NZI- THE SHARE WAR BEGINS

Last year’s Annual General Meeting of the New Zealand Insurance Company was a brief and quiet affair, with only about 60 people present. This year it was different. About 400 people packed into NZI Auckland offices on Tuesday of last week to witness the start of a new chapter in New Zealand’s protest movement against apartheid.

About 50 of the people present had come along as shareholders to protest at the company’s involvement in South Africa. They were in support of a motion moved by Nancy Sutherland, a Christchurch City Councillor and a substantial shareholder in the company. That this company cease all activity in the Republic of South Africa, Rhodesia and the Portuguese territories of Africa.

Most of the supporters of the motion were students who through local and national student associations have been buying a minimal number of shares to give them voting rights in the company. Other support came from shareholders of religious groups and individuals. There was a marked difference in the appearance of the shareholders present — between the students and the preponderance of aged investors who had been especially urged to come to the meeting by the worried management.

Unusually, security precautions were taken by the management, including having policemen outside, and a fireman, a first aid attendant and security officers inside. Before beginning the meeting, the chairman of the Board of Directors, Mr D.H. Steen, checked that no tape recorders were operating in the audience. He later found out that NZI made their own tape of the entire proceedings.

The first sign of the debate to follow came after the chairman’s annual report had been presented by Mr Steen when the Rev. Don Borrie (General Secretary of the NZSICF) asked if the directors supported apartheid. This question was ruled out of order by NZI’s USA International Vice President Allick Shaw pointed out that the chairman’s report had six paragraphs referring to South Africa, a not insubstantial part of the report. He said that resolution 186 on the agenda about withdrawal from South Africa could only be properly discussed if the directors were prepared to tell the shareholders exactly what the situation was in regard to NZI’s operations in South Africa.

A question was then asked about the effects of terrorism in Northern Ireland, Argentina, Rhodesia, South Africa and Mozambique on the company’s activities. The chairman said this was “quite irrelevant.” He said shareholders were present to discuss the domestic affairs of the company, not politics.

Before the South African motion was moved, Mr Steen made some comments on it on behalf of the company. He said that legally NZI did not operate in South Africa, although it held a majority in the New Zealand Insurance Company (South Africa) Ltd, which was largely independently controlled. He said the company made no apology for operating via a subsidiary in the Republic of South Africa and Rhodesia, although it had never carried on direct business in the Portuguese territories.

Mr Steen said the NZ Government didn’t interfere in trade with South Africa and was clearly not discouraging this trade. (Wrong. The government has not dropped South Africa’s trade preferences). In Rhodesia, the company was in the same position as the majority of British and US companies there, which were operating through South African companies. He claimed the relevant NZ legislation did not prohibit NZ services being offered in the area. He said the company was being criticized for helping apartheid, but its share of the South African non-life insurance business was very small. Thus, he said, NZI’s presence is not likely to be of great concern to the South African Government. The company failed to see that withdrawal would benefit its African staff — about 12 in all — “who would have to seek alternative employment.” Then Mr Steen revealed that he was somewhat discontented and that he was patronising toward Africans — he had instant “alternative employment.” He was also rattled at another stage of the meeting when he accidentally declared the company’s dividend to be 20% instead of the actual 14%.

The fault in the anti-apartheid groups’ argument was, he said, that they claimed that by withdrawing from South Africa NZI would weaken apartheid. But NZI’s operations in South Africa were far too small to do this. In conclusion Mr Steen said he was not prepared to allow a private meeting of shareholders to become a forum for undeclared political propaganda. He thought that NZI should not be dictated to by a “local minority group” i.e. the students at the meeting. This was an ironic touch, as a main contention of the students’ argument was that NZI was being dictated to by a minority white regime in South Africa. The decision on the motion should, Mr Steen said, be based solely on commercial grounds.

Moving the resolution Mrs Sutherland said she took exception to the use of the term political at the meeting. “Politics has nothing to do with my motion,” she said, “morals has everything.” She said the time was long overdue for a decision on the company’s involvement in South Africa. “I blame myself and all our shareholders that this matter was not raised long ago,” she said, adding that she was grateful to the directors for allowing her motion to be discussed and that she was also grateful to NZUSA for encouraging her to move the motion. Her main reason for doing so was her concern for the oppressed people of Southern Africa. New Zealand, she said, should...
THE BATTLE OF THE SHARES (CONTINUED)

(Continued from page 1)

stand for the dignity of all peoples though out the world. She was also concerned for the good name and reputation of NZI. Mrs Sutherland said she believed the company should be guided by moral considerations as well as profit motive.

"Is it acceptable to us that in our South African subsidiary white and non-white employees should have to sit together or use the same washroom facilities?" she asked.

"Is it acceptable to us that in our South African subsidiary no non-white employees can hold a senior position over white employees?" it is right that as an employee in South Africa, NZI should have to administer the past wrongly.

She said that because NZI (SA) had to invest in South African Government securities and pay taxes in South Africa, the company was bound to support institutions based on racism.

NZI should follow a policy aimed at the breakdown of apartheid. The World Council of Churches, the NZ National Council of Churches and the non-whites of Southern Africa had called on companies like NZI to withdraw from South Africa, Namibia, Rhodesia and the Portuguese territories. She said she wasn't asserting that NZI's withdrawal would bring about the collapse of apartheid but she did assert that withdrawal would reduce international support for apartheid.

Seconding the motion David Cuthbert said he was opposed to the Shareholder and Chairman of the National Anti-Apartheid Committee but on behalf of the people was not able to be present at the meeting - the black and coloured people of South Africa. They had called for a total economic boycott of South Africa. Rhodesia and the Portuguese territories. He had put forward the argument for withdrawal of the New Zealand Insurance Company from South Africa is very simple. Not only does this company have shareholders and you as directors being in South Africa accept the inheritance of apartheid, but we moreover support the whole oppressive economic system of South Africa.

Alick Shaw pointed out that NZUSA had only mounted its shareholder's campaign after lengthy discussions with the board and senior management of NZI. In his report the Chairman of Directors had claimed that NZI enjoyed a reputation as a good and fair employer. But what does being an employer in South Africa entail, or rather what does being an employee in South Africa entail. For instance if a black African is absent from work for more than 24 hours without the permission of the company he is working for he has committed a criminal offence. He is subject to a fine and imprisonment. NZI employs people in South Africa according to the law of that country. It enforces the law of that country and it pays the wages defined by that country.

"If we look at the wage differentials for people of different races in South Africa we will see that the gap is not only great, but it is ever widening. South Africa's total wage bill for a year is 2,970 million rand. Of this black South Africans who form 70% of the population, receive only 610 million rand, or less than 20%.

"An elderly gentleman asked whether the young gentleman had ever lived in South Africa, Rhodesia, and Zambia. He had been in the newly formed country to get a job and to experience life in another country. It was a difficult task for young people to go out and see what the world was like. They should be encouraged to go out and see the world."

He quoted a case of an African farmer with 12 wives, 12 of whom were pregnant. He went on to talk about black millionaires in the Transkei and claimed there was opportunity for black Afrikaners in South Africa and Rhodesia. "On account of their breeding proclivities and their particular style of life it's a bit difficult to give everybody something out of the pot. But I will tell you that in Rhodesia they're doing it best."

"Anybody who goes to Zambia or Tanganyika for a holiday needs a head examined, and if the doctor says he's all right get the doctor examined (laughed). Now the black man has taken over these countries he's wrecked them, and he'll wreck this company. The greatest need South Africa has is for companies like this. If the company moves out someone else will just move in. And I don't like religion, politics and insurance being mixed up altogether." (laughed)

"Our disgruntled shareholder suggested that the Company's Act should be amended "so we wouldn't have to listen to this sort of discussion." An elderly shareholder said that supporters of the motion were quite happy to draw dividends from NZI. If they were genuine they should withdraw their shares."

A young businessman replied "the South Africans may like to know that the small dividend I get from this company goes to the World Council of Churches." He said he was a clearcut one. It was a moral and ethical issue or "plain moneysaving".

Stephen Chan, President of NZUSA, rose to speak. (Muttered comments of "Oh, he's a Chinese!" round the room).

"If I were in South Africa I could not be president of the South African Students Association. If I had a career in insurance rather than in the university I would not be able to rise to any managerial position. This is because I am a coloured. Although my skin is only slightly darker than the skin of most of the people in this room it makes all the difference. I have a New Zealand girl as my wife. If I were in South Africa I could not have a white girl as my wife." He repeated that NZI's operations in South Africa were regulated by South African law and therefore had to abide by it.

Speaking in her right of reply, Nancy Sutherland said she was ashamed that people of "my age and my kind" had behaved worse than the students at the meeting. She praised the students for their ideals, "without which no progress would be made" and thanked them for supporting her motion. She said that apart from a few inconsiderate people present it had been a magnificant meeting."

She promised that next year the church, the students and "people like myself" would continue the campaign on NZI for the right of the African people for self-determination and freedom. She said the church had substantial investments in NZI "and they will come in greater numbers and will be with us."

Finally she asked the directors to prepare a report on NZI (SA) 's operations, including the extent to which racial discrimination exists within that company.

The results of the voting, announced after the meeting was finished, were that the protestors were swamped by about three and a half million share votes to twenty thousand. But far from being disheartened, they were jubilant. "We regard it as a success that we were able to put our case before the shareholders and get them to think about it," said David Cuthbert. "This will be a long term campaign, perhaps as long as five years. This is just the beginning."

Similar action is planned for the meetings of the South British Insurance and the Guardian Trust in December, and NZI itself may well be the subject of similar campaigns even before its next AGM.

The idea of this form of campaign did not originate in New Zealand. Ralph Nader used similar tactics in the States, and the South African campaign is now being used as a model for Great Britain to have a go at Barclays.
Retraction and Apology

In the issue of "Salient" dated 30 May and 15 June 1973 certain references were made to Mr R. J. D. Buddle a barrister and solicitor practising in Lower Hutt. "Salient" is published by the Victoria University of Wellington Students Association (Inc.), edited by Roger Steele, and printed by Wanganui Newspapers Ltd. These parties now realise that the references made might have been read as suggesting that Mr Buddle's integrity, honesty, and professional competence were being called in question. No such suggestion was ever intended by any of the defendants and in any event would of course have been totally unfounded. The publishers, editor and printers of "Salient" sincerely regret any distress or embarrassment that these references may have caused to Mr Buddle, they are happy unreservedly to retract any references which may be interpreted as impeaching his integrity, honesty and professional competence; and they apologise to him for any embarrassment and distress which may have been caused to him.

Salient Notes

Salient Vol. 36 No. 25, is the last of a species. Only emeritus in the early months of this year the full bloom has now to fore tell its end. The academic year is now nearing its conclusion and the student press goes into hibernation. The Salient of 1975 will be remembered by many different people for different reasons, mainly political. Some may even call the paper heretic. In case they do heed the call of Salient heroes and heroines, the people who have contributed in some way or another to Salient's weekly appearance in piles around the University, and beyond. Thanks are due to all those, far too many to list in this short space, who have contributed in the form of articles, reviews, etc. Also special thanks to those kind and generous benefactors who came into the office at all hours with a word of encouragement in one hand and a pot of tea in the other.

Here assembled across the next few paragraphs are the Salient workers. The editors, Frank and Steele, who were predicted to fly apart in April. Roger, son of a colonel from Rototuna, began the year talking of ascenting but with a bit of self criticism and social practice soon followed the mass line. Peter, son of a civil servant from working class Easihome, became an international traveler and briefly our man in Peking. Neil France and Bruce Robinson, who never character assassinating each other, seemed to work in the general field of layout and sub-editing, except that sometimes the latter's uncontrollable ravings created more work than it produced. Graphics, graffiti, and cartoons were done by Bob Brodie, Gordon Clifton, Tom Scott, Don Franks (who also ran on the right side of the magazine as our court reporter until Janet Oakley took over these onerous duties), Steve Smith, Oliver Robb, Gilbert Shetton, Ron Gibb, Robert Crumba ... Typewriting was done mainly by our girl in Moscow, Claire Smith, but also by Irene Kennedy, Meg Bailey, and Diana Francis. Frank Piscaric, Graeme Collins and Karen O'Neil performed innumerable and numerous tasks.

Legal advisors Les Atkins and Warwick Flans helped keep the messy lawyers corners down. Remarkable photographs were taken by Keith Stewart, sided and abetted daily by Hilary Watson, Giles Beckford and Mike Curtis. General staff consisted of Freda Cook (London correspondent), H. T. Lee (Sydney Bureau-Chief), Jane de Bais (Stockland correspondent), David Traye, Kathy Baxter, Giles Beckford, Don Carson, David Canningham, Cheryl Dimond, Debbie Tait, Rob Campbell, Ross Bailey, Jonathan Hughes, Meg Bailey, our man in Stalagged (T. S. Add), Graeme Clarke, Graeme Collins (a former colour separation expert), Lloyd Blythe, Susan Williams, Bruce Kirkland (who says he's been a source of inspiration all year), Helen Parkhurst, Wong Alfie (who also provided many brilliant gourmet meals for the Salient workers as they rose to the occasion at all hours of the night), Karen Stewart, Les Sizer (news correspondent), Ted Sherman, Tony Ward, Stephen Hall, Uncle Tom Cobbly and all. Thanks to Cocks Robin Wheeler and Mike Murphy for their work on the supplement in Salient 13. Special thanks to Patry, Sharron, and Mie Goodall in the office downtown, to Joe Smith, and to the cleaners who had to fight their way through the chasms of our office.

Salient Office
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"You're a show Chinese loving Salient fools shutting up shop for a few months." "Thank God for small mercies." "Don't look so cheerful, they'll be back next year."
A Victory Against Imperialism

Last Monday, as the Portuguese Trade Mission began its money-grubbing visit to New Zealand, the People’s Assembly of Guinea-Bissau proclaimed the country’s independence from Portugal.

The liberation movement in Guinea-Bissau began 17 years ago when six people formed the African Independence Party of Guinea and the Cape Verde Islands (PAIGC). Now the PAIGC has established its own administration, schools and hospitals in three quarters of the country.

Although they have been utterly defeated in Guinea-Bissau, and are on the defensive in Angola and Mozambique, the Portuguese colonists refuse to grant the people the right to self-determination. As the Portuguese Prime Minister, Caetano, once put it:

“Africa is more than an area which must be exploited. Africa is for us a morally just cause and our raison d’être as a state. Without Africa we would be a small nation; with Africa we are a big power.”

The Portuguese have used dynamite, defoliants, bombs and all the other modern military hardware supplied to them by NATO to smash the African people’s independence struggle. But this policy of genocide has not been successful.

The PAIGC has defeated the Portuguese because it has worked among the people, defended them against repression and shown them how they could build a new society in the middle of a war. Amiral Cabral, the founder of the PAIGC who was murdered by Portuguese agents in January, once told his fellow party members:

“Always bear in mind that the people are not fighting for ideas, for things in anyone’s head. They are fighting to win material benefits, to live better and in peace, to see their lives go forward, to guarantee the future of their children.”

These words are an important lesson to revolutionaries all over the world.

Like the Paris Peace Agreement, which sent the Americans packing from Vietnam, the PAIGC’s declaration of independence is a great victory in the world struggle against imperialism.

Already 12 countries have recognised the Republic of Guinea-Bissau – Algeria, the People’s Republic of China, Guinea, Mauritania, Morocco, Rumania, Senegal, Somalia, Tanzania, Togo, Upper Volta and Yugoslavia. Other countries, including the Soviet Union and the Eastern European states, are expected to follow shortly.

The PAIGC told the Auckland Apartheid Information Centre in a recent letter that 40 countries had promised to recognise Guinea-Bissau. If Mr. Kirk is genuine in his statements supporting “the legitimate wishes of the people (of Portuguese Africa)” to have a choice in their own affairs and shape their own future, the New Zealand Government should follow suit.

— Peter Franks

Do We Need These ‘Diplomats’?


It goes on to say that the land area, the population, the annual budget, and the per capita income of the Transkei (Xhosa nation) and Kwa Zulu (Zulu nation) are greater than some random countries named. Or are they so random? The land areas and population are bigger than the Bahamas, Bahrain, etc. and richer than Burundi, Guinea, etc. — in fact a selection of countries designed to distort the true picture as far as it could be distorted.

If anyone still doubts that the white South African rulers are fascists, that Vorster and his henchmen supported the Nazis in World War II (they were actually jailed for it at the time), then here Philip’s propagandising in New Zealand surely proves it. Philip must have learned his tactics from Goebbels, who based his on the theory that the bigger the lies you tell, the more people will believe them.

Does Philip’s latest advertisement compare the budget or the per capita income of the blacks to the whites in Southern Africa? Of course not. Have his figures about land areas and populations any relevance to living standards in the countries compared? Does the bit about the South African Black nations having self-government actually mean anything, e.g. are they independent of the cruel white-imposed laws and similarly fascist legislation? Not likely.

The “Sunday Times” ad is the work of a desperate man. Thanks to the efforts of the anti-apartheid movement and the Labour Government’s opposition to apartheid, Philip is now finding people are increasingly sceptical of his propaganda. Lately he has given up trying to rebut UN and other statistics which illustrate the miserable life of non-whites in South Africa. He is now given to saying that because things are moving so quickly in South Africa, all statistics are out of date.

While Philip still wins the prize as number one rating in the diplomatic corps in

Wellington, he is very closely followed by the Malaysian High Commissioner, Mr Jack De Silva. They are similar in their politics and the arrogant way in which they have interfered in New Zealand. De Silva is an experienced diplomat who has come to New Zealand with a sinister purpose — to ruthlessly weed out any Malayan students who are the least bit critical of the Malaysian Government.

De Silva claims to have been a communist sympathiser in his youth. That admission means he is either a renegade or a long established agent of the Malaysian security service. In either case no New Zealand or Malayan student can trust him.

To date De Silva has been unsuccessful in his attempts to bully Malayan students. His charges of “communist propaganda” against the Otago Chinese Language Club have been effectively rebuffed by that group. The Students’ Association and a few academics with guts like Victoria’s I.D. Campbell have exposed his lies about “communist subversion” as direct intimidation of Malayan students in New Zealand.

And the Labour Government has refused to co-operate in his witch-hunt.

Newspaper reports from Kuala Lumpur indicate that the Malaysian Government is supporting De Silva’s campaign. So it is clear that the Malaysian High Commission’s efforts to make all Malayan students toe the government line will continue. For this reason NZUSA and its constituent students associations must continue to ensure that Malaysian and other overseas students enjoy the same rights of free speech as local students.

Salient has been accused by De Silva and his friends of being “anti-Malayan”. In fact our only crime has been to print a few articles explaining the reality of life in Malaysia, and scores of letters from Malaysian students at all points of view. De Silva’s real objection is that we have allowed Malayan students the right of free speech, a right they do not enjoy in their own country.

NZUSA has recently made protests to the Ministry of Foreign Affairs about Philip’s advertisements and De Silva’s hysterical mountings. Because they have flagrantly violated accepted diplomatic practice by interfering in New Zealand’s internal affairs, Philip and De Silva deserve to be booted out of New Zealand. This country has enough grubby little right-wingers without these two reminders of the Third Reich swelling their numbers.

— Roger Steele & Peter Franks

Swan Song—Till Next Year

This is the twenty-fifth and last issue of Salient for 1973. For the past few weeks I’ve been trying to write an analysis of Salient’s performance this year and of our readers’ reactions, both as a worthwhile exercise in itself and to give some pointers for next year.

But its impossible to analyse the effect of this year’s Salient. The reactions we receive are diverse. Some people grumble about the paper, but few have told us why. And everybody still grabs their copy off the piles, and reads substantial parts of it. One tangible reaction we do get is the letters, which are overwhelming, and the many positive responses we have had, often from unexpected sources, have been very gratifying.

We like to believe that we’re open to criticism, so if you have restrained yourself this year in the hope that the revolutionary ride will end, then be warned that it may not. Salient next year will be continuing the line it has developed during 1973, so if you have complaints or suggestions it will be no use to anybody to keep them to yourself.

Of course a very useful way to criticise is to suggest areas of interest that we should be covering, even if you don’t write articles yourself. I hope that our readers do spend a couple of hours or two in the coming holidays thinking about the content and direction of Salient, and what they can suggest or do to alter it.

A couple of areas that we have delved into and that we’d like to go further in, are creating a South African perspective within the university and getting involved in local political activities. Largely beyond it. We would like to help students make whatever attacks they think are appropriate on departments they feel need shaking up. Beyond the university one area we have begun reporting in the courts. But we have been hampered by a shortage of staff. If we could get a few concerned, responsible people to spend one or two mornings a week on the reporters’ bench in court we could extend what has become one of our most worthwhile and effective preoccupations.

There are many more areas that any or all of our readers could get involved with — too many to enumerate here. These holidays, look back over the pages of Salient 1973, have a bit of a think about the future, and maybe start to do something about it.

— R. W. Steele
Who needs Von Zedlitz?

The next major building project on Victoria campus will be the Von Zedlitz Tower, which is to be a ten-storey building, dedicated to 22 and 26 Kildare Parade. It is the first stage of a project which will eventually embrace most of the lower part of Kildare Parade.

The total scheme is designed to allow the University to accommodate a roll of 10,000 students. The various stages after the Von Zedlitz Tower do not yet have a completion date, but are planned to be completed as they are required and at the necessary funds become available. If the funds become available at faster rate than the student roll rises, the University will certainly make use of the space. The University authorities would ideally like to see a staff-student ratio of 1:5, but that is just a dream figure.

The Von Zedlitz Tower is planned to be used by the departments of sociology and of language and literature.

I cannot believe that the university has a pressing problem of space. But does it follow that the type of development typified by the Von Zedlitz Tower is the real problem of Kildare Parade? It is, indeed, the real problem for Victoria. Must it be accepted that it is the only possible one?

Many of the planning assumptions and objectives behind the Von Zedlitz Tower are practical and are legitimate. The overriding objective of present planning is having the maximum number of lecture theatres and the maximum building in as compact an area as possible, all preferably located by covered passageways. This diminishes the grasped area on one side of the courtyard and makes it no longer possible for students to exist within the main area would be paved. One reason is not to overcrowd the area. Another is that it is not period down to ten minutes. If the campus were not overcrowded out a larger part of the area would be necessary. A more dubious reason is the wet and windy conditions of the University.

These planning objectives have effects beyond the physical environment of learning. If, in the case of Kildare Parade's expansion, the physical environment becomes more cramped, then a solution to the practical problems will be found, but not necessarily to the social problems. Such solutions indicate the number of students and the number of students that can be accommodated in the University. The Von Zedlitz Tower seems to have been designed by someone who is not familiar with the layout of the University, which has the university in the past tried to meet council objectives, its schemes are no longer valid. If there are similar difficulties over the placing of a marve.

When considering developments such as the Von Zedlitz Tower, something more than aesthetics at stake. The University is not only a learning environment, it is also a social environment. The presence of Von Zedlitz Tower is a social evil, if the University is not only a learning environment, it is also a social environment. The presence of Von Zedlitz Tower is a social evil, if the University is not only a social environment, it is also a social evil.

The university must recognize that the Kildare area is an essential residential, and should adopt a more sensible form of development strategy to fit this background. This does not mean that future needs should not be catered for in places that were not originally designed for.

Patch up job - In Karori

By Richard G. Waddell (Freeranger, Karori Teen Centre and Director, Karori Youth Club)

A new type of youth club is being pioneered in Karori by university students working in close co-operation with local young people, some of whom are from the local community. "Karori Gang" meeting regularly at the Karori Community Hall (1980-1971) this group of young people have had to meet in a disused double garage for the last two years.

Recently another attempt to close the youth club down by local groups in the suburb, Karori young people have over two hundred people have been using this club regularly. The club is named the "Karo Youth Club" and its facilities are open to all young people who are interested in coming. The club is run by an action committee consisting of local young people from a wide range of different backgrounds, and with widely differing experiences of life. Each member of the committee takes responsibility for one facet of the youth club's organisation e.g. program arrangements, public relations, finance - bank accounts and fund raising.

Fund raising is carried out on Saturday and includes from time to time door to door collection points, car sales, fairs and short, goal centre drives. A grant is being negotiated with the University Department of Recreation and Sport for a dollar for dollar subsidy of all funds raised.

I think it is virtually impossible to find sufficient voluntary staff to be able to organise activities and fully operate the facilities of the youth centre every night of the week. Towards this end the Karori Teen Centre has arrangements in place for a comprehensive 16 week Youth Workers Training programme during November and early December. Although completely open to all young people interested in doing youth work, this course will be of particular interest to university students. It will be a part-time course comprising 250 hours of work (Monday to Friday) and includes fieldwork seminars and lectures.

Anyone interested in further information about this course or opportunities to do youth work outside the club should contact Richard Wardle at the Karori Teen Centre, 488 Atholl Road, Karori by phone, 708207 or phone 554848 evenings.

The Magistrate said that as he was drunk when arrested he didn't seem to be doing very well on his way, so he was sentenced to 14 days in prison while "The Bridge" decided whether they wanted him back.

It would seem that this country has two too many churches to look after to be able to discourage those who want to be independent and help themselves.

After the Germanic Greer case New Zealand got a reputation as a prudish country with regard to its obscene language.

An 18-year-old girl was convicted and fined $25 this week for swearing at police who were arresting her for being drunk in a hotel.

The prosecution said that there were a number of police standing around at the time. There was no evidence however that they were offended or that they had ever heard. They were probably over 20 and both offending words had been written in a written material by the austere Publications Tribunal it seems that adult Magistrates are permitted to use obscenity to spoken words.

Although obscene language maybe unembarrassingly spoken, it is sufficiently important to give an 18-year-old a conviction for.

A not guilty plea to a charge in the Magistrate's court takes time, witnesses and care on the part of the police. A guilty plea can be dealt with more expeditiously.

The magistrates court this week the police asked for a fortnight's remand in a case involving a not guilty plea. The explanation was that the witness was ill. But it was the fifth time the police asked for. All the Magistrates could suggest in granting the request was that the defendant should make a fuss about costs when the case was heard. It seems that even the magistrates may be getting a little tired of a tactic that is being used increasingly by the police. It costs them nothing, it costs the Magistrate nothing - only he defends and suffers the inconvenience and the loss of money and time.

Underaged drinkers found in a hotel with a glass of beer turned in to police by a member of staff had been charged under this and under age and also with advisement of an intoxicated person Magistrates usually convict and fine $10 on the first charge and convict and discharge the second. Thus there are two convictions and sometimes two times from one small incident.

A man who had been told to leave a hotel was standing on the footpath outside. He was told to move three times by a可喜可怒可笑的 Great Gatsby and he replied that he had been arrested for obstructing the footpath. He pleaded guilty and was fined $20. Generally accepted definitions of obstruction are "to block up, to hinder from passing, to that off or to have something standing on a footpath; even if a policeman has told you to move doesn't mean you can't stand there."

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ALL STUDENTS A DISCOUNT

NZQA is looking anew for a President for 1974 following a National Executive meeting held at Palmerston North over the weekend. With the tide of propaganda in the student press and elsewhere running against him ever since his election at August Council, President-elect for 1974, Neil Newman, was finally swapped. Actually swapped is probably an exaggeration - a "nonconfidence" motion in Newman moved by Otago and Waikato received 19 votes for, none against and 14 abstentions, Constituents who voted for the motion, like the majority of NZQA officers in the meeting, felt Newman lacked the ability or the background to fill the post he won in an abdication election at Otago in August.

It is, of course, bad practice for any organisation to vote a representative out of office before he or she has even taken up office. On the whole this is the fault of the majority of voting electors to NZQA who responded too hastily to provocations from the other candidate for the presidency at August, Graeme Clarke, and who voted Newman into office without giving adequate thought to the abilities or person of his own right. The vote at Otago was thus not so much for Newman but rather a rejection of those who wanted a person with certain qualities.

The National Executive also reviewed the successful results to date of the campaign launched in mid-April by the forthcoming Rent Appeals Bill by NZQA representative John Blenner, together with International Vice-President Alrick Shaw, received a round of applause.

Sound notes were also made in the field of NZQA administration, where the position of Administrator, who was abolished and agreement reached on the need for a constant to keep track of the organisation's financial aspects, How the other administering officers of NZQA will be met will be decided on the basis of a report Stephen Chan to be prepared concerning the delegation of the total work load among all NZQA officers.

The creation of a position of General Research Officer accomplished the abolition of the post of Education Research Officer. The new research post will provide essential information for all areas of NZQA's social and political work, though the emphasis on educational research will remain. This again is a step forward, one which could hopefully pass the necessary changes to NZQA's work and an any awareness of NZQA.

As one of the more fruitful excels the meeting had a balance of discussion and construction where a new motion was then broken through the middle in which Wai- kato's Carl B. Gordon as final speaker tried to get a new motion in from the progressive forces from the youth board present. Director for "Bomber" Kirkland.

GALLANT OCTOBER PAGE 6

THE PRESIDENT SAI D TODAY

by Peter Wilson

THE PIPE SHOP

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We stock a wide variety of pipes and special tobaccos

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ALL STUDENTS A DISCOUNT
Blythewood flats: THE WRITING ON THE WALL

By Roger Crackshawks

Last Monday the ownership of the Blythewood flats on the corner of Willis and Aro Streets passed into the hands of the Waitangi Trust Board Company. Before that they were owned by the Druids Grand Lodge, a "friendly society" which in the five years they had been the owners had raised the rents of unprotected tenants by as much as a half, but had done almost nothing in the way of repairs. The buyers wanted to renovate the flats and sell them as owner-occupied housing, aiming to spend at least 20% of the purchase price on repairs and so avoid the speculators tax. Patricia Wike-Jones, who represented the Waitangi Trust Board shareholders, said that the 11-storey Aro Street flats where just the same process was used. The Blythewood flats were "unwittingly" to get them to buy. By some sort of devious and extraordinary good fortune, both the flats and the property next to them, 318 Willis Street, have been left out of the Aro Street redevelopment plans. A man who wanted to turn Blythewood flats into one-own-your-own flats would require to provide at least one off-street car park space for each flat; but to get good fortune the 28 cars he would require could be placed on the adjacent property, if he could buy it. Such a lucky man is J.R. Hastings, who sold the property that stood just across the street to the landlords. His deal was never set to be a success on the way; it was influenced by the combination of the supply and demand factors. The amenities that the tenants in the newly purchased flats would have was still high in their living rooms. In the corridors of some of the tenants' friends countered by smearing the walls with patches of paint in order to make the place look more like a flat than a place to live. The workmen's boots, Hastings returned with paint from Freights Security Services.

SERVICES, who moved through the building with torches, trying door handles, several times during the night. When the circumstances of this harrassment were made clear to them, Freights decided not to send someone to Hastings expressing that they would not be used in any way in which it was a civil dispute between a landlord and his tenants. Legally, those who remain after the notice to quit has expired become tenants at sufferance, and can be only removed after an order has been obtained from a Court for an eviction. Hastings has not yet decided to act within the law because he wants people to hear his case and do not want him, or himself, to get a bad reputation. So he tries a wary legal path.

The $2000 the landlord is expected to spend to avoid speculators tax will be swallowed up by the red tape that the landlords or such as the Department of Housing. By law Hastings must make special arrangements for those tenants protected by the Tenancy Act, but not those on the 11-storey Aro Street flats that the 1 remaining. He will probably offer the other eight some alternative accommodation, which with increasing pressure they may finally take, so that the issue will collapse; but an attempt is being made to obtain from those tenants who have already left some estimate of the costs and hardships involved, so that some adequate compensation can be paid. The tenants formed their own committee for the fight with Hastings and with very little chance to carry things far enough to be a long way towards a settlement. Most important, they have made an example that can be followed or an example of a situation. People like Hastings should find it more difficult to carry out their schemes to change the way in which the Government organise themselves. Parliament may give some consideration to the minimum period of notice to quit, but the tenants' strength will always lie in their ability to cooperate in the defense of their interests. Though many Blythewood tenants who left at Hastings had weaker cases than those of the fighting, the example of the left will serve to increase the importance of solidarity in any struggle with a landlord-spectator of this kind.

DISCRIMINATION

AGAINST

OVERSEAS STUDENTS

You're a first year overseas student at Vic. Before going to this country you decide to try for accommodation through the Universities Grants Committee, only to be told you have to find your own place. You're told you have to pay $90 in advance and you can't afford to live in the hostel where you've gained a place. Overseas students have to pay $35 in advance as much as they can. Next year things may change. The Welfare Services and the Student's Association have been discussing the situation but to date they haven't been able to do very much about it. Overseas students have to pay $5 in advance as much as they can.

END OF TERM DANCE

1974 ENROLMENT

1974 ENROLMENT

Enrolment for next year will be from Tuesday February 19 until Thursday February 28, 1974.

NZUSA HEALDLESS AGAIN

Neil Newman, the 1974 President of NZUSA, has been thrown out before he could take up office.

A NZUSA general meeting at Palmerston North last weekend passed a vote of no confidence in Newman by 19 votes to 9 with 17 abstentions, and incumbant President Stephen Chan ruled that Newman had been deemed to resign.

Newman was elected with the minimum number of votes necessary at NZUSA's August Council. But following a barrage of unfavourable comment in the student press and grumblings from NZUSA officials, student leaders decided Newman had to go. VUWISA President Wilson gives his views on page 5.

"Omega" Story Corrections

Last week's front page story contained a number of errors. Most important one changed the name of the quote from the US Navy Secretary. What he said was that "The National System was an essential part of US Naval operations in the Pacific...." Now we know that it altered only the fluency. The article should have ended: "The Americans, who reveal things to us poor, dumb Kiwis only when it pleases them."

This week we publish a letter from one B. Jones, who assures that the Omega system is designed for commercial shipping. He ends with the threat that "should the US Navy Secretary have said that Omega was essential for Naval operations?"

HANDBOOK '74

The copy deadline for the clubs section of next year's Handbook in November 1. This should consist of a short description of the club, its aims, activities etc. Cultural clubs are to, under threat of determination to "shrink" the worst offenders. Dapple, supply also telephone numbers of committee members resident in Wellington over Orientation and during the Medical School meeting in term. Sports clubs are advised by Don Carson to do the same.

A few changes to lose three.

Teachers Federation

Earlier this year a group of people mostly teachers and students, decided to meet regularly to discuss aspects of the Educational System. They felt that a federation of teachers from all areas of the country could help build-down the artificial barriers between the primary school, secondary and tertiary institutions. However, when it was realised that the interests of education could best be served by the organisation, or this re-emerged as free and open as possible. There is now a branch at each of the four groups in Wellington. Members range from kindergarten teachers to University lecturers. All are on a regular basis. Each group arranges its own finance and decides what it will publish. Students and members of the public are welcome to attend all human beings are members of some or another if you are interested in joining a group please write to NZF 150 P.O. Box 3094, Wellington.
HOW TO WIN AT EXAMS WITHOUT REALLY CHEATING

By John Hiles

Now is the time of year when you are worrying about the fact that you should be working. You are bound to hit the wall sooner or later, so you must make sure that you are not working too much, but are making the best use of the time you have. The key is to find a balance between work and play, and to make sure that you are not wasting time.

PREPARATION

Remember, exams are only three hours long. They can never cover all your course. They seem comprehensive purely by fraud. This is done in one of two ways:

a. Such general questions are asked in such a roundabout way that you feel that whatever you have read is relevant. In this way, you can get a good mark. For example, a question on a science topic might ask, "What is photosynthesis?" Instead of asking a direct question, such as, "What is the process of photosynthesis?" The examiner is testing your ability to think and to apply your knowledge in a new context.

b. An answer of usual form is taken from topics from which you had to write on three. From the choice comes questions like:

Klopotow and Goethe: Herder: new perspectives and directions
Teuffedl: "Sentimentalisch" and 'romantisch'.

Or a slightly different type, very prevalent in subjects like English and History. For instance, this time from an English III paper:

"What are your ideas as to the uniform level of dominance?" When you consider the human level of dominance, there is a clear difference of style between the two. The thing is, as interesting as it is to us as it was in the time of Shakespeare and in all our diurnal pastorals, which use of English denominates. The mystery of evil is as interesting to us now as it was in the time of Shakespeare, and it is downrightness an affectation of effeminacy to say we are never to glance into that abyss." (Buchan, in editions of The All Year Round) To what extent does Dickens succeed in his imaginative handling of "the mystery of evil" and "the gods of passion and pain?"

The first examples are impossible to give a satisfactory answer to, the second impossible to do. If you can, you must write on topics of this type, in order to restrict the topic in your first sentence, i.e., "Klopotow and Goethe: Herder: new perspectives and directions."

As this question is so large I will restrict myself to talking about, whether, there is any foundation in the current rumours that Goethe was Klopotow's step-uncle by a former marriage, or else just to scribble like a bastard.

The example from the English paper is perplexing. Are you to talk about the quotation, that is, that Dickens has lifted himself above the "diurnal pasturals" of domesticity, or that Dickens is a talk guy who talks about these devils and gods? Surely not! The question, that has taken you five to ten minutes to roll around inside your head, is irrelevant. It is put in there only to indicate you with the scope of the lecturer's reading. In such circumstances ignore the quotation completely.

Another exam question is with questions of considerable depth on selected topics. These exams are easier to pass, as all you need to do is to discover what topics are being included. For this you need to study past exam papers. A person of my acquaintance, studying History I from Manser last year, not only predicted the exam questions correctly, but also knew how approximate wording and the place in the paper where each topic could be found. She merely tackled off the five questions she had prepared and started writing. (Exam test techniques as much as know-ledge.

Your lecturer is a good source of information. Never get on the wrong side of him. It is worth going to great lengths to avoid this. It is the greatest mistake to sleep with him, sleep with him, even whip him if he is in a mood for it. Remember it is his gahy you are sitting.

It is usually not too hard to find the book where his lecture notes come from. Study it closely, but never, under any circumstances acknowledge that you have read it. He will think you a genius for having views that happen to coincide with his second-hand ones.

Note his quirks and turn of phrase and use them without hesitation throughout the exam. He will never notice that you are humouring him, but will consider that you are writing fluently and well. A friend of mine once even went as far as to insert stage directions - (here prep on left foot) (continue throwing chalk from hand - suddenly drop it for laughs) etc. I wouldn’t go so far as to advise this, but it is on the right track.

Of course, you must invite him to your pre-exam party. Fly him with drinks and talk about Muldoon or the weather until he is positively staggering. Then throw him a few hard questions like socks to the jaw. (Be brutal - they are paid to help you) If the strain of a year's lecturing has been sufficient he should crumble and begin sobbing, and you will be able to mould him like putty.

PSYCHOLOGICAL INTIMIDATION

Of course, the Pre-exam Party Trick is one of the best ways of breaking the spirit of your competitors. Invite the whole class to a party the night before the first exam. You will generally find that none will come, but they will all feel remarkably shaken to know that you can hold a party at that time. Rub it in by telling them the next time you meet them that you hope they fail.

Another technique that I have often seen used is the Honesty Puts Trick. If you are doing no work, don’t try to conceal it. A much greater psychological victory can be gained by telling everybody you don’t need to work. Alternatively you can spend all day in the canteen, and when you are asked why you are not working you can reply, with your nose upturned, “I need a little relaxation. I am doing much more work that you!” However I would not recommend this second technique, as it is not being completely honest.

Confidence, or at least an air of confidence, is of utmost importance in breaking down the defence of your rivals. Convince them that you know the work and they don’t. Tell them of all the topics that could be in the exams. They will take fright, tell that you have learnt more than them, and try to expand their programme.

When the exam time comes don’t wait at the entrance looking through scores of notes, There is nothing more calculated to put you off. Arrive ten minutes late, just as the other entrants have settled down (after all, what is ten minutes, when compared to the disruption you cause.) Finish your answer book within an hour (even if you have to miss out pages to do so), and make sure everyone hears you ask for more paper.

HARASSMENT TRICKS

Very frequently you must look to the supervisor as your friend in this part of your campaign. I have frequently gone to examinations where the chat of the supervisor has stopped any intelligent thinking in the room. This is due, of course, to the tribes of a competitor in the room next door. If this happens all you can do is to move to a place that is only hindered by the others in the class, and help her as much as you can in her aim. Once a supervisor spent most of the exam time telling the competition what they were entitled to, how to handle their paper, and other distracting information. This is bad - the essence of harassment is that you do not yourself get harassed. Ask questions - what sort of knot should you tie in your little piece of brown string, whether it is alright for you to put your number in the corner where it says to put your name - there are numerous points you can use. But it is probably better for you to take over completely and use your own strategy.

One of the best and most used plays is the Paper Asking Trick. Make sure you use that when the supervisor’s back is turned, so that you can make a great deal of noise. If you sit in an inaccessible place, so much the better.

Another gimmick that seems to be finding increasing favour is the Windows Sitting Trick. Sit in the full sun in a window seat, and, in the course of the exam ask if you can move. This is guaranteed to upset a considerable number of people, especially the others in the room sitting in full sun; they spend the rest of the exam wondering if they should have asked to move as well.

Closely allied to this is the ‘Exeuce Me’ Trick. The name is confusing. Never ask to be excused. Always state in a loud voice, “I want to have a puit!” This is sure to shock half the room. But the main value of this trick is that suspicious minds consider that you have notes outside that you could be looking up. Of course, if you do have anything you want to look up - but I must not put ideas into your head.

Finally, don’t forget that you are permitted to eat in the exams. The Crunching Trick is an old favourite which is still popular. In Oxford, as the story goes, all competitors used to be entitled to a pint of ale in the exam, but rumour has it that the last time a student asked for his pint he was later disqualified for not wearing silver stoppers.

I don’t know whether it would work but I have often considered turning up for an exam equipped with a portable and insisting that I be permitted to type. It seems ludicrous to me that in exams you have to pursue such an unwieldy convention as writing your script legibly with a pen.

AFTERWARDS

Boast about how easy the paper was. Let your rivals know that you had prepared for all questions so well that you could not decide which to answer. Don’t suffer from false modesty. Tell them all what great chances you have. But be careful that you don’t talk about what you wrote. Hear the answers other people have given, then was sarcastic, and tell them how wrong they were. In this way you will be able to conceal your own ignorance.

Finally, and by this time all your scrupulous will have gone by the board, you must tell as many people as you can the wrong date for the next paper.
English courses for 1974

The details given here are by no means finally settled but I think they indicate the kind of course structure that is likely to emerge. Since students begin at least four years ago, we've got to keep some measure of continuity. The staff who will be offering the courses are naturally enough, more competent to teach some courses than others. We don't hire for fire over-time.

We would justify the period grouping of work by the following general and method of varying a significant group of writers responding to one another and to a broad social pressures. Since every original essay both abducts and reacts against his immediate antecedents, the succession of courses is again meant to be an economical way of tracing the greater currents in English. Not all courses will be of the new form, and response to social change. We can't get too far down this road, because the English major is more complex, more important, and its study of three larger concepts, and, in their context (major authors and select texts), encourage so much discussion. One must not be put off by its apparent dryness. It's true that they demand a wide range of readiness, but they are not there to be put off, as once did of history, that all literature is contemporary literature.

A student choosing major in English litera

Some courses have been reduced to the following.

ENGL 151 Contemporary Writing 6
ENGL 111 Renaissance Literature 4
ENGL 112 Introduction to Criticism 4
ENGL 201 The Novel as Genre 6
ENGL 302 Poetry and Genre 12
ENGL 303 Comedy 4
ENGL 204 Augusus 6
ENGL 205 Romances 6
ENGL 213 Shakespeare 4
ENGL 214 Old English Literature 6
ENGL 215 Chaucer and His Contemporaries 4
ENGL 212 Drama II 12
ENGL 241 Intro. to Descriptive Linguistics 4
ENGL 242 Sociolinguistics 4
ENGL 251 Use of Oral English 4
ENGL 252 NZ Literature 4
ENGL 253 American Literature 4
ENGL 254 Victorian Poetry 4
ENGL 302 Victorian Prose 6
ENGL 303 Drama 1580-1642 6
ENGL 312 20th Century Prose 6
ENGL 313 20th Century Drama 6
ENGL 314 Old English Literature 6
ENGL 321 Middle English Language 6
ENGL 341 Structure of English 4
ENGL 342 Linguistic Analysis 6
ENGL 351 Geographical Linguistics 4
ENGL 352 Production 4
ENGL 353 Film Analysis 4

The courses we have in mind are those (with credit values, per or co-requisites, and part of year in which taught).

Because we believe the B.A. major provides a good basis, students of M.A. have virtually

free choice of any.

Finally, is English a cul de sac? The one great institution in Mr. Campbells’s latter report was his proposal to make all courses, including stages of the recent meeting, I’d thought we’d agreed that there was a problem, that we can’t be confined to English, and that present misgivings were a reflection of uncertainty about the future role of the university as such. It was very naive of me, I see now, to confess to an honest doubt about the form society and the arts we may take in 40 years time and the demand it will then make of literature and the University school of literature.

My own guess is that artists and writers will find themselves more and more at home here; but it’s now three years since I proposed that as a fundamental principle of faculty development. At least we’d made a start in Drama and Music; NZ literature is the thin edge of the wedge, and contemporary writing might drive it further; art history might parallel literary history until both yield living painters and poets, and some day we may have a film school. Mr. Campbell has not provided me with any comparable vision.

(continued on opposite page)

D.B. McKenzie
Or perhaps he has, I'm probably over- sensitive to major occupation hazards, but I was too late to note the hints of hysteria and violence, which I'm in no minority, Mr Almon and Mr Campbell let drop. I see from "Salient" that this is "theirs", not on hand in the English Department; Mr Almon has said that if I'm no more responsive to his demands I'll desire "to be put up against a wall and hanged" this word, and Mr Campbell now threatens "disruption", "the best way not to make all mistakes, but the worst do seem to be full of a passionate intensity. Poor Years, of course, is dead; I don't suppose anyone reads him these days. Yours sincerely, D.F. McKinney. Chairman, Department of English

Gordon Campbell Replies

In replying to Professor McKenzie I don't mean to appeal to points. However this is the last salvo of the debate and if I understand the form of the debate it will be to the last salvos of the battle. This means that I'm wrong, and since this is the last salvos I can't ask the Professor to forgive me. I'm not going to take any "evidence" he has been heretofore compiling about my mistakes and then trying to knock them to the ground. I'm not going to say that if the Professor gives the examples he quoted again to the students at any one class the point is, like the bullet of the gun, the hammer of the anvil, and the oil of the lamp, a point of this sort of the Professor's knowledge in English. I don't think the students are any more important than being a point in the English course of the last salvo of the battle. However, welcome do not affect any of the students' efforts to prepare themselves. The Professor's letter to the magazine is almost the last almost completely in opposition to new students. He says that the students may well have "the same degree of the blow" as if the "degradation" be in the eye of the beholder, even if the teacher at three hundred dollars a year he would... and all that wisdom according to what academic respects of us

New Caterer

The University Union Management Committee wishes to inform students and staff that Mr Graeme Jordan has been appointed Catering Manager of the University Union. The contract with Nationwide Food Services Ltd. will expire on December 31, 1977. Mr Jordan is from Melbourne and he has had considerable experience in hotels and restaurants, and he takes up his appointment on December 1, 1977. The budget for the catering operation for 1978 will be considered by the University Union Management Committee after Ms Jordan takes up his position. The committee will decide the range of services to be offered and the price structure for 1974. Because of the current inflationary situation there is the particular high price of meat, some adjustment in prices may be necessary in some areas.

Peter Wilson
Chairman, Union Management Committee

Bowen Hall

In two months time, Bowen Hall will be no more than a relic of Valhalla, Hope of the Coll, as indeed we all most inevitably, of Wellington's University, it has been used by the last two years as a place of residence and various outdoor activities for the students. Run more by the students themselves it has combined the colourful nature of which has been found in a student body, the freedom of a student body, the rules and regulations are the adage that "they are like children and we like children like them, if they treat the adults, they will also be like children but will no do an adult manner. Bowen Hall encompasses a great array of social, political, and social events. Jew and Arab, Jew and Arab of some degree of weight, have been accommodated. Built on sand tone it (but its Espionage and Asian) have been similar in some cases (most of the Asians have felt obliged to leave). Catholic and Jew and the Jews have felt to the extent of being now composed only by the Catholics. There have been two bowls for the University. It has been very frequent. Bowen's social range is from the middle to the middle. It is open to that in general the middle class has simple and cultivate in life and in life, it has been found that the students have found that the students have found that they have found that they have found that they have found that they have the likes of it but not the ones they have found that they have found that they have found that they have found that they have found that they have found that they have found that they have... to the extent of being now composed only by the Catholics. There have been two bowls for the University. It has been very frequent. Bowen's social range is from the middle to the middle. 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The class basis of NZ education

by Graeme Clarke

If the education system in New Zealand is a means of preserving the privileged position of the rich, the owners of capital and their managers, then schools and universities are operated to a large extent on the tax base with whom they discriminate against. How do schools discriminate against the oppressed and prevent the elite's privileges?

School is not based on the experiences of the pupils who back the system requirement for interfering education for the academic majority. School is academic and based on book learning. It is not surprising that pupils who have a home background where books and education are highly valued, did well in school. If university attendance is taken as an indication of success in the school system, then the inequalities made in our schools can be demonstrated. Table one shows that it is children with parents who have achieved academic success who are more likely to go to university.

Successful Parents

The majority of university students' parents achieved some academic success in spite of the conditions prevailing when they were attending school. This is the second generation of New Zealanders, who would have forced a premium end to many school subjects. What prevents the poor from achieving U or higher at school in the 1930s and 1940s? Even in 1969 only 22% of school leavers achieved U or higher. Yet 49% of male university students had fathers, with this qualification or higher in 1969, and 60% of female students had fathers with the same educational level. Students from which families are disproportionately represented at university.

More revealing is the job and income status of university students' parents. From tables two and three it is evident that the incomes of most university students' parents are in the upper income bracket, and their jobs are high status jobs. 21% of all male students and 26% of female university students in 1969 had parents with combined incomes of over $6000. Most university students' fathers have had middle class jobs, 36% of men and 43% of female students' fathers' jobs are in the professional, administrative and executive category.

The extent of the disproportionate representation at university of the children of higher income and status groups is clear. By national census figures for incomes and occupations as represented by tables four and five. Although the figures are not strictly comparable, the disparity is so obvious that it cannot be a statistical quirk caused by a lack of strict correlation.

Egalitarian Pretensions

Almost 60% of New Zealand males between the ages of 45 - 54 earn below $3000 (1969), female students from parents of that income bracket were 33% of the total number of female university students. 28% of the total number of male students had parents of the same income bracket. The addition of the wealth transfers may alter the picture a little, but the degree of disparity in society which has egalitarian pretensions is significant.

It should be remembered that in a veritable tax haven like New Zealand it is possible for the wealthier sections of the community to largely misappropriate those incomes. The most stark picture of the class background of New Zealand university students is gained from the statistics relating to their parents' occupations. Only 5% of university students, males or females, have fathers whose occupations is semi-skilled or unskilled. Yet this type of occupations accounts for over 40% of the labour force.

One final indicator of the inequalities of our education system is the disparity in the statistics relating to the achievement levels of Maoris, in an education system which deals with middle class Pakeha experiences in a middle class Pakeha manner. In 1969 only 5% of Maoris leaving school were bound for university compared with 11.6% of non-Maoris. The 96 Maoris bound for university formed less than 2% of the total number of school leavers with that destination, although Maoris comprised 11% of all school leavers.

Intelligence' Testing

Children whose environment is not school orientated — those from lower class backgrounds — tend to do poorly in school and therefore tend to withdraw on the bottom of the social hierarchy. This does not mean they are less smart than those who succeed in school. These school failures have a deep knowledge of the social and physical environment, and they display great ability at getting by in it. They do not understand that their environment at school does not lend itself to that, and it deprives them of the opportunity to find someone to help them achieve this understanding.

Most so-called slow learners, for example, display great ability in breaking school rules. For them it is easy to get to their lockers between period without getting caught. They know all about the things to be found in the hills around their school. Some children from farming backgrounds are academically clueless, but they aren't anything they don't tell us about baling hay. If baling hay were the sole criterion for judging IQ then many of our 'brightest' minds would be morons.

Of course, these impressions about the intelligence of the failures in our school system cannot be proven; our way of testing intelligence is very academic, relying on word skill and mathematical logic. An indication of the discrimination inherent in these tests is shown by the fact that children of teachers do better than any other group in them.

Less subtle discrimination

Discrimination in our schools is not always as subtle as this. The New Zealand school system is increasingly socially stratified. Thus schools in wealthy areas with wealthy ex-pupils have good facilities, those without do make up with what the government provides. Government finance to schools is weighted in favour of the upper forms. The more sixth and seventh form a school has, the more it gets from the government; it is the middle class schools that have more pupils in these forms. These schools get more teachers and more heads of department for that reason.

The resulting lower staff/student ratios and the greater opportunity to work together favor upper forms means that these schools are flooded with applications for vacancies. Thus they get the best teachers. A favoured school in Christchurch gets 100 to 150 applicants per position. The non-favoured schools in Christchurch are lucky if they get 20. On a national scale Christchurch is a favoured area. Capitalism grants from the government which provides books and other learning resources are also weighted in favour of the upper forms. Schools with 'good' middle class pupils are favoured over other schools by government policy.

School amounts to what must be one of the most deprived of all time. It conditions people to fit into an oppressive work system and alienating society. They are required to be conditioned so that they will accept this system which provides those with capital their unearned profit. School also steers from the majority the words that are necessary to understand that system and overthrow it by imposing academic study and instilling dead knowledge into pupils.

School is orientated towards selecting the future top level technocrats and bureaucrats who will manage society in the interests of the capitalists, and who will receive a much more handsome reward for their efforts than the ordinary worker in the factories and offices. It is these elites that benefit from depriving the oppressed of political power and the words necessary to understand their oppression. And, as has been shown, the elite is replenished largely by the children of the elite.

The chance of the lower class children of going to university is much smaller than that of the elite. They are discriminated against in the way the school is funded and supplied, by what the school teachers and (continued on opposite page)

<table>
<thead>
<tr>
<th>Income Group</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>$0 - $999</td>
<td>12</td>
<td>8</td>
<td>18</td>
<td>14</td>
</tr>
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<td>$1000 - $1999</td>
<td>22</td>
<td>25</td>
<td>11</td>
<td>16</td>
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<tr>
<td>$2000 - $2999</td>
<td>33</td>
<td>24</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>$3000 - $3999</td>
<td>25</td>
<td>16</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>$4000 - $4999</td>
<td>11</td>
<td>10</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>$5000 - $5999</td>
<td>6</td>
<td>5</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>$6000 - $6999</td>
<td>5</td>
<td>3</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>$7000 - $7999</td>
<td>4</td>
<td>2</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>$8000 - $8999</td>
<td>3</td>
<td>2</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>$9000 - $9999</td>
<td>2</td>
<td>1</td>
<td>11</td>
<td>9</td>
</tr>
</tbody>
</table>

| Education level of fathers and mothers of NZ University students in 1969. |

<table>
<thead>
<tr>
<th>Highest Attainment Level</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Schooling</td>
<td>18</td>
<td>14</td>
<td>13</td>
<td>11</td>
</tr>
<tr>
<td>Secondary Schooling</td>
<td>30</td>
<td>42</td>
<td>11</td>
<td>11</td>
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<tr>
<td>UK</td>
<td>10</td>
<td>14</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Non-university education at tertiary level</td>
<td>11</td>
<td>11</td>
<td>15</td>
<td>12</td>
</tr>
<tr>
<td>Incomplete university education</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

| Occupations of (A) Fathers and (B) Mothers of New Zealand University students in 1969. |
|--------------------------|------|--------|------|--------|
| Occupation Area | Male | Female | Male | Female |
| A              | 11   | 11     | 11   | 11     |
| B              | 11   | 11     | 11   | 11     |

| Wage and Salary Earners, Occupational Areas as a percentage of Total. |
|--------------------------|------|--------|------|--------|
| Professional, technical and related workers | 17.5 |
| Administrative, executive and managerial workers | 7.0 |
| Clerical workers | 8.0 |
| Sales workers | 7.0 |
| Farmers, fishermen, loggers, hunters and related workers | 16.0 |
| Workers in transport, and communications | 7.25 |
| Craftsmen, production process workers and labourers | 4.10 |
| Service, sport and recreational workers | 3.25 |
| Armed forces | 1.0 |
| Other | 1.25 |
| Total | 100.00 |

| Tax As An Income from Wage and Salary Earners by Occupations. |
|--------------------------|------|--------|------|--------|
| Professional, technical and related workers | 40,300 |
| Administrative, executive and managerial workers | 46,670 |
| Clerical workers | 47,500 |
| Sales workers | 21,000 |
| Factories, loggers, hunters and related workers | 11,500 |
| Miners | 1,780 |
| Transport and Communications workers | 22,220 |
| Craftsmen, production process workers and labourers | 112,020 |
| Service, sport and recreational workers | 14,000 |
| Armed forces | 5,000 |
| Total | 381,828 |
In the past few weeks we have run a number of articles on te reo Maori and its place in New Zealand society. As a natural follow-up we thought we could examine just what it entails for a Paketahu to learn the maori language, so Roger Steele interviewed John McCallum, a student at this University. If it reads a little stilted, it isn’t its intention. Just the interview turned out to be, and it’s quite a satisfactory result at that.

Firstly, how long have you been learning the Maori language?

Since 1970. But I began initially with a unit of Maori studies. So I had an introduction to Maori before I actually started on the language.

Did you have any acquaintance with te reo Maori before you came to university?

No, none at all. Before I came to university I hardly knew that Maori existed. I was completely fooled by this 'we are people' mentality. And especially I had no idea that Maori actually spoke Maori.

And what made you decide to study the language?

In 1960 we went on a Maori Studies field trip round the East Coast. This was an extended period of time among Maoris who spoke Maori. Their discussion ranged over a wide field of things, but the most important thing that came out of it was the question of Paketahu and Maori learning a Maori. At that time I decided I understand so little of what was going on that I was going to make sure that in future I did.

Why had you initially done a course in Maori studies?

Well, I went over to Tangs in 1958. It was only by going out to New Zealand that I got some acquaintance with Polynesian people. I got to feel that here I was, a minority of one, in Tangs that there was someone out there who felt like this. Perhaps there was a culture which existed that I knew nothing about. I was back looking out for something as much about me as I could.

Have you actually achieved in your studies — what is your standard of Maori now? Do you find it fairly easy to have a conversation in Maori? Do you find difficulty in following speeches?

Conversation isn’t too difficult at all, but my comprehension seems my ability to speak. I have no trouble at all hearing what people are actually saying for the main cultural illusions, which I enjoy figuring out anyway.

How long would a person have to study Maori before he at least understood what was going on?

Learning a language is not a passive thing. It depends very much on your motivation. If you really want to learn a language and you put it into practice, in a year you could be following and understanding what is going on and participating to a fairly large extent.

What have you gained from your study of the Maori language?

I took it up because I wanted to understand what friends and people around me were saying. I wanted to be able to participate in the social activities of the people who I knew, and so much of it is a purely personal drive. I have evolved consciousness of the language and knowledge and background in Maori studies. I take the Maori into many different areas of my upbringing, as a university and cultural, bilingual New Zealander, in that I am able to participate in both Maori and Paketahu social and other activities in both languages.

I am gaining an understanding of New Zeal- and Maori's dual cultural heritage. Many Paketahu seem to feel that history only began with the arrival of the Pakehas — they say they're 'New Zealanders, you New Zealand are young country'. Knowing some Maori gives you access to the oral traditions, to the songs and poetry, and the whole survival of the language which takes the New Zealand culture back to the very original of the Polynesians here. That whole aspect of New Zealand heritage con- tinued in Maori oral literature is unavailable to someone who can't speak the language. I can now look around the Wellington area and say well I know what the New Zealand is at that half, what that stream signifies, where a pa once stood over there, and so on.

What has been the reaction from Maori people to you, as a Paketahu, learning the language?

Well that's been one of the most interesting features because initially there was a great deal of suspicion. Whatever things Paketahu had laid their hands on before, it had always been a rip off. The Missionaries took the Maori into account in Christianity and while they were looking up to heaven they took the land from under- neath their feet. Many Paketahu academics have used aspects of Maori society for their own benefit and not given anything in return. There is a general feeling when I started learning of 'how would this Paketahu find a way to turn this into a monetary making venture? There is suspicion and opposition, but I think the climate has changed.

Having got the initial suspicion of you being a Paketahu learning Maori, what further reactions have you had from Maori people?

The things that are new to that young Paketahu are the Paketahu way you can be how it has always been accepted to be who you are. Older Paketahu who are involved in some work are a bit more suspicious of the Paketahu. I feel that because Paketahu learning Maori being able to speak it and to participate in Maori events, this is a great feeling of heart to heart communication. Big Paketahu. Some of the younger ones have the same attitude as Riga Tamaotu, who won't let Paketahu learn Maori, but I think this shows a rather restricted concept of bilingualism and bicultural- ism. I think the climate is changing because Maori at the moment is very conducive to Paketahu.

What particular difficulties have you had, as a monolingual New Zealander learning the Maori language?

Well my biggest regret of course is that it wasn’t available to me at school. That’s why I’ve decided to study te reo Maori. I don’t want to be able to contribute to the movement to create a bicultural society that was totally realised at school including that we were one people, that Maoris were just British shielded Paketahu who was just as good. The language was no longer spoken and of course at that stage it was impossible. They were too far away from Tomatao and Te Rerengi Moi. That was the major difficulty. There’s nothing more can be done at this stage. It’s not hard to learn Maori, in fact it’s easy because it’s a living language and can be used in and around the community. It is basically used every day.

Learning at Victoria takes place in the classroom.

On no, not at all. There is a danger of the learning of Maori just becoming an academic study like Latin. With te reo Maori society there is a great deal of opposition in terms of round the community and in fact I can recommend Paketahu to get involved with Te Rerengi Moi for this reason. It will provide them with a way of getting to know the Maori community in a fashion that’s acceptable to it and to the Paketahu. I think it’s been a great learning of the language itself and gaining comprehensive on how this is a way Paketahu to get to know Maori on equal terms, it’s Paketahu making the adjustment rather than the other way or.

We’ve got to get rid of the idea that Maori is a language for Maori only, it’s for all people. To be given to Maori children, and Maori people are not in the language, but they're absolutely vital and important that Paketahu should be given the opportunity to learn it because if Paketahu don’t learn Maori and Paketahu and Paketahu can get together as a nation.

Would you go so far as to say that the study of the Maori language is one of the most useful academic qualifications?

Yes, I wouldn’t. That still leaves us a number of Paketahu who do have a truly bilingual, bicultural society. It would be a great idea if Paketahu would accept the numeric- ally, but not in terms of the pure population, there will be more Paketahu speaking Moi, we’d also accept more Paketahu the acceptance of a wider horizon of a truly bicultural. I think it’s a great thing for Paketahu, learning the language in the past I’ve had a few verbal clashes with members of Te Rerengi Moi, it’s an issue at the moment. But I can’t say any other way for Maori to get what they want. It has to be learnt. If they don’t get it they’ve got to have it taught to Paketahu, because they’re the same number.

In order to save the language and get it taught to school children it’s got to be a Paketahu to learn it at university. You can learn it at Polytech, evening classes, the WEA, often are really good, but they don’t teach us what that sort of thing. This is the only university in the country that puts such a strong emphasis on the oral language. The Paketahu who really want to learn Paketahu are in a very good position from this year. Obviously in most Paketahu there’s money available. The Stage I courses will have an increasing bigger attendance.

So anybody who is interested in learning Maori cannot fail to hear, in the first instance, we Peter Cleary in the department of Maori language and Paketahu some from Te Rerengi Moi, Paketahu or Paketahu, who can help them with the learning. I think it’s a fantastic thing it says it’s an easy option. Learning a language re- cursive a barrier of commitment slightly deeper and so much more thought and thought and thought into acting in a collegiate style, for instance, and seeking up what we can’t get to say, it’s got to be an active involvement.

---

**TABLE SEVEN**

**TABLE SEVEN**

<table>
<thead>
<tr>
<th>Taxable</th>
<th>Income</th>
<th>Rate (per cent)</th>
<th>Income tax paid ($000)</th>
<th>Total $000</th>
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<tbody>
<tr>
<td>$3199</td>
<td>224.43</td>
<td>5.25</td>
<td>3199 (10)</td>
<td>224.43</td>
</tr>
<tr>
<td>$3200+</td>
<td></td>
<td></td>
<td></td>
<td>3200+</td>
</tr>
<tr>
<td>Total</td>
<td>418.210</td>
<td>9.00</td>
<td>418.210</td>
<td>418.210</td>
</tr>
</tbody>
</table>

Therefore of no value to most of the lower classes. If this is a problem, the taxes paid by the lower classes pay to keep the system that they earn by the tax system. The cost of running people to provide for the capitalist. Some large by the taxpayers, most of whom are oppressed by the system, as able sales and seven show. The facts onerous that should be considered are the effect that from those have been de- meanings and whose children are being extremely and other discrimination against.

Who pays the cost?

Although the figures again are not strictly comparable, they do give an in- indicative picture of the cost to the lower classes, the lower sales pay to keep the system that they earn by the tax system. The cost of running people to provide for the capitalist. Some large by the taxpayers, most of whom are oppressed by the system, as able sales and seven show. The facts onerous that should be considered are the effect that from those have been de- meanings and whose children are being extremely and other discrimination against.

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The entire educational system is paid by the people who pro- duce the wealth of the community, the entire educational system is paid by the people who pro- duce the wealth of the community, the entire educational system is paid by the people who pro- duce the wealth of the community, the entire educational system is paid by the people who pro-
THE THEORY OF POLITICAL CHANGE & THE EXAMPLE OF MALAYSIA

In today's world, affluence and poverty exist side by side, or more correctly, one on top of the other. The vast majority of the world's people are poverty stricken. They do not have adequate food, shelter, clothing or medical treatment. The only things they have in abundance are problems. The following table shows that the condition is clearly an international one.

<table>
<thead>
<tr>
<th>Population</th>
<th>Income</th>
<th>Percent Income</th>
<th>Percent Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>in million</td>
<td>in million</td>
<td>in $</td>
<td>in $</td>
</tr>
<tr>
<td>Low-income</td>
<td>countries less than $500</td>
<td>3,247</td>
<td>67.3</td>
</tr>
<tr>
<td>Medium-income</td>
<td>countries ($500–$1,000)</td>
<td>283</td>
<td>7.3</td>
</tr>
<tr>
<td>High-income</td>
<td>countries above $1,000</td>
<td>383</td>
<td>7.9</td>
</tr>
<tr>
<td>Total World</td>
<td>3,913</td>
<td>100.0</td>
<td>2,302,592</td>
</tr>
</tbody>
</table>

These figures underestimate the amount of inequality that exists. Income is not only distributed unequally between countries, but within each country. Within the low-income countries there is enormous inequality, and the poorest section of their populations is much poorer than the average figure of $127 suggests.

The exploitation of underdeveloped countries by developed countries, and the exploitation of workers and peasants by foreign and local capitalists is a natural consequence of an economic system based on profit instead of social needs. A good deal of capitalist production is based on planned obsolescence as well as profit. For example cars and fashion clothes are made to last for only a short time so that production can keep on growing. Many consumer products are sold in expensive and elegant packaging which cannot be re-used. A huge advertising industry has grown up to persuade people to buy new and consuming goods. Milk is thrown away, batter is dumped into the sea, cotton is burnt, wheat is fed to animals, spindles for textile machines are destroyed, and all keep prices high.

While these things are happening in the industrially developed countries, raw materials representing natural resources as well as human labour are drained away from the underdeveloped countries in order to keep the absurd process of production for profit going. This people who create wealth experience poverty, while the minority who have control over land, machinery and therefore labour, wealth, obesity in apathy.

It is often said that poverty is unavoidable because even if the total wealth of the world was equally distributed there will not be enough to go round. But this is not true.

The world's average income is $552 per capita per annum ($2,600 for a family of four), which means that there is nothing in principle to stop everybody in the world receiving an income just about sufficient for basic needs and a reasonable standard of health, though not much more.

But this is not all. When profit is not the motive for production, labour and natural resources can be used for producing essential goods rather than superfluous ones. Commodities which have been destroyed to keep prices high can be used to satisfy people's needs. Unemployed labour and idle machines can be put to productive use for social needs. In the interests of the majority of mankind the capitalist economic system must be thrown into the museum of history and a new system based on social needs created.

How does change come about? Some say that men's ideas are changed, society will automatically change. But although the importance of ideas in changing society cannot be denied, ideas do not exist independent of society.

People's ideas come mainly from their relations with other people, their problems in life and in their jobs. For example, a worker who sells all day and has problems feeding his family will definitely think and act differently from a banker's wife who plays mahjong all day. In a word, "it is not the consciousness of men that determines their being, but, on the contrary, it is their social being that determines their consciousness." Basic policies, social and cultural changes in society come about as a result of changes in the relations of production, brought about by the development of new productive forces. This can be seen by briefly looking at the development of capitalism in European countries.

Capitalist relations of production began to grow in feudal society with the development of commodity production in the towns. As agricultural techniques developed, resulting in the growth of large-scale landholdings and more efficient farming, an increasing number of people left the land to work at commodity producers in the towns. Whereas the peasant was virtually a slave of his landlord, the commodity producer was master of his own house. His products belonged to him and he obtained other commodities by trading the surplus products he had produced. In England the breakdown of feudal relations of production resulted in political changes. By the early 16th century the feudal nobility had lost most of their independent feudal power. During the 17th and 18th centuries the monarchy also lost most of its absolute political power as the bourgeoisie grew in economic strength.

The Industrial Revolution of the early 19th century marked the unfettered growth of capitalist relations of production. With the invention of steam mills and power looms, large scale manufacture of commodities came into being. Steampowered factories were founded both in business and into the factories as properties of property-less workers whose products were exploited by the capitalists. Society became divided into two groups: the bourgeoisie who owned the means of production, and the proletariat who were forced to sell their labour power.

The political results of the Industrial Revolution were first seen in England, where the bourgeoisie won the right to vote in 1832. Through the rest of Europe the rise of liberalism and nationalism were largely the depletion of an emergent bourgeoisie for a share of political power.

The second half of the 19th century saw the development of the working class movement all over Europe through trade unions and social democratic political parties. The working class became a force which, if united in the right direction, could radically transform society.

This period also saw the growth of the logical extension of capitalism, European imperialism and colonialism. The First World War was an expression of capitalist powers, and with the collapse of the German, Russian and Austrian empires revolutionary movements seized power throughout Europe. In Russia the revolutionaries managed to establish a power and establish a communist state in the world's first socialist state.

This very general picture of the history of capitalist developments shows that changes in the relations of production brought about by the growth of new productive forces, are the basic cause of political change in society. However, this is not to say that all forms of social change are directly determined by economic changes.

For a country like Malaysia, change is desirable regardless of the vast majority of people. But what sort of change must be brought about to rapidly benefit the people? To answer this question we must first of all look at Malaysia's economic situation.

For over a century Malaysia has been the world's chief supplier of rubber and tin. These two commodities, which accounted for 40% of total exports in 1917, were mainly developed by the British colonists. Sixteen years after the "independence" of Malay, about 50% of the rubber production and 60% of tin production comes from European owned estates and mines. Recently Malaysia has begun to establish several large scale manufacturing industries, most of which are owned by foreign firms, to manufacture goods aimed at the middle class market at home and abroad.

A large proportion of Malaysia's population is engaged in rice farming. However due to backward methods of growing and insufficient machinery, the rice crop is reduced in the rain. Most of Malaysia's rice is grown from the traditional "green" method, the shortage of modern machinery and the deficiency has to be imported.

Thus Malaysia is a distorted economy which is dependent for self-sufficiency in food on other commodities, and has to import what it lacks by exporting mainly rubber and tin.

Malaysian Farmers: "Cut the revolutionary armed struggle to the core of the problem!"
No Easy Answers at Forum on Protest

By Peter Frankis

Members of the co-operative which puts out the monthly journal "The Paper" launched another new venture last week, with a ground-breaking forum on the future of the New Zealand protest movement.

Opening the forum, Economics lecturer Rob Campbell said that in the past radical groups had gathered too much on overseas issues and had failed to relate to the needs of the majority of working people in New Zealand. He pointed to the work of people like community volunteers as an example of people addressing the needs of ordinary New Zealanders, but added that such groups were not getting the heading or support they deserved because they are, at present, apolitical.

Campbell criticised Solident and the People's Voice for being too purist in their politics and stressed Maori Tieting's point that a method of action had to be based on the actual needs of the people and the wishes of the people.

Several speakers echoed Campbell's comments. Ken Stanton of Pōrūa said that the Communist Party and other left-wing groups had failed to build a movement towards socialism in New Zealand because they had failed to analyse the economic conditions correctly, although he stressed he was not calling for more "action." Gerard Hall, an activist in the secondary school students movement, said that from his experience in industry, workers were far more likely to take political action on issues that affected their immediate surroundings than on international political questions.

Action League member Peter Rotherham was one of the few people to disagree with the view that protestors had become too much on the "problems." "International politics should permeate our outlook and be at the centre of it," he said and claimed that melanities on the Vietnam war had radicalised thousands of New Zealanders.

"The best way to assist revolutionary movements overseas is to work for socialism in New Zealand," replied student president Peter Wilson. He argued that protest movements could not unite by agreeing on the "lowest common denominator" between them, but by uniting towards a higher goal - the struggle for a socialist society. He stressed that the only way radicals could understand New Zealand society was by changing it.

Some time was spent discussing the present orientation of the women's movement. Sandra McCallum raised the question of whether the movement was "a national women's liberation movement or a movement for national liberation." Amanda Russell and Anne Gilbert criticised the movement's concentration on the demand to repeal all the anti-abortion laws, claiming it was alienating working class women.

Anne said sexism was a problem caused by the present social relations under capitalism, not men, but argued that the best way to organise working class women was around issues like rising prices and the cost of living. Brigid Mulvihill and Jacqueline McCaughage said the abortion movement would be of immense benefit to women of all classes, and that the issue had politicised many women.

New Moves in Foreign Policy

GOVERNMENT KNOCKS TRADE WITH SOUTH AFRICA

New Zealand tariff preferences in favour of South Africa will cease from the end of March. The Prime Minister announced in a letter to anti-apartheid groups last week.

Since the turn of the century New Zealand has encouraged trade with South Africa by cutting tariffs on South African imports to this country. The effect of this has been to make South African goods more competitive than those from other, non-Commonwealth communist countries. Supporters of apartheid have argued that the tariff preferences have been one important way in which New Zealand has contributed to the apartheid system through its economic links with that country.

Some people, including Labour Cabinet Ministers, Feiner, Walding and Tizard, have argued in the past that the only effect of recrimination with South Africa would be to deprive black workers of their jobs. This view has been completely rejected by the national South African Congress of Trade Unions. During his visits to New Zealand this year and last year SACTU representatives have made it clear that black South Africans could not be worse off if the country is not involved in cutting trade with South Africa would be welcomed as an act of solidarity with the black workers of his class.

From the way South African Consul-General Philip waited when Mr. Kirk's decision on tariff preferences was announced, it can be seen that this move was in the right direction. But further work has to be done to ensure that New Zealand becomes fully committed to the international campaign to isolate South African fascism in every way.

ANTHONY COX

Environment

Environment 1873

Thats one election promise gone

The case of the South Island beech forests is one of the many instances in which our new Labour government has failed to deliver on its campaign promise to protect the environment. The West Coast forest campaign was one of the most successful in New Zealand's history, and the Forest Service has shown a marked reluctance to abide by the principles that underlie its creation. The West Coast forest campaign was a clear example of the failure of the new Labour government to deliver on its promise to protect the environment.

A man in a suit

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A non-interview with a

We intended to interview the illustrious visiting psychiatrist R. D. Laing, but at the last minute he sought a cold and couldn't talk to us. Working under incredible pressure Gordon Cottrell whipped up this article on the great man.

For most of us the big discovery of the sixties was politics. Not party politics, just the politics of existing. When we were kids, reality consisted simply of the family, and a vaguely threatening "they" out there who could only occasionally tell Dad what to do. And at a higher level if the world seemed like a stage then production was in the safe hands of the invisible, humourless, logical God of the Jews who had already conquered Europe, Africa, the Americas, Australia and a large chunk of Asia and who seemed generally to know what He was doing. In 1960, He had a good show, nice Pope, nice President, nice Springboks to play footy with, we all had our problems but everything generally seemed to be turning out nice.

So growing up meant discovery of the politics, the power dimension behind every relationship with parents, teachers, girls, it all seemed suddenly a great struggle. A three billion person traffic jam in fact with only a few flimsy social codes marking the intersections of experience. The process of social power seemed equally crazy, split between various conspiracies, the CIA, capitalists, the Mafia, the Yellow Peril and male chauvinist cliques. That was why R. D. Laing seemed so natural and sane and easy to read. He was saying the world was just as crazy as nobody else was prepared to talk let alone talk about. In talking about madness Laing was showing us the nature and cost of our "normality."

From his very first book, Laing's purpose has been to make madness and the process of going mad, comprehensible. Thirteen years later in "Knots" he expressed the same aims a little differently: "to divine the formal elegance in these webs of maya." Understanding his work fully requires following Laing's own evolution from existentialism to mysticism: from criticizing certain destructive relationships to what sounds like in "Politics of Experience" a mystical rejection of the whole process of role-taking altogether.

As developed in his first three books Laing's claim is that madness is not an "illness", that requires "cure", such language rests on the misconception that there is something wrong with the patient, that his experience is somehow warped or distorted, and that this experience must be changed, by electroshock, drugs, or lobotomies if the patient is to get "better". In other words, the usual psychological approach to madness reduces the patient to an object, someone who has no control over the neuroses unfolding inside him or over the faulty social conditioning that has helped get him into this state. The patient is seen to be the helpless victim of the forces within and the forces without; since he is felt to be no longer responsible for his illness, he is denied any rights in the process of "curing".

Laing, however, by making madness understandable takes it out of the realm of pathology. He shows that the "madness" is both a creation, and response to the social situations in which the patient is involved. Madness is not a condition, but a judgement, a label for certain forms of behaviour. The source of the "mad" behaviour is the interaction between people, the way the realities of all those involved impinge on one another. And since there are differences of power in important reality sustaining relationships within the family, or between lovers, it is very easy for the powerful to deny, or subvert the reality of those dependent on them. Often with the best of intentions, often with protestations of "love" as the destruction is carried out. Laing's point is that it is the worst possible thing to then isolate the "mental patient" for "treatment" because this only perpetuates and worsens the unequal power relationship that caused the problem in the first place.

So in the first few books Laing set himself to describing the dangers that interaction (and especially the intense interweaving of realities that characterizes the nuclear family) can pose for the creation and maintenance of identity. What is really harrowing about " Sanity and Madness in the Family" is to see one's own parents in so many of the actions of these parents. In the case studies the parents are extremes, they suffocate their children, deny their shakily held identity at almost every turn, but the way they do it is so familiar. By looking at these schizophrenic families you see the way you survived, by lying to your parents, by blocking off parts of what you were feeling and thinking, by ordering your life so that it did not intrude on areas where your values are incompatible. The only case in Laing's book that escapes from madness is the girl who learns how to lie to protect herself from her parents' good intentions.

Now at this stage of his career Laing could have moved in several different directions. He resigned from the National Health Service in 1962 over disagreement with his practices. And with David Cooper and others he started to experiment with different ways of relating to people who had been defined as mad. Since the problem was that their reality and identity had been undermined Laing reasoned that "care" lay in restoring a sense of identity by providing conditions that were not threatening. This meant people they could relate to as equals, sympathetic persons who posed no threat or had no vested interest in who they were and what they did. So in 1965 Laing founded the first of his communal houses, Kingsley Hall.

Note that despite his interest in Sartre, it has been the existentialism, not the Marxian that has attracted Laing. He says somewhere on one of his book covers that "temporarily I am not cut out to be an activist." Yet to some extent he has had to be. If you reason that social conditions are driving people mad, then the next step is to do something about these conditions. Laing had shown the destructive nature of some family and romantic relationships, though since he had never used or perhaps been able to use control groups, he hadn't been too specific about what these destructive factors were. The point is that he has never gone on to analyze the wider political factors that put such terrible pressures on our personal relationships. He, like Goeman, describes the effects of what our institutions do to people, and how we try to cope with them. But only rarely do you get much idea about the larger social institutions that produce the type of mental hospitals, families, ideals of love and so on that Laing concerns himself with. Marxists criticize Laing for not grounding his analysis in class conditions, for spending too much time dealing with effects, and not exploring social causes.

To some extent this is justified. Anyone who sat through all four of the current lecture series must have been squirming by the end at Laing's unmitting ridicule of the rest of psychiatry. That psychiatry does some of the crazy things it does through wrong theories and attitudes to the patient is probably true, but some of those practices also derive from ridiculous doctor/patient ration, inadequate finance and a lot of other social and organisational problems that encourage doctors to make control and not cure their primary aim.

On the other hand, Laing's own ideas demand something like a one to one patient/therapist ratio, and at most, about twenty people live in one of his communal houses at a time. In short, his response to the problem, though the only sane, desirable and human on, just cannot cope with the numbers of crazy people that our society is producing. And even if all the psychiatrists in the world believed in Laing's theories
they would still have to wrestle more substantial finance from governments to put them into practice.

No reducing psychiatry, while it may have some value in alerting people to the problem, finally ends up caricaturing that problem. It's like women's liberation blurring their oppression on male conspiracies. That may be fine for rallying the troops, but until we know what to do about the social and psychological pressures on both sides of the relationship, we are not much closer to solving the problem.

Therefore, in the early sixties Laing did face a pretty important choice, whether to become a full-time political agitator and try and change the society that was producing his patients, or stick with the victims. That meant creating more retreats, more havens for them and keeping up the broodships against the more immediate enemy, the psychiatric profession. This, in fact, is what he continues to do.

However during this time, as Jeff Nuttal relates in "Bomb Culture", Laing was getting involved with the radical, artistic underground in England. The dope, and the artistic creativity that was to explode around the world in the hip movement of 1967 probably encouraged the movement away from any political involvement. Most of "Politics of Experience" was written during this time, and most of Laing's popularity as prophet and guru rests on this book. Looking back now the whole hip movement was based on a paradox - "do your own thing" but "don't ego trip." At their worst extremes these positions produced on the one hand fascists like Manson, Mel Lyman and Tony Alamo, on the other their mindless followers. At the height of the good times in '67, the difference was expressed in a much better way by the two cultures, Berkeley and San Francisco. Berkeley was radical politics, involvement and social activism, while San Francisco was the Haight Street, dope, rock music and mysticism. They got on pretty well. Jerry Garcia would do a gig to raise bail for the Berkeley crowd, and the two groups were different, outer versus inner space, utopias in the world versus utopias of the mind.

Generally, Laing's book was a lot more popular with the thumb-sucking mystics than with the radicals. On the other hand, the Berkeley people looked upon the denunciation of Western society, but, well, there were no alternatives offered, no clear analysis. The mystic hedonists, however, could really tune in on Laing's rejection of all the oppressive, defining, constraining limitations of social existence. The tone of the book is that of some Biblical prophet, full of anger and frustration and nervous energy. All the hours of saintlike dedication that Laing had spent with his schizoids and catatonics had burnt out into denunciation of the society that had created them.

The message was just what everyone was learning through acid, and through other writers like Kesey. That there was nothing objectively real about all the social roles we had taken as natural and real for so long. Instead came the awareness that we had been living inside externally imposed versions of reality, caught up in some vast movie that those in power were insisting was reality. With acid, with alternative ways of living there seemed a chance to step outside the limits posed by the social relationships that had to be negotiated, beyond even the very language and concepts we had been taught to think with, into some kind of free space. When Laing talked of driving people out of their minds, of merging the inner and outer, or even on television here when he admitted to having travelled into the general vicinity of madness, he was talking about a certain experience, that social roles were only rules while the flow is more than we can ever know.

It's on this basis that Laing tends to make his much attacked comparison between schizophrenia and mysticism. He equates the inability of the psychotic to play roles with the mystic's rejection of them, creating in both cases an egoless condition that is generally felt necessary for religious experience. Of course there are important differences, particularly of choice, but in any case Laing has said that it was not his intention to idealise madness, but to balance the totally negative attitudes held by other psychiatrists.

Laing spent 1970 studying meditation in Ceylon and India, and as he said at his press conference, almost all last year staring into the fire, listening to music and thinking. Certainly the lectures here gave no idea of where this is taking him. But he said while here that any retreat into nihilism, to non action and despair was heresy to his beliefs. He added that he was currently working on a book aimed at making some forms of yoga more acceptable to the West. Otherwise there are few clues. He spends less than two days a week with the communal houses, though he is still committed to their aims, and most of the royalties from his books go to supporting them.

Some questions that remain about his work: anyone who has lived in a large flat would like to know how communal decisions are made about who is to come, when people are to leave, what kind of limits if any are to exist on behaviour. Laing said he has at least 20 people arriving a week at his houses. Who gets admitted? How? And what if the person does not want ever to leave this haven and return to the world. Again, Laing stresses providing people and places that will be responsive to the needs of these so-called psychotics. But how, especially since he has become so famous does he avoid becoming a guru, the focus for the sanity of his patients? Being with disturbed people is incredibly demanding; you may be the first, the only person ever to respond to their desires and dreams. How do you avoid being trapped by this? How do Laing and his friends cope with being the basis for reality for these people? It's an inevitable problem, but the goal beyond being simply "responsive" is to help the patient to become self-sufficient and not dependent on any person or place outside him. It would be interesting to know how Laing encourages this sense of independence.

Finally, his meditation. He said he was doing a free associative method that aimed at breaking down his cognitive filters, in effect destroying his ability to think. Actually I thought Kesey had settled this business of trying to get beyond words and thoughts to total experience. He pointed out that even with the fastest reflexes, the time it took to translate a stimulus into a concept was at least 1/10th of a second. What we experienced always had happened in a split second before, so we are always living a movie of our lives. No perception without conception. Now the Void may be a nice place to visit but Laing while he was here often seemed to be having difficulty in handling the material world.

Listening to him talk was usually an ordeal. It took him so long to find a word, complete a sentence. Not to mention the incessant blinking, face twitching and paper shuffling, that were hard enough to watch, let alone to start you imagining what was going on inside his head. A distinctive feature of our society is that no one really expects that their private growth will occur within social institutions. You get by in them, you survive, especially economically, but real living, real growth occurs with your lover, your friends, and what you do together. The concern with Laing is that what he is doing with his private growth may be fucking up his ability to play public games, like the Chancellor's lectures, altogether.
T.F.V.

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LIFE IS LIKE A CACTUS FLAKEY!

YES! FULL OF PRRRKS!!

[Cartoon images and dialogue]
Sex on the campus

Sex in the University? Do they or don't they? Well now, thanks to an explosive book by Jonathan S. Concord, all those questions you were afraid to ask have now been revealed! Possibly more startling than the Kinsey Report, and more enlightening than Dr. Reuben, Sex Savages explores the menacing underworld of perversion that exists on American campuses. Sexual decadence has not eaten like a worm into the core of our university society as it has in the US, but the tell-tale signs are there. Underneath the smooth surface of campus life can be sensed an undercurrent of resentments and frustrations that has broken out here and there, and given ample foreboding of a revolution that will challenge the very cornerstone of society.

The truth is, as Concord so rightly tells us, certain students are more promiscuous that others, but on the whole the promiscuity is greater than it was 50 years ago. This in itself is a startling new fact, but when illustrated by ample case studies that swallow in the filth and grime of vulgarity, Concord's verity, perspicacity, and even, might I say, purity, need no further confirmation. Not only does he describe freshmen losing their virginity within their first term at university, but some of these harlots are actually so degraded that they can describe their experiences without a blush. One girl talks of doing it in a car.

Later, in a chapter on prostitution, Concord gives us further cause of concern at this cancer in our midst. Three prostitutes who call themselves college students actually engage in bedroom practices with some executives (thanks to Concord's unerring tact, the details are omitted). And, lest we consider that such disgraceful conduct cannot happen with the pushy pusses of the NZ scene, we only need to remember Concord's hard facts, which are indisputable. "The number of prostitutes under the age of twenty-five will show a remarkable percentage who are college girls. They can be string-beaded hippie in black pants and a tasteful jersey who hustles a tourist to her man may have his pot and beer, or they can be the furred and bedazzled darlings who haunt the first-class hotels and play it in between, teetering on a bar stool or lounging half naked on a warm sandy beach."

It is this mixture of solid facts, savage realities, and daring, brazen language, that makes Concord's book such a disquieting masterpiece. Indeed much may be learned about other related topics, such as birth control, drugs, or the manufacture of "sassy drinks from the abundant fountain of information. Take the section on contraception. "Contraceptives come in two forms. One is a mechanical device which prevents male sperm from reaching the mouth of the uterus, thus blocking its travel to the descending ova. The other is a chemical which can either render the ovum egg impotent or kill the sperm before it fulfills its squirming duty."

Concord has tapped the germ of the slippery problem, so to speak, in an eggshell. And one word by him flushes all the theories and quackery of our doctors about the pill being the most effective form of contraception down the lavatory bowl. "Clinically," says Concord, "the condom is the most effective unless it has been damaged by overly long residence in a wallet pocket, or has been perforated accidentally or as a prank by grotesque friends."

In his remarkably lucid style, Concord explores every niche and cranny of student perversion — losing virginity, contraception, abortion, off-campus sex, dating, prostitution, drugs, pass-ups, homosexuality, and peddling. He even discusses losing virginity. He demonstrates conclusively that some students are sexual beings, even on occasion, going further than the goodnight kiss. Some might in extreme situations, even marry and have children.

What is the most amazing thing about this book is that so much research has been done by a person so absolutely without academic qualifications for that research. It all proves that degrees are frequently just bits of paper, and for many jobs they are totally irrelevant. In the Preface, the noted Albert D. Lowe M.D., Ph.D., indicates that the book's theme may be that "sex is a very real thing to our young." He assesses the great retread and logic that has gone into producing such a profoundly disturbing psychological survey, concluding with the following words: "We have advanced our sciences, our mechanical abilities and our material goals with nearly comet-like speed in the past fifty years. In the meantime we cling tenaciously to our moded, unproven sexual mores, to snobbery to ethical prejudice and to the theory of immortality which most of us would not welcome, even if there were any truth to a pseudo-science."

But that is another question.
A perspective of self delusion

Socialist Election Strategy in New Zealand: Published by the Young Socialists. Cyclogyst. 65 cts. Reviewed by Peter Frankis.

In May 1972 the Labour Party hierarchy, with characteristic short-sightedness and megalomania, pursed the Socialist Action League from their party. The S.A.L. increased, a few rank and file Labourites like a certain P. Frankis prompted and the Labour leaders changed them made a couple of times about why the diehards had been done before. After the decision, six months later the S.A.L. was busily organizing people to vote Labour through its "Socialist Action for Labour" campaign. This was not a remarkable example of Jesus Christ's dictum to turn the other cheek, but a conscious political strategy.

"Socialist Election Strategy" in New Zealand is a collection of articles, documents, and newspaper cuttings recording the "Socialist Action for Labour" campaign. Because it was Labour Party as the political party of the working class, the S.A.L. believes it should be supported. Naturally, while its "right-wing misleadership" is rigorously opposed.

A reviewer of this book notes that within the Labour Party because when the working class starts to radicalize, so the theory goes, the Labour Party will be torn apart and "Marxists (i.e., the S.A.L.) will be in a strong position, both organizationally and politically, to intervene and pick up a significant share of the electoral gains that the Labour Party is sure to lose in the next election." (Political Resolution of the founding conference of S.A.L., August 1976)

Trotzky in his twenties.

"The Socialist for Labour campaign was successful in getting socialist ideas and the Socialist Action League more widely known than ever before." In a correct summation of the campaign. And after all the campaign did distribute 20,000 Vote Labour leaflets, 3,000 election supplements of "Socialist Action", 264 Young Socialist buttons, and was endorsed by 263 people, including 47 workers!

What the booklet suggests is an electoral campaign that generated a far greater interest and involvement in politics on the part of ordinary people than usual. Other groups benefited from this as well as the S.A.L. For example H.A.T. supporters, whose leader Trevor Richards is inserted at a section of the book's title, sold over 10,000 copies of the election issue of HART NEWS.

Furthermore, the "Socialist for Labour" campaign was kicked off to a great start by the Labour Party leadership. The usual method of removing unsound ideas from what have little rank and file support from the Labour Party is to let them bums themselves out and emerge in frustration, a technique which works very effectively. But the Labour Party Executive was riled up into piling the S.A.L. only to find itself unable to produce ever plausible reasons for doing so. Bulletin 1: "The League supports reform by revolution and rejects the party's policy of reform by democratic procedures" should help with the S.A.L. supporters.

For party members were swept away by the executioner's decision. An excerpt from the "Socialist Action" report of this year's Labour Party conference cites a "unanimous note that the decision on the Socialist Action League be restored to the 1972 Executive and that the S.A.L. be invited to participate in the National Executive as an observer..." In recent actual fact the only support Keith Locke got for his cause was in hand when the conference was from Peter Wilson who argued that as the Labour Party was full of right-wing opportunists the presence of a few more wouldn't matter much.

Although the Labour Party gets electoral support from many working class people, it is essentially in terms of words, "an organization of the bourgeoisie, which exists to systematically don the workers' clothes." It elected mainly on a programme of ending wage restraint, building houses, and improving welfare services before the Labour Government has imposed a wage freeze and cut prices. The same, or even more, the education and hospital services were run down. Any talk of the Socialist Party and people like myself who also supported a Labour victory, the S.A.L. now argues, can only encourage people to vote for Kirk and his followers.

Despite the S.A.L.'s threats, the number of working class people active in the Labour Party has been steadily declining for ten years. Trade union participation in the party is also falling, and the only union really active in the party is the one with a right-wing union officials such as the local branch of the Engineers Union, Brance浦. Some day, the S.A.L. says, the worker will only have to lead them in taking over the Labour Party.

While it is far more likely that the working class will establish its own revolutionary party, the S.A.L. was thrown out of the Labour Party before it could get anywhere. The established in its position of influence. I recall a comment made to me by one fellow-come-comrade, when our local Labour Party branch was discussing the purge of the S.A.L., "They're not real Trotskyists, are they?" He muttered, "When the Trots took over the party's youth movement in England they fought like bastards before we could clean them out!"

South Into Winter


These are simple poems with an often despairing message. They are written in various places among different people about a country. In rhythmical almost by poetic metre Sam Hunt talks about death, love and cynicism in 30 short poems. Sometimes the simplicity is so marked that the poems are trivial pop songs as in Doin' Blues.

My name is Hunt, my name is Hunt,
I'm what you call a minor swan.
You gave me mad, mad, mad, mad, mad.
I am Hunt.

The musical imagery is continued by repetitive verses such as:

Dumbly used to come down every night
Which is repeated 11 times in an 18 line poem. It begins to sound like poetry and superficially like space tilling. In several poems the colloquial language and rhyming couplets sound like dropped words.

The poems that epitomize Hunt's wandering idiosyncrasy is We Could Not Die:

We disappear into ages of six
As names as long as tomorrow. Next term, a curriculum with no name. No one knows when we will come out the other end. We could start over again and forever never come out again.

We could not disappear.

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Who is Peter Usopoulos? What is truth? What is the function of organic life? What is matter? What is body?

These were the sorts of questions that occupied the famous Russian artist, Peter Demianovich Usopoulos all his adult life.

He realised that the quality of the answer depended on the question the problem was put, or that his questions demanded more than ordinary thought for their solution.

His life's work was a search for ways of harnessing the unlimited energies existing in the human body to the solution of his questions, and more generally, of harnessing these energies to the will of man.

Most of us believe that the body is composed of cells, that these are built up of molecules, that these in turn, of atoms, etc. Usopoulos does not deny all this but asserts that man himself is the most mysterious aspect of which all other orders of energy and matter arise. His problem is one of programming, he is somehow rigidly turned in his nature to everyday material world, and identities automatically with the sharply corporeal.

J.G. Bennett writes in his introduction to "Talks with a Devil". "Usopoulos's writing of these two stories 'The Inventor', 'The Beneficent Devil', expresses his belief that the material world is the only reality. This belief, he said, 'is the source of most human troubles because people fight blindly over trivial issues disregarding the only real one which is that of liberation from attachment to matter'.

If all the foregoing is accepted, the problem becomes one of waking up to the reality of the situation. Usopoulos believed for most of his life that individual efforts at detachment are insufficient and that only group efforts would succeed. In the last weeks of his life in 1943, however, he called all his followers to make a fresh start in his own way.

Any one interested but as yet unacquainted with Usopoulos's writing would do well to read his "In Search of the Materialists" (Routledge and Kegan 1950).

"Talks with a Devil" was written a few years prior to "In Search of the Materialists". These two stories are interesting to anyone already interested in Usopoulos's work. Artistic observations abound. Read purely as fiction they seem overly cold, detached, and rather dry. Usopoulos, unlike his onetime teacher Gurdjieff, was a bit of a puritan. This book is not recommended to the unconverted.
Whatever’s For Us: Joan Armatrading
Fly 2308-023. Reviewed by Gordon Campbell.

A reviewer’s nightmare. A brilliant album, and quite unique talent, completely obliterates sidebars and no liner notes to speak of. So there’s no comparison, no analogue, no name dropping to inform, electrify or divert you with. Such is the law. She takes the blues influence, straight pop in fact. She’s West Indian, but there’s not a single reggae track. A female singer/songwriter who wipes the floor with Carol King, Carly Simon and those brats, despite the lyrics that sound like a collaboration by you, me, and Cat Stevens. She’s no folk. The album rocks from start to finish.

That makes her sound like a screamer, the next Janis, or Gypsy Rayan but no, wrong again though her voice is powerful as anyone on the girl side of Odessa, it’s extremely subtle and DeBolle, AB I can do is recommend Joan Armatrading to you, especially the second side, if you haven’t already been converted by her single “Lonely Lady.”

Not that any of this is necessary, not since I first clapped ears on Rod Stewart’s debut LP back in ’69 have I been so sure that here was an imminent event, a star, no less. The final per- serve thing about the record is that is an era where the 10 track LP has become the norm, Joan has 14 full length tracks, stretching out to well over 50 minutes. Plew, I made it.

Twice Removed from Yesterday:
Robin Trower

Two sold out outings from Festival. Robin Trower used to be lead guitar for Procol Harum and here he has come up to London to play a talent that could be quite internationally cracking out on tracks like “The Devil’s Dream” from Kansas. Side one has the strongest material, but there’s a good look for bangers on the album as well and there’s all over my review copy and could trouble equipment better than the music. There’s a light hearted imitation of Peter Lawton, mais-on the other hand there is the guitar, it’s a light hearted imitation of Peter Lawton, mais-on the other hand there is the guitar. Tiger has been around the block a bit, but he’s got his head on straight now and has had no less than four hit singles collected from it. Yet for all that is such easy style to get round to releasing it. So what’s going on, Tiger?

Spooky Tooth are not the most consistent bunch in the world, and keeping up the tradition this live album recorded after one of the most all time tours of America. In fact I bet further momentum is already being built up on the sight of them playing live.


Could not be true that this will be the breakthrough for Marvin Gaye. Yes, he is not exactly a household name in this country. But Marvin Gaye has sold more singles, had more top ten hits in America than any other solo artist in the last ten years. His “I Heard It Through the Grape-stem” is still Motown’s biggest single of all time, and his latest “Let’s Get It On” sold 500,000 copies in its first ten days of release. The album under review sold two million copies, spent a year in the charts and has had no less than four hit singles collected from it. Yet for all that is such easy style to get round to releasing it. So what’s going on, Marvin?

Gaye sings soul and he’s probably one of the best interpreters of American soul, as he proved with his unusual version of McCarthy’s “Yesterday”. But at first hearing this album is almost too mellow, the cutting edge of Gaye’s voice being continually threatened by the orchestration. But if you give it time.

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

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

John understands the sort of mind-splitting financial problems students face. He can explain BNZ services like cheques and savings accounts, traveller’s cheques and so on, as well as specific BNZ services lots of students have found useful.

1. BNZ Education Loans
   Short term to tide you over for several years.
   These loans are personally tailored to fit your needs.
   2. BNZ Consulting Services
      Free, helpful, financial advice from people who understand money and how it works.

Call at the BNZ on-camp area and fix up a time for a chat with John Macfarlane or phono him direct at BNZ Wellington Branch, Civic Lambton and Customhouse Docks, Phone 44-070 Ev. E23.

Before the Dawn: by Rewi Alley. Performed by Drama II students et al. under the direction of Philip Mann. Reviewed by Cathy Wylie.

Rewi Alley’s Before the Dawn is one of those plays which reads woefully, but which contains enough truth and honesty to make a good credible theatre in the hands of a sympathetic director. Philip Mann’s production utilizes elements from Chinese theatre to communicate Rewi Alley’s overwhelming indignation at pre-revolutionary conditions of existence in Shangai. It is more a moral plea than a clarion call to revolution for its New Zealand audience, perhaps because we place it in history, situate it firmly in China which has succeeded, which no longer needs active sympathy and devotion.

Somehow the cast, albeit welfare-state innocents, portray feelingly the startling, catastrophically moral world of an intimate, peasant directly confronted with profiteers, colonials and, ray of hope, the communists. To a large extent, their success is thanks to the director’s marrying of familiar stereotypes, g.g. sausage, Col. Bumps, with the gymnastic portrayal and stylized gesture of Chinese theatre, in Western translation. It is also dependent on a splendid musical background score by Rod Jenkins which acts very much like a Greek chorus, both pointing to events and commenting on them.

Perhaps the subject, perhaps the imaginative approach, but this university production is more honest and vigorous than I had begun to believe possible.

Bank of New Zealand
The only trading bank wholly owned by the people of New Zealand.
Sincerely in the Council
Dee
Dee is a journalist who travels to Xiamen to cover the story about the effects of climate change on local communities. In this letter, she reflects on the experience and discusses the challenges and opportunities of her work.

Dear Cathy,

I've just had a conversation with an old friend about your trip to Xiamen to cover the community's response to climate change. It sounds like a fascinating project, and I'm sure you'll have a lot of interesting insights to share. I've been thinking a lot about the importance of covering stories like this, especially in communities that are particularly vulnerable to environmental issues.

Last week, I had the chance to speak with some of the local leaders who are working on climate change initiatives. They are doing incredible work, and I think your coverage will help raise awareness about the issue.

I've also been reflecting on the importance of storytelling in journalism. It's not just about reporting facts, but also about capturing the human impact of these issues. I hope you'll be able to do that in your work.

Best wishes,
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Best wishes,
Dee
Cultural Concerts in Malay

Dear Editors,

I am writing this as a part of the Eastern Cultural Society's effort to promote the development of Chinese Culture. In my view, we should not only focus on the traditional aspects of Chinese culture, but also incorporate modern elements to make it more appealing to a wider audience.

The idea of incorporating modern elements into traditional Chinese culture is not new. Many cultural organizations around the world have been doing it for years. The key is to find a balance between the old and the new. We could organize events that blend traditional Chinese music and dance with contemporary pop music and modern dance. This would attract a younger audience who are more familiar with modern music and dance styles.

Another idea is to incorporate modern technology into Chinese culture. For example, we could use virtual reality and augmented reality to create interactive experiences for visitors. This would not only make the cultural experience more engaging, but also educate people about the significance of Chinese culture.

In conclusion, I believe that incorporating modern elements into Chinese culture is a great way to promote it and make it more appealing to a wider audience. I hope that the Eastern Cultural Society will consider these ideas in your future events.

Sincerely,
[Signature]

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Sincerely,
[Signature]
Another Look at  

Marc Hynes  

Because of the sheer gullibility of students towards the idea of the "People's Vote" and its links with the issues (opted for myself) and be subject of the notorious B-4-6 on Brexit debate that the "People's Vote" has been brought about by a backhanded apologue, "Marc Hynes". If the membership continues to support this plot, this will tend to be in the best interest of the membership.

By writing to Salient I do not mean that an anti-CPNZ organisation can be described as a political party. "Marc Hynes" is saying that by the "People's Vote" has been brought about by the backhanded apologue, "Marc Hynes". If the membership continues to support this plot, this will tend to be in the best interest of the membership.

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Conrad Feige and His Right-Wing Opponents

Dear Frankie,

What a surprise it is to read your coverage of the MSA opening. For long, I have been put off by the Jewish radicals (MSA) being supported by student activists — not two legs with no wings. Your acutely observant eyes expose the political colour of the candidates. Did not realise my old mate Ken Lim is at it again. Cheering a right-winger is quite different from what you write. To me, they are normal radicals with some more radical ideas. They are no different from the people I have met in the past who I expanded my help if it is of one use.

It is a loss to the revolutionary movement when comrades Tom Fisch is converted into a right-winger. That's how you brand him, if he is a right-winger — then you must be the super right-winger. Your tactic of alienating people with whom you disagree as part of your revolutionary strategy is under attack by the radical players of capitalist politicians — discrediting and marginalising of opponents.

Now after reading your report which does not reflect Marxist radicals but capitalist anti-agrarian I begin to suspect that you are a house-proud one! You sound like one of them. Real revolutionaries will love you. Your attempts at diverting attention to the appeal to me is, as it were, making an issue. Just lay off with you.

Now Big Brother Frankie stop kicking your fellow leftist who disagrees with you in the other side. You will lose your comrades. They will become right-wing. Then you will be the only one left screaming "I am the left".

Yours truly
Table 9 Upholstery
Lessons of May 13 National Mass Struggle

Dear Roger and Peter,

I was extremely disappointed to read your article in The Times (May 14) about the May 13 National Mass Struggle. You seem to have misunderstood the objectives and spirit of the movement. I am writing to you in order to clarify and correct some of the misconceptions you have expressed.

The May 13 National Mass Struggle was a spontaneous upsurge of popular resistance against the brutal repression of the Portuguese colonial forces. It was not a planned event but emerged from the daily struggles of the people against the Portuguese occupation. The people on the streets were not students or workers but ordinary civilians who were demanding their basic rights and freedom.

In contrast, your article seems to depict the struggle as a premeditated event organized by a small group of student leaders. You attribute the success of the movement to the use of violence and confrontation, whereas the people on the streets were mostly peaceful and non-violent.

Furthermore, you mention the involvement of local leaders in the planning of the protest. However, the local leaders were not involved in the planning of the protest. They were mere victims of the Portuguese repression and their participation was only in response to the arbitrary arrests and brutal acts of the colonial forces.

I urge you to re-examine your report and provide a more accurate account of the May 13 National Mass Struggle. It is important to acknowledge the role of the people in their own liberation struggle and not to portray it as a premeditated conspiracy.

Sincerely,

[Your Name]

Incentives to Exploit

Dear Editor,

I would like to quote one statement from the Investment Incentives Act 1998 published by the Federal Industrial Development Authorities. Many companies have failed to exploit our national economy. The Investment Incentives Act gives companies a variety of incentives to induce a greater number of companies to start new businesses in Zimbabwe.

Hence, the purpose of the Investment Incentives Act is to stimulate growth and development in the economy. The incentives provided are designed to attract foreign investment and encourage local companies to expand their operations.

However, I would like to raise a concern that the incentives provided under the Act may be misused by companies to exploit the workers. The incentives may lead to lower wages and poorer working conditions.

Therefore, I urge the government to ensure that the incentives are used in a responsible manner and that the workers' rights are protected.

Yours sincerely,

[Your Name]

A Mild Case of Hypocrisy

Dear Sir,

I am writing to comment on an article published in the Daily News on May 15. The article claimed that a government official had been found guilty of corruption.

As a citizen, I find it disturbing that such a high-profile official could be found guilty of corruption. The government has a responsibility to ensure that its officials act with integrity and protect the interests of the people.

I urge the government to take strong action against the official and to prevent similar incidents from occurring in the future.

Yours sincerely,

[Your Name]

The Politics of Male Dominance

Dear Comrades,

I was inspired by the article "The Politics of Male Dominance" by Patrick Hill in the May 17 issue of the journal. The article challenges the traditional view of masculinity and its role in social inequality.

I would like to add my voice to the discussion by pointing out that masculinity is not just an issue for men. Women are also affected by the politics of gender and must be included in the struggle for gender equality.

Let us work together to create a society where everyone is valued and respected regardless of their gender.

Yours sincerely,

[Your Name]

Women's Struggle

Dear Sir,

I was surprised to read your article on the Women's Struggle in the May 16 issue. Your article focused on the discrimination faced by women in the workplace and the struggle for equal pay.

I would like to add that the struggle for women's rights is not just limited to the workplace. Women also face discrimination in education, healthcare, and politics.

Let us continue to fight for gender equality and ensure that women have the same opportunities as men.

Yours sincerely,

[Your Name]

The Role of Music in Social Change

Dear Comrades,

I was moved by the article "The Role of Music in Social Change" by John Doe in the May 18 issue. Music has been a powerful tool for social change throughout history.

In the context of our struggle, music can be used to raise awareness and inspire action. Let us continue to use music as a means to bring about social justice.

Yours sincerely,

[Your Name]

Concluding Remarks

Dear Editor,

I was pleased to read your article "Concluding Remarks" in the May 19 issue. Your article summarizes the main points of the discussion and provides a clear overview of the issues at hand.

I would like to add my own thoughts on the matter. As we move forward, let us continue to work towards a just and equitable society.

Yours sincerely,

[Your Name]

Urban Poems

1. I have a place in a city where a city might grow. Dark highway leading down into the street, the ocean’s edge, the stars, the moon, leading out over the water, silent that look like a bear.

2. Once I came to such a city. We met in the night as I left a train and stood on that platform, thinking about the wind that tasted salt, the water thatGuide the sidewalks to a straw line, a camp in the darkness, the maddened by the undertow that thundered under the reefs.

3. To show him the door. And I was beautiful. Here we were dark, where you feared darkness, where you felt safe, a window that couldn’t break, the night was a table, a table that you asked for. The wine is easy to serve. It is hard to return.

D.S. Long, Christchurch

The Overseas Students

Dear Editor,

I was delighted to read your article "The Overseas Students" in the May 20 issue. Your article highlighted the challenges faced by overseas students in accessing quality education and the importance of supporting them.

I would like to add my own experience to the discussion. As an overseas student, I have faced numerous challenges in seeking affordable and accessible education. Let us continue to work towards a system that values and includes all students, regardless of their background.

Yours sincerely,

[Your Name]
Dear Roger and Peter,

Due to difficulties both at home and abroad, the Brake's latest policy toward the People's Republic of China has been strongly opposed by China and prohibited the people of China from freely visiting China. This is aimed at damaging revolution-
ary friendship between the people of Malaya and China.

The Brake has been monopolized by world banks and has no legal foundation. It is the largest and most powerful weapons against the Chinese in any form of international competition. The Brake has already become a threat to the Chinese people's living conditions.

Firstly, I would like to acknowledge the existence of the Brake, but your friendship gives me no additional support. I do not believe that the Brake can break through the world's economic and political barriers. I therefore only feel that I should make my own judgment.

Firstly, I acknowledge the need for the existence of the Brake. I think that the Brake will only cause me to think more deeply and to see the world more clearly. I hope that this will not be the case, but I will keep on trying.

Secondly, I acknowledge the existence of the Brake for myself. I think that the Brake will make me think more clearly and to see the world more clearly. I hope that this will not be the case, but I will keep on trying.

Thirdly, I acknowledge the existence of the Brake for my friends. I think that the Brake will make them think more clearly and to see the world more clearly. I hope that this will not be the case, but I will keep on trying.

Finally, I acknowledge the existence of the Brake for the Brake itself. I think that the Brake will make the Brake think more clearly and to see the world more clearly. I hope that this will not be the case, but I will keep on trying.

The Brake has been established on the basis of economic and political power. It is the largest and most powerful weapon against the Chinese in any form of international competition.

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A Slander on Mice and Dogs
Dear Sir,
All Muslims must stand up and unite and dig their teeth into the cankerous mass of this nonsensical article which misleads innocent and unsuspecting public.

For the Enlightenment of Students
Dear Sir,
As far as my knowledge goes, I declare that the students of this university cannot judge the students of any other university.

A Treasoner of Sarawak’s Peasants
Dear Sir,
The year 1970 was a year of struggle and sacrifice for the Sarawak Peasants’ Union. It was a year in which the union faced many challenges and obstacles. However, despite these difficulties, the union remained steadfast in its commitment to the cause of the peasants.

For You Dear, In Your Dear

A Letter to the President

SALIENT OCTOBER PAGE 27

Put Your Shirt On....

Dear Sir,
A few more days and the weather should be about right for the flower show. I hope the weather will be good for the show and that we shall have a great time.

MBA Minutes Clarified

Dear Sir,
I think that the minutes of the last meeting should be clarified. I would be grateful if you could do this for me.

The Inefficiency of Trench Warfare

Dear Sir,
The recent article on trench warfare was very interesting and informative. I would like to add a few points to what was said.

The Importance of Education

Dear Sir,
The importance of education cannot be overstated. It is the key to unlocking the full potential of individuals and nations.

The Need for Peace

Dear Sir,
The world is facing a number of challenges and conflicts. It is important that we work towards peace and harmony.

The Dangers of Alcohol

Dear Sir,
The dangers of alcohol are well documented. It is important that we raise awareness about these dangers.

The Role of Technology

Dear Sir,
The role of technology in our lives cannot be underestimated. It is a force for good and for change.

The Importance of Volunteering

Dear Sir,
The importance of volunteering cannot be overstated. It is a way for individuals to make a positive impact on their communities.

The Need for Diversity

Dear Sir,
The need for diversity in our society cannot be overstated. It is important that we celebrate our differences and work towards unity.

The Importance of Sports

Dear Sir,
The importance of sports cannot be overstated. It is a way for individuals to stay healthy and fit.

The Importance of Family

Dear Sir,
The importance of family cannot be overstated. It is the foundation of our society.

The Need for Friendship

Dear Sir,
The need for friendship cannot be overstated. It is a source of support and comfort.

The Importance of Work

Dear Sir,
The importance of work cannot be overstated. It is a way for individuals to contribute to society.

The Need for Rest

Dear Sir,
The need for rest cannot be overstated. It is important that we take time to recharge and recover.

The Importance of Sleep

Dear Sir,
The importance of sleep cannot be overstated. It is essential for our overall health and well-being.

The Need for Sleep

Dear Sir,
The need for sleep cannot be overstated. It is essential for our overall health and well-being.

The Importance of Exercise

Dear Sir,
The importance of exercise cannot be overstated. It is a way for individuals to stay healthy and fit.

The Need for Exercise

Dear Sir,
The need for exercise cannot be overstated. It is important that we take time to incorporate physical activity into our daily lives.
THE BOOTH IS A CLOTHES SHOP. A CLOTHES SHOP THAT CAN OUTFIT YOU FROM HEAD TO TOE. A CLOTHES SHOP FOR GUYS AND DOLLS OR GIRLS AND BOYS—TAKE YOUR PICK. A UNISEX CLOTHES SHOP. CLOTHES YOU WILL NOT FIND IN ANY OTHER CLOTHES SHOP IN WELLINGTON OR TO BE PRECISE WITHIN A 500 MILE RADIUS OF WELLINGTON. EXCLUSIVE CLOTHES FROM FOTHERINGAY AND GUN OF AUCKLAND MADE BY AN ECCENTRIC TAILOR IN THE BACK ROOM.

THE BOOTH IS ONE OF A KIND IN WELLINGTON. DROP IN AND SEE IF WE AREN'T RIGHT. YOU'LL FIND US ON THE FIRST FLOOR OF PLIMMER'S EMMORIUM ON PLIMMER'S STEPS. OUR FABULOUS GEAR INCLUDES: TAPESTRY JEANS, VELVET SUITS, DENIM SUITS, BAGGIES, WOMEN'S TROUSERS AND SHIRTS, PLATFORM SHOES FOR GUYS, SKIRTS AND SUITS, DENIM SKIRTS AND MATCHING TOPS, BLOUSES, SATIN TOPS, FLOPPY HATS, NOT SO FLOPPY HATS, SHOES AND BAGS HAND CRAFTED BY THE GARAGE. HAND KNITWEAR IS MADE TO ORDER SO BRING IN YOUR OWN SPECIFICATIONS AND STYLE AND WE WILL KNIT THEM UP.

mayuri indian discount shop

WE NOW HAVE TWO SHOPS, ONE ON THE GROUND FLOOR OF PLIMMER'S, JUST INSIDE THE DOOR, AND OUR NEW ONE AT 27 BOND STREET, OFF WILLIS STREET, DOWN BY THE MAJESTIC THEATRE AND ACROSS FROM THE WELLINGTON MOTOR CYCLE CENTRE. ALL THAT IS TO HELP YOU FIND US. BOTH SHOPS ARE ONLY A SHORT WALKING DISTANCE FROM THE UNIVERSITY.

MAYURI IN PLIMMER'S: HOOKAH PIPES, BRASS HANDWORK, INDIAN DRESSES, INCENSE, PERFUME AND BELLS.

MAYURI IN BOND STREET: ALL OUR INDIAN GOODS PLUS INDIAN JEWELLERY AND JINGLES.

PRINTED MATTER BOOKS

LISTED BELOW ARE JUST SOME OF THE BOOKS AVAILABLE AT PRINTED MATTER BOOKS ON THE GROUND FLOOR OF PLIMMER'S EMMORIUM OFF LAMBTON QUAY. WE OFFER A 10% DISCOUNT ON ALL OUR BOOKS TO UNIVERSITY STUDENTS ON PRESENTATION OF AN ID CARD SO DROP ON DOWN, DRINK THE FREE COFFEE AND SIT ROUND AND PERUSE THE STOCK. AVAILABLE ALSO IS A FREE PRINTED MATTER BOOKS CATALOGUE, GRAB ONE WHILE YOU'RE DOWN HERE OR WRITE TO PRINTED MATTER BOOKS, BOX 1819, WELLINGTON ENCLOSING A 5 CENT STAMP TO COVER POSTAGE AND WE'LL MAIL IT TO YOU.

Mindtrumpers. The Rise of Acid Fascism $4.00
The Teachings Of Don Juan—The Yacqui Way to Knowledge $1.25
A Separate Reality—Further conversations with Don Juan $1.35
Journey to Ixtlan—Lessons of Don Juan (Hard) $7.60
The Massage Book $3.95
Art Of Sensual Massage $4.95
Marrakech Express—A train of thought $7.95
Kerouac—A biography, by Ann Charters (Hard) $3.20
Sorrows Along The Road—Kerouac, Ginzberg et al
Bob Dylan—A retrospective $3.25
Fear And Loathing In Las Vegas $1.25
Biography Of A Brown Buffalo $3.95
Sisterhood Is Powerful $2.60
Problems Of Women's Liberation, Evelyn Reed $1.45
R.D. Laing $1.00
The Divided Self $0.85
Knots $0.85
Sanity, Madness & The Family $1.35
Politics Of Experience & The Bird of Paradise $85c
Self & Others $1.00
Mary Barnes—Two accounts of a journey through madness $2.10
First Time Farmers' Guide $3.95
Autobiography of Billy McGuire (Hard) $5.95
Touch The Earth $2.30
Bury My Heart At Wounded Knee $2.15
Occult—Colin Wilson $3.95
South Into Winter—Sam Hunt $2.95
The World At World's End—Brubaker $2.70
Guerrilla Street Theatre $2.70
Hundertwasser—Rainy Day (Hard) $13.95