Norm's Damp Squib
And China's Atomic Blast

by Rob Campbell

The news that China had exploded a nuclear device in recent days reached New Zealand just as the frigate Orage left for its Pacific cruise in connection with the French Bomb Tests at Mururoa. Not surprisingly, many people were shocked by China's action, as much work has been done in this country building opposition to such tests. The leading reactions came from Norm Kirk and Peace Media's Barry Micaclce. Micaclce has a long history of anti-communism which goes back before the bomb test became trendy. When he was running the local Committee on Vietnam he used to send telegrams to Ho Chi Minh telling him to give up fighting. And it was under his "leadership" that members of the Communist Party were proscribed from joining the Committee on Vietnam. Kirk was no better at spotting symptoms of an evil but he's never been strong on discerning the political reality behind it.

Kirk's strongly worded protest is an open violation of the principle of non-interference in one another's affairs enunciated when New Zealand recognised China. Since December 21, 1972, when New Zealand recognised China on the basis of the Five Principles of Peaceful Coexistence, Kirk has shown no interest or sympathy for the Chinese other than a cringing attempt to establish trade links.

The Chinese Position

The Chinese position on nuclear testing has been clear for many years, though there have been systematic attempts to distort it. As an issue of foreign policy, the issue of nuclear arms falls within the ambit of the Five Principles and also within the clear statement that "At no time, neither today nor ever in the future, will China be a superpower subjecting others to aggression, subversion, control, interference or bullying." (Peking Review, April 20, 1973) On the question of the use of arms Chinese representatives have repeatedly made it clear the China believes that it is not arms that lead to war. "The crucial question is who works the arms and what kind of policy they serve:" (Peking Review, Nov, 1972.) A more opposition to arms in themselves is pointless, as it overlocks the different uses to which arms may be put, at the simplest level it squares attack with defence. Such a position is one which plays directly into the hands of those already holding the dominant power in the world. China has always been in favour of disarmament, but has opposed the use of this just aspiration on the part of people striving for peace, by those who wish to cover their own world hegemony.

Treaty Hoaxes

At the present time, this specifically means the nuclear super-powers - the USSR and the USA. The continual "partial nuclear test-ban treaty" and the "treaty of non-proliferation of nuclear weapons have never been 'anything more than a hoax'." "In our opinion," said Chen Chi at the United Nations last year, "if there is to be disarmament it should be genuine disarmament, and it must not be used as a slogan to deceive the people. If a world disarmament conference is called, it must contribute to the promotion of the struggle of the peace-loving people of the world for the complete prohibition and thorough destruction of nuclear weapons and must not serve to lull and hoodwink them."

Quite clearly the present world situation, where the dual super-power imperialisims attempt to divide the world into "peaceful" spheres of influence, and thus of nuclear disarmament or indeed any disarmament is quite pointless. It does however suit the two super-powers, for two reasons. First, they both already have enough nuclear bombs to destroy life on our planet. Second, nuclear warfare is to a certain extent by-passed for them by other conventional warfare and the vastly increased biological warfare they have developed. As Chen Chii put it, "The actual situation is that the overwhelming majority of countries in the world are being subjected to the threat by nuclear weapons to be first degree...To convene the world disarmament conference under such conditions is in effect demanding that these countries accept 'terms of surrender' under the nuclear threat."

In these circumstances the Chinese see themselves as developing nuclear weapons "solely for the purpose of defence and for breaking the nuclear monopoly and ultimately eliminating nuclear weapons and nuclear war." (Peking Review, June 16, 1972)

Environmental Effects

On the question of the environmental effects of nuclear testing, which appear to worry the present anti-Chinese lobby far more than the quite concrete destruction being daily carried by conventional means, China has already run across New Zealand's timorous aspirations as a watchdog. At the United Nations Conference on the Environment China voted against the New Zealand resolution condemning nuclear tests. How heartless, how irresponsible! But where was New Zealand when China immediately before submitted a resolution calling for destruction of all nuclear and biochemical weapons be first implementated by an agreement by all powers never to use the weapons they had. Of course, the Chinese position was never passed.

China has continually reiterated that it desires neither testing grounds nor any nuclear or military bases outside her own borders - a position most recently outlined by Foreign Minister Chi Peng-fei in November 1972 when signing the Pact for a Nuclear Weapon Free Zone in Latin America. All of these initiatives and positions are ignored by those who, in opposing the French Tests, see themselves in a new world-reformer role.

History Behind China's Attitude

by Graeme Clarke

The Chinese attitude to nuclear weapons is verified by historical facts. Eisenhower threatened the Chinese and North Koreans during the Korean war with nuclear attack. These threats compelled the Chinese and Koreans to negotiate an end to the war on American terms. As Burchett shows in his book, North of the River, it was the US who adopted an unreasonable attitude and prolonged talks and they used nuclear threats to bolster their position.

This was not an isolated instance of attempted nuclear blackmail by the US. During the Vietnam war Nixon constantly refused to rule out the use of nuclear weapons against North Vietnam. It was probably only the limited Chinese nuclear capacity, and their willingness to retaliate, that stopped Nixon from making history repeat itself.

US contingency plans for a nuclear attack on China are a well-known fact. They were devised by the Rand Corporation in the event that US escalation of the Vietnam war provoked direct Chinese military assistance in Vietnam. The Chinese analysis of the nuclear arms race has proved to be the correct one. US imperialism will never blow up the world, which they have the capacity to do, as well as, to destroy the reason for their existence. They want world hegemony, along with the USSR, to ensure their profits. No world equals no profits. US imperialists and Soviet social imperialists want nuclear weapons for limited local war to increase their diplomatic power.

The Chinese have publically stated on numerous occasions that they will never be the first nuclear powers. The US and USSR have never given any such undertakings for that would undermine the credibility of any attack that they might make. Progressive nations should not allow themselves to be blackmailed into submission because they lack a nuclear arsenal. In this context the event of another Chinese nuclear test can hardly be considered an aggressive or hostile act.

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201 What to read if you didn't understand a word of it!
When it comes down to the nitty-gritty, perhaps students are not as pissed off with Salient as some people would have us believe. Perhaps the mounting discontent with all those nasty things that those commie editors have been saying was more apparent than real. When students were finally given a chance to get the Reds at last Friday's Forum, the total turnout was a mere three hundred, plus Roger Cruickshank. Considering that a hundred people normally eat their lunch in the Union Hall anyway, and that another five thousand, eight hundred students never made it, the Trotskyite's anti-Salient raves seem a little inappropriate.

But the complaints that were made from this small remaining group of Jesus-Freaks, commie-haters and others who had come to laugh were hardly plentiful either. One bunch of idiots thought that there weren't enough right-wing articles for their taste, but refused to do anything about it. Someone else had been upset by a cartoon from the pernicious pen of Don Franks, at the bottom of one of their articles. And then there was the Wrecker who wanted to see his name in print more often on the sports page. (We hope the subtle reference here will satisfy his ego for this week!) And then of course, there was George Fyson.

Considering all the complaints that the Trots have been making - at meetings, in their bastard "Censored Stories", and in their "Socialist Fiction" newspaper - their performance on this occasion was, to say the least, rather dismal. All George Fyson could find to complain about was not enough of his (or Ted Marshall's, or Peter Rotherham's) articles had been printed. Perhaps George should learn to write the Trots' articles better. So George left, refusing to deny that he was anti-communist, which is, I suppose, pretty conclusive proof that all their YS activism is only a front for neo-fascism. No wonder Stalin presented Leon with an ice-axe. Then suddenly it seemed as if someone was going to criticize Salient. A plaintive shout - "I don't like it, I can't read it, and I can't understand it". There was a rushed silence, but then the voice continued: "...and my mummy doesn't either."

But, no, nobody has really got any complaints to make about our Salient or our editors. They are absolved from blame by the massive vote of confidence in them by the non-attendance at the Forum, and the failure to inflct any damaging criticism. This is indeed a mandate for the continuation of present editorial policy.

--- by David Tipe (recently appointed SRC Forum Convenor)
Why I am pissed off with the P.V.

If, on a Friday night, you have allowed your workaday, workaday past down the drain, and are yawning for a new, exciting, perhaps even front-page, headline of interest, you have the People's Voice to thank. You may, if you are exceptionally committed or kind hearted, have purchased a copy for eight cents, donated the change from ten cents to the cause, and dashed to the Duke to swap your new possession for a copy of War Cry. If you are an age tripper, you have possibly bought another copy of three weeks later to read "Fred 2 cents" in the donation box, along with "Peggy 50 cents" and "Haa Mate - 32 cents." You are by now a well-informed, reader and supporter of the People's Voice, organ of the Communist Party of New Zealand. Indeed you would have been eligible to attend a criticism session on the P.V. held last Sunday.

Ten people turned up, which no doubt reflects the distribution of the paper among the masses, the New Zealanders would not be surprised at such a lack of response, but there are many others who would be shocked indeed the Communist Party is perhaps New Zealand's oldest known political party, and the P.V. is standard fare for Chinese learning English, and keeping up on world affairs. To them it comes as a shock to learn that there is not arm's length struggle in New Zealand, indeed it is as a shock equal to that which the local communists would experience if it ever came. They are victims in a miasma of the deluded world view of the People's Voice.

The session on the People's Voice, was however a salutary lesson in illuminating clearly what is needed, by way of negative example in the building of the left wing press in New Zealand. A catalogue of mistakes of the P.V. is essential to this task as most of the classical works of Marxism. Consider the main points of criticism that emerged in discussion.

The question of slovenly, predictable appearance of graphics and layouts. This fault is largely due to the - in a sense - mandated process of production of the P.V. using modern office equipment, such as that used by Salient, is possible to provide a lively, constantly changing layout corresponding to changing demands of style and content. Of course, such printing equipment lies solely in the hands of commercial printers - a problem which a recent Alternative Newspaper Conference Berned out. Most of the Alternative people however, were worried about their inability to print tit, boom, and label. A paper with the outlook of Marxist politics is not likely to need to indulge in any of these activities and the fact is that at present there is virtually none of the copy of the P.V.

Plunket Medal
67th Annual Plunket Medal Oratory Contest - University Memorial Theatre at 8pm next Friday evening, July 6.

WHAT IS ORATORY?
Oratory can be defined as a high form of public speaking. Public speaking (e.g. university debating) tends to be coldly, intellectually, sometimes informative but mostly rather boring. Oratory seeks a wider response through appealing not only to the mind but stirring the emotions.

Success in persuading and moving people is the test of whether a speech is an oration. Style is unimportant, effect is the crucial factor. Pomposity and eloquence are sometimes associated with oratory. In fact they fail abysmally in oratory because they neither reach nor move anybody.

Few of the great orations of history have been made at oratory contests. Most have been made in response to real-life situations. Although oratory contests are somewhat artificial, Plunket Medal frequently produces results that can properly be termed oratory.

Plunket Medal was established by the Debating Society in 1905 as an oration contest between the Governor, Lord Plunket, Despere, or maybe because of the incessant criticism it is the most popular. Plunket Medal has become known as the top contest of its kind in New Zealand. It has attracted much diverse contestants as Gary Powles, Pat Jack, Conrad Bollinger, Orin Gager, John Waerek and David Shand.

The ‘Truth’ on... Sin in the Suburbs

--by R.W. Steele

In Salient 13 we published an insert which made lengthy mention of the dubious journalistic practices used by the newspaper “Truth.” A copy came into the hands of some Porirua people who happened to be suffering from “Truth’s” tactics, so they got in touch with us to tell us the side they knew of the story on the back page of “Truth,” June 19:

The story, headed “A Life of Hell” with their... NIGHTMARE NEIGHBOUR was allegedly written from complaints made by the neighbours of a certain Porirua woman who had often had young people round at her house. The story is no exception to the rule that if you’ve read one “Truth” tale you’ve read them all. The neighbours had had enough of “drunken parties, foul language, obscene suggestions and fights” they alleged went on at the house, so they went prattling to “Truth” who not only lapped it up but also fleshed it out at the mouth. The housewives – most of them with young families are disgusted and alarmed at the activities of gangs of louts, college girls and a young woman neighbour.

“Truth” carries on the story with a blow-by-blow list of all the offences alleged to have been committed. They include details of schoolgirls wearing their uniforms into the house and changing into jeans! Crime! All night parties, occasional fighting, and fooling around with old cars! All of which sounds like the typical, often high-spirited behaviour of young people to us, and none of which sounds offensive.

There are some slightly more serious charges. Somebody urinated on a neighbour’s fence, somebody made an ‘obscene’ suggestion to a neighbour and ‘men sometimes are half-naked and can be seen’ making love’ when curtains are not drawn.’

So “Truth” added it all up, threw in a few hysterical quotes from uptight residents, and produced one of their made-to-formula sensations.

They omitted to do one thing. They never talked to any of the young people involved. If they had, they would never have published the story, because the young people firmly believe that they have done nothing wrong and they believe in the integrity of the woman who made her house open to them. Maybe that’s not so surprising. But “Truth” should have also taken note of what the parents of the young people involved think. Because they are right behind their children.

A meeting was held in Porirua shortly after the story came out. It had done its damage: the woman’s name was blackened and so were the young people by association. They turned out in force to repudiate what “Truth” had said, and some parents came along to. “Truth” was invited to hear the other side of the story - but no reporter turned up.

After that meeting we spoke to some Porirua women who had no qualms about their children going to the house. But they aren’t going there any more, because a national newspaper has said they’re up to no good and it’s mighty hard for an individual or small group to disprove what is said by something the size of “Truth.”

Most of the young people are moping at home now, or travelling into Wellington for their leisure. One had said “Now we have to hang around on the streets, Mum."

The parents we talked to had investigated all of “Truth’s” claims and weren’t impressed by any of them. The ‘obscene suggestion’ wasn’t made, but the woman had been standing, staring for so long that it wasn’t entirely unprowoked. The only nakedness they, or their children, knew of was when men took off their shirts while working on their cars in the sunshine. The parents believed that no “making love” went on. And whether or not it did, it is of no concern to “Truth” and is only of concern to neighbours if they want to peer through windows.

The only perverse aspect of the story is “Truth’s” involvement in it. It was no accident that the “Truth” reporter talked only to angry neighbours and failed to talk to the people actually involved in the story. Even if he had, it is likely that “Truth’s” sub-editors and editors would have hacked it out. “It” is only ill-digested on a presenting the “nordic” side of any story, and it is time that the widespread myths, that “Truth” acts as a watchdog on society, is utterly dispelled.

It is time that this paper took a look at the causes of social problems rather than look at, and in this case distort, the symptoms. Because the lack of social amenities for youth in a city like Porirua is a definite social problem. “Truth” should be probing the government and the local bodies to do something constructive about it, rather than smearing the well-intentioned efforts of a few private citizens.
Through Students' Eyes

When the 1971 Student delegation to China returned to New Zealand, Bob Willson of Gisborne was conducted on the tour with three of them: Paul Grociny, Kitty Heysolland and Frank Hogan. What follows is part of that interview.

BOB: Has any one of you come back with an awesome impression of China?
FRANK: What impressed me most is the co-operation, ability, dedication and work and, yes, we have a Marxist-Leninist ideal and Mao Tse-Tung has applied this to Chinese history.
PAUL: I am most impressed. Frank, how did you feel about your visit?
FRANK: I got the same impression; the masses, the people, the energy the both of us were generating the revolution themselves.
GREATLY: You felt that you were living the very essence of China.
FRANK: Yes — since the Cultural Revolution there is a revolution going on day by day in Mainland China. It's really hard to explain in words and I'm not sure how the revolution is perhaps more subtle than Mao Tse-Tung's thought and the way he wanted it to be created.
PAUL: But in the revolution it's a conscious, total effort and we were not involved?
FRANK: Our characteristics are mostly intro- ductory in character and has led to a fracturing of social harmony.
Kitty: Our impression was that we were involved, totally involved, and we aren't. That's just it.
FRANK: And you're implying that this is good?
PAUL: Well, that's the way it felt. There was this basic feeling of unity and community that was everywhere. There's tremendous enthusiasm, you get a great feeling out of being with these people; there was just no alienation at all. They were all united in that movement. There is a purpose. They had a future which is something we have been lacking in our society; I think you live for today.
FRANK: Yes. I hate to ask what may seem a trite question, but: they were interested in the future. But would you say the individuals are happy, more satisfied?
PAUL: In my view certainly were. Because the purpose we were talking about in very broad, very general terms, the idea of community and that idea of unity, the idea that they were fighting to achieve, that idea of unity, was very strong indeed. That was the commitment of the individual to an ideal of community, or at least the commitment of the individual to that ideal of community. That was their religion and it was their creed and a very powerful one.
FRANK: Are you saying that the Chinese people are not interested in the individual?
PAUL: No, they are. There is a great deal of individualism, of being concerned for oneself. In fact the main complaint I heard was that some Chineses feel the individual is not being considered enough. But the social thing is more important. The society is more important, they feel, than the individual.
FRANK: In China society today the distinction is not important. The individual is working for the community, but so does everyone else. The distinction is not important, and that may be the reason they have a great deal more contentment than we do. As though he's willing all his efforts out and getting no return. Morally they seem to be a much healthier, much finer society. It's just that the term of freedom as we understand it is different.
PAUL: The freedoms you're talking about, the freedoms that we in our society would refer to under the general heading of Civil Liberties, they are not as liberating as the whole community. In a sense I feel they are quite right, and I didn't need to go to China to learn that. They are interested in freedom from explo- itation. In a sense our society is interested in freedom from the individual to do what the individual likes: personally I have never been able to understand what the individual is. But what the individual is is free. You do not have freedom of individuality, you are going to be, when they've achieved their unity or ideal to become free individuals.
FRANK: Can the individual develop far more and suppress individuality. We had discussions with people on the streets and there was one thing that was an important thing. They could argue, reason and answer tricky questions that we'd pose.
PAUL: Well, I have heard in some of the discussions we had with students, particularly at one of the universities in Peking where they were quite open about the disagreements there are and when people would argue that they had had a Marxist-Leninist ideal and Mao Tse-Tung has applied this to Chinese history. It's quite open and people are very free.
FRANK: People were very open in their admission of past differences and past disagreements among themselves. What impressed me most and I wonder if you'll agree with this Frank, was that there seemed to be no common agreement about the need for unity; not necessarily a previous agreement about the particular di- vision that they would end up taking but an agreement that whatever that direction they would be there together.
PAUL: Right. And this idea of expansion or imperialism is to them the worst possible characteristic of the Chinese revolution. And I think they are right. And I think that was the theme they used. Because it wasn't an assumption; they were talk about the pressure on them, unnatural pressure. They still have to work, here is more and more of the assessment of the efficiency or effectiveness of the Chinese people and political system and whether he can get his idea across. That's the idea of national level, that is.
FRANK: Yes, and you said that before, the teachers saw themselves in a position of national security. They feel they have nothing to lose.
PAUL: Right. And this idea of self-sufficiency has been ingrained into their whole way of thinking so they would say, even by aiding a revolu- tionary people of one country we can help them to bring about their revolution, it would not be worth it unless they can do it for them- selves, because if they don't do it themselves it will not be totally successful. So one has to wait until the revolutionary spirit is good enough to form the country itself. The reason behind the Chinese outlook is fairly clear.
FRANK: The similarity of the set-up with that of how we set up the society.
PAUL: The Chinese are not interested in the Chinese Revolution.
FRANK: No, surely not.
PAUL: Of course, not at all the reason is very straightforward and very simple. The Chinese revolu- tion is a Chinese revolution and it will not have any application in India or India-China or New Zealand. These people are going to have to sort out their own problems for themselves. As a result in the modern countries concerned the Chinese are not interested in exporting their revolution to the rest of the world. It is totally applicable only to the Chinese situation and the Chinese people. And the Chinese way of thinking is simply the emphasis of the way it was presented to us. So their commitment to revolutionary struggles elsewhere is a moral commitment, not in any way an indication that the Chinese are inter- ested in exporting their specific ideas of revolution into any other country.
Do you think it could conceivably happen, as has been feared, that China's resolution of oppressed peoples of different skis, of quite different social backgrounds, could come to the Western world? Could it happen in a Chinese sense?
FRANK: No, I really don't think so.
PAUL: The most important thing is that they be- lieve in the People of the World. And they will support the people of the world in their struggle for freedom. They are forever opposing imperialist intrusions and the rising of oppressed peoples against imperialism. But for them it actually represents Chinese revolution and imperialism. They're going to get moral aid and sometimes material aid, like they're giving to the North Vietnamese, but they can't give anything else — that would be imperialistic be- cause it's the same idea as capitalising on people's movements, and trying to influence them would form the Chinese view of a policy of self-reliance and in a crude way you could say this.
On a national level, that is?
PAUL: Yes, and you could say this, that unless our people have this freedom of expression, this freedom for thought, they are not doing anything worth doing. This idea of self-sufficiency has been ingrained into their whole way of thinking so they would say, even by aiding a revolu- tionary people of one country we can help them to bring about their revolution, it would not be worth it unless they can do it for them- selves, because if they don't do it themselves it will not be totally successful. So one has to wait until the revolutionary spirit is good enough to form the country itself. The reason behind the Chinese outlook is fairly clear. A characteristic that is well ingrained is not only the idea of self-reliance, but the idea of self-organization in community and how and when they would the Chinese realism of the RCP and the Chinese realism of the RCP are very convinced of the need for what we call a policy of self-reliance and in a crude way you could say this.
FRANK: Yes, the primary school in Nanking I thought was very educational. I was impressed to see that no one is going to be seen to be an obstacle to progress, that is one step away from the collapse of that revolution, the way and practice have to be very closely in touch with each other. The Chinese idea, the the Chinese idea that is these ideas that dominate China today, I feel.
PAUL: You visited schools and universities. Would you like to compare and contrast, at least give a few impressions. You visited a primary school.
FRANK: Yeah. The primary school in Nanking. I think it is the idea that education is there to ensure that no one is going to be seen, that there is no advantage or privilege for those people who we would call our terms of
The students... an appreciation of the people... has... the revolution, the revolutionary struggle elsewhere is a moral commitment, not in any way an indication that the Chinese are interested in exporting their specific ideas of revolution into any other country.
PAUL: Well, we don't have any one classroom in practice. We just sort of looked through the windows. We couldn't find the teacher at first.
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PAUL: We have no classroom in practice. We just sort of looked through the windows. We couldn't find the teacher at first.
FRANK: Would you say that there was any more in- duction or instruction than, say, in the New Zealand primary school system?
PAUL: Well, I didn't feel there was. When we were being entertained by some of our school students I couldn't help thinking of what (and perhaps still call) Sunday School indoctrination and that type of thing. Sunday School children sing particular hymns and recite particular verses. I found it really familiar. It didn't seem to me that was any more indoctrination than what I experienced in my own upbringing.
FRANK: I had a religious education too and I felt that there were a lot of inculcations, a lot of unspoken indoctrination, particularly in the schools in China there seemed to be a healthy education system.
FRANK: Well, I don't think there was. We were being entertained by some of our school students and I couldn't help thinking of what (and perhaps still call) Sunday School indoctrination and that type of thing. Sunday School children sing particular hymns and recite particular verses. I found it really familiar. It didn't seem to me that was any more indoctrination than what I experienced in my own upbringing.
PAUL: We have no classroom in practice within the framework in which things are taken. This appears to me to be so. From one of the universities in Peking they told us that they have had in the early part of the Cultural Revolution the students don't have very strong ones and it took them sometime to talk them out. And still today they have disagreements over the application of theory, the way in which theory is going to be put into practice. There were quite some things to be quite happy about; it was part of their social progress. There were other forms...
of disappointment, e.g. perhaps where one person found himself out of touch with what was going on around him. Well, in New Zealand the general response, and this applies to much of the world, is to say that there must be something wrong with society and that it must be doing something wrong to the source of the problem. The Chinese do exactly the opposite. They immediately turn to themselves, and they say, ‘If I’m not in touch there must be something wrong with me.’ Is it that there has come to be so different to what is going on about me?’

And the result of this attitude is not to put the blame onto something external, interpersonal, to recognize that it is within the person’s own ability to adjust or to understand what is happening in his own environment. Everyone recognized this and when someone was in such a position other people helped them, also they felt they were responsible for his dissatisfaction: so they were all helping each other. It is this communal understanding, this way in which they are constantly aware of the need to work together to solve their communal problems which constitutes their unity.

This communism very much seems to me, with what is current in N.Z. America, England, etc., where many young people hold widely differing views from those of which they have been brought up. You can this August measure whether all of the students of New Zealand, towards whom we have high hopes of being able to do something in our society, will have achieved any political democracy for people to be like this in China or do they not? You can say that they are not, but you are not saying that they disagree very peacefully, that they all understand unity at the end of their disagreement.

PAUL: Well, they certainly didn’t disagree peacefully during the Cultural Revolution and from what we were told I would say something. They disagreed as they have been anywhere else in the world. Real results are achieved long, not by the discussion, the discussion is in the dynamics of the society; the endings are very different. It is unity because there is a process of dynamic social change taking place and for university students, for example, there is a constant pro- cess of reforming the educational system. Reforming the universities: this is part of their life, and (and this is exactly the reverse of what one used to understand the situation) there has a direct change with time the changing taking place. You see, the idea of change is built into the system, not the idea of an established method or an established form. The idea of continuous change is built into the system and the students are guaranteed an opportunity to affect the directions which this change is to take. Their new points make the situation very different from that which I have experienced in New Zealand. And it is to me very understandable that even though students found themselves in a minority from time to time they were happy to accept the enlightened line that most of the students were able to agree upon.

Lastly, there is an apparent parity that people like yourselves who have been brought up in New Zealand in what we might term a more open society or at least in a certain sense of the world, a more free society, having visited China, have obviously been impressed. Your points are good in the sense that you’ve been visited, which you tend to consider with your own. In a sense it is a parity here because you’re in a position in a certain environment to judge and assess the situation and there is no parity: it may be because of the education you’ve received, that you can take the rational and free sees that you can in the Chinese society? Could that be correct?

FRANK: I don’t think it is because of, but in itself.

Can we see it the other way round: Would a 19 or 20 year old Chinese now be able to see the same free arise with the same social freedom that you have made of it?

PAUL: Well, I certainly think that we are doing this indirectly through the information you. They are making points very similar to our own in many cases.

Some idea of the consciousness of nurses today and make them battle for liberation. All Florence’s efforts did not succeed in breaking down the objections of medical men of the era to female nurses. Proof that they were 200% better (as all women in all male-dominated system need to be today) and the fact that they need be paid only half as much as men, finally achieving acceptance by the (then) male doctors. Here was the start of male exploitation of female nurses.

The attitudes of male physicians is one of the most important problems in nursing today, the males being emphasised because they are in the majority in the medical profession. Although more women are entering medicine these days there is not active encouraging. Either from this established curriculum in medical school. Male dominance may not be as drastic as in the 1880’s when male students threw pieces of human flesh at a female entering medicine, but nevertheless the usual forces, subtle and not so subtle are at work in perpetuating the myths against women entering male-dominated field. For example, it is said that to train a woman as a doctor is a waste of money because she will probably get married, will not work the way the man does. This is an accepted as much because people expect doctors to be men and so on.

We have so much influence on nursing? Doctors DO have a great deal of influence in many areas of our social and economic life.

Some idea of the conditions and social pressure faced by this radical woman in those times should help to raise the

It would be simplistic to blame all theills of nursing on the attitudes of the doctors. There are other sources of dissatisfaction which are making large percentages of nurses drop out before finishing their courses, and causing many qualified women to be reluctant to practice. The roots of modern nursing lie in religion and the military system. These influences are still obvious today. The nurse who succeeds is a conformist. Nurses are required to do, not to think. Anyone who survives the three months of intensive brainwashing in preliminary training, school where the most arduously dominating treatment is rationalized under the headings of “Hospital Courtesy” and “Ethics” as being necessary for the patient, and desires to protest, question or show any sort of initiative is persecuted and/or some way is found of diminishing her or him.

Morale attitudes pervade in the nurses’ residences where trainees who have responsibilities for the lives of nurses while on duty are treated as untrustworthy children when off duty. Petty rules and regulations are enforced in the interests of the patient. This form of emotional blackmail which is not unusual in many countries is ironic in that the patient is often the one who suffers as a result of it. Those nurses who stick out their training and emerge fully of idealism, soon realize that no freedom has been gained. They are imprisoned in the boot-licking hierarchy, and they can only change things by going out of the system.

Nurses could do so much to humanize the nursing service and to ensure that more meaningful satisfaction to nurses and brothers in the job. First they have to get rid of the mother-wife/servantfemale image. The women (and this is aimed at women as they are still in the majority) must start seeing themselves as leaders and initiators, they must demand more respect and an equal status in the health system. The men entering the profession are not going to do it for them—far from it. The Women’s Liberation Movement has gone a long way towards improving women’s social image and making them more effective human beings. A Nurse’s Liberation Movement is needed to do the same for nurses.

— Hazel Irvine
The Growing Pains of Tony’s Baby

by Lynnette Collins

Brunt agreed to the vacuum which the move created in the Party needed filling and while those who were the beneficiaries of this ideology were happy with developments, supporters in outlying areas and the small branches were not. By way of compromise, Wellington – thought by Brunt to be the strongest in support for Values – was given power by the Conference to establish a National Secretariat. Brunt returned to Wellington holding the opinion that he had been outfoxed by Salmon. The “We need you Tony” chorus from that section on playing electoral politics convinced him that Conference’s decision was not in the Party’s best interests. It became obvious that in the absence of a formally elected leaders, the top dog in Wellington would be top-dog in the Party. Brunt remained, for the time being, acting regional co-director. Control in Wellington became the essence of his holding strategy. Salmon became an important figure in Brunt’s strategy since Brunt suspected Salmon of having the leadership for the next election. Those in the Party closest to Salmon emphatically deny that this is so.

Upstaging

Early in March a meeting was held to discuss how to organise the Wellington Region in light of the discussion at National Conference. The existing executive (of which Brunt was the only member) was (justifiably) worried about the retention of interest groups combing within their ambit research and activist sections. Guy Salmon and John Bartram (appalled at the approach) were delegated to meet next day to formulate an organisational plan for the executive to consider. In response to a question Bartram was told by Brunt that he was not to, he was not to, to disclose the contents of the paper at that stage. Bartram contacted Salmon who said that he had already been telephoned and told by Brunt that Bartram had considered the matter sufficiently and that no real advantage would be gained by discussion. By the time of the recollection, Bartram talked to as many members of the 19-man executive as he could, but he found that none of them was aware of Brunt’s involvement. In an effort to gather support, had told some of them what was to be in his paper, the response of which was that everybody was too large and that six of the current executive would have to go. Apparently Brunt cited as authority for this proposition a study he had read on the psychology of organisational efficiency.

Brunt reacted sharply by calling an executive meeting to discuss whether any of the previous executive meeting (empowering Bartram and Salmon to write a paper) should be reaffirmed. Brunt of course was not pleased but was uncertain of whether or not he should attend. After reversing his decision a number of times he decided to attend. The meeting was something of a farce. Brunt initiated the discussion by reading out his proposals for reorganisation. The present executive, he said, had the confidence of only a handful of people, and appealing to that confidence was to be contrary to the new executive’s ideas.

A Purge of the Willful

Things thus appeared to be going well for Brunt – he at least seemed to think so. He wrote a letter to a Party member in the Alliance which he had “pursed” the Wellington executive of eight members, adding that he had got rid of “the wilful young Guy Salmon, the architect of this present malaise. The first meeting of the Regional Secretariat formed by Brunt was early April. To this group used to be an opponent Bartram was invited. He was not, however, invited to a subsequent meeting. Although the Wellington executive who had decided to stand as candidates on any Regional Council that was established this decision was not implemented after the all-important Regional meeting on May 31, the man who had been regional co-director was elected.

Prior to this meeting, Salient put the suggestion to Brunt, then acting regional co-coordinator, that the co-coordinator for the Wellington Region would in effect be leader of the Party. “It is possible that in the media’s eyes I would still be, but as leader of the Party. In no way is the party from the left to the fund of leadership, had only ever been elected to the position of co-coordinator) to form a new executive. One of those elected was the man acknowledged in redaction, John Bartram, who said the Party should adopt the function of a social action group as its approach rather than a political party
Brunt’s performance as acting co-ordinator in the light of the organisational wrangle and because he did not want Brunt’s organisational proposals prematurely legitimised by Brunt’s probable election as regional co-ordinator. The Chairman, however, ignored the motion and began to talk about the need for a regional co-ordinator. Brunt was elected unopposed. Brunt then proposed that a regional council be established comprising 23 people - 10 more than the figure he’d earlier cited as being the maximum compatible with efficiency. This council was to be the supreme governing authority for the Wellington Region, but its powers were undefined.

Some Values members claim that this executive will not be dominated by Brunt and his friends, pointing to the fact that a proportion of the members are selected by the branches of the Region. This argument is weakened by the consideration that most of the branches are some distance from Wellington (for example, the Palermo North branch) and could not really be expected to send representatives to weekly, or even fortnightly meetings. Furthermore, to the extent that they do attend these branches will apparently rotate their representatives who will thus be prevented from developing the necessary continuity of knowledge to combat the machinations of a central bureaucracy.

Bartram was again dissatisfied and wrote to Brunt, calling on him to resign and protesting the treatment his motion had received at the hands of Tindall. A meeting of six (see above) of the 23-member council unanimously rejected Bartram’s letter, saying that to do otherwise would necessitate another general meeting what’s leadership for if not to make decisions? Bartram was subsequently asked to deliver a letter arguing his case to the Deputy Coordinator, Martin Lequerter (select- ed by Brunt and approved by the Regional meeting of May 31) by Monday, June 18. He was subsequently in- formed that a further meeting of the council to consider his letter would be held at the home of Dave West on Wednesday, June 20. West, however, had previously told Bartram that he had been invited to join the council but had refused. In the event, the meeting was held a day earlier than scheduled, Bartram being neither informed nor invited.

The situation was further complicated by the fact that Bartram wrote an article for the Dominion mildly critical of the direction the Party is taking. After publication he was contacted by Joan Beaufort, candidate for Bart- ram’s electorate at the election, who said she had been contacted by a member of the regional council and that the article was objectionable. She hadn’t, at that point, read it. Bartram asked who had contacted her and she said “Martin”. Bartram understood her to mean Martin Lequerter. After she had read the article, however, Beaufort rang Bartram back, indicating that she thought the article praiseworthy. During this conversation she added that it was Brunt who had contacted her, not Lequerter. If Beaufort was satisfied with the article, how- ever, Brunt was not. According to one source he initially contemplated disenfranchising Bartram’s branch, the Kapi-Mans branch, but considered it, in the event, with going out to give the branch a “pop talk” at a meeting to which Bartram was again not invited.

Tony’s Baby

Those now on the outer - typified by Bartram, Allum and Salmon - see the arguments as being between the activists and Brunt backed by general membership. “The Values Party is regarded by Tony as his baby,” says one ex-member, “and he expects any move which seems to challenge patience.” “Brunt started the Party,” says another, “and now seems about to finish it. The truth was that the Party began to outgrow Brunt under the influence of its activists. Brunt put up to any further growth by ridding himself of challenge with the aid of his friends and the non activist membership.”

For the moment Brunt seems safe, the Party skeletal, perhaps finished. If all seems a pity, for the Values Party bit upon one of the conflicts of the era: the lack of fit, as one writer has described it, between old theories and new sentiments. The Party’s failure seems to have been the failure to recognise the fact that there is also a lack of fit between new sentiments and the institutions of the old theories served. In turning away from the social action approach advocated by Allum and others and towards the electoral aspirations of Tony Brunt the general membership seems to have an approach that contradicts all the Party claimed to stand for.
Well, do you want my comments on Rama?

Well, we may as well get into Rama, yes. Well... perhaps I could tell you my, my history with Rama. I got into it because I was asked to deliver an address which I did at the landlord's association's inaugural meeting. I definitely delirited from becoming too actively involved because its not really my field. But nevertheless, I've had the contact with people, like Rippon and I said to them about, what's the story on this Rama fellow? There was sort of general murrmuring and so on and so I said, "Is he a member?" and they said, "Oh, no, he's not, we've probably wouldn't have him" and this sort of thing and that settled that. Now, like every one else I assumed that Rama was a villain and I was prepared to come up against Tizard in Auckland. He said, "What about the likes of Rama, there are some around?" and... I said, "What's the story on Rama?" Still rather naively and innocently assuming that he was a villain. He said, "I don't know..." and..." and I kept on asking this question and I started getting a little bit curious because I couldn't pinpoint from exactly what this fellow had done. There were only general sort of mutterings about high rents and nocturnal bloody visits to collect it on and so on. So I went down and watched the court case which is how I got interested in this Raman thing.

Well, can I just finish what I was saying then because I must say that I am not qualified to spell out all the reasons that I outlined. Rama's son, not the articulate son. That was, I think, the other one, who's forgery to the came after. He had watched Rippon go through a grillling and he was pretty bloody nervous and bewildered when he went into the war. You there? Yes.

You'll no doubt recall that what I am saying is rather off the point.

Yes, but I rather point out that there was no more infarociliar than the tenants themselves. Yes that may well be true. In fact, I would probably agree with you if you can assess these things on face value. From what I could see of what I assumed the tenants standing in the back in the... I would agree with you. Young Rama got into the box, and when I was in the box, the concept of questions that I'm just here, that I'm mentioning the Rama. In fact, in August, I should have wanted to carry on and he wanted me to dress up another issue which I think was unnecessary. Further, he wanted the girls to compete as $25 for the prize of the Bath. Although they had just paid $25 for the prize of the first girl. The girls didn't want to pay their extra money only a few of them could enter the... The Rama came around to get their money for the new lease they refused to pay. He gave them three days notice and was then again impossible before he's got to give a month's notice. They didn't want one of the girls to pay the Rama. I think that you're misunderstanding her, I'm telling you what she said. The girls didn't want to pay the Rama. They didn't see the point, just looking at the legal position. If you condemn this man on moral grounds, that wouldn't be a basis for giving him his money back. But if you condemn him on moral grounds, I'll ask you to have a bit of conscience for the time being. The legal position. If you condemn this man on moral grounds, I'll ask you to have a bit of conscience for the time being. If it can be argued to me and I can be convinced that my actions are not in the wider interests of people then I will cease to act in such a way.

Winder you would though.

Even on your individualistic morality you come into conflict and ultimately even on your individualistic concept of morality you've got to resolve the inevitable conflicts. I say that when you throw this thing around long enough I say that you must come back to the fact that morality is a personal judgement, and that a moral man is the man that acts according to his conscience rather than...

There's been so many crimes committed as you're cited. It's a history by people who act according to their own conscience rather than...

But otherwise that there's been so many good things done by people who has acted according to their conscience. What I'm doing here, if you look at this Rama in terms of his background, he is probably a highly moralized man. Certainly on my particular terms of morality he would be...

He cites God, he thinks God's on his side.

Yes I know he does. Now this is a supposition, but I'm sure that he's been taught on his mother's lap and thereafter the ultimate
thing in life is to work hard, save your money and make sure that you have a plan in place. If you haven't done this, you might want to sit down and have a plan in place. Otherwise, you might end up being in a situation where you're not able to afford to pay your bills on time. We can't be too sure that this is going to happen, but it's definitely a good idea to have a plan in place.

The implications of what is happening are such that there is going to be a lot of stress on the people who are going to be affected by this. It's important to stay healthy and take care of oneself. If you're feeling stressed, talking to someone about it can be very helpful. It's also important to remember that you're not alone, and there are others who are going through similar situations. There are resources available, and it's important to seek help if you need it.

Marshall

Rama couldn't understand that sort of thing. What he was doing, he was suggesting, was legally sound, and under no circumstances could he be held to account. Morally correct in the terms of the capitalist economic system maybe but the moral implications are quite different.

Rama’s tenants in the main would be bewildered by this decision. A landowner will always be able to get away with something. Morally not, I think, unless he knows what the hell we’re talking about. They would be helped by some people that have three beliefs.

They could understand the conflict between the individual and the capitalist and their own interests as workers, as people who just want to have stability and security. They also work hard — you said Rama works hard, however he got into this, he’s now manipulating their finances.

We are in a difficult situation financially, I think, that’s a complete distortion of the picture, he is being manipulated by them. The landlords are taking power into their own hands.

We’re a rather idealistic dreamer’s assessment of this situation. The true position is that all of a sudden a lot of people are organizing in the TPA as a sort of a response to their own situation, that in itself is a sign of the growing number of people who are not actually manipulating them.

Now you go from people who are hungry to people who have a lot, now what about a bit of brotherly love for Rama? What about a bit of consideration for that poor man, elderly, marginalised Indian woman who have no option but to live in that particular situation. He must be bewildered by it. Now what do you want to do? Do you want to break him financially, now that’s a strange question. Do you want to do this?

Yes we want to break him financially but we also want to break every other person that is exploiting people in this society and we want to go after the Rama’s so for the moment.

(W. Well known Wellington property speculators.)

Yes, but now you are using the word exploitation, are you suggesting that there is a sort of an unequal relationship and the exploitation, the profiting by the existence of other people by the existence of the Indian landlord in a special situation then, good God, you are going to have to be in a difficult situation.

We certainly are. We’re attacking the whole capitalist system.

The Labour Government for instance says that they’ve got the power to do something about it, and they do something about it, but they do nothing.

We’ve got the power to do something about it, but they do nothing.

Yes, I thought there was a lot of that sort of thing that was going on, but it’s not the case that we’re not doing anything about it. It’s just that we haven’t pursued it.

Yes, I think that’s a very good point.

One of the things that would be helpful to the Maori people would be to have a Muldoon government. There’s been too much soft-scaping. You need a Cabine

No, we see it very good to the Maori. We’re too good. There’s too much of the “free cars for Maoris” attitude around. 

Well, we feel that the principles involved in this are those that we are talking about in the Bill. We are talking about the principles that are involved in the Bill and these principles are going to be applied to all tenancies.

Rama’s tenancy is a much easier target for a landlord to do. If you look at the statistics, the number of Maori tenancies is very small compared to the number of land agents who handle the tenancy and administration and so on. Are you suggesting that this is due to poverty?

Yes, certainly.

Do you mean that you can’t afford to write the rent that the legal situation is such that he can’t live out of his wages? He’s going to have to go to the landlord to get his money.

No, his biggest property, Lewick Field, is a

Yes, as I hear. That’s one property, but substantially it’s not a superior one, that’s what I think is so fair comment.

The property at Uppert Hutt is okay, but Lewick is an ugly place. Ferguson’s Down a horrible King’s Cross, where they tried to exact the leases, is another slum. But, about these properties, we’ve been asked for attacking Rama because he’s an Indian, but the fact is that we would attack a landlord.

The shame about communism is that it doesn’t look like a plan. Marx planned it. He planned it for Germany and it would have suited the German temperment.

We’ll let him whatever he is forced to be. We attack all existing landlords. I think that we’re not so well-informed, but you’re not so well-informed either. In the rest of the country.

We’re not so well-informed either. We are in a situation in which he is rightfully entitled to do, legally and morally, whatever he wishes. If the landlords do not do so and the police refuse to do so then we will go on being attacked. We are not so well-informed but he’s not able, that he’s gone in and said to some of his friends or what not, and they said “we’ll do us out.” Well, we’re not going to take any more of his shit and I’m damned sure, I’m going to make that he’s backed up with sufficient forces.

So you’ll bring down some of your heavy weights?

Well I don’t know who I’ll bring down but they would be available. I’m not seeking that situation, I would rather... I mean what do you suggest?

Well I think that your understanding of the situation is incorrect. At the moment it may look as though the tenants’ situation is attractive to them in so far as not paying rent but most of them, as far as we know, are putting rent away. As for me, I know, have you investigated that?

We’ve investigated, yes. But as far as I’m concerned, that’s not the point. I don’t think they should have been paying the full amount of rent at all. They would be inconsistent with their belief that the rent was too high anyway. If they had, formerly, they’ve been paying their $25 or $30 a week in full, then they would have been working five days a week with overtime, or six days a week in a very paid off and they’re being scrapping and scrapping in order to get to a position in a situation where they were paying no rent what’s been their claim or habit for spending a bit of money they’ve worked for?

Nobody’s to blame him but it would be inconsistent with what has been said, that’s all.

For example, we’ve been asked whether we finally get round the table and negotiate.

Well when is that going to be done?

Well as far as we are concerned its basically Rama will work it out.

Well, Rippon rang me this morning and I said, I don’t think that the situation is going to lead to anything like America in a fortnight, and I suggested to him that I think I have a number of suggestions which I want to bring to Rama and I suggested to him that he ring Amanda Russell who he’s done and try and set up a meeting and let’s see if it can be resolved now whether it is genuinely wished to resolve it or whether the more attractive proposition for both parties is to resolve it.

Well I’d like to correct that impression too because.

Well clearly there has been a lot of misunderstandings.

I am surprised that it is largely the tenants who are engaged in this sort of proceedings. We have been brought to our notice, there have been a number of cases, which have been resolved out because they all them secure accommodation.

What have you done about it? Have you already resolved these?

We are not in a position, we don’t actually have the power to say you can opt out or you can’t get into it.

I was told this morning that Rama recently let a couple of properties about a fortnight ago, a couple of farm workers where Tenancy’s Protection Arrived I think over the weekend on their doorstep and they got a week’s notice to vacate.

It does sound as if you are on a good thing. If you’re talking about the heavy weight boxes, well that’s colourful and dramatic. But I think there’s only one course of action if he has had — you say it’s a battle.

One has no reservoir of resource and that’s so important.

Well let’s just remember that the legal position of the Maoris doesn’t have to be just. Because that means that they can do what they want, if that is, to get the best for their Maori tenants and protect them. Not that it’s not a situation that’s not being taken into account, but a situation which is not being taken into account.

Well, the most accurate term is to say it’s a “class struggle” because it’s much more substantially I have been engaged in.

Trying to control inflation by price control is like trying to eliminate elephants by putting a platter cast around it.
I have that 'trepessers will be shot' sign in my driveway because it's a case of absolute need. I'm a bit of a recluse. There used to be so many people driving around just to get somewhere miles from home. He left at 200 miles an hour after I fired one or two shots at his car.

We aim to overthrow it. We'll kill that but I think you're an awful lot away from that and I think that what you are not doing anything that's going to gain you any support. I think whilst the landlords are a doomed class, it's your ideology. I think that the end result may be the same but will come about through different means. I don't think communism is a doomed ideology. If you want my opinion on that, communism will be last. I think all the landlords will be substantially the same, but it's a doomed class. People get too fastidious about organisations I mean. I once got fanatical about organisations. The things that seem to be on one's picture is that the people who don't make

Trespassers will be shot sign in the driveway.

Bob Jones talking to Amanda Russell

Well I don't have any ambitions to get to the top in business, business really doesn't interest me, believe it or not.

What are your ambitions?

I wish I knew. At the moment I'm involved in lots of things, but I don't know what I'll do yet. I really don't know what I'll do, but I don't spend much time on business. I spend about half an hour a day and it's just seeing. I don't push, I don't get there and look for more and more properties, there's an optimum bloody amount. In the current situation I really don't have to push even if I wanted to. You can't help but get richer and richer, in the inflationary situation that we're in which is covered up by government. When it first started, I wrote an article in the Dominion two years ago predicting exactly what would happen, and put it in terms of the property cycle. I was one of two people and I never wrote the second part because I had so many people ring me up and say 'what's this bloody nonsense' and so on. Nowadays it's emasculating although I knew what was happening and what would happen and all one had to do was go out and buy some millions of dollars worth which is easy to do when you know what you're doing. You can finance them 100% and two years later and you'd doubled the value of the thing. Now government's been lying about its, like Tennyson didn't have to do anything, you know I don't get out and push for more and more property.

I don't think anyone's inherently lazy but a bit of a spanking, even a verbal one, might be a good thing for the Maori... the modern Maori is a disgrace. Ministers of Maori Affairs go around the country talking about what a noble race they are. They aren't. They're a disgrace... it's not so much their character, the most harmful thing to the Maori is the way the Government treats them. There's nothing wrong with being lazy but they shouldn't expect society to support them.

In that sense, and in the light of the recent turmoil in New Zealand, I think there are certain promises of, for instance, the Labour Party towards the Maori may have to be considered.

Well I know what I'll do.

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Ten years after his play’s first performance, Unity Theatre belatedly announced its ‘New Zealanders Day’. One wonder why they bothered to resurrect this tiresome gag after ten years of obscurity. I must look at things as someone who is not taking part, but I cannot help but be interested in what has been done.

The play was set in California in the 1930s, a time when there was a lot of unemployment and poverty. The characters are all middle-class Americans who are struggling to make ends meet. The play is about their hopes and dreams, their fears and anxieties, and the ways they cope with the challenges of life. It is a story of people who are tied to the land and to each other, and who must fight to survive.

The scene opens with a group of farmers sitting around a table, talking and planning. One of them, John, is a broken-down and disillusioned man who feels that he has nothing left to live for. The others try to console him, but he is too far gone to listen. The mood is somber and despairing, and the audience is left to ponder the fate of these once-prosperous farmers.

The play is a powerful and moving portrayal of the Great Depression and the challenges it presented to ordinary people. It is a reminder of the resilience and strength of the human spirit, and of the important role that community plays in times of hardship.
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Senior officers of the Audit Office will be in attendance at the Careers Advisory Board, 6 Kelburn Parade on Wednesday, July 10 and if further information is required please contact the Administration Officer, phone 569-829.
THE BIRTH OF REVOLUTIONARY POWER


Victor Serge is one of the writers of previous revolutions whose work is presently having something of a revival in young radical circles. He is writer of total revolutionary commitment, who presents work as an artistic and political totality. The sixties and early seventies, although times of political disturbances, political unrest, so far as the countries of advanced capitalism are concerned, have failed to produce fiction of enduring standard from the turmoil. The reasons for this no doubt lie to a large extent in the nature of the radical movements themselves - fragmented coalitions of disaffection rather than revolutionary movements conscious of themselves in their collective belief in a different age, but one that has lost its literary imperative so less than his subjects lost their political imperative.

The story of The Revolution Betrayed is narrated with a failed uprising in Barcelona in which the narrator participates, clearly paralleling Serge's own experience. The uprising has an air of unreality about it - being postponed for an important bullfight - and acts as an example for the revolutionary activity which falls short of revolution. The attention pass, through a lengthy interlude in a French internment camp, to where 'our power' has at last been born, Bolshevik Russia. The dialectic of the three phrases is mediated brilliantly through the experience of the narrator, always in terms of his human contact with those around him.

Serge (his real name was Victor Léon Khalletchka) had revolution in his blood. 'On the walls of our humble and makeshift lodgings,' he wrote in his Memory of a Revolutionary, 'there were always portraits of men who had been hanged'. He lived his life with living portraits such as these in birth of our power, with the knowledge of future hangings in their hearts. Writing was Serge's means of surviving such an existence. He wrote his first novel Men in Prison from a five year prison term to 'free myself from this inward nightmare, as for the performance of a duty to all those who will never so free themselves.'

The revolution flows on within him and without him. Serge takes into his philosophical/literary practice Lenin's concept of the actuality of revolution, that is the understanding of the total process of social development as a revolutionary. As he writes in Birth of Our Power, 'Nothing is ever lost... Tomorrow is full of greatness. We will not have brought this victory to ripe/ness in vain. This city will be taken, if not by our own hands, at least by others like ours, but stronger. Stronger perhaps for having been better hardened, thanks to our own weakness. If we are beaten, other men will take our place from us, infinitely like us, we will walk, on a similar evening in ten years, in twenty years. There is really no reason to despair, the revolution is a part of the revolution. As he writes in The Hardback edition for only 90 cents from the Salient Office. The book is being distributed at this low price by Project Bookshop, a living book group.

A DIFFERENT VIEW OF THE HISTORY OF WOMEN


"Women are the race itself... the strong primary sex, and man the biological after thought."

This is just one of the hundred of provocatives statements contained in Elizabeth Gould Davis's controversial book, 'The First Sex'.

Davis's book is based on a double thesis: first that thousands of years ago, before the earliest recorded civilization there existed a great civilisation which had a matrificial social structure. This is not mere speculation, but the result of extremely well-documented research. Concentrating mainly on the second part of her stated thesis - that matrificity is the primary form of human society, and women have been the major civilising force since the dawn of humanity - Davis back up her assertions with evidence from archeology, anthropology, mythology, literature, philology, and history. She offers a mass of data that will fill most female readers with a mixture of exhuberation and rage: exhuberation as finding out that the depressing versions of history and biology we learnt at school were full of lies about women, and our inferior status is not ordained by nature; and rage that the truth about our heritage has been hidden and discredited for so long.

Popular belief, nourished by biblical myth, holds that men are the human norm from which women were made, whether by God or evolution, to perform a reproductive function. Davis, however, tells us that, on the contrary, "man is but an inferior female". The Y chromosome that produces males is a deformed and broken X (female) chromosome.

"The first males were mutants, freaks produced by some damage to the genes caused perhaps by disease or a radiation bombardment from the sun. That the Y chromosome has a negative effect is borne out by the fact that females are more tolerant for birth defects and congenital diseases, free from colour-blindness and hemophilia, and generally physically tougher than males.

Another pillar of the patriarchy that Davis destroys is the familiar image of the hairy cave man leading civilization out of apath and on to civilization by inventing the wheel, discovering fire, pottery, agriculture, animal domestication, taming and all the other arts that first set human beings apart from the animals. In fact, it was woman who was responsible for all these vital discoveries, while man was occupied with the relatively unimportant task of hunting.

Davis cites evidence of the high status of woman in classical Greece and Rome, and vindicates many great women who masculine histories have either consigned to oblivion or turned into laughable curiosities. One such woman was Helenata, the warrior queen of first century Britain who by contemporary accounts was highly revered by her people and feared by her enemies, but who lives in history only as an "unnatural savage".

The masculinity of God is accepted almost without question in our present society, but the first deities of humankind were invariably female. The well-known "words of God", "In the beginning, God created the heavens and the earth", were in fact adapted, like much of Genesis, by Jewish priests in the sixth century BC from an ancient Babylonian scripture that began, "In the beginning Tuat brought forth light, the heavens and the earth... Tuat, the mother of the Gods, creator of all." Davis also cites many instances where the Jewish patriarchs attempted to rewrite the ancient scriptures, so as to disguise the original matrificial nature of their culture, and where this lead to incommensurate. The Song of Deborah in the Book of Judges has remained relatively intact, despite Deborah's high status, only because it is a priestly Jewish literary gem.

The early Christian church, which in its fanatical patriarchalism had set out to subjugate the goddess-worship still widespread in Europe, found itself forced by popular demand, and in order to ensure its own survival, to recognize Mary as divine. It was not to Jehovah or Jesus that the classical gods fell, but to Mary, and the rapid spread of Christianity from that point is attributable to her.

A large section of the book is devoted to discussing the abominable way in which women were treated by the early Christian church in its ruthless efforts to win the mass of society to its cause. For instance, for anyone who thinks there's nothing new to say in support of women, for anyone who wonders why we need women's studies classes, and courses for everyone with any interest in feminism at all, "The First Sex" is a compulsory reading.
Third down, 110 to go: Jesse Winchester, Warner Brothers
BMG/3272: Reviewed by P.F. O'Dea.

Jesse Winchester is an American, domiciled in Canada since 1967 who he moved there to pursue his music. "Third down, 110 to go" is his second album. The first was released overseas, the follow-up resulted in a major label, and the songwriting has improved by leaps and bounds. The only difference I can find between the two albums is that "Third down, 110 to go" is more introspective. The guitar work and the lyrics are the same. It's still good music, just more mature.

Don't Shoot Me, I'm Only the Piano Player: Elton John. DJL 13372: Reviewed by B. LaVette.

Elton John's "Don't Shoot Me, I'm Only the Piano Player" is his first album released in the United States, and it's a major departure from his previous work. The album features a more mature sound, with Elton John's vocals taking center stage. The songs are more introspective and personal, and the production is more sophisticated.


Dobie Gray's "Drift Away" is a classic soul ballad that was a hit in the early 1970s. The song tells the story of a man who is stranded in the desert and is trying to reach his home. The lyrics are beautiful and the melody is easy to follow. The song has a simple arrangement, with Dobie Gray's vocals taking center stage.


Argent's "In Deep" is a rock song about the power of love. It was written by the band members, Richard Wilde and Lan Foss, and it was a hit in the UK in 1976. The song is about the power of love and how it can overcome any obstacle.


These recordings represent the output of an orchestra taken several years ago by Sir Charles Mackerras, chief conductor of the Vienna Symphony Orchestra. The orchestra is divided into two sections, the Philharmonic and the Symphony. The Philharmonic section is divided into two parts, the Philharmonic Orchestra and the Symphony Orchestra. The music is performed with great skill and passion.


The age of the glory of the harpsichord was one of the most remarkable periods in the history of music. The harpsichord was invented in the 17th century and it became popular in Europe. The harpsichord was a keyboard instrument that played two sets of strings, one set of strings for each hand. The harpsichord was a popular instrument in the 18th century and it was used in many compositions.


Bruce Springsteen is a rock musician who is known for his powerful guitar playing. His album "Born to Run" is a rock album that was released in 1975. The album features Springsteen's powerful guitar playing and his unique style of singing.


Barbra Streisand's "Liza on the Air: The Concert" is a live recording of her concert at Madison Square Garden. The concert features Streisand's powerful vocals and her unique style of singing.

Immortal Performances: RCA Reviewed by Felix Mendelssohn.

RCA has released a series of albums that feature some of the greatest performers in the history of music. These albums are recorded in high fidelity and are available in many formats, including CD, vinyl, and digital.


The Library of Congress is a government agency that is responsible for the preservation and dissemination of knowledge. The library has a vast collection of books and other materials, and it is one of the most important cultural institutions in the United States.


The Romantic Violinists is a series of albums that features some of the greatest violinists in the history of music. The series features violinists such as Yehudi Menuhin, David Oistrakh, and Itzhak Perlman.


Baruch College is a private college that is located in New York City. The college has a strong reputation for its music program, and it is one of the most popular colleges in the United States.

The Vienna Symphony: Review of "The Vienna Symphony". (Philips). Reviewed by Felix Mendelssohn.

The Vienna Symphony is a world-renowned orchestra that is known for its excellent musicianship and its rich history. The orchestra has performed in many countries and it has recorded many albums.
Cricket Colonialism

It often most important to realize that the present notion of cricket between England and New Zealand should not be ignored by progressive people. So it is most encouraging for me to note the study of cricket that is occurring among the staff of Salient.

Perhaps it is not apparent to readers why the current cricket series is so important. In simple terms, it is a matter of the struggle against neo-colonial domination by the mother country. Since the granting of Independence to New Zealand in 1907, Britain has employed a diversity of means to contain the identity and aspirations of New Zealand. Many of these are and freely recognizable, such as the shipping of export blur products to the British market in British-owned ships, and the continued de facto imperial domination of New Zealand on the sporting front.

To examine this idea in greater detail, I will illustrate from the two most recent tours of New Zealand sporting teams to Britain. The 1952-53 All Black tour of Britain (to which I got to France) was, on its playing record, quite an equal but more in the sense of the enemy that is opposing the enemies men, the British Press started a campaign to shift blame onto New Zealand. That was why our team was sent home. After all, it is given the full respect of any sports diary, you can’t say that they won.

SPECIAL GENERAL MEETING

TO DISCUSS:

FEES INCREASE

STUDENT REPATRIATION

UNION HALL

WEDNESDAY JULY 11 - 7.30 pm.

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Clarke, Menzies & Co. ;
Chartered Accountants;
P.O. Box 203, Wellington; Telephone 760-789.

We will be extremely vigilant against any creeping liberalism in Salient. Pressured to work, we are committed to revolution, three genres what will happen.

Feature story, Clark Kirt.

Another View of NZUSA

Dear Ed,

Mr Steele’s article on NZUSA reveals a certain misunderstanding of the nature of that much maligned body. His criticisms are sound, but not all of them are relevant to the current Students’ Association which at present enjoys a high degree of support. Ex-students may find no better representative than the current Students’ Association to make to the outside world with the students of Canterbury. This is a statement of fact and knowledge to anyone who seeks to participate in their own decision making.

Hopefully we will not receive any more for- fed letters from the press of self-satisfied but uninterested people who seek to propagate their own views while remaining anonymous. Letters should be signed by the writers real name even if a non-de-facto title is used.

And so now the importance of the current cricket series is becoming clear. Everyone the New Zealanders approach a victory in this test match, may be a capitalist defeat in the sense of the imperialism New Zealand on the sporting front.

To examine this idea in greater detail, I will illustrate from the two most recent tours of New Zealand sporting teams to Britain. The 1952-53 All Black tour of Britain (to which I got to France) was, on its playing record, quite an equal but more in the sense of the enemy that is opposing the enemies men, the British Press started a campaign to shift blame onto New Zealand. That was why our team was sent home. After all, it is given the full respect of any sports diary, you can’t say that they won.

Salient Selling Out

Dear Roger and Peter,

I was one of the disappointed many at the “Why I Am Pissed Off With Salient Forum.” There were so many from the right-wing and the God Squad about Salient (most of them unqualified) that honest leftist and others, such as me, did not get a chance to attack and scene the repetitions of the current editors.

Salient is giving far too much column space to people who could best be described as part of the consulting ruling classes, your average students. It is getting so bad that it has to find the Martinek –Marian Taittinger thought among the reactionary crap.

Our form is a living proof that after a relatively left wing point of view has been rejected by the majority due to lack of space, in fact Roger Steele attended to me that Salient has cut down this section. We have rejected letters that attack class conscious and conscientious members of the progressive movement in Wellington are beginning to ask an important question on being part of the imperialist, giving both points of view.

Stephen Chan Says – Cederella Needs New Clothes

Dear Roger,

I was intrigued by your article on NZUSA in the June 27 issue of Salient. No doubt this will throw me amongst much debate in the university, perhaps against the Salient styled students who believe in all the above. I am only sorry that your article was so factually incorrect and that I saw fit to become so temporary to time into time persons. I shall answer your points one by one.

1) When a student staff member at the NZUSA offices enquired about the number of university students in the country the NZUSA representative did not know. She passed on the call to another officer who had an accurate answer. In compiling a comprehensive list of student nostro numbers by university by New Zealand, Salient has given to your Salient reporter with the note that the figures for the 1971/1972 are for the end of 1972 as most universities had not yet themselves finalized final student numbers for 1973.

2) There is every liaison between NZUSA and its Student Travel Bureau. Ultimately it is hoped that the STA will become an independent agency by the stage, its first year under full directorship, it is obviously premature to say that it should immediately become a separate entity. The STA has not been brought into the NZUSA party structure, and indeed NZUSA is very pleased with the way the STA is run.

3) The new salary structure for NZUSA officers detailed below. Present $750.00 $1000.00 $1500.00 (no change); Education (including travel) $250.00 + $500.00 + $750.00 + $1000.00 (no change). Any future officers who are elected as such will base their stipend on the above but it is possible to negotiate a basic $500.00 plus cost of living increases. Education (including travel) $3000 (formerly $2500). Any future officers who are appointed on a lower base will base their stipend on the above but it is possible to negotiate a basic $500.00 plus cost of living increases. Education (including travel) $3000 (formerly $2500). All cost of living in- creases require Executive clearance.

4) Your article was as a statement to state that David Guthrie addsworth wanted no more the salary. David has in fact improved his well deserved rise in salary.

5) In the recent Victoria University Students Association Executive meeting I quite clearly explained that the question of the present bank account at time is no longer in any of our bank accounts of the society. If you do not have any knowledge or any experience of this area of STUD, I point out that this service to students rapidly growing paying services. David Guthrie will not be director for ever. By the time he draws the past, the students of NZUSA will be by no means unalike the present committee will be able to keep the bank account in line with the students’ suggestions.

All elected officers of NZUSA will retain the same remuneration. New salary, however, the NZUSA Council that fixed such egalitarian and unworkable salary structures built in a dichotomy between rates of pay of non-elected and appointed officers.

appointed officers were chosen by a committee set up to investigate their professional qualifications. These “professional” people were to have been paid $1000 more than the elected students. This recognition of professionalism or whatever was advanced as an egalitarian exercise which failed to appreciate the already built dichotomy. NZUSA has now simply exaggerated charges against the Director of the Student Travel Bureau and the fact that the NZUSA resolved quite firmly in favour of a Director’s salary scheme. By the time it was out, with your earlier point that there is nothing but petty squabbles that can be expected.

6) You write that NZUSA is now a rea- diness for “ambitious student politicians.” I assure you that the kind of people needed to come to NZUSA can hardly be ambitioned under anything else than a hard core of private interest, repost and time of a private goal with the whole of life policy being a target for all manner of exciting criticism.

7) An article stated that the NZUSA Administrative Office had to be able to work in the stress area. As a matter as a matter of fact, it might now be possible to employ a full-time worker in international terms, but as for the rest of the stress, it is well cooled.

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10) You mentioned that I did not reply to your last article about NZUSA. You quoted me as saying “I don’t think it was worth it.” You will recall that my exact words were “How do you expect me to reply so sensibly to a rather vitriolic article.”

11) You constantly express the hope that NZUSA and I should resolve all our differences. I point out that it took several attempts and well considered ideas before either a President or Administrative Officer for NZUSA understood the need to examine the situation. In previous articles the NZUSA statement was referring to an examination of the situation for NZUSA education, so no one was prepared to be in a discussion anymore. In the meantime, it is obvious that NZUSA is a monolith and the moment for discussion does not exist. This is because making it sensibly. The fact is that it has be- come an article of faith for NZUSA to maintain an order which needed to carry on with the same procedures. This is not the case anymore.

12) For your final point about cutting NZUSA in to autonomous sections, I am sorry that I can’t comment. The only point is that it is difficult to see the logic of one point and the other being as an either/or proposition. Moreover this year I have been quite con- siderably busy with academic work, so I will not comment on the various divisions are fully competent solutions to these problems. However, I will comment on the points that are most relevant to the students.

I hope this joke up a few points.

Yours sincerely,
Stephen Chan.
Man vs Woman

Dear Sirs,

A couple of fallacies ago, J. Olsen, in an uncomfortable diatribe informed us that "man's main trait was his fear of failure." The Men's Club—Playboy atmosphere which underwrote such pronouncements hardly be one which would dispel this sort of fear. In that atmosphere pretensions to and recipes for the attainment of instant and everlasting success would be an impossible achievement which could only be maintained by the Brotherhood.

It should not take many women to dissolve these myths—hence my conjecture that this is one of the key factors in the antipathy situation which exists between the sexes—except in the big world outside university (a situation "ex- plained" by J. Olsen's "repeat last difference" theory). The fear of sexual incompetence is one of those which make us feel that we are letting the jungles and women to keep control over women (John Stuart Mill called it "keeping them in a place") is a man who makes the rules and the need in more than just in the larger society. The particular "system" doesn't care to make much difference although we do bear some hopeful reports from Sweden occasionally.

The divorce and cohabitation appears to have applied fairly universally and we so have the dichotomy of "pure" and "evil" women (not men, note), virgins and prostitutes. The need for female masochists—pure and ignoble virgins and atonement (for women only) of course can be seen. There are many what have for making invititious comparisons.

The other end of my view of the noster category of evil women ranging from the high-class girl to the common or garden-variety prostitute, who serves the male with the function of sexual ejaculations and pays for the banter instead of of obtaining male attention. This is a sad and hostile psychological situation to say the least but in any case is one that reputable experts assure us that man "several" sexual failings in that capacity. If women are by some sort of mental malaise) is more a psychological thing than a physiological one. It should also be of interest that some female experts have made the astounding (P) claim that "man without a penis could make a pass." This statement should be recognized as a liberating idea as a creating one (because a penis in its usual place is lovely too)—its just that the penis is so essential and there should therefore no need for talk of "sexual failure." The answer we get away from the Kama Sutra isn't as much the mental mentality the happier we might all be. Yours sincerely

Tou Shalt Not Kill What!

Dear Mr. Editor sir.

In this day and age, every earthly use are principles! Take No. 1: "Tou shalt not kill." To kill is the greatest source of life. That includes not only humans, and gets even more so, is not a good idea. So, to stick to this principle one must never eat any animal, plant or fish or any other life. One must not use soap, disinfectants or any kind of antibiotic or of, and course, never use flyspray, or rush on.

So, do many in considerable discomfort. Where does everyone draw the line? Presumably. In the killing humans. Why is a human being worth anything more than a blade of grass? Isn't it rather too discard this principle, and prefer to think of it as being a source of life? For example, if you're late for class, why is a human child's life is perhaps worth as little as a blade of grass? Even though it is an excessively aberrant view of the concept of life is perhaps necessary, to allow life to function adequately as it is now, in society.

An Uninspired Heathen

Norman the Conqueror

Dear Sirs,

It is interesting to read that "Norman the Conqueror" that the Provisional Rev- olutionary Government of the Republic of South Viet Nam had no status as a government and that it was merely a puppet of Hanoi.

This argument seems to ring a bell. Checking through "Readings from Contemporary Archives" (page 2360770 1929/10) I came across a statement which was rather similar to that of our own conqueror, Norman. That statement was made by none other than the man who in front of the Pope swore, that there are no political pretensions in South Viet Nam— Adolph Von Thiersch. On 11 November, 1919, the P.R.G. was established, Adolph Von Thiersch described its establishment as "a propaganda tool" and said "of what value are governments formed by men hidden in the jungles and mountains who do not even dare reveal where their government is established!"

Well it seems that birds of a feather still stick together.

H.T. Sydney.

P.S. In 1959, the Saigon government diplo- matic representative in Phnom Penh told British reporter Michael Field: "We are a government of degenerates." Perhaps the Norman conqueror share this sentiment.

Trots & Nasties

Dear Sirs,

Where, in his letter to you, Don Carson writes about the National Socialist International Conference that the Socialistic Action League held recently, he almost expresses the true nature of the organization. However, there is a slight, though important distinction between Trot- skyism and Fascism. Trotsky was an interna- tional socialist whereas it Hitler was, the national socialist. I hope that it will now be possible for your readers to understand the relationship between the Young Socialists and Hitler Youth and, therefore to see the Young Socialists in their true light.

Yours, Anti-Fascist.

Don's Dogma

Dear Companions in Crime,

I would like to suggest an alternative to Marx Grande- ntor, for "destroying a beautiful idea in the eyes of the people". That is, if a simple collection of an evil loving plant species can actually accomplish the destruction of a lovely species, then I can suggest Adenauer's views either Alan, in fact I actually oppose his views. I would go further and suggest that we should not follow the lead of imperialism just because an apostolate for an apostle for an apostolate. But then I am very thrulilngly" and has been given a hard time in a recent situation. And my fellow taxpayer doesn't substantiate with any new change that I'm a rigid dogmatism, I try not to be dogmatic in my "twist an evil at the end of the day". Although I don't think about this problem, but as the Chairman said once "It is better to be a dogmatist than a politician." I would sub- mit that it's also better to be dogmatic than to represent the USA as an admirable country. Yours flexibly,

Don Franks.

Readers Guide

Dear Sirs,

Your guide to vocabulary in Saigon I don't want to scratch that all handloom's glossy spread over the complicated world, only to note your claim that the phrase and criticisms will be published and unanswered as it is necessary. As is necessary? If you like them! If you think you can edit or discard them easily? Anyway, I try the following quote for size. It's certainly not all in necessary to publish it, it's by that old advice as the total inability of the government to set the necessary "allowing their things" to be done. I am not one to get get to publish this too.

"Words and the language of the spirit and writing are largely the defence of the indeterminate... thus the language of the spirit and writing, language or euphemism, question-begging and there cloudy vagueness. Defaced ideas spread from the air, the inhabitants driven out into the countryside. They are not more than a bunch of ideological fog, the lists are not for ideological roads; this: is called "pacification". Millions of peasants are robbed of their farms and sent trudging along the roads with no more than they can carry, this is called "transfer of population", not "re-education of farmers", for years without trial, or shot in the back of the neck in the middle of the night. Such a humber camps: this is called "elimination of unreliable elements", and so on. If you want to some things without calling up anyone or anyone in them... When there is a gap between one's real and declared aims, one uses the tool to his long words and exau- hausted idioms, like a cartful squaring out ink.

You, if not your readers, might like to look at your own collection of dead lumber in the light of these principles. Marx actually wrote well enough, in fact, he was considered the greatest writer of his time, if only we could figure it. But I'm sure you know that you already have the necessary ideas to figure it. Right on, comrades, Alec Dove

This criticism will be enlisted in the "Readers Guide Forum" next issue, D.F.

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

John understands the sort of mind split ringing financial problems students face. He can explain BNZ services like cheque and savings accounts and so on, as well as specific BNZ services a lot of students have:

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Short term to tide you over for several years. Load you can pay off at any time.
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Free, helpful, financial advice from people who know your financial problems.

Call at the BNZ on-campus agency and fix up a time for a chat with John Macfarlane or phone him direct at BNZ Wellington Branch, 760-0760, or New Zealand Customhouse Quays. Phone 44-070 Ex. 823.
They fail to understand that voting within the framework of bourgeois parliamentarism is a part of the bourgeois state machinery that has to be destroyed in order to establish popular democracy to proletarian democracy. "Lenin and Stalin" correctly identified that the whole state apparatus of capitalism is the ruling class, the bourgeoisie. The state is an instrument of class rule, in the service of which it is necessary, as it is needed, to legislate and perpetuates this oppression by moderating the contradictions.

A few individuals of bourgeois origin (such as Lenin and Stalin) and their work in the interests of the proletariat. However, the contradiction between the bourgeoisie and the proletariat cannot be resolved by peaceful means. The relationship between the Federation of Labour and the Labour Party in New Zealand is merely an exercise in "moderation" to perpetuate the conflict between classes. At the moment this relationship, in combination with all the other developments, has not prevented the possibility of the bourgeoisie damaging the economy of New Zealand is doing its work well. But this is no way to alter the fact that the monopoly is to grow, that the workers continue to create wealth, and to become more and more alienated by the system of capitalist production, in which they are economically, culturally, and spiritually oppressed. This situation can only intensify.

Worker-Labour
The "essential condition for the existence and for the sway of the bourgeois class, is the existence of a class of wage-labour. Wage labour exists exclusively on competition between the bourgeoisie. The spontaneous potential of the bourgeoisie, the bourgeoisie, replaces the eloquence of the public conscience by the law of their own activity, and since the bourgeoisie are the means of production, they can only be victorious, in the eyes of society, because of our right to the foundations of the social order, essentially a class society. The state is not necessary for its function and consequently withers away. In the present period of history there are many different opponents to the liberation of the working classes of all nations. As we have indicated these opponents may be clearly seen in the resistance of the powerful, capitalist countries referred to by Stalin, the imperialist countries. Opposition to the masses' working class is also evident in the workers movement, the parties of the proletariat. It takes the form of "false Gods", of theories demonstrably unworkable in practice. In order of their historical development these trends are anarchism, syndicalism, reformism and revisionism.

Anarchism believe that he abolition of the state is the immediate task of the proletariat, not be far from the idea of a spontaneous political struggle at all, but simply by direct action.

"Individualism is the basis of the entire anarchist worldview. How the society is to be free of human intervention, the state becomes the first and foremost political force in the country, in the movement. (Disraeli, 1920)." (Disraeli)

Syndicalism is a close relative of anarchism. It repudiates the dictatorship of the proletariat, maintaining that through the trade unions the mass of the working people are not organized into the production and overthrow capital. Research is the doctrine of the Fascism.

It is a movement largely of intellectuals upholding a thoroughly sterile concept of the "inertialism of gradualism." This position malfunctions (false) capitalism can be transformed into socialism by a series of gradual changes, without a revolution, or qualitative change. At present, none of these position have significant working class support anywhere.

Revisionism, of which there are varied forms, is reformism represented as Marxism. The modern revisionists of the Soviet Union claim to be Marxist—Leninists, but their program ignores the main character of their revolutionary position.

Trotskism is a form of revisionism apolitically described by Mao, Tsetang as being "left in form and right in essence." It is the outwardly appending of Marxism—Leninism but being objectively a servant of the bourgeoisie. Trotskyism has not had any significant working class support for many years, it has been predominantly reduced to movements of petty bourgeoisie youth and students in western countries. (In New Zealand the Social Action League and their campus front the Young Socialists). Trotskyism denies the possibility of building socialism in one country (a position proved false by history). Trotskyism fails to distinguish between the bourgeoisie democratic stage and the proletariat socialist stage of the struggle. In the countries where the proletariat constitutes a large mass of the rural proletariat and petty bourgeoisie it desires the revolutionary role of the peasantry. This position has also been disproved in practice. Trotskyism also takes the anti—Leninist position of demanding factionalism within the workers' party.

The essence of Trotskyism is, firstly, denial of the necessity for iron discipline in the party, recognition of the need for factionalism in the party, recognition of the need of forming a Trotskyist party. According to Trotskyism the party must be a single united militant party, but a collection of "bureaucratic factions", each with its own crate, its own discipline, its own press and so forth. What does this mean? If the struggle continues to wage.

The relationship of people's liberation movements and imperialism may be illustrated by a comparison with the efforts of the United States' imperialism. (Xenophon) The local nationalization process and the struggle for self-determination. (Xenophon)

The peoples of the world, the oppressed masses of India, China and Southeast Asia, the working classes of the capitalist nations are all struggling in a common battle to destroy imperialism and capitalism.

Philippines, world unite and defeat the U.S. aggressors and all their allies! People of the world, fight, defy difficulties and advance upon many steps toward the establishment of a people's community. People of all kinds will be destroyed. (Mao Tsetang)

USEFUL WORKS

Mao Tsetang: "The Foundations of Leninism", "Leninism is Marxism in the era of imperialism and of the new stage of world revolution"

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