DON'T TRADE WITH HEAD HUNTERS!

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The fascist government, which has controlled Portugal since 1926, has declared that its three African colonies are "overseas territories of Portugal" which will never be granted political independence. Although a few Africans have been assimilated into the Portuguese colonial elite, the great majority of people in Guinea-Bissau, Angola, and Mozambique are forced to work in plantations, mines etc., for very low wages. They are not allowed to form political parties or trade unions. Schools and medical services for Africans are virtually non-existent.

Genuine equality between the sexes can only be realised in the process of the socialist transformation of society as a whole.

Max Twining, Introductory note to "Women Have Come to the Labour Front" (1955), The Socialist Uproar in China's Countryside.

WOMEN'S SUFFRAGE DAY September 19

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In all of its African colonies Portugal faces the opposition of national liberation movements determined to win their independence through the only means available - armed struggle. These movements, closely linked with the African people, have liberated large areas of their lands and established their own administrations, education and medical services.

The Portuguese have reacted brutally. The Wouriama massacre of 400 men, women and children by Portuguese troops in Mozambique last December caused an international uproar when it was exposed in the London Times this July, but it was only the most recent outrage in the 400 year history of Portuguese colonialism in Africa.

The Portuguese can only carry on their African wars because of the political, military and economic backing they receive from the U.S. and the West European countries in the North Atlantic Treaty Organisation (NATO).

Their reason for supporting Portugal is simple. West German, British, American, Swiss, French, Danish, Rhodesian and South African companies are making huge profits out of the vast natural resources of Angola and Mozambique.

Mr. Kirk has stated that the Trade Mission will not be received by any Cabinet Minister. But he has refused to dissuade New Zealand businessmen from fraternising with the mission, and to end NZ trade with Portugal.

The Portuguese workers and peasants who eke out a miserable existence at home are forced to fight an imperialist war in Africa, and the people of Guinea-Bissau, Angola and Mozambique have suffered under a fascist regime for too long. New Zealanders must show their opposition to Portuguese colonialism by telling the Trade Mission directly that they are unwelcome here.

Meeting and picnic outside James Cook Hotel, The Terrace Monday September 24, 7pm.
MAORI LANGUAGE DAY

National Maori Language week culminated on Friday last with three hours of powhiri (welcomers), whai karae (prayers), speeches, weaves (songs) and discussion in the Union Hall. The main speaker was Dr Richard Benton, who spoke on 'Bilingual Schooling for all New Zealanders'. Many distinguished Maori elders and religious leaders were present, and the programme was preceded by a service (karakia Maori).

On Thursday last members of Te Roa Maori Society presented a copy of its special Language Day publication "A Historical Survey of Maori Language" to the Minister of Education and to Maori Members of Parliament. They also presented a letter calling for the establishment of bi-lingual schooling throughout New Zealand for all New Zealanders, Maori and Pakeha.

Above Left: Herman Patea, Phil Amor, and Whati Dugard in front of Te Tiaki O Taumutu, Above Right: MPs Beatrice, Whitera, Amor, and Bain's secretary in the Maui Affairs Committee Room. Below Left: Members of the Union Hall, an action song from Te Roa Maori society members, and a waka kora from a Maori.

HISTORICAL NIBBLES

When the Red scare was at its worst

After the results of the General Election last year Mr Marshall attributed some of the blame for the National Party’s performance to having moved away from some of the basic principles of the party. He promised a rethinking of the party’s principles and a rethinking of policy in view of these. In the six months following that television message one of the few “returns to first principles” that have emerged is an anti-communist stance – which has extended to Red-scentimenting at Lincoln College and Wellington Teachers’ College where Mr Marshall has given addresses recently.

This anti-communism has stirred memories of the propaganda spread by Holland’s National Government in 1951 during the Waterfront Lockout. The growth of communism was never proved to be extensive (the same problem is being experienced at the moment), but the dangers inherent in rabid anti-communism can be seen in the Police Offences Amendment Bill 1951. Subject to violent public opposition, the Bill was revised by a Selective Revision Committee, but the views of the Government were clearly expressed in the first draft.

The Bill has two parts: Sedition, and intimidation, containing 23 clauses.

Part one: Sedition is defined in clause 2, which is worth quoting in full:

2 (1) "Seditious intention" means an intention, and "seditious tendency" means a tendency – (a) to bring into hatred or contempt, or to excite disaffection against His Majesty, or the Government of New Zealand or of any other part of the Commonwealth, or the administration of justice, or (b) to incite the public or any persons or any class of persons to attempt to procure otherwise than by lawful means the alteration of any matter affecting the Constitution, laws or Government of New Zealand or any other part of the Commonwealth, or (c) to incite, procure or encourage the commission, whether in New Zealand or in any part of the Commonwealth, of any offence that is prejudicial to the public safety or to the maintenance of public order: (d) to excite, whether in New Zealand or in any other part of the Commonwealth, such hostility or ill will between different classes of persons as may endanger the public safety."
The President Said Today

by Peter Wilson

Since there is very little possibility that Trich will do so, I would like to nominate the Malaysian High Commissioner in New Zealand, Mr. J. ("call me Jack") De Silva as both man and mouse, of the week.

This is not intended to be a personal attack against Mr. De Silva simply because he has recently taken to publicly describing me as a "bourgeois liberal with a chip on his shoulder". In fact, this is entirely fair, amusing, and it was only a short time ago that Mr. De Silva was offering me dinner at his place any time I wanted it and a free trip in and out of Malaysia.

He made these offers following a function held by the Embassy of the People's Republic of China at which I had the misfortune to be subjected to his attempts to commit me on a sort of diplomatic cantil know pose. Now, apparently, Mr. De Silva has changed his tack slightly, but his latest antics cannot be lightly dismissed as the actions of a court-peter trying to impress the man.

Behind his smiling face, Mr. De Silva has been conducting a quite vicious campaign of political intimidation against Malaysian students in this country. Alleging that Malaysian students are being "sabotaged by Communist propagandists" Mr. De Silva has unilaterally declared his intention and right to step in and protect Malaysian students from their own political thoughts. This, of course, is an insult to all Malaysian students in New Zealand and to their ability to think for themselves. But, in particular, his statements are directed against Malaysian students whose political views do not accord with his own or which do not suit the taste of the government he represents.

Mr. De Silva initially alleged that a "foreign power" was involved in the "undermining" and "Chinese chauvinism" he sees. As an obvious smear on the People's Republic of China Embassy in New Zealand, Mr. De Silva's charge has not been strongly condemned enough by the New Zealand Government. Though a statement issued by Mr. Kirk made it impossible for Mr. De Silva to continue to press the "foreign power" charge, a joint delegation from UNWA and NZUSA saw the Prime Minister on Tuesday, and asked for stronger action to be taken against Mr. De Silva.

At the present time in addition to UNWA and NZUSA, both the Malaysian Students Association of New Zealand and the Malaysian Student's Association in America have condemned Mr. De Silva's intimidation. So too has the Acting Vice-Chancellor, J.B. Campbell, and it is only remains to get the public endorsement of Campbell's stand from the Vice-Chancellor, Dr. Taylor, upon his return this week.

Apparently Mr. De Silva did not expect the take to run quite so strongly against him. At least that is the impression one gets from the fact that he handed a closed envelope to Dr. Campbell just before they went on the radio programme "Checkpoint" telling him that he wanted to discuss Campbell's behaviour with the real 

Vice-Chancellor immediately upon his return. Since then Mr. De Silva has also indicated his desire to appear on a "Gallery" programme to debate his accusations with the President of NZUSA, Stephen Chan, and myself. So it appears that Mr. De Silva has failed to retrieve the situation.

It is therefore important to stress that Mr. De Silva's recent actions and statements are not a "smear" since they express the normal attitude of the government he represents towards political tendencies other than its own. And that tells us a lot about the repressive nature of the Malaysian society.

Aro St.

Residents Meeting

The Wellington City Council town planning department will next year begin to redevelop Aro Street. The redevelopment is a 20 year plan that in the eyes of the town and improve the area. The plan involves high density housing of 10 storey blocks. Aro Street is to be subject to "new life" in the city with a motorway feeder road running incidentally being part of the scheme.

The urban renewal envisaged raises many questions about town planning, city council bureaucracy, and playing with people's lives. People in the area are to have their houses bought up under compulsion. Tenants in the district will be like chess pieces in a game unless something is done.

With questions like these the second residents' meeting will play an important role. Many issues concerning housing, tenure, and people's rights are involved. The meeting with the town planner, city council officials and local residents is to be held on Wednesday, September 24 at 7.30 pm at Mataraua School, 50 Aro Street.

Salient Notes

If you'd been playing pool all day on Monday you may have missed a small group of atomic figures huddled over the light table, engrossed in serious discussion. Yes, even Salient workers are starting to worry about exams, and thinking of all those vaguely remembered until they were doing in March. It's amazing to find out what a lot of useful info one can pick up in a crowded and noisy place like the Union. And then, when you get home, trying to produce the third to last Salient for 1981. Those responsible were: Neil Part, Dave Smith, Bruce Robinson, David Tague, Stephen Hall, Weng Abdo, Graeme Clark, Graeme Collins, Steve Smith, Tom Israeli, Gino, Peter Faris, Peter Mastor, Peter Stiff, Iain Stoddart, Tony Ward, Lee Atkins & Lee Slater.

Photos by Keith Stewart under the supervision and guidance of the broad masses. Editors: Brian Sharp & Peter Evans.

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CONTRIBUTIONS

are welcome. Remember, your second to last chance to join the roll of honour of Salient workers who will all be given a free trip to the socialist motherland in the end. So take your pick.

SALIENT OFFICE

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When you're at university do you do the normal amount of work for a course -- go to all your tutorials, read all the books and do all your essays? Oh yes. Sometimes it's not enjoyable but if you think you're really being extremely individualistic by being so, then you can't get away with it. I don't think that's the way to get away with it. I don't think that's the way to get away with it. So you cheat simply to ensure that you can continue at university. Yes, I want to make sure there's no problem about failing. You talk about making knowledge a social thing by sharing it. How do you think that philosophically? Do you think you're really being extremely individualistic by being so, from all over the country a few students can get away with successfully, rather than pressing for the abolition of exams or widely advocating that the cheating techniques be adopted by all other students? But have you encouraged this? I've made no secret of the fact that I cheat, but most students are against it. They're against the idea of doing an exam -- very much like the way a prisoner who is being offered the chance of a sympathetic warden of having a baby. And they're suckers for punishment. Have you ever actually thought of doing something that led to it and come back for more? So you think examinations should be abolished? Yes, I'd like to see them done away with. How about inter-exam assessment? Do you cheat during those sort of exams? No, not usually. It's more difficult, especially with those exams, like essay questions. I think the best thing to do there is to sit with people you know, and to exchange notes. You can work out a sort of signal language for agreeing on which answers are good. It seems that your cheating techniques are just making a farce of the examination system. Are you against examinations? Yes, exams are anti-intellectual. They treat knowledge as something trivial, and as a private thing rather than the public thing which could be applied to social uses. This is a symptom of the competitive spirit which is spreading over the country. Do you think you're doing anything else to change this by cheating? No, I don't think so. In a situation where I do it and others don't, obviously I'm winning in a competition. But I still oppose the competitive system. Your attitude to your arrested students is that you regret you got your degree and if you did you'd never again would you employ the same methods? Yes I would. But I wouldn't wait around the first year and hold on to the exams. I'd start cheating straight away. Interview with a Student
MSSA — Right-wing takeover bid thwarted

by Peter Frank

Right-wing moves to take over the Malaysia-Singapore Students Association and dissolve it were defeated at the association's 8th annual general meeting last Saturday. A ticket of candidates supported by the 1972/73 Executive and headed by the incumbent President, Mr David Tan, won every position for the MSSA Executive against a ticket of candidates supported by those who wanted to dissolve MSSA.

Recent statements by the Malaysian High Commissioner, Mr Jack De Silva, alleging that Malaysian students are being subverted by "communist propaganda" backed by a "foreign power" have highlighted political differences among Malaysian students. But controversy about the existence of two student associations representing Malaysian students in New Zealand — MSSA and the Malaysian Students Association (MSA) — has been raging for several years.

Breakaway

In 1968—1969 breakaway groups from MSSA around the country formed separate students associations representing Malaysian students only. At the time, and ever since, there have been claims that the split was the result of pressure from the Malaysian High Commission. In his recent statements about "communist subversion" Mr De Silva has stated that MSSA is the only body that can represent Malaysian students in New Zealand.

At the last SRC meeting the President of the Wellington MSSA, Mr Steven Oh, denied that his association was a puppet of the High Commission. Mr Oh (whose statement criticising Mr De Silva's recent remarks is printed in the letters column in this issue) said MSSA was an independent body and that all students were welcome to participate in it.

Saturday's AGM, attended by about 150 Malaysian, Singaporean and New Zealand students, was in session shortly after it began when the Executive's report was presented. A section of the report attacked Mr Cornelius Derado, one of the three presidents of MSSA this year, in very strong terms. After a lot of procedural wrangling, a motion disputing the section of the report was carried narrowly.

"Suicide Squad"

By the time the election of officers was held the meeting was already tense and hostile camps. The presidential candidate of the opponents of the incumbent MSSA Executive, Mr Lin Peng Aun, proclaimed that he wasn't interested in politics and that his stance was founded not for harmony between Malaysia and Singaporeans, other overseas students and New Zealand students. One long-standing member of MSSA observed that this ticket was a "suicide squad" intent on dissolving the association.

The other presidential candidate, Mr David Tan, stood by the actions of the 1972/73 Executive and said membership of the association was open to all students, irrespective of nationality. Mr Tan won the election 83 votes to 69, and the other candidates on his ticket were successful by similar majorities.

After the elections the meeting proceeded to discuss a motion to dissolve MSSA presented by Cornelius Derado and seconded by Mr Michael Lim, a former president of MSSA. Mr Derado said that while MSSA had fewer Malaysian members than MSA, it was the only body recognised by the Students Association, and claimed that it was "no good" for Malaysian students to be divided up.

Orders from Above

Michael Lim attacked the "big guns" from NZUSA and VUVSA for being at the meeting. He said it was his "perilous action" to move for the dissolution of MSSA (even though his motion was defeated every year) but he and his supporters were not drawing anyone to form a new association. Mr Lim also denied "a rumour" that he was moving the dissolution motion at the instigation of the High Commission. Students Association President Peter Wilson accused Michael Lim of misrepresenting VUVSA's position by claiming that the Association was interfering in New Zealand students' affairs. He said his only reason for being at the meeting was to see that members of MSA were free to organise themselves without interference from hostile elements like Mr Lim. He added that charges of discrimination by the Students Association in favour of MSA were false because the Executive had allowed MSA to operate on campus as it was an affiliated club, which it is not.

MSA President Steven Oh also attacked New Zealand students for interfering in Malaysian affairs and denied "rumours" that MSA had been tacitly aiding the dissolution of MSSA. He said he was at the meeting as an individual, not as a representative of his association.

After an orderly debate, compared to the rest of the meeting the dissolution motion was put and overwhelmingly lost. The final resolution of the meeting, deploring the actions of the High Commission "in respect of his blatant intimidation of Malaysian students studying in New Zealand universities," was carried with little discussion and the sole dissent of Michael Lim.

“Fono” is a word common to many languages in the South Pacific area. It means a gathering, a forum, a sharing of ideas. A fono was held on the Union Hall last Saturday, aimed to give an introduction to the South Pacific area. Professor McCreary gave a general introduction and papers were presented by Professor Watters on National Resources and Economic Development, Dr Pollock on Sociological Aspects of Smallness, Dr Barrington and Francis Saemala on Educational Development and Rod Alley and Epele Rabuka on Religious Beliefs. Professor McCreary noted that the University seemed reluctant to allow an inter-disciplinary course on the Pacific area and expressed hope that a short non-credit course could be soon introduced. This seems to be based on the idea that an organised course is the best way of teaching a subject. But perhaps a seminar programme, with say three or four day-long seminars a year would be a better method of increasing interest in the South Pacific, with the possibility of reaching people outside the university.

Professor McCreary showed a willingness to debate the basic premises of the study of the South Pacific — the value of such a study, the problems of treating the area as a unit and the dangers of a western academic form of neo-colonialisation. These points were further developed in the discussion that followed. Professor Watters took up many of the economic issues raised by Professor McCreary and emphasised the narrow economic basis of the islands and the dangers of enclave development. Watters spoke of the palagi, the islanders who have accepted Western values and structures — often those who are in governing positions in the islands. The intrusion of Western ideas has been extended by the previous colonial and present UN and South Pacific commission practices of sending 'experts' to the Islands who often on an incompetent understanding of the culture and human aspect of the Islands, make unfortunate recommendations. While he stressed that he was not presuming to advise Islanders on what was good for them, Professor Watters suggested that the greatest hope lay in cooperative local enterprises and local initiative instead of Western patterns of development.

In the afternoon a National Film Unit production of "Tell People" on the Tokelau was shown. The film related some of the points already raised to the specific situation and illustrated the precarious economic balance of the islands. It also, though in a paternalistic way, drew attention to New Zealand's responsibilities for the Islanders.

Dr Pollock's paper on "The Sociology of Smallness" stressed the dangers of approaching Island problems using Western cultural values, and the need to avoid Western ethnocentrism. She put a convincing case for the integration of Islanders with their environment prior to Western influence and the adverse effects of this recent development. The paper was probably a little too generalised — as was pointed out in one question afterwards. There were significant sociological differences in the islands themselves, between palagi and villagers for example, that were not noted.

Francis Saemala and Dr Barrington took the view on the educational development of the South Pacific, both noting its role in stressing Western values and creating what Professor Watters had earlier called "the revolution of rising expectations". Francis Saemala approached the problem from the point of view of an Islander going through the system, and not liking what he saw. He suggested that education in the South Pacific should foster: 1) orientation to restore dignity through the teaching of local history and crafts etc; 2) the reduction of independence on European ideas; 3) a readiness to adapt to, and to modify to island conditions, the forces of technology.

In two anonymous case studies of countries experiencing problems in education, Dr Barrington described the extent and number of these problems as well as the difficulties of changing plans in view of public acceptance of Western values. From the specifics of these education examples the fono was widened somewhat to an overview of political development in the South Pacific by Rod Alley and Epele Rabuka. Both emphasised the basic question of politics in the Islands — what do people actually want and how can politics serve these to the best extent. Epele defined political development as evolving a political structure which included the best of Western models and respect for indigenous cultures. He suggested that much of the present political structures did not fulfill these functions.

The day-long seminar proved the value of utilising different disciplines in approaching a problem, creating an overall aspect through a mosaic method. All speakers were prepared to debate the basic premises of their analysis, and emphasised the wide differences existing in the South Pacific that make generalisations difficult.

In discussions with NZ received most attention, although there was a disappointingly little comment about French colonies in the area. In his closing remarks Professor McCreary proposed that a similar seminar be held next year, with more opportunities for Islanders to speak. If they do, and the fono becomes less generalised, it will provide some worthwhile insight into one of great significance to New Zealand.
The Stench of Deceit in the English Department

An Open Letter to Rick, Jereme, and Virginia...and the rest of the whole sick crew in the English Department

by Gordon Campbell

Somewhere, somehow, in the English staff we must have a friend, a sympathy, a cohort, a Daniel Ellsberg. Surely by now one of you must be getting a bit nervous. The Longcham Kid’s been acting up. We’d welcome even a Martha Nussbaum. If you need to write this piddly little letter to just for you fellow travellers, we need friends, we need leeks, we need documentary proof of what is going on ever there. G UP! from here itsy seems that you’re shifting on it. Now, is that Jereme’s pocket or who phoned in the perfect.

Last week there was a meeting. Originally there was an agenda included on all of us in keeping our position, correct interpersonal relationships. Etc. For we expected we’d see this from the classic “mumbly” “manifest” for keeping the language. Instead we got the same old lies and evasions, the same defence at all costs of their positions. We got no discussion, no explanation. We had shown that there are at least two valid conceptions of the English major. The idea that there should be an English major in acquiring the meaning of seeing how far the Department would go in trying to meet both alternatives, forced it just that, our interests, in forcing it into a position.

This Department is a demanding little bitch. It will allow no fucking round with English unless you do your homework. You want it? It wants it. After you’ve been a good on. And your interests are bolder than what you understand with a degree. A graduate is here. But that’s not the point. It’s the impact of any creative thought. So you’ll become a writing better, fit only for caving others.

At the risk of losing you in two or three positions, the Department proceeds as the degree as a specialisation, one of which is English or science. It is the Department to a deep, broad knowledge of English literature by means of a structure and content tailored to meet standards required by the academic community for entrance into that group. Such a degree in the 1960s (flourish) would now be considered the major peak of English writing. According in the sense of the English major (as a specialisation) the Department has been in this department in the interests of the students.

As Peter Allum pointed out, the students are included in the decision making process about this specialist degree. Oh sure, we can talk, and we can actually say something that the Department believes, as to what we have to say. Just as long as we don’t explain anything. And John said, since our opinion differs from theirs that the Department is because the Department already decided (a) the content of the English ‘canon’ and its objectives; (b) the way in which it must be taught; (c) the standards for examinations for academic students.

Then, as Peter Allum stresses, there is a place for free speech holds in other areas of our society. Western society have come to realise that these trampled Western freedom of speech has not just a right to privacy and the process of law - don’t point to our pocket to politicians - governments or departments like this one. Because of this Western society has not only to a point to individual awareness of the how a person’s own thought that they see the to give the government the task of giving freedom of speech. This is where the distinction and the fear of "unofficial" political action, political speech and political men is the constant thing, the contradiction of (by weight of its silence) official acts of aggression and repression. In this case, it is the same... We in the West, we Radical students are perhaps the first revolutionaries to rate their own country and to cut themselves off from the institutions from which we derive our names. We reflect the same radical rhetoric from the recognition that provocation and suicidal action may be the only way to bring a change.

Opposition to McKernie first formed in reaction against his monopolisation of power. But despite plenty of provocation from the Department students group has tried to keep up as a dialogue. For example, it has never rejected the "specialisation" degree. It has merely explained that this should be divided into two degrees that makes the potential of the student body more cohesive. Therefore it worked out a set of

Abilities of resources in it to be a "duety." So how can the Department justify the fees it raises for itself? In fact, when all the students could agree on these fees, we would probably agree on the importance of Milton, Pope and some of the others. They’re probably just important as Ken Kerby.

But the Department is blithely when it invokes their respect for English literature to explain why the Australian course should be compulsory. Why not the Victorians? Why not Chaucer? Why not the twentieth century? Why aren’t we studying these just as well? Aren’t they important, but whether the arbitrary decision can be made that one is indispensable while another is not?

The point becomes even more pressing when we come to the art can’t be taught. Several speakers at the meeting argued that having the whole field is not necessary the best way to train. Intensive analysis of selected areas can be as rewarding as a nominal coverage of the whole field. These people have been through the courses, "unaccelerated" everyone, got good marks even, still they claimed to know next to nothing about English. So they then concluded that the study is required for an optional major; what is lost by not getting a reading acquaintance with everybody is compensated by understanding deeply what you do study. Again the Department could, and should, consider the validity of both approaches. After all you don’t have to your education in English when the degree is completed have an optional major would provide a stronger foundation for a person to explore, any interest of students that he had been mislead.

When we wrote about the Department refusing to give recognition to a 36 credit major that is it doesn’t own, its own teaching. It is saying in effect that after passing 36 credits, six courses of its teaching you are still not fit to be called an English graduate. Are cuss’ gone, you’re not that bad. You just have an inflated opinion about the importance of what you’re doing.

I don’t really think there’s much point in going from class to class and getting a chance to talk. De Jamie- son did try to say that English was a study of words, and therefore language was indispensable, but its hard to feel for a serious. If English really just a study of grammar and syntax, and derivation and use of words. Nah, what words mean, too, which is why philosophy, history and language are equally important.

But the dynamics of this argument were truly enlightening in showing how the Department thinks. After Dr Jameson had put forward this “English is more words” argument, I criticised him for leaving out all the important matter of meaning. Two minutes later McKernie sarcastical-
"The Age of Ersatz"

The English Department is failing to meet the expectations of its students, but the problem may even deeper roots. The writer of this article, Peter Rossell, argues that the English language itself is losing its meaning.

"Ersatz (German) adj. [from G. artificial; used as substitute for superior or natural product.

"We live in the age of ersatz. We are surrounded by ersatz..."

Words are losing meaning... due to commercial rape... of the technique of communication.

And so we lose the language in which we no longer express what we really feel or really are; in fact we are no longer even aware of the difference. This is to reverse man's most important invention: speech, the particular form that he has given to the expression of his mind in a meaningful medium. If that happened it would be more disastrous than any of those "tragedies" advertised on the movie page.

One of the greatest events of our century, the crisis of the degeneration in our language, was the death of the House of Habsburg. T.S. Eliot was one of his constant guests. "Paradise Lost" was Eliot's. In his last work, which he completed, we have a work that is 90% faster eating, because it must be good - unless of course we have already decided for the sake of 95% of all household goods. But 95% faster than usual.

And words - words are fast losing their meaning. We are told we will be astounded by the incredible expressiveness of Whakatinou's desert with its new agnes. Hydroxyethyl-ethyl-choro-which: how many of you can recite this statement without the words "astounding" and "extraordinary"? - how much less "astounding" and "extraordinary"...? We are told that this is an adequate motive for creating "War and Peace"... anyways! And if we use the term "gapes at the awe-inspiring grandeur... etc.", your mouth may indeed prepare to drop eldorically open - not because the grandeur is awe-inspiring, but because you have a Paradaman dog. You may imagine you are a dog looking at the marvellous vision, and you are merely salivating at the sound of a bell. The trouble, even if you see a world coming at you, will still salivate all the time - but seldom get a whole meal.

Great catastrophes occur in the world, but before tomorrow has taken over and the eros becomes real again, he will be the hero of tomorrow. He will be the new head of the community. One wonders if there will ever be another Eliot or, if there is, if his work will be emulated. This is not a question of the dead imitations of the hibernations. But between the bars of schizophrenia will there be any question of the nobility, our rules will be of psychotics, the aristocracy will be the same as before. God will appear on a screen, a man of flickering celluloid. There no doubt will still be the praying in the language of the sorcerer, the prophet, the only one that the prophet may not break and leave us in darkness.

By David Tape...

The reason that is usually given by government and others for their desire to control inflation is the effect of inflation on those who are on fixed incomes. In one of the consequences of inflation that pennies and other social security benefits tend to get left behind on the great cost-price spiral. But it has always been the opinion of a number of economists that the ordinary bourgeois government could be brought to its knees, and that if they are getting enough money to be adequately housed and fed. But the truth has finally come out - thanks to Professor J.R. Brice, of the Institute for Monetary Systems, formerly of the New York bureau, who gave a special lecture to economists last week.

It might seem that there should be no de jure to inflation, provided that everything was to increase at the same rate. This would be if all prices and all other monetary values were to be increased at the same rate as the rate of inflation. Under these conditions, prices would always be able to provide the same quantity and quality of food, clothing, and accommodation for their recipients. There would be no such things as wages falling behind the cost of living. However the capitalists find something wrong with this. The problem is that such controlled inflation, with everything rising at the same rate, is not only a threat to the elimination of permanent inflation, where prices rise at a rate of an hundred percent.

The application is something which the capitalistic dream, because it is something which leads to the breakdown of the medium of production and exchange. As Germany after the Treaty of Versailles, and in Soviet Russia in 1919 and 1920. Under such conditions, the working class is in a position where every day even the slightest increase in prices is increasingly difficult, and eventually, money is totally useless. Without money, capitalist production and exchange are impossible. When hyperinflation has destroyed money as a means of payment in this way, workers must be paid in kind - for example in food, instead of money.

Goods must be exchanged for goods, instead of money. However, the government in its old form is virtually invisible. Therefore, the only way to stop inflation is to exchange inflation.

This is the main problem at the moment, when the governments have to implement their incomes policies as a means of controlling inflation. This means that the government can control the prices and wages that they want, and then presumably control of prices will follow from that. This is the central government's policy - stop the workers getting any wages and thus the houses to control prices. That is why we must look upon an incomes policy as a class phenomenon.

But there is another thing about the control of wages that is important to the capitalists. As Professor RogerBottoms, when the wages are won with a large wage demand, there is a tendency for a redistribution of income from capital to labour. What this means is that wages are larger at the expense of profits. And because profits are smaller, there is a reduction in investment, which leads to lower incomes and unemployment, according to capitalist reasoning. Thus lower wages, if they cause smaller profits, lead to a lower level of investment, and lower capital. And as long as one is restricted to the framework of this capitalist framework.

And so there we have it. An incomes policy is necessary to control wages to protect profits. And secondly, an incomes policy is necessary to protect profits. This is necessary because without profits, business interests are unwilling to sacrifice, and therefore, this central government's policy of controlling inflation is necessary because otherwise capital is not invested. This is necessary to break the breakdown of the capitalist system. And what a pity that would be!
"The bourgeoisie will let you sing poems..."

By Terry Avid

In the years of intense and open class struggle, the government of Dr. Salvador Allende, the "first freely elected Marxist president in the Western Hemisphere," as the media has mistakenly dubbed him, has fallen in a violent coup. The first concerted application of Khuzhouvich has reached the tragic denouement that Miroslav Leonovs saw itforyears when Allende took office.

In September 1973 the six-party coalition Popular Unity front defeated the capitalist government in Chile following the surprise victory of Allende in the presidential elections. In polling 36 of the vote Allende narrowly defeated Jorge Alessandri, candidate of the conservative Nationalist Party, who polled 35%. The third candidate, a Christian Democrat, polled 28%. With a groundswell running in favour of Popular Unity due to the assassination of General Schneider, Commander in Chief of the Armed Forces, and Allende's declaration to act constitutionally, the Chilean Congress confirmed Allende as President by 153 votes to 23.

Pretty Pictures of Singing Tomorrows

Throughout the world the pro-Moscow revisionist parties, all committed to the party's theory of peaceful coexistence with socialists, hailed the Popular Unity government as proof that a socialist government could come to power by parliamentary struggle. Luis Corvalan, General Secretary of the pro-Moscow "Communist" Party of Chile, stated: "The Christian example bears out the prophecies of the CPSU's 20th Congress. The struggle of the working class and other forces for socialism, resort to arms is not inevitable for the conquest of power and for making revolutionary changes."

Pretty pictures of singing tomorrow in a socialist Chile following the peaceful, constitutional expropriation of the bourgeoisie were painted by revisionists everywhere. "Chile moves in unity" dla the Socialist Unity Party's "leader's" paper 'Tribune' in October 1971, once again closing its eyes to the obvious, namely that the class struggle was beginning to intensify. Chile was the final refutation of Mao Tse-tung—so they thought.

But Marxism teaches us never to judge a period of transition by its own consciousness. In fact there had been never a socialist revolution in Chile. The fundamental question of revolution, remained firmly in the hands of the Chilean bourgeoisie. Although Popular Unity had control of the executive branch in Chile, the bourgeoisie had retained its control of the Congress, the armed forces, the police, the judiciary and the administrative apparatus of the government.

Chile is no Allende

To understand both the significance of Allende's progressive administration and the events of the last few months, we have to look briefly at Chile prior to the formation of the Popular Unity government. Chile was a no-colony of the United States. The industrial sector was highly monopolised by giant US-owned corporations, while in the countryside much of the land was farmed on the basis of pre-capitalist relations of production.

US investments in Chile were about $1000 million, with $586 million concentrated in mining. Kennecott and Anaconda were in copper. ITT, General Motors and Ford had big holdings. Profits were high: for every dollar invested in Chile about four dollars per year returned to the United States. The daily profit that went into the hands of workers was paid one million Chilean workers their daily wage.

Slow Starvation

About two percent of the population owned 50 percent of the land, and 3000 very large farms owned by big landlords accounted for about 58% of farm production and 80% of the farm land. On it's long period agrarian production increased at 1.6% annually, but food consumption was increasing at 2.3%. Chile was obliged to import large quantities of food, the cost of which constituted about 25% of the import bill. This is the signification of the eight-year strike earlier this year. The Chilean government had to suspend copper shipments which resulted in a loss of foreign exchange and a strain on food supplies.

Chile's chronic balance of payments deficit is no consequence. Heavy borrowing abroad created a massive foreign debt. Servicing this debt as the growing mountain of Government debt internally (29% of revenue annually was spent on the armed forces and police's client's massive inflation.

For the industrial bourgeoisie, foreign and domestic, and the big landlords this meant rapid enrichment: for the masses, unemployment and poverty. Half of all Chilean families did not receive enough to maintain a bare subsistence and were slowly starving. Half of all families with their population is about nine million) lacked homes and a further half million lived in hovels.

About 55% of those economically active are industrial workers; a further 12 percent are white-collar workers (university teachers, school teachers, technicians, students, doctors, etc.), 23% are small traders and farmers, the rest being employers. The nine per cent who were employers took 34.4% of the earnings. This latter grouping is not homogeneous, but is split into a number of classes: the middle class (middle class), the upper class (middle class), a comprador section (Chileans dependent on foreign capitalists and the foreign bourgeoisie).

Popular Unity's Programme

The coalition between those classes determines the development of Chile's politics. Grouped around Popular Unity were large sections of the working masses, in town and country, as could be expected from its composition: the Socialist Party, the "Communist" Party, the Radical Party and the Christian Democrats. Popular Unity's programme reflected this. Included in it were the nationalisation of foreign monopolies (particularly the copper industry), banks, insurance companies, large domestic monopolies, transport and communications, oil, electricity production and other key industries. A number of private industry was to remain in private hands, and there were to be joint state-private businesses. Agrarian reform would include expropriation of the large latifundia (large landholdings which used virtually slave labour) and the formation of cooperatives. Inflation was to be halted, wages raised and unemployment ended.

This programme was not one of socialist revolution but a continuation and deepening of the bourgeois revolution in Chile; it struck at the latifundia economy, the monopolies and foreign imperialism. Allende himself stated, "We are struggling for Chile's economic, cultural and political independence."

Much of it was implemented in the first year of Allende's presidency. Unemployment was cut in half. Production was lifted in heavy industry. Flats were built in Santiago de Chile which holds one-third of all Chileans. A new fishing port was constructed with Soviet and Cuban aid. Political prisoners were freed. Land reforms were instituted. The principal textile and cement plants, breweries, nitrates, steel and tire factories, 80% of banking and credit facilities, and wholesale distributors were nationalised.

But as this programme was implemented Popular Unity ran into difficulties. Inflation could not be halted, an important factor in the defeat of the middle classes to the bourgeoisie this year. With the nationalisation of the latifundia came spontaneous land returns. Peasants with land less than 60 hectares began to worry about their future and 'turned away from the government. As the rich and middle peasants received from the bourgeois revolution, counter-revolutionary detachments opened in Southern Chile. Allende attempted to deny the existence of these detachments at the time.

By the year 1972 the "empty pants" demonstrations organised by the right and the truck owners strike in October, but things came to a head in June of this year. Sections of the armed forces launched a premature coup on June 29 which was put down in a few hours. Allende and the national labour federation called on the workers to strike for the workers. Peasants began striking farms in the countryside. In his first radio broadcast Allende called on the workers to stage armed street demonstrations, but one hour later, when it became apparent that the coup would fail, he asked the people to "stay in their places of work."

Later in the day, at a huge workers' demonstration rallies were made for shutting down the Congress. But Allende refused to do this and earned the meeting's intense displeasure.

Chilean youth mass action supporting Allende on July 5.

The Chilean bourgeoisie supported the expropriation of the foreign monopolies. But once this process had been completed it used its control of Congress to amend the Constitution in late 1971 to prevent further nationalisations. Allende vetoed this amendment, setting in motion the permanent crisis of his administration which culminated this month.

"In War One Has To Kill"

The year 1972 was one of sharp struggle between the bourgeoisie and Popular Unity. There had been the "empty pants" demonstrations organised by the right and the truck owners strike in October, but things came to a head in June of this year. Sections of the armed forces launched a premature coup on June 29 which was put down in a few hours. Allende and the national labour federation called on the workers to strike for the workers. Peasants began striking farms in the countryside. In his first radio broadcast Allende called on the workers to stage armed street demonstrations, but one hour later, when it became apparent that the coup would fail, he asked the people to "stay in their places of work."

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"In War One Has To Kill"
The Government has condemned a family of coloured South Africans to a life of persecution and misery for their application to immigrate to New Zealand.

Fourty-seven-year-old Godfrey Beck has been a “banned person” in South Africa since 1965 when he was Secretary-General of the South African Textile Workers’ Union. He managed to escape to Botswana, where he was joined by his family, and was granted the status of a United Nations refugee by the UN High Commission for Refugees.

Early in 1972 the Citizens Association, for Racial Equality (CARE) was asked by the Botswana authorities to sponsor the Beck’s immigration to New Zealand. An application, with full documentation provided by the UNHCRC, was lodged with immigration authorities in the Labour Department.

Months and months dragged by, while the Labour Department thought out one excuse after another to reject the Beck’s entry into New Zealand, e.g. “They do not identify with previous refugee groups”, “Unable to the family to bring them here,” said successive Immigration Ministers, National and Labour.

In March this year the present Minister of Immigration, Mr. Colman, wrote to CARE suggesting that it should write again “in the latter part of the year” about the Beck’s case because “the Government was carrying out a ‘complete review of immigration policy to decide what changes may be desirable’.” But while the NZ Government was reviewing its policy the South Africans acted.

Because he had openly worked to help his fellow refugees in Botswana Godfrey Beck was suddenly deported to South Africa on April 2 and immediately thrown into prison for 90 days until July 2. On August 1 he appeared in court in Johannes burg on two charges under the Suppression of Communism Act, and jailed for ten days with a further three months imprisonment suspended for three years.

On August 14 Tom Newham of CARE wrote to Colman appealing that the Beck family be immediately allowed into New Zealand “while the family is united and before it is too late...,” Newham said he had been in contact with a friend in Johannesburg who reported “that the circumstances of the Becks were dreadful” — he and his family are living with relatives there are 15 people in three rooms and Mr Beck is unable to get employment.”

Colman replied on August 20 stating that “while I feel for the family and the plight in which they find themselves, we would be well advised to explore the possibility of ascertaining if some other country would be prepared to accept them.”

Colman had consulted the Prime Minister, “and in our considered opinion on the information available to us, that we should not approve the application.”

Colman said the matter had been discussed with the UN Deputy High Commissioner for Refugees who “accepted our decision and gave an assurance that we would not press us to accept Mr Godfrey Beck,” but gave no reasons for turning down the Beck’s application. Replying to Colman on September 3 Newham said that since the Deputy High Commissioner visited New Zealand “for the express purpose or raising much-needed funds for the United Nations High Commission for Refugees and would have no personal knowledge of the Beck case it would have been difficult and certainly impolite of him to have pressed the case.”

“Would you please advise whether your letter of 20th August is the result of the new policy which we have been waiting for?” Newham asked Colman.

“If so, we are to understand that the absolute right of the Minister of Immigration to without stating reasons, refuse entry to persons whose applications for entry are in order — is to be maintained by the new Labour Government. This Minister, veto, widely-exercised, has of course been the cornerstone of New Zealand’s racist immigration policy up till the present it has enabled this country to operate such a policy by subterfuge whereas Australia has at least some international.”

When he handed over New Zealand’s $5000 contribution to the UN Trust Fund for South Africa in this March, the then NZ Permanent Representative to the UN, Mr J V. Scott, said this contribution was first and foremost, a practical gesture of support to the victims of apartheid. In this case why is the government unwilling to do more for the West Bank Workers Union relaxing the siege?”

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sumed his term four times in March, bringing it into entities of the armed forces.

In Chile, the Chilean Socialist Party, the Socialist Party of the National Party and Christian Democrats, the fascist launched armed terrorist raids against state property and cadres. The middle classes be-
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armed forces and the police carried out repression against the left-wing. Despite Allende’s general declarations that “the armed forces of Chile are an expression of its people”, the army and police violently repressed thousands of unarmed workers, and peasants said they assumed the function of the bourgeoisie for “order”. Late in August the Christian Demo-

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This is very important in the context of the Popular Unity’s government of “serious violations of legal and constitutional order” and calling on the armed forces “to direct the government’s actions”.

To the end Popular Unity continued to place its faith in the loyalty of the organs of force. The contemptible Carabso had stood back in its early days that the forma-

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formation of an armed people’s militia in the present situation... would be equivalent to showing
'Down and Out' is an expressive sort of phrase. It's American in origin and means 'completely without resources'. George Orwell influenced me a great deal with his book Down and Out in Paris and London in which he mixed with the underworld of crime, prostitutes and tramps.

Most of Wellington's underworld action is to be found in pubs mostly the but many other surrounding bars also. Everyone who is anyone in the underworld heads that way when needing to sell a radio, hide out some place if 'beating the fleet' or just wanting a few jugs.

The community is very wide, varied and constantly changing. It is built around different brotherhoods and sisterhoods, mostly based on having been in boob together. The 'Queens' are queens of the bar. They may be looked down upon in the outside world but they rule the show in the pubs. They are looked-up-to, even held in awe by the rest of the bar-crowd, and no-one picks on a queen or one of their friends and gets away with it.

The other main regulars of the bistros are the ship mols and the hillybibs (lesbians). Most of them are not strictly prostitutes but more like good-time girls who dislike regular jobs. When a ship comes in they go with one guy and usually stick with him. The girls that play around are looked upon as sluts. Two of my shippie mates who were both butch actually 'cracked it' so seldom they were more sexually moral than most varsity students. Most of them were AC/DC and I knew one girl that was going with a butch, a middle-class businessman and two sailors until she got caught at it.

Many of the girls were at this stage of the game; relatively innocent — just playing around with the crowd with only one or two convictions over them. The ones that were more deeply involved usually had jobs stripping at the clubs around town and had regular customers — they were the only real prostitutes.

What I liked about the people there is that they didn't muck around, they called a spade a spade. If you were their mate and 'brother' or 'sister' that was that and if you were in trouble they would do anything to help you. They may have been uneducated and poor, and be regarded as criminals by middle-class standards but they were a hell of a lot more real and generous than half the people in this goddamn university. They had no pretensions about what they were and what they did.

The population was about half and half (Pakeha and Maori) but there was more equality between the races than in most strata of society. Most of the Maoris didn't pretend to love the Pakeha society much but they didn't judge their Pakeha mates by it. Many of the Pakehas said they were Maoris anyway. 'The Pom sailors used to talk about 'white-trash' and 'blacks' but they themselves seldom would use these terms although the term 'J.B.' or 'Jungle Bunny' was used a lot by them.

Most of the girls I knew had been in Archata Borstal. Though most...
geted it inside, the complicated kin-
dship system they had developed, as
well as their lesbian involvements,
usually meant that they would stick
with the same crowd when
they got out. Usually these were the
only people they knew and could
trust.

Sex was something they knew
out, there was only one virgin at
whate when the girls I knew were
side. They were taught pretty
quick from when they were really
young (about 12 or 13) that sex was
nothing you could sell, that a
market value was put on you. They
turned this from hungry males,
one their environment, and it was
inforced by life inside when they
met the big-time shippers. Most
Inmates would have found
"suit and stuck to him. But the in-
fluence of the predatory males in-
side the bars — you could pick them
out easily; $20, $30, $100 types —
are as well as the ships coming and
going, often drew them back into the
sad life of easy living, of drugs and
coke. In an atmosphere like that
to become hardened, you lose
sense; you have to be tough to sur-
vive in a world where violence is the
at word.

The entrance of a customer is
ever obvious. He is nervous, often
rant. The girls and queens laugh
at him and treat him with scorn.
He enters from the side door,
tumbling. He is respectable, be-
pectacled and tipsy. He asks for a
short time and is informed that
he's off duty. She takes him to an-
other girl, an Islander who laughs
and doesn't understand much. They
fuck for half an hour until in des-
ervation he asks her "How much?"
"Sorry, I'm sick of the moon."
He doesn't understand, "She's
come in the books, stupid," says
the queen. He doesn't understand.
"Monthly periodicals, ever heard
of them duckie?" He blushes and
gets angry, goes to the next table
and asks how much to the meanest
girl. She says he'll get a glass in his
face if he doesn't fuck off. Out he
goes, mumbling threats. The girls
crowd round the queen who is hold-
ing up his wallet and now opens it.
"A lousy three bucks. What a bum
sugar daddy."

They treat their customers with
scorn, a strange kind of moral super-
iority but with each other they are
very close though split into different
cliquies. They are hemmed in by
police and prison experience with
usually a broken and unhappy
family background behind them, a
future that is dismal and grey. They
are not a very good advertisement
of our society and how our justice
system works.

They fight society because society
fights them. But they don't always
hate the police and sometimes get
on with them; the police aren't
their real enemies, only the myrmidons
t of society. They are proud of their
identity and have their own languages,
some pig-latin or mixed Maori and
English slang. A fairy and a butch
are the female and male in a lesbian
relationship. A bumbandit is an im-
polite name for a drag-queen. To
bomb someone out is to tell them
you've finished with them. With
two gays you can bomb the other
into drag by turning into 'bitch' i.e.
reversing the roles. To crack is
what butch and fairy do. To crack it
is to fuck for money. To commit
sideways is suicide. To go mincing
or shipping means you're off to
Tina Street (the wharves). Other
words you may have been mystified
by: beating the fleet — running from
the screens; AC/DC — bisexual; come
in the book — monthly period;
sugar daddy — an older guy who
treats you well.

Strangers feet mark your brow like pastile highways
Blinking, sleepy eyes gaze watchful.
Face, an apricot in shape. Tanned fenced with deep corn hair
Beauty that strikes and withdraws. Arms smooth like a snake
Moved by blurred tears of imaginary terrors.
Like your body they are stained and worn
By the minute of the years, attempts and attacks
By unfriendly men
Your body lies in ruins while your mind flits low
— Drifting on gin and lemon.
You are urgent, dull, seeking shelter
Tirelessly fighting both hope and despair
Even when they cage you my pretty one
You'll have your freedom —
More than they'll ever know.
The New Zealand Literary Press
As one of the last bastions of Male Chauvinism

Ma Robin Johnson is a lecturer in modern literature at the University of Auckland. In this article, she argues that the New Zealand literary press is dominated by men, and that this has a significant impact on the types of literature that are published.

I have been collecting data on the New Zealand literary press for the past five years, and I have found that men dominate the industry. This is not to say that women do not write, but rather that they do not have the same opportunities to publish their work as men do.

One of the most striking examples of this is the New Zealand Literary Press (NZLP), which was founded in 1970. The NZLP is a major player in the New Zealand literary scene, and it has published many important works.

However, a closer look at the numbers reveals a disturbing pattern. Of the 100 books published by the NZLP in the past five years, only 10 were written by women.

This is not an anomaly. A 2019 study by the New Zealand Centre for Research on Women and Gender found that women are underrepresented in the literary press, and that this underrepresentation is not just a matter of numbers, but also of quality.

In her article on the NZLP, Ma Robin Johnson argues that the literary press is dominated by men, and that this has a significant impact on the types of literature that are published. She cites several examples to support her argument, including the fact that the NZLP has published more books written by men than women in recent years.

Johnson argues that this is not just a matter of numbers, but also of quality. She cites several examples of books written by women that were not published by the NZLP, and argues that this is a significant loss for the literary community.

In conclusion, the New Zealand literary press is dominated by men, and this has a significant impact on the types of literature that are published. Women writers are underrepresented, and the quality of their work is being lost to the literary community.

And even when we do get to the very end of our road, we find ourselves back where we started. For what we have achieved is only a hollow victory, a Pyrrhic victory. For when we look back at the books we have published, we see that they have not been read by many. And when we look back at the women who have written these books, we see that they have been ignored.

Therefore, I urge all of us to support women writers and their work. Let us ensure that their voices are heard, and that their stories are told.

P.S. Excerpt from a letter written by a woman to her male friend:

"I have written this letter to you because I believe that you, and all other men, have a responsibility to support women writers. We need to work together to create a world where women are not just heard, but also listened to."
Women with a cause

Women with a Cause by Dr W.B. Sutch
Cassell, with wrapper — $7. Pap-
pyack — $3.90. Published by Price
Milburn and Co. Ltd for New Zealand
University Press. Reviewed by Kate
Clarke.

The main puzzle I experienced as I
finished reading this book was why this
skilled man is holding such positions as bus-
ness consultant and C.-i.-a. of the
Queen Elizabeth Arts Council at present,
instead of continuing his role as advocate
of the immense social and economic
changes outlined in his book. However I
suppose the answer lies - with the book, in
his description and analysis of present day
New Zealand society and that it would go
something like Lenin's dictum, that you
cannot live in a capitalist society and be
free of its contradictions.

Women with a Cause comes at a very
temporary time, when the New Zealand
women's liberation movement is unsure of
which way to turn. A large section of this
movement has so far concentrated on the
sexual roles which men and women hold in
New Zealand and on specific single issues
such as abortion. Both orientations stem
from the interests of mainly middle class
women, who are often young students.
The liberation has lead these groups to
produce criticism of a psychological or
socio-psychological nature: it is concerned
with the implications of our sexual society
for the individual (usually the woman,
rarely the man), without placing her within
a family, work, educational or social con-
text. A most blatant example of this is the
strategy used by groups advocating reform
of the abortion laws. "Every child a wanted
child" is advocated freely available abortion
for unwanted pregnancies but there has
been no adequate discussion of what type of
society defines children as wanted or un-
wanted, and why it does this. Nor have women attempted to
outline the conditions needed to ensure a
wanted pregnancy does indeed become a
wanted child, teenager and adult. A more
serious fault in the women's liberation
movement has occurred when spokeswo-
men such as Sue Kedgley have attempted
to shock the complacent middle class
rather than discussing women's liberation
in a way which incites identification.

Sutch claims his book is about "the
struggle of women for equality... it illus-
trates how men and women have differing
roles in different societies and that these
roles change as the needs of society
change..."

He begins by discussing Freud's and
then anthropological and sociological
writing on the physical and social deter-
mnants of the behavior of men and
women, using three works mainly to illus-
strate the relationship and flexibility of the
types of human behavior seen in men and
women of different cultures.

In the next chapter Sutch discusses
social relativism and states "the state of
women has historically been closely re-
lated to the preservation of the economic
system." He adopts a simplistic theory of
economic determinism to explain the
status of women in various feudal, pre-
capitalist and capitalist societies. And he
concludes, "this is not an original thought
that the newly arrived capitalism carried
within it the seeds of its own decay."

Sutch's coverage of past conditions in
chapters 2 and 3 is scanty and perhaps
does not allow enough for cultural differ-
ences in the definition of sex roles. Be-
ginning in the 19th century he begins to
analyse the women's movement in Britain
more carefully, and he says of the activity
here that "working class women became
articulate and active in agitation before the
majority of able middle class women made
their impact on public opinion." Because
of the nature of the society in which such
historical data is collected, recorded and
preserved, however, Sutch can provide far
more comprehensive material on middle
class agitation in the suffrage movement
and Ladies Circles, and more recently in
Simone de Beauvoir's through to Ger-
mans KEEP's writing. It identifies within
this movement the trend both to work
within the existing political and economic
framework and "the trend to overthrow
the capitalist system," but is unable to
identify the differing characteristics of
either trend. This is a regrettable omission as
it restricts the analysis that can be made
within such an attempt that
we can begin to discuss why the women's
movement has so far failed to achieve
more or both of its aims, that is, to achieve
full women's rights and to achieve a social-
istic society.

The fourth chapter on "The Contribu-
tion of Irish Women" is a further attempt
to place the NZ movement within a his-
torical context. The description of the
fierce, turbulent, Irish women with their
interests in politics, the labour movement,
care of the poor and even insurrection,
contrast greatly with the description of
New Zealanders Grace Neill and Ida
D Stephen in their interests in nursing, St
Helen's hospitals and prophylactic preven-
tion against V.D. for NZ boys overseas

So having given a historical, social and
academic background to the struggle of
women, Sutch begins to look at women in
New Zealand. I am sure some will be
surprised and/or annoyed at his com-
prehensive coverage, ranging from discussions
of women's activity in such organisations
as N.C.W., P.S.A., the Housewives Union
to a study of child care, equal pay and
discrimination against women in the law.
Sutch focuses the need for change on
different areas to those advocated by the
small groups at present trying to promote
the cause of women's liberation. So far as
I can remember abortion is not mentioned
as an issue and the psychological and
mental cruelty which men and women
inflict on each other because of their sex
roles, is only discussed as a result of social
and economic inequalities. Demonstrations
and other student-type activities are not
mentioned in the chapters on more far-
reaching topics such as the family, employ-
ment of women, child care and equal pay.

Briefly, Sutch defines the topic of women
with a cause, more widely than some would
attempt to do, although he does not in-
clude such movements as Plunket, social
security benefits and State housing,
which directly had an impact on women's
lives in New Zealand. Neither does he
mention such new women's organisations
as the Society for Research on Women in
NZ, or the National Organisation of
Women.

Sutch uses sociological and overs-
seas comparative data well to give an outline
of the problem he is describing. A far more
accurate description of NZ life is given
than is seen at one of the most recent
sociology text books published. Once more
someone outside the university academic
world produces the most stimulating cover-
age of some aspect of NZ life (the most
worthy either book in this category is
"Urban Women", $5.75).

Sutch sees change for women emerging
from the movement to provide pre-school
educational and social facilities, and from
the fight for equal opportunity and equal
pay within the industrial world. His pol-
icy programme in the final chapter com-
prises reforms which will improve living
standards for the whole population;
children, the sick, parents, women, workers.
Even though his suggestions are not radi-

cal (and he admits this), he has taken a
commendable universalist approach to a
specific problem — a war cry from some
women's liberationists today who will not
even hold discussions with men present.

Sutch's approach to this subject is im-
aginative and informative. The book is
published, printed and bound in Wellington
and one wonders whether local production
is responsible for this book being moder-
ately priced. A blueprint for revolution
is impossible. But Sutch has made a con-
tribution by giving us the historical con-
text and a description of sexual inequality
in NZ. He recognises the importance of
economic independence for women in
capitalist society and concludes, (one
suspects rather regretfully), "it begins to
look as though emancipation does involve a
social and economic revolution."
Brigadier Frank Kitanon, MC (with Bar), was on most criteria, an extraordinary individual. He has been his family's breadwinner since the age of 12, when he was orphaned. His father, a World War II veteran, had been a colonel in the British Army and had fought in the South African War. Kitanon, who is now 40, has been a soldier since he was 15.

Since joining the British Army in 1964 he has seen service in Kenya (where he was wounded in a riot in 1968), Aden, and Ulster - where he recently commanded the 39th Brigade. He is now the new Commandant of the School of Infantry at Wartminster in Wiltshire, where he is responsible for training virtually every general in the British Army who has held this position.

This isn't surprising to learn that Brigadier Kitanon is Britain's leading counter-insurgency expert. His formal training at the Royal Military College of Science and his practical experience with the IRA, the PIRA, and the MIRA in Northern Ireland have given him a unique insight into the dynamics of insurgency.

The book encapsulates a breadth of knowledge of the tactics and ideologies of the diverse revolutionary movements such as Gusan, Gisp, Konya, and Ben Bella, as well as the strategies and postulations of Sabian and other infantile revolutionaries that the mass-media keeps belching out rather sterile and feeble-minded in its presentation.

Brigadier Kitanon's thesis is that for various reasons a growing center for authority, improving techniques for influencing opinion, the wide range of opportunity that exists under the nuclear umbrella for quite minor powers to assuage all and sundry - there is an increasing swing in the world of power politics towards the lower end of the spectrum of conventional war, whether as a part of a full-scale war or as a substitute for it. His counsel of perfection is that governments should recognize that even the earliest stages of government awareness military advice should be sought although the measures under discussion are political economic or social rather than concerned with law and order. Great emphasis is placed on the importance of background information (i.e., low-level intelligence) and the scope that this brings to company commanders for the success of 'counter-insurgency'. Such insight is the key to the future.

What is implicit in the whole book, and I hope in the brief outline above, is Kito's belief that Ulster-type counter-insurgency will spread throughout Britain (and presumably West-Britain and North America) over the next decade. The Army must certainly redefine its role to cope with these developments.

Copies of this book are not to be found on closed reserve in the study hall, in fact the only two copies in New Zealand libraries according to the union catalogue are in the National Library and the General Assembly Library. This is rather sad when it is considered that this small book was one of the most controversial in Britain last year with numberous labour MPs asking questions in the House of Commons about its contents. Brigadier Kitonson has subsequently become an object of cult hatred on the further left while becoming a guru to ambitious young officers who wonder what is to become of their aspirations if large scale war is impossible.

The implications of the last point are interesting. The British government refused to use the British Army against 'kith and kin' in Rhodesia on the grounds that it would cause 'embarrassment'. However, one wonders if the other races and the other races would mutiny. That of course was before the present Ulster curtain. Presently, it is argued that the Irish are not 'kith and kin' to Englishmen, Scotsmen and Welshmen - how it is difficult to resist the temptation to say that for Brigadier Kitonson, it has demonstrated that a strategy of counter-insurgency is more important than major problems and within a 'democratic' framework in Liverpool, Glasgow or Cardiff, the New Zealand Army could be used in Auckland, Wellington or Taibake.

By a way of footnote as we sink into the slime of what George Steiner has termed a 'post culture', it is worth considering the implications of the book for students in University in the publication of this work. The work is one of the longest in the long way from its monastic scholasticism to support of the new barbarism. Its intrinsic character has played a role in this publication (and all it stands for) contrasted with the impeccable manners of Brigadier Kitonson in the book's acknowledgements: "I should like to start by saying this to the Masters and Fellows of University College, Oxford for allowing me to live amongst them in his Senior Common Room for the year in which I have been writing the book." - Domini Illuminat Mea.


"This doesn't sound too promising so far. Who's that man with the thick glasses in German music in 1957 by German music teacher? You'd be surprised, this is not only one of the most colourful works in the classical repertoire, its so strong, rhythmic, and that gang with Ortli's dissonant counterpart effects making it immediately accessible to a rock audience. All too often orchestral traditional music sounds like a hatted orchestra; the sections string specially often arm just too full and noisy. It doesn't happen with "Carrina Barena", as anyone lucky enough to catch the show tonight at the Harvard Sound Hall will agree.

The music is very interesting too. They were written in the 12th century by the "galliard" and the "French" composers we customarily think of on the theme that life is short, morality and justice achieve victory, even though the only certainty. So these medieval lyrics advanced that you find round, and screw as much as you while waiting for the time is up."

Carrina Barena is a wonderful outfit made up of interesting people from out of this world. The group's music is a real bargain at $3.99. Check it out if you're not of rock collection and want something a little different."

Anthology Allens: Jan and Dean. United Artists Double LP. Reviewed by Gordon Campbell.

"Fabian is by now about the only fetishes rock performer who could come out and not have been significant. At least not yet."

The Best of Status Quo: Status Quo (polydor NSPL 18402). Reviewed by Richard Best.

"I reckon if they asked these guys about John McLaughlin, they'd just shake their heads and begin another. Jan and Dean don't want to see their white clap trap like shirt hair for God and 25 and don't want to hear your nasal music anyway. This is Carrina Barena's world and they're not going to let you in.

This isn't a spieling If. It's also beautiful and zany at half the price. Music for tea drinkers who don't drink their gingers."
Revolution in Malaysia

Dear Sirs,

Malaysia is on the brink of revolution against the capitalist ruling class. Malaysian students are on the verge of revolution and ready to return to Malaysia to overthrow a sick, greedy, corrupt, capitalist government that has betrayed all Malaysian workers.

People like Wilson, Maung (MSA sports officer), Prof Campbell, Chan are very quick to deny communist influence, why? Because they are afraid that it is true.

James Massey’s article (Salient) is a typical piece of “sticking one’s head in the sand” attitude. If he thinks the discontented are in the minority, then he is a fool. All the workers getting ready for revolution and people like Maung, Hei try to stop the revolution with brute force and try to hide the coming revolution will be swept away under the new enlightened people’s republic.

Long live the revolution.

Yours sincerely,

Revolutionists

Censorship

Dear Sirs,

In Salient – Number 22, 29th December, the article – “ANZUS – a far with the Devil” – stated that during the 1955 World Peace Conference; “the press refused to print anything critical of the Government.” That was not the case.

The National Party Government of Holland was acting as “censor” – that is, editing wholly in their own interest.

I was told at one time that the government was able to do as a state of emergency (which had been declared) what the Press was not. It was illegal to publish articles critical of the government, even if it were merely complaint.

There is an issue which is of great importance. I have always wondered whether the students of this fine institution would mind if they took my copies of their student newsletter (published by the political group) and I would be greatly interested in the reactions that they would show.

To Dr. Quay, I have no intention of criticizing his newspaper, merely inquiring as to whether he would allow any writing critical of any newspaper.

Yours sincerely,

Reference?

Dear Kind Sir,

I learned with great interest that a reference will be held on September 13 (called for by one individual student of this honourable institution of learning). Needless to say the results of the referendum will be of the greatest interest to the general public of Malaysia. I am therefore pleased to learn that such a vote will be taken on the issue.

Yours truly,

Prisoner

Subservive Malaysian High Commissioner

Dear Sirs,

I am surprised to hear in "Checkpoint" (Sept. 21) that Jack De Silva, the Malaysian High Commissioner in NZ has a large stock of "getting started" from what I judge through non-Malaysian sources in the weeks of the Choi Min and General Gopal are banned in Malaysia.

Some who are familiar with these non-Malaysian sources are claiming a serious threat to the Malaysian government and loss of confidence after the recent political developments.

His action is contrary to the interests of the Mala
gian government. I feel this situation will be regarded as "obstructive" (according to his definition) should be charged with a "subversive" element.

P. Thomsen

To the Editor, Salient,

I just received from my publishers a copy of the review of my book "Prisoner". I feel that the first, a current summary at W tale de
devore comments:

I refer to the "limitations" of the book. In fairness to him I feel I should make the following points:

1. I write the book partly while at W tale and finished it when I was refereed.

2. I told the editor to hold on to it for 12 months while on production so that I was out of the hands of the Junior Department.

3. I had to get permission from all the people. I wrote about to put their cases in my book but wanted to write the book but very few said: ok, in my opinion, included.

4. I had to make sure that I quote anything from the literature on the subject. The prisoners who left had been there 12 months.

5. Then I had to find a publisher who would publish such a book.

6. Publication from the moment of acceptance to release date can be anything from 15 to 18 months. WhitleyCooper's past 15 years, the usual procedures and managed it in 15 months.

7. Fact核查, as here, were just not possible.

8. I used rear to try to convey feelings I found impossible to convey in prose. Whether or not I succeeded I don't know.

9. After my first month in W tale I was called a "kid-fuckers" by any of the in

10. I did not and would not advocate the increase in the salaries of screws. I feel they are well cared for as it is for their justification. What I did advocate was the turnover of the prison into psychopathic centers and advising the salaries of psychiatrist, psychopaths and psychiatric nurses of the institutions.

11. Finally I wish to thank you for your support.

Yours sincerely,

Is Human Life Overvalued?

Dear Sirs,

I am in favour of abortion because human life for far too long has been overvalued. Hardy any one thinks twice about killing an animal when that animal is man suddenly it is a life to be held in peculiar reverence. There is no logical reason why such a distinction should be made.

Yours sincerely,

Abortion Advocate

Prisoner

To: T. Newham

Whitley & Tomle Ltd

Queen Street

Auckland

11th September, 1973

Like a Child

Dearest Sir,

I don't care for a big fool to behave in a big way, but our boss, the American's chief representative, Mr Jack De Silva. In our office, he abaixo, manner, if a child behaves in it, clearly reflects the, and the manner of his family’s action. A child's family must think three times before he manifests it.

Whom does Jack love? Or does the saying hold a grain of truth?

Malaysian M.

P.S. Sorry I can't sign, I fear the power of my signature.
Free Speech

Dear Sirs,

These are an abomination to right-thinking members of society who attempt to live their lives in accordance with conditions and traditions which they feel our generation is determined to throw out of the window, and which have stood firm for many years, since well before most of you were born. As members of our league, I feel it my duty to lodge with you our strongest disapproval of these things, which we can only consider as a gross affront to those principles of the established rights, which have been so stubbornly adhered to in the past. We are against any modernization of these things, and we desire to preserve them in their pristine state.

This kind of attitude is what has come because our generation is not old enough to realize the true worth of life, and the value of the arts and sciences. This is a lot of talk, and nothing more.

Yours sincerely,
John Smith

MSA Criticises De Silva

Dear Sir,

We, the Malaysian Students Association, would like to express our disapproval of the recent actions of Mr. De Silva.

Yours sincerely,
John Doe

Menstrual Extraction

Dear Sir,

We are writing to express our concern over the recent actions of the authorities in relation to the extraction of menstrual products from women.

Yours sincerely,
Jane Smith

Malaysian Masses not ready for Revolution

Dear Sir,

We are not convinced that the masses are ready for revolution. The current political climate does not seem to favor such a movement.

Yours sincerely,
John Doe

Blue Arrow Challenged

Dear Sirs,

I am not convinced that the Blue Arrow is ready for a challenge. The current political climate does not seem to favor such a movement.

Yours sincerely,
Jane Smith

A True Picture

Dear Sir,

I am not convinced that the Blue Arrow is ready for a challenge. The current political climate does not seem to favor such a movement.

Yours sincerely,
John Doe

Message From Above

Dear Sir,

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Yours sincerely,
Jane Smith

Fascist Club

Dear Sirs,

The Fascist Club is not a club for intellectual discussion. It is a club for the propagation of fascist ideas.

Yours sincerely,
John Doe

Watch for Instigators

Professor Campbell cannot be more right when he said that overseas and New Zealand students alike will be aware of the dangers of political activism throughout the world. I cannot believe that every Malaysian in this country and one of the academic institutions throughout New Zealand appreciates the atmosphere of freedom as we do.

Yours sincerely,
John Doe

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Message From Above

Dear Sir,
MSSA Fiasco

Dear Sir,

As the AGM of the Malaysian Singapore Students' Association held on September 15, something phenomenal happened which must be recorded.

A motion was moved to dissolve the association. While the mover of this motion was speaking, I was interpreting the proceedings into Madrasani, so that he could be understood by the members of the association. The purpose of the motion was that upon the conclusion of the current session, the membership of the association be wound up and the capital be returned to the contributors.

The motion was seconded by a member of the association, and the motion was carried unanimously.

This was the first time in the history of the association that a motion to dissolve the association was passed. The membership of the association was wound up, and the capital was returned to the contributors.

The association has been in existence for two years, and during this time, it has been engaged in various activities, such as social events, debates, and discussions. The association has been successful in achieving its objectives, and it is proud to have contributed to the Malaysian and Singaporean communities.

I am confident that the future of the association will be bright, and it will continue to serve the needs of the students in Malaysia and Singapore.
Reply to Jack Silva

Dear Sir,

The newly-elected Committee of the Wellington Malaysia-Singapore Students' Association finds it utterly abhorrent that Mr. Jack De Silva, the recently-appointed Malaysian Minister to New Zealand, should accuse Malaysian students in New Zealand of being backed by a "foreign power" and bring themselves under communist propaganda. His statement is based on [insert illegible text].

Mr. De Silva must realize that this Association views his fallacious remarks as a serious form of intimidation of Malaysian students. Mr. De Silva should be more patient, "digest" his facts first before committing himself to such unfounded, unfounded, fanatical charges.

Further to the Annual General Meeting of the Association on 13th July, the following motion was adopted by the 159 odd members present with only one dissent.

'That this Association regards the actions of the High Commissioner of Malaysia in respect of his blatant intimidation of Malaysian students studying in New Zealand universities, further, that the Association fully backs the VSM Students' Association in standing against the attacks of the Malaysian students represented in this Association, is in complete agreement that the right of students to publish articles which create a false impression of the true situation in South Africa.

The undersigned wish to stress that this development for racism. If the standard of living of the Afrikaner is lower in this respect, he is not at fault, but because their lesser intelligence has prevented them from developing separately at the same rate as the whites.

Yours sincerely,
S.K.

A Grizzle

Dear Ed,

In reply to Doug Conard's letter in Salient (No. 42, p. 89) where he expressed his concern about the excessiveness of the English language, I would like to make it clear that this is not the case in New Zealand. The English language is widely spoken and understood by the majority of the population.

Yours sincerely,
Barnhill

Are Blacks Stupid?

Dear Sirs,

A recent article in the New Zealand Herald discusses the topic of intelligence and race. The article suggests that black people are inferior to white people in terms of intelligence.

I would like to challenge this claim. I believe that all races have the potential to excel in any field. The perception of intelligence is often influenced by social and economic factors rather than innate abilities.

Yours sincerely,
S.K.

New Dance – The Plight of the Individual

Gibby Rogers

Your review of New Dance drifted in here and I thought it was not at all bad and that at least half the text was printed. I'm quite sure I haven't read a new dance piece of this calibre in years and I think it's about time we had a new dance piece of this calibre. It's about time we had a new dance piece of this calibre.

The whole thing was politically black but I think the last one was better than the Elliot poem you drappend up. Elliot talks of "hollow men, stuffed..." Body removed men eyewear. There were only hands, somber, sorrow, nothing and nothing. And you'd be looking for one empty canvas and you'd noticed that it wasn't an empty... when hands touched by accident they receded in instant of realisation. Something so simple but needed to be written out the rest of the show... just like your but you missed it.

Yours sincerely,
Cheries

John Milne

P.U.K.E. Replies

Dear Editors,

In reply to Mr. Conard's letter in Salient, the cardboard cut-out hero of the enlightened (sic) minds on campus I would like to point out that in the original letter, within a "bit of type" of the type he has condemned.

This is not a "pseudo-intellectual fuck-upper", it is just an attempt to bring down the wall of ignorance provided throughout the university – especially the walls of ignorance.

Not being satisfied with this alone, he comes on in his masterly prose to explain that the "personal criticism" at the writers of personal attacks on him is one of the reasons why he cannot be brought to justice for being able to stir up the student body. Here I feel that he is one of the very few who are able to say that.

Yours sincerely,
F.U.K.E.

(Eric Fordu)

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CHERS

John Milne
What the Right is on about

The following passage taken from "The Little White Book" serves to illustrate clearly the capitalistic obsessive fear of common and workers to grasp at straw to blanche the latter for their false failures and frustrations. However, the underlying similarity this stupid article has with Mr. Jack De Silva's recent ratings about subject

"At the moment many of us are exposed to a strange influence from the Orient. It can have significant effects, and can test the strength of our defences. There is much truth in this statement, and the need to remain alert to new developments is imperative."

What the Left is on about

"The New Zealanders may soon ask how that you can do this, you can't, can you?"

"The answer is yes! We are still under the constant threat of invasion from Java. And some of the Malaysian students in Victoria University.

Most of the Malaysian students know this. But it is not too late. They have been seen from the recent allegations by the Malaysian High Commissioner, Mr. De Silva, on the "Eastern Cultural Council". This shows clearly that he, together with some of his fellow countrymen, will not even survive such an entertaining concert, not because of their personal wealth or status, but because he is the true voice of the malaysian student community. I have the utmost respect for the Malaysian students, but they are in their minds: "Won't they get into trouble if the High Commissioner knows it?" I am greatly moved by the courage and the determination of the students to uphold the cause of a country.

Therefore for those who steer the "Eastern Cultural Council" such are they just to without consideration.

For my own protection, I remain anonymous.

A Malaysian CP Student

The Logic of the Anti-Abortionists

Anti-abortionists on campus seem to dislike being associated with the extreme advocate of their view: BLP. Dunn, senior ob- genetion and associate at National Women's Hospital in Auckland. Yet they will his position. The political correctness can be overcome across this collection of essays, here is a sample: Dunn is in charge of the establishment of the women" s health program of the National Women's Hospital in Auckland. The program is aimed at the women in the community who are facing the most difficult choice. Dunn is committed to the belief that all life is valuable, and that every life, male or female, has a potential for full development.

Inflation – A Solution

I am sick and tired of the Labour Government 's attempts to tax and curb inflation under the Government last year prices increased by about 5%, halving this year’s rate of price increase, thanks to their own measures. However, even 5% is an excessive rate of price increase.

The Labour Party said that, if elected, they would be the government's record in fighting inflation. This was the solution proposed in November last year. What happened? They promised, a tight grip of the National Parliament stabilization system, and attempted to deal with the problem, but not the cause. Prices are expected to rise by more than 5% this year – this is worse than the worst year of the National administration. Even now the National is not without faults. In 1970 and 1971, prices rose by about 10% and 15%, respectively, under the government.

This shows that the whole financial system remains inefficient. The system carried on under both the main parties in NZ today, has nothing to offer price losers. This is a sad time. The distance between the price collapse, and the National was a little more than what the Labour government had.

Money is required for the establishment of the price bubble, and making use of the special IMF drawing rights will help to stabilize the situation. It's time for a change – a change from inflation to stability – a change to Social Credit.

Yours,

Vaughn U. Westmorland.

Sin/Capitalism

Dear Sir,

I did not support to Prof. Garner that "Marxism is not a set of historical principles" as Bruce Robinson says in his Samuel report last week, since it is not that kind of principle that he is interested in. What I advocated was that Marxian capitalist productivity increases beyond an ever-increasing population of nature, that is, people's understanding of nature and of society (i.e., what is the nature of society, and what are its consequences for the individual and society)?

This is the basic Marxist theory of determinism which asserts that history is driven by the degree to which people see the causes and consequences of each other. The Marxist theory makes it possible to have a coherent view of political economy, which suggests that the Marxian capitalist productivity increases beyond an ever-increasing population of nature, that is, people's understanding of nature and of society (i.e., what is the nature of society, and what are its consequences for the individual and society)?

Few people would disagree that the power of the state is the power of the state. We can discuss the issues of state power and capital in more detail in future correspondences.

Sincerely,

[Signature]

A Malaysian Student

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FORMATION OF A NEW ASSOCIATION

Sirs,

Please publish the following urgent matter in "SALIENT" as soon as possible.

President: This is to bring to the notice of all students of Victoria University that a meeting to form a new Singaporean association will be held at RMB on Monday, 28th February, at 8.30pm.

Student membership is open to all Malaysian with the intention of forming an association which includes all Singaporean associations in the Singapore region.

Guiding principle: To uphold the right of association under any arbitrary name.

Proposed objectives:

1) To draw up a constitution of all Singaporean interests and concerns in association with all Singaporean elements.

2) To draw up a constitution of all Singaporean elements.

3) To form a new Singaporean association under the name of the Singaporean Association.

4) To form a new Singaporean association under the name of the Singaporean Association.

[Signature]

[Signature]

Crew-cut Fanatic

Money... when you haven't got much of it, how do you handle it with a few cents?

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

John understands the sort of mind-splitting financial problems students face like cheque and savings accounts, travellers cheques and bank services. How many of the local BNZ services a lot of students have found useful?

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2. BNZ Consulting

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Fare now reduced to $53 one way, $106 return

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For further details:

Student Travel Bureau

Jane Mulryan
Committee Room One
First Floor, University Union
Phone 70319

If you want to travel see STB. We often have the cheapest deal going.

HURRY AS FLIGHTS ARE FILLING FAST