asia Now” and the Wellington Committee on Vietnam), a poster around “Street Implementation of the Peace Agreement and Medical Aid,” the Wellington Committee on Vietnam, has been made in formal approach to the Wellington Committee on Vietnam in a letter dated July 11. In line with the policy outlined in the NMC press release, this letter requested the Wellington Committee on Vietnam participate in the picket, under whatever demands they may come together in united action against the war.

While the Wellington Committee on Vietnam has not yet responded to this letter, the committee is preparing to respond to a similar letter from the National Mobilization Committee Out of Southeast Asia Now. It is confident that all the diverse forces in the Wellington antinomic movement will help to build the July 27 picket, and participate actively in it. This can be achieved in Wellington (where the picket will take place outside the Bogan embassy), then there is every reason to hope that the movement can also act in all the other main centers of New Zealand.

Peter Rosenthal, Coordinating, Wellington Mobilization Committee

Conservation Week

Numerous displays around Wellington will be one of the features of Conservation Week. The Public Parks Trust will be running one in the forest of the Railway Station, on the stream and in the Home for the past 100 years. There will be other displays on native bush at the Willis Street Branch of the Wellington Parks Board, on native plants and trees at the Ravine Walk at the “Lovers and Fishes”, on birds and of course at the “Lovers and Fishes” on native plants and animals at the front on Kiwi and Bushland.

Nikau and Bird displays will be on show at the Public Library Lecture Hall on Thursday July 27 and Friday August 3 from 15.30 to 16.30. In the museum room areas to see. Harekai will present carbon and a display on the future protection of our heritage.

Conservation Week will be a forum on the Forest Environment at lunch time on Wednesday August 1 a tree-planting will take place at the Kawerau Park on July 28 starting at 1.30. The Botanical Society will organize outings for small groups at 8.30 am starting at Mount Karioi Park in going to Butterfly Creek, commencing 10am.

BO SYMONDSON (555 814)

TROUT FISHERS PARADISE

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"From the Guardian"

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Education – Development into Futility

The short history of the educational development conference is revealing of certain differences between the National and the Labour Parties. Differences in style and public relations permeated the heart of educational ideology or social intent.

The National Party undoubtedly conceived the Conference as a hasty election ploy, setting up a marvellous, high-spirited, incredibly liberated non-stop for various party faithful and educationally significant academics around the country. Preparation was limited, and delegates came to the conference unprepared for serious discussion. Its product, beyond hangovers, was the creation of a number of working parties which were to grind off into the sunset, making substantial contributions and papers, eventually to produce a digest of the people’s ideas.

Labour has a different view of the involvement of the electorate in the affair which most effect them. They prefer to go closer to the people, to demonstrate their desire to consult with the electorate, to consider its views and to use them in its decisions.

Thus, on taking office, the Minister announced a new structure for the Conference, which settled uncomfortably on the old. Suddenly the value of submissions and papers was usurped by open discussion in a series of provincial conferences.

Throughout the entire affair the people of this country have been misled with the suggestion that “things are happening”, that in fact they might for once be instrumental in effecting the direction of one of our major institutions. Many have been prepared to hold off in their complaints and desire for change in the belief that their time will come.

That all this is patently false should be obvious. The Minister of Education has a low, low priority in the Cabinet – he is the 13th in the order of seniority, and is not a decisive man. He is known as a ditherer, and to have a “shattered mind”. Any who have listened to his speeches on television and radio or read his press releases cannot help but be impressed by his air of uninformed enthusiasm. Issues follow hot on the heels of each other none is ever taken up in any depth, most are never heard of again. An instance of this is the question of the school leaving age or innovations in technical education, or of the review of tertiary institutions. I suspect that Amos is a genuinely concerned educationalist – but the qualities that render him ineffective are those which make him a good Minister.

Furthermore the Government – National or Labour – has never imagined that they will pay the slightest attention to what the people write or say. In fact, the image one has is exactly the opposite – they will listen, then do what they want anyway. (Or in this case, what Kirk wants Amos to do.) A clue to governmental thinking on the issue is given in a letter to the National UKZ from the Minister of Education.

“I believe,” he wrote, “that it is important for New Zealanders as a whole to feel that they have some say, albeit small, in the formulation of future policy. In general people tend to accept and cooperate with new ventures if they feel that they have been consulted in a democratic way.”

The important omission here is the belief that the people have anything to add to policy formulations. The most obvious intent is to do them in thinking that they can. It is human engineering at its worst.

It might occur to the naive that it is bad politics to make a show of consulting the people, arousing their hopes in order to dash them harder on the rocks of autocratic reality, or to pretend that the people ever had anything to offer in the first place.

In fact the whole consultation/submission/deputation roundabout serves a powerful political purpose; in creating a form of democratic process it enhances the chance of failure, increasing the probability of resignation, acquiescence, and apathy. Because it appears objective and valid it prevents despair, unrest and disruption.

Training for political impotence, of which the National Education Development Conference is an important lesson, begins in the schools. The school council is the cornerstone of this ritual. Letters to MPs, petitions, carefully composed submissions to Commissions of Enquiry, will readily heard deputations to Ministers, are the continuing story. Occasional grand conferences are the highlights. Through all these efforts we are cajoled into thinking that we in fact are really doing something when we prepare and present a petition. The point is that we know before hand that nothing will change. Just as the school council is encouraged to suggest new ways of improving the school with the foreknowledge that most will be refused, so we are encouraged to participate in Conferences. One marvels at our capacity to deceive ourselves into thinking that we are doing something if we are not really doing anything at all, except to carry out a ritual of effort and denial. “With earnestness we will petition if with compasison you will promise to refuse.” (Jonathan Kozol)

In fact such capacity is not unusual, but is the result of ten or twelve years of instruction in political impudence. We have been denied for years the right to participate, we have become afraid of participation. Our experience in the schools is one of oppression, of subjection to the authority of others. Little wonder that most of us feel inadequate, intimidated by authority figures we come to believe in the belief of our own inferiority. Confused of our incapacity to lead. And for those few among us who dare to question, who recognize their oppression and wish it otherwise! We cower, we petition, we visit Ministers. And are perhaps relieved when our petitions fail, or are secretly satisfied when the Minister assures us that “his department is investigating”, or that “a position paper is being prepared”, or that “he will most certainly look into the matter”. The Minister is playing the game as our teachers taught us. Now we can enjoy the catharsis of having “acted”, which is not action but a pale imitation. To have succeeded would have meant responsibility for the future was ours, would have granted us authority and power. To make us sit in an alien condition, for which we are hardly prepared.

In school teachers stress the virtues of social order. They emphasise that there are no serious contradictions in this domain and that there is little need for conflict or rage. A great deal of impotence depends upon this premise. To keep us from reflecting too long on our social conditions, or examining the nature of our impotence, we are encouraged to new enthusiasms, new projects. Who can doubt this in light of Labour’s enthusiastic defence of the environment or its championing of the Pacific people against French testing?

In the same ends, those of us who are burdened by our impotence are encouraged to join the play of government. We are invited onto working parties, co-opted onto advisory boards and invited to conferences.

It is possible, given the nature of our so small democratic process for the people to call all the shots. One must say no. For the government is subject to pressures from a wide variety of groups, not least of which is the business community. Even if government were to entertain the ideal of parliamentary democracy, it would be dissipated by capital pressures, if given full control of their communities the people might rule in their own interests rather than in the interests of profit. Were those of us who encourage a better way of learning allowed control, we would undoubtedly increase the numbers of radical youth, and thus the pressure for social change.

Before we achieve our aims for progressive education we must first of all create the pre-conditions of reform: radically altered economic and political control. It is impossible to achieve educational change without at the same time removing power from the hands of the capitalist ruling class.

Perhaps what we can do is to arouse the awareness of the partiality of the relationship between our educational experience, and the capitalist nature of our society, of the economic reasons why many must fail in order to sustain the privileges of the few. Why large proportions of our colleagues are ruthlessly persuaded of their stupidity in order that the factory floor is full. And why our political education is negative, denying, and emancipating.

by Christine Kolakski

AN OPEN LETTER TO THE MINISTER OF EDUCATION

Dear Phil,

With the latest Education Gazette we received a report on the Educational Development Conference. I notice that the "new" symbol adopted for the Conference with appropriate modification, looks surprisingly reminiscent of a small.

In the past we have accused the Education Department of being impervious to change. A bureaucratic unorthodox stuck motionless in a pre-historic bog.

We have held great hopes for the Department under the new Labour Government. Unfortunately, change seems to be coming exceedingly slowly. We hope that the stew does not represent the speed at which Labour Party Education policy will be implemented.

Yours faithfully,

Graeme Clark,
Education Vice-President
N.Z.E.U.A.
The workers at this Shanghai steel works successfully made an unmatched casting machine in eighty days after its introduction. Technical authorities had told the workers nothing after speaking twice a year. Like workers are such an example; he criticise the capitalistic technical authorities.

Industry—For Politics And People

by Peter Franklo

TAIPEI JULY 13, 1972. For the past three days we have been touring Liaoning Province in the Northeast of China. Western commentators have often referred to this area as a 'fertile part of China because few foreigners come here. This area is the industrial core of the People's Republic, where the iron and steel industry in particular is concentrated, and for the moment here is a sort of Walden of a lush and crowded with dark, urban islands.

The industrial development in Liaoning province is in fact one of socialist China's most remarkable achievements. For years the area was occupied by foreign invaders, mainly the Japanese. Shenyang, the capital of the province, was the scene of the 1931 ' Mukden Incident' when the Japanese invaded the Northeast. Recently known as Manchuria through the puppet state of Manchukuo. The Kwantung army's troops returned to the Northeast after the Second World War and wreaked a good part of the few industries that existed. Social development in Liaoning province had to begin from scratch.

The tremendous industrial development of Liaoning province since the area was liberated in 1948 has not been at the expense of social and cultural life. Shenyang, for example, is famous throughout the People's Republic as a cultural center. The city's artistic troupes has just completed a tour of the United States and is now visiting both Korin. While we were in Shenyang we attended a performance by local musicians and dancers. The entertainment included various instruments (violin, cello, and the like) and local Chinese and Vietnamese instruments. In Talin we watched the local acrobatic troupe which put on an amazing act, especially on the trampolines.

In Anshan, which is known locally as the 'Iron and Steel City,' we saw large-scale heavy industrial development for the first time. We visited a small part of the massive Anshan Iron and Steel Complex, and saw huge imports of iron being made onto steel. The third point where we saw this being done was about half a mile long, and we watched a flowing river of red-hot metal being rolled and forged into sheets of steel. One heavy rolling mill produced 3,500 tons of railway line every day.

Watching this process in operation was an exhilarating experience. Less impressive was the atmosphere of the plant. The thick black smoke billowing from the chimneys, the heavy stench and the strong smell of sulphur was an unpleasant reminder that heavy industry produces a tremendous amount of pollution.

The Vice-Chairman of the Anshan Iron and Steel Complex's Revolutionary Committee gave us an account of how the Revolutionary Committee was tackling the pollution problem. The principle that was used, he said, was pollution-absorption or neutralization of waste.

Before the Cultural Revolution the slag from the iron and steel processes were dumped and apparently looked like a 'mountain.' Now it is used for making bricks for building houses.

Polluted water is utilized by drawing off the most concentrated 20% of the water at the plant and using the water to neutralize the slag. Laid in the bottom of the slag pile is a thin layer of water, which is not used for the purpose of cleaning or neutralizing waste but is used for the purpose of making bricks for building houses.

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HEAVY MACHINERY AND MAO TSE-TUNG THOUGHT

By Peter Frankis

The industrial progress in Liaoning province since liberation in 1949 is typified by the Shenyang Heavy Machinery Building Factory. Built in 1957 by a group of Japanese capitalists, it was poorly equipped and its main products were the rims of locomotive wheels and driving nads. From 1945 to 1948 the factory was run by Kusumoto and was severely damaged. After liberation the main task was to restore and rebuild the factory.

Today the factory's 11,000 workers produce three main categories of machinery: forging machines, rolling machines of different kinds and mining equipment. The level of production was increased enormously, in particular since the Cultural Revolution.

In 1969 output increased 11% compared with that of 1966. In 1970 output increased 54% compared with 1969, and in 1971 output increased 23% compared with 1970.

A good deal of the work being done in this factory is to produce machinery unlike anything made in New Zealand. For example we saw a big forging hammer made in the plant in 1962, which had a pressure of 3,000 tons across its face, pounding iron ingots into shape. The factory owned an even bigger hammer which had a pressure of 6,000 tons. We also saw a huge gear wheel being forged and machined down from a large piece of steel.

While the main emphasis at the Shenyang Heavy Machinery Building Factory was on the production of machinery, the factory was an outstanding example of the operation of the principle of self-reliance.

The plant had its own power system which produced gas and electricity, and its own transportation system which included 13 kilometers of rail track, 40 railway carriages and two locomotives. It had a farm which had 150 acres in use for training cadres in productive labour.

The welfare services were extremely impressive. In the last two years, 176,000 square meters of housing development has been built for workers' homes. There is a hospital which provides free medical treatment for workers and has 270 beds, and 300 beds for babies in nurseries and 350 beds for children in kindergartens. The trade union at the factory runs a Cultural Palace which can hold 1,700 people, and organises cultural activities for workers.

The factory has even built a special bus for transporting pregnant women workers.

The difference between this factory and the Shenyang Heavy Machinery Building Factory is not so much in the welfare facilities provided or even in the self-sufficiency of the Shenyang Heavy Machinery Building Factory compared to similar enterprises in the capitalist world.

What really distinguishes this factory in Shenyang from a factory in the USA or in the Soviet Union for example, is that here a factory is run by the workers in the interests of the workers.

Before outlining examples of how the workers at this factory control its operations it is important to emphasise that in China the working class, allied with the peasants, is the ruling class. The Cultural Revolution, as a struggle that was won by the masses and the revolutionary line of Chairman Mao, showed just how weak the bureaucrats and experts were when confronted by the masses.

This point is important in understanding the differences between trade unions in China and trade unions in New Zealand. In China the trade unions do not confront a hostile class which owns the means of production. It is still true to organise workers into unions, but the functions of the unions are to organise political study, technical study and the socialist revolution campaign, a campaign designed to boost production by publicising the achievements of advanced workers and production teams in the workshops.

While the administration of the Shenyang Heavy Machinery Building Factory is carried out by a relatively small group of administrators under the guidance of the Revolutionary Committee, the rank and file workers have a number of controls over the bureaucrats.

Administrative workers are appointed by the Revolutionary Committee after consultation with the rank and file workers, who have direct representation on the Revolutionary Committee. These administrators spend one day a week working on the factory floor, to remind them whose interests they are serving. Leading members of workshops spend three days a week on the factory floor.

While technical staff draw up blueprints for the design of new products, these blueprints have to be submitted to and discussed by the rank and file workers before they are developed into actual plans for production. This system of letting workers on the factory floor participate in designing new products is essential because the workers themselves, along with the technicians, have to solve problems of production on the job.

In the area of solving problems one can begin to see the connections between the workers' political study and their role as the leading force in the factory. One of the advanced workers at Shenyang Heavy Machinery Building Factory described how workers tackled problems by applying the principles of Marxian-Leninist-Mao Tse-Tung thought.

He pointed out that if their work was not as well done the workers often encountered different sides of contradictions. "It would be stupid," he said, "to try and solve all the contradictions at once, so we follow Chairman Mao's teaching and always look for the major contradictions and solve that first."

This worker gave one specific example of how he and his comrades had solved a problem by applying Mao's teaching. Previously the workers had used an ordinary vertical hammer to crush iron ingots. But this machine was not effective enough, and it was suggested that the workers should make a bowl vertical hammer to do the job. Few workers knew what a bowl vertical hammer looked like, and after many experiments and relating theory and practice the workers made a bowl vertical hammer. This improvement increased efficiency four times.

Before we left the Shenyang Heavy Machinery Building Factory it was stressed to us that the factory had a number of problems to overcome. Greater mechanisation and better co-ordination of different processes are needed to reduce labour intensity. This was a reminder that Chinese industry is still in the developing stage and had not reached the level of advanced industrial countries.

As an outstanding example of the principle of self-reliance operating in practice the Shenyang Heavy Machinery Building Factory was a sharp reminder of the petty nature of New Zealand industry and the danger of relying on foreign capital and agricultural exports.
Authority and the Individual

A MAORI VIEWPOINT

This is the full text of a lecture delivered at this University last week by Dr Rangi Walger, Senior Lecturer at the Centre for Continuing Education, University of Auckland. He argues that the official policy of racial integration is merely a rationalization for the assimilation of the Maori into Pakeha society. The Maori people have been defined as 'a problem' which can be 'solved' by the elimination of the Maori culture. Dr Walger maintains that separate Maori identity must be retained, and that this is possible in a genuinely egalitarian society.

A question of authority and the individual from a Maori point of view has to be considered within the context of the total social field. Maoris are born into and bred in which has a social structure determined by historic antecedents. Briefly, the crucial historic determinants were those of a viable culture overlaid by an era of external exploitation and outright subjugation by superior fire power. The Maori accommodated to Pakeha dominance following the crushing of the prophetic movements of Te Ua, Te Kooti and Te Whiti in the 1870's by a policy of withdrawal.

The Maori withdrew to his tribal hinterland, there to "whakapapa tangata" to plant and rear men. It was during this withdrawal that the Maori renewed his strength and regenerated his culture. The great leaders of the day, Buck, Ngata and Pomeroy worked on a wide front to build a new culture of hygiene, housing, education and farming practices. Their success was measured by the rapid population recovery of the Maori from 40,000 at the turn of the century to over 275,000 today. They also revised Maori arts and crafts and an interest in Maori arts became part of the Maori culture geared today sing traditional waiata as well as modern action songs are the living embodiment of the vision of these men to maintain the cultural continuity of the Maori. At the heart of Ngata's programme was the renovation and building of maraes, the focal point of Maori community life. Up until the urban migration of the past year the majority of the Maoris were born into rural Maori communities within a tribal context.

In such communities there was a well defined social structure and hierarchy of authority. At the elementary level was the whanau or extended family unit headed by the father. After him, rank was determined by order of birth, the maturuau or first born having seniority over his or her or nearest siblings. The spokesman extended family on the forum of the marae was the most senior member present, namely the patriarch. In his absence the first born male had the right to speak. At the community level the larger unit of the Ngara or sub-marae was the elected or elected by virtue of seniority of descent on a genealogical basis. Despite this hierarchy of elders, patriarchs and seniority, the authoritarian system of the marae from same tribes such as the Arawa who did not permit their women to speak on the marae, the marae for those who were "longer warrior in it was an entirely democratic institution.

Marae or Committee?

Since the members of a sub-tribe were all related there was no such thing as a party system or adherence to a convention such as majority rule. Because the hapu was a primary group that rested in the ideology of the unity of the kinship group, it could maintain itself only on the basis of consensual decision making. The marae was ideally suited to authority based on the consensual decision of the community. The community would meet by day on the marae to consider a tare or problem. The aheromata of the Maori stressed that the democratic process would not be served unless matters were discussed openly on the marae, 'kia whiwhita e te ra, kia pahuwha e te ha'. (That they might be exposed to the bright sunlight and blazon about by the wind). This is in contrast to the Pakeha method of sitting in committee behind closed doors.

An important element in arriving at consensual decisions was the absence of a time dimension. If a conclusion or action took place the marae, then discussion would continue in the meeting house at night. The physical arrangements in the meeting house of beds built into the wall suited to the prolonged discussions necessary for consensual decisions. Those that became hora de combat would fall asleep in their recumbence at any time in the middle of the night that they felt inclined. Often, it was he who woke the others, and in this respect the meeting house complemented the marae. According to the ahoromata "Nga kore kore i kote i ti tanga uru e te marae me whakataukiki ki rito i te whare." (The discussions that were not completed on the marae should be brought to a conclusion in the house.)

Bogey-man

The authority system I have described belongs to the subculture of the Maori, a structure that I have designated elsewhere as the minor system of Maori social organisation. Beyond this is the world of the Pakeha. Maori born into the minor system and socialised in its ways, soon become aware of Pakeha influence from outside their community. The Pakeha being an outsider to the Maori community may even have been used as a bogey-man by parents. This image of the Pakeha as something to be held in awe is soon reinforced by other contacts. Gradually the Maori child perceives that the Pakeha represents power beyond and above the authority of his community. He is the dandy inspector who can condemn the family milking shed for not being up to standard. He is the teacher who can mete out punishment at school for misdemeanours or slackness in work. He is the shopkeeper who can advance or withdraw credit; he is the postmaster who doles out family benefit, the boatman who can give his father the sack, or the policeman who puts bad people in goal. In this way, the Maori child learns the difference between Maori and Pakeha, between minority and majority group status. He also perceives that in material matters Pakehas are more affluent than Maoris.

By comparison with the Pakeha, being a Maori despite all its positive aspects, may end up as a negative quantity. Research by Vaughan has shown that up to the age of seven and eight Maori children may suffer from an identity conflict. They think that they look like Pakehas because they have acquired a sufficient knowledge relating to the culture of the out group to want to belong to it. Besides, the Pakeha authorities tend to define Maoris in a negative way. Since the time of Sir George Grey for whom Maori has been defined as a "problem", for which the solution was assimilation. In recent years much has been given to the "problem of Maori education." Last week a headline in an Auckland newspaper following the release of the Social Welfare Department's report stated that "Maoris have the highest of all juvenile crime list." These negative definitions of the Maori were to deepen the identity conflicts of Maori children. Together with the disadvantages in minority group status they lead to loss of pride and low self esteem expressed in being "whakamau (shy).

School Makes it Worse

The poor self-image is probably the greatest disadvantage that the Maori child suffers in competition with the Pakeha. He would like to dissociate himself from being a Maori, from minority group status and become successful like the Pakeha; but it is impossible for him to do so, he cannot escape the domination on the basis of his physical features. Gradually he gets his identity right and he rebels against Pakeha authority that shackles him with minority group status and its advantages. Maori children are cooperative and conforming in the infant school. It is in the middle standards about the age of seven and eight when they have worked out their identity and its full implications that they become critical and disaffected.

School and Pakeha authority worsens the situation for the child by its failure to put a positive valuation on Maori identity. The teachers in the main are monocultural and don't even talk the trouble to pronounce Maori names correctly. It is no wonder that school for Maori children becomes a place of failure, a place to leave as soon as one turns fifteen.

"Lazy, Promiscuous, Happy-go-lucky"

Maori children give up the struggle against the constrictive effect of the Pakeha system. Maori children are "Tat, lazy, cunning, promiscuous, happy-go-lucky, lacking in ambition, picturesque, shiftless, improvident, unreliable" or on the positive side that they're musical, good at rugby and good with their hands, especially at carpentry or track/driving. In the end, only those Maoris who were prepared to prepare themselves for any form of selflessness or who were endowed with unusual drive could participate in the Pakeha game of social mobility according to Pakeha defined roles.

The Pakeha world is redefined for the institutionalisation of Maori. Pakehas. They give a shaky foundation to our loudly proclaimed reputation for racial harmony and equality. Maori are changing to be Maori and Pakeha leaders by virtue of seniority of descent on a genealogical basis. Despite this hierarchy of elders, patriarchs and seniority, the authoritarian system of the marae from same tribes such as the Arawa who did not permit their women to speak on the marae, the marae for those who were "longer warrior in it was an entirely democratic institution.

Ghetto Paranoia

In the city the Maori has been exposed for perhaps the first time to the possibility of being assimilated by the dominant Pakeha. The Pakeha, who controls the decision-making processes that affect the Maori suffers from what I call ghetto-paranoia. It is a state of mind that is peculiar to the majority group and stems from fear, suspicion, ignorance and intolerance about the Maori minority. Ghetto paranoia has its charter in the "We are one people" ideology promulgated by Governor Hobson at the signing of the Treaty of Waitangi. From that foundation of "false brotherhood" Sir George Grey derived his assimilationist policy as the solution to the "Maori problem."

Through the education system the concept was translated into action by the exclusion of the Maori language. The effectiveness of this policy of cultural genocide is reflected in the retreat of the Maori language. In 1900 over 90% of Maori children spoke Maori as their first language. Today the number has fallen below 25%.

Since the 1940s we have become more introspective about our society. Then, together with the availability of tertiary education to a wider range of the social spectrum has led to a flourishing of more liberal thought. The Maori Report redrafted the relationship between Maori and Pakeha as one of integration. Unfortunately, the adoption of integration as official policy has not altered the assimilative ethos on our society that continuously nourishes itself on the mythology of "We are one people" ideology. The practice remains because of the powerful life giving force of the mythology. Scant attention has been paid to Havis's formulation that assimilation means "to combine two fuse" the Maori and Pakeha elements to form one nation wherein Maori culture remains distinct."
In 1969 for instance the Education Department abolished Maori schools and handed them over to the Education Boards. The decision was taken in the interest of an integrated administrative system and out of fear of possible censure by United Nations for having a separate education provision for Maoris. It is doubtful that the decision was based on the best interests of the children and their community. In some districts in the North for instance, small schools in isolated areas had been closed and the children bused to larger central schools. They are the ones who have to cope with the fatigue of two journeys a day. The decision was a bad one, arbitrarily arrived at by the Maori authorities without consulting the Maori people. This is the problem with ghetto paranoia, it can be rationalised on the basis of the ideal of social equality, of equality of opportunity. Yet we all know that there is nothing more unequal than making unequal equal. If any gains are to be made in Maori education there is a need to have to learn to share their power with Maori. If Maori want separate provision in education, the right to develop their own language and think their children can get a better deal than is provided at present in our State schools, then perhaps they deserve it as a minority right.

Maoris are suspicious of the Department of Maori Affairs and also because the majority of them are in the lower income bracket, they go to the State Education Corporation for their housing requirements. The Corporation staffs them willy-nilly into places like Te Atatu, Mangere, Otara and Porirua. It is not like those that are erroneously depicted in the media as ghetoes. This is in some cases a misuse of the term because there are no constraints, other than financial ones, as to where anyone black or white wishes to settle in New Zealand. By the same sort of reasoning one might well suppose that an "executive subdivision" or a housing estate called "White Acres" in an Auckland suburb are ghetoes.

Racist Churches

At another level it is disturbing to learn that even the Protestant churches suffer from ghetto paranoia. The hierarchy of the Anglican, Methodist and Presbyterian churches view Maori Mission as separate and wish to abolish it in the interest of an abstract ideal called equality. Equality according to ghetto paranoia means the abolition of Maori identity and inclusion with the Pakeha on Pakeha terms. If this is what the Protestant churches want then I would venture to predict a drop in their membership. It is no accident that the Roman Catholic Church had the highest growth rate of 12% last year. Not only does the Catholic Church grant Maori Mission on their terms but it also makes extensive concessions to biculturalism. It even goes so far as to help the people establish Maori community centres. Equality should not be equated with uniformity. It should also mean the right to be different. God preserve us forever from the mighty forces of modernity and conforming society. To quote a proverb from the third world, "All the gardens of the world are different, it is only the deer that are the same." Tyranny of the Majority

My final point of authority from the Maori point of view is the Pakeha's commitment to the tyranny of the majority under the guise of a democratic rule. Democratic societies of West-European origin accept the principles of majority rule as a functional convention by which social life is ordered to achieve the greatest good for the greatest number. While the convention of majority rule has been applied to violently homogenous societies such as Victorian England it is questionable in modern racially heterogenous societies. Since Maors are not a race apart, because of the effects of colonialism or migration are heterogeneous, the effect of majority rule in the overall political structure is to create outdated minorities. Minority rights have no safeguard in democracies and depend entirely on the whirr of altruism or atrocity of the majority. The majority convention of plural societies what is needed is a United Nations convention on the rights of minorities.

Maoris in New Zealand constituted an outside minority who for a hundred years since the civil disturbances created by Te Kooti have waited on the altruism of the Pakeha majority. When they suffered from a sense of grievance, Maoris in accordance with their traditions turned to Parihaka. When they failed to gain redress, they took their petitions to the Queen of England and more recently to the United Nations. There are many illustrations of the operation of the tyranny of the majority in New Zealand, how the Maori decisions on behalf of the Maori people are nullified by others, for instance in the case of Mr. Turi, mention has already been made of the treatment of Maori language and culture, so I will pass on to other matters.

A History of Affronts

In 1949 an All Black team went to South Africa without Maoris. The Rugby Union decided to send an All-Fachet team because "Our blacks are yet to be educated". They were treated in South Africa, those were the days when Maoris were accommodating, they were offended but did not protest. In 1952, they visited New Zealand. Maori Affairs decided he person best fitted to represent the Maori people to the coronation was not an educated Maori. Dr. Wallis was rejected because he spoke out for Maori rights, a lone voice that threatened the establishment. Unfortunately Pakeha would see this as a sign of Maori fear to heed the lessons of history. There have been a spate of appointments of Maori studies lecturers in Teachers' Colleges, that length and breadth of the land in the last two years. In no one did a Maori independent from the Education Department sit on the selection panel to advertise on the competence and qualifications of candidates. These are the names of the Maori candidates:

In 1971 the New Zealand Maori Council made extensive submissions to the Government on the Race Relations Bill. These submissions, a blueprint for the future through the tyranny of the majority have not seen the light of day. The Council made one recommen-
dation, the effect of which was that the Maori Council, the Race Relations Council and Federations of Federations representatives should be in the appointment of the Race Relations Conciliator. There was already a Pakeha precedent at the time on which this recommendation was based. The Maori Council, the Federation of Labour and Government as interested parties all had a say in the appointment of an Industrial Maori Conciliator. But in its abilities the Government of the day made a unilateral decision and appointed Sir Cyril Pinnell. It is happening again and is not acceptable to the Maori people but that does not alter the authoritarian manner in which the appointment was made, the Maori Council as an irrelevant outvoted minority.

Another of the recommendations contained in the Maori Council's submission was that there should be at least one of the eight District officers in the Department of Maori Affairs who should be a Maori. One would have thought that Maoris by virtue of their knowledge of Maori language, and of Maori etiquette would have some advantage over a Pakeha in a post that pertains to deal with Maori Affairs.

The matter came to a head in Auckland this year when the new District Officer of the Pakeha Department for Auckland to Auckland suggested to the Department. It was disturbing to learn that there was a complete lack of knowledge on the money centres. Equality should not be equated with uniformity. It should also mean the right to be different. God preserve us forever from the mighty forces of modernity and conforming society. To quote a proverb from the third world, "All the gardens of the world are different, it is only the deer that are the same."
**EXECUTIVE ELECTIONS**

Voting will be held on Tuesday and Wednesday, July 31 and August 1. Polling booths will be everywhere. We know that you've not really been apathetic, but you gotta prove it.

Below are manifestos for the three contested positions. All other positions have been filled unopposed.

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Support other ways of communicating than SRC, ways where students can discuss ideas and their points of view. For instance, the introduction of groups for first year students to get to know one another and discuss ideas as at Canterbury University. My previous experience in Students Union Management affairs is as follows: 1972/73 Freshers' Week and 1973 Union Management Committee and Catering Subcommittee, International Affairs Officer of SRC.

Rusell Johnson — Man Vice-President

A charge that is often thrown at socialist candidates by their opponents in student elections is that we are not connected on a broad political platform we are not relating to student interests. Where do we stand on increased university workloads, on cramped library conditions, on student housing, on the quality and cost of cafeteria food, etc, etc? Of course the Young Socialist candidates (who are, after all, students ourselves) are concerned about these questions and if elected to office would devote a good deal of our energies to furthering the immediate interests of the student body. After all, that is one of the principal reasons why a student association and a student executive exist.

But the students as a whole today are interested in more than their own piece of bread and butter. They have again and again shown their concern over national and international political questions such as Vietnam, apartheid and women's rights, and candidates have a duty to state where they stand on such issues. In addition to mobilizing students in defence of their immediate interests, the Young Socialist candidates including myself as Man Vice President, if elected, will campaign for support for the following points:

For a continuing campaign for the complete and unconditional US and NZ withdrawal from Southeast Asia. Stop the bombing of Cambodia. Break all NZ ties with the Sagon dictatorship. Support the July 27 anti-war picket of the Sagon embassy.

For a women's rights university. For a free 24-hour government-financed university course. For a women's studies course incorporated into the university curricula. Full support for the women's rights parade on Suffrage Day, September 19, demanding that abortion be a women's right to choose.

For homosexual rights. End all discrimination against gays.

For a university open to all. Cost of living bursaries to all students. End UE admission requirements (which, for example, prevent Maori, Polynesian and overseas students who are not fluent in English from entering university).

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Ken Howell — Man Vice-President

I see the role of Man Vice President not as a specialist position such as publications, but as a position to1) Lighten the workload of the President and 2) To put a special emphasis on issues or activities that need attention.

While I fully support the SRC as the best way to set policy for the Students' Association I see several factors which stop it from being more efficient. The lack of interest of students in the democratic running of the Students' Association (like these elections) is comparable to the lack of interest students have in controlling their own courses. I support groups that have recently sprung up like the English students asking for more student control, and see the questions of internal assessment, student representation, what is an education, and student control as the most relevant issues to students. This notwithstanding, I see the relevance of furthering Students' Association support for organisations and individuals that are working for change in the wider society.

Communication between the Executive and other students and between students themselves is a continuing problem. I

Russell Johnson — Sports Officer

Many students are no doubt wondering why I am running for both Man Vice President and Sport's Officer. It is not because my political ambitions have come to me by the appearance of student apathy or through satisfaction with the status quo on campus. I believe that it is because many potential candidates are simply too worn to run. They do not want to be involved in the factional strife that is dealt to anyone who dares stand up against the current student leaders on this campus, as the Young Socialists have done.

I am running for more than one position on the executive because I want to see at least something in the line of an election.

The current student executive and the editors of Salient bear a large part of the responsibility for the development of this stifling atmosphere where there is no room for the existence of dissenting views. And Don Carson, who I understand is running for sports officer for the third time, as a member of the current executive shares in the responsibility for the creation of the witch hunt atmosphere at AUT.

I claim no sports administrative experience. Nor do I intend to inherit Don in the provision of billiards room, etc. However, I do have confidence in my ability to learn the job and pledge to represent student sporting interests to the best of my ability. And in my role on the student executive, if elected, I pledge to campaign for support for the points in the Young Socialist election manifestos, and to fight for a situation where there is room for all points of view to be freely expressed without any big sticks being held over the dissenters' heads.

Don Carson — Sports Officer

I am the present Sports Officer, an executive member of the Wellington Committee on Committee, chairman of the Student Anti-Imperialist Front, and student representative on the Joint Committee Council.

My reason for first standing for Sports Officer was to provide student voters with the opportunity to elect a politically unified executive. Previous execs, harried by conservative elements had become isolated from student opinion, such as in the case of PBEC, I took my election as a mandate to further the actions of groups who oppose such things as the Vietnam war and South African sporting contacts. This was not too mean that my intention was to ignore the sports aspect of my portfolio. I believe that I have fulfilled my obligations in this regard as Sports Officer and on Sports Committee. Non students are paying more in sports clubs, there is now a pool table in the former HART room. I would continue such a sports policy.

Most students do not vote, I do not represent them or their interests. Such students are representative of an ignorance and selfishness that imagines that their total apathy has no connection with the plight of their fellow man suffering under colonialism and imperialism throughout the world. To them especially, such concepts are mere word playing. Should I be re-elected I will regard it as a mandate from concerned students to strive for increased social change both within the university and in its external relations.

In the university the main problem is assessment. In-term assessment, regarded as the panacea for all ills has become the all year round task. No progress can be made until all assessment techniques employed are scrapped. Students are in a powerless position, incapable of controlling the university in which their destinies and those of society are decided. The university car park in Waitemata Road is an example of almost feudal privilege enjoyed by the administration who never use their park.

In external relations movements must be carefully fostered. Rama's tenant's furniture in the Union was symbolic of a new era era of forming working relationships with radical groups and organisations beyond the university.
Peter Rotherham - President

Members of the Young Socialists are continually being asked by students: "Why are the Young Socialists hated by so many by the other student leaders?" Apart from our political differences with these other "radicals", the answer is simply that the Young Socialists are the only organised force on campus which has been prepared to consistently stand up to the in-group which currently dominates the students' association.

This point is highlighted by the fact that the Young Socialist candidates are the only candidates which are standing up against this in-group control in the current elections. Where the Young Socialists are running for a position, people have been elected unopposed.

This cannot simply be explained away as "student apathy". This state of affairs is, in our opinion, a direct reflection of the disgusting atmosphere which has been generated on campus this year - where virtually anyone who openly opposes the current administration runs the risk of being abused, slandered, and "rot-basted". The 1973 executive bears a large share of responsibility for this atmosphere.

A central obligation of the student president and of the student executive will be to strongly condemn this state of affairs, and campaign for a free and democratic atmosphere on campus. This does not mean that the Young Socialist candidates have no firm ideas on all the major social and political questions of today. A glance through our programme clearly indicates where we stand on a number of important issues. It does mean, however, that we will actively support the right of all students (including those we disagree with) to freely express their opinions and organise around whatever issues they choose. This stands in sharp contrast to Peter Wilson's record.

A vote for the Young Socialist candidates is a vote against the stiffing atmosphere on campus and a vote for respect for the viewpoints of all students.

Peter Wilson - President

In my last Election Manifesto I made the following statement, "The past year has shown that the Students' Association cannot afford equivocating leadership. Pressure on the other hand can we afford, dictatorial officers. My position at all times and on all issues will be clear, but decisions on all matters of policy will be referred to SRC's and SGM's. All such policy will be up for debate and an attempt made to maintain an up to date officer." In fulfilling my duties as President for 1973, I have always upheld this fundamental principle and will continue to do so if re-elected. I believe this is the way to ensure an open Students' Association which does not mean an Association whose policies are initiated by me, but one where all students have the opportunity to determine what policies the Association has.

During this year the Association provided the first concrete support to student parents in the form of extra creche facilities in the Union Building. It has supported calls for the development of studies in Maori language, the environment and greater student say in the selection of law faculty staff. It has strengthened and enlarged its prerogatives in the field of the actual intellectual work students perform. The development of student groups which are considering questions such as assessment, the establishment of the "learning exchange" - this is the type of activity which shall continue to have my wholehearted support.

Similarly, student dissatisfaction with the Welfare Services in the university can only be relieved by increasing the degree of student involvement in decisions in this field. Concrete moves in this direction have already been taken. At the same time the Association and I in my capacity as President, have provided strong support for organisations such as Ngapata, the Tenants Protection Association and the Wellington Committee on Vietnam. Because the character of the university is tightly linked to the character of the society of which it is a part, I follow that limiting the elements which are working for change in both is the only way of ultimately achieving a real transformation in either.

The lack of continuity in Students' Association personnel is undoubtedly a major problem in advancing a practical strategy of this kind.

I have also chosen to stand again because the role of the universities is obviously undergoing appraisal and change. A major educational development conference is planned for next year. It is vital that students be represented by people who can uphold their interests against the liberal-conservative consensus which, in practice, always works to the detriment of those interests in the course of making education a tougher medium of enforcing the social authority of the status quo.

Finally, the unsatisfactory situation in the area of cafeteria facilities is something for which I must accept any share of responsibility. The problem has still to be effectively tackled, through the reconsideration of the catering contract which is now due, must result in improved facilities if the problem is not to be handed down from one year to the next. If I am re-elected President for 1974, I would obviously be deeply concerned to see that this did not happen.

The Diplomatic Service

A Career Opportunity

The Ministry of Foreign Affairs has a continuing need for University graduates interested in diplomacy as a career.

THE WORK: The Ministry is concerned with the promotion and protection of New Zealand's overseas interests. It advises the Government of the implications for New Zealand of developments overseas and proposes courses of action to advance New Zealand's interests. Abroad, it provides career staff, from Heads of Mission down to Third Secretaries to carry out the Government's foreign policy. Diplomatic officers overseas represent the Government, negotiate on its behalf, and report to it significant political and economic developments. They attend international conferences, They supervise New Zealand aid programmes and contact New Zealand nationals and their property.

The work is challenging: it requires both the capacity for quick and accurate research and analysis, and the ability to apply judgment and bring forward creative ideas and practical proposals that can form the basis for policy decisions.

On appointment, an officer may expect to serve for about three years in New Zealand before going overseas. He will have the experience of working as a member of the Ministry's Divisions (e.g., United Nations Asian, Economic, Defence, External Aid). He will be asked at an early stage to draft reports and proposals for policy decisions, to help prepare briefs for delegations to international conferences, and to deal with other Government Departments and outside organisations concerned with aspects of New Zealand's overseas interests. At the end of his training period, an officer is eligible for posting to one of New Zealand's 34 Diplomatic or Consular Missions abroad.

For further information, please write to:

SECRETARY OF FOREIGN AFFAIRS
Parliament Buildings, Wellington, or Telephone 59.819 and ask for the CAREERS OFFICER

QUALIFICATIONS: A good academic background is recognised both in the New Zealand Diplomatic Service and in the foreign services of other countries as establishing a useful yardstick against which to assess a prospective officer's potential. While an Honours Degree is therefore normally required as an indication of academic ability, no particular degree course is stipulated. Though most officers are graduates in Arts or Law, the Ministry also recruits officers whose main training has been in Commerce or Science. Knowledge of a foreign language is not a prerequisite for appointment, but officers will be expected early in their career to become competent in at least one foreign language. Selection is not based solely on academic achievement: personal qualities - integrity, sound judgment, common sense, ability to work with others, and willingness to work hard under pressure are also important. Women are eligible for appointment and have held senior positions at home and abroad.

SALARY: Starting salaries at present range up to $4455 depending on the standard of the degree obtained.

If you think you may be interested in a Diplomatic career you are invited to get in touch with the Ministry. Enquiries are invited from students who are at the earlier stages of their studies, as well as from those who may be interested in applying for a Diplomatic Traineeship at the end of this year.

PERSONAL INTERVIEWS: The Assistant Secretary of Foreign Affairs, Mr. R.M. Miller, and the Careers Officer Mr. G.C. Fortune will visit the University on Friday July 27. Any student at any stage of study who may be interested in the diplomatic service can arrange an appointment on that day through the Careers Advisory Board.
The Extinction of the Indian


A few weeks ago an Indian Chief, speaking at a public ceremony welcoming Queen Elizabeth to Canada, pleaded that the broken treaties be honoured. A mounted policeman said when the Chief's microphone was disconnected "Well, that was a stroke of genius." Such has been the contempt of Europeans for the Indian's attempts to inform us of their plight. "Touch the Earth" is a record of such a stroke of genius, and of the anger, anguish and dismay of a people vanquished and genocided.

The Indian has long been the subject of the white man, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, or in the silence of the early woods, they will not be alone...At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone. When "Touch the Earth" does not claim to be a scholarly book, there are eleven pages of bibliography and notes. The 185 pages (including the 54 of photographs taken in the early 1900s) are a testament of the harrowing history and devastation the North American Indian has suffered from the time of the "Pilgrim Fathers" to the present day. The oratory and writing recorded here is competently executed by accurate chronicles. These orators and writers relate in poetry and prose with desperate eloquence the Indian's experience the broken treaties, the onslaught of misanthropy and destructive materialism of European "civilization".

"Touch the Earth" portrays forced confrontation with the invasive European technology upon an oral tradition, non-literate but nevertheless highly intelligent and cultured with concepts of ethics and social responsibility in advance of those which Europeans so often imagined they possessed.

The Indian reverence for ecological conservation is evident throughout this book. They saw and were appalled at the destruction of the buffalo, bear, deer, the forest and the prairies and the streams. Tatsata Yotanka, or Sitting Bull, the famed Sioux warrior had this to say: "I wish all to know that I do not propose to sell any part of my country, nor will I have the white counsellors among the rivers, more especially the oak. I am particularly fond of the little groves of oak trees. I like to look at them, because they endure the wintry storm and the summer's heat, and — not unlike ourselves — seem to flourish by them."'

On June 17, 1744, the commissioners from Maryland and Virginia negotiated a treaty with the Indians of the Six Nations at Lancaster, Pennsylvania. The Indians were invited to send boys to Williams and Mary College. The next day they declined the offer as follows: "We know that you highly esteem the kind of learning taught in these Collected and that the Methodist preachers and deists among our young Men, while you with, would be very expressive to you. We are convin
ced, that you mean to do as Good by your Proposal; and we thank you heartily. But you, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it animus, if our Ideas of this kind of Education happen not to be the same as yours. We have had some Experience of it. Several of our Young People were formerly brought up at the Colleges of the Northern Provinces: they were in
troduced in all your Sciences, but, when they came back to us, they were bad Runners, ignorant of every mean of living in the woods...neither fit for Hunter, Warrior, nor Counsellors, they were totally good for nothing. We are, however, not the less oblig'd by your kind Offer, tho' we decline accepting it; and, to show our grateful sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take Care of their Education, instruct them in all we know, and make Men of them.

It is perhaps stating the obvious but it is far from difficult to find parallels between the Indian experience of Europeans, and that of the Macri.

This review of an intensively moving chronicle of North American Indians and their writing was not induced by a free copy sent for the purpose of cheap publicity. After having bought and read it, I was compelled to accent it the attention it deserves. It is available from Printed Matter Books, Plummer Steps, Wellington.

Drama Society Production

The Drama Society's third offering for this term will be James Saunders' "Next Time I'll Sing To You". Accredited in the past by "Salient" and others of producing literary plays, this production is a significant contribution to a subject which has puzzled men for thousands of years. "What is life?" "What is the purpose of existence?"

Although nominally an investigation of the life of a heathen who devoted himself from society for forty years, "Next Time I'll Sing To You" is in fact attempts to answer this age-old question. It uses techniques bordering on absurd theatre, highly amusing while always remaining thought provoking — dare I be so intellectualising. It stands more as an excerpt from a piece of continuous action without beginning or end rather than the "well made play" beloved of commercial and amateur theatre alike.

"Next Time I'll Sing To You" nearly reached production last year when it was to be directed by the visiting lecturer in drama, Richard Rothrock, but arrangements fell through. It is now being directed by Alastair MacFarlane. This play should offer an amusing and stimulating evening's entertainment. It will be performed in the Memorial Theatre at the final week of term, from July 31 to August 4. Bookings may be made at the Students' Association Office.

UNIVERSITY DRAMA PRESENTS

NEXT TIME I'LL SING TO YOU

by James Saunders

A Modernity Play

Directed by Alastair MacFarlane

July 31 – August 4

Memorial Theatre

Bookings

Student Office

8pm

ECONOMICS STUDENTS

1 p.m. THURSDAY 2nd August

Get Together

Lounge, Student Union Building

to discuss excess workloads, course content, and other grievances with the Department.

GET TOGETHER
Leither and Grobler, one-time producers of the Graezer and Prolev, have as Americanized Stealers Wheel they sound as United as Geno Pauley and Lavine, without the gloss and plus a dash of British cousin.

They've also given you a rousing 20 minutes of record time but don't complain. Stealers Wheel are very, very good.

Late Again is the most insistently likable track with JI. Dave stance triumph, some amazing woofed organ and charming facelifts from socializing Kathy Griffin.

On Johnny's Song they sound so laid-back, it's all so relaxed — like maybe you were drunk or stoned when recording time came around. The songs on Late Again and Jow are shortacer rockers, better for use in use in concert and if that puts you off, the guitar on I Got is has been pushed so far forward it's disgusting.

And then there's Sock in the Middle With You, the hit song in America, short, tense and inexpressible. I don't know why I came here tonight! I got the feeling that something isn't right! I'm so scared in I fall off my chair! And I'm wondering how I'll get down the stairs! The lyrics to the left of my ears to the right here I am, stuck in the middle with you! And I'm wondering what I should do!

Buy this album if you only for Late Again and Sock in the Middle. I'm left to pay for six minutes of none of your friends will take you to tea for. If you want half an hour of Good Clean Stuff, it's better than anything you've bought this year and you'll like it! Profumo.

**ALADDIN SAINT**

**DAVID BOVIE**

Reviewed by Lilly the Pink.

Bowie has grown up, unknown to us all, and has shed all clothes in this, his latter masterpiece.

All lyrics are hard to understand, the music even harder, but still you'll love him for it. After all as you fall in love with a Creek Henkey Doe and The Man Who Sold the World you fail to be seduced with Ziggy Stardust and we all felt for it. Sucked in. He's the one who works on the rhythm, not the body.

But Bowie's slight in Sunday to Times, Aladdin Sah is fantastic, driving into the unknown, showing us what's in store, all completely unrelatable, yet familiar. For Bowie, everything is asking for after Ziggy and more. We still get the driving, everything except Trevor Bolder's bass and Mick Ronson's lead. These guys, of course, are the *Spacemen* who won the hearts with Bowie on Ziggy.

Ziggy's fasted album, in fact, he's given us more than expected, and how it is revered, it's almost miraculous.

If you like Bowie, you've bought him up by what car is there to say?

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**Dough Sahn and His Band: Atlantic Recording.**

Reviewed by Gordon Campbell.

I'd like to think that Bob Dylan's performances on this album are yet another elaboration joke; another music, like that Rolling single and I've been wondering while giving the least possible clue to where he is really at. But over the last few years I've been working so hard at hiding his activity that the question is guessing that the performer has become a reality, the cupboard is bare, and in a very derisory area he's invisible now with no access to crucial. Certainly he has never sung worse, placed worse or written more wretched material than what appears here. It seems that while he's outgrown the homely bownties of "Tell Your" and "Self Portrait" now a new direction has yet formed.

Mr. Dylan, meet Mr. Kronos and welcome to the void.

**Operatic Arias:**


A real treat, not only for opera fans but especially for lovers of fine singing. The quality and range of Renna Teabladi's magnifi
cently executed, and I should add, very different as much as in these operatic arias. And as a partner, the Academia Orchestra could very well be the perfect model of how an accompanying or-
chestra should sound and act: it is where the text, texted and even expandning on the performer's star, a fact which is not only always observed by many ensembles of this kind. The programme is mainly Italian — Maccio, Carissimi, Rossi, and Mozart's "Marriage of Figaro", with a couple of arias not often heard in opera, they are light and sentimental (sentimental?) themes of uncorrelated but exhilarating passion, astringent mordi and melodramatic situations.

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**Arcana — Integretas — Ionization: Varese. Los Angeles Philharmonic Orchestra/Zubin Mehta (Decca). Reviewed by Felix Manskleid.**

It has been said that the music of Edgar Varèse has the beauty and precision of an in
crative machine which creates its own ob-
jectively and nor as a subjective projection of the composer's feelings. As one of the out-
standing experimentalists of his day, Varèse has always been primarily concerned with the execution of sound, a concept which he brought back to his great love for science and technology and favoured as an engineering student. His approach to music is therefore a scientific one, and he tends to think in blocks of sound that generate their own polyphony or choral harmony, in their own right or in unison. In spite of this freedom from interdependence, the works are highly organized, although not rigidly programmed, and possess a form and structure. His dissonant world often rejects standard instrumental processes and combinations, such as the large strong section which nevertheless happens to be in "Arcana", but it is loosely counter-
balanced by 30 percussion instruments and an augmented wind section. His obsession with prevision as a means of colour has lead him, as the case of "Integretas", to increase the prevision elements in the orchestra by using changing rhythms and obtaining new "voices" (the lower or the string drum) in order to con-
vey the full impact of dramatic events. This directive method, however, has been used only of one of Varèse's most radical works and in which perceptual effects play an integral role, not an effect. The performance of all three compositions by the Los Angeles Philharmonic Orchestra, skilfully handled by this competent ensemble.

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**Stealers Wheel: Stealers Wheel (A&M 34743).** Reviewed by Richard Best.

When you first hear Stealers Wheel from England, you're gonna jump up down and say, "whoa, hey, you know you ever heard a derivative band, forget 'em Wheel atop them."

They're the Beatles so well you'll be excused for thinking they're informed, and after you've heard the album you'll be the pronunciation of the episode is great. Happy they're such a bloody delightful band, you'll forget the sound. By their ears, the drums sound at all as Stealers Wheel period.

What all that is means that Wheel aren't original and they're still just brilliant. They're un-
substantially subsidy, all right and central and come up with a gloriously zippy album that's better than the Raspberries and quite simply one of the best A-grade Pop records I've heard in a long time.
La FETTES TO THE EDITOR should be given to one of the editors, left in the box outside the office or posted to Box 1357. If possible, they should be typed or printed, clearly double spaced, and not exceed two pages.

We try to receive a limit of 100 words per letter—if you can’t confine yourself please come and see us and the possibility of putting it in the form of an article.

Courses in Mid-Stream

Tena Koe,

At the beginning of this year (if you can remember) the Registrar insisted that departments must inform their students of how they were going to be assessed, and that departments stick to their assessment policies whatever matter. All very nice....Now the Registrar is saying that students in the second and third years of the academic year must have an understanding of the policies of programmes. The information Science Department, which has no final paper (total marks) for some of its honour courses and has stuck to this policy all year, has just been told to change its policy. The Registrar has come across an outdated, far from standard regulation which must be fit for final papers for honour courses. They can’t afford it until the end of the year. They say that this means the students affected, who have been working extra hard during the year because of the requirements of having no final paper, will now have to go also that they need to know what is being taught, the mental breaking process of setting the final paper. It also means that the staff of the department who have been having all year long using software, will now have to go through, that is, mass producing, a mental breaking process of setting the final paper and marking the exercises. The Information Science Department is not the only department affected. This is one of the factors that has been added to the change in policy that should join together and make a formal complaint to the Registrar—if they have any time to do so. Any such interested student may contact me.

Robert M'David

Poetry to Groan and Strain

Dear Sirs,

While riding on the sunny way
I though I’d give the gods a treat
When I reach the sun so bright
I’d be glad to see it weep

"Annoyed lives, the gods say"
Peter Pan said once. I groaned
Meet me tonight at ten o’clock
So I won’t leave you and I’ll soak my chocolate
coated lime ice stick

But when the sun was setting
I was wandering back the other day to see how fast the sun was to meet me

The message had been cleared away
So my parents could come again

I hope it again sees ever
This is my last and final word
Good luck to all of you, Joe Tord.

Hate Letters

Dear Sirs,

The constant procuring of “Saltant is a d” etc. letters in your correspondence columns I was interested to read. Thorold Miles’s “Saltant, Light Entertainment?” contributions. This sort of criticism is the kind of material that might have improved the paper either if the hate mail writers had chosen to actually think about what they did or didn’t want. Me? I’d be interested to see a bit more creative writing perhaps a bit of left wing verse.

Why don’t we write the copy then? I can hear Roger Stirling screaming in my ear. Have patience comrades.

Yours and all that
Shirley Trench

The Ruination of the German Dept

Comrade Editors,

Perhaps the most terrifying feature of Victoria is the imprisonment of the various departments. One of the very few exceptions is the German Dept where there is a real feeling of continuity among students and staff, which is created around the hour of German dept. occupations (2KBforn Parade). This is a situation which is the result of the “public order” being conducted by the “power structure”. The last true word I saw at Saltant on this topic came from Bob Jones. No apology is sufficient to cover the blatant hypocrisy of your “view point of view in the “Saltant Notes” of the last issue — how about less of this “Revolution” is on the way and more on campus where the average student must be more concerned about his/her happiness happened to the page on sports? — a subject much more likely to provide with understanding and relaxation and character building than thepseudo-mythological parables on China.

Yours etc
Gwen Fraser

Individual Worthless Under Communism

Dear Sirs,

One contribution one: You Marxists maintain that the working classes are “exploited” by the capitalist class. In a Communist society, people have no individual worth or value, only their worth is given by their value as a production unit for the state; they are given education and training to make and maintain more and more efficient and capable units of production. For the purpose of the full development of the individual as a person. They exist for nothing but the use and glorious end of the state. In other words they are exploited for their labor by the state, the very practice for which you condemn capitalism, and urge the revolutionary fight for a Communist state.

Observation two: Peter Wilson said recently at a Forum he thought it just fine that all human capabilities were taken out and shot. Strange behaviour from one whose belief is supposed to spring from his concern for humanity, for the dignity of man, for the alleviation of oppression and injustice etc. etc. Has he not heard we don’t even own a man’s life for murder now, still less the life of man murderers like Mussolini, yet for what he calls “exploitation” a man can be just taken out and shot? Shows how much he really cares about human rights and justice, when you take him from abstract masses of people to specific individuals. When you get down to specifics, the only individuals who have any worth are those whom it suits the Marxists to attribute value to, which means anyone who agrees with them or at least doesn’t strongly disagree with their ideas.

P. Kropotkin

Saltant Bised???

Dear Sirs,

I wish to register my protest at the tyri- soid and passive forces of editorial decisions taking over the world with the evident support of the students such as your “Your support has increased markedly both in volume and effectiveness”. I’m not in the least fluxent protest of some of these students visiting Child Care there for the past few hours I can read in the pliable press the report of some students at Saltant protesting at the as shut up, yet nothing happens. One begins to suspect either a com- plicity or a take-off. Any comments anyone?

Yours in anticipation revolution,
S. Mark

Floored Again

Dear Sirs,

What has happened to the ancient Saltant of the未能 otherwise.

"Letter to the Editor" space? Is it taking over the world with the evident support of the students such as your “Your support has increased markedly both in volume and effectiveness”. I’m not in the least fluxent protest of some of these students visiting Child Care there for the past few hours I can read in the pliable press the report of some students at Saltant protesting at the as shut up, yet nothing happens. One begins to suspect either a complicity or a take-off. Any comments anyone?

Yours in anticipation revolution,
S. Mark

The Effects We Have

Dear Roger,

It is about time that someone pointed out what a brilliant paper Saltant is. Under the wise and beneficent leadership of yourself and Peter it has become the most widely read student newspaper in New Zealand. Up at Auckland University bundles of Gracile are seen, but what are the mass circulation numbers of copies of Saltant?

To your authority that Norm (Right Ho!) reads Saltant in bed every Wed-

nessday and

What student newspaper is sent to Jack Marshall from your parents of university students with demands that the old cold war warrior do something about the commits submission in the universities? Saltant! Yes, even that ridiculous and authoritarian cold war has been asked by his constituents to read Saltant.

Corporate coverage, what about page per page all the other pubs together. Keep it up people.

Frankly Yours
Raymond Sticker

Cafeteria Rack—Off?

Yes! It is about time something was done about the cafeteria. Various student politicians have stated their wish to improve standards yet nothing happens. Articles are run showing its PF (Professor's) hideous and its inefficiency — yet nothing happens. Letters appear in Saltant protesting at the shut as shut up — yet nothing happens. One begins to suspect either a complicity or a take-off. Any comments anyone?

Yours in anticipation revolution.
S. Mark

COPY DEADLINES
Contributions should be typed or written legally double spaced on one side of the paper only, and should be in the hands of the Editors by Wed-

nesday evening. Late contributions will also be considered.

ADVERTISING
Our advertising manager is Brian Hargreaves, phone 70-3191 ex. 75 or 81 at Saltant, or 764-4871 at home.

SALTANT OFFICE
1st Floor, University Building, Physics Block, University of Auckland P.O. Box 1347, Wellington, New Zealand

EASTERN CULTURAL CONCERT

MAIN ITEMS

The Red Silk Dance

With exuberant spirit and sprightly posture the dance reflects the animation and vigour of your culture. The Bamboo Dance

The Bamboo Dance

Describes the suffering and unity of the farmers throughout the paddy-plowing season.

When the Harbour is Closed

A great dance portraying the hard life of the East Coast fishermen.

Yellow Rain

Depicts the happiness and suffering of the residents of Nanking.

Rubber Tree — Our Beloved Mother

An action-song reflecting the rubber tappers livelihood.

Spring is over

Spring is a symbol of happiness and courage and determination.

We want to Live

A sketch portraying the hardships of the rubber tappers. Books! Books! Books!

A dance which describes the dream of a great nation. The three-hour performance also includes chorus, harmonica solo, Chinese flute etc.

Some of the above items are created by the Chinese National University of Singapore, The Chinese University of Hong Kong and the Chinese Cultural Centre of Singapore. All welcome! All welcome! All welcome! All welcome!

PLACE: Memorial Theatre (VWL)
DATE: August 21, 1973
TIME: 7:30 p.m.

Tickets are on sale in the Student Office ($1 per person).

Organised by the Chinese Language Club, Otago University.